

# THE ANGLICAN

Incorporating The Church Standard

No. 538

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

THURSDAY NOVEMBER 29 1962

No. 3, Queen Street, Sydney, N.S.W. Telephone MX 5488-9, G.P.O. Box 7002.

Price: NINE PENCE

## CATHEDRAL CELEBRATES ITS DIAMOND JUBILEE

### PRIMATE WELCOMED TO NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, November 26

Christ Church Cathedral, Newcastle, was packed last Wednesday night, November 22, for a service to commemorate its diamond jubilee.

The service also marked the 150th anniversary of the erection of the first Church of England building in Newcastle on the cathedral site in 1812. The Primate, the Most Reverend H. R. Gough, preached the sermon.

Extra seating had to be brought into the cathedral to provide for the large congregation, which was estimated at 1,100.

The service opened with an impressive procession down the nave. At the steps of the chancel, the Primate was offered a liturgical welcome. Trumpets sounded a fanfare and he was conducted to the sanctuary.

The lessons were read by the Archdeacon of Newcastle, the Venerable Leslie Stibbard, and the Assistant Bishop, the Right Reverend Robert Davies.

Archbishop Gough said in his sermon that the Church was the household of God, and there should be no barriers in the Church or among men, since men were equal before God.

However, to-day there were Iron Curtains, Bamboo Curtains, racial barriers, and class barriers—all things that separated man and man.

He added: "Christ, as S. Paul tells us, has broken down the barriers between us. We are bound together in the unity of spirit that breaks down all barriers."

The archbishop also referred to the barrier of sin which separated man from man and God from man.

He said: "In the Cross of Christ we see God's remedy. The Lamb of God has taken away the sin of the world and broken the barrier down."

He said that in the Jewish temple, no man except the High Priest could go into the Holy of Holies, and he only on one day a year—the day of atonement.

But when Our Lord had died on the Cross, the veil leading to the Holy of Holies had been rent in two. The wall of partition between man and God had been broken down, and men to-day could enter the presence of God, claiming the name of Him who died on the Cross.

Now, in the Christian Church, all barriers should be down.

However, the Church of Christ needed to ask itself boldly at the present time whether the barriers were really down.

#### BRING OTHERS

"We rejoice in the Household of God, but what are we doing to bring others into that Household?" he asked.

"We do our bit through the Australian Board of Missions and the Church Missionary Society but it is a very small bit."

The archbishop said it would be hypocrisy to celebrate the diamond jubilee of the cathedral without doing something to take the Gospel to others.

He asked: "When did you last ask someone to come to church with you? We say 'Thy Kingdom come', but what have we done to make it come? When did you last speak to someone of Christ?"

"We must go out into the highways and hedges and compel them to come in."

Archbishop Gough concluded: "May God grant that this Cathedral Church be recognised in

the days to come as a place in which all men are welcome. "May He keep His Household the Church in continual Godliness."

At the end of the service, the choir sang Gustav Holst's Te Deum, accompanied by a string and woodwind orchestra.

A large crowd attended the cathedral jubilee dinner last Friday night.

On Sunday morning the bishop celebrated Solemn Eucharist at the cathedral at 8 a.m.

In the afternoon there was a pilgrimage of the youth of the diocese from Tyrrell House to the cathedral, where a special pilgrimage of youth service was held.

The jubilee celebrations ended with Festal Evensong and procession at the cathedral on Sunday night, November 25. The preacher was the Dean of Newcastle, the Very Reverend John Falkingham.

#### CIVIC RECEPTION

The Lord Mayor of Newcastle, Alderman F. J. Purdue, welcomed the Primate at a civic reception on Wednesday afternoon.

Alderman Purdue said it was good to know that the Church in the district was so active, and he hoped the visit of the Primate would stimulate spiritual and moral values.

He said: "We feel that the Christian Church is the salt of the earth. It has the task of purifying and making more wholesome."

"The City of Newcastle owes a great deal to the cathedral,

to the Church of England generally and to the other Christian Churches."

The Lord Mayor congratulated the Church on the celebration of the diamond jubilee of the cathedral and the 150th anniversary of the establishment of the church on the hill where the cathedral now stood.

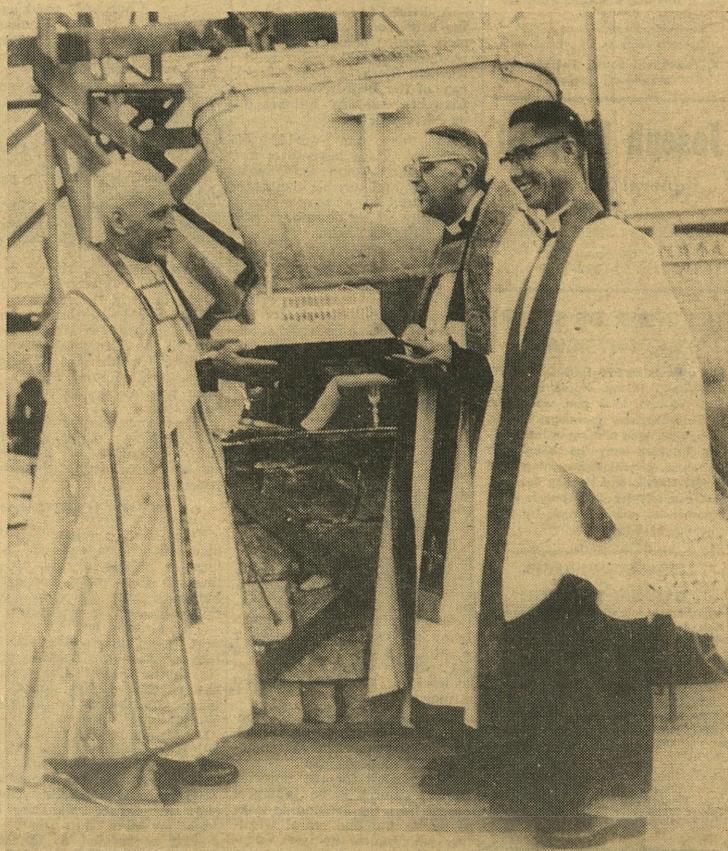
The Bishop of Newcastle, the Right Reverend J. A. G. Housden, said he was delighted that the Primate had come to Newcastle for this historic occasion.

He had the distinction of having been twice elected as Primate of Australia, an honour which he was sure would never be repeated in the history of mankind.

Bishop Housden said: "In a very short time he has caught the spirit of the Australian people and the Australian Church."

The president of the Newcastle branch of the Royal Commonwealth Society, Mr G. H. Duncan, said the Church has been in the news since the Pri-

(Continued on page 3)



The Bishop of Hong Kong, the Right Reverend R. O. Hall, with the Primate of Canada, and the vicar-designate of the new parish, "Kei Oi" (Love of Christ), in Hong Kong, look at the model of the church which is being given by the Church in Canada.

## DAVID SHEPPARD SPEAKS AT YOUTH RALLY IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, November 26

Several hundred young people packed the Morris Hall of the Church of England Grammar School, Brisbane, on November 23, for a youth rally to welcome the Reverend David Sheppard.

Kay Pitman, representing the G.F.S., read a lesson from the New Testament; and Ken Bilston, of the Y.A.F., welcomed Mr Sheppard on behalf of all the youth groups.

Mr Sheppard spoke on the need of reconciliation. He quoted S. Paul, "The reconciliation we need first is the reconciliation between man and God."

He then said: There is something wrong between man and God — we have turned our backs on God and we must do something about it.

Firstly, we must halt — stop the wrong we are doing; secondly, we must about turn — turn away from the wrong we are doing; thirdly, quick march — for God does not want us to stand still in our spiritual life, but to progress.

We must not be afraid of saying and listening to "You must repent."

#### CAIRO ORDINATION

ANGLICAN NEWS SERVICE

London, November 26

The Archbishop in Jerusalem, the Most Reverend A. C. MacInnes, ordained two Egyptian theological students at an ordination service in All Saints' Cathedral, Cairo, on Friday, November 23.

They are Mr Aziz Wasif and Mr Gha'is Abdelmalik, both of whom received their training at the new S. George's Theological College, Jerusalem.

The ceremony had special significance since they are the first Egyptian nationals to be ordained since the Suez Crisis of 1956.

There are barriers to reconciliation and the biggest one is pride. We must be able to admit we are wrong; we must be able to forgive and not take offence. We must stop trying to go one better than our fellow man.

Another barrier to reconciliation is despair. Many young Christians look at their failings and then look at the lives of older Christians and despair of ever succeeding. There are no Christians who haven't failed often and greatly.

#### RECONCILIATION

Members of Alcoholics Anonymous admit "we are all weak and we can't claim to be cured of our weakness."

Members of Sinners Anonymous (the Church) should admit the same. God is longing to forgive us as is illustrated by the story of the Prodigal Son, or as a German writer puts it, the story of the Waiting Father.

God is waiting for us to turn from our self-centred lives to God-centred lives. If we are reconciled with God, He will bring us into the Fellowship of Reconciliation."

At the end of the evening, Mr Sheppard mingled informally with the young people. At first, there was a barrage of autograph hunters, but after that we had a rather lengthy discussion on his work at the Mayflower Family Centre in the East London dock area.

## CANADA'S GIFT TO HONG KONG

FROM OUR OWN CORRESPONDENT

Hong Kong, November 26

An open-air Eucharist was celebrated this month on the site of the new church which Canada is giving to Hong Kong.

The rearedos was the concrete mixer; the altar was made of stones to be used in the building, covered with some of the working drawings for the building.

Both architect and builder are church members.

At the offertory, the architect offered the model of the building; the contractor brought his contract, and the supervisor and headmistress of the school, out of which the Church is growing, brought the bread and wine.

The site has cost £10,000. Church, hall and vicarage will cost a further £25,000. This sum is being found over three years by the Anglican Church in Canada.

The church will seat 500. School and parish are called "Kei Oi" (Love of Christ).

## BISHOP CORNWALL FOR WINCHESTER

The Right Reverend N. E. Cornwall, until recently Bishop of Borneo, has been appointed Assistant Bishop in the Diocese of Winchester, England, and Canon Residentiary of Winchester Cathedral from March 1, 1963.

It is of special interest that in Winchester Cathedral there is a memorial to Francis McDougall, first Bishop of Labuan and Sarawak, and to Harriett, his wife.

Bishop McDougall, after leaving Borneo in 1867 and serving in a parish, went to the Winchester Diocese and served as a canon of Winchester Cathedral from 1873, and Archdeacon of the Isle of Wight from 1874 to 1886, when he died.

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**CHURCH UNITY  
URGENT****"ONE WORLD"  
DIVIDED**

ANGLICAN NEWS SERVICE

London, November 26  
A divided Church was denying a divided world a desperately needed demonstration of reconciliation, the Reverend Kenneth Slack, general secretary of the British Council of Churches, said in Edinburgh on November 18.

"In this 'one world,' of which our space adventures are a symbol, division is fraught with new and terrible dangers," he declared in a sermon at a University of Edinburgh service in S. Giles' Cathedral.

"Just because we are in such a world, with its desperate need not just for the word of reconciliation but for the demonstration of it, it will not do for the power of God to be made seemingly impotent in the very instrument which he has set in the world for its salvation.

**NO RETREAT**

"Not as we try to escape from reality but as we expose ourselves to the real nature of the contemporary world we shall be driven to give centrality and urgency to the search for unity in the Church."

He said that many church people questioned the current concentration on Church unity "in a world seemingly hellbent on suicide, a world where political divisions are so vast that a living city can be bisected by a quaking island and installations on a Caribbean island can cause us to hold our breath for days lest Armageddon come."

These people thought the concentration should be on spreading the Gospel in forms understood by modern man.

"The search for the unity of Christ's Church is no indulgent retreat from the demanding tasks of intellectual and moral wrestling with which the last twentieth century confronts us; it is to meet the most stark and terrible of those tasks head on."

**SOURCES OF  
REVELATION****VATICAN CLASH**

ANGLICAN NEWS SERVICE

London, November 26  
Deep divisions of opinion have been demonstrated in the Vatican Council meeting in Rome on the sources of revelation.

The conservative sections, of whom Cardinal Ottaviani, secretary of the Holy Office, is main spokesman, are under heavy pressure from prelates of a more modern outlook to withdraw altogether the draft document on revelation.

The two main points against which the attack is being directed are: first, the insistence in the document on two distinct sources of revelation; and secondly, the disinclination of the conservatives to accept the application of scientific historical methods to Biblical studies.

These matters are not only of immediate importance to the Roman Catholic Church itself, but are relevant to the prospects of greater unity with other Christian Churches.

An indication of the sharp tone of the exchanges last week is suggested by the report that one prelate brought up the condemnation of Galileo as a cautionary instance of what can happen when the Curia remains embedded in conservatism.

At least one alternative draft is known to have been drawn up on revelation: it is said to be the work of most of the European hierarchies, including the Germans and French.

Cardinal Bea, head of the Vatican Secretariat for the Promotion of Christian Unity, has spoken against the original draft.

**AIRLIFTING  
BLANKETS****BRITAIN TO  
ALGERIA**

ECUMENICAL PRESS SERVICE

Geneva, November 26  
In a Churches' combined operation, 20,000 blankets were airlifted last Monday from Luton, Great Britain, to Constantine, Algeria.

The blankets are a first consignment of the estimated 1,300,000 persons in the Constantine and Batna regions of Algeria who are officially described as being in "total need." They have no homes, no jobs, and no money.

It is estimated that 650,000 of them have not even a blanket apiece. For many of them, including children, the sick, and the aged, the only shelter is a tent. Snow fell recently on the high ground in the region.

The plight of these people was reported to the World Council of Churches' Division of Inter-Church Aid, Refugee and World Service, which at once put out an appeal to its supporters.

In response, Lutheran World Relief, New York, and the British Council of Churches agreed to share in an emergency operation.

**SIX FLIGHTS**

They have purchased 20,000 blankets in London and chartered a Viking aircraft to fly these to Constantine for distribution by the Christian Committee for Service in Algeria.

The aircraft left Luton airport at 9 a.m. and completed the operation on Tuesday after six shuttle flights. The cost of the charter, 15,000 dollars, is being contributed by Lutheran World Relief, Geneva.

Meanwhile, a full scale drive will be carried out in the U.S.A., the Netherlands, Denmark, and other countries, by Protestant, Anglican and Orthodox Churches to collect blankets for Algerians and ship these as quickly as possible to Constantine for distribution in the regions where the Christian Committee for Service to Algeria, an independent, ecumenical and international organisation, is at work.

**"CLINICAL THEOLOGY  
CENTRE"**

ECUMENICAL PRESS SERVICE

Geneva, November 26  
A new "clinical theology centre," which will promote closer understanding and co-operation between priests and psychiatrists, has been opened in Nottingham, England.

The centre will continue the psychiatric training seminars for the clergy which have been conducted in more than twenty dioceses during the past three years by Dr Frank Lake, a former medical missionary with the Church Missionary Society, who has devoted himself to the study of psychological medicine.

It will also provide twelve-week residential courses for the clergy, who will have the opportunity of undertaking supervised case work in a local mental hospital; and it will be a centre to which people may be referred by their doctors for psychotherapy from a Christian point of view.

**BERLIN GIFT TO  
COVENTRY**

ANGLICAN NEWS SERVICE

London, November 26  
A gift of 20,000 Deutsche Marks (just over £1,800) has been made to Coventry Cathedral by the people of West Berlin.

The money is to go towards the cost of building an International Youth Hostel, a project on which the Coventry authorities hope to begin work in the near future.

The gift has been handed over to the Provost of Coventry, the Very Reverend H. C. N. Williams, by Herr Willy Brandt, governing mayor of Berlin, who expressed his gratitude for the work of Coventry Cathedral in the City of Berlin on behalf of young people.

**UNITY IN  
GHANA****THE BISHOP'S  
APPEAL**

ANGLICAN NEWS SERVICE

London, November 26  
The Bishop of Accra, the Right Reverend R. R. Rosevear, preaching his first sermon since his return to Ghana, declared on November 18 the Church's unreserved condemnation of the bomb attempt against President Nkrumah last August.

He called it the "deepest of human crimes."

The bishop said he had previously condemned the assassination attempt in his address to synod that led to his expulsion. But the Press at the time was more concerned with other words of his, he said, referring to his condemnation of certain aspects of the Young Pioneers as "Godless."

The bishop then made this appeal: "By the mercy of God, I have been allowed to return to my sacred duties as your bishop. In these first words to you I make bold to appeal to every citizen of Ghana to work and pray unceasingly for the unity of their beloved nation.

"I appeal to those who are engaged in any plans of violence to forsake such foul deeds and redirect their energies towards the true welfare and unity of Ghana."

Unity was the keynote of the bishop's sermon.

He declared, "I verily believe, and I am sure you do too, that the distress we have suffered has indeed helped rather than hindered the work of the Gospel in Ghana. We have been drawn together as never before. We have learnt a new sense of dependence upon God, a new sense of the deep unity which we share in Christ with all other Christians in Ghana and in the rest of the world."

The bishop re-asserted his belief in the supremacy of God and the Church over the State and men.

Ghana could never be the nation its people wanted unless it learned first to love and honour and obey God.

**SIMPLER FORM  
OF LITURGY**

ANGLICAN NEWS SERVICE

London, November 26  
The Ecumenical Council of the Roman Catholic Church on November 13 concluded discussions of the draft document on the liturgy.

Final speeches on this subject included some suggestions for more simplicity in public worship.

The canons referring to the Church's views on the private and public veneration of images were also recalled for the purpose of correcting and avoiding abuses in the showing of new pictures and sculptures, and in the withdrawing of ancient ones from veneration.

Cardinal Cicognani, the Papal Secretary of State, announced that the name of S. Joseph would be inserted in the canon of the Mass immediately after that of the Virgin Mary.

The decision was taken, the cardinal explained, in honour of the patron of the Ecumenical Council.

**VESTMENTS  
MEASURE**

ANGLICAN NEWS SERVICE

London, November 26  
A special session of the House of Laity of the Church Assembly was held on November 9 to consider the Vesture of Ministers Measure.

This piece of legislation, which had already been approved by the Houses of Bishops and Clergy, declares that the wearing of eucharistic vestments has no doctrinal significance.

At Morning or Evening Prayer the minister is to wear cassock, surplice and scarf.

At the Holy Communion he has the choice of surplice and scarf or stole and of an alb with the other customary vestments.

The measure was passed by a majority of 30.

**UNION PLAN  
OPPOSED****METHODIST  
RESULTS**

ECUMENICAL PRESS SERVICE

Geneva, November 26  
The tide continues to run heavily against Church union in North India and Pakistan, according to reports on voting in India's Methodist annual conference.

The latest results show a total of 285 votes against the plan of union for a United Church of North India and Pakistan, and only 231 for.

These results are tabulated from reports from seven conferences in India and one in Pakistan. Three conferences in India and one in Pakistan are yet to be heard from.

The plan of union, which was prepared by Methodists, Anglicans, Presbyterians, Baptists, the Disciples of Christ, and Church of the Brethren, was presented to the quadrennial session of the Southern Asia Central Conference in December, 1960, and approved by 146 delegates out of 147.

It was then referred to the Methodist conferences in India and in Pakistan. Of those in India three voted for the plan—South India, North India, and Madhya Pradesh—and four voted against it—Agra, Delhi, Bengal, and Moradabad. The one Pakistan conference reporting, Indus River Conference, also voted against it.

Another of the major negotiating denominations, the Anglican Church, has also voted overwhelmingly against it. Five dioceses, including the influential See of Calcutta, voted against it and only two favoured it.

In reporting the results to the Board of Missions in New York on the Methodist voting, Henry A. Lacy, the board's executive secretary for Southern Asia, who is currently in India, wrote: "People keep telling me that they are not voting against Church union but against this plan."

**UNITY MOVES  
IN WALES**

ANGLICAN NEWS SERVICE

London, November 26  
Moves towards unity by the Free Churches of Wales might well prove to be the first step towards re-union between them and the Church in Wales, the Archbishop of Wales, Dr A. E. Morris, said on November 13.

If the Free Churches were willing, the Church in Wales should now begin to explore with them the possibility of a coming-together.

Dr Morris, who was addressing the Monmouth Diocesan Conference, said he doubted whether re-union could be brought about without any changes on the part of the Church in Wales.

Probably what would have to happen would not be a simple absorption of the Free Churches by the Church in Wales or of the Church in Wales by the Free Churches, but a kind of "dying" of each of the Churches in order to live on in a bigger Church of different pattern.

The Roman Catholic Church, Dr Morris said, had so far stood aside from the general movement that was striving to bring the Churches into closer fellowship.

But lately the wind of change had influenced even the Roman Catholic Church in this connection.

**L.P. ON REFUGEES**

ECUMENICAL PRESS SERVICE

Geneva, November 26  
The world's refugee problem will be documented in a long-playing disc featuring well-known actors and vocalists to be issued in February by the United Nations High Commissioner for Refugees.

It will be produced by the Philips firm, the Netherlands, and issued at standard prices. Profits will go to the High Commissioner's programme.

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## MISSIONARIES VISIT ROCKHAMPTON DIOCESE

FROM OUR OWN CORRESPONDENT

Rockhampton, November 26

Missionaries from the Dioceses of Boreno and New Guinea have been welcome visitors to Rockhampton diocese this month.

It was a great pleasure for the parishioners of S. Luke's, Wandal, on November 11, when a former parishioner, Miss Thelma Cook, visited the parish.

Miss Cook, who is now on the staff of S. Mary's School, Kuching, in the Diocese of Boreno, was able to tell a good deal about her work at the boarding-school at S. Mary's.

During her visit to the diocese, Miss Cook visited the parish of Miriam Vale and Gladstone, where she addressed the Boys' Club, spoke to a gathering of parishioners including the Comrades of S. George, who were so enthusiastic that at midnight they were still clustered around Miss Cook outside the parish hall, plying her with questions.

In Rockhampton, a great welcome was afforded Miss Cook wherever she went.

She was entertained to dinner by the senior Comrades of S. Paul's Cathedral, and then addressed a gathering of about 100 people at S. Matthew's, Park Avenue; on Sunday, she spoke at S. Matthew's after the celebration of Holy Communion at 7 a.m., and then at S. David's, Simpson Street, at 9 a.m., with the visit to Wandal at night.

On Monday, Miss Cook visited schools and high schools in Rockhampton, and in the afternoon went to Yeppoon to meet the girls at S. Faith's Church of England Girls' School.

On Tuesday, Miss Cook concluded her visit by fulfilling further engagements in the city, and addressing members of the cathedral congregation at a morning tea arranged by the Women's Auxiliary.

### NEW GUINEA

Visitors from the Diocese of New Guinea, Mrs C. Crutwell and Mrs A. Paisawa, stayed with Miss Ida Kent, a former missionary in New Guinea, when they visited Rockhampton the week before last.

There is a strong link for both Mrs Crutwell and Mrs Paisawa in Rockhampton.

Some time ago, the Crutwells gave a very beautiful clam-shell font in memory of the Reverend Amos Paisawa to be used in the little Church of S. John, Ford Street, in the Parish of S. Barnabas', North Rockhampton.

S. John's is a mission church, the spiritual home of Solomon Islanders who live in Rockhampton.

Mrs Paisawa is the daughter-in-law of the late Father Amos, and the people at Ford Street were delighted to have the opportunity of meeting her, just as she was pleased to meet them.

The two New Guinea visitors also went to speak to children at local schools, attended the breaking-up party of the Mothers' Union at North Rockhampton on Wednesday night, visited the Parish of S. Mary's, Mt Morgan, and were guests of honour at morning tea at S. Paul's Cathedral Hall, arranged by the Women's Auxiliary of A.B.M.

Mrs Crutwell, who is in charge of Mothers' Union activities in Papua-New Guinea, said that membership had grown

### ORDINATION IN MELBOURNE

On S. Andrew's Day, November 30, Bishop Donald Redding will ordain four deacons to the priesthood and make six men deacons.

The ordination will be held in S. Paul's Cathedral, Melbourne, at 10.30 a.m.

Those to be ordained priest are: The Reverend D. W. Townsend (S. John's, Blackburn), R. E. Wallace (Christ Church, South Yarra), C. D. Hutton (S. Paul's, Ringwood), A. E. Millar (for the Bishop of New Guinea).

Those to be made deacon are: I. G. Ellis (S. Paul's Cathedral), J. St Q. Howels (Diocesan Task Force), I. N. Herring (S. John's, Crofton), H. H. Kiddier (S. Mark's, Brighton East), F. A. J. Dearnaley (S. Augustine's, Mentone), C. Helms (for the Diocese of Wangaratta).

from 300 members in 1950 to 1,300 members at present.

She emphasised the work that the Mothers' Union has been doing in New Guinea in improving the outlook of the women in relation to a Christian family life.

Mrs Crutwell also stressed the importance of the English language as a subject being taught in New Guinea.

"Their future depends upon the education they receive now," said Mrs Crutwell.

"A command of the English language is the first essential if they are to mix with Australians and people of other nations."

Mrs Paisawa spoke about work at the Menapi Mission station in Papua. She outlined various customs, and spoke generally about life in New Guinea.



The last mural in a new series at S. Michael and All Angels', New Farm, Diocese of Brisbane, shows Our Lord's body being taken from the Cross.

## YOUTH LEADERS AT RALLY

FROM A CORRESPONDENT

Grafton, November 26

More than 100 youth leaders of the Young Anglican Fellowship in the Diocese of Grafton attended a rally at South Grafton this month. They represented 15 parishes.

They discussed next year's activities and the ways and means of strengthening and deepening the life of the youth movement.

On display in the parish hall were arts and crafts from many parts of the world, together with 40 illustrated posters on youth work, based on the four-square plan: spiritual, physical, cultural and social.

Also shown was the plan of the proposed camp and conference centre to be erected at Angel Beach, Ballina.

The rally was under the direction of the diocesan youth chaplain, the Reverend Roland Bigg.

The chaplain spoke of the importance of love towards others and self-discipline.

He noted that five branches had already met with Methodist, Roman Catholic, Presbyterian and Baptist groups as friends.

He said the Y.A.F. was not an exclusive, isolationist sect but a movement reaching out to others.

### CRICKET SERVICE AT MOSMAN

FROM A CORRESPONDENT

The Reverend David Sheppard took advantage of the opportunity afforded by a capacity congregation and overflow crowds when he preached at the annual cricketers' service at S. Clement's Church, Mosman, Diocese of Sydney, on November 18.

Every available space was taken up with people standing, if necessary, and the church was jammed with at least 1,050 people inside it and another 350 listening to the service from two church halls.

One side of the church was taken up with 360 men, who had been present earlier at a tea for men, at which Mr Brian Booth and Archdeacon E. A. Pitt were the speakers.

£100 from the evening collection is being sent to Mr Sheppard's work at the Mayflower Community Centre in the East End of London.

Mr Sheppard took as his text Rev. 3:20, from the New English Bible, and in his opening remarks said that Christians who loved cricket could rightly give thanks to God for this relaxing sport as part of life as God had given it to us.

Later Mr Sheppard invited any who desired to do so to remain behind in the church to hear in simple language the steps involved in becoming a Christian.

At least 150 people accepted this invitation and many received counselling and Christian literature from Mr Sheppard and from parish and visiting clergy present in the church.

The moral tone was set by the allegiance owed to Christ: there was no room for loose-living.

Youth work could only grow with the team spirit: all were to serve by giving their individual gifts and talents for the common good.

Padre Bigg spoke about the need for sacrifice—to give oneself for one's faith.

His challenge was accepted. Before the rally closed a young mechanic offered himself for the mission field. Two girls enquired about mission service.

Ballina Y.A.F. representatives offered time to assist the youth chaplain in the office and a young man promised to give up his three weeks' holiday to be used in any way to assist the youth department.

Two other Y.A.F. groups were formed on the North Coast.

The first issue of the "Young Anglican Magazine" was distributed to groups (incorporating the Grafton edition) which now links up Grafton youth with the Diocese of Newcastle, Sydney, Brisbane, Canberra and Goulburn, and Bathurst.

The tentative dates of June 1, 2, and 3 were set for the diocesan youth rally, 1963, when the bishop will present a shield of merit to the most progressive youth group in the diocese and certificates of merit to Y.As deserving of the award.



Mrs Ian Shevill, with her small son Peter, is going to New Guinea immediately after Christmas to superintend the hospital at Dogura. She will stay there until March, when Bishop Shevill returns from America. Mrs Shevill, as Dr June Stephenson, was a medical missionary in New Guinea for some years before her marriage to the Bishop of North Queensland. She will relieve Dr Charles Elliott, who has been locum tenens at Dogura.

## NEWCASTLE JUBILEE

(Continued from page 1)

mate had come to Australia. This news had not always been favourable, but when people were given the chance to meet the Primate personally they would be able to put aright the news reports.

He welcomed the Primate both in his official capacity and privately as a loyal Anglican.

The chairman of the Newcastle Methodist District, the Reverend G. Walker, offered the good wishes of the Methodist people on the two anniversaries.

He said the Methodist and Anglican Churches had been very closely associated in the establishment of a church in Newcastle.

Almost immediately after the first Anglican church had been built in 1812, the Reverend William Cowper had called on the Reverend G. Walker, the Reverend Samuel Lee, to visit Newcastle, where he had preached in the Anglican church.

The minister of S. Andrew's Presbyterian Church, Newcastle, the Reverend C. Keir, said the Primate had said when he had arrived in Australia that he anticipated a rather rough passage in his first few years here.

Mr Keir said: "When we see how he has dealt with his adversaries we can see that he is well suited to handle any fight which he buys into or which lands in his lap."

The minister of the Newcastle Baptist Tabernacle, the Reverend J. Warwick Lindsay, said it was the prayer of the Baptists that God would richly bless the Church of England at this time. There was a need for a positive message to the world—the message of the Love

of God shown in Our Lord Jesus Christ.

The Reverend D. Bailey, of the Newcastle Congregational Church, said Congregationalists had a number of things in common with Anglicans. They shared the deepest and the greatest things in life.

He said: "The more we share the Christian Gospel and the tasks it lays upon us the more we will go forward."

The Dean of Newcastle, the Very Reverend John Falkingham, said that as the Church and the city moved forward into a new phase of their history, he believed the inspiration of the Church was very much needed.

He was gratified that the Primate had agreed to come to Newcastle for the celebrations, because the then Archbishop of Sydney, Dr Saumarez Smith, had attended the dedication of the cathedral 60 years ago.

The President of the Newcastle Lions Club, Mr Millington, said the Lions Club was particularly closely associated with the Church of England at the present time because the club had recently completed a very big project for the aged in the Church's homes at Booragul.

The President of the Newcastle Businessmen's Club, Mr Bell, also welcomed the Primate.

The Primate replied that he was glad to have an opportunity of visiting Newcastle and seeing its signs and wonders.

He said the English Newcastle was similar because of its coal and steel industries, but did not have the beauty spots of its Australian counterpart.

However, he said, Newcastle would have to look to its laurels in view of the great development of Wollongong and Port Kembla as industrial centres.

The Primate said that in Australia he had been impressed by the spirit of co-operation between the Church and the State.

### YOUTH GROUPS COMBINE

FROM OUR OWN CORRESPONDENT

Newcastle, November 26

In S. Philip's Presbyterian Hall, Newcastle, on Sunday night, November 25, the Minister of the Central Methodist Mission, the Reverend J. Chegwidden, conducted a short service of dedication to open the Food Drive organised by the members of youth groups of four city churches.

The groups are Christ Church Cathedral Young Anglican Fellowship, and the youth groups of the Central Methodist Mission, S. Philip's Presbyterian Church and the Brown Street Congregational Church.

The drive, which will continue until December 7 in the inner city area, is in aid of the Smith Family and the non-denominational Newcastle City Mission.

## NEW WORK BY ERWIN GUTH

FROM OUR OWN CORRESPONDENT

Brisbane, November 26

A new series of the Stations of the Cross executed in the Church of S. Michael and All Angels, New Farm, has been completed.

These stations have been incised in the walls and painted by the artist Erwin Guth, and are the anonymous gift of two parishioners.

Mr Guth comes originally from Germany, and was received into the Church of England by the Rector of New Farm.

Before coming to this country Mr Guth was closely associated with the complete re-decoration (we might easily say "cleaning up") of the ancient parish church of S. Joseph, Saarbrücken, which has been influenced by the European Liturgical Movement.

Many examples of this sculptor's work may be seen in modern Queensland churches, including S. Francis', Nundah; S. John's, Nambour; S. Francis' College; the Chapel of Christ the King, Goodna; Christ Church, St George; S. James' Cathedral, Townsville; and S. Mary the Virgin, Atherton.

At present Mr Guth is at work on a life-sized figure of the Crucified, also at New Farm.

### C.B.S. MEETING

FROM A CORRESPONDENT

Brisbane, November 26

The final meeting of this year of the Queensland District of the Confraternity of the Blessed Sacrament will be held on Tuesday, December 4, at S. Alban's Church, Auchenflower, commencing at 7.30 p.m.

The speaker will be the Principal of S. Francis' Theological College, Canon Ivor F. Church.

This meeting will conclude the centenary year observance of the confraternity in Queensland, and the date of the meeting coincides with that on which C.B.S. was founded at All Saints' Church, Margaret Street, London, one hundred years ago.

It will be a particular pleasure for associates of C.B.S. to welcome the Right Reverend Philip Strong as Archbishop of Brisbane next year.

He has been active in the work of the confraternity, and at present is the Superior of the Ward of the Epiphany in New Guinea.

### NEW APPOINTMENT IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, November 26

The Venerable R. W. Dann, Vicar of S. John's, Footscray, and Archdeacon of Essendon, has been appointed as Director of a new Department of Extension and Evangelism within the Diocese of Melbourne.

In a survey carried out some time ago by the Department of Town Planning of the University of Melbourne, the needs of the diocese in the way of church sites, buildings, staffing and new parishes were revealed.

Archdeacon Dann will largely be concerned with implementing the survey brought up to date by the 1961 census.

He will be responsible for planning the developmental work in the diocese, organising centres in new areas, and borrowing Sunday school teachers and other leadership helps from more established churches.

Archdeacon Dann will take up his appointment on February 1, 1963, continuing to be Archdeacon of Essendon, but resigning as Vicar of S. John's, Footscray.

### A CHRISTMAS EXHIBITION

About 10 dioramas depicting scenes from the life of Christ will form a "True Meaning of Christmas" exhibition at David Jones' Art Gallery, Elizabeth St, Sydney, from November 27 until Christmas Eve.

The dioramas, in natural colour and standing at least 12 feet high, are the work of D.J. staff artist Sheila Farquharson.

Proceeds of a silver coin admission fund throughout the term of the exhibition will go to the "Sun" Toy Fund.

# THE ANGLICAN

THURSDAY NOVEMBER 29 1962



ONE MINUTE  
SERMON

"NONE OF  
SELF"

S. JOHN XIII: 6-11

Then Peter goes to the other extreme (how very human this is) and asks for more than Jesus offered. "Not my feet only, but also my hands and my head." He does not yet trust sufficiently to let Jesus act as He plans. Self-will infects everything for Peter. Guests usually bathed before going to a feast and so, except for the dust on their sandalled feet, they had no need of cleansing. And the cleansing was the duty of slaves.

So Peter has bathed — and indeed Jesus goes further and suggests that disciples have been cleansed by their fellowship with Him and by His teaching — "clean every whit." They have come to the Last Supper, which is also the First Communion, and they are clean — but not all. There is one among them who had withstood the words of Jesus, his ears he had closed and the god of this world had blinded his eyes. And Jesus knows.

But the lesson is the lesson to S. Peter. Our first duty as Christians is to learn as we read last week to let Christ serve us. It may well be that to win the outsider we need to give him an opportunity to serve as Jesus gave the woman of Samaria and as He accepted the drink from the soldier by the Cross.

But we must let Our Lord cleanse us day by day from the dust of this world. We must let Him choose the work. He has for us, for we are only able and will be enabled to do the work He sets us. We cannot safely choose for ourselves. "It is the Lord, let Him do what seemeth Him good."

It is the lack of utter trust, the surrender that is less than complete, that may lead us to be traitors to Our Lord even while we seem to be His friends.

How many of us go to church, and say our prayers (perhaps only at night) and read our Bibles occasionally, so that the Word of God does flow over us. But it can happen that we are not cleansed by it for self is still central in our hearts.

Our Lord knew Judas would betray Him before Judas knew it himself. He knows where we shall fall Him before we know it. But how important it is for us to learn not to trust ourselves, and when He says "One of you will betray Me," to ask as the disciples did, one by one, "Lord, is it I?"

Such refusal to trust self is the first step towards a saved life — but we need to go further and as yet they had not. "None of self!" yes, but "all of Thee."

## CLERGY NEWS

**GANLY.** The Reverend D. A., Vicar of St. Stephen's-on-the-Hill, Belmont, Diocese of Melbourne, to be Chaplain to the Missions to Seamen, Brisbane.

**MADDICK.** The Reverend A. V., Chaplain at Mentone Grammar School, Diocese of Melbourne, has been appointed Director of the Victorian Council for Christian Education in Schools. He will take up his new duties on April 1, 1963.

**MOLLER.** The Reverend C. C., formerly Assistant Curate of S. Barnabas, North Rockhampton, Diocese of Rockhampton, has been instituted as Vicar of the new Provisional Parochial District of Baralaba, in the same diocese.

## MEMORIAL SERVICE

A memorial service for the late Viscountess De L'Isle was held in S. Andrew's Cathedral, Sydney, on November 27.

The service was attended by the Governor of N.S.W., Sir Eric Woodward, and the Archbishop of Sydney, the most Reverend H. R. Gough.

It was conducted by the Dean of Sydney, the Right Reverend A. W. Goodwin Hudson.

The congregation consisted of diocesan officials, officials of S. Andrew's Cathedral and representatives from organisations with which Lady De L'Isle was connected. It was also open to the general public.

## CHURCH CALENDAR

December 2: Advent Sunday.  
December 6: Nicholas, Bishop.  
December 8: Conception of the Blessed Virgin Mary.

## THE SOURCES OF REVELATION

The Council presently taking place in Rome is concerned primarily with the domestic affairs of the Roman Catholic Church. It differs greatly from the Council of nearly a century ago, however, because certain matters to be discussed are of common concern to all Christians, because the POPE of his own initiative invited observers from the Anglican and Orthodox and other communions, and because it is clear that HIS HOLINESS is deeply sensible of the sin of Christian disunity. In these circumstances, it would seem right for Anglicans and Orthodox to proceed closely, and to comment upon, some of the proceedings, without the impropriety of which they might be guilty otherwise.

The discussion on the sources of revelation, with the deep division of opinion which it revealed, is of enormous interest to us Anglicans — not least because there are to be found within the Anglican Communion almost precisely the same differences, based upon almost identical grounds. Who would have thought that our own conservative Evangelicals had so much in common with the most conservative members of the Roman Curia!

What has now come about is in brief as follows. The commission appointed to consider the matter, under the chairmanship of the secretary of the Holy Office, HIS EMINENCE ALFREDO, CARDINAL OTTAVIANI, duly presented its draft document to the Council in plenary session. The majority of the assembled prelates felt that the document leaned too heavily on the side of conservatism. The two main points of criticism were, first, the document's insistence on two distinct sources of revelation — Scripture and tradition — and, second, its implicit opposition to the application of scientific historical methods to biblical studies. Although the liberals enjoyed a majority, they lacked quite the strength to command the two-thirds majority which, under the rules of procedure, was needed to refer the document back to its authors for re-drafting. In these circumstances, debate on the document continued. It is unofficially stated from usually accurate sources that only about 800 members wanted the debate to continue, and that about 1,300 did not. The sharpness of the cleavage was suggested by the report that one prelate instanced the condemnation of GALILEO as a typical consequence of Curial conservatism. It all rings with a familiar note in Anglican ears, and conduces to warm fellow-feeling with these bishops!

At this point, on November 21, THE POPE himself intervened. His HOLINESS ordered the suspension of the debate and the re-drafting of the document by a special commission. We respectfully applaud this action because it was not in any way, as it appears to us, an attempt to impose liberalism from above, but an attempt in the best conciliar tradition of the Church to remove artificial procedural barriers which were inhibiting expression of the true mind of the Church.

Theology, like law and literature, and all other fields of human scholarship, and notwithstanding any considerations of Divine revelation, tends to feed upon itself. There comes a time in the development of any discipline, as with any civilisation, when its sheer mass of accumulated range and experience becomes more than the greatest human mind can either encompass or even intuitively sense. Then is the time of danger, for the discipline or civilisation concerned. It cannot remain immobile. It either ossifies, or simplifies itself through some process and lives. Most branches of theological learning to-day, to the mind of many intelligent non-theologians, may have reached this danger point.

As far as the sources of revelation are concerned, the position of the Anglican Communion is as stated in the second of the Fundamental Declarations of our own Constitution in Australia: the sacred Scriptures provide the ultimate rule and standard of faith given by inspiration of God. This does not exclude the weight due to the tradition of the Church. More: we Anglicans are silent upon how, and by whom, the revelation of the Scriptures is to be interpreted.

Most Anglicans, and probably most Roman Catholics too, if we have pondered the question of revelation in non-theological terms, probably sense that revelation must in some sort be a continuing process, and that it simply cannot have come to a dead stop at some distant time before this age of natural scientific discovery. If the learned theologians of all Christendom are in good time to share this half-conscious suspicion of those whom, through God, after all, they serve, then it will be a clear step towards that day if the present Council at least gives due recognition to the splendid work of Roman Catholic scholars in the field of biblical studies in recent years. That the Council will do so all Anglicans should pray.

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

—Dr Geoffrey Fisher

## Good Week For Commonwealth

Press, television and radio have left us in no doubt this week that the Commonwealth Games are taking place in Perth, which many Australians regard as our most pleasant capital city.

There seems to be rather less tension about the Commonwealth Games compared with the Olympics. This almost certainly is because the Commonwealth Games, being a sort of family affair, breeds much more friendliness.

Certainly there is rivalry. But the success of a participating country is not to be measured so much by the number of medals its representatives win as by the spirit in which its athletes strive.

The week or so which the competitors of more than 30 countries are spending in the Commonwealth village must have incalculable influence on wider understanding on levels above and beyond sport.

This is evident from informal television interviews, especially with competitors from Africa, Asia and the West Indies. They made it clear that they have a firm belief in the value of Commonwealth ties.

Their tributes were all the more striking because they came from athletes of differing racial origins in an era when colonialism is almost a dirty word. To those of British stock this proof of warm friendship from countries which are newly independent must strengthen their own faith in the Commonwealth idea.

Particularly because our own Church is so involved in missionary work in Africa, it was thrilling to notice how high the educational standard is among the indigenous representatives from that continent who spoke in television interviews from the Commonwealth village.

African countries will have need of leaders in all fields, not least in the Church, in this exciting era of emergent nationhood. The type of competitor from these countries at the Games suggests that the need is being met.

## Our Unimaginative Stamp Designs

The more attractive Christmas stamps produced by New Zealand compared with our own lends point to a letter I received

this week from the publishers of "Stamp News," an impressive 32-page monthly journal printed in Dubbo, N.S.W.

With a copy of the journal the publishers sent me a letter and six actual examples of recent commemorative stamps issued by the Australian Post Office. The six include this year's much criticised Christmas stamp, based on a Spanish carving in the Melbourne Art Gallery.

"We are ashamed of Australia's stamps," says the letter, which directs attention to an article in the December issue of the journal, telling how the Department of External Affairs prepared three designs for a Colombo Plan stamp. These, as illustrations prove, were most attractive. They also told a message.

One stamp showed a Chinese girl eating rice; another (probably the most artistic of the three) showed a peasant planting rice; and the third featured



One of the attractive designs for the Colombo Plan stamp rejected by the Post Office.

a typical piece of modern agricultural equipment, supplied by Australia, with old-type farming methods shown symbolically in the background.

But the Post Office apparently was not grateful for these suggestions or impressed by them for it chose a dull imaginative stamp depicting the symbol of the Colombo Plan. You can judge it for yourself next time you have cause to buy a one shilling stamp.

"Stamp News" believes that Australian stamps have become the laughing stock of the world.

## RELIGIOUS BROADCASTS

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

**SUNDAY, DECEMBER 2:**  
RADIO SERVICE: 9.30 a.m. A.E.T. "What Men Think of Christ."  
\*MUSIC: 10.15 a.m. A.E.T. "Frontiers" — A Christian Monthly Review.  
PRELUDE: 7.15 p.m. A.E.T. The Julian Simons, Sydney.  
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. "V.L.P." — a play by Ruth Ford.  
\*THE EPILOGUE: 10.48 p.m. A.E.T. From the Church of S. Martin-in-the-Fields, London.  
**MONDAY, DECEMBER 3:**  
\*FACING THE WEEK: 6.15 a.m. A.E.T. The Very Reverend E. M. Webber.  
**WEDNESDAY, DECEMBER 5, 1962:**  
RELIGION IN LIFE: 10.05 p.m. A.E.T. "On Planning a Cathedral," the Reverend Frank Flynn, M.S.C.  
**FRIDAY, DECEMBER 7, 1962:**  
\*EVENSONG: 4.30 p.m. A.E.T. from S. Andrew's Cathedral, Sydney.  
**MONDAY, DECEMBER 3—SATURDAY, DECEMBER 8, 1962:**  
READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Commissioner E. Conley.  
PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend Hilton Denkin.  
DAILY DEVOTIONAL: 10.03 a.m. Monday—Mrs Harvey Perkins. Tuesday—Dr Colin Duncan. Wednesday—School Service — "God with His People," John Flynn. Thursday—The Very Reverend W. P. Baddley. Friday—The Reverend Sidney Price. Saturday—The Reverend John Thornhill.  
EVENING MEDITATION: MONDAY, DECEMBER 3—FRIDAY, DECEMBER 7: 11.15 p.m. A.E.T. The Reverend George Jenkins.

**TELEVISION:**  
**ABN 2, SYDNEY:**  
11.00 a.m. "Divine Service"—Solemn High Mass from S. John's College, Woodway, N.S.W.  
6.30 p.m. "The Cry Goes Up: Among the Uprooted."  
10.35 p.m. "Epilogue," The Reverend Hugh Jones.  
**ABV 2, MELBOURNE:**  
11.00 a.m. "Divine Service"—All Saints Church, Hunter's Hill, N.S.W. Preacher: The Reverend C. H. Sherlock.  
4.45 p.m. "Sunday Special"—"The Liberator," "The Day Dawns."  
10.30 p.m. "Epilogue," The Reverend Hugh Jones.  
**ABO 2, BRISBANE:**  
11.00 a.m. "Divine Service"—Solemn High Mass from Our Lady of Dolours Roman Catholic Church, Chatswood.  
4.45 p.m. "Sunday Special"—"Davey and Goliath," "The Runaway."  
6.30 p.m. "The Cry Goes Up"—"Among the Dispossessed."  
10.30 p.m. "The City of David."  
**ABS 2, ADELAIDE:**  
4.45 p.m. "Sunday Special"—"Spies."  
6.30 p.m. "Meet Dr Blake."  
10.30 p.m. "Hunger Unlimited."  
**ABW 2, PERTH:**  
4.45 p.m. "Sunday Special"—"Brides."  
6.30 p.m. "The Hungry People."  
10.30 p.m. "Hark the Glad Sound."  
**ABT 2, HOBART:**  
11.00 a.m. "Divine Service"—from Scots Church, Hobart. Preacher: The Reverend Hector Dunn.  
4.45 p.m. "Sunday Special"—"Davey and Goliath," "Officer Bob."  
6.30 p.m. "Meeting Point"—Rome and Canterbury.  
10.30 p.m. "Keeping the Feasts,"

## Artful Use of Day Off

Monday, the parson's day off, presumably is put to a variety of uses. I'm told it is a very good day for a country drive because the roads and resorts are not nearly so crowded then as at week-ends.

As a layman I would imagine that one of the great attractions of the day would be to wear an open-necked shirt—or at least one with a soft collar.

One Sydney suburban rector has revealed an unusual hobby for his day off—painting in oils. He is the Reverend Donald Begbie, of S. Paul's, Wahroona, a member of one of the best-known Anglican families in the Sydney diocese because of the outstanding contributions made by its members to the Church in Australia and in the missionary fields.

Although Mr Begbie did not take up painting with the idea of exhibiting, he found that he had "cluttered up the house" with so many paintings that he took the advice of friends to put on a show for church funds.

Mr Begbie is unlikely ever to try to take out the Blake Prize. A Sydney paper reports that he does not paint religious themes, but prefers landscapes, portraits or still-life subjects.

—THE MAN IN THE STREET.

## 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 in which the writer's name is supplied for publication. Parts of some of the following letters may have been omitted.

### NOT B.S.L. MONEY

#### COST OF LEGAL APPEAL

To THE EDITOR OF THE ANGLICAN Sir,—I very much appreciate the moving behind the letter of the Reverend W. H. Childs in THE ANGLICAN of November 15, regarding moves to prevent the hanging of Robert Tait in Victoria. However, there is a most important error of fact. The Brotherhood of S. Laurence has not made any financial contribution to the legal proceedings or any other activities associated with the Tait case.

Mr David Scott acted in the capacity of a private citizen in petitioning for an enquiry into Tait's sanity. He had the support and approval of myself and members of the Brotherhood staff and many of the Brotherhood supporters, but was not officially representing the Brotherhood.

Those who would like to contribute towards the cost of legal proceedings should send their donations to the Citizens' Anti-Hanging Committee, 417 St Kilda Road, Melbourne; this organisation has accepted responsibility of meeting the costs involved.

Yours faithfully  
(The Reverend)  
G. KENNEDY TUCKER,  
Superior, Brotherhood  
of S. Laurence.  
Melbourne.

### VACANT POSTS IN POLYNESIA

To THE EDITOR OF THE ANGLICAN Sir,—There is a very urgent need to fill two posts in the Diocese of Polynesia early in 1963. If any of your readers are interested in the possibilities of either of these posts I would be very grateful if they would get in touch with the Australian Board of Missions in their own province or write direct to my Commissary, Canon F. W. Coal-drake, 109 Cambridge Street, Stanmore, Sydney, N.S.W.

The first post is for a headmaster for a primary school. This school is the famous All Saints' School, Labasa, where there are over 300 boys, mainly Indian, and to which there is attached a hostel for some 20 odd boys. The present headmaster has been transferred to another school and we now face the very dreadful possibility of opening the school year in 1963 without a headmaster or at least without a Christian headmaster. As the school is one of our most important evangelistic outreaches and has contributed very greatly to the life of the diocese and the Church in the past it is a matter of very great concern to me that the post shall be filled as soon as possible.

I invite the prayers of all our people that this may happen. The second post is for a priest to be the first vicar of the new parochial district in Suva which is to be created by dividing the over-large Cathedral Parish in half. The priest should be comparatively senior and able to pioneer a new parish. He will have to assist him an Indian deacon full time and the honorary assistance of the Reverend Dr George Hemming who is both priest and doctor, and who has been here in the diocese for almost 25 years.

The work of this parish is multi-racial and there are very great opportunities for expanding the evangelistic work amongst the Indian people. A rectory is provided and there is a very lovely stone church at S. Luke's, Laucala Bay, together with a parish hall, and there is also a very fine and flourishing Indian congregation at S.

Matthew's Church, Samabula. This, too, I hope people will make an object of real and sacrificial prayer.

Yours sincerely,  
\*JOHN CHARLES  
POLYNESIA.  
Suva,  
Fiji Islands.

### "VERY COMPLICATED PROBLEM"

To THE EDITOR OF THE ANGLICAN Sir,—I regret to find, in your excellent Editorial on "A Primatial Secretariat" (November 15) the remark—"whatever the past points of disagreement between Sydney and some other dioceses, dating back to the unfortunate intellectual and other deficiencies of Bishop Barker."

It is a silly thing even for a journalist to say, not only because it is not quite true, but also because it is the kind of superficial explanation which obscures the understanding of a genuine and very complicated problem.

Yours sincerely,  
KENNETH CABLE.  
Sydney.

If Mr Cable would bring his skill to what he regards as this "very complicated problem" and pen us an article on it, perhaps this would make it all clear.

Meanwhile, we are not quite clear whether Mr Cable questions (i) that Bishop Barker had intellectual and other deficiencies; (ii) that these were "unfortunate"; or (iii) that Bishop Barker was personally primarily responsible for the constitutional impasse in N.S.W.—and the Australian Church, if it comes to that—which it took us a century to resolve.

The accuracy of that judgement which, by implication, we applied to Bishop Barker in our Leading Article of November 15, can be tested by reference to his standard biography, the entry in the D.N.B., the proceedings of the N.S.W. Provincial Synod of May 11, 1869, and Chapter 22 of the Venerable J. T. R. Border's new work, "Church and State in Australia, 1788-1872."—Editor

### CHRISTMAS IN PRISON

To THE EDITOR OF THE ANGLICAN Sir,—Few people realise just how many of those who are in prison know little of a home life similar to that which is known to most of us. At Christmas time we can try and make them feel a part of our Christian family and give them a little gift.

Where men have got their own loved family circle, imprisonment falls even more heavily as a punishment because of separation during the Holy and festive season from those they love. Punishment is just, but God's grace was extended to all sinners when He gave us His Son. Again we want all men to share in this wonderful event of the Holy Family.

Would those who feel they can share a little in making a gift to all prisoners in our Victorian Prisons please send their offering to me endorsed "Court and Gaol Welfare Fund," First Floor, Cathedral Buildings, Flinders Lane, Melbourne, C.T. With gratitude for help received in former years.

I am,  
Yours faithfully,  
W. L. McSPEDDEN,  
Church of England Staff  
Chaplain,  
Pentridge Prison,  
Victoria.

### GROUP LIFE CONFERENCES

To THE EDITOR OF THE ANGLICAN Sir,—At the Group Life Laboratory I attended, there was no suggestion made, either directly or indirectly, that Group Life methods would relieve a priest of his duty to know and love his people. During the conference I discovered a great deal about myself and my behaviour at meetings in the past; many clergy said the same thing. Not many new ideas were presented in the course about human nature, but it has been much easier since to understand people's behaviour in a more sympathetic way. The "goals" were fulfilled.

One of the values of studying the methods and techniques of Group Dynamics was that new ways were given for helping our people to recognise and do their ministry as the people of God. How many priests do not try to find effective means of doing this? The dangers of using these methods as a short cut to "success," or tech-

nique's sake, were clearly presented.

Anglicans are very conservative by nature, and American ideas are often viewed as a county cricketer might view baseball. We need to remember the dangers of a closed mind in these things, and also that methods and experiments that originated in Britain or Australia are not necessarily of the Holy Spirit.

Remember Gamaliel's words in The Acts of the Apostles, Chapter 5:38.  
Yours faithfully  
(The Reverend)  
JOHN VAUGHAN.  
Pungelly,  
W.A.

To THE EDITOR OF THE ANGLICAN Sir,—If Canon Reynolds' criticism and Miss Dewey's misgivings are correct, the G.B.R.E. is not the objective body it ought to be. It also shows how idiotic it is possible to become over a psychology which will have passed from the American scene within a few years. The whole matter is reminiscent of S. Paul and the Athenians.

I first heard of Role Play at a Temperance Congress when a Methodist meeting was trying to give the meeting a new approach on the alcohol problem to youth. It seemed an interesting way of putting across a message. The first time I ever experienced it in action was at a short course conducted at S. Christopher's College, England, when the lecturer warned us that it had dangers. I thought if this is so what is the sense in using it. What it did highlight there was the cross-currents in personalities of what was supposed to represent a Church group—a valuable adjunct to any leader trying to do any type of parish work. Perhaps the correspondent answered by Mr Maddick alongside Miss Dewey's letter ought to try this idea provided the vicar is willing! As every sphere of life from the Church to the liquor interests is using the same technique to put across the various images it wants the public to imagine it possesses, its effect must be well and truly nullified.

There is only one way that we will renew the life of our Church: when we stop believing that worship and conduct have no relationship to one another, and discipline ourselves to accept many rights and privileges we think we are still entitled to, and be able to affect those before whom we witness. When this happens I believe we will experience an outpouring of the Holy Spirit which will draw those hungry and thirsty souls to whom we have no message now. We will never reach them by Group Conferences, where apparently the heads of those present and already in the Church are examined, without asking how this will help us reach specific people. For instance, I have no idea how it will bring the alcoholic into the Kingdom of God. Perhaps someone who has experienced a conference will clue me up.

Yours faithfully,  
WILLMA TERRY  
Brisbane.

To THE EDITOR OF THE ANGLICAN Sir,—One critic of the positive effort of the G.B.R.E. graciously admits that "the Church in general and clergy in particular need to learn about the insights of depth psychology" but opines that to leave them to continue their ignorance by traditional methods is preferable.

As a senior priest I doubtless "learn" less in the ten days of a laboratory than some of the younger men, of whom many are now finding their ministry enriched. I learnt nothing much academically but much that really matters. None of us could at this stage have spared a period such as Jesus was able to give to his group—it was difficult enough to drop other responsibilities for ten days. Such a conference accordingly accepted the method of the laboratory with the accepted limitations of such method. It did not aim to be a retreat nor a study in Gospel content. It took for granted that clergy regarded the Gospel as the Gospel, and sought to unfold how we may better get it through to

## 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.

### What does the season of Advent mean to the churchman to-day?

Probably not very much—sandwiched as it is right at the end of the calendar year, with business interests following the carols of a commercial Christmas long before Trinity has expired. Life soon becomes absorbed with thoughts of the coming holidays. Even from the pulpit, Advent receives scant attention—the carol service, the school annual service, the wind-up functions of the Ladies' Guild and the Sunday school, all strike a festive note which effectively distracts attention from the solemn note of preparation which the Church strikes.

For what really is Advent? The Christian year revolves around the three major seasons of Christmas, Easter and Whitsuntide. Each season is preceded by a period of preparation. Advent is a solemn, but not a peni-

people who regard the Gospel as so irrelevant that they don't even hear what the Church says in their hearing.

That nothing new was taught is less strange than your writer's expectancy. The "plain common sense" which she regards as hardly worth teaching was delivered with neither more nor less solemnity than any other illuminator of common sense employs. It is strange that a critic for whom "moral theology needs rethinking and restating in the light of new knowledge" should apparently limit method of teaching to traditional ways or to deviations in which priests will be handled by "a competent psychiatrist who knows the history of each individual present" in order to eliminate risk of their becoming mentally disturbed. We have in the Gospel the secret of full living. A few have come to know it. What of the ninety and nine?

Let the leaders of these endeavours have criticism but not more negativism, not criticism which suggests that modern knowledge has helped for our own hobby horse alone. Not criticism that while continuing in prayer will do nothing risky lest we get hurt or, forsooth, even "drive away" the 99. Let us continue to explore this attempt to help our clergy to a ministry which has depth, patience and serenity and is without the sense of frustration which genuine concern can bring.

Yours faithfully,  
(The Reverend)  
ARTHUR PIDD.  
Claremont,  
W.A.

To THE EDITOR OF THE ANGLICAN

Sir,—I would like to make a comment about Group Life Laboratories in general, and about Miss Dewey's letter in particular.

I fail to see what exactly the spiritual state of the Anglican Church has to do with the application of social or group psychology to the Church's particular situation in this country. Nor can I for that matter see, even if I thought the criticism true, how that would affect my use of a method used by the Anglican Church.

To use more technical jargon (of which Canon Reynolds seems afraid) Miss Dewey is "sympathy-seeking" in her use of the term "American." Why should anything, especially theological matters, be thought suspect if labelled "Made in America?" To me this is the same kind of woolly thinking indulged in by Protestants in their criticism of the Anglican Church by the use of the phrase "so like R.Cs."

"Can we honestly imagine Our Lord running a Group Life Conference?" As far as I am concerned, I can. I have perhaps been labouring under a misapprehension, but I have always thought that the Apostles belonged to a group of which

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.

Traditionally Advent speaks of three Comings:

- He came as a Saviour, subject to all our infirmities save sin;
- He comes always to His people as Victor and Strengthened;
- He will come that He might usher in a future which is His, and in which He will be universally accepted.

It is this last thought which dominates Advent. How little, however, is its authentic note heard? Yet without it, history would be incomplete. He inaugurated His kingdom. He must come to consummate it. Fanatical predictions about the impending end of the age must not cause us to waver the matter aside. Unless we are absolutely prejudiced we cannot ignore the plain teaching of the Scripture, reinforced by the Creed, that He is coming to judge the living and the dead.

Our Lord was the Leader (designated) and that they must have indulged in conferences of this nature designed to develop leadership in each member and the group as a whole. Individual relationships, yes, but surely a balanced pastoral work which showed itself in an emphasis on the concept of the Holy Remnant.

To try and read into Our Lord's ministry our own preconceived ideas about pastoral method in order to give some authority to those ideas is to stoop to methods used by the "lunatic fringe" and some who mistake feelings for religious experience. To carry this to its logical extreme is to result in the clergy discarding all use of motor vehicles and walking with staff in hand, etc. Already we have odd screwballs leaving their hair and beards uncut through some mistaken idea that because Our Lord apparently did this they will catch some of the original power which belonged to Him and to Him alone.

If we must appeal to Scripture, then let us do so with more than emotional fervour, with just a little common sense and seriousness. Granted the importance of the individual in the plan of God's salvation we ought to be conscious of the fact that the Apostles began their soul-saving campaign after the Holy Spirit had welded them into a group. A group which believed that same Holy Spirit to be prompting them to indulge in an unique experiment, resulting in a communistic society which they called the Koinonia. That this experiment failed is no judgement on the method used but rather on the people who misused it. The real danger in G.L.Cs lies in immature persons endeavouring to use a method with which they are only half acquainted. This is folly, but also foolish is the person who attempts to judge a method that has been only partly experienced or not at all.

Please let us use the brains which God has bestowed on each of us in order to, if necessary, devise even the much maligned Group Life Laboratory.

Yours sincerely,  
(The Reverend)  
J. GEOGHEGAN.  
Woodenborg,  
N.S.W.

Once for favour'd sinners slain:  
Thousand thousand Saints attending  
Swell the triumph of His train:

For this we must prepare. Our Lord's parables of His Second Coming, the Ten Virgins and the Talents to name but two, reinforce this need for diligence. As in ancient times the arrival of the king required detailed preparations and great watchfulness, so to-day. There is an atmosphere of expectancy and alertness. He comes! Be no slacker, no sponger, but a steward who needs not to be ashamed at his Lord's coming.

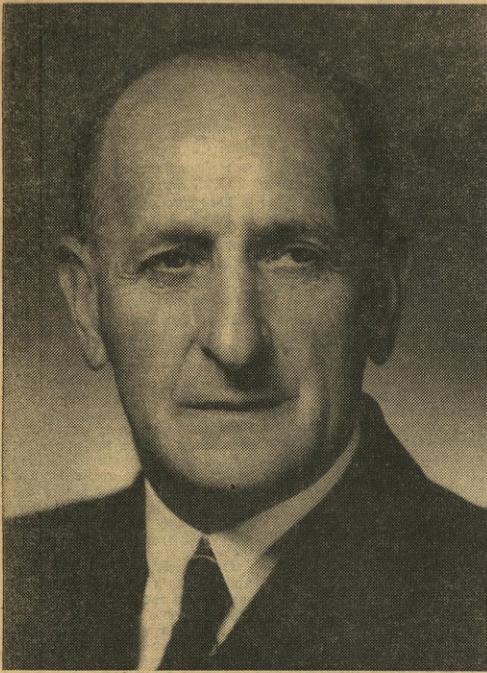
This Coming, come when it may, must not catch us unprepared. Christ comes as a thief in the night comes—in the hour of least awareness.

Advent has an authentic note. Too seldom is it heard. The splinter groups dwell lovingly on its message. The Catholic Church very often shrouds it in the Creed. Let its note be heard. Behold your King comes! And with it, the allied note of working, waiting and watching for that Coming.

One last word. The English religious columnist, Hugh Redwood, once wrote, "Wanted for the building of Jerusalem, fewer architects and more builders."

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## ANGLICAN OF THE WEEK



**Our Anglican of the Week is one of Melbourne's better-known laymen who, for the past twenty years, has held numerous offices in the Church.**

He is Mr Richard Leslie Gair, F.R.G.S., F.S.A. (Scott.), who was born in Melbourne in 1892.

After service overseas with the A.F.A.-A.I.F. during World War I, he was appointed chairman and managing director of Gair's Pty. Ltd.—an office which he still holds.

Since 1941 Mr Gair has been a member of the Council of the Diocese of Melbourne, of General Synod, of Provincial Synod, of Diocesan Synod, of the Homes for Elderly People, of Bishops Court, House Committee, of the Board of Electors for the election of the Archbishop of Melbourne, churchwarden of S. Mark's Camberwell, lay-chairman of S. Mark's Opportunity Shop and, until four years ago, a member of the council of Korowa Girls' Grammar School.

In many other ways Mr Gair has given great help to the Church both inside and out of the Diocese of Melbourne. He is always ready to support a good cause; whether it be need at home or overseas.

Since 1958 he has been a lay canon of S. Paul's Cathedral, a member of the Fabric and Finance Committee and a mem-

ber of the Choir Education Committee.

His other life-long interests are heraldry and research into the Gair family history, which has resulted in the publication of four volumes over the last 25 years.

Among his notable ancestors was Sir John, Lord Mayor of London in the time of Charles I, who resisted the usurpation of Cromwell and was imprisoned in the Tower of London.

Sir John lies buried in the Church of S. Katherine Cree in Leadenhall Street, London, where each year a sermon is preached on October 16, (as requested in Sir John's will) the date in 1643 when, while travelling in Arabia, he was miraculously delivered from the attack of a lion. The annual address is called "The Lion Sermon."

S. Katherine Cree, which was bombed during the last war, is a superb church. It has just been restored by the Christian Industrial Fellowship.

## BOOK REVIEWS

### IGNORING THE BIBLE

THE BIBLE IN WORSHIP AND MINISTRY. R. Williams, Bishop of Leicester. Mowbrays. Pp. 136. English price 10s. 6d.

THIS is a book for clergy. It contains the 1962 McMah Lectures delivered recently by Dr Williams in the United States and Canada on the subject of the Bible in its five-fold function of "Inspiring our Praise," "Helping our Prayers," "Informing our Minds," "Guiding our Conscience," and "Feeding our People," together with three chapters embodying papers on "The Use of the Bible To-day," "The Authorised Version and the New English Bible," and "Principles of Biblical Exposition."

The paper on "The Use of the Bible To-day" was given before the Diocesan Council of the Chichester diocese in June, 1961, and incorporates some interesting statistics which emerged from a social survey made in a large English city.

Twelve hundred people were interviewed with respect to their reading of the Bible, of whom 11 per cent. claimed to read the Bible frequently, six per cent. fairly often, 24 per cent. occasionally, while 59 per cent. openly said "never."

In an analysis as between denominations or Churches, the Church of England scored the largest percentage of "nevers," 62 per cent. of Anglicans, 54 per cent. of Roman Catholics and 51 per cent. of Free Churchmen admitting that they never read the Bible.

In the "frequent" class, the Free Churches were at the top with 18 per cent., Roman Catholics next with 14 per cent., the Church of England being at the bottom with 7 per cent., this despite the fact that there is "probably no Church in Christendom which gives more man-hours to the public reading of the Bible in its worship."

These figures may or may not be universally applicable, but they are thought-provoking.

From the main part of the book, a few brief quotations will give an indication of the general content of the work:

"The first condition of success, on which all else depends, is that the parson's own knowledge of the Scriptures shall be full and, as far as possible, up-to-date. Nothing very much will penetrate to the people which has not first penetrated him."

"This urgent need will affect his whole manner of life, and especially the range of his reading and study. . . . He must, in the first place, keep up his own

Biblical reading, day by day, year by year. . . . He must read till the rhythm of the sentences rings in his ears, and he must think and pray about what he reads."

"People are not going to read the Bible to-day because there is nothing else for them to read. They will have to be 'won over' to Bible reading, and this is an important part of pastoral and educational work."

Dr Williams makes an appeal on behalf of the Bible Reading Fellowship, and gives notice of a new series of notes entitled "Ready for Sunday," by means of which it is hoped to provide readings based on the liturgical passages set for the coming Sunday.

In this way, he says, it is hoped that the passages read publicly will fall on prepared ears, and there will thus be a useful cross-fertilisation between the private and public reading of the Bible.

He refers also to the value of corporate Bible study as a means of "self-service" in the ranks of the Church, and towards the creating of an appetite for sermons, concerning the preparation of which latter helpful suggestions are made.

Bible Weeks, Dr Williams writes, have become quite common in Britain in recent years, and have had the active support of the British Council of Churches and of the Bible societies.

It is a special feature of such Bible Weeks that Churches of different traditions — Anglican, Methodist, Baptist, and so on — come together to the work and sit around the one Word of God to hear its message to them all. Usually there is revealed a striking unity in diversity.

The different approaches reveal different truths, which only some could have seen without the aid of the others, but all together are led to certain clear insights into their common tasks when the Bible Week is over.

One final quotation: "It isn't really much good, or not always much good, to read out to the people passages from the Bible unless the people already are interested, know something about what is being talked about, and have some kind of clue or key in their mind by means of which they can draw from it the spiritual meaning and value that it has."

—W.M.M.

## ARCHITECT OF A CATHEDRAL

PHOENIX AT COVENTRY. Basil Spence. Geoffrey Bles. Pp. 142. 43s. 6d.

COVENTRY Cathedral, destroyed during Hitler's all-out attack on the city on November 15, 1940, has risen again, as a phoenix arises from the fire.

It is certainly a unique structure: it is one of its kind. It is the only English Cathedral started and finished since the end of the war.

It has aroused more controversy, even bitter acrimony, than almost any other building in modern times.

It strives to meet the needs of a new age, incorporating the skills of modern art and architecture as few other buildings attempt to do.

Sir Basil Spence, the architect, quite simply describes how first as Staff Captain (Intelligence) during the war, he reported to his General the destruction of the second cathedral, and how, in 1950, almost despairing of his designs, he submitted his material on the very last day.

There follows a very human story, disarmingly and frankly told: of the hundreds of letters he received, many of them censoriously critical and anonymous; of early penury, for after he won the cathedral design, he received no further commission for thirty months, so that he was almost bankrupt; of months of hard work and of incessant meetings with all sorts of people. But pulsating through the story is the quiet faith which sustained him in his confidence.

On the day he was notified by phone of his success in winning

the design, even before he rang his wife in Edinburgh, or attempted the inevitable Press conferences, he slipped across to S. Paul's Cathedral to sit under Wren's dome.

"I felt that a period of dedication was called for as I had a desperate need to be alone and to meditate quietly. The emotion that possessed me was one of great elation, that my life's wish had been granted: but with it came a strange humility, the awful feeling that the finger had pointed at me, and that I was not worthy or able."

Like most autobiographical works, this has its light asides which rather detract from, than add to, the account. There is the account of his meeting with an acoustics expert, Hope Bagnall.

Despite the admitted bad acoustics of the cathedral, and Spence's almost naive assumption that his methods would achieve the almost perfect acoustics of Durham or Exeter, he failed to listen to Bagnall's criticism, however unfortunately it was tendered.

On the other hand, some of his accounts of the churchmen with whom he worked are too flattering.

For those who have seen the building either in its various stages of completion, or since its consecration, this book will be a memento of courageous pioneering. To ensure that their visit has authentic memories, there is a veritable host of excellent

coloured and black and white photos.

Controversy will probably rage around this cathedral for a generation, but your reviewer wonders whether in startling the crowds of pilgrims who have gone to this industrial cathedral, whether it has not provoked more thought than the mellow atmosphere of the older cathedrals has ever succeeded in doing.

—A.V.M.

## MAGAZINE FROM MORPETH

VIA CRUCIS: The Magazine of S. John's College, Morpeth. 2s. 6d.

Theological college magazines have indeed improved this year: at least as far as the general reader is concerned.

The magazines of the past no doubt made interesting and amusing reading for the inner circle but the new trend has the great advantage of letting churchpeople at large know what the embryo clergyman is thinking and doing.

This new issue of "Via Crucis" is attractive both in its content and its format. There are thoughtful articles on vocation, missions, pastoral care, unity, music and prayer.

Obvious sincerity and a real desire to "follow the Master" shine through the pages.

The students are to be congratulated on a fine production: a limited number of copies is available from the college.

—J.S.

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## NEW EDITION

## THE CHURCH OF ENGLAND - A FELLOWSHIP

By CANON E. MONTIZAMBERT

THE ANGLICAN is glad to announce that the Fourth Edition of this popular guide to the faith and practice of the Church has now been printed.

This makes a total of 60,000 copies since the book was first published in Australia in 1952.

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A special discount of 20% is available for quantities of 12 or more.

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

## NEW BIBLE ATLAS

OXFORD BIBLE ATLAS. Edited by Herbert G. May, with the assistance of R. W. Hamilton and G. N. S. Hunt. Oxford University Press. Pp. 144. 34s. 9d.

The 26 five-colour maps of this atlas, some of them spreading across two pages, give a remarkably clear picture of the Bible lands at various periods of history.

There are also archaeological maps showing Biblical and historical sites, and vegetation, rainfall and relief maps.

A lengthy introduction by Professor May, "Israel and the Nations," is well-illustrated and presents a most necessary background for the use of the atlas.

There is also another long, illustrated article, "Archaeology and the Bible," by R. W. Hamilton, explaining the significance of archaeological finds.

All the maps are accompanied by explanatory text.

This atlas is ideal for senior pupils in schools, theological students and the general reader.

It upholds the high standard of the Oxford University Press in its atlases, dictionaries and Bibles. A 26-page gazetteer is a most valuable appendix.

The atlas is a remarkable volume for the money. Not least, it is of convenient size for the ordinary bookshelf and can be carried about easily.

An excellent Christmas gift. —J.S.

# THE REVEREND H. W. BAKER'S EQUITY SUIT

By FRANCIS JAMES

At twenty-seven minutes to twelve o'clock on the morning of Thursday, November 22, the hearing of Mr Baker's suit against the Archbishop of Sydney and the Council of The King's School finished in the Supreme Court of N.S.W. in Equity. The Judge, the Honourable Mr Justice Jacobs, announced that he would reserve his decision.

I thought, as Mr Justice Jacobs bowed to those in court and left the bench, that he looked extraordinarily tired.

And no wonder: he had endured a sustained "ear-bashing" for nearly three whole weeks, during which he had followed intently not only the written and oral evidence, but a series of highly subtle legal propositions from learned counsel who had quoted cases affecting not only clergymen, but dock workers, school masters, bookmakers, trade union officials, members of clubs and goodness knows what else, in their attempts to demonstrate one or other of the principles involved in Mr Baker's case.

If the Judge earned full marks for his sustained concentration, then Mr Baker earned them for his courage and staying power. Whether one supports or opposes his stand, it was a gruelling experience to have sat there with his solicitor, day after day, for nearly three weeks, as the suit dragged on. He, too, was clearly tired; but he remained cheerful to the end.

Even learned counsel, for the most part, seemed a little jaded. The exceptions were Mr E. St John, Q.C. (who appeared for Mr Baker), Mr A. B. Kerrigan, Q.C. (who appeared for the Archbishop), and Mr John Spender, who appeared with Mr St John.

Mr St John is one of those slightly built, fair-headed, softly spoken, extremely polite people who, because they never obtrude, give the deceptive impression that they might lack stamina. His appearance and manner are misleading: he must have the constitution of an ox! At the end of this suit he appeared as fresh as at the beginning.

Mr Kerrigan's manner and cast of countenance are such that few could ever guess accurately whether he was tired or not. He has an air of aloofness, like Mr St John, together with a sun-bronzed face and an air of slightly casual boredom which effectively disguise what he may be thinking and give no clue to whether he is fatigued or not.

Mr Spender has the advantage of comparative youth and boundless energy. Although he did not make any addresses in this suit, he worked on it early in the morning and late at night — and continued to take the stairs to the court two at a time.

According to the legal grape vine, it will probably be February of next year before Mr Justice Jacobs decides the suit. In the meanwhile, Mr Baker will continue as Chaplain to The King's School.

The reason for this length of time before judgement is likely is, it would appear, that there is an enormous amount of law for the Judge to assess carefully in the light of the facts of the case as they were presented to him.

Mr Baker's contention, briefly, has two prongs. First, his counsel maintained, the section of the Sydney School Chapels and Chaplains Ordinance under which it was proposed to dismiss him was invalid, because it was *ultra vires* the Synod of the Diocese of Sydney. Second, he was denied "natural justice" because the true reasons for purporting to dismiss him were never given to him: he was called upon only to answer a case which was not the real one.

Counsel for the Archbishop and the school maintain that the Ordinance is quite valid; that if the sections regarded as *ultra vires* are so, then the whole of the Ordinance is invalid and Mr Baker loses all such protection as it confers on him; and that he was not denied "natural justice."

Like Mr Justice Jacobs, the ordinary reader must form his views about the facts of the case upon the documents and the evidence given in the witness box. Last week we got as far as July 6, 1961, when His Grace acknowledged receipt of Mr Baker's letter of June 8, 1961, with which Mr Baker had sent His Grace a copy of a letter dated June 7 from Mr Baker's solicitors, Messrs J. D. L. Gaden & Bowen, to the honorary secretary of The King's School Council, Mr B. B. Riley.

This letter from Messrs Gaden & Bowen was too lengthy to publish last week. Here it is now.

COPY OF LETTER DATED 7th JUNE, 1961, FROM MESSRS J. D. L. GADEN & BOWEN TO THE HONORARY SECRETARY OF THE COUNCIL OF THE KING'S SCHOOL.

We have been instructed to act for the Reverend H. W. Baker, the Chaplain of The King's School, and to reply on his behalf (since legal considerations now arise) to your letter of the 29th May, 1961.

Mr Baker was gratified to note that the Council will consider his representations further, and we assume we may infer from this that, upon further consideration, the Council will not necessarily adhere to its previous insistence that he should resign.

Mr Baker does not quite understand the import of your reference to the Council's being placed "in a difficult position" in the event of his not having found employment by the end of 1961, but he has no wish to cause unnecessary embarrassment to the Council and will certainly lose no opportunity in the meantime to seek other employment, as he has been doing. Mr Baker is indeed grateful for the intimation that every member of Council will keep in mind his need, or (as we would prefer to say) his desire, to find other employment.

It is also particularly pleasing to Mr Baker to know that the Council has apparently no intention of calling on him to show cause why he should not be dismissed. Presumably His Grace is in agreement with the terms in which you have written to Mr Baker, and we may assume that His Grace also has no such intention. Mr Baker's consideration of the matter is, as you suggest, certainly facilitated by your intimation as to the Council's intention in this regard.

If we may say so, it, nonetheless, makes it more difficult than ever to understand how the Council can have thought that the fact that it "desires a change of Chaplains" at the end of 1961 could be sufficient reason, in itself, to require the resignation of a man of unblemished character, against whom no charge can be made, after twenty-five years' services with the School. It is quite common for such a desire to arise, for one reason or another, as we all know; Mr Baker does not question that the Council may have some good reason for its attitude, of which he remains unaware. But, in such circumstances, where no sufficient cause for dismissal has arisen, and whether it be the Public Service, the Armed Services, the Church, the Judiciary, or even a business corporation, it appears to be the practice, either to find some alternative employment or, however unwillingly, to accept the status quo.

What is almost unheard of, we believe, is simply to request resignation, in such circumstances. The desirability of the end is thought not to justify that particular means of solving the problem. These observations are put forward with the greatest respect, for consideration by the Council, but relating, as they do, more to ethics than to law, the Council as constituted is well qualified to judge their weight.

Mr Baker has consulted us, however, in relation to the suggestion that the Council is entitled to "terminate the contract" without making any charge against him, or calling upon him to show cause. On the materials available to us, we have advised Mr Baker that the Council has no such power.

One can scarcely conceive of a Bishop, or the incumbent of a parish, being told that it is desirable to "terminate his contract," for no better reason than that a change is desired, there being no suggestion of incompetence, inefficiency or misconduct. The pastoral bond once established, it cannot be broken unless and until grounds have appeared

justifying its dissolution, going beyond the mere desire, on the part of, say, the churchwardens, or the parochial council, to effect a change. But the same moral sanction, and indeed the same legislative provision, which protects the parish priest, gives equal protection to the licensed Chaplain of an extra-parochial school: see Article 21 of the Schedule to the Church of England Constitutions Amendment Act 1902, and the School Chapels and Chaplains Ordinance 1954. In the circumstances, and for reasons appearing in previous correspondence, Mr Baker must insist on the right conferred by his Licence, to remain as Chaplain unless and until it shall be validly terminated.

The Ordinance appears to us to be a remarkably successful attempt to reconcile the following:—

- the right of the Archbishop and the School each to have an equal voice in the appointment of the Chaplain;
- the right of each to give directions to the Chaplain in appropriate respects;
- the right of the School Council to dismiss the Chaplain, and to ensure that his licence is thereupon revoked;
- the right of the Archbishop to ensure that the Chaplain is not dismissed except in circumstances which entitle him to revoke the Licence and appoint a successor;
- the right of the Chaplain to perform his duties without undue restraints and to retain his licence unless and until it is properly revoked, a right which is the lineal descendant of the "parson's freehold" of the old ecclesiastical law; and which he enjoys in common with all other licensed clergy of the Church of England in New South Wales, whether licensed to a "separate cure of souls" or otherwise: see above.

It may be noted that the Ordinance is designed to ensure, among other things, that the period of retention of licence and the period during which the Chaplain is a member of the School staff shall be co-terminous.

A glance at the Ordinance will demonstrate that the relation between a Chaplain and the School Council is not the ordinary relation of master and servant; his status is more like that of the incumbent of a parish, or a public servant, who can only be appointed to, or dismissed from office in the prescribed manner. He becomes a member of the staff of the School upon the issue of a Licence by the Archbishop: see the Ordinance, s.9 (b). Subject to the provisions of s.10 (a), he holds office "at the pleasure" of the Council, but "s.10 (a) empowers the Council to "dismiss," but only after the opportunity has been given to the Chaplain to show cause. Whilst in office he enjoys a degree of independence, albeit subject to the direction of the School Council and Headmaster, and the Archbishop. It is obvious that his legal status is entirely different from that of other members of the staff: the relationship between the Archbishop, the Council and Headmaster, and the Chaplain is carefully regulated, and the obvious intention is that the Council shall exercise, in relation to the Chaplain, the powers prescribed by the Ordinance, which is to be read in the light of Article 21 of the 1902 Constitutions. It cannot proceed by analogy to the law of master and servant. For it is not that relationship. And if the Council is given power, in certain circumstances, "to dismiss," we may take it that it has no further or other power to terminate his services than that which the Ordinance gives. In this respect the Council stands in the same position as, say, the Government, in relation to a Public Servant, or the churchwardens or parochial

council in relation to the parish priest; although the relationship arises by mutual consent, its incidents are regulated by law, and it is only in accordance with the law that it can be terminated.

Were it otherwise, the Council would be in a position to "dismiss" in circumstances which would not oblige the Archbishop to revoke the Chaplain's licence and therefore in circumstances where there might be no power to replace him—surely the very possibility the Ordinance set out to avoid in s.10 (a). In short, the power to "dismiss" or to "terminate the contract," however it may be expressed, is limited to the mode prescribed by s.10 (a); it is only if that procedure is followed that the Chaplain can be properly dismissed; the Archbishop is not obliged, or even entitled, to revoke the licence pursuant to s.10 (a) except upon "such dismissal," i.e. dismissal after opportunity to show cause. A "termination of the contract" by the Council in the manner proposed in your letter under reply, by whatever name it may be called, would merely be an attempt to dismiss, without affording the Chaplain the opportunity to show cause, which is required by the terms of the Ordinance. We leave aside question of the Archbishop's powers under s.10 (b), as His Grace has made no suggestion that he intends to take any action independent of the Council.

If we have gone astray in giving this advice, in the opinion of the Council, we should be glad to be informed of anything we may have overlooked. We are indeed anxious that any advice given to Mr Baker should be correct, but these matters, involving Church law, are not easy to investigate and we should be glad of any information which you may be able to furnish which would throw light on the matter. In particular, it would be helpful to our consideration of the matter, if you were to advise whether the Council accepts the binding force of the School Chapels and Chaplains Ordinance 1954; if not, you might be good enough to advise us why it is thought that the Council is not bound by that Ordinance.

It may be observed that if the Ordinance were not to apply to The King's School, it would mean that the Council would possess none of the rights conferred upon school councils by that Ordinance. In particular, it would not be empowered to insist upon revocation of a Chaplain's Licence, after dismissal, as it may do, if it follows the procedure prescribed by s.10 (a). This is of no consequence in this case, as the Council does not intend to proceed pursuant to s.10 (a), but if the School does not come within the scope of the Ordinance it could certainly find itself faced with many difficulties which the Ordinance was intended to overcome.

We assume that Mr Baker need take no further action, other than to seek other employment, pending the Council's further consideration of his representations, and the intimation of its decision thereafter.

It is perhaps unnecessary to add, having regard to what Mr Baker has previously written, that he has no desire to treat this matter, or to have it treated by His Grace, or the Council, as if it were wholly a legal matter, although its legal aspects cannot be ignored. In the circumstances, we have been instructed to say that we are ready at any time to discuss the whole matter, without prejudice, in an attempt to work out a friendly solution acceptable to all parties.

We propose to let His Grace the Archbishop have a copy of this letter.

COPY OF LETTER DATED 11th JULY, 1961, FROM THE MOST REVEREND THE ARCHBISHOP OF SYDNEY TO THE REVEREND H. W. BAKER.

Thank you for your letter of the 8th ult., together with its enclosure. It is my view that (Continued on next page)

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## MR BAKER'S SUIT

(Continued from page 7)

the question of the termination of your position as Chaplain of The King's School is governed by the provisions of the School Chapels and Chaplains Ordinance 1954. I am advised that under the terms of that Ordinance an unfettered discretion is conferred upon me to revoke a Chaplain's Licence, and that I must take that course if a School Council, exercising its powers under Clause 10 (a) requires me so to do. In either case the Chaplain is entitled to be heard before a final decision is made. It is not my understanding that the School intends to make a final decision in your case without giving you the opportunity of being heard.

The real problem is that, in order to obviate the necessity of coming to a decision in accordance with Clause 10 (a) of the Ordinance, the Council extended to you an opportunity of tendering your resignation. You are, of course, perfectly entitled to refuse to take that action, in which case the Council will, I expect, have no alternative, but to deal with the matter in terms of Clause 10 (a).

Your reference to the right of Clergy of the Diocese to retain their Licences in accordance with Article 21 of the Church Constitutions, and your assumption that a School Chaplain occupies the incumbent of a Parish, in an analogous position to that of vicars in parishes, is not correct. A Chaplain falls into the category of Clergy referred to as "unbeneficed Clergy." They are ordinarily unattached and have no definite parochial or ministerial charge. According to Church of England Law, the Licences of unbeneficed Clergy are revocable at the unfettered discretion of the Bishop. By Clause 21 of the Constitutions contained in the Schedule to the Constitutions Act Amendment Act 1902 this position was changed in New South Wales so as to limit an Archbishop's power of revocation of Licences to those cases where the revocation was at the Clergyman's own request, or where provision was made to that end by Ordinance of Synod. Provision has been made by the 1954 Ordinance to deal with the case of Chaplains. As I have already indicated Clause 10 (b) of that Ordinance re-establishes my right as Archbishop to an unfettered discretion to revoke a Chaplain's Licence, and Clause 10 (a) imposes upon me a duty to exercise that discretion if a decision is made by a School Council in accordance with the terms of that sub-Clause. I would remind you that the last Licence which you were granted on 16th March, 1937, by Archbishop Mowll, was expressed to be a Licence which "shall be at any time revocable at our will and pleasure."

It is my sincere wish that in this case you may still see your way clear to tender your resignation. I have already indicated to you that, so far as other work is concerned, I will do all that lies within my power to assist. Only last week I was consulting with a mutual friend about a Parish which I think may appeal to you if the offer is made.

COPY OF LETTER DATED 13th JULY, 1961, FROM THE MOST REVEREND THE ARCHBISHOP OF SYDNEY.

I have to thank you for your letter of 11th July.

This has been passed to my advisers, and I expect to be able to let you have a reply before long.

COPY OF LETTER DATED 2nd AUGUST, 1961, FROM THE MOST REVEREND THE ARCHBISHOP OF SYDNEY TO THE REVEREND H. W. BAKER.

I wonder whether you could very kindly let me have your

official reply to my letter of 11th July. I fully realise the importance of the decision, but the time is going and we must come to some arrangement as soon as possible. I will be most grateful for your help in this matter.

COPY OF LETTER DATED 8th AUGUST, 1961, FROM THE MOST REVEREND THE ARCHBISHOP OF SYDNEY.

Further to my letter of the 13th July, 1961, I have now received further advice in this matter, in the light of which I now reply to your letter of the 11th July, 1961. I also acknowledge receipt of your letter of the 2nd August, 1961, and regret the delay, which has been due to factors beyond my control.

I note your view that any question of termination of my position as Chaplain is governed by the provisions of the School Chapels and Chaplains Ordinance, 1954, and I agree that, on the true construction of that Ordinance, you are probably bound to revoke my Licence if the Council should dismiss me pursuant to the provisions of Clause 10 (a). This would become material, of course, only if the Council should in fact do so.

I must say that I was indeed surprised to learn from your letter that the Council may now have some thought of calling upon me to show cause pursuant to that Clause. In the Council's letter of the 29th May, 1961, the following passage appears:—

"I am asked, however, to point out that you appear to assume that this matter must be approached on the basis that there are these two alternatives—(1) that you should resign, and (2) that, as a result of 'charges' made by persons who 'accuse' you, you should be 'dismissed' after an opportunity to 'show cause' against your 'dismissal' and to 'answer' those 'charges'."

"The Council's approach is quite different. It is that it wishes your contract of service with it to be terminated as from the end of 1961, because it desires a change of Chaplains at that date. It has asked that this be done by your resigning; and the alternative contemplated by the Council is not that you should be dismissed but that the Council should itself terminate the contract by notice to you, without there being any question of your being 'dismissed' as a result of charges or accusations."

In my solicitors' letter of the 7th June, 1961, they said:—

"It is also particularly pleasing to Mr Baker to know that the Council has apparently no intention of calling on him to show cause why he should not be dismissed. Presumably His Grace is in agreement with the terms in which you have written to Mr Baker, and we may assume that His Grace also has no such intention. Mr Baker's consideration of the matter is, as you suggest, certainly facilitated by your intimation as to the Council's intention in this regard."

Nothing further was written thereon. I am not sure whether you had this in mind when writing your letter now under reply; this whole matter has caused me great surprise, but indeed I would find it almost inconceivable that the Council should now contemplate calling upon me to show cause, when it had been made clear in its letter that it had no intention of doing so.

You go on to say that it is not your understanding "that the School intends to make a final decision in your case without giving you the opportunity of being heard." I had thought, after reading the Council's letter of the 29th May, 1961, that it intended to do exactly that—"that the Council should itself terminate the contract by notice to you without there being any question of your being 'dismissed' as a result of charges or accusations." It does appear

from the terms of your letter, however, that advice has been received that the Council has no power simply to "terminate the contract," which is perhaps the reason why there is now at the eleventh hour, as it were, some talk of giving me an "opportunity of being heard," but I still cannot bring myself to believe that the Council could deem it right or fitting to make such a complete *volte face*, after its letter of the 29th May, 1961.

It should be clear, of course, that the procedure, calling upon the Chaplain to show cause under Clause 10 (a), is not to be equated with a "termination of the contract" of the kind previously contemplated by the Council. If a master enjoys the power, to terminate the contract between himself and his servant, he may exercise it at any time for reasons good, bad, or indifferent, or for no reasons at all. The power vested in the Council under Clause 10 (a) is entirely different. The Council is obliged to hear the Chaplain, and to reach an impartial decision; it is no mere formality to be observed as an alternative means of "terminating the contract." The idea surely was to give the Chaplain security of tenure, but subject to the power of the Council in a proper case to dismiss him—not at its mere whim, but surely for grave and weighty reasons. Where, as in this case, the Council has disavowed any intention to proceed by way of Clause 10 (a), any attempt to invoke the power, without some supervening cause, may well appear lacking in *bona fides*.

I willingly accept your correction as regards the right of a Chaplain under English ecclesiastical law, with which you are no doubt very well acquainted. The position in Australia, as your letter appears to recognise, is quite different, no distinction being drawn in the Constitutions between beneficed and unbeneficed clergy, at least as regards their tenure of office. As to the "unfettered discretion to revoke a Chaplain's Licence" which your advisers apparently believe you possess, I may say, without entering into any discussion as to the extent of your powers, at this stage, that you have never given me reason to believe that you would take any personal initiative as Archbishop calling upon me to show cause against revocation of my Licence, or that you would take any action independently of the Council. Perhaps I may be permitted in the circumstances to start worrying about that possibility if and when it should present itself. The only reason given to me by you when you first asked for my resignation was a reason connected with the future of the School. If the School Council does not dismiss me, I cannot imagine that there would be any ecclesiastical reason for revocation of my Licence which you would deem sufficient to justify any action by yourself. I note your reference to the form of my Licence, a common form, so I believe, which (I think you would agree) provides no real guide to the true legal position, for the Licence must obviously be read subject to the laws and Ordinances of the Church of England in New South Wales.

You have now stated once again your wish that I may see my way clear to tender my resignation and have suggested in the second paragraph of your letter that my resignation is an alternative to dismissal. If the choice were simply between resignation and dismissal, my attitude might be different. Whilst ever it was thought that the Council could simply "terminate the contract by notice" the invitation to resign might even appear as an indulgence extended to me. But it is I think now apparent that the real choice is not between resignation and being dismissed, but rather between resigning and taking my chance that the Council:—

(a) May decide to call upon me to show cause why I should not be dismissed; and

(b) May thereupon, after an impartial consideration of what I have to say, or what may be said on my behalf, decide to dismiss me.

As for the first matter, the Council's last letter, of the 29th May, 1961, stated that the Council would consider my representations further, and also, as I have already pointed out, made it clear (so I believe) that the Council had no intention of calling upon me to show cause why I should not be dismissed. But let us assume that despite all this the Council does decide to call upon me; I still have sufficient faith in my own integrity, character and conduct, to believe that, upon an impartial consideration of the material which I would place before it, the Council would decide not to dismiss me.

It is with these various considerations in mind, that I have given anxious thought to your request, with which in normal circumstances I would wish to comply. If I were to do so, I would be giving up the substance of my position as Chaplain, and the security which attaches to it, for the shadow, if I may so describe it, with great respect, of a possible Parish appointment which may come my way, although I must remind myself of your letter of the 26th April, 1961, in which you said that "it would be difficult for you to be given a Parish, as the Nominators seem increasingly to demand that the only reason given for my proposed resignation has never carried much conviction to my mind, as being good and sufficient reason for my resignation. If I were actually to be offered a suitable Parish or other appointment, the matter would immediately assume a different complexion, but for the moment I see no legal, moral or spiritual reason why I should lay down my career at this stage of my life, without any other prospect before me. Rightly or wrongly, I feel that I have served the School well—indeed, you yourself said that I had "done an excellent job as Chaplain"—and I am ready, willing and able to continue. And again, quite apart from the Chaplaincy, so far as my teaching and other School activities are concerned, the work of Careers Adviser and so on, the Headmaster's references, including that which he gave me so recently as the 15th May, 1961, of which I enclose a copy, will speak for themselves. I really cannot see why it should be said that, failing my resignation, the Council would "have no alternative but to deal with the matter in terms of Clause 10 (a)."

I am indeed sorry that I cannot comply with your wishes in this matter, but when I bear all these circumstances in mind, I feel that I truly have no alternative but to withhold my resignation. I do ask, with great respect, Sir, that you attempt to see the matter from my point of view; my wife and two daughters—one needing another Honours Year for her degree, and the other at the start of her secondary schooling—depend for the whole view of their futures on my work and reputation, counting as in the past, the quality of which is not challenged by you, but of the benefit of which you now threaten to deprive them completely. Nonetheless, you may be assured, and the Council also, that in every way short of resignation, you and they would have my complete co-operation, whether as regards the proposed new Headmaster or otherwise. Indeed, I reiterate my desire to take part in any discussions with a view to the amicable settlement of this matter.

I should be sorry if this letter should seem to indicate any lack of respect for you, or the high office which you hold; but in order to make my position clear, it is necessary to speak to the point, and even a little bluntly, when my whole future is at stake, as you will understand.

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COPY OF LETTER DATED 9th AUGUST, 1961, FROM THE MOST REVEREND THE ARCHBISHOP OF SYDNEY TO THE REVEREND H. W. BAKER.

Thank you for your letter of 8th August. I am forwarding this to Mr Riley, the Secretary of the School Council and I dare say that he will consult our Legal Advisers.

This then is merely my acknowledgement of the receipt of your letter, and I would take the opportunity of assuring you once again of my own understanding of your difficult personal circumstances which would arise from your leaving The King's School. This understanding has been a major factor in my own thinking about the problem, as indeed in the thinking of members of the Council. In spite of the sincerity of this understanding, we do feel, however, that our decision expressed in previous correspondence is the right one.

COPY OF LETTER DATED 18th SEPTEMBER, 1961, FROM THE MOST REVEREND THE ARCHBISHOP OF SYDNEY TO THE REVEREND H. W. BAKER.

I am sorry that you persist in putting an erroneous construction upon the correspondence you have received from the Council of The King's School. In your letter to the Council dated 24th May, 1961, you wrongly assumed that the Council was seeking your resignation because it had no power to dismiss you except upon some adverse findings made after an enquiry into charges brought against you. That was not the view held by the Council and any such assumption is, I believe, legally untenable.

It is not surprising, therefore, that your letter brought forth a reply from the Council denying that its right to terminate you was dependent upon any procedure involving charges or accusations. There is nothing in the Council's letter which justifies your observation that "the Council has disavowed any intention to proceed by way of Clause 10 (a)" or that for it to do so would involve it in "a complete *volte face*."

Clause 10 (a) of the School Chapels and Chaplains Ordinance, I am advised, was very carefully drafted so as to give to a School Council the right to terminate a Chaplain's appointment as and when it saw fit. In furtherance of this legislative intention the Ordinance provides that once the Council's decision is made and communicated in writing to me I am under an absolute duty to revoke the licence. In case some aspects might be overlooked by Council in arriving at its decision, the Ordinance requires that an opportunity must be afforded to the Chaplain of endeavouring to dissuade the Council from exercising its right.

You are quite well aware of the fact that I made the suggestion to the School Council by letter of 2nd December, 1960, "that a change of Chaplains might be desirable, and that the Chaplain seek other employment as from the end of 1961." In my letter to you of 26th April, 1961, I said "as regards my own part in the matter, you must surely realise that this kind of action is one of the more unpleasant features of responsibility that, from time to time, a leader has to bear. Someone has to give a lead in these matters, and as President of the School and as Archbishop that distasteful duty fell to me." Since then the Council and I have made every effort in your interest to avoid the necessity of having to deal with this matter in a way which might lead to the compulsory revocation of your licence. As an alternative your resignation has been sought and terms have been offered to you which might well be regarded as generous. I had reason to hope that if it became abundantly clear to you that both I, as the Archbishop of the Diocese, and the School Council wanted you to resign from the office of Chaplain, that you would have fallen in with the suggestion, even

though with great reluctance. Nearly five months have elapsed since your resignation was sought and it would seem from your letters to me that you have no intention of complying with my wishes or those of the School Council. The way is now open for the Council to take such action as it may deem fit.

You will no doubt agree that it is imperative from the point of view of all concerned that the matter should not be allowed to drag on indefinitely. I propose to send a copy of this letter to the secretary of the Council and I expect you will receive a communication from that body. I hope, in your own interests, that upon further reflections you may see fit to tender your resignation on the terms offered to you by the Council in its letter of 14th April, 1961.

I acknowledge receipt of your letter of the 18th September, 1961.

I am sorry you thought fit to observe that I was "persisting" in putting an erroneous construction upon the correspondence I have received from the Council of The King's School. The correspondence will speak for itself, but permit me to observe that if I put an erroneous construction upon the Council's letter of the 29th May, 1961, this was first evidenced, not by my recent letter, but by my solicitors' letter of the 7th June, 1961, to the Council, and my letter to you of the 8th June, 1961. The former recorded that "the Council has apparently no intention of calling on Mr Baker to show cause why he should not be dismissed. Presumably His Grace... also has no such intention." The latter said "I hope I may assume, ... that Your Grace, like the School Council, has no intention of calling upon me to show cause why I should not be dismissed." The Council has never replied to my solicitors' letter, nor has it suggested in any way that my solicitors had placed an erroneous construction on the Council's letter of the 29th May. Yet now you appear to suggest that the Council may do just that—call upon me to show cause why I should not be dismissed. In your letter of the 11th July, 1961, you made no suggestion that these observations were erroneous; surely I was entitled, in good faith, to repeat in my letter of the 8th August, 1961, what had been stated so unequivocally in the earlier letters, and had gone without contradiction for two months, and has still not been contradicted by the Council itself.

Speaking more generally, my advisers have now carefully considered the terms of the powers sought to be conferred by Clause 10, pursuant to which you, or the Council, apparently now propose to act. Your Grace's advisers apparently think that the Clause gives to a School Council "the right to terminate your position as Chaplain."

(Continued on next page)

### SORE FEET?

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## MR BAKER'S SUIT

(Continued from page 8)

minate the Chaplain's appointment as and when it (sees) fit" and that once the Council's decision is made and communicated in writing to you, you are "under an absolute duty to revoke the licence." My advisers have come to the conclusion that if the Clause is to be interpreted in that way, it goes beyond the legislative power of the Synod conferred by the 21st Constitution. Perhaps little would be gained by attempting to elaborate on this now, although we would gladly do so if it were desired, but I might add that my advisers are of the opinion that even if the Clause is within power, Your Grace or your advisers appear to have misconceived the purpose of the Clause in providing an opportunity to show cause—a purpose which surely goes beyond an opportunity of "endeavouring to dissuade the Council from exercising its right," "in case some aspects might be overlooked." If I may say so with respect, it looks more and more as if any attempt to show cause would be of little avail, at least so far as Your Grace is concerned. I say this with reluctance, but obviously I and my advisers will need to consider carefully whether there is any real possibility of Your Grace wavering in what now appears to be a fixed determination to displace me, and to install someone else in my place.

Nothing would be gained by a repetition of my reasons for refusing to resign, as set out in previous correspondence. Normally I would strive to comply with the wishes of yourself and the Council in every way, but when I am asked to give up my life's work for no reason, or a reason which I can only regard as inadequate, I seem to have no option but to refuse, in the absence of any other suitable employment. Nor shall I attempt to argue as to the supposed generosity of the terms proffered: to me, a peremptory request for resignation, without reasons, after twenty-five years' service, and after having done "an excellent job" (your phrase), is not to be described as generous even after taking into account the offer of "compensation"—but much depends on the point of view, no doubt.

I must now wait anxiously to see if the Council takes the same view of the matter as Your Grace. Despite what you have said in your most recent letter, I should still be very surprised if the Council should now say that I and my solicitors had placed an erroneous construction on its letter of the 29th May. It is now well over three months since the Council was apprised of the way in which we had construed it, a construction which was at least open, if not beyond doubt. I have already quoted part, but I would add that on the very last page of my solicitors' letter dated the 7th June, 1961, it was further observed that "this is of no consequence in this case, as the Council does not intend to proceed pursuant to s.10(a)." I ask myself whether it is possible that the Council could allow us to remain under a misapprehension as to this matter all this time, or whether it is not much more likely that my solicitors' letter represented the correct view of what the Council had expressed in its letter of the 29th May. With all respect to the view expressed by Your Grace, only the Council could take it upon itself to say in these circumstances that an erroneous construction had been placed on its earlier letter.

**COPY OF LETTER DATED 30th SEPTEMBER, 1961, FROM THE HONORARY SECRETARY OF THE COUNCIL OF THE KING'S SCHOOL TO THE REVEREND H. W. BAKER.**

The Council of the School has been kept informed of details of the correspondence passing between you and the Archbishop of Sydney, as Chairman of the School Council, relating to the question of your resignation from the office of School Chaplain. It is noted that in your letters of the 8th August and 26th September, 1961, you made it clear that as at present advised you do not intend to adopt that course.

you that at a meeting to be held at Diocesan Church House at 4.30 p.m. on Friday the 13th October the Council will consider a motion that you be dismissed from the office of Chaplain of the School, such dismissal to operate as from the 31st January, 1962.

An opportunity will be afforded you on that date of appearing at the Council meeting to make whatever representations you wish before the motion is put to a vote. Should you desire, in the interim, to place any further material in writing before the Council, you are, of course, at liberty to do so.

**COPY OF LETTER DATED 4th OCTOBER, 1961, FROM MESSRS J. D. L. GADEN & BOWEN TO THE HONORARY SECRETARY OF THE COUNCIL OF THE KING'S SCHOOL.**

Our client the Reverend H. W. Baker has handed to us your communication dated the 30th September, 1961, with instructions to act in relation thereto on his behalf.

Without prejudice to our client's right to argue that the power under which the Council purports to proceed is *ultra vires*, we should be pleased if you would advise the answers to the following questions so as to enable Mr Baker to decide whether he should be represented on Friday the 13th October, and so that he may, if need be, prepare his defence.

1. We appreciate that the Council makes no "charges or accusations" against Mr Baker, as was pointed out by your letter of the 29th May, 1961, but please give full details of any grounds or reasons for the decision to call upon Mr Baker to show cause, sufficient to inform him of the case he has to answer on showing cause.

2. Is any evidence to be called against Mr Baker? If so, please indicate the general nature of such evidence.

3. If evidence is to be called, may we assume that an opportunity will be afforded for cross-examination?

4. Is it intended that a record should be taken of the proceedings? If so, may we take it that we should be supplied with a copy? If not, would there be any objection to our having a record taken?

We understand that if Mr Baker should decide to be represented, there would probably be no objection to Counsel appearing for him. We should be pleased if you would confirm this.

We should be obliged if you could let us have a reply to this letter as a matter of urgency, and at latest by the end of this week.

**COPY OF LETTER DATED 5th OCTOBER, 1961, FROM THE HONORARY SECRETARY OF THE COUNCIL OF THE KING'S SCHOOL TO MESSRS J. D. L. GADEN & BOWEN.**

Thank you for your letter of the 4th October. The answers to your questions are as follows:

1. The Council knows that the Headmaster will be retiring within the next two or three years. Having the responsibility of looking to the future organisation and staffing of the School, it is of the opinion, as at present advised, that it is in the best interests of the School that by the beginning of 1962 Mr Baker should be replaced by a younger Chaplain who, having had some experience of the office under the guidance of the present Headmaster, may reasonably be expected to serve as Chaplain for a considerable number of years under his successor.

2. No.

3. Does not arise.

4. The Council does not intend to have a record taken of the proceedings. It would have no objection to your having a shorthand record taken. If you did, I assume that you would supply the Council with a copy of the transcript.

The Council would have no objection to counsel appearing for Mr Baker.

You do not mention my having sent you, under a covering letter of the 30th September, addressed to the 348 New South Head Road, a copy of my letter of that date to Mr Baker, to which you refer. I now see that you have changed your address. If you have not received it, I shall be glad to send you a copy of my covering letter.

**COPY OF LETTER DATED 30th OCTOBER, 1961, FROM MESSRS J. D. L. GADEN & BOWEN TO THE HONORARY SECRETARY OF THE COUNCIL OF THE KING'S SCHOOL.**

We thank you for your letter of the 5th October, 1961.

Taking advantage of the invitation extended by the last paragraph of your letter addressed to Mr Baker dated the 30th September, 1961, we might make the following observations:—

1. We are advised that the action proposed to be taken by the Council is illegal. Without elaborating upon the legal arguments at the moment, we make the following points:—

(a) Clause 10 (a) of the Ordinance is *ultra vires*, for the same reason that Clause 10 (b) (ii) is *ultra vires*; in each case the Ordinance purports to render a licence revocable at discretion. This cannot be regarded as a valid exercise of the legislative power conferred upon Synod by the 21st Constitution—it is the very negation of it, for instead of specifying the cases in which the licence may be revoked, it seeks to render the matter one of administrative decision at discretion.

(b) Even if Clause 10 (a) could be regarded as *intra vires* the grounds sought to be relied upon by the Council, and the procedure which it seeks to follow, are such that the proposed dismissal of Mr Baker could not be regarded as a valid exercise of the power.

(c) Lastly, even assuming Clause 10 (a) were valid, there is a reasonable likelihood of bias on the part of Council members, in the legal sense, in as much as they are now incapable of an impartial determination of the question which they appear to have decided long since.

2. It is right that we should inform you that if the Council should purport to dismiss Mr Baker, legal action will be instituted forthwith; we can only hope that this will prove unnecessary.

3. In view of the fact that no evidence is to be called, we have decided not to take advantage of the permission granted to have a shorthand record taken.

4. Our client will be represented on Friday by counsel, who will address the Council briefly as to the propriety of its proposed action. In any event, the strength of Mr Baker's moral claims is well known to the members of the Council. His position may be simply stated as being that of a member of the clergy of the Anglican Church who after twenty-five years of devoted service to The King's School, and without any reflection being cast on his conduct, efficiency or capacity, has received a peremptory demand for resignation without any offer of suitable alternative employment; and when this demand is quite properly, not complied with he is threatened not only with dismissal but with the revocation of his licence to officiate as a member of the clergy of the Church to which he has devoted his life.

5. In addition Mr Baker relies on the submissions already placed before Council in previous correspondence which you hold, but his written and oral representations are without prejudice to his objections to the Council's jurisdiction in this matter, as outlined above.

**COPY OF "DESIRE FOR A YOUNGER CHAPLAIN"—CHAPLAIN'S ANSWER" DATED 11th OCTOBER, 1961, AND WRITTEN BY THE REVEREND H. W. BAKER.**

1. The Council now states that it desires to replace me with a younger Chaplain, and as it is so readily believed that young clergy are preferable among young people, which is not generally true, I feel some answer may be made.

2. Many clergy have been seen to be at their best with young people later in their ministry. My own father was an example. My own work has developed until now, and seems to be still developing; the records have been published and are available to the Council.

3. There is an obvious advantage with the man who has brought up his own family and has that experience available.

4. Only a senior Chaplain can minister to Staff and their families, and this is essential, as the attitude of Staff is inevitably

passed to the boys: it cannot be otherwise.

5. The Chaplain achieves his position when parents of boys in his care come to seek and trust his opinion, and when it is sought by his former pupils on problems they encounter.

6. Elsewhere—in Melbourne, to be exact—much effort has been spent on finding a scheme under which mature experienced clergy would come into the schools as Chaplains, for the reason that these advantages are being sought by the managements of the schools.

7. In those matters that are nearest the heart of the society the adolescent group is naturally guided by the elders: such matters include first of all religion. If they ever did, the young no longer respond in these matters to the claims of proficiency in games or other activities, which are seen by them as irrelevant.

8. These arguments surely become overwhelmingly strong where a senior Chaplain adds to his informed on the psychological and social factors involved, and a genuine interest in their current problems shares with adolescents. The only difficulty arises from rapid social changes, which may separate outlooks of elder and younger; that problem was the subject of a special study I made and for which a first class degree was awarded, and I do not think it has arisen in my case. I draw attention to other published articles of mine in the field also.

9. The young Chaplain may, as has too often been seen, never develop to such a mature grasp of the situation: there is no predicting. In that case a change is a serious loss, but it takes years to discover it, during which the work has been deprived of the mature skill and extensive contacts of the man who, as the Archbishop has said, is at his top. This ministry is a very personal one, depending on the confidence of established relationships, the fruit of the years, which one would have thought essential to assist a new Headmaster.

10. The effect of the Council's proposals as regards me personally has been dealt with elsewhere.

**COPY OF LETTER DATED 30th OCTOBER, 1961, FROM THE HONORARY SECRETARY OF THE COUNCIL OF THE KING'S SCHOOL TO THE REVEREND H. W. BAKER.**

I refer to our previous correspondence, and now write to give you formal notice that at its meeting on the 27th October the Council of the School duly resolved that you be dismissed from the office of School Chaplain, such dismissal to operate as from the 31st January, 1962.

The Council will give written notice in accordance with clause 10(a) of the Chaplains Ordinance to the Archbishop shortly before the 31st January 1962.

I intend to ask the Council at its next meeting to consider the question of compensation.

The following letter, from Bishop M. L. Loane and addressed from Diocesan Church House, Sydney, was admitted in evidence after argument by Counsel as to its admissibility, before Mr Justice Jacobs.

6th December, 1960.  
Mr B. Riley,  
12 Arnold Street,  
KILLARA, N.S.W.  
Dear Bernard:

I am enclosing the letter which I have received from the Archbishop concerning the School Chaplain and I will be glad for you to refer it to the Executive Committee in the way suggested with a view to forming a small committee to consider the whole question.

With every good wish,  
Yours sincerely,  
Marcus L. Loane.

The following letter in reply, from Mr B. B. Riley, was also admitted:

8th December, 1960.  
The Right Reverend  
M. L. Loane,  
Bishop Coadjutor of Sydney,  
Diocesan Church House,  
George Street,  
SYDNEY.

Dear Marcus,  
Thank you for your letter of the 6th December enclosing the Archbishop's letter to you of the 2nd December about the school chaplain.

I think that the Executive Committee will be meeting again on the 15th December. I shall put the letter before them with the suggestion that it be referred to a committee consisting of yourself, Bertram Wright and myself.

Yours very sincerely,

The following Memorandum was prepared by Bishop M. L. Loane for a meeting between himself, Mr Wright and Mr Riley held on February 22, 1962. It was admitted in evidence by Mr Justice Jacobs after lengthy argument against its admission by Counsel for the defendants. It was headed "CONFIDENTIAL."

Can we take action in the way that the Archbishop suggests? i.e., Recommend to the Council that in view of the long tenure of the office of Chaplain, it will be in the best interest of the School for the Council to make a new appointment as from January 1st, 1962, and to advise him to seek other employment as from the end of this year.

On the one hand:

1. Very awkward for Archbishop, Council or Headmaster to "dismiss" the Chaplain.
2. Very difficult for him (in view of age and experience) to find another appointment, let alone a comparable appointment.
3. To terminate his appointment may have adverse effect on his interest in Masters' Provident Fund.
4. He will reach the age of 60 in 1965: is it worth while to take drastic step now when he can be retired at age of 60?
5. Many parents dislike and distrust the character of his religious instruction: but very difficult to take action on this ground.

On the other hand:

1. He resents the Headmaster's control: a long and bad history in this connection; undesirable that a new Head should inherit the problem.
2. He resorts to intrigue: Endless letters to the Archbishop and anyone else whose help he thinks it possible to enlist—against the Head.
3. Surface success, e.g., he claims larger attendance at Holy Communion than other schools enjoy. But Assistant Masters have said that he gets this response by "cracking the whip." A question whether he really wins boys' confidence.
4. General attitude: So arrogant and self-opinionated that Chaplains of other schools find it impossible to confer with him.
5. Interprets his office as independent of the Head Master's control and is anxious to establish a position which would be in conflict with ultimate responsibility of Head.

We must either:

Let the status quo remain until he reaches the age of 60

or—Recommend, as the Archbishop suggests; and in this case, offer to make good whatever he would stand to lose by premature retirement from Masters' Provident Fund.

These are the principal documents produced by Mr Baker and "discovered" by the Defendants.

On these are based Mr Baker's "Statement of Claim," which follows. From a legal point of view, this is a most important document, since it sets out what Mr Baker claims his grievances are, and what remedy he seeks. It reads as follows:—

1. The plaintiff is and has been continuously since the 16th March, 1937, the Chaplain of The King's School.

2. The defendants other than the last-named defendant are and were at all material times the members of the Council of The King's School, except that one, Arthur Davidson Deane, a former member, resigned in September, 1961, and another member was appointed in his place on the 6th November, 1961.

3. The last-named defendant is a body corporate incorporated

by a private Act of Parliament known as The King's School Council Act, enacted by the New South Wales legislature on the 31st January, 1893, which has since been amended by the Church of England Trust Property Amendment Act, 1923. The plaintiff craves leave to refer to the terms of the said private Act when produced as if the same had been fully set forth herein.

4. The plaintiff and the defendants other than the last-named defendant are members of the Church of England within the State of New South Wales.

5. The Church of England within the said State is an unincorporated body of which the Constitutions are contained in a Schedule to a private Act of the New South Wales legislature entitled The Church of England Constitutions Act of 1902. The plaintiff craves leave to refer to the said Act and the Schedule thereto when produced as if the same had been fully set forth herein.

6. The first-named defendant is the Archbishop of the Diocese of Sydney within the said Church of England.

7. Sections 4 and 5 of the said Act of 1902 provide as follows:—

"4. The several articles and provisions of the Constitutions contained in the schedule to this Act, and any ordinances and rules to be made under or by virtue or in pursuance thereof, are and shall be for all purposes connected with or in any way relating to the property of the Church of England within the State of New South Wales binding upon the members of the said Church.

5. All persons now or at any time hereafter holding any real or personal estate in trust for or in any way on behalf or for the use of the Church of England except in so far as such real or personal estate may be the subject of any express trust, and then so far as such express trust shall not extend, and except lands, the management of which may be already specially provided for by ordinance of Synod or by Act of Parliament, shall hold the said real and personal estate subject to the provisions of the said Constitutions and of any ordinances or rules made thereunder, and shall be bound thereby as fully in all respects as if the said Constitutions, ordinances, and rules were contained in a deed of conveyance and trust of the said real and personal estate."

8. The third and twenty-first of the Constitutions appearing in the said Schedule read as follows:—

"3. The Synod of each Diocese may make ordinances upon and in respect of all matters and things concerning the order and good government of the Church of England and the regulation of its affairs within the Diocese, including the management and disposal of all Church property, moneys and revenues (not diverting any specifically appropriated or trust, nor interfering with any vested rights) except in accordance with the provisions of any Act of Parliament, and for the election or appointment of churchwardens and trustees of churches, burial grounds, church lands and parsonages. And all ordinances of the Synod shall be binding upon the Bishop and his successors, and all other members of the Church within the Diocese, but only so far as the same may concern their respective rights, duties and liabilities as holding any office in the said Church within the Diocese.

21. The Synod of each Diocese shall have power to determine by ordinance in what cases the license of a Clergyman licensed within the Diocese may be suspended or revoked. Such license may be suspended or revoked by the Bishop of the Diocese at a Clergyman's own request, or (after opportunity given to him to show cause) in such of the said cases as Synod shall by ordinance determine. Save as aforesaid, the license shall not be suspended or revoked, except as a consequence of a judgment or finding of the tribunal or of some other court of competent jurisdiction."

9. On the 16th March, 1937, the plaintiff was given and granted the license and authority of the then Archbishop of Sydney

(Continued on next page)

## MR BAKER'S SUIT

(Continued from page 9)

to act as Assistant Master to the Headmaster of The King's School, and as Chaplain within the said School, such licence being in the words following, that is to say:—

[Here follows the exact wording of Mr Baker's Licence, in which appear the words "This Licence shall be at any time revocable at our will and pleasure."]

10. The said Council of the said School holds certain lands and property on trust for a School House to be called and known by the name of The King's School in connection with the said Church of England, the said trust having been first constituted by the terms of a Crown Grant of the original School lands dated the 28th January, 1850, under the terms of which the said original lands were vested in the Right Reverend William Grant Broughton, Lord Bishop of Sydney for the time being and his Successors Bishops of Sydney for ever upon the said trust.

11. At the time of the enactment of The King's School Council Act on the 31st January, 1893, the said original lands and certain other lands were vested in the then Bishop of Sydney for the purposes of the said School. It was provided by the said Act, *inter alia*, that from and after the passing and by virtue of the said Act there should vest in the said Council and its Successors all and singular the lands and hereditaments described in Schedule A and Schedule B thereto, being the said original lands and the said additional lands abovementioned, and also all other property, whether real or personal, which immediately before the passing of the said Act was vested in any person or persons or corporation upon trust for or for the purposes of the said King's School, with the exception of certain scholarship funds therein mentioned.

12. The said lands and other property referred to in the said Act, and all property since acquired by the said Council and at present vested in it, with the exception of certain funds held on other specific trusts, are held by the said Council for the purposes of the said School and are "Church Trust Property" within the meaning of Section 4 of the Church of England Trust Property Act 1917, as amended. By an Ordinance known as The King's School Council Constitution Ordinance 1922, the Synod of the Diocese of Sydney, in anticipation of the repeal of the Church of England Trust Property Act 1917 Section 3 (2) (c) which was subsequently effected by the Church of England Trust Property Amendment Act, 1923, made provision to regulate the Constitution of the said Council and otherwise in relation to the said School. The plaintiff craves leave to refer to the said Ordinance when produced as if the same had been fully set forth herein.

13. By The School Chapels and Chaplains Ordinance 1954 the said Synod made provision for the appointment of Chaplains to Schools within the Diocese of Sydney and for the licensing, consecration and control of Chapels in connection with such School, Clauses 2, 6, 7, 8, 9, 10 and 17 of the said Ordinance read as follows:—

"2. Parts I-IV inclusive of this Ordinance shall apply to all schools which are or shall be constituted established or governed by or under the authority of the Synod of the Diocese of Sydney other than Parish schools.

6. In this Ordinance unless inconsistent with the context—

- (a) "Archbishop" means the Archbishop for the time being of the Diocese of Sydney or the person for the time being entitled to exercise the powers vested in the Archbishop by the said Constitutions.
- (b) "Archbishop-in-Council" means the Archbishop on the advice of the Standing Committee of Synod.
- (c) "School" (except in Part V) includes a school or college constituted by or under the authority of an Ordinance of Synod.

(d) "School Council" means the Council or other Governing body of any school.

7. (a) The Archbishop-in-Council may declare by resolution that any school or part of a school (other than a parish school) which may be situated within any parish or parochial district or provisional district shall be excluded therefrom and shall be extra-parochial. Provided that no such declaration shall be made unless and until the incumbent of the parish or the minister-in-charge of the parochial district or provisional district in which the chapel or if there is no chapel the principal building of such school or part lies and the churchwardens of such parish or parochial district or provisional district have been furnished in writing with notice of the intention to take such action and shall also have been invited to express their opinion on the proposed exclusion. Provided also that the Archbishop-in-Council may at any time declare that any such school shall cease to be extra-parochial.

(b) Any school which was extra-parochial before the passing of the Extra-Parochial Ordinance 1918 and any school which has been declared to be Extra-Parochial under the provisions of that Ordinance shall be deemed to have been declared Extra-Parochial under the provisions of this Ordinance.

(c) Any person duly licensed and holding office as Chaplain or Assistant Chaplain in any school at the time when this Ordinance shall come into operation shall continue to hold such office as if he had been appointed and licensed as such Chaplain or Assistant Chaplain under the provisions of this Ordinance.

8. (a) The Archbishop with the approval of the Council of any school which is or shall be declared to be Extra-Parochial may appoint a Clerk in Holy Orders to be Chaplain or Assistant Chaplain in and for the said school.

(b) Such appointment may be either full-time appointment or a part-time appointment.

9. (a) The Archbishop shall license such Clerk in the form or to the effect of the form contained in the First Schedule or the Second Schedule to this Ordinance as the case may require.

(b) Upon the issue of such licence such Chaplain or Assistant Chaplain shall become a member of the staff of such school.

(c) Upon the issue of such licence such Chaplain shall be deemed to be a clergyman holding a distinct official position in the Diocese for the purpose of the XIVth of the Constitutions contained in the Schedule to the Church of England Constitutions Act Amendment Act of 1902.

10. (a) The School Council may by the vote of a majority of its members after opportunity has been given to a Chaplain or Assistant Chaplain to show cause dismiss such Chaplain or Assistant Chaplain from his office and shall give written notice of such dismissal to the Archbishop who shall upon receiving such notice revoke the licence of such Chaplain or Assistant Chaplain.

(b) Subject as aforesaid a Chaplain or Assistant Chaplain appointed and licensed as aforesaid shall hold office at the pleasure of the Archbishop who shall have power to revoke such appointment and licence at any time at the Chaplain's or Assistant Chaplain's own request or (after opportunity given him to show cause) in any of the following cases:—

(i) On any ground for which the licence of a clergyman may be revoked or withdrawn under the Tribunal Ordinance 1904 the Incapacity and Inefficiency Ordinance 1906 or any Ordinance amending or replacing the same in accordance with the provisions of such Ordinance or Ordinances.

(ii) At the discretion of the Archbishop.

(iii) In any other case where such licence may be revoked in accordance with the twenty-first of the Constitutions contained in the Schedule to the Church of England Constitution Act Amendment Act of 1902.

17. The stipend of a Chaplain Assistant Chaplain or Acting Chaplain appointed and licensed

under this Ordinance shall be fixed and paid by the School Council with the consent of the Archbishop.

The plaintiff craves leave to refer to the said Ordinance when produced as if the same had been fully set forth herein.

14. The King's School was extra-parochial before the passing of the Extra-Parochial Ordinance 1918 referred to in Clause 7 (b) of the said School Chapels and Chaplains Ordinance and is and was at all material times a school which is and was constituted established or governed by or under the authority of the Synod of the Diocese of Sydney other than a Parish school, within the meaning of Clause 2 of the said Ordinance, and is and was at all material times a school constituted by or under the authority of an Ordinance of the Synod within the meaning of Clause 6 of the said Ordinance.

15. The stipend of the Chaplain was last fixed with the consent of the Archbishop at the sum of £2,100 per annum, which said stipend has been paid regularly up to the time of the issue of this Statement of Claim.

16. On or about the 1st October, 1961, the plaintiff received from the Honorary Secretary of the said Council a letter dated the 30th September, 1961.

[Here follows the letter, for which see page 9 column 1.]

17. By letter dated the 4th October, 1961, and received by the said Honorary Secretary on or about that day the plaintiff's solicitors enquired on behalf of the plaintiff of the said Honorary Secretary, *inter alia*, the answers to the following questions:—

[This letter appears in full on page 9 column 2.]

18. By letter dated the 5th October, 1961, the said Honorary Secretary answered the questions in paragraph 17 hereof set forth in these words:—

[The text of this letter appears on page 9 column 2.]

19. On the 13th October, 1961, the plaintiff attended before the said Council, accompanied by his solicitors and counsel.

20. No evidence was called against him nor were any further grounds or reasons for his proposed dismissal stated. Counsel for the plaintiff, whilst expressly reserving the plaintiff's right to object to the jurisdiction of the Council to dismiss him, sought to show cause why the plaintiff should not be dismissed.

21. On or about the 31st October, 1961, the plaintiff received from the said Honorary Secretary a letter reading as follows:—

"I refer to our previous correspondence, and now write to give you formal notice that at its meeting on the 27th October the Council of the School duly resolved that you be dismissed from the office of School Chaplain, such dismissal to operate as from the 31st January, 1962.

The Council will give written notice in accordance with Clause 10(a) of the Chaplains Ordinance to the Archbishop shortly before the 31st January, 1962.

I intend to ask the Council at its next meeting to consider the question of compensation."

22. The plaintiff fears that the first-named defendant intends to revoke his said licence, purporting to act under the provisions of Clause 10(a) or Clause 10(b) (ii) of the said School Chapels and Chaplains Ordinance, and relying only on the grounds set out in the said letter of the 5th October, 1961.

23. The plaintiff claims that the said provision *as ultra vires* the Synod and that the purported dismissal from his office notified by the said letter of the 30th October, 1961, and any attempt to revoke his said licence pursuant to the said provisions was or would be void and of no effect.

24. Alternatively, the plaintiff charges and the fact is that the resolution of the said Council that he be dismissed was a wrongful and invalid exercise of any power conferred upon the said Council by the terms of Clause 10(a) of the said Ordinance for the reasons:—

- (a) That no charge of any offence, nor of incapacity for, or inefficiency in, the discharge of ministerial duty was made against the plaintiff, and the reason

for the proposed dismissal given by the said letter dated the 5th October, 1961, was insufficient to constitute a proper cause or ground for dismissal within the meaning of the said Clause 10 (a); or

(b) That no evidence was adduced before the said Council at the time of the plaintiff's showing cause as aforesaid; or

(c) That the resolution to discontinue the plaintiff from his office was passed by a Council constituted differently from the Council before which the plaintiff had appeared to show cause.

25. The plaintiff further charges that the defendants other than the last-named defendant had decided, long before the resolution that he be dismissed, that he must cease to be Chaplain of the said School, and that as a result there was, at the time of the said resolution, a reasonable likelihood of bias on the part of the members of the said Council, or the majority thereof, such that they were incapable of impartially considering whether or not the plaintiff should be dismissed pursuant to the said Clause, and that as a result thereof their said resolution was invalid and ineffective.

26. The plaintiff fears that unless restrained by the order and injunction of this Honourable Court the defendants and each of them threaten and intend, from and after the 31st January, 1962, to exclude him from the Chapel of the said School, and from the rights and privileges attached to his office as Chaplain thereof, and to discontinue payment of his said stipend.

The plaintiff therefore claims:

(1) An order that the defendants other than the last-named defendant be appointed to represent the class consisting of themselves and all other members of the Church of England within the said State other than the plaintiff.

2. A declaration that Clause 10 (a) and Clause 10 (b) (ii) of the School Chapels and Chaplains Ordinance 1954 were and are *ultra vires* the Synod of the Diocese of Sydney, and are void;

(3) Alternatively, a declaration that the resolution of the said Council at its meeting on the 27th October, 1961, that the plaintiff be dismissed from the office of School Chaplain was and is void upon one or more of the grounds set out in this Statement of Claim.

(4) That the first-named defendant be restrained from revoking or purporting to revoke the plaintiff's said licence as a result of the said resolution, or upon the grounds appearing in the said letter of the 5th October, 1961.

(5) That the defendants and each of them may be restrained from attempting to exclude the plaintiff from the Chapel of the said School or from the rights and privileges attached to the office of Chaplain, or from discontinuing the payment of the said stipend.

(6) That the defendants may be ordered to pay the plaintiff's costs of this suit.

(7) That the plaintiff may have such further or other relief as the nature of the case may require.

(Signed) William Deane  
Counsel for the plaintiff.

The space taken up by the above letters and documents makes it impracticable to publish also the Statement of Defence, legal argument in Court, and all of Mr Baker's evidence in the witness box in this issue.

On the day that the hearing opened, Tuesday, November 6, Mr Baker's counsel, Mr E. St John, Q.C., produced type-written copies of a tabulation of the admissions appearing in the pleadings, and handed these to the Judge and to counsel for the Defendants.

Mr Kerrigan and Mr Jenkyn said they proposed to demur *ore tenus* to the Statement of Claim.

After some discussion, the Judge decided to hear the Plaintiff's case before Counsel argued this preliminary point of law.

The Church of England Constitutions Act Amendment Act, 1902, was tendered and marked Exhibit "A".

Copies of The King's School Council Act, 1893, as amended, were tendered and marked Exhibit "B".

The King's School Council Constitution Ordinance, 1922, as amended in 1934 and 1948, was tendered and marked Exhibit "C".

The Sydney Diocesan School Chapels and Chaplains Ordinance, 1954, was tendered and marked Exhibit "D".

Mr Baker was then sworn and examined by Mr St John. He said:—

My full name is Harold William Baker. I am the Chaplain of The King's School and I reside at 14 Albert Street, Parramatta.

Q.—When did you go first to The King's School?

A.—I was first appointed there late in the year 1927 and I stayed there for some time, but in this capacity, as from February 1, 1937.

Q.—Did you take up your duties at that time?

A.—I took them up when the school Term opened, a few days afterwards.

Q.—You were born on April 23, 1905?

A.—Yes.

Q.—You were a graduate in Arts of the University of Sydney?

A.—Yes.

Q.—You were made Deacon in 1930?

A.—Yes.

Q.—Were you ordained Priest in 1931?

A.—Yes.

Q.—By the then Archbishop of Sydney? At the time of the ordination did you receive documents known as Letters of Orders?

A.—Yes.

(Two Letters of Orders were tendered by Mr St John. It was not disputed that the Plaintiff was duly ordained. The tender was withdrawn.)

Q.—That is a licence the terms of which are fully set out in the Statement of Claim?

A.—That is so.

Q.—Have you continued to serve at the school continuously since the time you mention, except for about four and a half years during which time you were given leave of absence to serve as Chaplain to the R.A.A.F.?

A.—That is so.

Q.—In addition to serving as Chaplain, did you also carry out the duties of assistant master?

A.—Yes.

Q.—Your stipend has risen by increments to the present amount of £2,100 per annum?

A.—I think it is a little above that at the moment.

Q.—You are also the tenant of a house . . . (Objected to by Mr Kerrigan and Mr Jenkyn.)

Q.—Is there a written document regulating your tenancy or occupancy of that house?

A.—I am not aware that I have for my part signed any document regulating that.

Q.—Do you in fact pay rent to the school?

A.—I pay rent to the school. Two pounds a week. (Objected to by Mr Kerrigan. Question allowed.)

A.—The rent is paid by deduction from stipend.

(Mr Jenkyn objected to the expression "rent being paid.")

HIS HONOUR: I will receive the evidence that the plaintiff occupies a house and pays rent of so much a week.

MR ST JOHN: What is the general nature of the house which is situated at that address you mentioned in Parramatta?

(Objected to by Mr Jenkyn as irrelevant. Question allowed.)

A.—It is a brick house containing five or six rooms. It has a tiled roof. It can be described as adequate for our purposes. My family reside in it.

Q.—On April 14, 1961, did you, at the request of the Archbishop, attend at his office in Church House, George Street, Sydney, at about 4.00 p.m.?

A.—Yes. I did.

Q.—You saw him there? Who else was present?

A.—Bishop Loane was present. (Mr Jenkyn objected to this as being irrelevant; Mr Kerrigan supported the objection.)

HIS HONOUR: I admit the

evidence against those defendants who are present.

MR ST JOHN: What was the conversation?

A.—The conversation began with His Grace the Archbishop, after the normal courtesies, saying that I might wonder why he was present; that I probably knew that Bishop Loane was in general the Chairman of the Council; the fact was that the Council had resolved that the time had come to call for my resignation; and he was there to assist Bishop Loane who was the Chairman of the Council in putting that decision to me, because he had had experience of such matters in the past. He referred in particular to—"I had to put it to the head of a Theological College in England . . ." (Mr Jenkyn objected to this part as having no relevance whatever; Mr Kerrigan said he took the same point.)

HIS HONOUR: I have already allowed the conversation. Such an allowance would not ordinarily enable there to be given matter which is unconnected with the subject matter of the suit and with the matters upon which I have already ruled. Subject to that, I allow the conversation.

MR ST JOHN: Go on, Mr Baker.

A.—The Archbishop said: "I had to put the same thing to the head of a Theological College in England, and it was a very great shock to him. He thought he had years more to go and we had a terrible time; but he went." He then explained to me that Bishop Loane was in fact the Chairman of the Council, that the Archbishop as President of the Council had too many meetings to attend to be able to present all the time and that Bishop Loane was therefore Chairman in his place. Bishop Loane then took up the matter and said: "What the Archbishop has told you is correct. The Council has decided, it has reviewed the position of all the senior men on the staff and has decided that they should be removed because it has been found in two other schools that the senior men have been too strong for new incoming younger Headmasters." The Council has not completed its consideration in respect of the other senior men but it had completed its consideration in respect of the Chaplain and, he said, "You will receive money compensation and that may be the subject of discussion but as to the fact that you will be going, that is not open to discussion and on that point the Council is adamant."

Q.—Had there been any mention in the conversation up to that point of a new Headmaster?

A.—There had been an indication which led me to feel . . .

Q.—Do not tell us what you felt, but tell us to the best of your recollection who said what about the new Headmaster.

A.—The Archbishop said something about a new Headmaster coming before very long, something which I think everybody would know, and Bishop Loane said the same, that the Council would be appointing a new — I forget whether he said "young" or "younger" — Headmaster, but the word was used.

Q.—You said you were told the Council was adamant you must go. What occurred after that, to the best of your recollection?

A.—The Archbishop then went on and he reiterated most of what Bishop Loane had said. I have some difficulty in reporting this discussion in order, it was so circular and there was a great deal of repetition. He reiterated and added: "Baker, this is an entirely honourable affair, you are not being dismissed; but you must go." He then said: "You have done an excellent job. There is no complaint or criticism of any kind, but have no doubt, you will go." To that I said, with some feeling—oh, then I think he said next: "Yes, you are too old for employment in the Church. They are wanting younger men all the time in these positions, and I suggest you look to the University or the Department of Education." I felt that very strongly.

[The remainder of Mr Baker's evidence will appear next week, together with a summary of the legal arguments and other matter.]

**OBITUARY**

**CANON E. ULLOCK**

We record with regret the death in Rockhampton on November 13 of Canon E. Ullock, at S. John's Hospital.

Edward Ullock was ordained priest in 1934 and came to Australia in 1936 to join the Brotherhood of S. Andrew, at Longreach.

After some time in the Brotherhood he married Miss Jean Murray, of Blackall, and served in several parishes in the Diocese of Rockhampton, and for the past ten years at Clermont. He leaves a widow and two children, John and Caroline.

He was made a canon of S. Paul's Cathedral, Rockhampton, in 1960, and retired owing to ill health in 1961.

He was 55 years of age and, save for a brief period of one year, spent all his ministry since 1936 in the Diocese of Rockhampton.

There was a Solemn Requiem in the cathedral on Thursday morning following his death, at which the bishop was celebrant. The Dies Irae was sung by a group of clergy.

In the afternoon the funeral service was conducted by the dean, the Very Reverend J. Hazlewood; the Reverend C. Gibbins read the lesson. The address was given by the Bishop of Rockhampton, who took as his text "Behold a great priest is here."

"In some ways," the bishop said, "it would be hard to imagine a more inappropriate text for Ted Ullock, and yet I found myself coming back to it as one that exactly fits him."

"He was indeed a great priest, utterly selfless in the service of His master, never seeking preferment and always happy to be wherever he was. When he came into hospital last year his very first thought was for the future of his parish."

The bishop recalled that he had served with Vivian Redlich in the Brotherhood at Winton, "the one he called to the glory and heroism of martyrdom, but Edward Ullock he called to a task equally heroic to be a somewhat obscure parish priest whose name was but little known outside of the diocese."

The service at the crematorium was conducted by the bishop, assisted by the dean.

Many diocesan clergy were present and lay people from Rockhampton and Clermont came in numbers to pay their last respects to a man greatly beloved for his sheer goodness.

**THE REVEREND R. R. SANSOM**

FROM OUR OWN CORRESPONDENT

Newcastle, November 26  
The Rector of Raymond Terrace, the Reverend Robert Rolleston Sansom, collapsed and died on the steps of Christ Church Cathedral, Newcastle, on Wednesday night, November 22, at the beginning of the cathedral's diamond jubilee service.

He collapsed as he was taking part in the procession of robed clergy entering the cathedral for the service.

A doctor in the congregation treated him until an ambulance arrived, but he was dead on arrival at the Royal Newcastle Hospital.

The Reverend Robert Sansom, who was 56, had been undergoing treatment for a heart condition.

He gained his Th.L. from S. John's College, in 1927, and was in Mudgee from 1930 to 1932.

He came to the Newcastle diocese in 1941, when he was appointed Rector of Weston. He was Rector of Aberdeen from 1944 to 1949, and was Priest-in-charge of Lambton until he was appointed Rector of Raymond Terrace two years ago.

He was also Rural Dean of Paterson.

He leaves a widow and two children.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, said last week that the late rector was a well loved and faithful priest.

The bishop said: "He worked to the end despite the knowledge that he might suddenly die of a heart attack."

The bishop conducted the

funeral service at S. John's Church, Raymond Terrace, on Friday morning.  
Anglican children from the Raymond Terrace High School lined the Pacific Highway in tribute as the cortege passed the school.

**THE REVEREND D. YOUNG**

FROM OUR OWN CORRESPONDENT

Newcastle, November 26  
A former Rector of Mount Vincent, in the Diocese of Newcastle, the Reverend David Young died at his home in Congawal Street, Aberlare, on Monday, November 19.

He retired two years ago after being Rector of Mount Vincent, which includes, the town of Kurri Kurri, for 10 years.

Before his ordination as a priest he was a Church Army officer, one of the Church Army officers who first came out to Australia in 1921. He was a Welshman by birth and was aged 72 at the time of his death.

The funeral was at Beresfield Crematorium last Tuesday after a service in S. John's Church, Cessnock.

Services of requiem eucharist were held in S. John's Church on Tuesday morning, November 20, in the Parish of Mount Vincent last Saturday.

**CHAPLAIN-GENERAL OF PRISONS**

ANGLICAN NEWS SERVICE

London, November 26

The Archbishop of Canterbury is to commission the Reverend Leslie Lloyd Rees, Chaplain to Winchester Prison since 1955, as Chaplain-General of Prisons at a ceremony to be held in the chapel at Lambeth Palace on Wednesday, November 28.

All chaplains in the prison and Borstal services and representatives of the Home Office, Prisons Commission and bodies concerned with the welfare and after-care of prisoners have been invited to attend.

Aged 43, Mr Rees was educated at Pontardawe Secondary School, Glamorgan, and received his theological training at Kelham Theological College. He was made a deacon in 1942 and was ordained priest in 1943.

From 1942 to 1945 he was curate at the Church of S. Saviour, Roath, and was also assistant chaplain at Cardiff Prison.

Mr Rees joined the prison service as a full-time chaplain in 1945 and was appointed to Durham Prison.

From 1948 to 1955 he was chaplain to Dartmoor Prison and while there also served as Vicar of Princetown.

**HIGH HONOUR FOR DR BOEGNER**

ECUMENICAL PRESS SERVICE

Geneva, November 26

Pastor Marc Boegner, the leading figure of the French Protestant community, has been elected to the French Academy.

Dr Boegner, 81, was admitted as one of the 40 "immortals" into France's most select literary body on the basis of his writings composed of a large number of books on religious subjects.

The first Protestant minister to be so honoured, Dr Boegner was a World Council of Churches president from 1948 to 1954, and it was his motion which officially brought the World Council of Churches into existence at its Constituting Assembly at Amsterdam in 1948.

He has laboured all his life for the cause of Christian unity and is the author of many books on the subject.

Until his retirement in 1961, Dr Boegner was for 31 years head of the Protestant Federation of France. Earlier he was president of the National Council of the Reformed Church of France.

Through his long terms of service in these two offices he has become the very symbol of French Protestantism.

**DIOCESAN NEWS**

**BRISBANE**

**MISSIONARIES COMMISSIONED**

At the 7.30 a.m. Eucharist in their parish church of S. Peter, West End, on November 8, Ron and Paul were commissioned for missionary service, having completed the required course at the House of the Epiphany, Canon F. W. Coaldrake, Chairman of the A.B.M., preached at the service.

Last Sunday they left for Thursday Island, where they will spend a short time before serving at Mitchell River.

**A.B.M.**

The Brisbane office of A.B.M. has been busy lately with a large number of missionaries coming and going. Sister Jean Neill left for Dogura on Thursday last. She is to be married at the Cathedral of SS. Peter and Paul on November 28, to the Reverend John Sharp of Agenahambo. Shortly after their marriage they intend to open a new head station at Eiwo, in the Kokoda area, on the other side of the Kamusi River, where little work has hitherto been done.

The Reverend Alan Tinoni, of Melanesia, who has been on deputation work throughout Australia, is to spend the months of December and January helping in the Parish of Sandgate. He trained for the priesthood at S. Francis College, Brisbane.

**GUILD OF S. ANDREW**

The Guild of S. Andrew, for those interested in the missionary vocation, will meet to celebrate S. Andrew's Day, on November 30, at Holy Trinity Church, Woolloongabba, at 7.30 p.m. After the service there will be a meeting in the parish hall, at which a number of people who have trained at the House of the Epiphany and are about to proceed to their positions on the Mission Fields will be present.

**LAY RETREAT FOR WIDE BAY RURAL DEANERY**

Twenty men and women enrolled for the first retreat held for lay in the Wide Bay rural deanery, which was conducted by the Dean of Brisbane, the Very Reverend William Baddeley, at Halse Lodge, Noosa, from Friday to Sunday, November 23 to 25.

Mr Baddeley, who was chairman of the Association for Promoting Retreats in England, made the following statement to your correspondent: "I always feel that retreats are one of the most necessary parts of the spiritual life and in the condition of retreat we are more receptive to the mind of God than at any other time. For priests they are essential and for the laity they are more than highly desirable. I hope that in course of time more retreat houses will be built, so as to give more people opportunity of going into retreat."

**TEACHING MISSION AT AUCHENFLOWER**

A teaching mission lasting for a week will be held in the Parish of S. Alban, Auchenflower, commencing on December 3. Each night a different priest will speak on some aspect of Christian Faith and practice, commencing at 7.45 p.m.

**"A SCHOOL OF THE SPIRITUAL LIFE"**

The diocesan Postulants' Guild will hold a School of the Spiritual Life at S. Francis' College, from November 30 to December 2. Various addresses will be given, including "Saying My Prayers" (the Reverend J. Madden); "Music in Worship" (the Presbyter); "Worship at the Eucharist" (the Reverend J. Swan); "What to do about My Sins" (the Reverend R. Beal); "How To Use the Bible" (the Reverend E. Randall); and "How to Meditate" (Canon Ivor Church). These will come in the context of a few days of fellowship and corporate worship. The school was organised by the chaplain of the Postulants' Guild, the Reverend Keith Rayner.

**MELBOURNE**

**CATHEDRAL FAIR**

The archbishop will open the Cathedral Restoration Appeal Fair in the Melbourne Town Hall next Friday, November 30, at 11.45 a.m.

**VALEDICTORY COMMUNION**

A day of intercession for overseas missions will be held at S. Paul's Cathedral on November 29. At 7.45 a.m. a valedictory Communion will be celebrated for the Victorian missionary candidates who have completed their training at the Home of the Epiphany in Sydney and have since been commissioned for missionary service.

**SHOP ASSISTANTS' SERVICE**

The annual service for shop assistants was held in S. Paul's Cathedral last Sunday morning, sponsored by the Shop Assistants' and Warehouse Employees' Federation. The general secretary, Mr Arthur Storey, read the first lesson; Mr F. E. Jennings, State manager of Woolworths, read the second lesson. The Dean of Melbourne, the Very Reverend T. W. Thomas, preached.

**HISTORICAL SOCIETY**

The Church of England Historical Society is ending a very busy year with two functions: a review of his overseas tour by Mr R. F. Hawdon, on November 30; and a symposium on December 14, both in the Mollison Library of S. Paul's Cathedral.

**NEWCASTLE**

**DEDICATIONS**

The bishop will hold two dedication services in the Upper Tuggerah Lakes area this week. He will dedicate the pews, organ and furnishings of S. Andrew's Church, Mannering Park, on Friday, at 6.30 p.m. On Saturday, at 2.30 p.m., the new S. Gabriel's Memorial Church Hall at Morisset will be dedicated.

**HOME ANNIVERSARY**

The Church is celebrating the 20th anniversary of the opening of S. Elizabeth's Home for Girls at Singleton. A special service was held in All Saints' Church at Singleton on Monday, November 19, to mark the occasion. The home, which was moved from Newcastle to Singleton in 1942, at present has 27 girls.

**MISSIONARY COMMISSIONED**

Miss Dorothy Jenks, of Mayfield, was commissioned as a missionary for New Guinea by the bishop at a service in S. Andrew's Church, Mayfield, last Sunday, November 25.

She will soon marry the Reverend G. Lahey, and they will go to a post in the Highlands of New Guinea.

**EVANGELIST ADMITTED**

The parish assistant at Wallsend, Sister Holland, of the Church Army, was admitted as an evangelist by the bishop on Sunday morning, November 25. Sister Holland will continue her work in the Wallsend parish, where she has worked for the past year.

**CONFIRMATION**

The Assistant Bishop of Newcastle, the Right Reverend Robert Davies, administered Confirmation in the Parish of Clarence Town last Sunday, November 25. The services took place at S. John's, Clarence Town, in the morning, and S. Columba's, Karuah, in the afternoon. Nine of the 53 candidates were adults. The

Confirmation was the first to be held in the parish since 1959.

**DEDICATION OF WINDOWS**

The bishop will dedicate stained glass windows in the Dungog parish church next Sunday, December 2, at 10 a.m.

**COMMITTEE'S SUPPORT**

The Social Questions Committee of the diocese has pledged its full support for the Foundation for Research into and Treatment of Alcoholism.

The committee has decided to hold its second May Day seminar on Sunday, May 5, 1963.

**PERTH**

**CHURCH ARMY TEAM**

Miss Marjorie Hannan, who was in Perth as a Church Army Sister, is now Mrs B. W. Trout, her husband also being in the Church Army. They have been posted to Western Australia, where they will take up work shortly as a caravan team in the South-West Native Mission, working on a native reserve in Northam. They have with them their eight months' old daughter. Prayers are requested for them as they take up this new work.

**HOLIDAYS FOR COUNTRY CHILDREN**

The Church of England's third annual beach holiday for children will be held from New Year's Day, 1963, to Australia Day (January 28, at Seaside House, Coogee Beach. Children may stay for one, two, three or four weeks. Preference will be given to country children but girls and boys living in the metropolitan area may also apply. Particulars are available from the director, Swanleigh Hotel, Midland, to whom written applications should be made.

**ROCKHAMPTON**

**NEW PROVISIONAL DISTRICT AT BARALABA**

The Bishop of Rockhampton has instituted the Reverend Cyril Moller as the first vicar of the newly-declared Provisional Parochial District of Baralaba.

The Vicar of Theodore, the Reverend A. G. Sapsford, has had a strenuous task with many small centres to care for as well as the larger towns of Theodore, Moura, Baralaba, Wowan, Cracow and Woorabinda, all of them a

considerable distance from his vicarage at Theodore.

With a great deal of development in land settlement and with the Kianga-Moura coalfield, it has become increasingly obvious that the parish must be divided so that sufficient time can be given to each centre.

The new district centred on Baralaba will include Wowan, Woorabinda Aboriginal Settlement, Edungalga, and Westwood and Duingra. The last-named two have latterly been cared for by the cathedral parish, though it is approximately 70 miles from Rockhampton to Duingra.

There is a great deal of enthusiasm in the new district, and a house at Baralaba has been purchased for a vicarage.

**BISHOP VISITS WOORABINDA**

On November 11, the Bishop of Rockhampton visited Woorabinda Aboriginal Settlement, which is within his diocese, to administer Confirmation, and also to dedicate new altar ornaments which have been given by members of the A.B.M. Women's Auxiliary in Rockhampton.

The Vicar of the Dawson Valley, the Reverend A. G. Sapsford, has had the spiritual care of Woorabinda and Sister S. Williams who is on the staff at the settlement has done an outstanding job in organising a Sunday school and training the children. Last week the new Provisional District of Baralaba was declared, and its vicar, the Reverend C. C. Moller, will now assume responsibility for the care of Woorabinda as it will be within his parish.

**HEAD MISTRESS**

The Council of the Ivanhoe Church of England Girls' Grammar School, Melbourne, invites applications for the position of

**HEAD MISTRESS OF THE ABOVE SCHOOL.**

Full Particulars may be obtained from Canon R. M. Hudson, Chairman of the Council, 18 Noel Street, IVANHOE, N.21, Victoria. Closing date for Applications: December 8, 1962.

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Underwritten by Ian Potter & Co., Members of  
The Stock Exchange of Melbourne.

## AIR FORCE CHAPLAIN HONOURED

FROM OUR OWN CORRESPONDENT

Melbourne, November 26

All Church of England chaplains in the R.A.A.F. were able to visit Melbourne last week for a farewell dinner to the Principal Chaplain, Canon E. F. Cooper, who is relinquishing the position after twenty-one years.

When the war broke out in 1939 the R.A.A.F. was very small numerically, and was served by a few part-time chaplains, and one full-time chaplain.

Its rapid growth under the Empire Air Training Scheme quickly led to the appointment of others, and four (later five) Staff Chaplains were appointed to organise the new Chaplains' Department.

The Right Reverend J. J. Booth, Bishop of Geelong, who was an army chaplain from the First World War, was appointed Church of England Staff Chaplain on a part-time basis to make the initial appointments.

When he returned to the Army as Chaplain-General a few months later, the Venerable E. F. Cooper, Archdeacon of St. Arnaud, was appointed as full-time Staff Chaplain, with the rank of Squadron Leader, which gave him two and a half stripes against the two stripes of other chaplains.

### WAR YEARS

During the war years he travelled extensively, and did a first-class job of organising and supervising a growing department with increasing responsibilities and problems.

Promotion came to a few chaplains, and the status of Staff Chaplain rose to that of Group Captain, with "scrambled egg" on his cap.

With the demobilisation of chaplains, Staff Chaplain Cooper became Victorian Secretary for A.B.M., and in 1948 was appointed Vicar of S. Mary's, Caulfield. He was elected a Canon of S. Paul's Cathedral in 1952.

The re-organisation of the R.A.A.F. after the war included a number of full-time chaplains, and many units served by part-time chaplains.

### RETIREMENT

The position formerly held by Staff Chaplains was given the title of Principal Chaplain, with the status of Air Commodore, and became a part-time position. Canon Cooper continued on this basis, combining his duties with that of his parish.

It was whilst engaged in Air Force business many months ago that the attack took place causing a sudden severe illness, which led to permanent ill health and retirement.

Canon Cooper retired from S. Mary's, Caulfield, at the beginning of this month, and is now living privately.

The gathering of R.A.A.F. chaplains to honour him was a unique occasion, the first time that all chaplains have been together at the one time.

It was a worthy gesture to wish well the first Principal Chaplain as he stands aside after twenty-one years' service with the R.A.A.F.



The Bishop Administrator of the Diocese of Brisbane, the Right Reverend John Hudson, assisted by the rector, the Reverend V. Forrester, celebrates the Right Eucharist in the newly-dedicated Church of S. John the Evangelist, Inglewood.

## "WHAT SHOULD THE CHURCH GIVE UP?"

A.C.C. SERVICE

An evaluation conference, sponsored by the East Asia Christian Conference, was held for four days in Brisbane this month.

Seventy-five representatives of all Queensland churches, except the Roman Catholic, took part.

Questions drawn up in Asia were addressed to Churches in all the countries concerned. They constituted a challenge to look with fresh eyes at the activities which occupy the

attention of the Churches, and to re-assess their importance in the light of the true missions of the Church.

It was stressed in Brisbane that the recommendations of the three commissions of the evaluation conference were of no legislative force and in many cases were no more than a suggestion that Church authorities should give consideration to a possible need for change.

The conference was a short one. On November 15 and 16 it met in the evening only, since it was for lay people as well as ministers.

The changes listed were all advocated by someone and supported by others, but it is recognised that in many cases it was not possible to devote adequate time to investigating all the pros and cons.

The resultant report thus shows what are some of the changes desired by some keen church people officially appointed by their own church to take part in this evaluation process.

One of the eight questions to be answered was "What are the things which the Church should now give up because they are (a) out of date, (b) unproductive, (c) uneconomical of men, money and time, (d) could be better handled by other bodies?"

### ANSWERS

The conference recognised that the answer supplied would be inappropriate in some localities and in some denominations.

It mentioned church buildings among the things to be given up, both (a), when there are too many churches in an area, and (b) when most people of the denomination concerned have moved away from an inner city area, and been replaced by others, for instance, migrants belonging to Orthodox churches.

Many believed that the effort put into the establishing of new schools and hospitals, and of maintaining them, was out of proportion to their contribution in the mission of the Church.

Conference recommended Church authorities to see whether they should not be placed in the control of other bodies, or closed, that very few were likely to be closed, but it favoured diverting efforts into more restricted fields, for instance, running Church hostels for boys and girls attending public schools; and building chapels in public hospitals, and increasing the number of full-time chaplains in public hospitals.

This recommendation is based on the belief that Christian school-teachers, doctors and nurses are called to be Christian in the world, not merely in institutions owned and organised by the Church.

Representatives of nine denominations took part in the conference.

## INGLEWOOD'S NEW CHURCH

FROM OUR OWN CORRESPONDENT

Brisbane, November 26

On November 15, the Bishop Administrator of the Diocese of Brisbane, dedicated a new church of S. John the Evangelist, Inglewood, which replaces a wooden church more than 70 years old.

Inglewood is 178 miles southwest of Brisbane. The church was packed to capacity for the dedication, many parishioners coming from more than 30 miles away.

It was a great joy to have four previous rectors present. They were the Reverend J. Swan, G. Luscombe, D. Shand, and S. Judd.

The church, which was completed at the cost of £15,000 furnished, is a war memorial, and was designed by Collin and Fulton, architects.

The morning after the dedication, the Bishop-Administrator celebrated the Eucharist for the first time in the new church.

## NEW CHAPEL AT TURRAMURRA

The Archbishop of Sydney, the Most Reverend H. R. Gough, dedicated the new Canterbury Chapel at S. James', Turramurra, last Sunday morning.

The chapel, which will seat 120 people, has been built by extending the church on the Gospel side and using its splendid stained glass windows.

A stone brought back from Canterbury Cathedral by the Reverend F. H. Hordern is incorporated in the fabric — hence the name.

During the service the rector, the Reverend R. W. Bowie, read a message of greeting from the Archbishop of Canterbury.

The chapel has been largely furnished by gifts from parishioners.

At an earlier service the rector dedicated two new banners to be used at festivals: that of S. James and of S. Thomas of Canterbury.

## SUPPORT FOR TRADE UNION

FROM OUR OWN CORRESPONDENT

Newcastle, November 26

The Social Questions Committee of the Diocese of Newcastle has issued a statement on trade unionism and Christian beliefs.

This follows a dispute over the resignation of a moulder, Mr K. Pickard, of Lambton, from the Moulders' Union to become a member of the Exclusive Order of Plymouth Brethren.

His resignation caused a six-weeks' strike by other moulders employed by the Commonweath Steel Company at Waratah.

The Social Questions Committee last week supported the idea of trade unionism, and said there was no conflict between Christian beliefs and membership of a trade union.

The committee stated that in the Pickard case, the stand taken by the Exclusive Order of Plymouth Brethren towards trade unionism was erroneous.

## CLASSIFIED ADVERTISEMENTS

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

### FOR SALE

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

LET US meet the challenge of atheism by family prayers in every Christian home. Family prayer books published by the Bishop of Ballarat available from L. W. Lightbody, 261 Geddes Street, Toowoomba, Queensland. Price 3/- each, plus postage.

PHILOSOPHY of the DEAE. A Symposium on Hearing, 5/- posted. Australian Association for Deaf Hearing, 52 Russell Street, Melbourne.

PROJECTOR. 16mm. Harnour & Heath. Very good condition. £180. Telephone 69-2027 (Sydney Exchange).

TYPEWRITER. BLUEBIRD. 21in. carriage. Good order. Telephone 69-2027 (Sydney Exchange).

BELL & HOWELL Model 621. 16mm. movie projector with 12 inch speaker, good condition, sound working order. May be inspected at Australian Board of Missions, 511 Kent Street, Sydney, from November 26.

ALDIS 300. 35mm. slide projector, with strip film attachment. Australian Board of Missions, 511 Kent Street, Sydney.

### POSITIONS VACANT

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

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

DOMESTIC STAFF required for Peter-sham Baptist Church Young Men's Hostel located at Lewisham. Above award wages. Accommodation provided. Write in writing to Mr A. S. Palmer, 34 Panorama Road, Kingsgrove, New South Wales.

A BETTER JOB. Be a Pitman shorthand-typist in 10 weeks through our individual tuition. Day and evening classes. Personalised employment service, also specially planned postal courses. New Era Business College, 121 Bathurst Street (corner Pitt Street), Sydney 26-2362 (Sydney Exchange).

MATHEMATICS MISTRESS wanted for S. Gabriel's School, Charters Towers.

ARCHITECT. BRISBANE. Is there Christian architect willing to assist housing area by designing and supervising construction of vicarage for high fee or less. Contact parish priest, S. Hugh's Vicarage, Inala.

### POSITIONS WANTED

PiPE ORGANIST, Choirmaster, R.S.C.M. Piano Tuner and Organ Specialist, Teacher of Organ and Piano-forte, is seeking a position in town where he is needed, and where the above qualifications can be used to advantage. Able to go anywhere. Please give details in full to: "Piano Tuner", 10 Gladstone Street, Fullarton, South Australia.

### ACCOMMODATION VACANT

KUBBA ROONGA Guesthouse. Black-heath. Comfortable accommodation. Spacious grounds. Hot and cold water. Sewered. TV. Telephone W36.

### ACCOMMODATION WANTED

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

### PERSONAL

RECTORY, close to popular N.C. seaside resort, available in return for Sunday duties, 6-30 January. Apply L. W. Wilson, Parish Secretary, Fingal Street, Brunswick Heads.

RECTORY AVAILABLE in exchange for Sunday duties, January 5 to 26, 1963. Handy to Sydney and northern beaches. Apply Rector, 754 Pacific Highway, Gordon, New South Wales.

### ENGAGEMENTS

The engagement is announced of Vivienne Elaine, second daughter of Mrs C. Boston and the late Mr B. C. Boston, Merinda Street, Wallanarra, to John Thornton, eldest son of Mr and Mrs H. Grainger, 73 Pitt Street, West Footscray, Melbourne.

Set up and printed by the Anglican Press Limited, 3-13 Queen Street, Sydney, for the Publishers, Church Publishing Company Limited, 3 Queen Street, Sydney, N.S.W.

## DR COGGAN ON CRITICS

ANGLICAN NEWS SERVICE

London, November 26

The Archbishop of York, the Most Reverend F. D. Coggan, on November 20 criticised critics of the Church of England who attacked from within and allowed their criticism to go outside the Church's family circle.

Speaking at the diocesan conference at York, he said:

"Modern means of publicity and propaganda — Press, radio and television — magnify the whispers of criticism into shouts which all hear and which the most uninstructed listen to with glee."

The Church was being sniped at from various quarters, which was nothing new, nor was it entirely to be regretted.

"Possibly it is a sign of life. You do not snipe at the dead."

Critics from the sidelines were to be expected. If the Church did not provoke controversy and sharp opposition it should ask itself whether it was doing its proper work.

But criticism from within was different.

"No man should criticise his mother, especially before those outside the family circle, unless he loves her so dearly that he is convinced that silence would damage her, and unless he has some very clear and cogent remedies which he can offer at cost to himself for her healing."

"Even so, he will think long and hard before he criticises her in the presence of those who know little or nothing of her greatness, of her care and of her love for her children."

Intending critics should maintain a sense of proportion and of humour, should take another look at all the Church stood for and should recognise that tensions were bound to occur in such a comprehensive organisation.

## UNPRECEDENTED MEETING

ECUMENICAL PRESS SERVICE

Geneva, November 26

An unprecedented meeting took place in Rio de Janeiro this month when representatives of the Episcopal, Roman Catholic, Methodist and Baptist communities met in the Episcopal Church of the Redeemer to discuss points of contact.

## OBITUARY

### THE REVEREND W. H. C. HYDE

We record with regret the death in Perth on November 23 of the Reverend William Harry Charles Hyde, Chaplain to Guildford Grammar School.

D.R.B. writes:

At the age of 47, Harry (as he was affectionately known to his brother priests) Hyde, gave his life in attempting to rescue a boy, whom he did not know, from drowning in the sea off the shores of Scarborough, one of the Perth metropolitan beaches, last Friday. The boy was rescued by others, but Harry Hyde had been swept out over two hundred yards by a strong rip. When he was hauled ashore by two Games visitors from Queensland, he was thought to be semi-conscious, but he did not respond to treatment.

Harry Hyde was born in New South Wales, and then his parents came to Perth. His father, since deceased, was a Canon of S. George's Cathedral, Perth, later being made Archdeacon of Perth, and, when he retired to England, he was Commissary for the Archbishop of Perth for over twenty years. He died in Perth.

Harry Hyde went to S. John's School, Leatherhead, Surrey, and on to Caius College, Cambridge, where he graduated in 1937 (Maths. Tripos Part I and Theo. Tripos Part II) taking his Master's Degree in 1940. After going to Westcott House, Cambridge, he was made a deacon in 1939 and priest the next year in the Diocese of Guildford. His ministry, which opened in Guildford, in England, closed under tragic circumstances in the Western Australian Guildford, where the Reverend Harry Hyde had been Chaplain to Guildford Grammar School since 1954. Prior to that, he had served his title at S. Peter's, Hershams, Diocese of Guildford, and then served as Chaplain to the Forces from 1943 to 1947, when he came to Western Australia to be Rector of Corrigin with Kondinin in the Diocese of Perth.

It was here that the present writer first met Harry Hyde in the eastern deanery of this diocese. Church life in the eastern wheatbelt was slowly recovering from many years of "depression" which preceded World War II. Clergy stipends were low, rectories were ramshackles, but the team of priests in the eastern deanery had an indomitable spirit of optimism and cheerfulness. Of these six priests, Harry Hyde was

by far the most genial and blithe country parson of the lot.

Those were the days when such innocents abroad had not been educated into the ways of canvasses or promotions, and it was Harry who first hit on the idea of asking farmers to put so many acres of their land under cultivation for what became known as "Church Crops." He himself would follow, sow and harvest. He became familiar with all manner of farming machinery, and became a priest greatly beloved of the farming community in that area.

But he had not as yet found his niche, and so he left the wheatbelt to go to America, where he became Chaplain to S. George's School, Newport, Rector of S. Columba's, Middletown, and examining Chaplain to the Bishop of Rhode Island in the Episcopal Church of the U.S.A.

From there he returned to Western Australia to become Chaplain to Guildford Grammar School where he did what was probably his greatest work. Guildfordians who have passed through the school in his time say of him that never was he known to raise his voice in anger. "Mr Hyde," they say of him, "never was sarcastic in classroom or on the playing fields." He moved amongst people of all walks of life and wherever he went he brought joy to others. Rectors of country parishes are able now to testify to the good work of the Chaplain to Guildford Grammar School, for boys on holiday, and Old Guildfordians, are now better at church attendance than ever they were before. Recently a link was forged between the new Guildford Cathedral in England and the school which has stimulated much interest among the boys of the school in the Faith of the Church.

A young and promising priest died as he lived, attempting to save a young life. For all his six feet of manhood and his handsome countenance, Harry Hyde was of a quiet disposition and possessed of charming manners. He made friends easily and his friendships with others never waned. He never married. To his brother and sister we offer our condolences, and, with Guildford Grammar School, which has suffered a severe loss, we add our gratitude to Almighty God for having known and worked with William Harry Charles Hyde.—R.I.P.