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CANTERBURY UPPER HOUSE SUPPORTS NORTH INDIA

FULL COMMUNION AFTER CLOSE VOTING

ANGLICAN NEWS SERVICE

London, January 22

The Upper House of the Convocation of Canterbury supported by thirteen votes to nine on January 16 a recommendation approving full communion with the Churches of North India and Pakistan as proposed to be constituted.

At the same time the House made it clear that it recognised the existence of some anomalies.

The plan for church union in North India and Pakistan originated in 1929. The Anglican Church involved is the Church of India, Pakistan, Burma and Ceylon.

The other Churches are the Church of the Brethren in India, the Methodist Church in Southern Asia, the Methodist Church (British and Australian Conferences), the United Church of Northern India, the Disciples of Christ, and the Council of the Baptist Churches in Northern India.

Though similar in many respects to the scheme for a united Church of Lanka, to which Canterbury Convocation has given only qualified approval, the plan has a wider range of denominational concerns and traditions than the Lanka scheme.

It has had, for instance, unlike Ceylon, to make provision for the union of episcopal succession, since the Methodist Church in Southern Asia is episcopally ordered.

NORTH INDIA VOTING

The final voting in the Conventions on their future relationships with the proposed united Churches of North India and Pakistan resulted in both Canterbury Houses in favour of full communion. The York Lower House voted against it. At York, the bishops approved full communion by five votes to four, but the Lower House rejected it by 60 votes to 29. (More news of the Conventions appears on page 12.)

The report of the joint committee on relations with the proposed Churches of North India and Pakistan was discussed first in full synod, where it was introduced by the Bishop of Winchester, Dr S. F. Allison.

He said that there was a strong revival movement within Hinduism, and Hindu missionaries were being sent into many Indian villages in the hope of winning back to Hinduism those who had been drawn into Christianity.

In the event of the coming into power of a new government less liberal than the present one in its approach to other religions and determined to strengthen Hinduism, the future of the Christian Church might well be at stake.

No one could visit India without realising the urgency of Christian unity.

At present the tiny Christian minority was tragically divided and its witness, as a result, was disastrously weakened.

The Bishop of Oxford, Dr H. J. Carpenter, said that if an affirmative reply were given to the Metropolitan of the Church of India, Pakistan, Burma and Ceylon, the Province of Canterbury would, from the outset, be in full communion with the new united Churches.

Full communion implied a degree of confidence in faith and order of the proposed Churches

which those for whom he spoke were not able to feel.

Later the Houses sat separately and the bishops continued discussion on the North India plan.

The Bishop of Leicester, Dr R. R. Williams, and the Bishop of Derby, Dr G. F. Allen, supported full communion but the Bishop of Exeter, Dr R. C. Mortimer, said that he had doubts which centred exclusively in the proposed manner of unifying the Anglican and Non-conformist ministry.

FELLOWSHIP

He thought it extremely unfair and cowardly on the part of Convocation either to refuse to answer the question which the Metropolitan of North India had raised or to complain that he had put it.

Dr Mortimer thought he was perfectly entitled to put it. He thought that if they of the Church of England felt they could not have full communion with the proposed new Church they should have some degree of fellowship which would be at least the same as that which obtained with the Church of South India.

The Archbishop of Canterbury, Dr A. M. Ramsey, said that if unification of ministries was going to be the order of the day in some form for reconciling the episcopal and non-episcopal Churches in every part of the world let them be sure they got it right.

His own view was that if synod found it impossible to

give a categorical "yes" it should pass the additional resolution tabled by the Bishop of Exeter which emphasised the holding out of a helping hand.

PROMOTION STAFF FROM SIX DIOCESES CONFER

An arduous, unspectacular, eleven-day conference of full-time workers in the field of Promotion and Christian Stewardship concludes in Sydney this week.

The conference was planned originally by the Director of Promotion in the Diocese of Sydney, Mr J. Keavney, as a re-training course with his Sydney colleagues.

As the agenda took shape, however, it became apparent that it could be covered better by inviting Promotion workers in other dioceses to contribute their views and experiences, and that they in turn might find an exchange of ideas valuable.

The Sydney Department accordingly invited full-time staff from all other Australian dioceses to attend, and representatives of the Dioceses of Ballarat, Canberra and Goulburn, Tasmania, Bathurst and Newcastle were able to accept.

The Director of Christian Education in the Diocese of Newcastle, the Reverend Noel Delbridge, said this week that the conference was of "the utmost value" because it enabled those attending to pool their ideas and try formulate a common policy.

"There is a general feeling that the work of Promotion has perhaps gone too far and too fast," Mr Delbridge said. "The vital distinction between true Chris-

tian Stewardship and straight fund-raising has tended to be obscured. The great thing about this conference is that we have been able to clarify our ideas on this, and shape our methods accordingly."

The Director of Christian Education in the Diocese of Bathurst, the Reverend Don Shearman, said: "I have been most impressed by the way that the Sydney Department has re-thought the whole concept of Promotion. They have made a thorough-going purge of their objectives and techniques."

"This has enabled them to discard old approaches and techniques which have had their day, and to help us all to evolve a fresh approach, using teaching and other methods which the Church now demands."

"The sharing of experiences and ideas from so many dioceses has been invaluable for the conference."

Mr J. Keavney said that much of the success of the conference

stemmed from its informality. "There is nothing in the way of what you would call a news story about us," he said.

"The whole thing is informal. We do not pass any formal resolutions or anything like that. There are lots of things about Christian Stewardship on which people have different views and experiences — some aspects are even highly controversial."

"This applies both to basic concepts and principles, and to methods and techniques. "What we have done is to talk about all these things fully, with a very elastic time-table. We don't leave a subject until everyone feels it has been exhausted and we are either in complete agreement or else we agree that there can be perfectly legitimate but different approaches."

The conference spent much time in discussing the proper supporting rôle of Christian Stewardship in relation to missions, lay evangelism, the work of the Church in a nominally Christian community, and Christian education, together with the organisational problems involved.

Several members said that one of the most interesting general conclusions reached was the need for increasingly active participation in the whole work of the Church at the parish level.

"UNANIMOUS"

"We were unanimous about this," one member said. "The parish is still the basis on which the Church rests. And the life of the parish in turn depends not merely on its rector, but on its every individual member."

"You can't get away from it. If the Church is to grow and fulfil its divine mission, it can only do so as individual Christians grasp the concept of total Christian stewardship."

Mr A. Cutts, a former member of the firm of Keavney, Lucas Associates, acted as recorder at the conference.

Others attending included Messrs J. Keavney, K. Jameson, B. Scribner, F. Garforth, W. Corkery, N. Myles and D. Taylor (Sydney); W. Brouwer (Canberra); F. Hedger (Ballarat); H. Dorman (Bathurst) and G. Niven (Tasmania).



The Director of Promotion in the Diocese of Newcastle, the Reverend Noel Delbridge, speaking on Christian Stewardship to his fellow workers in Promotion at their conference at Bible House, Sydney, this week.

ALL BISHOPS INVITED

CONSECRATION IN MELBOURNE

The Venerable G. T. Sambell will be consecrated to be the second Bishop Coadjutor of Melbourne in S. Paul's Cathedral on S. Matthias' Day, February 24.

The bishops of the Province of Victoria, retired bishops living in Melbourne and visiting bishops are attending.

The retired bishops are the Right Reverend J. W. Ashton, the Right Reverend Donald Baker and the Right Reverend P. W. Stephenson.

The visiting bishops are the Right Reverend Festo Olang, the Right Reverend N. Langford-Smith and the Right Reverend W. J. Thompson.

The Archbishop of Melbourne, the Most Reverend Frank Woods, would like any other bishops who can do so to take part in the consecration.

He would be pleased if any bishop who can come would let him know as soon as possible and not later than January 31.

GIFT FOR ALL CHURCHES

FROM A CORRESPONDENT

Melbourne, January 22
Mr and Mrs Richard Austin, of Avalon, Lara, have decided to give the "Avalon" homestead together with 100 acres of land to be used as a conference and educational centre where people of all denominations and sections of the community will have the great social, economic and developmental problems of Australia and the world society put clearly and simply before them. The Brotherhood of S. Laurence will be the trustees of the property.

At the brotherhood's request the Archbishop of Melbourne, the Most Reverend Frank Woods, convened a meeting to discuss plans for use of the property and ways of involving all branches of the Christian Church in this new venture.

"Avalon" is in the Lara district, nine miles from Geelong on the shores of Corio Bay. The Austin family first settled in the area in 1837.

DR COGGAN WARNS AGAINST TOO MANY ORGANISATIONS

ANGLICAN NEWS SERVICE

London, January 22

The Archbishop of York, Dr F. D. Coggan, in his presidential address to York Convocation on January 16, uttered a warning against "departmentalising" the work of the Church.

He said he was all for the various organisations; perhaps, too, a case could sometimes be made out for "corporate Communion" for that society or church group.

"But," he said, "when all those departmentalised activities flourish, should we not at least ask ourselves whether there is not a danger of our dividing the family rather than uniting it in Christian discipleship, training and even worship?"

"A move in the right direction has been made in many churches where, the Sunday school having proved in a particular neighbourhood an unsuitable method of instructing the young, family church has taken its place, and after corporate family worship the children have left their parents for separate instruction only

to join them at the end of the service.

"I suspect that this method, with suitable local variations, is capable of considerable extension."

"Let us take a fresh look at the shape of our church life and organisations."

FAMILY YEAR

"Let us ask ourselves whether our Christian families might not do more together."

"And let Christian Family Year be a starting point for discussion together, prayer together, and maybe action together on the part of the leaders of our various organisations."

Dr Coggan spoke of the revised Catechism circulated to the Conventions of York and Canterbury by the commission of

which he was chairman.

No revised Catechism, he said, would seem perfect, but the commission believed that this revision provided for the Church the teaching instrument which would be of value to learners of all ages.

"It is planned that the commission shall remain in being during the next seven years while the Church uses the Catechism—for it is only in actual use that its strengths and weaknesses will appear."

At the end of that period its final form could be considered before it became an authoritative document of the Church.

Convocation, meeting in full synod, agreed to commend the revised Catechism for use in teaching for a period of seven years.

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of these Centres.

THE ALL-AGE SUNDAY SCHOOL . . . 15**OUR NORTHERN NEIGHBOURS:
THE CHINESE**

BY WINIFRED M. MERRITT

IN his recent book, "To the East a Phoenix," Nigel Cameron says something very true about the East. "By now," he writes, "we were far away and long ago from home, which no longer seemed real in letters from friends or in the paragraphs of sometime papers that blew across our tracks."

"Increasingly those missives and those newspapers seemed even foreign, because we felt we knew more about tropic than temperate zones of the world. We were taking on the colour of the tropical world in our mental skin." It is an experience known to all who sojourn in China.

The Colony of Hong Kong contains almost the last bit of pure China left in the world. Even in the cities, "the rhythm of the life of the people is the rhythm of the past, in spite of the trams, lifts, taxis and baby skyscrapers."

All the Chinese festival occasions, whether they be marriages, birthdays, the setting of foundation stones, the completion of buildings, or the opening of new shops, are announced by the discharge of fire-crackers.

The principal festival is that of the New Year, which falls in April and lasts anything from five to fifteen days. All debts must be paid on or before the last day of the year.

Every home must have a flowering tree branch, and the more the flowers bloom the more prosperous will the New Year be.

Gifts are exchanged. Children are given lucky money in red envelopes, and everyone wishes everyone else "Kung Hay Fat Choy" — "May prosperity be yours in the coming year."

Red scrolls bearing happy inscriptions are pasted up outside the doors of the houses.

Also in April is the Chinese Easter Festival, when pilgrimages are made to the tombs of ancestors and homage is paid to the dead.

Another April ceremony is the Junk Festival, in honour of the birthday of the Goddess Tin Hau.

At this festival vividly decorated junks, filled with fisher families visit the waterside temples, and worship is paid to the Heavenly Queen, with offerings of roasted sucking pigs and other delicacies.

Chinese lion dances are staged outside the temples, and the customary fireworks displays enliven the proceedings.

TAOIST CARNIVAL

In May, on a small island called Cheung Chau, an hour's journey by ferry from Hong Kong, a Taoist religious carnival is held, when blessings are asked on behalf of the islanders and prayers offered for their safety during the year. Thousands of pink sugar buns are piled into hills up to fifty or sixty feet high as offerings to the gods.

On June 17 the Dragon Boat Festival takes place. On this day dragon boat races are held to commemorate a poet-statesman who in the third century B.C. drowned himself in the hope of getting a ruler to heed his pleas for reform.

August 17 is the Maiden Festival, sometimes called the Feast of Lanterns. This is the festival of the unmarried girls, who make offerings to the Goddess of Love and ask for themselves happy marriages.

On September 24 the mid-Autumn Festival is held, an essentially family occasion concerned with the worship of the Moon Goddess. Gifts of food are offered at night in the open air, accompanied by the burning of incense. Coloured lanterns are displayed, and everyone eats moon cakes filled with meat or dried fruits, and admires the harvest moon.

October 18 recalls a legendary happening of two thousand years ago. On that day, a certain gentleman and his family are said to have escaped the destruction of their village by climbing a high mountain, and it is still believed that those who follow his example avoid calamity in the year ahead. Visitors to Hong Kong on October 18 see tens of thousands of Chinese swarming up Victoria Peak.

The Hong Kong New Territories, shown to the world as "Old China," were leased by the British from the Chinese Government in 1898 for 99 years, and consist of nearly 400 square miles of the Chinese mainland and nearby islands behind the row of coastal hills called the Nine Dragons.

ANCIENT TIMES

It is rather mountainous country, but large areas are under close cultivation, and most of the population depends on the soil for a livelihood.

A tour of the New Territories is a delightful experience. Processions of ducks leisurely cross the road at intervals right in front of your car, forcing you to stop; squealing pigs are transported in baskets on bicycles or pushed along in little trucks; and farm workers carry enormous bundles of hay at the ends of long poles balanced across their shoulders; primitive wooden ploughs are drawn by water buffaloes, and corn is threshed by hand.

An atmosphere of age-old serenity pervades the long, narrow, cobbled streets of ancient walled villages like Kam Tin, and in the Hall of Meditation in the Monastery at Shatin Heights are countless images of Chinese gods, gilded by hand, the fruit of long years of patient craftsmanship.

In the New Territories one sees Chinese life as it was lived in ancient times—little slant-roofed villages, old walls, regularly patterned rice and vegetable fields, tall Buddhist pagodas and sacred gardens, sweeping valleys and green and yellow hills, quaint Chinese odds-and-ends stalls. Taipo town with its hundreds of junks and bustling market place, Castle Peak's fine views across the wide waters of the Pearl River Estuary, and

hundreds of little farm ponds where thousands of ducks float contentedly on the brown water.

Here live the Hakka people in their big black lampshade hats, "the strangers," whose origin no one knows; the Tanka, of nomadic origin; the Huk Lo, a floating people who spend their entire lives afloat; each people distinguishable by its characteristic type of headgear.

On various days in and around Hong Kong, thousands of little fires are lit in the gutters to commemorate some god, goddess or philosopher revered from the mists of antiquity.

On other days the shop windows are filled with small sweetmeats in honour of the Moon Goddess, or a day set apart for children.

Businessmen are periodically thrown out of their stride by queer trade fluctuations. Their clients are merely following the Chinese calendar—this day is lucky for buying things, that day is not!

Even the Water Board must respect the Chinese calendar or it may find one morning that the water usage has almost doubled, catching it unprepared. The calendar says "This is a lucky day to have a bath."

On a given day, all the small landowners dig their refuse pits, a task that may have been put off for months. The calendar has declared "Lucky day to bury rubbish."

In the cities of Kowloon and Hong Kong, facing each other across the harbour, building in recent years has been considerable. Huge skyscraper hotels and office and administrative blocks have arisen up to twenty storeys high. (The erection of thirty-storey buildings has lately been approved).

REFUGEES

There are impressive banks, schools, theatres and club premises, many lovely homes and gardens, streets and shops, and nearly three dozen Christian cathedrals and churches. A new City Hall similar to the United Nations New York block is under construction.

No description of Hong Kong and its people is complete without reference to the terrible refugee situation.

Since the Communist revolution

in China, well over a million refugees have poured into the area, over-taxing resources and causing grave housing shortages and serious sanitary difficulties.

Many thousands have made themselves rude shelters in the dust of the hillsides, with consequent fire and health hazards. The Government has housed over 300,000 of the refugees, mostly in large many-storied residential blocks.

Some, possessing specialised abilities, have been absorbed into the community's prosperous commercial and cultural life. There are also about 200,000 permanent water folk.

From time immemorial, sampan dwellers have lived in their junks at Hong Kong's Aberdeen and similar places, but their numbers have been increased considerably by recent arrivals.

These sampan dwellers are quite happy. They have no housing problems. They have plenty of fresh air and fresh fish. The numerous gullies running down the hills to the sea supply them with fresh water, and the lower slopes of the hillsides are cultivated for fresh vegetables.

SAMPAN DWELLERS

They live by shore trading in fish, fish catching, transporting, salting, buying and selling.

The junks on which they spend their lives are being built in Hong Kong, and about 90 per cent. of the owners borrow money from the fish merchants for their purchase, no interest being charged on the loan on condition that the purchaser sells his fish to the merchant lending the money.

The golden Hong Kong sun, however, is still going down on half a million homeless refugees living, eating, cooking, washing, sleeping, on the pavements and in the gutters of Kowloon, and their numbers are growing by natural increase at the rate of 80,000 a year.

When it is dark, the view from the vessels at anchor in the harbour is a breath-taking fairyland of little coloured lights on both sides of the water and up the slopes of the hills.

The problem of the refugees returns anew with each new morning.

**THE CHURCH HAS FAILED IN
THREE WAYS, SAYS BISHOP**

ANGLICAN NEWS SERVICE

London, January 22

To-day's Church had failed in three ways, said the Bishop of Winchester, the Right Reverend S. F. Allison, in his enthronement sermon on January 6.

"The Church had failed to fulfil its calling to be the One Church, to be the Holy Church, and to be the Apostolic Church."

"To those of us who attended the World Council of Churches meeting in a non-Christian land, the tragic truth was brought home afresh that a divided Church cannot show forth the light of Christ in its fullness," he said.

"No cloud more effectively prevents men and women from seeing the light of Christ in its full glory than the Church's disunity."

"The Church has failed to fulfil its calling to be the Holy Church."

"It is my prayer that, during my episcopate, we who are called to be the people of God in Hampshire and the Channel Islands may learn more of what it means to be a holy people, a people wholly dedicated to the doing of God's will whatever it costs and sharing in the consecration of Our Lord Himself."

"The Church has failed to fulfil its calling to be the Apostolic Church."

"We who are privileged to belong to the Church of Christ in the world to-day have to confess to our shame that we lack the apostolic zeal which inspired the first disciples of Our Lord and innumerable Christian men and women down the ages, out of love for Christ, to venture all, even life itself, that they might carry the light of His Gospel to the dark corners of the earth."

This, the bishop explained, involved carrying such zeal into every sphere of life and work.

**MARBLE FLOOR FOR
EXETER**

ANGLICAN NEWS SERVICE

London, January 22

Approximately 1,275 square feet of tiled flooring in Exeter Cathedral, laid almost one hundred years ago by Sir Gilbert Scott, is to be replaced with purbeck stone and marble.

The work is expected to be completed by Easter and will extend from the golden gates at the choir entrance to the first step in the sanctuary.

in home or office, in shop or factory, in university or docks.

Dr Allison said that, at New Delhi, everyone had been impressed by the urgency of the Church's missionary task in the world to-day.

"It is obvious that, if the Christian witness is to penetrate into all those areas where the work of the world is carried on, it must be carried there by laymen."

"They alone can bring Christian judgement to bear upon all the issues of life in the spheres of industry and commerce, scientific research and social organisation, and all the other activities which make up the work-a-day world."

"These points in the secular world can become real opportunities for the witness of a living Church in the midst of a busy world's life."

"The pastor and the layman must work as a team, each recognising that the other has an essential ministry and gift of grace for his own special task in the one Body of Christ."

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ASIA WILL BE HELPED BY A NUMBER OF PROJECTS OUR PART IN THE FREEDOM FROM HUNGER CAMPAIGN

South-East Asia will be the focal point of Australia's participation in the Freedom from Hunger Campaign, the Reverend W. J. Hobbin said this week.

Mr Hobbin, who is the president of the Australian National Committee for the campaign, said that hunger and malnutrition were major problems in South-East Asia.

"Many of the people there have never known what we in Australia regard as a decent meal and common humanity demands that we do our share to help them," he said.

"But by help we do not mean hand-outs. The Freedom from Hunger Campaign is not a relief operation, but a self-help scheme aimed at increasing food production in places which have the potential but not the know-how or capital.

"The campaign is also the first all-out attempt to meet the problem of feeding the mushrooming population of the world, which will reach a figure of over 6,000 million, or double the present number, within less than 40 years.

"The significant thing about this increase is that more than half of it is taking place in Asia."

Mr Hobbin said that the Australian public would be asked to support a number of practical projects in different parts of South-East Asia. Among these will be:

- A programme in Ceylon to increase food production by the more widespread use of fertilisers. At present, about two-thirds of the island's food requirements has to be imported.

- A feature of the programme will be the use of thousands of demonstration plots to teach farmers the proper application of fertilisers and the development of a new type of rice.

- A scheme to improve veterinary and animal husbandry services in Burma, where there is a severe shortage of trained workers in these fields.

- The project will include the establishment of an animal husbandry demonstration unit and a veterinary investigation centre.

- A training programme for farmers in East Pakistan to supplement an irrigation and flood control project designed to protect three million acres of farmland which are flooded annually by the River Ganges.

- A school of nutrition for the training of personnel from all parts of South-East Asia. Location of the school will be close to Australia, possibly in Papua New Guinea or in Fiji.

Others will follow from time to time.

Mr Hobbin said that the total cost to Australia of these and other field projects which were being considered by the Australian National Committee would be in the vicinity of £1 million.

However, expenditure would be spread over a number of

years, he added. But the campaign asks for more than money. In addition to financial aid, the Australian contribution would involve the sending of Australian experts and equipment to the countries concerned and the training of personnel from those areas in Australia.

Later this year, and throughout the campaign, the public will be asked for support in cash, manpower and equipment.

Mr Hobbin said that the Freedom from Hunger Campaign was being carried out in conjunction with the United Nations Food and Agriculture Organisation and the United Nations Children's Fund and had the active support of nearly 30 countries.

The purpose of the campaign was to eliminate hunger and malnutrition in the underdeveloped countries by assisting those nations to produce more of the right quality and quantity of food themselves.

"At present, only one in every three persons in the world is adequately fed," he said.

PRIMITIVE METHODS

"It is therefore obvious that some mammoth effort has to be made to provide the huge amount of extra food that will be needed by the rapidly rising number of people in the less developed areas.

"The alternative could be a political or social upheaval of frightening proportions.

"Fortunately, however, the problem is capable of solution, provided the countries that are better off get firmly behind the campaign.

"The places affected by food shortages are for the most part using primitive methods of agriculture, which if even only slightly modernised could boost productivity considerably.

"This has been proved many times over in trial projects undertaken by the Food and Agriculture Organisation."

Mr Hobbin gave as an example recent experience in Ceylon, where the local fishermen had been using ancient and inefficient methods of powering their craft and had been averaging very low catches.

Under a programme organised by F.A.O., the fishing boats were mechanised by the simple addition of outboard motors. As a result, the average annual haul there has been increased by almost 600 per cent.

"We have seen in our own country what can be done by

the application of science and mechanisation to agriculture and by better farm management techniques," added Mr Hobbin.

"Our experience with such things as soil conservation, irrigation, pest control and dry-land farming will provide an extremely useful contribution to the Freedom from Hunger Campaign."

A.C.C. SYDNEY OFFICE TO BE IN THE NEW C.E.N.E.F. CENTRE

A.C.C. INFORMATION SERVICE

Russians, Tongans, Indonesians, Danes, an Indian and Australians worked together in the first stage of moving the Sydney office of the Australian Council of Churches.

The move, to take place on March 1, will bring together on to one floor several organs of the council which have previously operated in different buildings.

The Resettlement Department's Sydney office (379 Kent Street) will be the largest department in this operation. It has a staff of twelve, and assists refugees migrating to Australia.

The national headquarters of the Australian Council will move from 472 Kent Street, the New South Wales Inter-Church Aid office will move from the Assembly Hall in Margaret Street and the N.S.W. State committee of the council will have a small office for the first time.

The National Missionary Council of Australia has been using a corner of the office in 472 Kent Street, but as from February 1 it has for the first time a full-time general secretary, the Reverend Frank Engel. He and Miss Barbara Pyke, stenographer, will have a new office alongside the Australian Council.

The new site is the third floor of the building recently bought by C.E.N.E.F. (the Church of England National Emergency Fund) and formerly owned by W. D. & H. O. Wills at 511

PREPARATION FOR MARRIAGE

The Marriage Guidance Council of N.S.W. will hold its next series of four sessions for engaged couples, who intend to marry after March 17, on February 9, 16, and 23 and March 2, from 6.30 p.m. to 8.30 p.m.

The cost is £2 per couple. Application forms are obtainable from the Director, 2 Wentworth Avenue, Sydney.



Before they left for a tour of the Holy Land and Europe, arranged by Inter-Church Travel Ltd and Pan Anglican Tours, these people met in Sydney on January 16, the day before they sailed in the "Strathnaver."

BIBLE COLLEGE RESULTS

The Church of England Bible College, Sydney, has announced the results of the third term examination in November and also the award of diplomas and certificates for those students who have successfully completed two years' study with the college.

Examination results (order of merit) (per cent.): R. J. Treloar (Northern Territory), 95; L. Fisher-Johnson, 94; J. C. Lowe, 91; G. W. Whistler, 86; J. S. Pope, 86; G. Scrivener, 85; F. Doswell, 84; J. Hall (Victoria), 83; L. P. Stack, 83; E. Rogers, 82; I. G. Weickhardt (Victoria), 82; D. B. Ryan, 81; A. Fallon, 80; A. Gayford, 80; J. M. Barber (Queensland), 79; J. Campbell, 78; D. Garner, 78; G. R. Child, 77; M. Padmore, 76; A. S. Thorne (Victoria), 76; S. Mildwater, 74; N. W. Stokes, 74; D. Hyde, 74; G. Whitlock, 73; M. Rex, 72; D. L. Pennington, 71; C. Hobbs, 71; R. Tierney, 71; J. Morley, 70; M. Irvine, 69; L. Ross, 69; B. Dunt, 65; N. Hill, 64; M. Hanson, 64; T. R. Bull, 63; G. W. Hollingsworth (Tas.), 63; A. M. McDowell, 62; R. Ashbury, 61; N. W. West, 56; M. Cook (Victoria), 56; H. Robertson, 55; J. Slaughter, 54; B. Wells, 53; A. H. Cook (Victoria), 51. Six failed.

Award of diplomas (order of merit) First Class Honours: Miss Lorraine Fisher-Johnson, First place and prize for highest aggregate, 1961; Mr L. P. Stack, Miss A. Fallon, Mr D. Hyde, Miss J. M. Barber, Mr D. B. Ryan, Miss D. Garner.

Second Class Honours: Miss G. R. Child, Mr G. W. Hollingsworth, Mr T. R. Bull, Miss B. Dunt.

Certificates were awarded to: Miss N. Wilkins (South Australia), Mrs K. Hawkins, Mrs J. H. Crothers, Miss J. M. Crothers.

SEWING SCHOOL IN PUSAN

The sewing school in Pusan, organised by the Reverend D. G. Cobbett, for widows and young girls is now being prepared.

It is hoped to commence with twelve sewing machines, nine of which have already been obtained.

The sewing teacher has been hired and her helper chosen. The local U.S.A. Army Camp in Pusan has offered to supply the timber and cement to repair the old church hall.

Two of their soldiers have offered to do the repairs on their day off.

It is hoped to start the school on February 12. There will be a short opening ceremony a week or two before this.

It is expected that the Education Department will grant the school a permit which will help the students find jobs after their course is over.

Mr Cobbett writes that the really serious problem now will be to control the number of widows and girls who will want to come to the school and to experience the sorrow of sending many away.

CALL TO PUT CHRISTIAN LIFE TO TEST

FROM OUR OWN CORRESPONDENT

Perth, January 22

The barometer all over the world is set for stormy! Judging from the prospect ahead, the year in front of the human race is already burdened with the darkest anxieties, and we in Western Australia are not as far from the hurricane as we sometimes think, writes the Reverend E. A. C. Gundry, Rector-elect of Beaconsfield.

This then is no time for Christians anywhere to relax or muse about bygone glories—except to gain inspiration for the present.

The task before every Christian community is the same. Whether we live in Berlin or Beaconsfield, this is what we have to do.

To illustrate and advertise the Christian way of life, personally, in our families, in our businesses, in our social contacts, in our sport, everywhere, all the time.

MR SCOTT FOR INDIA

FROM A CORRESPONDENT

Melbourne, January 22

Mr David Scott, Director of Social Services of the Brotherhood of S. Laurence, will leave Melbourne for India and Pakistan on Tuesday, January 23. Mr Scott will attend the South-East Asian Regional Conference of the International Conference of Social Work in Karachi as the Australian delegate.

He will spend seven weeks in India visiting health, social welfare and village developmental projects which are being assisted by the Food For Peace Campaign.

The Brotherhood of S. Laurence has decided to adopt a project through the Food For Peace Campaign as a contribution to international social service.

Mr Scott will be looking for an appropriate project that could be assisted by the Brotherhood.

Mr Scott will also make a one week visit to Djakarta, Indonesia, to learn something of Indonesian social welfare needs,

To see to it that what the Church has to do corporately, in missions, in hospitals, homes, schools, does not languish for lack of support either in money or in men.

To see to it that God as revealed in Jesus Christ takes first place in our lives—and that the worship of the Church is first priority for ourselves and our families.

Worship (and too often we Anglicans are guilty of this) which is only offered provided something else doesn't turn up, or provided we didn't stay up too late on Saturday night, or provided Aunt Fanny doesn't arrive unexpectedly for tea, this kind of second-rate worship rots everything.

NATIONAL Y.A.F. CONFERENCE

FROM OUR OWN CORRESPONDENT

Newcastle, January 22

At Morpeth last week about eighty members of the Young Anglican Fellowship from as far as Adelaide, Melbourne and Brisbane attended the first national Young Anglican Fellowship Conference.

The conference, held from January 15 to 22, was conducted by three bishops.

They were the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements; the Bishop of Grafton, the Right Reverend R. G. Arthur; and the Bishop-elect in Polynesia, the Right Reverend J. C. Vockler.

Those who attended the conference came from ten dioceses; among them was a contingent from the Diocese of Newcastle.

HOMELESS FAMILY FOR CLERGY HOUSE

ANGLICAN NEWS SERVICE

London, January 22

A homeless family is soon to move into the Clergy House of Woolwich parish church.

Accommodation is being made available as a practical contribution towards helping London's homeless, the Reverend N. Stacey, said last week.

The Industrial Chaplain of Woolwich parish church, the Reverend R. Hughes, said: "We believe that the Church must not only speak and preach about the scandal of London's homeless but, where possible, act as well."

BISHOP CHAMBERS

The Right Reverend G. A. Chambers, who has been serving a chaplaincy at Iringa, Tanganyika, is returning to Sydney to live at Eastwood.



Canon M. M. Redman and Mrs Redman from Maitland, N.S.W., with their son and daughter before they left on the "Strathnaver" on January 16 for a tour of the Holy Land and Europe, arranged by Inter-Church Travel Ltd and Pan Anglican Tours.

THE ANGLICAN

FRIDAY JANUARY 26 1962

QUESTIONS FOR US ALL

Most of us cannot be bothered about the way the Church works above the level of our own parishes. Things like General Synod, its rules and standing orders, or the way bishops are elected in different places, or the responsibilities of archdeacons, seem to involve a lot of unnecessary effort. They seem to waste time which would better be spent in getting on with the true job of the Church as we see it.

Much time is certainly wasted on these things. Hairs a-plenty are unnecessarily split. But there are still many things about the governance of the Church which it is the duty of each Anglican to understand, at least in outline. Every Anglican who neglects this duty weakens the Church, and throws an unfair weight of responsibility on others. We now have a new Constitution, which came into effect on the first day of this year. It is more than ever important for ordinary, rank-and-file Anglicans to understand that Constitution, to sustain the members of the forthcoming General Synod by their prayers, and to help them in their deliberations by discussing as widely and openly as possible the many problems to which the Constitution gives rise.

For example, the Primacy of Australia is vacant. It will remain vacant until the General Synod enacts a Canon laying down how it shall be filled, and who is to fill it. This, surely, is an important matter to us all, because what is to be done demands not merely some knowledge of the law and history of the Church (upon which the specialists will put us right); but a great deal of common sense. The task of the General Synod will be made very much easier if Anglicans generally will only think about, and discuss, this and similar questions during the next few months.

The General Synod can do pretty much what it likes about the Primacy. Among the questions to be decided are the following. Is the Primacy to be one of honour only, or is it to be one of jurisdiction? Is it to be located in any one see? If so, then which see? If not, then are the four metropolitans only to be eligible? Or is any bishop to be eligible (as in the Canadian Church)? Or do we want a Primate without a diocese, like the Presiding Bishop of the Church in the United States? Who is to choose the Primate? The archbishops alone? The Prime Minister (as in England)? The bishops meeting together? The whole General Synod — bishops, priests and laymen — (as in the United States and some other parts of the Anglican Communion)? Or would it be best for some special committee of the General Synod, comprising bishops, priests and laymen, to do the electing? Should the election be open, and the voting disclosed, as with some of the Orthodox Church and as in the election of the Presiding Bishop in the United States?

History, law, tradition, will help us in giving answers to these questions; but we must approach them all with minds freed alike from unworthy prejudice and lazy or slavish imitiveness. There has never been any exact historical parallel to the position of the Australian Church to-day. We shall give the best answers to these and related questions only after prayer and hard thought about the kind of Primacy which will best forward God's Kingdom in this land.

To this newspaper, it seems unrealistic to try to distinguish between a Primacy of honour and one of jurisdiction. In practice, the man cannot separate himself from his office any more than a Cabinet Minister or a parish priest. In the public mind, the Primate is taken inevitably to speak for the whole Church.

There are precedents throughout Christendom, all equally sound, for both fixed and movable Primacies. If ours is to be fixed, then common sense and the long view suggest that Canberra might be preferable to any of the present four metropolitan sees. If it is to be movable, then common sense suggests that others than metropolitans should be eligible: all wisdom does not happen to reside in metropolitan sees. We should oppose any proposal to emulate the novel American pattern under which the Presiding Bishop has no see, and is primarily an administrator. As to methods of election: these are and always have been many, and varied, in the history of Christendom. Good reasons enough can be adduced for them all. For Australian conditions, however, it does seem to us desirable that the laity and clergy should accept their share of this responsibility. It should not be left solely to the bishops, as it was under the old Constitution. One suggestion with much merit is that the General Synod should appoint a committee to elect a Primate. Its members need not necessarily be members of the General Synod. They should include bishops, priests and laymen. There should be a secret ballot; but the results of the ballot should be made public. Why not?

As it seems to us, it is essential first for Anglicans to have a clear picture in their minds of what the Primacy involves, both for him who occupies it and for the Church in relation to the community. That fixed, it is sensible to discuss all the related questions, and this we invite all readers to do.



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

—Dr Geoffrey Fisher

Poker Machine Expediency

There is a difference between a State politician and a statesman. One is reminded of this by the kind of issue that is emerging from the New South Wales general election on March 3 and the remedies that are being propounded.

Consider, for instance, the poker machines on which hundreds of clubs rely for their luxurious amenities. Some weak-minded members, however, are apt to put their pay packets through these gambling devices, and because of the deprivation this causes their families the curbing of the poker machines has become an important social question. At one time the machines were illegal anyway.

The State Labour Government's contribution to the problem was to license the machines and to tax them. The result is that the State now draws a revenue of more than £1 million a year from them. But, of course, the basic social problem was not touched.

The Liberal Opposition did make a practical suggestion. It promised in the 1959 election campaign to ban the 2/- machines. That would have left only 1/- and 6d machines.

But in the coming election campaign the Liberals will propose a different poker-machine policy. This will be to let the 2/- machines stay, but to restrict clubs to not more than 10 per cent. of the money put through all machines.

This, of course, is no contribution at all to the social problem.

Indeed, it is likely to aggravate it by ensuring for the gamblers a better return than they usually get now when some clubs manipulate the machines to get more than 10 per cent.

At least our Federal politicians, in spite of excessive personal clashes, do deal largely in principles in deciding issues. But in New South Wales pure expediency seems to guide both Labour and Liberal members when it comes to dealing with an alarming social problem.

Regular Checks On Church Growth

"The picture which emerges is of an institution which is

slowly and unevenly recovering after a long period of decline," says the "Manchester Guardian" in commenting on a recent statistical survey of the Church of England in England.

Some of the facts and figures were cited in THE ANGLICAN last week. It would be interesting to know how the trends therein disclosed compare with those in Australia. Perhaps, now that we are working under the new Constitution, thought will be given by the General Synod to setting up machinery which would enable the Church in Australia to check periodically on its growth or retrogression in various fields.

On the credit side the Church in England has found that there were 190,000 confirmations in 1960 compared with 142,000 in 1950; that there were 2,248,000 Easter communicants in 1958 compared with 1,878,000 in 1947; and that there were 626 ordinations in 1961 (the highest since 1912), compared with 411 in 1951.

On the debit side infant baptisms were 579 in each 1,000 live births in 1958, compared with 631 in 1947; and Sunday school scholars were 144 in each 1,000 of population aged between three and 14 in 1959 compared with 177 in 1953. A table suggests that this latter decline is inversely related to the increase in the number of motor-cars licensed.

These conflicting figures suggest there would be value in ascertaining the age-structure of the people who attend church. Although there are fewer Sunday school scholars there are more confirmees. Do many of these latter, as in Australia, soon afterwards cease to worship regularly? Is the Church, in short, becoming largely an organisation of middle-aged and elderly people?

Certainly the English clergy do not appear to be over-sprightly with the average age of incumbents 53. Only 35 per cent. of the clergy working full-time are under the age of 40. The only ecclesiastical dignity under 35 is a rural dean, but 32 of the 110 bishops are under 55. Again, it would be instructive to know how these statistics would compare with ours in Australia if we kept any.

In short, the opening of a new era in the history of the Church in Australia is an appropriate

time to begin the keeping of records that would give such information regularly as a guide to action.

Clinking Turnstiles On Sundays

After periodical flirting with Sunday play the Lawn Tennis Association of Australia seems to have decided that it can flout Church opinion by settling on a policy of making Sunday one of the regular Davis Cup playing days.

A few years ago, when the national championships were being played in Brisbane, rain interrupted play and the L.T.A.A. decided, somewhat apologetically, to permit play on Sunday. Some Queensland Church leaders protested vigorously, and, although the L.T.A.A. persevered with its decision, it seemed impressed by the protest.

But when the Italians and Americans met in a Davis Cup preliminary in Sydney in 1960 to determine the challengers against Australia, the L.T.A.A. no longer relied on the excuse of the weather to try to justify Sunday play. This time it pleaded that many Italians living in Australia would be unable to see their countrymen play if some of the matches were not set down for a Sunday.

Now the annual conference of the L.T.A.A. has decided that the Davis Cup challenge round in Brisbane late this year will be played on a Friday, Saturday and Sunday.

For my own part, I am not opposed to Sunday sport — but with two provisos. Those who take part should not let it interfere with Church attendance, and there should be no Sunday sport on a spectator-paying basis. In other words, Sunday sport should be in the category of a Sunday walk — for quiet, healthy exercise.

It is true that in Australia speedway and some football code controllers have long regarded Sunday as just another Saturday for the organising of noisy commercial sports gatherings. Regrettably, even Rugby Union promoters have occasionally organised Sunday matches after many years of setting a better example than the other codes — Rugby League, Australian Rules and Soccer.

One had hoped that the people in charge of Rugby Union football and lawn tennis would not contribute to the secularisation of Sunday. But now the only reliable upholders of a Sunday ban appear to be the horse-racing clubs. This is odd because the open association of betting with this sport (or is it an industry?) makes it the least likely ally of the Church.

Punishing Drivers Who Drink

A Wollongong (N.S.W.) magistrate, Mr T. J. Towns, deserves commendation for the firm stand he is taking in dealing with motorists who are convicted of having driven while under the influence of liquor.

He never gives a bond to such drivers, but disqualifies them for periods varying according to their record. Three he has disqualified for life — with a three months' gaol sentence as well for one of them.

There can be little doubt that some magistrates have been too lenient in allowing drunken drivers to retain their licences on the plea that to deprive them of the right to drive for a period would interfere with their livelihood. Surely such a prospect should have been envisaged by the motorists before they endangered the lives of other road-users by excessive drinking.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

CHILDREN OF THE HOME

S. JOHN 1: 15-18

Again John Baptist comes into the story. He is the fore-runner preparing the way for the One greater than himself. The last of the prophets (and the greatest) bears witness to the "Word made flesh."

In Jesus the rule of God, the Kingdom of God has come, and John is the pioneer who demands the repentance, the change of outlook which this coming of the Kingdom among men requires.

This verse is a kind of parenthesis and then comes following on from verse 14 the justification of the claim made therein.

For the disciples know from their own experiences that "He tabernacled" among us and they had drawn on His treasure store of life abundant and found indeed that for all that they received and used — there was more to follow.

How different is the Old covenant from the New! The Old was law, "commands and prohibitions and rewards." It was a dispensation for slaves. But now in the new order they have (we have) been adopted as children of the home, the household of God.

No longer do we live by asking "is it wrong to do this?" but "is this God's way and will?" For we love Him because He first loved us and all our longing is to be in tune with our Father.

And we have been won to this repentance, this new attitude by the loving favour of Jesus Christ — the attractiveness of His goodness! In Him we have seen what no one before had ever seen — for "no man hath seen God at any time."

But in Jesus we have seen what God is like, "the only begotten Son hath declared Him." Archbishop Temple prefers as more accurate the phrase "God only begotten" in place of "the only begotten Son."

What close love of the Son for the Father is pictured here, and what dependence on the Father — a dependence notably in the gospel story in the prayer life of Jesus. How often He spent nights in prayer, agonised in prayer, preface every decision and choice of His ministry by prayer.

Is God real to us as this, so that we do indeed live in Him, find all our wisdom, our love, our strength in Him.

Jesus is described as "in the bosom of the Father." As has been said the phrase which suggests a babe in its mother's arms, shows the close relationship Jesus has with the Father, a relationship which allows Him to reveal the Father.

"He that hath seen me hath seen the Father." Our Father: can we live thus closely by faith and prayer, by word and sacrament, that we too can show God to others and that people may take knowledge of us that we have been with Jesus.

DONALD ARDEN CHURCH

It is hoped to build a new church at the Usuthu Mission, Swaziland, as a thank offering for Canon D. S. Arden's ten years ministry there.

Canon Arden is now Bishop of Nyasaland.

The original mission church of 1885 is quite inadequate. Before his preferment, Canon Arden had provided a site and a plan and £1,000 for the new church.

£4,000 is needed from friends of the Usuthu Mission.

Contributions should be sent to the Reverend P. A. Day, The Rectory, Naracoorte, South Australia.

CHURCH CALENDAR

January 28: Epiphany 4.
February 2: The Purification of the Blessed Virgin Mary.
February 3: Blasius, Bishop and Martyr.

CLERGY NEWS

CLARKE, The Reverend F., formerly of Sheffield England, to be Rector of Margaret, Diocese of Bunbury.

LETTERS TO THE EDITOR

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

EVANGELISM IN PUSAN

STUDENT STUDY CENTRE

TO THE EDITOR OF THE ANGLICAN

Sir,—It has long been a necessity in a city the size of Pusan, with a population of one million three hundred thousand, for the Church to have another centre for evangelism. On January 8, in the new suburb of So-Myon, the third and fourth floors of a small but new building were acquired for the use of the Church. These floors were rented under the oriental system of "Chon-Sei"—the tenant pays a lump sum down and this is repaid on leaving the property.

There are only one or two Anglicans in the So-Myon area of Pusan so we must start gathering in a congregation. Therefore we intend to use the two floors of this building as a Student Study Centre. It will be a place where high school and university students who live with their families in only one room can come and sit in peace and quiet to do their study and homework. Our part of the building will be open day and night for this purpose, but on Sunday evening there will be a special programme.

In this way the Church hopes to offer to young students friendship and counsel and eventually build a new congregation. Right at this moment tables are being built and chairs bought for the Student Study Centre and we hope to sit at least forty students.

My purpose in writing is to ask the help of your readers. We feel that a two-volume Oxford Dictionary would be an absolute essential in our centre. Maybe one of your readers has such and would sell it to us cheaply. Good used English language magazines such as "Walkabout" and the "Anglican World" and also "The Anglican" would help to fill our English language table. It would be a great thing if someone would wrap up his used "Sydney Morning Herald" Saturday edition only, minus the advertisement pages, and post it to us regularly by air mail.

We will be grateful for any help your readers can give us with regard to the Oxford Dictionary and good, used magazines and papers, but most of all we ask for your prayers in this very new venture of evangelism in a new area.

Yours sincerely,
(The Reverend)

D. G. COBBETT.

The Anglican Church,
Tae Ch'ung Dong 2Ka No. 18,
Pusan,
Korea.

THE "OPEN LETTER"

TO THE EDITOR OF THE ANGLICAN

Sir,—Perhaps "Convert" (January 12) confuses the Upper Room of Luke 22:13-14 (where apostles only were present) with the locked room of the commissioning to the ministry held two days later (John 20:19-23).

Quoting no scripture, "Convert" declares that here Apostles (only) were present, ignoring that S. John reiterates at John 20:19: 20:20 and 20:25 that it was His disciples Christ was ordaining to His ministry. An exegesis of the word "disciple" shows its meaning to include both sexes. I had previously quoted 20:18 as in-controvertible proof that at least one female disciple was present. There is a lapse of hours, but I

smile at "Convert's" unsubstantiated innuendo that the male disciples had meanwhile locked out their wives and other female disciples to face the expected persecution of 20:19. (But please note 1 Tim. 2:12)

Sir, "Convert" has commented at length on a passing observation I made, totally ignoring the vital essence of my letter: scriptural proof that Christ commissioned disciples to the ministry, (and not Apostles only, as "Convert" insists). We Anglicans while recognising our precious heritage, must suppress our ego and assess these issues by objective canonical scripture rather than by subjective feelings.

The 1920 Lambeth Bishops' Report declares that (non-episcopal) Christian ministries "have been manifestly blessed and owned by the Holy Spirit as effective means of grace." The spirit of the theologians' Open Letter is not incompatible with (Anglican) biblical theology.

Yours sincerely,
B. J. SEERS.

Eaglehawk,
Victoria.

FORGET THE TRIVIAL

TO THE EDITOR OF THE ANGLICAN

Sir,—I wonder whether people concerned in the discussions of minor importance in the Church, that is, various names for Holy Communion, changing vestments during services, etc., read the January 5 edition of THE ANGLICAN.

Presuming they did they would note the report from the Aboriginal school at Mitchell River. Here is a challenge to their religion, that is, if it is a practising religion.

Can we fulfil that urgent need—a teacher to teach the boys from (grade 3 up) elementary Arithmetic. These boys their hope of becoming the Mission's first Aboriginal teachers and priests.

Reading further on the same page there is the disturbing news of industrial unrest in a North Queensland mining town. A handful of trained communist leaders supported by a following of un-informed supporters holding a town to ransom.

If ever there is a lesson and a warning is here.

Forget the small things that hinder and divide. Let us be creative in our thinking.

Support with all our resources the missions in our north. Especially this particular mission with its problem.

And in so doing let us put our faith and trust in God, believing that the word of our God shall stand for ever. (Isaiah 40: 8).

Yours faithfully,

EVELYN A. WADDELL.
Camperdown,
Victoria.

VACATION JOBS FOR STUDENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—I feel I must correct an impression given by "Farmer's Wife" on December 22 that students only want easy city jobs.

I presume her application went to the University Appointments Board. I can only speak for Ridley students and can assure her that they take all types of work. Some students are still very much in need of work with many weeks of vacation left.

During August one student went clearing scrub for a month; another took an inter-State job as fares were paid and £5 per week, as there were no jobs in Melbourne.

During this vacation one student is washing down walls and cleaning windows, another is truck-driving.

It is only natural that city students prefer to be near their homes but there are just as many hard jobs in the city as easy ones in the country.

Yours sincerely,
"STUDENT'S MOTHER."

THE REFORMERS AND EPISCOPACY

TO THE EDITOR OF THE ANGLICAN

Sir,—In THE ANGLICAN of January 19 the Reverend A. De Q. Robin makes the statement that the principle of Apostolic Succession in the Church of England originated with the Oxford Movement, and that it is based upon assertions unsupported by historical evidence.

The Preface to the Ordinal says: "It is evident unto all men . . . that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons." It goes on to say that no one can become a Bishop, Priest or Deacon unless he goes through the following form of Ordination or has had previous Episcopal Ordination.

This means then that no one can be ordained unless he undergoes the Imposition of Hands by someone previously so qualified. This demands unbroken succession from the hands of Christ Himself! Therefore the Prayer Book compilers (the Reformers) must have accepted the Principle of Apostolic Succession and it did not originate with the Oxford Movement as our correspondent asserts (without support by historical evidence!).

May I remind him that the Resurrection is "an assertion unsupported by historical evidence" if one chooses one's own particular brand of "historical evidence?"

It is significant that the "Nag's Head Fable" and other outlandish attempts by the Roman Church to disprove Apostolic Succession in the Anglican Church have been dropped by Roman theologians, their quibble now being in the actual Form of Anglican Ordination.

Can Mr De Q. Robin succeed where they have failed?

Yours sincerely,
WILLIAM BELL.
Young,
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—As I have two letters to answer (January 19), I must make the answers as brief as possible.

(1) If Mr Henderson will read S. Mark 16:14 in the Revised Standard edition; Phillip's paraphrase; Rieu's translation or a Greek New Testament, he will see that it makes it quite clear Our Lord had appeared to the Apostles when they were by themselves in the Upper Room and it was then that He gave them their commission to forgive or retain sin.

So far as Mary Magdalene was concerned, it was not her past which would have kept her from remaining with the Apostles all day but the fact that she was a woman.

(2) The Reverend A. De Q. Robin asks me to support by historical evidence (a) the statement that Calvin, Knox, Luther, etc., left the Church; and (b) that the Church of England can trace her descent through her line of bishops back to the Apostles.

(a) Calvin. Quoting from Robinson's "History of Western Europe," page 245: "It was Calvin who organised the Presbyterian Church and formulated its doctrines." C. A. Lane in his "Illustrated Notes on English Church History," says (page 287 seq.), referring to Zwingli and Calvin: "Neither cared a whit for apostolic tradition or saw any virtue in the Church's historic continuity. Calvin made himself civil and religious dictator of Geneva and banished all who dared dispute his dogmas."

(b) John Knox. I quote from Trevelyan's "History of England" (page 335): "Mary might . . . have triumphed over the feudal aristocracy, divided as it was on the religious issues . . . had not John Knox and his party created other organs of national life. . . . In parish after parish arose a democracy of laymen who elected their own minister and founded a nucleus for self-expression in the Kirk Session of the parish."

Luther, as most people know, was excommunicated as an heretic.

It is obvious, therefore, that all these men left the historic and apostolic Church and found-

PD LIKE TO KNOW . . .

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

Who are Jehovah's Witnesses? What are their beliefs? I understand that they have been banned from certain countries.

Jehovah's Witnesses get their title from the words of Isaiah 34:10,12. "Ye are My witnesses," says Jehovah. Originally they were called Russellites after their founder "Pastor" Russell, then International Bible Students, and since 1931, by their present title.

A rapidly growing faith, they are often referred to as "the fastest growing religion in the world." They spent 130 million hours in visiting in 1960. Their magazines "Watchtower" and "Awake" have a circulation of

ed new sects of their own with their dogmas and beliefs as against the historic episcopacy of the Church.

(b) It is a well-known fact that when S. Augustine arrived in Kent in 597, he found not only that the Queen was a Christian but that there was a British Church which refused to accept his bishop as their bishop claiming that they had their own metropolitan at Caerleon-on-Usk and that they owed no obedience to him whom Augustine called Pope, for the British Church, like the Celtic, came through the Apostle S. John.

Between Britain, Gaul and Ephesus there had always been a certain amount of communication. The priests of the British Church used the Eastern method of Baptism, the crescent-shaped tonsure and S. John's date for the keeping of Easter. They also used the Gallican Liturgy which S. John first compiled for the use of the Church in Ephesus, and which S. Irenaeus, who became Bishop of Lyons in 177, introduced into Gaul. Theodore of Tarsus who became Archbishop of Canterbury in 668 and who welded the British and Italian lines into one, had been a Greek monk and as such had worn the Eastern tonsure and was heartily in sympathy with the Eastern Church.

The Church of England can, therefore, claim through its line of bishops to be descended first from the Apostle S. John; later through S. Peter and S. Paul and later still, through S. James, for S. David of Wales was consecrated by the Patriarch of the Church of Jerusalem.

As still further proof of our ancient heritage, documents of the Church Councils of Pisa in 1409; Constance in 1417; Sienna in 1424 and Basle in 1434 all state that "The Church in France, Spain and Italy must yield in point of antiquity and precedence to that of Britain as this latter Church was founded by Joseph of Arimathea immediately after the Passion of Christ;" and in 1470, the Italian historian, Polydore Vergil, said that Britain was of all Kingdoms, the first that received the Gospel."

I am, etc.,
CONVERT.

CURATES IN MONTE CARLO RALLY

ANGLICAN NEWS SERVICE

London, January 22

Two assistant curates, the Reverend Rupert Jones, of All Saints', Rochdale, and the Reverend Philip Morgan, of Christ Church, Lancaster Gate, London, started out from Glasgow in the early hours of Saturday, January 20, on the first stage of the Monte Carlo Motor Rally. They are due in Monte Carlo the following Tuesday, January 23. Their car is an Austin Seven.

The team began two years ago when they were students together at Wells Theological College. Mr Jones, who is the driver, has competed in two Monte Carlo rallies, but it will be Mr Morgan's first international event.

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.

over 300,000. One of their best selling books, "Let God be True" has gone into sixteen million homes.

They are aptly called "the most persistent pedlars in the world."

They peddle their own brand of Biblical obscurantism. They read the Scriptures—and are diligent students of them—in the light of certain texts which they take to be the key to the meaning of the Bible. The result is

DIOCESAN NEWS BATHURST

RYLSTONE

On Monday, February 5, at 8 p.m. in the Church of S. James at Rylstone, the bishop will institute the Reverend John Bootle to the cure of souls in the parish, and Archdeacon Ellis will induct to the lawful use of the churches in the parish. Parishioners and others are invited to the service and the reception later in the parish hall.

Extensive repairs have been carried out at the lovely old rectory, and volunteer labour has been the means of having it painted within and without. A fund has been started to fully repair the century old stone church of S. James. Many of the parishioners have been very generous in gifts and labour, and, as well as the above works, have reduced the parish hall debt since June by a thousand guineas, leaving only £1,359 now to be paid to the bank on this new building.

The diocesan chaplain will leave Rylstone on February 6 for a short rest before taking up a further appointment.

NEWCASTLE

FELLOWSHIP CONFERENCE

About 200 members of the Young Anglican Fellowship will attend the annual Fellowship Conference at the Morphe Conference Centre from January 26 to 29.

The conference will be conducted by the chaplain of S. Francis' College, Brisbane, the Reverend Edmund Randall. The programme will include lectures, discussion groups, church services and social gatherings. The Young Anglican Fellowship has about 850 members in the Newcastle diocese.

C.E.B.S. TOUR

Thirty-four members of the Church of England Boys' Society from S. Luke's Church, South Singleton, returned home last Wednesday at the end of a 12-day tour of southern New South Wales. The boys, under the supervision of their leader, Mr D. Oldknow, and seven other adults, travelled by bus and some of the adults went ahead by car to arrange meals and accommodation.

Mr Oldknow said that the boys had had a memorable trip, the highlight being a three-day visit to the Snowy River Project as the guests of the Commissioner Sir William Hudson. They had also spent three days at Canberra, and three days on the beach at Thirroul.

DEVOTIONAL AFTERNOON

Lay readers from many parts of the Newcastle diocese will attend a devotional afternoon on Sunday, February 11, at S. Augustine's Church, Merewether. The conductor will be the Rector of Merewether, the Reverend Frederick Standen. The programme will include two devotional services and addresses, and a sung Evensong, at which the preacher will be the Rector of The Entrance, the Reverend William Griffiths Cochrane.

that they are extremely unreliable interpreters of the Scriptures.

For example, they take literally the prophecy that there will be 144,000 in God's kingdom. It is this favoured and purchased few who are to enjoy Christ's millennial reign. Though they limit the number of members, it must be extremely embarrassing for them now that they have almost quarter of a million Witnesses in Britain alone.

As an example of their prophecy, a leading spokesman said, "The last book of the Bible describes how the great heavenly king, Christ Jesus, destroys Satan's works: how he restores righteous theocratic rule over the earth, and how during his thousand year kingdom rule, he ushers in the world wide Paradise which Jehovah originally purposed. Jehovah emerges from the drama. His name and work of truth vindicated. His sovereignty established. His righteousness prevailing for evermore."

This thousand year rule of Christ cannot be considered to be a central idea of Biblical revelation. The assurance that the kingdom started in 1914 is a more than hazardous inference from Scripture.

This is mythology, and not a rational faith.

Secondly, they are fiercely intolerant and opposed to the established Churches. They cleverly appeal to people's latent anticlericalism. They heartily dislike Christians who are "part of the devil's crowd." In effect they say, "We only are the people: to us is wisdom given: salvation is for us alone." I'm not impressed by those who so blithely unchurch others. Somehow I've heard it all before.

DENIALS

Thirdly, and this is what causes them to receive a courteous but firm reply when they come to my door—they do not accept Jesus Christ as Lord and Saviour. To them the centrality of Christ is repugnant. To them, Our Lord was but a man, neither more nor less. He neither rose from the dead nor was He the combination of two natures. This is to cut the heart out of Christianity. For Christianity is Christ.

Of their denial of the Trinity and of hell, of their assertion that man is his own saviour and that there is a second probation for the wicked, only an absolute ignoring of the plain teaching of Scripture would permit acceptance of these truths.

As they give allegiance to Jehovah only, they have sometimes run into trouble by refusing to vote, to do jury service and to salute the flag. This attitude won them great notoriety in World War II and, as my correspondent states, resulted in their organisation being banned in many countries. They were most cruelly treated in Hitlerite Germany.

Wherever they suffer persecution, however, they rejoice in it, recognising that the Greek word for "witness" is "martyr."

Christians must not blind themselves to the self-sacrificial labours of these people, their enthusiasm and their rapid growth in membership. Their very militancy must stab us into wakefulness. Their denial of Christ ought to stir us into like zeal for Him, Who is "this world's true Light."

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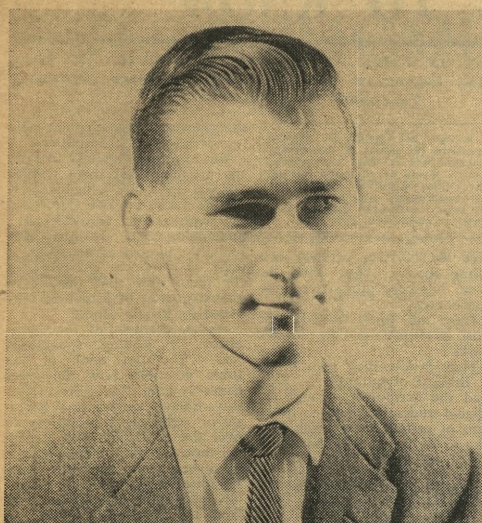
PRAYER BOOKS

• BIOGRAPHIES

• GEN. LITERATURE

• NOVELS

ANGELICAN OF THE WEEK



Our Anglican of the Week is a young man who has just graduated with first-class honours in Physical Chemistry from the University of Sydney.

He is Michael Batley, the son of the Federal Secretary of the Church Army in Australia.

Four years ago Michael left Newcastle Boys' High School after completing his Leaving Certificate, in which he gained a maximum pass of three first-class honours and two As.

During his university course he studied under the direction of Dr L. Lyons, a Senior Lecturer in the School of Chemistry and a well-known Anglican layman in the Diocese of Sydney.

Michael has been awarded a C.S.I.R.O. Post-Graduate Research Scholarship and this will enable him to continue his studies at the university for a Ph.D., which he hopes to take within three years.

WYVERN REPRINTS
LET US COMMEND. W. E. Sangster. Pp. 128. AND THE LIFE EVERLASTING. John Baillie. Pp. 220.

WYVERN Books reprint these two well-known books in cheaper form. Sangster, the great Methodist evangelist, writes out of much practical experience. His closing chapter on "The Boundless Hope" is an evaluation of Wesley's fundamental doctrine of Christian Perfection.

Baillie's work is very much to us to-day what Salmond's monumental work was to a previous generation. Like many modern Reformed theologians, Dr Baillie believed in the possibility of the ultimate salvation of all men. However, he expresses it more cautiously than some advocates.

"But if we decide for universalism, it must be for a form of it which does nothing to decrease the urgency of immediate repentance and which makes no promises to the procrastinating sinner. It is doubtful whether such a form of doctrine has yet been found.

"But one has the feeling that in this whole question of the fate of the unrepentant we are touching one of the growing-points of Christian thought at the present time."

— A.V.M.

CANADA'S LENT BOOK

ANGELICAN NEWS SERVICE

Toronto, Canada, January 22. The Anglican Church of Canada's Lent Book for 1962 has been written by the Dean of New Westminster, the Very Reverend N. R. Burke.

It is a study of the Sunday collects in the Prayer Book.

There are four introductory chapters which sketch the history of the Prayer Book; describe the way a collect is constructed; tell the sources from which they came; and suggest how these prayers may be used as private devotions.

The 80-page book is called commentary on the meaning of eighteen of the collects.

The 80-page book is called "Collector's Items."

BOOK REVIEWS

BACK HOME AGAIN

ROSE MACAULAY: LETTERS TO A FRIEND, 1950-1952. Constance Babington Smith. Collins. Pp. 382. 35s.

ROSE MACAULAY, known to a large circle of readers through her novels such as "They Were Defeated," "The World My Wilderness," and "The Towers of Trebizond" left the Anglican Church after she entered into a relationship with a married man in the First World War years. For nearly twenty years, until his death in the Second World War, he was the dominant personal influence in her life.

In 1950, Father Johnson of the Cowley Fathers wrote to her to thank her for "They Were Defeated" which had been published twenty years previously. Fan mail developed into deep spiritual conversation which eventually led Dame Rose back into the Church. In the process, the two correspondents found that they were fourth cousins which caused the letters to grow even friendlier and more personal.

This volume contains the letters she wrote. They have been slightly edited. Father Johnson's replies are not printed. It is intended to publish the second series from 1952 till 1958 later.

These letters are filled with examples of a well-stocked mind, thoroughly conversant with the classics and with a wide background of general knowledge.

Frank and autobiographical, they betray an interest in some

of the trivial aspects of Christianity. Is it right to go to mid-day Communion? How often should she go to Confession? Many letters reveal the over-scrupulous of the female convert.

There are many passages of deep spiritual insight. Writing of her wilderness experiences, she says, "I told you once I couldn't regret the past. But now I do regret it very much. It's as if absolution and Communion and prayer let us through into a place where we get a horribly clear view—a new view—so that we see all the waste and the cost of it and how its roots struck deep into the earth, poisoning the springs of our own lives and other people's."

"Not all the long years of happiness together, of love and friendship and almost perfect companionship (in spite of its background) was worth while; it cost too much."

"If only I had refused and gone on refusing. It's not a question of forgiveness, but of irrevocable damage done."

This is a challenging book. It will be, especially for Anglicans, a tonic. For this liberal Catholic found within our Church a respect for sound learning, a breadth of comprehension and a well-ordered liturgy which gave her a peace of soul and a sense of much needed well-being.

—A.V.M.

REPORT ON FAMILY PLANNING

STERILISATION: AN ETHICAL ENQUIRY. Church Information Office. Pp. 46. English price 3s.

A SPECIAL committee composed mostly of prominent churchmen which has been considering India's campaign to ward off the threat of over-population has issued this report (published January 15).

It "tentatively" expresses the opinion that there are circumstances in which sterilisation may be legitimately used.

Led by the Bishop of Exeter, the Right Reverend R. C. Mortimer, the committee was appointed by the Church Assembly Board for Social Responsibility.

The report says: "We are not setting ourselves up as champions or advocates of sterilisation as the sovereign remedy for over-population; we are not suggesting either to governments or to people what they ought to do."

The committee considered also other aspects of sterilisation in western countries.

It found no place for compulsion, imposed either punitively or for the protection of society, or for the genetic improvement of the race.

A foreword by the Bishop of Leicester, chairman of the Board for Social Responsibility, makes it clear that the report has the authority of the committee alone.

The work followed that of the Lambeth Conference of 1958 which left Christians with a general responsibility for the regulation of family size, but with no specific directions on the means to be employed.

The foreword adds that the committee publishes its report

"in order that it may be studied by those who have to make decision, or help others to make decision, in this grave matter, and by people at home and abroad who take an informed interest in what is now one of the most serious concerns of mankind."

The report says that the decisions the committee was called upon to make were new to the Christian tradition, new because when the grounds of the discussion were laid down, sterilisation was not known as a surgical possibility, except as a consequence of castration.

It was also new because traditional moral theology was not called upon to consider the obligations of parenthood under

the threat of over-population. "The Church of England does not claim to be infallible, and it may err."

"But it does believe in progressive revelation under the guidance of the Holy Spirit."

"And we believe that light on this question is slowly dawning, and we are prepared tentatively to express the opinion that there are circumstances in which an operation for sterilisation may legitimately be employed."

The report says that there is a serious moral danger in any campaign of propaganda in favour of sterilisation, particularly when backed by monetary inducements, of hasty action without proper consideration, and without joint consent.

AN ORTHODOX TREASURE

THE WAY OF A PILGRIM. Translated from the Russian by R. M. French. Harper and Brothers, New York. Pp. 242. 3.50 dollars.

IT is a pity so many interesting devotional books being published in these days are not more readily accessible to the general churchgoer. "The Way of a Pilgrim" could well form the commencement of a "Parish Library" in many parishes.

The suggestion is thrown out that serious readers in Australian churches might be only too pleased to contribute regular small amounts to a fund for the purchase of selected recommended books to become the property of their church's congregation.

"The Way of a Pilgrim" is the 1961 Winter "Book of the Season" of the Episcopal Book

Club of America, the first time, we are told, that the E.B.C. has taken a book by a member of the Eastern Orthodox Church.

"Except for the accidents of time and place," declares the club's official pamphlet concerning its choice, "the great Orthodox Church is speaking to us today, and we, with our mixed-up values, would do well to behold and enjoy."

The book is the account of a Pilgrim's religious experiences as he made his way a hundred years ago from place to place in Russia and Siberia in search of instruction on how to obey S. Paul's injunction to "pray without ceasing."

It tells how he learned a way of prayer which, though in strong contrast in some ways with our own habits of devotion and way of life, has very much to say to us all.

The Pilgrim's identity is unknown, his original manuscript is unsigned, and as far as can be ascertained, very few earlier copies of his book are now in existence, the present publication being even more welcome in consequence.

The vast treasury of the writings of the Orthodox Church, built up through many centuries of its history, is still practically unknown to the West, and awaits its hour.

The E.B.C. goes so far as to say that exchange between the Orthodox and Western Churches will, when it takes place, be for the most part to the credit of the East.

Be that as it may, discerning readers will be well repaid for their reading of this book.

—W.M.M.

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A NATIONAL HYMN

For tides of faith and feeling
that moved our northern sires,
for light they caught when kneeling
at ancient altar fires;

O Lord of all Creation,
our thankful prayer we raise.
Bless Thou the younger nation,
enlarge and shape our ways.

Lead us to love our neighbour,
to deprecate the sword,
reap happiness from labour
and justice in reward;
O Shepherd of the Nations,
proscribe hostilities;
sweeten our home relations,
inform our policies.

Guard gates of field and city,
give water, corn and meat;
grant no discharge from pity,
but loose us from conceit;
Strike anvils, drill the boulder,
illumine the common head,
strengthen the knotted shoulder
with everlasting Bread.

—L. M. HOWELL.

NO EQUALITY FOR WOMEN

BATTLE WON IN THEORY

ANGLICAN NEWS SERVICE

London, January 22

Even among Christians there had been a reluctance to accord to woman that place of equality with man which the Christian faith would seem to demand, the Provost of Portsmouth, the Very Reverend E. N. Porter Goff, said on January 14.

Not until 1923 was the Order of Deaconesses formally restored in the Church of England.

It was then declared in the resolutions of Convocation to be "an apostolic order of ministry in the Church of God," he said.

Yet even in the Church of England the deaconess was not, in practice, accorded equality with the ordained ministry.

The provost spoke in Portsmouth Cathedral at the ordination of Miss A. L. M. Nokes as Head Deaconess in the Portsmouth diocese.

UNWORTHY

He suggested that the time was ripe for the Church of England to "examine its conscience in the matter."

He said: "It has been, alas, eminent Christians, with bishops among them, who have opposed the spread of higher education for women and their admission to the learned professions."

"But to-day, in theory if not in practice, the battle for equality between the sexes has been won, except for episcopally ordained ministry of the Catholic Church, whether Anglican, Orthodox or Roman."

The Head Deaconess in the Portsmouth diocese was paid little more than a newly-ordained assistant curate and had no recognised place on any diocesan occasion.

Those whose work she had to supervise were often, in the parishes they served, given work quite unworthy of their education and ordained status.

"Is it any wonder," he asked, "that the number of women offering themselves for full-time service in the Church falls far short of the needs of the parishes?"

PATRIARCH ON UNITY

ECUMENICAL PRESS SERVICE

Geneva, January 22

Athenagoras I, the Ecumenical Patriarch of Constantinople, interviewed recently by the Greek paper "Vima" on the relations of the Orthodox Church with the other Christian Churches, especially Rome, said he would be prepared to take the initiative, i.e., to visit the Pope in the Vatican, if certain conditions were fulfilled.

Among the obstacles to be surmounted the Patriarch mentioned the existence of the Uniate Churches (Churches which have the Eastern rite but which acknowledge the Pope), and the infallibility of the Pope.

The Orthodox Churches do not deny the primacy of the Roman Church, but they do not regard the Pope as the absolute ruler of the whole of Christendom. He is only "primus inter pares."

The Orthodox Churches as a whole would also have to give their consent to this step on the part of the Patriarch, and the Pope would have to promise to pay a return visit to the Ecumenical Patriarch at his residence, the Phanar.

The Patriarch also expressed his concern that unity should include both the Protestants and the ancient Eastern Churches.

WEEK OF PRAYER

WIDER SCALE THIS YEAR

ANGLICAN NEWS SERVICE

London, January 22

The annual Week of Prayer for Christian Unity, which began on January 18 is being observed on a wider scale than before in Britain and more intensively in some fifty other countries.

It has gained a special significance from the Delhi discussions of the World Council of Churches and the forthcoming Vatican Council called by the Pope.

In Britain the movement has been fostered since 1956 by the Conference to Promote Prayer for Unity, whose chairman, the Dean of Westminster, Dr Abbott, has the support of Roman Catholics, the Eastern Churches, and other main Churches.

He said last week that the movement was gathering momentum year by year and the Week would be observed in all the major churches and chapels.

Although the Vatican Council is not a council of reunion, the Reverend Herbert Keldany, national chaplain of the Newman Association, speaking for the Roman Catholic members of the conference, said that the preparations could help towards unity in due course.

Between now and midsummer Cardinal Godfrey, Archbishop of Westminster, would visit Rome half a dozen times for executive meetings and a thousand theologians were sifting material for discussion at these meetings.

The Pope had repeatedly said that what he wanted was a re-statement and a renewal of the teaching of Christ for the contemporary world.

WORLD PLAN PLEA

ECUMENICAL PRESS SERVICE

Geneva, January 22

A number of well-known clergymen in Europe and America have signed a manifesto, along with international political leaders, nobel prize-winners, scientists, writers, and educationists, which calls for a world constitutional conference to draft a plan for effective world government.

One signature is that of Dr Martin Niemoller, Germany, head of the Evangelical Church of Hesse and Nassau and recently elected one of the W.C.C.'s six presidents.

Others are those of Dr Martin Luther King, Jr., Canon L. John Collins, of St. Paul's Cathedral, London, the Reverend George McLeod, former Moderator of the Church of Scotland, Dr Arthur L. Miller, former Moderator of the United Presbyterian Church in the U.S.A., and Dr Donald Soper, former president of the Methodist Church in England.

The manifesto says that without a base of commonly accepted world law, the existing organisations have failed to provide effective means for peaceful adjudication of international dissension.

To forge a legal instrument "adequate to the task of establishing universal law and order," it asks each nation to send three delegates and two alternates to a conference at Geneva, not later than September 1, to draft a constitution for a federal world government and to submit the document to all peoples and governments for ratification.

MEMORIAL TO U.N. LEADER

ECUMENICAL PRESS SERVICE

Geneva, January 22

As a memorial to the late Mr Dag Hammarskjöld, general secretary of the United Nations, the Church of Sweden is considering the provision of a library and scholarships at Mindolo Ecumenical Institute, Kitwe, Northern Rhodesia.

A CATHEDRAL VISITATION

SALISBURY PROCEDURE

ANGLICAN NEWS SERVICE

London, January 22

The Bishop of Salisbury, the Right Reverend W. L. Anderson, is to hold a visitation of the cathedral church of Salisbury this year.

Some seventy-four years have elapsed since the last visitation was held by Bishop Wordsworth in 1888.

It is felt that a visitation based on enquiries, followed by discussion, affords a convenient method of determining how the cathedral may most usefully play its part in the life of the diocese in the years immediately ahead.

The visitation is held under a Composition of 1392 and under the Statutes of the cathedral.

It is initiated by the delivery to the dean of a mandate from the bishop enjoining the citation of the precentor, the chancellor and the treasurer, the archdeacons, non-residential canons and all other officers and servants of the cathedral whether clerical or lay to appear at the Chapter House on a certain day.

Meanwhile the bishop will address to the dean and members of the Close Chapter a series of questions falling under four broad headings.

QUESTIONS

They are the day-to-day conduct of cathedral life, the staffing and maintenance of the cathedral and the chapter properties, the relations between the cathedral and other persons and parishes in the diocese and the cathedral's relations with schools, colleges and secular and local authorities.

The answers to these questions will be considered by the bishop and then discussed at the actual visitation.

When the chapter house proceedings are over, the bishop will deliver his final Charge or judgement on the matters raised.

On this occasion, the bishop is also to invite suggestions from various officials and Service chiefs, principals of some schools and colleges, rural deans and officials or members of various diocesan organisations.

YOUTH PROJECTS SECRETARY

ECUMENICAL PRESS SERVICE

Geneva, January 22

Miss Lucy Griffiths, former executive secretary of the Australian Christian Youth Council, has joined the staff of the W.C.C. to take charge of World Youth Projects, the programme sponsored jointly by the Youth Department of the W.C.C. and the World Council of Christian Education and Sunday School Association.

Miss Griffiths' home is in Melbourne, Australia. She is a member of the Churches of Christ (Disciples).

The former secretary for World Youth Projects, Miss Umeko Kagawa, is now working at Cornell University, U.S.A., on the staff of the united campus ministry. She has special responsibility for overseas students.

LAPEL CROSSES

ANGLICAN NEWS SERVICE

London, January 22

Churchpeople throughout the Diocese of Canterbury are to be given a small silver-coloured cross, to be worn on the lapel of the coat on Passion Sunday.

The original idea was that they should be worn for a week, but it is expected that numerous people will wear them permanently as a sign of Christian witness.

PRIMATE OF GREECE

ELECTION IN ATHENS

ANGLICAN NEWS SERVICE

London, January 22

Bishop Iakovos, Metropolitan of Attica and Megaris, has been elected Archbishop of Athens and Primate of All Greece.

He succeeds Archbishop Theoklitus who died on January 8. The election, by the bishops of the Church of Greece, took place in Athens Cathedral, and lasted nearly six hours.

The new Primate was elected by 33 votes against 20 given to his main opponent, the Bishop of Cavalla, who presided at the pan-Orthodox conference at Rhodes in September.

Archbishop Iakovos, who is 67, has held the Diocese of Attica since 1936.

His election has been opposed by the Press and by some religious organisations, and special precautions were taken outside the cathedral to avert incidents.

A few students in the crowd shouted "Unworthy, unworthy" when the result was made known, but were promptly removed by the police.

Archbishop Iakovos graduated in Theology at the University of Athens, was ordained in 1918, and served for many years as principal private secretary to the archbishopric.

He received a high award in King Paul's birthday honours list last month.

CONFERENCE IN BANGALORE

ECUMENICAL PRESS SERVICE

Geneva, January 22

The first of ten regional study conferences which the World Student Christian Federation is to hold in many parts of the world has met in Bangalore to discuss the life of the Asian Churches.

The conference brought together 120 young university teachers, students, and S.C.M. leaders from 14 Asian countries.

Reports were discussed on the present Asian revolution. These brought out that it is not moving in one clear flow of orderly events towards an end but is an amalgam of conflicting strains, forces, and institutions pulling Asian societies in several directions at once.

Three lecturers who spoke on the Christian, Marxist, and Hindu view of the Asian revolution sparked a debate on the nature of the dialogue between Christians and men of other faiths.

Father Raymond Pannikar, S.J., expressed the Roman Catholic attitude.

The meeting was a sequel to the world teaching conference arranged by the W.S.C.F. at Strasbourg in 1960, on the life and mission of the Church.

INNOVATION IN SWITZERLAND

ECUMENICAL PRESS SERVICE

Geneva, January 22

The State Council of the Canton of Tessin, Switzerland (which is predominantly Roman Catholic), has now decided to introduce Protestant religious instruction in all secondary schools.

In all schools the necessary premises have been placed at the disposal of the pastors; the religious instruction is given in Italian.

Hitherto only Roman Catholic religious instruction has been given in the secondary schools in the Tessin.

It was the Evangelical Church in the Tessin which had applied for this innovation.

CEREMONIES IN HUNGARY

ECUMENICAL PRESS SERVICE

Geneva, January 22

The Ministry of Education in Hungary has issued a decree advocating the use of Communist ceremonies instead of Christian rites at baptisms, confirmations, weddings and funerals, says the Communist paper, "Nepszabadsag," published in Budapest.

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THE THIRTY-NINE ARTICLES . . . 25 (PART 3)

THE RIGHT USE OF THE SACRAMENTS

By FRANCIS JOHN BRERLY

THE first part of the Twenty-Fifth Article of Religion stresses the importance of the Sacraments, particularly the Two Great Sacraments of the Gospel, as being sure witnesses that in them and through them God not only quickens us with spiritual life, but strengthens and maintains that life within us.

It does not deny that there are other "signs of grace and God's good will towards us," but says that the Sacraments are "certain," that is to say, they are not to be doubted; they are the fixed, regular and indisputable signs of what God does for us.

The second part of the Article refers to the Lesser Sacraments of the Church. It does not say, we noticed, that Confirmation, Penance, Orders, Matrimony and Extreme Unction are not Sacraments but that they are to be distinguished from the Sacraments of the Gospel for they have never been preserved in an unchanging form all through the centuries, nor did Our Lord ordain for them the matter to be used and the form of words to be employed (that is, their outward visible signs), as He did for Baptism and Holy Communion which are essential for all Christians, while the Sacraments of the Church are to meet the various circumstances of life as they arise.

The last part of the Article begins, "THE SACRAMENTS WERE NOT ORDAINED OF CHRIST TO BE GAZED UPON, OR TO BE CARRIED ABOUT, BUT THAT WE SHOULD USE THEM." First, we must notice the Article does not forbid the carrying of the gazing upon the Sacraments, but says Our Lord did not ordain them for that purpose.

CHANNELS

Our Lord ordained them to be used and to be used rightly or duly, for the Sacraments are intensely practical. They are the channels through which God conveys Himself to man and the means in which man can see the pattern of his whole spiritual life.

When we are baptised, for instance, we are regenerated and made the children of God. That means in Holy Baptism our spiritual life is quickened within us.

In Confirmation it is strengthened and in Holy Communion it is nourished and fed.

We are, then, by virtue of our Baptism, Confirmation (which is the completion of Baptism) and

Communion, living spiritual beings, born to God, strengthened by God and nourished and fed by Him.

To have a complete life, however, a child requires more than just birth, strengthening of life and food.

It needs forgiveness for its wrong doing, healing for its sickness, tutors for its instruction and brothers and sisters for its fellows and companions. (The Sacrament of Holy Matrimony was ordained, the Prayer Book tells us, "first . . . for the procreation of children, to be brought up in the fear and nurture of the Lord and for the praise of His Holy Name.")

"To gaze upon" the Sacraments, then, or to carry them about, is to place them in a false position and in a false position they cannot be used duly or rightly; that is, in such a way as Our Lord commanded.

The Article ends, "AND IN SUCH ONLY AS WORTHILY RECEIVE THE SAME THEY HAVE A WHOLESOME EFFECT OR OPERATION: BUT THEY THAT RECEIVE THEM UNWORTHILY PURCHASE TO THEMSELVES DAMNATION, AS S. PAUL SAITH."

S. Paul was writing to the Corinthians warning them against the dangers which accompanied the Agape or Love-Feast which the Church in Corinth held before the Eucharist in imitation of the Last Supper Our Lord had with His Disciples.

As an ideal, there was nothing wrong in the Agape, but it was of so ideal a nature that it was open to very great abuses by those who could not rise to the heights necessary to share in its idealism, and in a very short time it had to be forbidden altogether for its idealistic suppering soon gave way to licentious revelling.

In the thirteenth century, the Feast of Corpus Christi was given greater prominence in the Church when the Host was carried in procession for the greater adoration of the faithful.

There was nothing wrong in itself in the carrying of the Host in procession for so ideal a purpose, but not all men can rise to the mystical heights that are necessary for so great adoration and the practice was open to the danger, and what we might term the abuse, that many people became content to go "to gaze upon" the Host when it was elevated in the Mass or Eucharist as well as when it was carried in procession or exposed

upon the altar, either thinking that their presence at the Mass or Eucharist was all that was required, or feasting upon Our Lord's Presence in His Most Blessed Sacrament, but neglecting to obey Our Lord's command to eat and drink the Spiritual Food He had provided for their souls.

The Church of England in her Articles does not forbid the carrying of the Host in procession, but this part of the Article was written to discourage it because of the weakness that can arise from it, for from weakness can come danger and from danger sin.

ALL CAN USE

Our Lord appointed the Sacraments to be used duly, or rightly, in the way He appointed because Our Lord knows what is in man and He knows that all men are not constituted the same either mentally or spiritually and there

are those who are not able to appreciate the purely mystical nature of His Church and its Sacraments.

He knows the dangers that can come from one type of mind or mentality endeavouring to force its ideas or interpretations upon other types, and He knows, too, that, as the old proverb has it, "the strength of the chain lies in its weakest link;" and so He ordained the Sacraments in such a way that all men can use them but none fall through them.

Only in using the Sacraments as Our Lord commanded and ordained can they have in us the wholesome effect and operation (or working) which He intends them to have.

To use them in any other way is to use them contrary to Our Lord's ordination of them and can bring upon us ultimately, as S. Paul said, only His blame and condemnation.

S. JOHN'S CHURCH, PARRAMATTA

By LINDA WEBB BURGE

THE first Anglicans at Parramatta worshipped under a spreading tree along the river.

The first service in a building was said to have been held in a carpenter's shop near Governor Phillip's residence. The Reverend R. Johnson travelled to Parramatta once a fortnight by water, the journey taking five or six hours.

On March 10, 1794, the Reverend Samuel Marsden came to Parramatta. In September, 1796, he opened the first church, a small wooden one, at a spot which is now the corner of George and Marsden Streets.

On November 1, 1798, Governor Hunter set the foundation of a church at Parramatta. In September, 1800, Governor King reported that the work was well advanced.

James Watt, the architect, designed the building. It was not opened, however, until 1803. Visitors attended from all parts of the Colony.

The military detachment stationed at Parramatta was also present. At that time S. John's was considered the finest building in New South Wales.

In the time of Governor Macquarie the church was reconstructed. It was re-roofed, lengthened and improved inside and out; a new chancel and another spire being added.

The foundation stone of this steeple was set by His Excellency Governor Macquarie on December 23, 1818.

The church was like one at Reculvers, in Kent, the last one Mrs Macquarie saw before she left England. It made such an impression on her that she asked

her husband to have it copied in their new homeland.

Half a century later, it was found necessary again to rebuild. The architect was James Houson.

S. John's is constructed of local sandstone with colonnades and transepts. There are many stained glass windows, some with a flower design. The very high, vaulted roof, the pulpit and the pews are all of cedar.

The organ is set in the left wall and a large marble plaque to the memory of Blaxland, the explorer, is on the wall directly opposite.

A small extract from it reads: "The Honourable John Blaxland, M.L.C., for twenty years a member of the Governor's Council of Australia. In 1806 he entered upon the gigantic work of colonisation and chartered a ship for his family and dependents and came to Sydney."

There are two other very interesting plaques recording early history.

One commemorates the holding of the first Confirmation service in Australia in S. John's in 1836.

And the other draws attention to the towers and spires being the oldest part of any Church of England standing in Australia to-day. The walls are lined with brass memorial tablets and the aisles are tiled "To the Glory of God and in memory of Emily H. Vallack."

A clock, which is the oldest one working in Australia, hangs in the chancel. It contains a Maori greenstone presented by the people of New Zealand in appreciation of the work done

CO-OPERATION FOR WEEK OF PRAYER

ANGLICAN NEWS SERVICE

London, January 22

All the main religious orders for men in the Church of England are co-operating in the Week of Prayer for Christian Unity services at S. Mark's, North Audley Street, London, from January 18 to 25, at 1 p.m. each day.

The prayers are being led by a Cowley father, a Franciscan, Mirfield fathers, a Benedictine monk, a Kelham father, and the vicar, the Reverend Michael Bruce.

BISHOP TO RESIGN

ANGLICAN NEWS SERVICE

London, January 15

The Bishop Suffragan of Plymouth, the Right Reverend N. H. Clarke, will resign as from September 30.

The bishop will be 70 on July 31. He says that he is resigning solely on account of his age.

He has been Bishop and Archdeacon of Plymouth since 1950.

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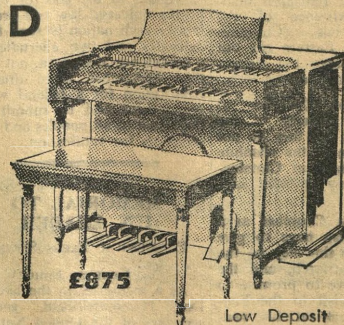
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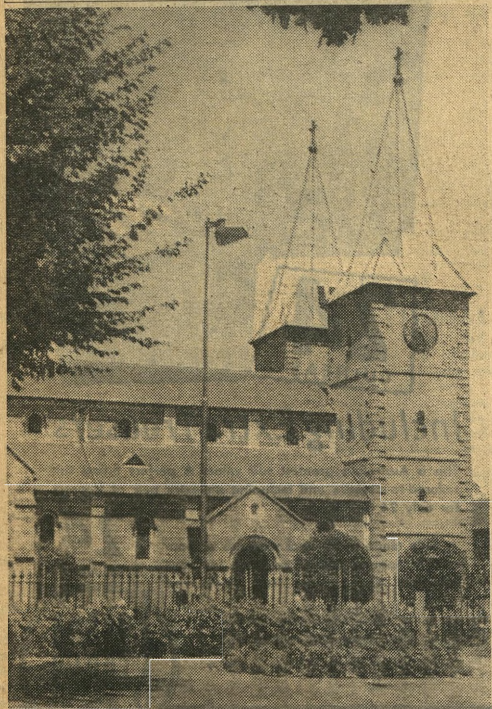
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S. John's Church, Parramatta, showing the twin towers.

MUSICIANS OF THE CHURCH . . . 19

HENRY LITTLETON

BY THE REVEREND EDWARD HUNT

ALTHOUGH the name of Littleton appears several times in the Psalter, not everyone realises that members of this accomplished musical family have been for many years the presiding genius of the famous firm of Novello and Co.

Yet on the retirement of Alfred Novello, 1857, the control of the business was left in the capable hands of Henry Littleton.

And how it came about that the great music firm passed into English hands makes fascinating reading.

Although we know little of the origins of the Novellos, we are more fortunate with regard to the Littletons.

A book exists with the curious title "Visitations of Cornwall," in which are set out the genealogies of a number of old Cornish families, including Littleton of Lanhydrock.

The family tree is traced back to Sir Henry de Littleton in the reign of King John in the twelfth century.

A branch of the family moved to London in the eighteenth century; William Littleton, baptised in Stoke Damerell parish church, November 13, 1767, was buried at St. John's, Westminster, October 15, 1820.

His grandson was Henry Littleton, 1823-88, details of whose remarkable career now follow.

He was born on January 7, 1823, and would have made good in any sphere of business, but sheer chance brought him into the world of music.

In 1837, as a boy of 14, he was walking London seeking work—any work.

He drew a blank in the City, but in St. Paul's Churchyard met another boy who referred him to George and Manby, music sellers, of Fleet Street.

After a short term with them he transferred to Monro and May, Holborn, and then, 1841, joined the firm of Novello, Dean Street, as "collector."

In this capacity he went round other publishing houses to obtain copies of works not published by Novello.

Trade at this time was so poor that Henry Littleton only escaped dismissal by making himself scarce.

However, Alfred Novello soon discovered his energy, ability and worth, and in 1857 retired to Italy, leaving Littleton to manage the now rapidly expanding business at the age of 34, and, 1861, took his erstwhile collector into partnership, the name of the firm then becoming Novello and Co.

ASTONISHING SKILL

Alfred Novello had interests in Bessemer Steel and to develop these sold the business of Novello and Co. outright to Henry Littleton in 1866.

Given ten years to pay, though he had no private means, Henry put such vigour into his conduct of the firm that he paid off the entire debt within five years.

His musical enterprise was as astonishing as his business skill. He formed the Barnby Choir, 1867, launched a great series of Oratorio Concerts, 1869, and undertook the direction of the Royal Choral Society when Barnby succeeded Gounod as conductor.

His concerts were on a gigantic scale and those at the Albert Hall, 1874, anticipated the "proms" in several respects.

There were five conductors, Barnby, Randegger, Dannreuther, Thomas and Barnett, two choirs and an orchestra.

One of the last concerts saw the first performance in England of Verdi's "Requiem," under the composer's personal direction.

The whole scheme was one of the most daring in the history of concert giving.

In 1877 Henry visited America, and though he told reporters he had only come to "see the

country," his actual object was to give the American branch of his company, established by Alfred Novello, 1852, his personal attention.

By this time Henry Littleton had established a name not only as a publisher, but also as a prominent figure in the world of music.

In 1881 he built Westwood House at Sydenham, a magnificent mansion designed by John L. Pearson, containing 17 bedrooms.

The house was his hobby; he filled it with works of art and used it for the entertainment of friends and musical acquaintances.

The music room seated 300 and was used for concerts and private theatricals which received approval in the Press, an unusual thing in those days.

Dvorak was given a reception at Westwood, 1884, when he conducted "Slabat Mater" in the Albert Hall.

In 1886 Littleton persuaded

Liszt to visit England, but he "got lost" on the way and only frantic telegrams got him to England in time!

Augustus Littleton fixed up a telephone under the piano by which he and a number of others were able to hear Liszt playing in their own house some distance away. Probably one of the earliest instances of musical transmission by land-line!

JUBILEE

In 1887 Henry Littleton celebrated the jubilee of his entry

into the music trade, fifty years to the day when he encountered that luck-bringing boy in St. Paul's Churchyard.

He then retired from the firm, established at the more spacious Berners Street premises since 1868, but remained an active visitor there until his death, 1888.

He was buried in Lee cemetery on May 16, and the funeral

service in St. Bartholomew's, Sydenham, was attended by all the leading Church musicians of the day.

The choir was made up of gentlemen of St. Paul's, Westminster Abbey and the Chapels Royal, with boys of the Abbey under Dr. Bridge, Dr. Martin and Dr. Westbrook shared the organist's duties.

Harvey Grace says Littleton's daring conduct of business, together with his gigantic scale of concert-giving, was so successful that by 1887 his firm had become one of the largest of its kind in the world.

The Duke of Edinburgh, in 1882, paid this tribute: "No one has done such service to music in England as Mr Littleton; his eminent firm has enriched music-lovers by splendid editions of Handel and numerous publications of new works by native composers."

High praise, indeed, but no more than this great Anglican lover of music deserved.

1961 WAS YEAR OF CHURCH UNITY

ECUMENICAL PRESS SERVICE

Geneva, January 15

More progress towards Christian unity was achieved during 1961 than in any other recent year, says the Reverend R. P. Barnes, executive secretary in the U.S.A. of the World Council of Churches in his annual year-end report.

He lists four developments as being particularly noteworthy.

1. The integration of the W.C.C. and the International Missionary Council brought together the major interests of the ecumenical movement into one agency.

The theological concern for unity, the work of bringing the Gospel to bear upon the problems of society, and the missionary outreach of the Churches are now to be correlated in programme and influence.

2. The Pan-Orthodox Conference, Rhodes, gathered representatives of more of these ancient Churches than had been together at any time for nearly three centuries.

Although only preparatory for a general Pro-Synod, it was a necessary step in establishing effective working relationships among the more important Eastern Orthodox Churches.

3. The admission of the Russian Orthodox Church into the W.C.C. increased the Orthodox participation numerically by the largest single accession since the World Council was organised in 1948.

It also brought into ecumenical association the largest body of Christians directly involved in the struggle with atheism in a communist society.

4. The presence at the Third World Council Assembly of

Roman Catholic observers designated by the Secretariat for the Promotion of Christian Unity marked official recognition of regular channels and procedures for communication and consultation.

Thus, Dr Barnes comments, three historical streams of Christianity "are now able to consult in an orderly way with regard to their common concerns for the world situation and the problems of society."

"They are also in a better position to work for mutual understanding at the points of theological and ecclesiastical differences."

GOOD MANNERS

"And mutual understanding is prerequisite to distinguishing between points of seeming disagreement that can be resolved and points of actual disagreement in fundamental principle that will remain until God leads us all into new light and obedience."

The W.C.C. U.S. Executive Secretary thinks that the most significant statement made at the Third Assembly may prove to be the one on Christian Witness, Proselytism, and Religious Liberty which, he says, defines some

important principles and sets forth "a code of good manners" to govern relationships between Churches.

His report recalls that during 1961 the W.C.C. gained 23 new member Churches but that three Dutch Reformed Churches in South Africa withdrew from the Council in protest after a meeting held under W.C.C. sponsorship in December, 1960. This meeting condemned practices of racial segregation, particularly within Churches.

Dr Barnes says that during 1961 the W.C.C. took action on many fronts across the world. Appeals to its member Churches brought aid to the Congo and to the hurricane-devastated South Sea Islands.

Maimed and displaced Angolans, homeless Algerians, and sick and hungry Chinese in Hong Kong were some of the groups helped by the Division of Inter-Church Aid, Refugee and World Service of the W.C.C.

The new policy-making Central Committee, meeting after the Third Assembly, authorised the Division of I.C.A.R.W.S. to seek 1,200,000 dollars in 1962 for relief operations.

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CYCLE OF PRAYER
AND LECTIONARY

ANGLICAN NEWS SERVICE

Toronto, Canada, January 22

The Anglican Church of Canada's desk lectionary for the period from Advent 1961 to Advent 1962 has been combined with the Anglican Communion Cycle of Prayer.

The Cycle of Prayer is an English production which assigns to each day of the year as a subject for intercession one diocese of the Anglican communion with its bishop.

The Canadian version includes a few specially Canadian intentions.

In the lectionary are included, as has been the case for the last two years, the lessons, psalms, introits and graduals from the new Prayer Book together with suggested liturgical colours.

Also included in the new booklet are programme suggestions and reminders for clergy of the various emphases of the General Synod departments.

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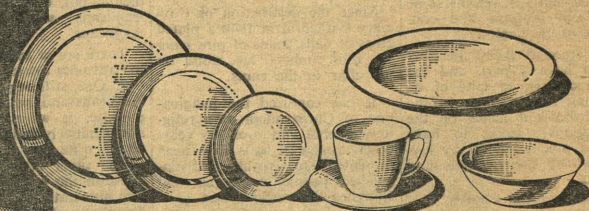


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BISHOPS IN DIFFERENT CHURCHES

By THE BISHOP IN MADRAS, THE RIGHT REVEREND D. CHELLAPPA

1. The Roman Catholic Church. From the exaggerated respect paid to bishops in the Roman Church by priests and people alike, one might draw the inference that the bishop is a formidable figure in the Church of Rome.

But in point of fact, it is not so. The priest is important, the Pope is important, the bishop less so. There is a tendency to play down the episcopate and to play up the Papacy.

The bishop, in fact, is a creation of the Pope. He is not elected in the apostolic manner, but appointed by the Pope, who can remove him.

He owes homage to the Pope and has to pay his respects to the Pope at least once a year.

Even in his own diocese, the bishop is not all-important; he has power to confirm and to ordain (although he can delegate even the former power to those who are not bishops), but the religious orders are, generally speaking, under the discipline of their own superiors.

The bishop is, of course, held in high respect, but this very high respect perhaps prevents intimate contact with the laity.

2. The Eastern Church. The difference between the Roman and the Eastern Church is that you can make general statements about the former but not about the latter.

Amongst the latter, there are the great Orthodox Churches, there are also Churches that call themselves Orthodox but are technically heretical; and there are the Lesser and Separated Eastern Churches, some of them hardly distinguishable from paganism.

Our only contact in India with the Eastern Churches is with the ancient Church of Malabar. Here, again, in the Jacobite Church, excessive reverence is paid to bishops.

But it may be questioned if such excessive reverence is spiritually advantageous to those to whom it is paid.

The impression one gets, however, is that the bishops are not the policy makers or the priests, but a few powerful, influential laymen who represent certain vested interests.

For instance, as regards rapprochement between contending groups, it seemed as though the bishops were willing enough for reconciliation but certain interested lay leaders held them back.

There is no doubt, however, in spite of this drawback, that these Syrian bishops are real Fathers-in-God.

MAR THOMA

The Mar Thoma Church, however, being a Reformed Church, influenced by the S.C.M. and the L.M.S., is better organised, and their bishops appear to be both administrators and Fathers-in-God.

Most of their priests are married but the bishops have to be bachelors, so that some of the best men are not available for selection as bishops.

The Mar Thoma Church is Reformed, but still retains some of the old customs and conventions of its parent.

Even amongst them, the laity seem to have a part, and the recent secession, in spite of its numbering ten per cent. of the clergy (who laid hands on the new bishops), seems to have been led predominantly by laymen and by their friends and followers.

3. The Anglican Church. It is almost as hard to make general statements about the Anglican Church as about Hinduism.

To the casual outsider, only two factors seem to keep the Church together, namely, bishops (variously regarded) and the Prayer Book (often honoured in the breach than in the observance).

While the Anglican Church has, according to it, preserved

the Historic Succession, it has no doctrine about it as a Church.

There are those who think episcopacy part of the Gospel, and there are others who think it a useful system, and there are many in between.

While practising episcopacy for itself, it has in the past recognised other ministries at home and abroad, until *rigor mortis* set in after the Oxford Movement.

Some of the outstanding missionaries employed by the Anglican Church have been non-Anglicans. That was the time when evangelism was considered more important than Church Order.

The Ordinal, of course, makes a categorical statement about bishops, priests and deacons but this is more or less exploded by modern scholarship.

The Anglican episcopate is not the same everywhere. It is not the same in the colonies as it is in England. It is not the same in the mission field as it is in the colonies. It is far from being the same in America! Popular prestige in regard to the episcopate, too, varies accordingly.

MORE OBEDIENCE?

In fact, it is almost impossible to make a general statement about the place of a bishop in the Anglican communion.

The system of appointment is different. In England, it is done by the Crown, on the advice, it may be, of a Jewish Prime Minister. In the colonies and in America, it is more often done by elections.

The missionary bishoprics are filled sometimes by appointment and sometimes by elections. I have been an Anglican in India and in England, and I may say bishops have never been Fathers-in-God to me.

Perhaps the greatest obstacle to the acceptance of the episcopal system by non-Anglicans is the High Church doctrine of episcopacy with its outward signs of fantastic respect shown to bishops in the abstract, combined with the most determined insubordination towards diocesan bishops in the concrete.

There are Anglican Churches where the Latin Mass is followed in defiance of the bishop. We should like to see High Anglicans showing a little more obedience to their diocesan bishops before they would press upon all and sundry their abstract views of episcopacy and Church Order.

4. The Methodist Episcopal Church. It is well known that this Church, which no longer officially calls itself episcopal, has not preserved the Historic Succession.

It has bishops all over the world but they seem to follow the same pattern.

Until recently their emoluments seem to have been more or less uniform, so that what

CROSS OF NAILS TO REMAIN

ANGLICAN NEWS SERVICE

London, January 22

Since the destruction of Coventry Cathedral in 1940 a plated cross of nails, made of pins from the roof timbers, has stood on the altar in the ruins.

It has captured the imagination of Christendom as a religious symbol and over the years other crosses of nails have been presented to royalty, distinguished people, cathedrals and churches the world over.

Now the famous cross of nails is to be incorporated into the High Altar cross for the new cathedral which, with matching candlesticks, is a gift of the Goldsmiths and Silversmiths Company of London, costing £5,000.

The design by Mr Geoffrey Clarke has been finally approved by the Cathedral Chapter and the reconstruction committee.

This article by Bishop D. Chellappa, of the Church of South India, originally appeared in "The South India Churchman." In it the bishop (formerly an Anglican) deals briefly with the place of bishops in different Churches as he sees it.

was perhaps a good wage for an American bishop was a gold mine for an Indian bishop.

The episcopate, therefore, to some, was a prize worth working for and fighting for. Besides, in America, where the same language is spoken, bishops are transferred from one diocese to another.

On the same thought-out principle, in India, a Telugu man is sent to the U.P., and a man who does not know a word of Marathi or Gujarati is sent to Bombay! (It must be added that the salary of the Indian bishops has since been reduced.)

The Methodist bishop seems to be very much of a boss or a foreman, and I trust that, neither in North India nor in Ceylon, we shall copy these aspects of the Methodist episcopate.

I have seen how the system works in India and in America and, frankly, it does not fill one with unmix admiration!

5. The Lutheran Church. The Lutheran Church is only partly episcopal, and even those parts which are episcopal are not everywhere episcopal.

Some have preserved the Historic Succession, but some have not.

The bishops cover large areas, and as they do not confirm, they cannot be said to impinge very much on the life of the average Christian and even of the lesser leaders.

The system under which they work burdens them with a good deal of administrative responsibility and authority, and not much time is left for them to exercise the pastoral office of Father-in-God. Nor do the people seem to expect it very much.

The Lutheran system would probably work better if there were more bishops and the elections were more truly apostolic.

6. The C.S.I. One thing can be said without fear of contradiction about the C.S.I. bishops. The C.S.I. bishop is the lowest paid of those bishops who receive a definite salary.

His basic salary is Rs. 350; he does receive certain allowances as well, but one or more allowances, at least, have to be over-spent and there is not much room for saving.

These reduced emoluments do not, of course, completely eliminate undesirable practices at the time of elections, but they do make the bishopric much less of a prize.

Many college principals and heads of certain Church-associated organisations receive far higher salaries with the result that they are sometimes found unwilling to accept a C.S.I. bishopric! This is all to the good. It must, however, be added that the C.S.I. bishop is in the melting-pot, both among former Anglicans and former non-Anglicans.

There are at least two prevailing attitudes towards C.S.I. bishops. One still regards them as Anglicans and, when it suits its purpose, it wants him to act authoritatively and is disappointed when he does or cannot.

The other attitude is apt to question the bishop and to call him autocratic when, in a crisis, he takes certain actions that do not suit its convenience!

As I said before, there is, on the whole, a better appreciation of the place of bishops amongst Christians of non-Anglican origin, but amongst them, the attitude dies hard that the bishop is the chairman of the committee bound to register and carry out the majority verdict, however unrighteous it may be, rather than a Father-in-God who

ship, evangelism, teaching, worship, ordination, authorisation, discipline and so on.

Two further quotations may be given. They are from the Constitution of the G.S.I. "The bishop of the diocese has the general pastoral oversight of all the Christian people of the diocese, and more particularly of the ministers of the Church in the diocese."

"As the chief shepherd under Christ of His flock in that part,

he is responsible for doing all that he can to foster the true spiritual unity of the diocese by entering as far as possible into personal relation with every member of the flock.

"It is the duty of the bishop to take the lead in the evangelistic work of the diocese; and he should do all in his power to foster and promote it both by his own example and also by the encouragement which he give to others."

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A TRIUMPH OF ORTHODOXY

BY THE REVEREND FRANCIS HOUSE

"HOPES entertained for many centuries and noble efforts for decades of years" lay behind the meeting of the Pan-Orthodox Conference at Rhodes, said Metropolitan Chrysostomos of Myron in his sermon at the opening liturgy.

The last official pan-Orthodox meetings took place in the seventeenth century at Jassy, Rumania, in 1642, and Jerusalem, 1672.

Ever since 1920 intensive efforts have been made by the Oecumenical Patriarchate to convoke a representative "pro-synod" which could prepare the way for a Synod which would be comparable to the Seventh Oecumenical Council held at Nicaea in 325, eleven hundred years ago.

Orthodox leaders have become convinced that the different patriarchates and national Churches constituting the Orthodox Church must meet both to regulate their internal affairs and to consider their collective attitude to problems of the modern world and to Christians of other confessions.

But the two world wars, revolutions and changed conditions in a number of "Orthodox countries" frustrated the attempts to get together a really representative body. (The nearest approach was the conference at Mount Athos in 1930, but at this the Patriarchate of Moscow could not be directly represented.)

In September, 1961, this hope was at last realised. Strong delegations of bishops, priests and lay theologians from the twelve major Orthodox Churches met in Rhodes for a conference, which Metropolitan Chrysostomos de-

Secondly, the meeting realised a great vision of the Oecumenical Patriarch of Constantinople, Athenagoras. Without his determination and persistence the meeting would never have taken place.

One result has been a reaffirmation in practice of the special function of the Oecumenical Patriarchate—not as a Papacy in the Roman sense, but as the catalytic agency specially responsible for maintaining relations between the autocephalous (independent) Churches which make up the Orthodox Church.

The decision to associate a "presidium" consisting of the leaders of the six senior delegations with the representative of the Oecumenical Patriarchate who chaired the conference, probably represents the shape of things to come.

On the one hand, Constantinople is loved and honoured as *primus inter pares* (first among equals) and retains responsibility for initiatives in inter-Orthodox affairs; on the other hand, as an effective working arrangement and symbol that they fully share in these responsibilities, the chairmen of the commissions are leaders of other Orthodox Churches, which can also make proposals to Constantinople for action on all matters of common concern.

In view of suggestions that have been printed that this development was only a result of Russian political pressure, it may be well to add that the representatives of the Patriarchate of Alexandria and of the Church of Greece also favoured this development.

Thirdly, the conference most powerfully manifested the basic unity of the Orthodox Church in faith and liturgy.

There were many different currents of opinion on lesser matters, but the solemn celebrations of the liturgy by the heads of the twelve delegations beneath the ikon of the twelve apostles on the day of Pentecost, the harmonising of the litanies and responses in Greek, Slavonic, Arabic and Rumanian, the exchange of the kiss of peace before the recitation of the Nicene Creed ("Let us love one another, that we may with one mind confess"), the solemn prayers by name for the Patriarchs and Archbishops of all the autocephalous Churches according to the diptychs (tablets containing the names of those for whom prayers are specially offered at the Eucharist. The inclusion of the names of the head of a Church in these lists is a symbol of full communion and unity with that Church) of Constantinople, and the visible sharing together in the communion of Greek and Slav, Arab and Rumanian, left an unforgettable impression of liturgical and historical unity.

NEW LIGHT

Fourthly, the opportunities for personal meetings at meals, on the pilgrimage to Patmos which preceded the meetings, and at Athens after it, were of incalculable value.

All kinds of misunderstandings and apparent disagreements could be resolved, or at least seen in a new light, as the result of face to face encounter.

New understandings and personal friendships, which decades of correspondence could never have produced, thus became possible. The unanimous agreement on how to pose such delicate problems as those of peace and colonialism illustrate this fact.

For example, the Russian delegation began by urging the conference to adopt a forceful attitude on world political problems, including a call for "general and complete disarmament," "the peaceful removal of vestiges of the Second World War which continue to pollute the atmosphere," and "the end to all manifestations of the criminal colonial system."

In the end it was agreed that these subjects should be included in the agenda in the following terms: "The contribution of the different Orthodox Churches to the acceptance of the Christian ideals of peace, freedom, brotherhood and love between the nations"; "Orthodoxy and racial tensions"; and "Orthodoxy and the problems of Christians in areas of rapid social change."

Again the Russians secured the deletion of the item concerning methods of combating atheism, but all agreed to include "the ways of witness of Orthodoxy in the world according to the Orthodox tradition" which made the same point in a positive way.

Among the many other significant changes in the long agenda accepted for discussion in the Churches in preparation for the

pro-synod, we may note: "the more complete participation of the laity in the whole life of the Church"; "the wider use of the Old Testament in worship"; "the search for a system for the election of bishops in closer conformity to the canons"; "the appearance and dress of the clergy"; and "the relations of the Orthodox Churches in different countries with one another and with the Oecumenical Patriarchate according to the canons and history."

On the other hand, the conference voted to exclude from the agenda the subject of the rules against the marriage of the higher clergy. The message of the conference was a call to the Orthodox Churches to take up their full responsibilities in the modern world for the sake of all Christians, and indeed of all mankind.

The conference advocated study of the possibilities of closer relations especially with the Old Catholic and Anglican Churches.

They "greeted with love" Christians of the West "with whom we have never ceased to collaborate for the accomplishment of our Lord's command 'that they may all be one'."

But the presence of observers from the Coptic, Ethiopian, Armenian, Syrian and Malabar Churches, and the conversations with them were of exceptional ecumenical importance.

With the possible exception of some abortive conversations in the twelfth century, no such official meeting between the Orthodox and the "Ancient Oriental Churches" had occurred since Chalcedon (A.D. 451).

Of them the message said: "We greet with love all our

brothers of the ancient Orient, with whom we are linked by long and unchangeable bonds of affinity of heart and thought which have existed for centuries."

If the plans that have been made informally and otherwise for following up these initial conversations (e.g., visits to Malabar by Orthodox delegates to the Third Assembly of the World Council of Churches at New Delhi), the beginning of a movement towards the reunion of the Orthodoxy and the ancient Oriental Churches, may well prove to have been one of the most significant achievements of the Rhodes Conference.

In general, the holding of the conference and what was done at it can be described, in the phrase made classic after the last Oecumenical Council (in A.D. 787), as a "triumph of Orthodoxy."

Chateau Tanunda "Historical Firsts" No. 92*

(Jan. 1962)



Early Government House, Sydney. From drawing in 1802.

The First Government House

The first Government House in Australia was built in the early days of the Sydney settlement on the south-west corner of Bridge and Phillip Streets.

Apparently work on it was begun soon after the First Fleet arrived, for, in a despatch to London written on July 9, 1788, Governor Phillip reported that he was then "building a small cottage on the east side of the cove." The original intention was that this cottage should have only three rooms, but when its foundations were found to be firm, the size was increased to six rooms.

With later modifications by various Governors in attempts to rectify its deficiencies, this building served as Government House in Sydney until 1845.

However, if a "Government House" is simply a place where a Governor lives, precedence should be given to a portable canvas house which Phillip brought with him. Admittedly, in May, 1788, Phillip recorded that this structure was "neither wind nor water-proof," but he lived in it for several months. He also laid the foundation stone for a house "on the summit of a hill commanding a capital view of Long Cove" (Darling Harbour), although this project was abandoned.

The need for a more substantial Government House than that at the corner of Bridge and Phillip Streets exercised many of our early Governors, beginning with Governor Macquarie (1810-21). His successor, Governor Brisbane (1821-25), regarded it so unfavourably that he spent much of his time at Parramatta, where a Government House had been built by Phillip in the early days of the colony. In 1815, Macquarie built a new residence in front of the old house at Parramatta; this is the oldest existing structure in Australia built as a vice-regal residence.

When Governor Darling took office in 1825 he was authorised to erect a new Government House in Sydney or, if it was found practical, to convert "the Gothic building erected by General Macquarie for stables" into a permanent residence. However, Darling was frustrated in his efforts and had to content himself with making alterations to the existing house.

The next Governor, Bourke (1831-37), was also given approval to build a new residence and in 1832 wrote that it was essential because the house he lived in was "extremely inconvenient, subject to bad smells, and irreparable." An "eminent architect in London" (E. Blore) drew plans for a Government House on the western side of Farm Cove, but Bourke had been replaced by Gipps (1838-46), long before it was ready for occupation. Not until June 15, 1845, did Governor Gipps record that he was "on the point of moving into the new Government House."

In Tasmania, the first Government House was erected in 1805 on a site known as Barrack Square, Hobart. The next Government House in Australia was a wooden building erected in Perth late in 1829. It replaced a hut built on Garden Island a little earlier where the first Governor of Western Australia lived for a brief period.

South Australia's first Government House was also a crude building—a shack of three rooms made of roughly-hewn slabs of wood and thatched with reeds. It was erected at Adelaide in 1837. The present Government House was built in sections between 1839 and 1878.

In Victoria, a wattle-and-daub cottage on Batman's Hill, at the corner of Little Collins and Spencer Streets, was occupied by the resident magistrate in 1836. Four years later, when Joseph La Trobe was appointed superintendent of the Port Phillip district, he lived in a pre-fabricated house at Jolimont. Toorak House served as Government House from 1854 to 1874, and work on the present Government House began in 1871.

Queensland's first vice-regal residence was a rented house (now the deanery in the grounds of St. John's Cathedral, Brisbane); the first Queensland Governor, Sir George Bowen, lived there from 1859 to 1862. Yarralumla, which is occupied by the Governor-General at Canberra, was purchased by the Commonwealth Government in 1926. The central part of the present house was built by Frederick Campbell in 1891 and many additions were made later.

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BISHOPS ON ABOLITION OF DEATH PENALTY

CONVOCATION OF CANTERBURY

ANGLICAN NEWS SERVICE

London, January 22

The Upper House of the Convocation of Canterbury on January 17 gave unanimous support to the Bishop of Southwark's resolution that the death penalty should either be ended or suspended for five years.

The bishop, Dr Mervyn Stockwood, said the debate on capital punishment had lasted a long time — 150 years — and he hoped they were within sight of the end.

During the period much had been achieved, in fact so much that all they asked the Government to do was to write the final paragraph.

An argument against abolition, he said, was based on the assumption that there was no satisfactory alternative to capital punishment.

Whether or not the alternative was satisfactory was a matter of opinion, but as a matter of fact the Government had an alternative, satisfactory or unsatisfactory, in most cases.

He quoted statistics to show that a large percentage of those convicted of murder were not hanged.

His contention was that if an alternative was found for the majority it should not be beyond the resources of the Government to provide for the minority.

Countries that had abolished capital punishment had not found that the alternative raised any insurmountable difficulty, why should Britain?

Dr Stockwood criticised the Homicide Act of 1957 which limited capital punishment to six classes of murder.

The good intentions of the Government he did not question but he believed that the Act was so illogical and unsatisfactory as to make the worst of both worlds.

Dealing with the death penalty as a deterrent, the Bishop of Exeter, Dr R. C. Mortimer, said it was significant that the murder rate remained pretty constant whether they had a death penalty or whether they did not.

Seconding Dr Stockwood's resolution, he said: "I can easily think of other criminals who are a far greater cause of corruption than is the murderer, and if the death penalty is to be retained I would prefer to have it inflicted on pimps and procurers, persistent seducers of youth, and persistent exploiters of human needs and suffering."

The Bishop of London, Dr R. W. Stopford, in the general discussion that followed, was the first to support the motion.

He spoke with feeling as one

who had been a visitor to one of their largest prisons and had visited occupants of the condemned cell.

From that time on, he said, he had had a repugnance for that particular action of society.

He said that there was no evidence that capital punishment was a deterrent.

The Bishop of Leicester, Dr R. R. Williams, referred to cases where a policeman was killed in the execution of his duty.

The bishops should therefore support any move to increase the numbers of the police.

The Archbishop of Canterbury, Dr A. M. Ramsey, associated himself with the resolution and recalled that in 1956 he had spoken and voted in favour of abolition.

"It is unlikely that this present Homicide Act will last," he said. "If there is a choice between reverting to the previous position or going ahead with total abolition I hope it will be the latter course."

He said that he had felt a little unhappy that the word punishment had not been mentioned.

PUNISHMENT

He thought it was important to be clear that while vengeance was an utterly repugnant thing which they repudiated, retribution was an essential attribute of punishment.

In consequence of Dr Ramsey's remarks the mover and the seconder agreed to the incorporation of the word "punishment" with "treatment."

Other matters considered by the Convocation included communion with North India, the Revised Catechism, the use of nuclear weapons and the ministry of healing.

The Lower House, sitting separately, by 65 votes to 63 agreed to full communion by the Canterbury Province with the proposed united Churches of North India and Pakistan.

The resolutions they passed were of a similar character to those approved in the Upper House. (See page 1.)

In full synod both Houses received the Revised Catechism and agreed to commend it for use in teaching for a period of seven years.

The Catechism now employs the words, "renounce the Devil and fight against evil," which had been agreed as a compromise between those who wanted to keep the Devil in and those who wanted him excluded.

The Lower House on January 18 found difficulty in accepting a resolution about a complete ban on nuclear weapons. The debate was adjourned sine die.

The mover was the Reverend D. A. Rhymes, of Southwark, who said the reasons that tests should be stopped were both theological and practical.

Dr S. Day, of Oxford, thought that the House should be chary of any resolution that sought to put fetters on the Government.

Whatever they decided would not have the slightest effect on the Russian Government.

The place of psychiatry in the Church's Ministry of Healing came in for a good deal of discussion in the Lower House.

Canon Lindsay Dewar tabled a motion requesting the Archbishop of Canterbury to take such steps as he might think necessary to establish at least one trained priest-therapist in every diocese.

In the subsequent debate the difficulties of getting enough ordained therapists was emphasised.

An amendment was proposed which asked the archbishop to encourage the training of priest-psychotherapists and of priests trained for co-operation with lay-psychotherapists, and this was finally adopted.

Sitting in full synod, both Houses approved a recommendation commending alternative services for Baptism, but voted against commending the proposed service of Confirmation.

The Liturgical Commission was asked to give further consideration generally to the revision of the Confirmation rite.

YORK HOUSES AT VARIANCE OVER UNION PLANS

ANGLICAN NEWS SERVICE

London, January 22

The Upper House of the Convocation of York voted on January 17 for full communion with the proposed Churches of North India and Pakistan. The Lower House opposed it.

The full synod on January 17 began discussing the report.

The Bishop of Chester explained that the majority of the signatories of the report felt that the plan was so obscure that it would lay up trouble to approve it at this stage.

It was distasteful to send a discouraging reply, but on the essential matters of faith and order they could not compromise. They trusted that negotiations would continue.

The Bishop of Blackburn, taking the opposite view, said that Christian charity, ruled by the head as well as the heart, led him to favour a positive reply on full communion with these Churches.

Convocation could not press new Churches into the mould of the west.

Anglicans in North India and Pakistan should be urged to go forward; they were our representatives on the spot and knew

the conditions better than people in the frozen wastes of Yorkshire and the Minster at York.

On January 17 the Lower House voted by 58 against 32, against entering immediately into full communion with the United Churches of North India and Pakistan if constituted in accordance with the plan of church union.

"TRUE PARTS"

In the Upper House, by the votes of five bishops against four, an amendment was carried which "while recognising the existence of certain anomalies and difficulties" acknowledged that the proposed United Churches "would be true parts of the Church Universal, holding the catholic faith, and possessed of the apostolic ministry of bishops, priests and deacons."

In the debate preceding the vote a strong appeal was made by the Bishop of Carlisle "to

help this Christian community in North India and Pakistan to achieve reconciliation in a united Church."

They needed that unity, he added, in order to strengthen themselves in a country where divisions were so great.

The Bishop of Ripon, on the other hand, warned Convocation that other schemes of church union had failed because their foundations had not been made deep enough.

York Convocation, because of lack of time, adjourned its debate on the abolition of the death penalty until May.

LARGE GIFT TO WELSH CHURCH

ANGLICAN NEWS SERVICE

London, January 22

As the result of a gift of £204,000 from Sir David James, the Welsh philanthropist, the Church in Wales intends to raise the minimum stipends of its incumbents from £650 to £800.

It is hoped that the increase will help to slow the drift of clergy to England and the decline in the number serving in Wales.

There is one stipulation to Sir David's gift. It is that both the Representative Body and the people of the Church should contribute the same amount as he has.

Already an anonymous gift of £10,000 has been sent to the Representative Body.

Sir David said that nearly 1,100 Welsh clergy get only £13 a week whereas his lorry drivers get £18, £25 with overtime.

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BISHOP SUGGESTS MISSION TAX ON "LUXURIES"

ANGLICAN NEWS SERVICE

London, January 22

The Bishop of Llandaff, Dr Glyn Simon, in a New Year letter to his diocese, suggests that whenever "luxuries" are added to parish churches, "ten per cent. of the cost should immediately be sent overseas through one of the missionary societies."

He cites such items as a stained-glass window, a new organ, retables or pews which "we think would be nice to have, but are not really necessary."

The bishop also reports on his recent fact-finding visitation in the parishes.

VICTORIA Y.A.F. RALLY

FROM OUR OWN CORRESPONDENT

Melbourne, January 22
Members of the Young Anglican Fellowship in the Province of Victoria will attend their annual rally in Melbourne during Australia Day week-end, January 27 to January 29.

The rally will commence at 10 a.m. on Saturday, January 27, at Camberwell Church of England Grammar School, where discussions on "Fellowship in Action" will take place throughout the day.

Members will discuss the Y.A.F. in relationship to his home, school, work, leisure-time, etc.

The chairman of the Rally will be the Venerable R. W. Dann, Director of Christian Education in the Diocese of Melbourne.

On Sunday, January 28, members will assemble at 2 o'clock in the afternoon at St. Paul's Cathedral where they will embark on bus tours to various places of interest around Melbourne: Kew Children's Cottages; the Temple Beth Israel; Myer Music Bowl and Botanical Gardens; a conducted tour of St. Paul's Cathedral; Homes for Little Children at Darling and Ridley Theological College and the University of Melbourne.

YOUTH DELEGATE

The tours will be followed by a tea in the Royale Ballroom, where the guest speaker will be the Reverend Michael Challen, Anglican youth delegate to the World Council of Churches Assembly in New Delhi.

Following the tea there will be a special service of Evensong in St. Paul's Cathedral, when the preacher will be Archdeacon R. W. Dann.

At 9.30 a.m. on Monday, January 29, members will be taken on a picnic for the day. In the evening a dance will be held in the Royale Ballroom, and the week-end will conclude with a closing service at 11 p.m. in the ballroom.

LEGACY WARDS SEEK WORK

Sydney Legacy is seeking jobs for Legacy wards who completed their schooling last year. Most of them were born during the latter part of World War II.

Because of the big increase in the number of school leavers among wards, Legacy is expecting a record number of wards seeking employment.

Legacy is hoping that they will have the same support from industry and commerce that they have had in the past.

All the wards seeking employment are children of excellent character and have been mostly brought up under the guidance of trained Legacy advisers.

Legacy still seeks jobs for 66 boys and 61 girls.

The jobs these children are seeking range from apprentices for all trades (panel beaters, hairdressers, motor mechanics, etc.) to office work, articulated clerks, laboratory assistants.

Any business firm or organisation which can help Legacy is asked to contact the Employment Office, Legacy, 144 Castlereagh Street, Sydney, MA9155.