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HONG KONG IS AN UNDAUNTED CITY, SAYS BISHOP R. O. HALL

WELFARE WORK GOES HAND-IN-HAND WITH NEW CHURCH BUILDINGS

"Hong Kong is a City of God, by His Grace undaunted," the Bishop of Hong Kong, the Right Reverend R. O. Hall, said this week.

The bishop, on a brief visit to this country to address missionary rallies in Sydney and Melbourne and to visit Asian students, told "THE ANGLICAN" a thrilling story of the Church's work in his diocese.

He said that it wasn't only the Anglican Church but every other denomination was also working with splendid energy, devotion and faith.

This "undaunted spirit" is found in every walk of life, among non-Christians as well as Christians.

"It is given alike to new citizens who have come out of China and to the old residents of our city," he said.

The Anglican Church was being helped greatly to do its share, by the government, by the Inter-Church-Aid department of the British Council of Churches and, above all by the courage of Chinese people themselves.

An example was S. Luke's Church, a multi-storey building with a school for 2,160 children below it. (By 1962 there will be 40,000 children in the schools.)

After the children leave Primary School they keep in touch by coming to the church in the same building.

This resulted in 160 adult Confirmations last year.

The diocese hopes to flood-light the playground so that it can be used by teenagers at night.

The best youth leader in London, Mr George Stokes, has come out to run the teenage club.

The Inter-Church Aid department of the British Council of Churches has given £10,000 to establish two-year practical

classes for children after Primary School.

In these classes, they will be taught more English, more Chinese, more Science and given practical training.

"Boys leaving these classes will be able to take a motor car engine to pieces and put it back again," said Bishop Hall.

The bishop is asking A.B.M. and C.M.S. in this country to give money to provide children's meals at school.

£7 will feed a child with one hot meal a day for the two hundred schooldays in the year.

Children of twelve years of age among the vast numbers of refugees are twenty pounds in weight lighter than they should be.

The Anglican Church is also running a Young Workers' Hostel to give shelter to 200 young people with no homes.

It also provides "house churches" in the evenings for discharged prisoners and their families.

MIGRANTS FOR US?

The Church has just opened a new secondary school with 240 places but there are already 2,800 applications.

There are sites for two more secondary schools in the next two years.

The bishop stressed that the best help churchpeople in this country can give to Hong Kong is in gifts of money. He has the workers already around him.

Bishop Hall said that one million people had been born in Hong Kong in the last fifteen years.

The birth rate last year was 17,000; the death rate was 20,000.

He thought Australia could well relax its immigration laws to allow 100 or 200 families from Hong Kong to enter this country each year.

The bishop did not advocate

wholesale immigration of Asians; he thought the policy to be implemented should be "a step at a time."

There was no need for us to admit only refugees; there should be a good sprinkling of people who would have their contribution to make to the country's welfare.

Bishop Hall, who has been Bishop of Hong Kong for twenty-nine years, was awarded the M.C. and bar in World War I.

He holds the Order of the Brilliant Star of the Chinese Republic.

SPECIAL AIMS

His diocese includes 21 Chinese parishes and churches, staffed by Chinese clergy, with a total membership of 11,500 people.

There are also a number of English- and American-born clergy working in the diocese, and six Australian teachers.

Bishop and Mrs Hall were in Hong Kong throughout the Japanese occupation.

The bishop at that time introduced goats into his diocese to provide milk for the children!

To sum up, the Church's special aim is to provide:

- at least one good meal a day for the children,
- medical and dental care,
- school welfare workers to deal with urgent problems arising mainly from desperate overcrowding in living areas,
- greatly increased education and social amenities,
- more churches and youth centres.

Although Hong Kong, has a population of more than three million people, half of them refugees from mainland China, and the actual number of non-Christians is increasing faster

than the number of Christians, the Church is not discouraged.

The bishop says: "Though our city is by God's Grace undaunted, the devil continues with great subtlety. Hong Kong and its peoples need desperately and continuously love and forgiveness and prayer poured out by the whole Church, so that Evil may be overthrown, and many men and women brought into the Way and Truth and Life that is in Christ Jesus Our Lord."

JAPANESE CHURCH SISTER SPEAKS TO NEWCASTLE W.A.

FROM OUR OWN CORRESPONDENT

Newcastle, July 17

An Anglican nun from Japan spoke to members of the Newcastle diocesan Women's Auxiliary of the Australian Board of Missions at Tyrrell House here last week.

She was Sister Chiyo, one of the eighteen members of the Community of Nazareth in Tokyo, who has just finished two years' study in Melbourne.

Sister Chiyo has been at the Community of the Holy Name, an Order which has close links with the Japanese House.

The Community of Nazareth was founded in Tokyo twenty years ago by a band of Sisters of the Epiphany from England.

During the war six of them stayed in Melbourne with the C.H.N. Sisters.

Sister Chiyo, who has been a member of her Order for thirteen years, studied English for only six months before coming to this country.

Her home before she became a Religious was on Shikoku Island where she had been a church social worker.

Sister Chiyo told the Newcastle women that in Japan the work of the Anglican Church was carried out by ten bishops and three hundred priests.

The work of the Sisters in-

cluded conducting a kindergarten, embroidering vestments and altar cloths (sent to many countries overseas) and baking altar bread, distributed to churches in Malaya as well as Japan and also sent to Lutheran churches throughout Japan and Borneo.

Sister Chiyo will return to Japan at the end of the month.

On display at the meeting was a collection of quilts made by W.A.s throughout the diocese to be distributed through the A.B.M.

LARGE TEAM FOR PARISH MISSION AT CASINO

FROM A CORRESPONDENT

Casino, N.S.W., July 17

Intensive preparations have been taking place in the Parish of S. Mark's, Casino, Diocese of Grafton, for the mission to be held there from August 19 to 27.

It will be led by the Warden and Vice-Warden of S. John's College, Morpeth, (Bishop R. E. Davies and the Reverend Gordon Griffith), assisted by thirty-two students from the college.

The lay-chairman of the mission committees is Mrs A. S. Jeffrey who is co-ordinating the activities of the committees concerned with prayer, visiting, publicity, catering, transport and general arrangements.

Their various duties are outlined in a mission handbook prepared by the rector, the Reverend W. A. Brown, himself an experienced parish missionary.

The parish has been divided into zones and, during June, all Anglican families have been visited by members of the congregation.

Early in August, the lay-visitors will make a second visit to gain definite promises of attendance at the mission.

Publicity has included a special "Mission Bulletin," advertisements in the local paper, theatre slides, car stickers, large signs in the town and on the backs of buses, and radio announcements.

As well as the daily evening mission services at 7.45 p.m., there will be special services at 4 p.m. for teenagers and children.

The S. John's College students

will visit all classes at the Casino schools as well as twenty country schools.

The students will conduct simultaneous services in every country centre on the first Sunday of the mission. There are eight of these.

The Civic Hall, the largest in Casino, has been engaged for the two Sunday nights. An altar will be erected on the stage. An orchestra will supplement the organ.

Free buses will be supplied for each evening service.

Prayer has formed a major part of the preparation—at the parish church, particularly on Wednesday mornings; in S. John's College chapel; and in many parishes throughout the Diocese of Grafton.

GOVERNOR NOW C.E.B.S. PATRON

The Governor of N.S.W., Sir Eric Woodward, has consented to become patron of the Church of England Boys' Society in the Province of N.S.W.

The latest membership figure for the Province is 4,500 boys.

The provincial chairman is the Right Reverend R. C. Kerle; the secretary, Mr N. W. Hobson; the treasurer, Mr A. J. Thomas; and the training commissioner, the Reverend P. B. G. Hudson.

CARPENTARIA APPEAL

CAMBERWELL SENDS LARGE SUM

S. John's Church, Camberwell, Diocese of Melbourne, has sent £86 towards the appeal for houses at the Cape York Aborigine mission stations.

The vicar, Archdeacon T. T. Thomas, writes that the sum is made up of the following donations from the parish:

S. John's Men's Group £50
Anonymous £30
Mrs M. Martin £5
Miss J. Stump £1

The Bishop of Carpentaria, the Right Reverend John Matthews, has received the following gifts (not previously acknowledged):

S. Jude's, Brighton, S.A. (additional) £30 10 0
Eric Lindsay £10 0 0
D. D. Waddell £3 0 0
Maitland, S.A. £3 3 0
Anonym. Hobart £5 0 0
Archdeacon C. E. S. and Mrs Mitchell £2 0 0
Miss E. W. Crane £1 0 0
S. James, New Town (Additional) £2 0 0

NEW C.R. PRIORS - ANGLICAN NEWS SERVICE

London, July 17

Father Augustine Hoey has been appointed Prior of the Mother House of the Community of the Resurrection at Mirfield.

Father Paul Singleton has been appointed Prior of the Cardiff House.

GENERAL SYNOD LIKELY TO BE HELD IN MAY NEXT YEAR

May, 1962, has been tentatively agreed as the date for the first meeting of the General Synod of the Church in Australia under the new Constitution.

The Standing Committee of the General Synod, which met in Sydney last Monday, decided to recommend this date to the bishops who will actually appoint it, after learning that the Tasmanian Parliament was expected to pass the necessary legislation during its current session.

There are several legal and constitutional difficulties, however, which must still be resolved before the General Synod can meet.

Action by the Commonwealth Government will be required in respect of those parts of the Dioceses of Carpentaria and Sydney (Norfolk Island), and the Diocese of Canberra and Goulburn, which are administered by the Commonwealth.

There may be some difficulty in connection with the Diocese

of New Guinea which, though ecclesiastically part of the Province of Queensland, is under Commonwealth control.

The exact position about New Guinea, now that there is an elected Legislative Council for the Territory, is not certain, and was not discussed by the Standing Committee last Monday.

The Committee considered the first draft of a revision of the Standing Orders which the new Constitution will make necessary. This was prepared by a sub-committee of legal expert members, Mr R. Clive Teece, Q.C., Mr A. B. Kerrigan, Q.C., and Mr W. S. Gee.

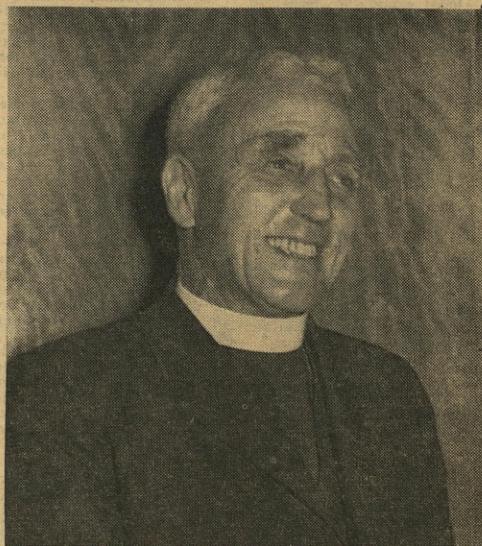
The Standing Committee learned that a considerable sum of money had already been spent in preparation of the Exhibition it was hoped to put

on to coincide with the last meeting of the General Synod.

In view of the estimated cost — understood to be about £10,000 — the dioceses of the Church will now be asked to say how much of this sum each of them is prepared to underwrite.

It is possible that the Synod of the Diocese of Adelaide may reconsider its decision not to accept the Constitution, although it is understood that the Bishop of Adelaide, Dr T. T. Reed, gave no undertaking to this effect to the Standing Committee.

The Standing Committee decided accordingly to meet again on September 26, by which time Adelaide Synod will have been held, and the Tasmanian Parliament should have passed the necessary legislation.



The Bishop of Hong Kong, the Right Reverend R. O. Hall, photographed at "The Anglican" office on Monday. Bishop Hall shares with Bishop Michael Yashiro of Japan the unusual privilege of having had his own father preach the sermon at his consecration.

FEDERAL AID BILL IN AMERICA

ECUMENICAL PRESS SERVICE

Geneva, July 17

Five hundred Anglican and Protestant leaders in the U.S.A. have received a letter from the National Council of Churches urging them to press for a Federal aid-to-education programme that would exclude grants or loans to parochial schools.

Declaring that "Roman Catholic interests are jeopardising the Federal aid bill to public schools", the N.C.C. wrote that such legislation is being held up in the House Rules Committee because of a demand by Roman Catholics that grants or loans to parochial schools be approved concurrently.

The bill has already been approved in the Senate. Approval by both houses is required.

The letter acknowledged the right of Roman Catholics "to work as citizens for their interests", but it added that "it is important for others to work with equal diligence for what they consider best for the country and for all the churches."

SCANDINAVIAN CONFERENCE

ANGLICAN NEWS SERVICE

London, July 17

Members attending the third Scandinavian conference of the Fellowship of S. Alban and S. Sergius at Siguna, Sweden, last month sent congratulations to the Archbishop of Canterbury on the day of his enthronement.

Dr Ramsey is president of the fellowship which exists to promote co-operation between the Anglican and Eastern Orthodox churches.

A large number of writers and artists attended the conference, the subject of which was "Revelation and Art."

Anglicans who attended were Father Gabriel Hebert, S.S.M., and the Reverend Basil Minchin.

An outstanding Scandinavian speaker was the distinguished Swedish poet, the Reverend Lars Thunberg.

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THE ALL-AGE SUNDAY SCHOOL . . . 6

JUDGEMENT: BY HIS STANDARDS

BY WINIFRED M. MERRITT

"AND He shall come again with glory to judge both the quick and the dead."

It is sometimes said that Jesus expected, and taught His disciples to expect, His return as Judge within the lifetime of His own generation, and that subsequent events proved His teaching false.

Passages of Scripture quoted in support of this are Mark 13:30—"This generation shall not pass away until all these things be accomplished"—or, as the new translation words it—"The end is near, at the very door. I tell you this: the present generation will live to see it all"; and Matthew 16:28—"Verily, I say unto you, there be some of them that stand here which shall in no wise taste of death till they see the Son of Man coming in His Kingdom."

The early Christians quite definitely did expect their Master to return to them quickly, and at first sight the evidence would appear to suggest that Jesus was mistaken. But let us examine the matter further.

LONG INTERVAL

According to Matthew 11:27, Our Lord declared that He did not know the time of the final coming. "But of that day or that hour," He said, "knoweth no man, not even the angels in Heaven, neither the Son, but the Father."

Some of the teaching of Jesus assumes a long interval before His final coming. For example, the Gospel must first be preached throughout the whole world, which, if we take the words literally, has not been accomplished even now.

Is the explanation that two separate ideas have been woven together—a judgement to come soon, and another at an unknown future date? We must remember that we have received Our Lord's words through other hands. Jesus Himself left no written records; and decades had passed before our earliest Gospel, that is S. Mark, was written down in its present form.

Again, the teaching in S. Matthew's Gospel is a collection of material from different sources, spoken at different times, and grouped according to subject matter. It is believed the same may be true of S. Mark 13, which I suggest you read.

The first point, then, is to realise how careful we must be in judging any saying by its present context in the Gospels.

The second point is equally, if not even more important. Jesus always used words His hearers could understand. He used the vocabularies with which they were familiar, including the vivid picture language of the time concerning what we call "The Last Things".

"IN POWER"

Could it be that some of the statements in the Gospels are coloured by ideas already in the minds of the writers? We all tend at times to report a speech in our own words.

S. Matthew's Gospel contains many quotations from the prophets and others, which he considered were fulfilled in the events he was describing; and if we read the first and second Gospels carefully, we shall see how he made more definite earlier and rather vaguer expressions of S. Mark, in order to emphasise his belief that the final coming of Our Lord would follow immediately upon the destruction of Jerusalem.

In a very real sense, Jesus did "come in power", as S. Mark puts it, in the coming of the Spirit at Pentecost, when all present "saw" Him in the tongues of fire.

In another sense, He came in judgement in the fall of Jerusalem, when the words of Jesus were again "fulfilled" in the lifetime of those who heard them. The fall of Jerusalem was to the Jews a calamity of the utmost magnitude, a very dire

judgement, an end of their world.

But will there be a final judgement, a judging "of the quick and the dead"? Every time we say the Creed we affirm our belief that Jesus will return—as, indeed, we are bound to do, for Scripture is positive about it. What cannot be known are just when and how the Coming and the Judgement will take place.

The idea of a future judgement was no strange one to Our Lord's hearers. The prophets from Amos onwards had prophesied the "Day of the Lord", when Jehovah would intervene to vindicate His Chosen People and scatter Her enemies and His.

They had taught that such a judgement would include a condemnation of all unrighteousness both in Israel and outside. A similar idea was also prominent in the strange apocalyptic literature which had so large an influence upon Jewish thought during the long period between the Old and New Testaments.

There is considerable variation in detail, but the pictures agree as to a judgement as a preliminary to the triumph of the faithful.

So when Our Lord spoke of His return in judgement, He was employing phrases and symbols readily acceptable to those who became His followers.

He used the imagery of ancient prophecy and contemporary apocalyptic in which, as has been said, "long ages of the

future are foreshortened in a series of pictures which seem to be immediate and simultaneous, until the course of events shows that they represent successive ages of long duration and slow development".

The really new thing in Our Lord's teaching about the Judgement is that He Himself is to be the Judge. He says that all men, Jews and Gentiles alike, will have to give an account to Him of their life on earth. And they will be judged by His standard; but it will be as one who knows human nature from experience that He will judge.

MANY SIMILES

This new truth Jesus taught with a great wealth of similes. We have a series of parables, found principally in the first Gospel, emphasising the certainty of His return and the need for preparedness.

His return to judge the people is represented as a flood, or as a gathering in of a harvest. He likens Himself to a thief, a bridegroom, a master of a household suddenly and unexpectedly returning.

Some of the picture language used to describe the upheaval of the existing order prior to His return, and to illustrate the judgement scene, is borrowed, as we have already seen, from the Old Testament and from later apocalypses. Some comes from the normal everyday life of the ordinary everyday people.

The very variety of the illustrations warns us against inter-

preting the details too literally. Many of the scenes are even contradictory if taken as they stand, but each brings out some feature of the final events.

In conclusion, what does all this mean for us today? The important fact for our present life, and the one which this age needs to realise, is that we shall have each personally to render an account of our life to Jesus Christ; and the standard by which we shall be judged is not the world's standard but His.

The symbolism of the "Day of Judgement" holds spiritual realities which lie inevitably beyond our present human knowledge. We live in the realm of time, and words like "before" and "after" may have no meaning beyond death.

We do not know when our own Judgement will take place, or how. We only know there will be a Judgement. And we may expect to find ourselves in the new life beyond death in that position which we have made ourselves capable of filling by our life in this world.

There are many one-sided and exaggerated forms of belief of which we need to beware. As with all the other great problems of our Faith, we must recognise and accept our human limitations and the incompleteness of our knowledge.

Eternity is in God's hands, and we must leave it with Him, praying, in the words of our lovely hymn: "Keep Thou my feet; I do not ask to see the distant scene; one step enough for me".

BIBLICAL COURSES OFFERED AT MELBOURNE UNIVERSITY

WITHIN the last two years, the Department of Semitic Studies of the University of Melbourne commenced to operate, in addition to the established language courses, two new majors which do not require language study.

These new courses are: Biblical Literature and Antiquities I, Biblical Literature and Antiquities II, Biblical Literature and Antiquities III; and Middle Eastern Thought and Culture I, Middle Eastern Thought and Culture II, Middle Eastern Thought and Culture III.

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In the course on Middle Eastern Thought and Culture, the student will, in his first year, study the background literature (in translation) of the ancient civilisations from the Nile to the Indus and their social life

and institutions in the context of Comparative Religion.

In the second year the students will have the options of studying:

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(ii) Islam Faith and Institutions: The development of Philosophy and Theology; Modern Trends in Islam.

(iii) Comparative Religions, ethnic and non-ethnic (Zoroastrianism, Buddhism and Manichaeism).

WORLD FAITHS

In the third year these options continue as:

(i) History of the theological thought of the undivided Church, its missions to Africa and Asia until Tamlerlane.

(ii) Study of the later development of Islam from al-Andalus to Hind, and the Muslim reawakening with special reference to Pakistan and Egypt.

(iii) World faiths of to-day in Africa and Asia.

These courses, in addition to being an integral part of the B.A. Degree, are available as single subjects by those with no degree course in mind. They

S. MARY MAGDALENE'S DAY (JULY 22).

SAINTS FROM THE GUTTER

"... with His finger (Jesus) wrote on the ground, as though He heard them not." John 8:6.

*And she fell as they reached Nicanor Gate,
panting like a bird on the Pavement of Gate,
where her doomed Sisters of Sin had lain, lain in their blood—
but her hair shone like gold, and she like a jewel in the mud.*

*And the Lord gave a shiver, like a steel facing steel,
snuffing the stagnant air with a vehement zeal;
and as Spirit met spirit scribes and pharisees stirred—
but from her sped a Legion of Hell—though He spoke not a word.*

*The Lord looked at her then, and bent His head;
and a Dove came down on a tile bled red.
Friendly beside It He stooped, and He fingered the glaze—
then, swift as an eagle, He etched in the terrible phrase.*

*They that depart from Me shall be written in the ground:
And you felt them all, one by one, as He prodded their waist—
then He named them, all as one, with deliberate ease,
Johanah, Eleazar, Joshua . . . and rose from His knees.*

*And the sound of their going fell gently, then froze
to the west of the Gate, past Solomon's Close—
but they two, dreaming backwards, trod the Sorrowful Way
till they came to the vintagers' booths and the children at play.*

—L. M. HOWELL

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U.S. SERVICES USE CHURCH AIDS

ECUMENICAL PRESS SERVICE

Geneva, July 17

The U.S. Army and Air Force are among the heaviest purchasers of films and filmstrips produced by the National Council of Churches in the U.S.A.

Audio-visual materials, ranging in subject matter from premarital counselling to foreign missions, international church relief and the training of youth leaders, have been purchased by the services, according to a recent report.

RELIGIOUS BOOKS IN HUNGARY

ECUMENICAL PRESS SERVICE

Geneva, July 17

Religious books continue to be published in Hungary, according to a report submitted to the recent annual convention in Budapest of the S. Stephen Literary Society, century-old Roman Catholic publisher of devotional texts. The report includes a long list of new books published last year.

UNITY PROPOSALS WILL BE CONSIDERED IN PERTH

PROVINCIAL SYNOD TO MEET

FROM OUR OWN CORRESPONDENT

Perth, July 17

"We have reached a critical phase in our efforts to promote unity amongst Christians. As Anglicans, we claim to be both Catholic and Protestant; consequently we have opportunities and corresponding responsibilities in two directions," writes the Archbishop of Perth, the Most Reverend R. W. H. Moline.

His Grace has summoned Provincial Synod to meet on August 7 this year. Its main business will be to consider our attitude towards the proposed united Churches which are expected to be inaugurated in Ceylon, in North India and in Pakistan early in 1963.

With all due respect to Provincial Synod, Archbishop Moline doubted whether we were really competent to express an authoritative opinion on a question so complicated and so heavily charged with far-reaching consequences for the Church.

Tracing the origins of reunion, His Grace said that in 1930 the Church of India, Burma and Ceylon became autonomous; in 1947 four dioceses of that Church, Madras, Travancore, Tinnevely and Dornakal—all of them in the south went into a union with other churches to form the united Church of South India.

Almost simultaneously, came Indian independence and the partition of India and the formation of the new State of Pakistan, and the former Church, now bereft of four dioceses became the Church of India, Pakistan, Burma and Ceylon.

SOUTH INDIA

The four dioceses which went to help form the Church of South India carried with them the good wishes of their mother Church, but they ceased to be part of the Anglican communion.

The Lambeth Conference of 1948 expressed the hope that eventually it would be possible for full communion to be established with the Church of South India, but at that time the bishops were not prepared to recommend action on those lines.

Since then several Provinces of the Anglican Communion have recognised the status of bishops and episcopally ordained presbyters and deacons in the

Church of South India, and the only thing which delays full inter-communion is the fact that at present some presbyters from non-episcopal churches have been admitted without further ordination.

Meanwhile, in Ceylon, Anglicans have for a long time been taking part in negotiations with other Christian bodies, and a scheme for a united Church to be known as the Church of Lanka has now been evolved.

The same thing has been happening in North India, where the plan of a united church has been worked out with the intention that it should be adopted for two autonomous provinces, one in North India and one in Pakistan.

FULL COMMUNION

These proposals were considered by the Lambeth Conference of 1958 and some alterations were suggested. The negotiating committees took note of the Lambeth comments and acted upon some of them.

The Anglican Metropolitan of India has written to all Anglican Provinces asking that provincial synods would consider their attitude towards these united churches as soon as possible, and state whether they would be prepared to enter into relations of full communion with the united churches from the date of their inauguration.

The question, says Archbishop Moline, is naturally of great concern to the Metropolitan of C.I.P.B.C. because its answer would determine whether a

larger part of his Province would remain in communion with the rest of the Province or be cut off from it; he was appealing to all provinces of the Anglican communion for their advice and encouragement.

The problems involved in the Ceylon Scheme and the North India-Pakistan plans were in some respects more difficult for Anglicans than in the case of the Church of South India.

BISHOP McCALL APPEALS FOR REGULAR PRAYER

FROM OUR OWN CORRESPONDENT

Rockhampton, July 17

Faithfulness and regular prayer to-day may prevent persecution of our grandchildren, said the Bishop of Rockhampton, the Right Reverend T. B. McCall, on July 1.

Bishop McCall was speaking at the dedication of S. Clement's Church Hall, Depot Hill.

"It is our duty to be prepared and see that the Church is to survive by being faithful and regular in prayer to-day," he said.

"It may be the Church's fault if we are not strong enough in faith to withstand persecution."

The little church hall, which cost £3,700, was crowded for the dedication.

Bishop McCall spoke of S. Clement who was, he said, almost certainly a convert during the Apostles' time.

He was one of the great writers of the early Church;

after nine years as bishop he was martyred for his faith.

"Christians in S. Clement's day," he said, "worshipped regularly despite the constant fear of death."

Although they did not have churches to worship in, they celebrated the Holy Eucharist.

He appealed to the congrega-

tion to follow their example of being steadfast and faithful.

The old S. Clement's Church was a converted cottage, opened in 1913.

The new fibro and wood hall will be used primarily for services, but the sanctuary can be screened off when it is used for other purposes.

CLERGY WRITE TO PRIME MINISTER ON SCALE OF UNEMPLOYMENT BENEFITS

FROM OUR OWN CORRESPONDENT

Melbourne, July 17

Two clergy of the Diocese of Melbourne who are very well-known for their social service work played a prominent part in an approach to the Prime Minister to draw his attention to the inadequacy of the present scale of unemployment benefits.

They are the Archdeacon of Melbourne, the Venerable G. T. Sambell and the Superior of the Brotherhood of S. Laurence, the Reverend G. K. Tucker.

They have joined with the Minister of Scots Church, the Reverend A. Chrichton Barr; the Director of the Social Services Department of the Methodist Church, the Reverend J. Westerman; Emeritus Professor Sir Samuel Wadham (Citizens' Welfare Service); and Colonel A. E. Mingay, of the Salvation Army, in writing to Mr Menzies on the subject.

The writers make it clear that they are not concerned with politics, but with hardship amongst those unfortunate enough to be unemployed, and quote figures to make clear how meagre is the present provision made for them.

In their letter they say: As you will be aware, the current weekly rates of unemployment benefits are:—

Unmarried persons aged 16 or 17: £1/15/-.

Unmarried persons aged 18 to 20: £2/17/6.

Adult or married minors: £3/5/-.

Married man with wife and children: £6/2/6.

It is now four years since these benefits were increased and in this period rent, food and essential living costs have risen considerably.

The present rate of benefit for a family man is less than half the basic wage and less than half the maximum Workers' Compensation rate in Victoria.

The first payment of benefit is not received until 16 days after the claim is lodged. This gap

creates serious difficulties for some families.

We would point out that a new feature of the problem has emerged in the present situation: namely that many persons must exist on these small incomes for longer periods than has been the case in the past.

This results in severe hardship and deprivation and has a de-

moralising effect on the unfortunate who are unemployed, especially as the majority of the community still enjoy reasonable prosperity.

We urge that the Commonwealth Government should make an immediate and substantial increase in the current rate of unemployment benefits, especially for men with dependents.

TASK FORCE MOVES ON

FROM OUR OWN CORRESPONDENT

Melbourne, July 17

The challenge of new housing areas is being faced in various ways; and in the Diocese of Melbourne the creation of a Task Force was seen as one answer to the problem.

Under the leadership of the Reverend F. L. Cuttriss, a team of four clergy and one woman worker has spent the last eighteen months in an area that included West Heidelberg, West Ivanhoe, and the Olympic Village, and has been able to build up a new parochial district.

Leaving the Reverend Michael Furdedge to carry on, the remainder of the team has now moved to another new area, to build up a new parish of S. Michael and All Angels, Broadmeadows.

The district being served by the Task Force forms part of the very large area originally included with S. Matthew's, Glenroy (itself a sea of new houses), and until a very few years ago was wide open spaces.

Almost three years ago, church services commenced in a private home, and the following

year, a Sunday school began in another home.

With assistance from the diocese for a new hall, the Task Force will build on this foundation, later to leave one of its members in charge, whilst it moves to another area.

The Archbishop of Melbourne commissioned the team for this new venture at a service on Saturday, July 15.

The members of the Task Force include the Reverend F. L. Cuttriss as leader, and he is assisted by the Reverend J. A. Grant, the Reverend J. S. Murray, and Miss Barbara Senior, who was trained at S. Christopher's College.

Another parish in the diocese is also being helped by a task force provided by the Church Army.

This is the parish of S. Alban's, St. Alban's. Part time assistance in this is being given by the Reverend G. A. Tooth.



— Rockhampton "Bulletin" picture.

A photograph taken during the dedication service at S. Clement's Church Hall, Depot Hill, Diocese of Rockhampton, on July 1.

SCHOOL HAS FIRST PATRONAL FESTIVAL

FROM A CORRESPONDENT

Brisbane, July 17

The Archbishop of Brisbane, the Most Reverend R. C. Halse, celebrated and preached at the corporate Communion held in the assembly room of S. Paul's School, Bald Hills, on June 29.

After the service, trees were planted at various places in the school grounds by each boy, the teaching staff, and the visitors.

These included the Archbishop of Brisbane, the Bishop Coadjutor, the Bishop of Rockhampton, the Bishop of North Queensland, the Dean of Brisbane, the Reverend Eric Hawkey, the Reverend David Shand, the Reverend Alan Gate, Lady Tooth, the Honourable T. A. Hiley, Mr R. T. St John, Mrs W. M. Milligan, Mrs P. A. Krebs.

In the afternoon the main attraction was a short ceremony at which the Australian flag was unfurled for the first time on the school's flagpole.

FROM SHIP'S MAST

This flagpole was originally the aft mast of the m.v. "Koo-pa," a ship well known in Brisbane waters.

Lady Tooth, widow of the benefactor of S. Paul's School, Sir Edwin Marsden Tooth, unfurled the flag. The Honourable T. A. Hiley, a trustee of the estate, spoke to the boys.

Visitors then had an opportunity to inspect displays of art, photography and scientific equipment, which the boys had prepared, before watching an inter-form football match on the school oval.



Lady Tooth unfurls the flag at the new flagpole during a ceremony on the first patronal festival of S. Paul's School, Bald Hills, Queensland, on June 29.

THE ANGLICAN

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ANOTHER SIDE OF THE CASE

Last week certain views on Australian universities expressed by the LORD ARCHBISHOP OF SYDNEY were discussed in these columns. Not the least regrettable consequence of the expression of those views, and the widespread publicity to which they gave rise, was that this afforded an irresistible chance for PROFESSOR EMERITUS JOHN ANDERSON to issue forth from the cold of retirement into the warm sunlight of publicity once again.

The Professor is now reported in the secular Press as saying that "religious superstition" (a quibble: what he meant was "religious belief") should be deplored as much as loose living; that university morals have declined directly as university religious societies have flourished; and that no attention should be paid to criticism by the Church of "academic freedom."

These views, and the circumstances in which they were expressed, will strike many as mere vulgar polemicism and headline-snatching, rather than the reflection of true scholarship. They are consistent with the attitude of the Professor during his thirty years' tenure of the Challis Chair of Philosophy in the University of Sydney. However, as Christians in particular must take care to note, nothing in them necessarily affects the academic standing, the moral character or private reputation of him who holds them. In particular, practical terms, it must carefully be kept in mind that there is no shred of evidence that PROFESSOR ANDERSON has ever directly or indirectly advocated communism or pre-marital sex experience or anything of the kind. These things are irrelevant to his philosophical views.

The really substantial grounds upon which PROFESSOR ANDERSON merits hard censure are more fundamental. They are two. First, by word and deed for nearly forty years he has shewn himself, outside his narrowly specialised field, in at least one respect a profoundly ignorant man. Second, he has shewn himself a profoundly intolerant man.

His ignorance has nowhere been more apparent than in the field of Theology, "Queen of the Sciences." In systematic Theology he has no grounding whatever. He regards the idea of revelation as belonging to a sphere of discovery which can be "criticised" out of existence. He has been known, to be sure, to refer with respect to the Gifford Lectures by ALEXANDER on Space, Time and Deity. He has been known to make complimentary reference to certain aspects of the work of NIEBUHR. But of the not inconsiderable bulk of theological learning as a whole he is as ignorant as he is of nuclear physics. His views on either should accordingly be accorded the respect properly accorded to those of DR KINSELLA on Philosophy.

His intolerance was manifest in his attitude towards professional theologians, and in the monochrome views of too many staff appointments to the Department of Philosophy during his régime. It seems not to have occurred to him that there might just possibly be some solid intellectual basis for an academic discipline which engaged the serious attention of such brilliant minds as the present and former ARCHBISHOP OF CANTERBURY and BISHOP STEPHEN NEILL — to name only three contemporary Anglicans, and to ignore the countless others with academic records not less distinguished than PROFESSOR ANDERSON'S who have adorned the disciplines of Theology and Philosophy for some little time past.

If to-day the Department of Philosophy in the University of Sydney happens to be the best in Australia this is due not to PROFESSOR ANDERSON, but to the liberal, enlightened and tolerant policy of his successors, who have made it a representative School — one consequence of which has been the death of "Andersonianism."

A fact of some importance may now be mentioned. PROFESSOR ANDERSON and the remnant of his band believe that "academic freedom" means they are responsible only to themselves for the way in which they spend public monies. They are wrong. How wrong, the competent ecclesiastical authorities might by now have pointed out, had they troubled to take proper advice. The University and University Colleges Act, 1900-1948, as amended, together with the Royal Charter of 1858, governs the purposes and constitution of the University of Sydney. The recitals in the Charter, and the very first words of the Preamble to the Act, read as follows: "Whereas it is expedient for the better advancement of religion and morality and the promotion of useful knowledge . . . Be it therefore enacted . . ."

We doubt not that the Professor's ignorance extended to this fact. He is far too honest and scholarly knowingly to have accepted for so many years a stipend from a body to whose major purpose he was opposed on principle. It would be meet, however, for others who speak of "academic freedom" to bear the expressed real purpose of the University in mind.



ONE MINUTE SERMON

THE NEED FOR PENITENCE

JEREMIAH 21

It is vain to seek God's help without repentance. Zedekiah is alarmed but not changed. The dread of coming trouble and the desire to escape it are not penitence. The fear of hell is not penitence. God can only save those who wish to be free from sin, who regret the evil they have done not just the evil they suffer.

Zedekiah wants information but he gives no sign that he will obey God's commands. He wants God's aid for his own plans. How common is this attitude of life today! But it must be God's will we seek. That alone can make for peace.

Jeremiah makes it clear how useless it is to seek God's help for deliverance unless the moral conditions are right. There can be moral impossibilities as well as physical. A just God cannot forgive the impenitent. He must act for the best, the long term best, and this may require that the sinner undergoes discipline before deliverance.

Zedekiah's request is refused. And the Jews are given a choice, which they are free to make. They had a choice of a divine vocation and a refusal of it. Now their choice is between life and death (as in the Covenant of Deuteronomy 30:19). The same choice is set before us spiritually (Romans 6:23).

Life is not to be played with. Religion is not a topic for idle speculation, but is of vast practical moment, the choice of life or death.

To the Jews the immediate choice must have seemed gloomy. They might have escaped from massacre, but the escape meant exile and captivity. They had come to a place where there was no possibility of restoration of the gladness and goodness of the past.

It is wise that it should be so, for the disagreeable fruits of sin may be useful medicines in the form of punishment.

We have a greater hope. For in Christ we are offered as an alternative to death, not captivity, but eternal life and liberty, the full restoration of God's blessings and power.

But safety implies acceptance of God's way. Those who stay in Jerusalem to resist the invader would die. Those who surrender will live.

It sounds like the advice of a traitor. Yet it is justified because (1) resistance is utterly hopeless; (2) submission to God's purpose is essential, and (3) the divine help they had received before will be withheld.

They were to seek life by losing it. It is the Christian way. They and we find our salvation by absolute submission to the will of God.

God is ever active in His Presence. He works His will with us if we co-operate. He works His will despite us if we refuse. Whatever happens it is finally true that "God reigns."

CLERGY NEWS

BAKER, The Reverend P. B., Warden of the Theological College, Siota, British Solomon Islands, has been appointed a Canon of All Saints' Cathedral, Honiara, Diocese of Melanesia. The bishop has conferred this honour in recognition of Canon Baker's outstanding service during the past ten years in the diocese.

HAYSON, The Reverend A. C., Rector of Christ Church, Broomah, Diocese of Brisbane, to be Rector of St. Matthew's, Grovelly, in the same diocese.

MOODY, The Reverend J. K., has resigned as a member of the Brotherhood of St. John, Dalby, Diocese of Brisbane, and has been granted two years leave of absence from the diocese to visit England.

PAY, The Reverend M. C., Rector of St. Matthew's, Grovelly, Diocese of Brisbane, to be Rector of Broomah and Harrisville, in the same diocese.

ROBERTS, The Reverend Philip, to be Vicar of St. Augustine's, Mount Albert North, Diocese of Melbourne. He will be inducted on September 18.

TURNER, The Reverend G. A. E., Rector of Mirboo North, Diocese of Gippsland, to be Rector of Trafalgar, in the same diocese, as from October 31.

WALKER, The Reverend G. F. has resigned as Assistant Curate of Christ Church, Bundaberg, Diocese of Brisbane, and has been granted two years leave of absence from the diocese to visit England.

WATKINS, The Reverend G. D., has resigned as Priest-in-charge of St. Peter's, Millmerran, Diocese of Brisbane, and is proceeding to England to take up an appointment there.

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

—Dr Geoffrey Fisher

What Disunity Is Costing Labour

How Victoria voted last Saturday is unlikely to be a carbon-copy index to voting in the Federal election in four or five months.

But the pattern will probably be sufficiently similar to cheer Mr Menzies and depress Mr Calwell. One reaction already reported from Federal Cabinet is that there will now be no need to give much way in the Budget next month.

Yet if only the Labour movement, disastrously split since 1954, could restore unity it would have toppled Mr Bolte's Government in Victoria last week and would almost certainly oust Mr Menzies a few months hence.

Mr Bolte's Liberal-Country Party Government has been given a third term with an independent majority, although it polled last Saturday only 36.2 per cent. of the votes. The Australian Labour Party polled 39 per cent. and the Democratic Labour Party 16.91 per cent. a total Labour vote of 55.91 per cent. (more than half as much again). Compared with the previous election the L.C.P. slumped, but both Labour parties increased their percentages.

So bitter is the feud between the Labour parties, however, that D.L.P. preferences were directed mainly to aid Mr Bolte, as later in the year they will help Mr Menzies.

The D.L.P. is stronger in Victoria than in any other State. But from Mr Calwell's point of view it is a dreadful frustration everywhere. And the Roman Catholic basis for much of the D.L.P.'s strength must infuriate him, a Roman Catholic himself.

Thoughtful Christians of all denominations must regret that the Labour movement, which enshrines the hopes and beliefs of many Australians, should be unable to extricate itself from these wounding and embittering divisions. How can it hope to perform its great national task of policy making as the alternative government while its

energies are taken up in faction warfare?

Dr Evatt was often blamed for Labour's disunities. But Mr Calwell has now had a year and a half to mend some of the fences. It is hard to see that he has yet done anything constructive in that way.

Need To Slow Down Migration

Demonstrations this week by unemployed migrants at the Bonellia centre in Northern Victoria bring unpleasant memories of similar violence in similar circumstances a few years ago.

Then, as probably now, we will be told that it is not possible to turn the migration stream on and off like a tap. Still, if recent experience in London is typical, our overseas representatives do not seem to be properly informed about the details of the economic situation in Australia. Otherwise, they would not be blithely telling prospective migrants that houses and work are easy to find here.

So, without turning the tap on and off, it should still be possible to regulate its flow. The economic situation in Australia today was foreseeable as most elements in it have followed from deliberate Government policy from last mid-November onward.

One common-sense early precaution would have been to slow down the migration intake.

The latest unemployment figures, revealed this week, show that the ranks of unemployed have swelled from 102,000 at the end of May to 111,000 at the end of June. This is just about what was expected. But there will be earnest hopes that this distressing total, representing 2.7 per cent. of the nation's work force, will begin to decline from now on. While we have such a large army of unemployed, it is hard to be enthusiastic about welcoming new settlers.

RELIGIOUS BROADCASTS

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

SUNDAY, JULY 23:
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T. "Treasures Old and New." Some readings from the 1611 and 1961 translations of the New Testament.
RELIGION SPEAKS: 4.15 p.m. A.E.T., W.A.T. "What do I mean by God?" The Reverend A. J. Binley.
PRELUDE: 7.15 p.m. A.E.T., W.A.T. "The Choir of the Canterbury Fellowship, Melbourne."
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.
 * Dr C. Duncan.
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.
 For the Eighth Sunday after Trinity.
MONDAY, JULY 24:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
 The Reverend K. Dowling.
MONDAY, JULY 24 — FRIDAY, JULY 28:
READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. M.E.T., 8.45 a.m. S.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T. The Reverend J. E. Davies.
MONDAY, JULY 24 — SATURDAY, JULY 29:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
 July 24: Colonel M. Bell.
 July 25: The Most Reverend J. W. Gleason.
 July 26: School Service, "Saints and Heroes," Elizabeth Fry.
 July 27: The Reverend A. P. Campbell.
 July 28: The Right Reverend A. Watson.
 * July 29: The Very Reverend B. MacColumba's Presbyterian Church.
WEDNESDAY, JULY 26:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.
 "Where did I get my Faith?"
 The Reverend S. J. Henshall.
FRIDAY, JULY 28:
EVENSONG: 4.30 p.m. A.E.T., W.A.T., S. David's Cathedral, Hobart.
MONDAY, JULY 24 — SATURDAY, JULY 29:
EVENING MEDITATION: 11.15 p.m. A.E.T. (not Thursday or Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.
 * The Reverend A. J. Gleason.

TELEVISION:
SUNDAY, JULY 23:
11 a.m. SYDNEY:
 11 a.m.: Divine Service from St. Columba's Presbyterian Church, Woollahra. Preacher: The Right Reverend H. Cunningham.
 5.15 p.m.: "Sunday Special" — "The Wedding." The Reverend V. Roberts.
 6.30 p.m.: Interview with the Bishop of Hong Kong, the Right Reverend R. D. Hastings.
 10.30 p.m.: "Unusual Journey." Part 5. Vivienne and Andrew McCutcheon.
ABV 2, MELBOURNE:
 * 5.15 p.m.: "Sunday Special." — "The Right Way." The Reverend H. Girvan.
 6.30 p.m.: "The Least Read Best Seller." — "It is written." Dr W. Neill.
 10.30 p.m.: "Why I believe in God." The Reverend J. McMahon.
ABO 2, BRISBANE:
 5.15 p.m.: "Sunday Special" — "Fight for the Right." The Reverend V. Roberts.
 6.30 p.m.: "The Least Read Best Seller." — "It came to pass." Dr W. Neill.
 10 p.m.: "War Cry." The Salvation Army.
ABR 2, ADELAIDE:
 11 a.m.: Divine Service from Stowe Memorial Church. Preacher: The Reverend J. Bennett.
 5.15 p.m.: "Sunday Special." — "Are you positive?" Mr C. Smith.
 6.30 p.m.: "Report from Samoa."
 10 p.m.: "Facing Death." A discussion between a nurse, a bishop and a psychiatrist.
ABV 2, PERTH:
 5.15 p.m.: "Sunday Special." — "Are you positive?" The Reverend E. Derbyshire.
 6.30 p.m.: U. Kyaw Than answers questions on the East Asia Christian Conference.
 10 p.m.: "Unusual Journey." Part 6. Vivienne and Andrew McCutcheon.
ABY 2, HOBART:
 5.15 p.m.: "Sunday Special." — "So you think." Mr C. Smith.
 * 6.30 p.m.: "Twentieth Century Man." — "What's in a job?" The Reverend S. W. Kettle.
 10 p.m.: "Operation A.U.C.A." Mr T. Fleming.

Choosing Church Leaders

This is a time of many leadership changes in the Church of England in England. A new Archbishop of Canterbury has just been enthroned, and a new Archbishop of York will presently be enthroned. New Bishops of London and Winchester will also be taking office soon so that of the Church's five great principalities, only the See of Durham will be undisturbed.

Under existing law the Prime Minister of the United Kingdom alone has the right to appoint all new archbishops, bishops and deans. The Queen, as a constitutional monarch, must ratify his choice. The Prime Minister is not obligated to consult any churchmen about the appointments.

But almost as his first act the new Archbishop of Canterbury, Dr Michael Ramsey, has called for a commission to examine the appointments of bishops and deans. As the London weekly journal, "New Statesman", interprets this move, the archbishop is determined "to bring the leadership of the Church back into touch with the feelings of the inferior clergy."

In other words, the first step appears to have been taken toward allowing the Church itself to choose its leaders — and not to be dependent on the whim of a man who may not even be an Anglican.

Of course, a wise Prime Minister would take appropriate counsel — and most of them probably have done so. Archbishop Lang, for instance, tells in a document quoted in his biography how Mr Stanley Baldwin, without even removing his pipe, arranged in one swift conference with him and Archbishop Davidson the successions at Canterbury, York, Manchester and Chelmsford.

But there could be a legitimate Church view that a wider basis than the consent of two archbishops is desirable — that there should be a popular system of election, based perhaps on the Australian system of choice by synods, ratified by the provincial bishops.

Certainly it seems that that well-known "wind of change" is now blowing through the Church in England.

Sins Of Omission In Reading

One compensation about being brought low by influenza, as I was during the past week, is that you are able, in the comfort of Blanket Bay, to catch up on your reading.

But, not being trained to read fast, I will always be hopelessly behind both in reading current worthwhile books and in dipping into the old classics about which no man should have to declare his ignorance.

About one "blind spot" I have always been sensitive. But at least, through the sick-bed visit of a three-year-old grandson, I have arranged this week to attend to that when he is ready — the joint reading of "Robinson Crusoe."

I hope I won't be corrupted by reading an author who was imprisoned for writing a satire on the Church of England!

—THE MAN IN THE STREET.

CHURCH CALENDAR

July 23: Trinity 8.

July 25: S. James, Apostle and Martyr.

July 26: S. Anne.

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.

UNIVERSITY MORALS TEACHING OF PHILOSOPHY

To THE EDITOR OF THE ANGLICAN

Sir,—I write both as Senior Lecturer-in-Charge of Classics at Newcastle University College and as a Parochial Councillor and Lay Reader in the Parish of Mayfield to treat certain issues raised by the Primate in a recent sermon at St. James', King Street.

In this I feel I speak for a considerable number of churchmen teaching in Australian universities who have been distressed by His Grace's charges against the teaching of Philosophy in our universities.

It is naturally painful for one Cambridge man to feel obliged to criticise another in public, but His Grace has plainly failed to seek information from those who understand the teaching problems confronting the Church in our secular university system in this country, and his stand may prove exceedingly damaging to Anglican influence, irrespective of the truth or falsity of some of the information he has been given.

Though the moral issues are really incidental to his implied objection to non-Christians who teach or reveal their views in the lecture-room, let us first suppose that the archbishop may have been given some authentic evidence against some lecturers' moral attitudes.

Let us then suppose that such lecturers were consequently dismissed, censured, or otherwise silenced by the governing body of the University concerned. Now consider the effects of such action upon our Church in the Universities of Australia.

First, the Australian universities have now established a secular tradition; secondly, they are properly expected to provide an open forum for all points of view. The recent tendency to employ some clergy as lecturers, to admit academic chaplains to the campus, and to negotiate with a view to creating Faculties of Theology with interdenominational support must be understood in this context as a means of fulfilling the ideal of the open forum more completely.

Therefore, if the archbishop were to succeed in removing atheists and hedonists from university teaching, the rationalist element could be relied upon to enforce the secular laws nominally applying to universities in many States and remove from the campus both the clergy and the advocates of theological teaching.

As with some other of Dr Gough's pronouncements, he will only make harder the task of those informed and dedicated Church people who are trying to exercise influence in the special situation which he has rashly denounced. He has chosen not to seek the advice of such people and must not be disappointed if they repudiate his policy.

Although we have accepted the evidence given to the archbishop as likely for the sake of argument, it in fact conflicts with university experience. Because of the teaching of Plato and several later philosophers down to the Marxists it is impossible for a lecturer in the History of Philosophy to avoid the question of extra-marital relations if he is to be true to his subject.

Plato's argument against marriage for the Guardians of his Ideal State and Aristotle's defence of the family unit as the basis of society are but the beginning of a controversy which has frequently recurred in the

past 23 centuries. Now in this discussion the Primate will presumably want a Christian lecturer to feel free to support that social unit called the family in which God Himself deigned to dwell in the house of Mary and Joseph; yet in a secular university no Christian can expect this right unless he admits that a sceptical lecturer is equally free to point out that many human societies are or have been promiscuous, polygamous or polyandrous.

A non-Christian who mentions such facts is not inciting to immorality, he is drawing attention to facts of human practice and it would be the duty of a Christian to explain the existence of such practices also if the syllabus covered the periods concerned. If we are to say that this subject must not be taught we are offending against truth and the open forum, and must expect continuing sanctions against Theology also.

Yet the worst feature of His Grace's statement is a quite different matter: the fact that the Press have taken him to mean that Christianity is not a good in itself but a mere means to the ultimate good of checking Communism. Of course His Grace would never state this ridiculous heresy, but excessive emphasis on opposition to Communism in an intellectual context can cause misunderstanding.

Free speech and free enquiry are the Faith's best defence, and as His Grace himself would be the first to agree the prime duty of the Church is to love men into Holiness rather than to attempt to do the work of the Vice Squad.

I am, Sir,
Yours truly,
R. G. TANNER.

Newcastle.

SYNOD ADDRESS

To THE EDITOR OF THE ANGLICAN

Sir,—I have read every copy of THE ANGLICAN from cover to cover since its first appearance. I now beg the courtesy of your space for the first time, to take your side where I realise you cannot yourself, in defending you against the Bishop of Armidale's insinuation in his letter this week.

Now, Sir, I have not always agreed with your editorial comment. In fact, I have often disagreed with it. Let me make that quite clear. However, this does not alter the fact that THE ANGLICAN is the best Anglican paper published anywhere in the world. There is nothing like it in England or America or anywhere else.

The breadth and accuracy of your news reporting alone gives me more than value for my money. Added to that, your carefully phrased comment, even when it does not coincide with my own views, does credit to the whole of the Church of England in this land.

I say that, Sir, because THE ANGLICAN is an adult paper. That is, it seems to me, it is written thoughtfully for mature, adult minds. I would go so far as to say that it is the most adult thing that the Church of England here can boast.

Only children, and the intellectually immature, fear criticism and open discussion. Only they want to stifle discussion, and have things cut and dried.

The Church of England at her best has never been like that.

Now Bishop Moyes, with great respect — to borrow your phrase — seems to be wide of the mark in saying there is any choice between loyalty to the Church and loyalty to THE ANGLICAN. That is not the choice at all.

The choice is between truth and untruth, as educated adults see them. Out of respect to the good bishop and the Archbishop of Sydney I say no more. But I fail to see that you have not put the truth in love in your Leading Article of June 30, or last week.

Bishop Moyes accuses you, however, of "negative criticism". He insinuates that you are doing the opposite of building up the Church, and of failing to give encouragement and help where it is needed.

I hope, Sir, that this will not daunt you. I am sorry the bishop has written in this way. It is not like him.

What about the great campaigns you have conducted? What of the splendid appeals which have been made in your columns? Were these negative and destructive?

If my memory is right, did not THE ANGLICAN play its part in such matters as the Commonwealth order of precedence and the "graceless florin"? Did it not expose the ridiculous claims of the Church of Rome in connection with that fine Australian, the late Bishop Crotty? Did it not compel the Australian Council of Churches to put its house in order by making drastic changes of staff? Did it not shame the Commonwealth into issuing a passport to one of our clergy, though it disagreed with him? And so on.

Who came to the aid of the Church in New Guinea at a critical time, when the official Church on this mainland was asleep? Who did something practical and positive for Korean lepers? For the Diocese of Carpentaria, and other causes?

The answer rings out, THE ANGLICAN, because its readers trust it and will give to any cause it advocates.

If this is not "encouragement and help in building up the Church" then I do not know what is.

Above all, Sir, the Bishop of Armidale seems to forget the part played by THE ANGLICAN in the new Constitution. The late Bishop Batty said that without your support he doubted whether it would ever have gone through. I do not move in the exalted circles of bishops and archbishops. As a layman, I have to rely upon your columns for my information about the Church. I would never have known a thing about the Constitution if it had not been for the way you put all the pros and cons, with your invariable fairness, for years before it was voted upon. I am quite sure most of my fellow-readers will feel as I do.

The Church, Sir, is infinitely more than its bishops and archbishops. My loyalty is to her, not them. So is yours. Rest assured that as long as that is the case you need not worry whether the Bishop of Armidale supports you or not.

Yours very sincerely,
W. L. HUME.

Abbotsford,
N.S.W.

To THE EDITOR OF THE ANGLICAN

Sir,—If the Bishop of Armidale dislikes "veiled" attacks on the Archbishop of Sydney "under cover of criticising his advisers," then let us hope he will approve your courageous Leading Article on Morals and the Universities. It was as open as the bishop could possibly ask.

I am surprised that the Bishop of Armidale has not joined issue with the Archbishop of Sydney over His Grace's loose and intemperate statements about Australian universities.

As Deputy Chancellor of the University of New England, he should have been the first to defend his staff. Instead, he left it to some of the staff themselves to do so in letters to the Press.

Is this an example of the operation of what you called a few weeks ago "the bishops' union"?

Yours, etc.,
ANGLICANUS,

Armidale,
N.S.W.

To THE EDITOR OF THE ANGLICAN

Sir,—I have read through the complete text of Archbishop Gough's sermon to the Legal Convention on July 6.

You have wasted your fire, like the secular Press, on statements it would have been more charitable to ignore — they were so silly.

You missed the one thing to which exception should have been taken.

The archbishop asked his congregation to "do all you can to strengthen the moral principles of conduct which mould the character of our people. Uphold the law and do not give way to the popular clamour to relax its severity."

I suppose that these words, if turned into plain English, mean: "Hand out severe sentences.

I'D LIKE TO KNOW . . .

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

Should a clergyman engage in politics?

I assume that the question is: "Should a clergyman enter the realm of party politics?"

There is something to justify it. He is, after all, a citizen, with as much right as anyone to utter a cautionary word or to support a campaign against vice or injustice. He has the right to vote: he has the corresponding responsibility of informing himself about political issues.

But he has no right to use his privilege as a preacher and turn his pulpit into a political platform in the interests of party politics. If he does speak of politics from the pulpit, it

People must realise that crime does not pay. If they will not be good, then use all the powers given you under the criminal law to make them good. Take no notice if people say you are harsh.

But why does His Grace assume that these "moral principles of conduct" depend on "severity"? Could they not better be upheld in many cases by leniency? By Christian charity in applying the law?

These statements, taken in their context, and in the light of what the archbishop so often says about young people, are an echo of the past. That past which another Cambridge man, Professor Radzinowicz, comments upon illuminatingly in his famous work on English criminal law. An echo of episcopal opposition in the House of Lords to the abolition of slavery and the Acts of last century restricting child labour.

Yours faithfully,
ALAN MEYRICK.

Mosman,
N.S.W.

STATE AID FOR SCHOOLS

To THE EDITOR OF THE ANGLICAN

Sir,—The Leading Articles of THE ANGLICAN which I have read have sometimes distressed me either for their unfair comment, or more often, for the intemperate way in which that comment has been made.

I have been in Australia for barely four months, and for that reason have tried to tread warily until I am properly familiar with the Australian scene, but your Leading Article on July 7 about Church schools exhibits and combines the faults which I criticise to such a degree, and on such a delicate subject, that I fear longer silence will be interpreted as agreement with your article.

I cannot disagree with you about the facts and figures you quote in relation to the majority view held by Australian Anglicans, because I know no better than you.

Further, I cannot disagree with you that the English Public School has no place in Australia, though doubtless many would; I am not yet sufficiently familiar with the Australian educational system as a whole.

I am sure, however, that many and possibly one of the headmasters you mention, would certainly doubt the truth of your remark that "Church schools in general, throughout Australia are . . . foreign, pallid, self-conscious, snobbish, and very bad imitations . . ."

But what is most wounding and iniquitous in an Anglican paper, is that you should lend support to the view that because we may have bad examples in a sphere of Church life and work, that whole sphere is to be scrapped.

How often priests have to combat this theory in relation to the very existence of the Church of Christ herself is legion, and we do so need your support in this, not your compliance with our enemies in Christ.

In particular, the advocates of Church schools do not build their case on the ruins of the State Schools, but quite simply that the State schools are unable

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.

should be difficult to discern what his political leanings are because as a messenger of peace, he speaks the words not of time only, but of eternity.

The testimony of Church history is that the parson's job is to arouse the conscience of his people by the preaching of the Gospel rather than by personally entering the sphere of politics.

by their very nature and intention to provide, in all its fullness, that care and nurture of which the Prayer Book speaks, and for which we all constantly pray.

Instruction, and even example, do not on their own constitute religious education. Australia has been labelled from outside as materialistic. I have not yet found this, except in your Leading Article, to which I refer.

It would seem that atmosphere, spirit, and ethos, being things not material, are of no value to you in your thoughts about Church schools, and yet they are primary things for which a Church school, functioning as the Church envisages that it should function, exists.

Any parent, conscious of the tremendous value of the family background, I know will support me in this plea to search for and find the things which are inexpressible in the moulding of our children's minds into the life of the Holy Spirit.

Yours truly,
(The Reverend)
STEPHEN FRESHWATER,
Slade School,
Warwick,
Queensland.

To THE EDITOR OF THE ANGLICAN

Sir,—I could not disagree more heartily with your Leading Article on this subject, particularly that part of it which denigrates Church schools. Our boy has been at All Saints' College, Bathurst, and is now at Ballarat Grammar School, a really fine school with a first-class Headmaster and a Chaplain who really teaches the Faith and is keenly alive to his pastoral responsibilities. To keep him there costs us about £420 a year, and we are very conscious of having our money's worth.

This being so, why should we be called upon to pay taxes for education of the other fellow's boy, simply because he places no value on religious education? (Unlike New South Wales, Victoria has an "agreed syllabus", and here priests visiting State schools cannot teach Anglican doctrine to Anglican children, with the result that they talk platitudes to mixed classes.) Futility indeed!

Two diocesan bishops have advocated State aid to Church schools — two of the ablest bishops in the Australian Church. Do they represent a negligible minority? Sometimes I fear that you are too greatly influenced by the Diocese of Sydney in such matters.

Yours etc.,
A.F.

Drouin,
Victoria.

(Other correspondence page 11.)

"Again and again ecclesiastics and pious laymen have become statesmen in the hope of raising politics to their own high moral levels; and again and again, politics have dragged them down to the low moral level upon which statesmen in their political capacity are compelled to live." So wrote Aldous Huxley in his "Grey Eminence" twenty years ago.

For if we do not go as far as cynically believing that politics is a dirty game, at least competent observers admit it is one that must be fought on a low level.

Frequently, the parson who does enter politics brings little political knowledge with him. Very much of the reason for this is given by the orator Burke, who, in 1790, said, "Those who quit their proper character to assume what does not belong to them are for the greater part ignorant both of the character they leave, and of the character they assume. Wholly unacquainted with the world in which they are so fond of meddling, and inexperienced in all the affairs which they pronounce with so much confidence, they have nothing of politics but the passions they excite." In many ways, the clergyman is not qualified to judge between contrived questions in politics and economics.

NOT ESCAPISTS

What, then, is the task of the clergyman in this realm? To divorce himself as a private citizen from party politics? No: to be alert, but to be careful that his public testimony as a man of God is not affected by his private persuasions.

He must be awake politically and by his preaching aid his people so that they do not become escapist who get on with their devotions without raising awkward questions, or bother about moral scruples in their daily work.



THE PARENTS OF THIS BOY WOULD APPRECIATE ANY INFORMATION REGARDING HIS WHEREABOUTS

Description:
Name:
Chrystie H. J. Glazebrook
Age: 16
Height: 6 ft.
Weight: 11 stone
Build: Slight
Eyes: Hazel
Hair: Light brown, curly.
Complexion: Sallow.

Please advise
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ANGLICAN OF THE WEEK



Our Anglican of the Week, pictured here on his wedding day at S. Augustine's, Mentone, Diocese of Melbourne, on July 1 has been appointed Director of Parish Work at the Melbourne Diocesan Centre.

He is the Reverend Michael Challen, seen here signing the register with his wife, formerly Miss Judy Kelly, and Bishop Donald Redding who celebrated the marriage.

Mr Challen is one of a number of brothers who are very well-known at S. Augustine's; his wife was also a parishioner there.

He has taken a very active part in the Young Anglican Fellowship in the Diocese of Melbourne.

Mr and Mrs. Challen have already left for England.

ORTHODOXY MUST UNITE

ECUMENICAL PRESS SERVICE
Geneva, July 17

The admission of the Russian Orthodox Church into the World Council of Churches would mean that almost all of the Orthodox communions would be represented in the ecumenical movement, a leading Greek newspaper has commented editorially.

The newspaper, "Athinaiki", noted that although several Orthodox churches have participated in the World Council, the Council has not been truly ecumenical because of the absence of the Roman Catholic Church and the Russian Orthodox Church.

"The Vatican (continues to insist that) unity means for its submission of Orthodox and Protestants to the Pope," it commented.

WIDER RANGE

However, if the Russian Orthodox Church's application is approved at the W.C.C.'s Third Assembly in New Delhi, next November, "the (ecumenical) movement will no longer be an affair concerning primarily Protestant churches," it said.

"A great problem, however, arises on the Orthodox side," the newspaper observed. "Orthodoxy should not act in the W.C.C. as a dislocated force, but, on the contrary, must present a united front."

"Athinaiki" remarked that, until now, the Russian Church "followed the work of the W.C.C. from a distance, showing its disapproval of what it considered as a Protestant family affair and as a means of camouflage of the pursuits of the Western world."

In November he will be a delegate of the Australian Christian Youth Council at the Third Assembly of the World Council of Churches in New Delhi.

He will then take up his new appointment on the staff of the Melbourne Diocesan Centre on his return in December.

STUDY OF THE GENERAL CONFESSION

DOWN, PEACOCK'S FEATHERS. D. R. Davies, Geoffrey Bles, Pp. 204. 13s 3d.

THIS book attracted attention when first issued many years ago. Now it has come again. It is the only book one knows on the General Confession from Morning and Evening Prayer, and it is vital, startling and provocative. The title comes from "The Misery of Man" in the Book of Homilies.

The introduction deals with the disunity of man in almost everything but *sin*. There is unity, Davies holds that omnipotence is only found in God and is the omnipotence of love. Elsewhere power and pride are found together, but in God power and mercy.

Human rebellion has its root in pride, the original sin. Davies is not content to consider this and the rest of the confession in terms of individuals.

He shows its place in the history of the Church, of the economic order, of society in general.

He makes clear how much of human failure is unintentional, heedless. Man proposes, history disposes. The human intention to exercise power defeats itself.

He describes vividly the negative and positive nature of *sin*, pointing out its results in capital

RACE RELATIONS SEMINAR

ECUMENICAL PRESS SERVICE
Geneva, July 17

Some 15 experts in the field of race relations in New Zealand have been invited to participate in a seminar to be sponsored by the New Zealand National Council of Churches.

Also taking part will be 15 New Zealand church leaders.

The purpose of the seminar is to discuss relations of the nation's minority groups including the Maoris, its 6,000 Chinese and the increasing number of immigrants from the Pacific islands.

BOOK REVIEWS

CONTEMPORARY AND INDEPENDENT

THE CHURCH QUARTERLY REVIEW. April-June, 1961. S.P.C.K. Pp. 132. English price 25s. p.a.

IN this issue Dr Wand comments on some remarks of ours about an earlier number of his "Review".

He mentions ways in which a clergyman can build up his own book collection, reminds us of the Bray Library, and adds, "There may even be a few parochial church councils enlightened enough to see that the rector is supplied with this most valuable part of his equipment."

F. W. Goodman presents us with a rather speculative discussion of the first two chapters of Matthew and Luke. His work is most refreshing for it assumes as a starting point that the stories are substantially true. So often the critics appear to imply that the truth of our narratives is both doubtful and difficult to find.

In an essay on the relation of baptism to confirmation J. Robinson states that because baptism into Christ's body was a new thing, it ought not to be interpreted in terms of Qumran ceremonies or Jewish practice.

S. Augustine and Pelagius are the subjects of a lengthy article by C. B. Armstrong. There is an interesting attempt to understand these men in the light of some recent theologies.

It must be evident already that the subject-matter of C.Q.R. is relevant to contemporary thought, as well as informative and independent in its treatment.

But the issue provides the reader with much more, ranging from a discussion of Christ in modern thought, unctio, and Eucharistic "sacrifice" to the inevitable article on problems of reunion. And after all that, we

have some forty pages of book reviews.

Though the writers assume that their readers take an intelligent interest in their topics, their style is direct and clear, avoiding the *minutiae* and intricacies of pure scholarship.

The result is, we may venture to say, that in this "Review" we have informed Anglicanism at its best.

—C.C.C.

TRANSLATION OF BISHOPS

The Right Reverend J. W. C. Wand, writing on "Keeping Bureaucracy Within Bounds" in the "Church Times" of July 7 says this about the translation of bishops.

"Nowadays diocesan leadership is a very complicated business, and really demands an apprenticeship like any other profession.

"Neglect to observe this caution has led to a host of mistakes by newly-appointed prelates with the best of intentions but an excess of zeal.

"That is the one great argument in favour of our disregard of the Canon XV of Nicaea.

"The translation of bishops from one see to another gives them a chance of making a fresh start after they have gained experience from their mistakes."

NEW FEATURES IN LONDON CHURCH

ANGLICAN NEWS SERVICE
London, July 17

The parish church of S. Matthew, Bethnal Green, was consecrated on July 15, by the Bishop of London, the Right Reverend H. C. Montgomery Campbell.

This was one of the last churches he will consecrate before his retirement on July 31.

The new church, which has been designed by Mr Antony Lewis, has an altar placed in the main body of the church, which is nearer the congregation than is usual.

Mr Lewis has brought together a number of young, and as yet unknown artists to work on the church, including the panels on the screen representing the twelve apostles and the murals to the Lady Chapel.

A SUCCESSOR FOR DR BARTH

ANGLICAN NEWS SERVICE
London, July 17

Professor Helmut Gollwitzer of the faculty of theology of the Free University of Western Berlin has been proposed by the University of Basle to succeed Dr Karl Barth who is expected to retire soon from the post of Professor of Theology, which he has held since 1935.

MY PRAISE

O God, my heart is stayed on Thee,
Always Thy praise I sing;
Thy loving-kindness gives to me
The best of everything.

Soon as the lightning beams awake
Across the morning sky,
A visit to my Lord I make,—
Thy name to glorify.

How vainly sing the worldly throng
Of man's supremacy;
My heart has learned a greater song,
Professing only Thee.

It is the angels' song of joy
Around Thy throne above,
No other theme will they employ
But Thy immortal love.

What other music near so fair
As that celestial strain,
All earthly anthems must despair
Such harmony to gain.

Yet, will I sing through all my days,
Whatever their number be,
An echo of that shout of praise
In Thy eternity.

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THE COMMON MARKET

UNITED "SIX" WELCOMED

CHRISTIAN GROUP ON EUROPE

ECUMENICAL PRESS SERVICE

Geneva, July 17

The Committee on the Christian Responsibility for European Co-operation has come to the conclusion that the real danger in the world today does not come from the threat of open aggression, but from "possible misunderstanding of the real position and moral commitments of the two parties in the Cold War."

"Everything possible should be done to prevent such misunderstanding regarding the Western position on the access to Berlin and the freedom of its inhabitants," the unofficial ecumenical group of well-known European laymen said in a statement issued at the end of their meeting in Bad Nauheim.

The committee noted that the existence of a free Berlin has been "a constant reminder that the peoples of Europe were liberated from Nazi tyranny in a common effort to be free and independent."

"If the Western powers were to allow themselves to be driven out of Berlin," the statement declared, "they would not only give up the aims for which they went to war, but would formally recognise the Soviet domination in the whole of Eastern Europe."

GREAT HELP

Several promising developments in the economic integration of Europe through the establishment of the Common Market were noted by the committee, which has been meeting twice annually for the last decade to consider Christian responsibility in the move toward European economic and political co-operation.

"The European communities of the Six have established themselves as a vigorous force for economic expansion and political co-operation," the statement said, pointing out that there is increasing evidence that Great Britain will also join the Common Market.

"A united Europe presents us with a remarkable opportunity to serve better not only our children, but other parts of the world as well. The future character of European society will greatly depend on the outcome of this process, for which Christians have a clear responsibility, and it should be a matter in which the churches should take an active interest."

Dr. C. L. Patijn of Holland is chairman of the committee. Vice-chairmen are Dr. Walter Bauer of Germany, Professor André Philip of France, and Mr. Peter Kirk, M.P., of Great Britain. M. Henri Burgelin of France is the secretary.

ORDINATION SCHEME

ANGLICAN NEWS SERVICE

London, July 17

The first year of the South-west Ordination Scheme is drawing to a close with a three-week summer school that is being held at present at Grey-ladies Retreat House, Blackheath.

Particular attention is being paid to social problems; the members of the course are studying Richard Hoggart's "The Uses of Literacy" in some detail.

The scheme enables thirty men a year to prepare for ordination in their spare time, while continuing in their everyday jobs.

They come from many different walks of life; and include a building society manager and a B.B.C. producer.

The first men in the scheme are expected to be ordained in two years from now.

THE CHURCH ASSEMBLY

MANY TOPICS

ANGLICAN NEWS SERVICE

London, July 17

Other matters which occupied the Church Assembly this month (not reported in last week's issue) were the budget, public relations, women's ministry and redundant churches.

The Church Assembly budget for 1962 was fixed at £660,700 for 1962. This is the largest ever; £585,000 was budgeted for the current year.

The largest item, £237,000 was for the Central Fund for Ordination Candidates.

The £17,060 for information and publicity was the subject of some comment but the majority were in favour of the work being done by the Church Information Board.

The Archbishop of Canterbury, Dr. A. M. Ramsey, said it had been very helpful in giving correct information to the Press.

£6,670 was given to the Council for Women's Ministry in the Church, although one woman member said it was useless trying to recruit "women of outstanding ability" when their status in the Church was so low.

The assembly approved the decision of the Archbishops' Commission on redundant churches that only those with historical or architectural interest should be kept. This would involve 400 of the 790 churches being considered.

YOUTH OFFICER FOR CATHEDRAL

ANGLICAN NEWS SERVICE

London, July 17

Mr Michael Butterfield, chairman of the West Riding Association of Mixed Clubs and Girls' Clubs, has been appointed youth officer on the staff of Coventry Cathedral.

His work will be to interest and involve young people in the life of the cathedral, and to build up international work with young people. He will take up office on September 1.

Mr Butterfield, who is 35 and married with two children, has been a Club Leader in Leeds and Halifax, and is at present a member of the British Council of Churches and of its youth department.

In 1952 he attended the World Christian Youth Conference in Travancore, South India, was in the U.S.A. in 1954 and was present both at the World Council of Churches Assembly at Evanston, and also at the Anglican Congress in Minneapolis.

Up to a year ago when he left the diocese, he was Vice-Chairman and Training Officer of the Ripon Diocesan Youth Committee.

A THIRD WORLD POWER?

ANGLICAN NEWS SERVICE

London, July 17

The Right Reverend Ambrose Reeves, formerly Bishop of Johannesburg, in an address at the Carlisle diocesan festival of S.P.G. at Keswick this month, suggested that the creation of a United Africa as a third world power might be a tremendous contribution in easing tensions between East and West.

A ROOD FOR BORNEO

ANGLICAN NEWS SERVICE

London, July 17

The architect to Hereford Cathedral, Mr E. A. Roiser, is to design a rood for Kuching Cathedral, Sarawak.

The work will be executed partly in England and partly in Borneo, using local materials.

The figures will be of fibreglass, coloured, decorated and gilded.

U.S.A. YOUTH CONFERENCE

TWO ENGLISH LECTURERS

ANGLICAN NEWS SERVICE

London, July 17

Canon Edward Patey of Coventry Cathedral, and the Reverend Harold Wilson, Secretary for Lay Training, Church of England Board of Education, will lecture to 2,000 young people who will be taking part in the North America Ecumenical Youth Assembly at the University of Michigan from August 16 to 23.

The theme of the conference will be what it means to be "Entrusted with the Message of Reconciliation" in "this place and at this moment of history."

The assembly, which is the most representative of its sort ever planned for America, will draw together youth leaders from approximately 40 different communions (predominantly Anglican, Protestant and Orthodox) in Canada and the U.S.A.

SECOND IN SERIES

It is one of a series of regional ecumenical conferences that are being held around the world, of which the European Ecumenical Youth Assembly in Lausanne last August was the first.

The conference is being sponsored by the Youth Departments of the World Council of Churches and of the World Council of Christian Education, the Committee on Young People's Work of the Canadian Council of Churches, and the United Christian Movement of the National Council of the Churches of Christ in the U.S.A.

UNIQUE LEAD FONT

ANGLICAN NEWS SERVICE

London, July 17

Many people in this country who have enjoyed the great exhibitions of the art of various continental countries held at the Royal Academy in recent years, have sometimes felt regret that their inhabitants have so little opportunity to see examples of our own artistic treasures.

The traffic, however, is not altogether one-way. On June 19 last, the ancient lead font of St. Mary's, Wareham, Dorset, left this country under the auspices of the British Council to be displayed in an exhibition in Barcelona.

There are twenty-nine surviving lead fonts in this country (a number having been melted down for bullets during the Civil War or otherwise destroyed), which are, with two exceptions, tub-shaped, and belong to various periods from the eleventh century to 1689.

This font from Wareham, which dates from the eleventh century, is unique, in that it is hexagonal; each face is ornamented with two arches carved in relief, beneath each of which stands a figure, believed to be an Apostle.

This font emphasises the fact that so many of the treasures of our parish churches are still in regular use and not housed in museums or in the vaults of banks.

Before the font was removed from the church, due application was made for a faculty to permit this to be done.

It is sometimes forgotten that nothing may be introduced into a church or taken out of it without obtaining a faculty.

A few weeks ago, two pieces of plate from a parish in the Midlands were noted in the sale catalogue of a famous firm of auctioneers.

It was discovered at the eleventh hour that no faculty had been obtained, whereupon the incumbent, who had not realised that one was needed, at once withdrew them from the sale.

Thus it will be seen that the faculty system is a great protection for the Church's treasures.

SEVEN YEARS RE-TOLD

W.C.C. HISTORY PUBLISHED

ECUMENICAL PRESS SERVICE

Geneva, July 17

The history of the World Council of Churches during the past seven years has been published here in a book called, "Evanston to New Delhi."

The eleven chapters trace the history and activities of the W.C.C.'s divisions, departments and other units between the Second Assembly at Evanston, U.S.A., in 1954 and the Third Assembly which is to take place at New Delhi, India, next November.

There is also a chapter on the East Asia Christian Conference.

A section of appendices totaling nearly 100 pages includes 23 of the most important documents and reports issued by the W.C.C. during the last seven years.

The general secretary, Dr Visser 't Hooft, in an epilogue to the book, notes four recurrent themes that are evident in the work of the W.C.C. since the Evanston Assembly.

PROGRESS

He lists these as:

1. "The Council has become more truly a World Council."

2. "The missionary dimension of the Church's calling has come to take a larger place in the work of many units."

3. "The period has been characterised by a renewed emphasis on the calling of the churches to concrete, visible unity."

4. The World Council has "become more deeply involved in the struggle for just and peaceful human relations."

NEW PROVOST FOR SOUTHWARK

AUSTRALIAN VISIT PLANNED

ANGLICAN NEWS SERVICE

London, July 17

Canadian-born Canon E. W. Southcott of Leeds has been appointed Provost of Southwark.

He succeeds the Right Reverend G. E. Reindorp, now Bishop of Guildford.

Canon Southcott, who is a pioneer of the "house-church" movement, has been invited by the G.B.R.E. to visit Australia, probably next year.

He pioneered a vast new housing area outside Leeds and described his work in "The Parish Comes Alive".

He is on the executive of the Parish and People movement and is a leader in the Baptismal Reform movement which he describes in his book, "Receive This Child".

NEW BISHOPS FOR WEST AFRICA

ANGLICAN NEWS SERVICE

London, July 17

The Archbishop of West Africa, the Most Reverend J. L. C. Horstead, announces that the Episcopal Synod of the Province of West Africa has nominated the following to be bishops, and these nominations have been confirmed by the Archbishop of Canterbury:

The Venerable R. N. Bara Hart, Archdeacon of Aba, to be Bishop of the Diocese of the Niger Delta, on the retirement of the Right Reverend E. T. Diminari at the end of 1961; and the Venerable Agori Iwe, Archdeacon of Warri, to be Bishop of the Diocese of Benin, to be created in January, 1962.

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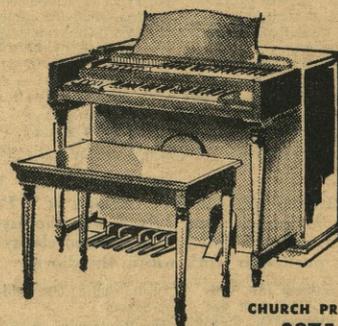
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OF THE HOLY GHOST

By FRANCIS JOHN BREERLY

THE Fifth Article of Religion was written to refute certain erroneous doctrines concerning God the Holy Ghost.

The Arians, for instance, held that the Holy Ghost was a created Being, while some of the Macedonians thought He was created by God the Son and others denied that He was divine and taught that He served God just as the Angels do.

This Article was written to show that the Church of England teaches that God the Holy Ghost is God equal with God the Father and God the Son in Power and Majesty.

The Article says, "THE HOLY GHOST PROCEEDING FROM THE FATHER AND THE SON, IS OF ONE SUBSTANCE, MAJESTY, AND GLORY, WITH THE FATHER AND THE SON, VERY AND ETERNAL GOD."

We shall find this Article simpler to understand if we study an analogy: We have all at some time seen a door of a room standing open and the light from inside the room shining out into the hall. The light PROCEEDS from the room and it proceeds FROM the room THROUGH the door to where we can see it shining in the hall.

The light which shines from the room and through the door is exactly the same as the light inside the room. If, for instance, a seventy five watt globe is shining in the room, the light which shines into the hall is seventy five watt also.

LOVE IN ACTION

God the Father is like the light in the room. God the Son is the Door. (He said, "I am the Door"). God the Holy Ghost is like the light which proceeds from the room through the door to us.

And so it follows that God the Holy Ghost "proceeding from the Father and the Son is of one Substance, Majesty, and Glory with the Father and the Son, Very and eternal God," as the Article says.

If God the Father is Love and God the Son is the Expression of that Love, it follows there must be God the Holy Ghost because Love must always proceed into action. God the Holy Ghost is that Love in Action.

To use our analogy again: If the door of a room is standing open we cannot keep the light inside the room. It must proceed from the room through the open door. Just so must Love always proceed into action.

Our Lord referred constantly to God the Holy Ghost as the Comforter. THE COMFORTER means THE STRENGTHENER. It is never the part of love to weaken or destroy. Love strengthens. That is love's action. Our Lord said, "if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

That did not mean that God the Holy Ghost would, as it were, "come into being" after Our Lord's Resurrection and Ascension, for just as there has never been a "once" when God the Son was not, so there has never been a "once" when God the Holy Ghost was not, for just as Love must always give expression to itself, so must Love always proceed into action.

BOOK REVIEW

VARIETY OF THEMES: GOD AS THE CENTRE

CHARLES WILLIAMS: SELECTED WRITINGS. Anne Ridler. Oxford University Press, paperback. Pp. 244. 14s. 3d.

HERE is a book for the catholic reader in the truest sense of the word, for here Williams' pen stabs at a vast variety of themes in which the universal omnipotence of God is ever paramount.

The author was born in London, 1886, and worked in the Oxford University Press near S. Paul's, 1908-39; from 1939 until his sudden death, 1945, he was in the wartime office of O.U.P. at Oxford.

He wrote much poetry, several novels, criticisms, reviews and religious drama, and in this compact paper-back Anne Ridler has successfully presented a satisfying cross-section of his writings, which will be welcomed by those who already know his work and form an admirable introduction to him for others.

The selection begins with poetic criticism, which the reviewer found to be the best of the book.

With true poetic insight Williams writes of "Great Poetry", which is written to make an immortality for its own sake; "The Growth of a Poet's Mind", which must lead to poetry "clear as crystal, descending out of heaven," and of Milton and Wordsworth.

He explains Milton as always "Being at war," and emphasising a duality which seriously harmed English poetry by blurring the

To use our analogy yet again: When the door of the room is shut we can see, if we look for it, the light shining under the door. When man sinned, he, as it were, shut the door of Heaven behind him and went out in his disobedience into Sin and Death and Darkness.

Before Our Lord died and rose again and ascended into Heaven to save man from his sin, the "door" of Heaven was shut, but the Light shone under the door and the prophets looked and saw and told the people to watch for the day and be ready for the time when the "door" would be opened, for then the Light would shine upon them from the "room" and through the "door," Through His Passion, Death,

Resurrection and Ascension. Our Lord opened the "door" and God the Holy Ghost, the Comforter and Strengthener, PROCEEDED from God the Father through God the Son to us.

Finally, just as the light draws us from the darkness of the hall through the door into the warmth and light of the room, so God the Holy Ghost draws us from Sin and Death and Darkness through God the Son to the Love and Life and Light of God the Father.

So it is that the Church of England in her Articles teaches that "God the Holy Ghost proceeding from the Father and the Son, is of one Substance, Majesty and Glory with the Father and the Son Very and eternal God."

fundamental unity of life which the genius of Shakespeare had so clearly expressed.

"Milton is of the devil's party without knowing it," says Williams, quoting Blake. The interesting suggestion is put forward that Shakespeare and Bacon may have had a hand in "Samson Agonistes".

"Paradise Lost" is referred to as "a poem which the reader can never put down", but "Paradise Regained" is regarded as far less gripping.

Wordsworth made a valiant attempt to regain unity in poetry and almost succeeded; his reluctance "to leave anything out" was his one weakness.

Williams draws attention to Wordsworth's many "solitaires", for him they are not solitary figures of humanity but of something vaster and stronger, the mystical Soul of the Universe, which "turns our mind round as with the might of waters."

This mystic apprehension is shared by Williams and runs like a golden thread through all the selections presented by the compiler.

"Seed of Adam" is chosen to represent Williams' drama, and the reader is warned to be ready for a surprise.

This nativity play is certainly unusual, but the reviewer doubts whether it will have a wide appeal, as time and theology seem to be telescoped unduly.

UNUSUAL VIEW

The religious essays are taken from "The Image of the City," published 1958, and deal with the Incarnation, the Atonement and on the relationship of men to each other and God. The essay on the Cross contains the heart of all his teaching, though he holds the unusual view that Christ was justly condemned and says that immortality is something he finds hard to look forward to.

For him the state of salvation offered by the Cross is a sense of goodwill towards the Saviour and all His creation; it enables us to bless everything in heaven and earth in a state of love.

"The way of Exchange" explains his doctrine of "substituted love", and of which he wrote in his novel, "Descent into Hell".

He bases his teaching on the prayer of thanksgiving in the Communion Service, and says that the good works are already prepared; we have only to walk in them by a compact of substitution between friends; this is the beginning of "Christ's holy fellowship."

The selections conclude with many poems taken from the

cycle on the Arthurian myths published towards the end of Williams' life.

They are prefaced by two prose introductions outlining the Arthurian Legend, and the concluding poems are from "Talesin" and "Region of Summer Stars", the work on which he was engaged at his death.

To the reviewer's mind this is the least satisfying portion of the book. Rather strangely, as Williams himself admits, he prefers Swinburne's renderings of Arthur to Tennyson's, and where Tennyson transformed the myth into "sound morality", Williams turns it into mystic ritualism, using the Arthurian cycle as a symbol and vehicle for what he had to say on human life, poised between the order and glory of God's Empire, the wild forest of romantic feeling and the tentacles of outlandish evil.

UNDERSTANDING

One feels that the thought is more profound than the quality of the verse which is rather unwieldy in style, although there are some excellent passages.

The Selections are not always easy going; Williams' style is apt to be over-complicated at times, as when he states a proposition as if for general acceptance, and then curtly dismisses it as not so.

For instance, "The single existence of the Incarnate Word is . . . an inhabitation of the flesh by the Word. But it is not so. He proposed to Himself to be born into a world."

Or again "Lancelot is not a Chancellor or Prime Minister; he is not unlike." We grasp his meaning, but only at the cost of concentrated mental effort.

However his style is probably rather clumsily designed at times in order to make us think, which in itself is no mean performance. As he himself remarks, "Creation cannot apprehend the Creator without travail" and mental travail is no doubt included in the process.

The book is clearly printed and as well produced as paperbacks allow; it has been carefully revised in proof, no printer's errors occurring.

Anne Ridler is to be congratulated on presenting such a varied and pleasing selection of Williams' writings, for he is obviously a man of many talents; a layman whose delight was in words and people, and a Christian who strove as a poet to give adequate expression to his thoughts.

As the compiler says, "the more you read him the better you understand him".

—E.H.

BOOK REVIEW

COMING TO TERMS WITH LIFE

YOUNG MAN IN CHAINS. Francois Mauriac. Eyre and Spottiswoode. Pp. 124. English price 15s.

ALTHOUGH this novel by Francois's foremost modern novelist was first published in 1913 it was not translated into English until 1961.

It is the sixteenth of Mauriac's books to become available to English readers and it bears the authentic stamp of this Nobel Prize-winner's creative ability.

To some degree it reflects the story of the author's early years, although it centres around a young man named Jean-Paul Johanet, a Parisian student fettered by the chains of inheritance, environment, temperament, upbringing, and insecurity.

He seeks to find himself through the media of literature, social service, religious exercises, pleasure, and romance.

One feels that the story suffers by translation, for the English version lacks the fluidity of style and the finer shades of meaning of the original.

Yet it is still a remarkable documentary of a young man's efforts to come to terms with life; of his religious aspirations, and his final deliverance from intellectual pride, snobbery, and self-interest through a slowly developing love for his rather colourless cousin, Marthe Balzon.

The story is told in thirty-one short chapters which contain much introspective writing and it contrasts sharply with the rapid-fire action stories that are currently popular. It is therefore, not everyman's book, but it will repay serious minded readers for their attentive perusal.

It also provided a clue to the agonies of mind which afflict young people who find themselves adrift in the modern world, and should therefore be appreciated by social and religious workers who are genuinely interested in being of service to others.

Sensitive readers and imaginative thinkers will find this novel-study both stimulating and helpful.

—A.T.B.H.

MARRIAGE GUIDANCE IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, July 17

The Marriage Guidance Council of the Diocese of Newcastle, will organise a series of talks in the Anglican Youth Centre in Telford Street, Newcastle, later this year.

The talks, which are open to all adults, have been organised particularly for young people contemplating engagement, engaged couples and those newly married.

The speaker will be the director of S. Andrew's Cathedral Marriage Guidance Centre in Sydney, the Reverend Gordon Beatty.

The first talk, entitled "The Engagement Period", will be held on September 5.

The subjects discussed under this heading include "knowing and understanding each other," "are we sufficiently mature?" "problems of the engagement period" and "heading for the wedding".

SECOND DOMINICAN DEACON

THE "LIVING CHURCH" SERVICE New York, July 17

The second native of the Dominican Republic to take Holy Orders in the Protestant Episcopal Church in the U.S.A. was made a deacon in S. Stephen's Church, San Pedro de Macoris, on June 10.

He is the Reverend Edmundo Desueza who is capable of ministering in English, Spanish, French and Haitian Creole.

The first Dominican to be ordained, the Reverend Telesforo Isaac, preached the sermon.

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LICENCES PRESENTED AT CATHEDRAL SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, July 10

A feature of the Choral Evensong at S. Paul's Cathedral, Melbourne, on July 5 was the issuing of licences by the archbishop to several clergy and others for particular work within the diocese.

After the anthem (Sir William McKie's "We wait for thy loving kindness"), those being licensed came forward from the front pew, and stood before the archbishop and the archdeacon at the chancel step.

The first to be licensed was the Professor of Semitic Studies at the University of Melbourne, the Reverend John Bowman. He is an honorary curate in the Parish of Holy Trinity, Surrey Hills.

Melbourne's new, second, university was represented by the Reverend Andrew Jack, who has been appointed chaplain to Monash University.

Another chaplain licensed was the Reverend D. I. Frost, who

is on the staff of Caulfield Grammar School.

The Reverend J. A. C. Foster was given his licence as Assistant Curate at the Church of the Epiphany, Northcote, after several years' absence from the diocese.

The archdeacon then presented Deaconess Elizabeth Alfred, who has been appointed as Principal of Deaconess House, Melbourne.

The final licence issued was presented to Mr L. Quirk, who was examined and admitted as a lay reader.

The prayers that followed were led by the archbishop, and the newly licensed re-joined the procession from the cathedral.

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HYMN WRITERS OF THE CHURCH . . . 17

SOME SCHOLARLY HYMNALISTS

BY THE REVEREND EDWARD HUNT

OF equal interest to the hymn writers are the various hymnals in which their songs of praise are enshrined.

The chief interest of the present century for instance is in making new collections, partly by probing the forgotten past, partly by finding fault with the work of its immediate predecessors.

A small but scholarly collection "The Yattendon Hymnal", by Robert Bridges, 1899, set a new standard in presentation and championed such forgotten composers as Bourgeois, Gibbons and Clarke, for whose unusual rhythms the Poet Laureate wrote excellent verses.

"Song of Syon" edited by G. R. Woodward, 1904, was another stimulating source book. A. and M. was drastically revised in 1904, but was never as popular as the old editions.

The English Hymnal, 1906, discarded much of the poorer Victorian material, adding Sarum office hymns, saints' days hymns and English hymns of all periods with fine melodies to encourage congregational singing. It immediately appealed to all high churchmen.

Songs of Praise next appeared, endeavouring to provide a hymn-book for all denominations. Eulogising the improvement of man more than the glory of God it has proved of little use in the services of the Church, although musically it is beyond reproach.

PLAINSONG

All these books have been revised, A. and M. adding two supplements, and in 1939, expunging some of the less frequently sung hymns.

The English Hymnal and Songs of Praise have also improved on their older editions as a result of modern scholarship, and the standard is generally higher than sixty years ago.

The Plainsong Hymn Book, issued by A. and M. is a representative collection of the best melodies and contains new and excellent translations of medieval hymns.

While these scholarly editions are in mind, several of our "scholarly hymn-writers" deserve mention.

Robert Bridges, 1844-1930, was educated at Eton and Corpus Christi, Oxford, and was a Doctor in a double sense, being a Doctor of Literature, Oxford, and a physician at St. Bartholomew's and the Great Northern Hospitals.

He became Poet Laureate in 1913, and his poetry is that of a profound scholar, full of interesting experiments in classical metres applied to English verse, often so original that the ordinary reader cannot always make it scan. His "Shorter Poems" however are as simple, sweet, and satisfying as almost anything in verse.

His great gifts as a poet are clearly revealed in his Yattendon Hymnal, which is a little masterpiece of polished hymns and scholarly arrangement, setting a high standard for all compilers of hymns to follow.

JUBILEE HYMN

The Jubilee Hymn, 1897, contains this fine verse "Unto our minds give freedom and uprightness, let strength and courage lead o'er land and wave; to our souls' armour grant celestial brightness, joy to our hearts and faith beyond the grave."

Another hymn, 1899, adapted from a Latin manuscript of 1200, reminds us that God is "Purest and highest, wisest and most just" and that "There is no truth save only in God's trust", while his verse "The Fair Brass" sums up his faith that life is "linked in brotherhood that lives for heavenly good."

Rudyard Kipling is another scholarly poet who wrote several hymns, his "Recessional", written for Queen Victoria's Diamond Jubilee, 1897, being often sung on Anzac Day, while "Land of our birth" from "Puck of Pook's Hill", 1906, is well-known as a children's hymn.

Among other scholars who are remembered for their hymns are Henry James Buckoll, 1803-71, assistant master in holy orders at Rugby from 1826 until his death. Editor of the first edition of the Rugby School Collection, he also edited Hymns for Rugby Parish Church, 1839, and published "Hymns from the German", 1842.

He has two excellent hymns in A. and M., "Lord behold us" and "Lord dismiss us", which are often sung in our school chapels. Thanks to Buckoll, Rugby was the first Public School to have its own hymnal.

Henry Montagu Butler, headmaster of Harrow, 1859-85, then Dean of Gloucester, and Master of Trinity, edited the third and fourth editions of "Hymns for the Chapel of Harrow School", contributing several of his own, of which "O Merciful and Holy" for Founders and Centenary Day, is a good example of his hymns.

"lyrical and spirited and admirably suited to their purpose" according to Julian.

Charles Bigg, headmaster of Brighton College, 1871-81, was also a hymn-writer, contributing to "Brighton College Book of Songs", his "Father of mercy and of might," often sung in school chapels, ending with the famous lines, "Write us too in Thy book of fame, a nursery of the brave and just."

GODFREY THRING

Supreme among this group of scholarly hymn-writers is Godfrey Thring, 1823-1903, brother of the famous Thring of Uppingham.

Educated at Shrewsbury and Balliol, for many years he was Rector of Alford, Somerset, and then Prebendary of Wells.

He wrote many books of hymns, the best-known being "A. C. of E." Hymn-book adopted to the Daily Services" 1880. Although mainly written for college use, many of his hymns have a general appeal, four being found in A. and M.

In my own case I will remember Lionel Thring, an English headmaster of the same family, telling us in chapel that

"The radiant morn has passed away", 1864, was one of the greatest evening hymns ever written; years later I heard another headmaster, Norman Connal of Toowoomba Prep., Q., remark that "Fierce raged the tempest" (1861) was grand poetry. "When our life is clouded o'er and storm-winds drift us from the shore", what a depth of spiritual meaning is there, said Mr Connal, bearing out Julian's verdict that Thring's hymns "are all of them strong and decided in character yet tenderly poetical with a perfect rhythm, revealing clear vision firm faith, positive reality and exulting hopefulness."

"Saviour, Blessed Saviour" and "Thou to Whom the sick and dying" are also excellent examples of his work. His sublime faith helped him "to look to that bright place where evening shadows never fall, where Thou, Eternal Light of Light, art Lord of all!"

To have written such soul-inspiring lines surely enrols Godfrey Thring among the great Anglican hymn-writers.

"NOAH'S FLOOD" TO BE PRODUCED FOR ADELAIDE FESTIVAL OF ARTS

FROM A CORRESPONDENT

Adelaide, July 17

Mr John Edmund, who is to produce "Noah's Flood" for the Adelaide Festival of Arts next March is looking for one hundred children and teenagers to play parts in it.

As well as finding young actors and actresses in every age group—from six to 17—he has to find others who can sing, including boys whose voices are just breaking.

He has to find still more who can play recorders and percussion instruments, make music from handbells and even mugs, work a wind machine, build a Noah's Ark on stage, move waves and hoist a giant rainbow.

In addition, he will need two adult performers to play Mr and Mrs Noah. These have to be not only professional actors, but good singers as well.

Mr Edmund will also be looking around the city for eight skilled buglers, who he believes can only come from a military or police band, and a string orchestra of anything up to 20 players.

SPONTANEOUS

To make things even harder, the production must have an easy and spontaneous air—as if improvised on the spur of the moment.

"That can only be done by a lot of hard rehearsing," Mr Edmund said yesterday.

"Noah's Flood" is an English miracle play dating back to the

Middle Ages, and set to music three years ago by British composer Benjamin Britten.

CHESTER PLAY

First performed in Chester by local craftsmen, tradesmen and choristers, it tells the Old Testament story of the Great Flood, the animals going aboard the Ark and Noah's children, Shem, Ham and Japheth, and their wives (to be played in Adelaide by teenagers) going triumphantly ashore after God has saved them from destruction.

Britten's modern version was specially written for the Aldeburgh Festival in 1958, then became the big success of the Vancouver International Festival last year.

The Vancouver Festival Society has offered to lend the Adelaide production its 73 elaborate animal masks, which will shortly be flown out from Canada.

Though the medieval players in Chester used to perform their miracle play in the open streets or on a cart, the musical version needs a large building—but not a conventional theatre.

"We spent a lot of time looking around the city to find a place big enough and with the

right sort of acoustics. Finally, we chose the Kent Town Methodist Church, which the Trustees have kindly allowed us to use," Mr Edmund said.

He said the play will be produced on rostrums that will have to be specially built. As called for in the script, scene changes will take place before the eyes of the audience.

This will be done by four property men—boys between 16 and 17—who will also have to build the Ark on stage while the play goes on.

A DIOCESAN SERVERS' FESTIVAL

FROM A CORRESPONDENT

Melbourne, July 17

The second annual diocesan Servers' Festival was held in S. Paul's Cathedral here on July 6.

The Office of Evensong was sung by the Reverend H. H. Oliver Hale and the students of Ridley College.

More than one hundred servers from parishes in the diocese were in the procession, together with cathedral servers and clergy, and clergy from parishes and schools in the diocese.

The lessons were read by the Dean of Melbourne, the Very Reverend S. Barton Babbage, and the Warden of the Cathedral Servers, Mr Stuart E. Blackler.

The chaplain of the Cathedral Servers' Guild, the Reverend Norman G. Curry, read the prayers after the anthem.

The address was given by the Archbishop of Melbourne, the Most Reverend Frank Woods, who spoke on the three occasions when Our Lord specified Peter, James and John to be His special companions: in the sickroom, on the mount, and at Gethsemane.

These men were privileged, they were chosen, said His Grace, as are servers in the sanctuary.

In the sacrament of the Holy Communion with which they are especially concerned, servers "draw apart" with Christ.

This meditation, he said, can be legitimately taken to the con-

clusion that at that sacrament there is the sick room — for the healing of souls, there is the mount — for the glorious vision, and there is Gethsemane — as we share in Christ's passion.

Servers are privileged and they are chosen and called to this valued task.

After the service the cathedral servers entertained all present at the now well-known "Deano's Crypt" for the well-established coffee and crumpets.

His Grace and members of the clergy joined servers and other members of the congregation for a most enjoyable supper.

SUNDAY SCHOOL CONFERENCES

FROM OUR OWN CORRESPONDENT Newcastle, July 10

A series of five Sunday school conferences, one for each rural deanery of the Diocese of Newcastle, will be held this year, starting next Sunday.

The conference to be held next Sunday is for the Hunter Rural Deanery, and it will be held in the Muswellbrook parish hall. More than 70 Sunday school teachers will attend.

Subsequent conferences will be for the Manning Rural Deanery at S. John's Parish Hall, Taree, on July 30; the Newcastle Rural Deanery at S. Peter's Hall, Hamilton, on August 20; the Maitland Rural Deanery at S. Peter's Hall, East Maitland, on September 24; and the Paterson Rural Deanery at Raymond Terrace on October 1.

The sessions will be practical, including worship in the Sunday school, lesson planning, expression work for lessons, story telling and practical help in teaching methods.

Each afternoon will comprise two sessions, from 2 p.m. to 3.30 p.m. and 3.45 p.m. to 5 p.m.

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RECORD REPLACES SERMON

—ANGLICAN NEWS SERVICE

London, July 17

In the traditional Sunday morning setting of the parish church at St Marylebone on July 9, there was introduced the innovation of replacing the usual sermon by a recording from the New English Bible — a twenty-minute excerpt from S. John's Gospel.

The recording was a sequel to events in a very different setting. It may be said to have originated in the squalid conditions of a Japanese prisoner-of-war camp.

Amongst the prisoners was a parishioner of St Marylebone, Mr Frederick Bradshaw, who is to-day manager of the Aldwych Theatre, London.

He organised readings from many books and was impressed by the power of the Bible when well read.

"TO BE SPOKEN"

He was appointed producer for making a long-playing record of the Gospel and engaged, among others, Miss Margaret Rawlings, Miss Flora Robson, Mr Andrew Cruickshank and Mr Lockwood West to read for the record.

The extract that was chosen for this, the first recording in a church of the Gospel, was from chapters 18, 19 and 20 containing the story of the Passion and the Resurrection.

The record was preceded by a short explanation by the vicar, the Reverend Frank Carpenter, who said that the New Bible was essentially a work that had to be spoken.

He said he believed there was a widely held misconception of the new translation, that it had been done to make religion more attractive to teenagers. That was complete nonsense.

It was undertaken simply to get a more accurate translation.

The record was then started. Without effects, without music, the readers spoke their appointed passages and the congregation listened with rapt attention.

THE INHABITANTS OF LAISH

By D. W. MENZIES

THE fascinating point about the Bible is the extraordinary cross-section of life that one meets on its pages. No part of it shows greater human interest, or paints a more vivid picture, than the Book of Judges.

It is all the lurid paper-backs you ever met, rolled into one. Do you want lust, violence, cruelty, and juicy, sticky murder? Then this is the book for you.

But the Book of Judges is more than a collection of blood-stained legends. It is a factual account of the state of Israel between 1200-1100 B.C., and its detail has been extensively supported by modern archaeology.

It is much more accurate, for instance, than the stylised and over-written book of Joshua, which gives the impression that after the assault of Israel on Jericho, a couple of fast pincer movements secured the whole country. This is almost certainly untrue.

The truth is that the conquest of Canaan was not in any sense complete until the time of David and Solomon.

Over the period described in the Book of Judges the area we now know as Palestine was a cockpit in which many peoples were engaged in continuous war and migration, the original inhabitants mingling freely with their conquerors.

At this stage in their history the Israelites were not a united people, but rather a loose federation of tribes united by common elements of tradition and religion.

ANARCHY

When a serious external threat developed from the Midianites in the desert or the Philistines in the north or the Canaanites in the west, certain tribes took united action, but otherwise did as they pleased.

"In those days there was no king in Israel," says the Book of Judges, "Every man did what was right in his own eyes."

Against this background of anarchy the story told in Judges about the little town of Laish becomes understandable.

An inland satellite of the coastal city of Sidon, it was captured by the Israelites, re-named Dan, and marked the northern border of Israel for many years.

The tribe of Dan which provided its new name did not originally move north at the time of Joshua's conquest, but rather west to a crescent of land extending from Jerusalem to the coast.

However, the settlement proved untenable owing to the pressure of warring neighbours, so the children of Dan turned north along the Jordan valley till they struck the town of Laish. There they made their permanent home after disposing of the original inhabitants in the ruthless manner of the times.

Why should the fate of this Palestinian town have any interest for us some three thousand years later?

THE INVASION

It has historical interest at least, because the Bible devotes more than a chapter to it, a chapter full of movement, colour, and occasional flashes of dry humour. The story of the invasion follows the classical pattern of the time.

First, a group of spies were sent out to reconnoitre, in much the same way as Joshua had earlier sent his spies to Jericho. Then the spies were followed by the main invasion task force of six hundred men of war.

On the way they passed the house of a man called Micah. Now Micah was a practical man, and a prudent man, as the story shows. He believed in being well insured, with coverage on all fronts.

Consequently he had gath-

ered a large store of household gods made of silver, but in addition to that, when a Levite passed his house, out of a job, he took him on as his household priest.

The Bible tells us of the practical details of the arrangement—ten shekels of silver a year, a suit of clothes, and all food supplied. It also tells us of Micah's proud satisfaction.

He had got the lot. "Now I know that the Lord will do me good," said Micah. "Seeing I have a Levite to my priest."

But the Lord apparently had different ideas, for along came the six hundred men of war of the tribe of Dan on their way to Laish, and they shamelessly pinched Micah's silver gods and his priest also.

Whereat Micah was more than somewhat annoyed, gathered together his retainers, and pursued after the men of Dan.

HUMOUR

The story of the meeting is a classic one. The Danites simply stopped and waited. With an amused smile they asked Micah, "What aileth thee?"

And Micah burst forth, "Ye have taken away my gods which I made, and my priest, and ye are gone away, and what have I more? And what is this that ye say unto me, What aileth thee?"

And the Danites replied, "Let not thy voice be heard among us, lest angry fellows run on thee, and thou lose thy life, with the lives of thy household."

Then they went away, leaving Micah speechless. And the Bible is described as a book with no humour in it!

Yet the jest was grim, and the errand of the tribe of Dan was grim, too, as the luckless inhabitants of Laish found out. An interesting place, Laish, as the descriptions of it show.

Let me quote them together, and see if this little Palestinian town does not remind you of another place to-day.

The approach of the spies, for instance, "Then the five men came to Laish, and saw a people that were therein, how they dwelt careless, quiet, and secure. There was no magistrate in the land that might put them to shame in any thing, and they had no business with any man."

And, further, the description of the land the spies gave to their fellow countrymen. "When ye go, ye shall come unto a people secure, and to a large land: a place where there is no want of anything that is in the earth."

Do you recognise the town called Laish? A people careless, quiet, secure? A people with no law that might put them to shame, a people with no business with any man, a people that live in a large land, a place where there is no want of anything that is in the earth?

Note this. These were nice people. They weren't villains. They weren't aggressive. They minded their own business. They kept their nose clean. They didn't break the law. They didn't need one.

They were naturally quiet and law-abiding. They were people just like our neighbours. We don't have to look very far for the inhabitants of Laish. All we have to do is to look in a mirror.

What was wrong with these people? Simply that they were careless. They didn't have any business with any man. They didn't feel they needed to. They were self-sufficient. They lived alone—and they died alone.

You are not to imagine the inhabitants of Laish were unfeeling monsters. They were nothing of the kind. Their vision was too narrow, that's all. Don't let us blame them for this too quickly, for all of us select what we see, and ignore the rest.

The baby at first grasps at the moon and at his rattle with equal enthusiasm. By time and experience he learns that the moon is out of his reach.

It is an essential part of growing up that we learn our limitations, and restrict our interest to what immediately surrounds us. We have our family circle, our friends, our relatives.

We have our pleasures—no vices, notice. We like our cars, we like our sport, we like our little glass of something, and who shall blame us for liking those things?

Nobody should, for none of these things are bad in themselves. All of them are in their own way good, as long as our vision is not restricted to them alone. The tragedy is to lose our horizons. The awful thing is to become insensitive to anything beyond our immediate comfort.

This, I may say, is the tragedy of our youth in Australia. I like the boys and girls I have met here, especially the teenagers of all walks of life, students, delinquents, the law-abiding and the law-breaking.

They all have energy and drive. They are intelligent, and their interests are wide-ranging. But where is their horizon?

What are their aims, except to make money, to be comfortable, to have a car, a house, a wife, a family? What is in the world for them above and beyond these things?

I am not alone in worrying about the tendency of youth to settle for the immediate satisfactions. Many people engaged in vocational guidance will tell you exactly the same thing.

There is every temptation for our younger generation to eat, drink, and be merry, for the future of the world has never been darker or more uncertain than it is at this moment.

Yet by the same token the future lies with the young who are not afraid to take the long-term view.

At all costs we, the parents, and we, the teachers, must see to it that impractical idealism, the view of the unreachable horizon, is always fostered in our young people. For them, adult realism is utterly unrealistic.

But enough of the alleged deficiencies of the young. What of ourselves, who should be older and wiser? Do we honestly realise how much harm is done by well-meaning complacency and carelessness?

"BLINKERS"

Do we remember our crimes of shut-eye, of opportunities missed, of good things allowed to die? Do we ever think of these things, and repent in dust and ashes?

The biggest problem the nineteenth century emancipists had to face in their crusade against slavery was the good slave-owner, the man who did his best according to his lights, treated his slaves reasonably well, but refused to acknowledge the real depth of the problem?

In South Africa today the obstacle to progress is not the fanaticism of the Prime Minister or the brutality of the police, but the nice white person who is doing very well, thank you, and refuses to see the facts because they don't suit him. People like you and me, people who wear blinkers because they are more comfortable.

But the day of reckoning comes to the careless man and the careless nation. I am not referring here to the Last Judgement, though in passing we may note that the condemnation of the Lord was much more severe on the wilfully blind than on the wilful sinner. No, the judgement is in this world, and is played out on the stage of history.

Those who are insensitive to what goes on round about them get exactly what they deserve. This is true of the animal kingdom and it is true of man.

We in Australia cannot dwell like the inhabitants of Laish, in a land of plenty, not being bothered about our neighbours, subject to no law except that of our own convenience. The world is not made for people like that, as the end of the Bible story will show: "And the children of Dan went their way, and came unto Laish, unto a people that were at quiet and secure. And they smote them with the edge of the sword and burnt the city with fire."

"And there was no deliverer, because it was far from Zidon, and they had no business with any man. And the children of Dan built a city, and dwelt therein."

THIRTY CHRISTIANS ON THE "DEWARUTJI"

When the general secretary of the Australian Council of Churches, the Reverend H. L. Perkins, and the assistant general secretary, the Reverend D. M. Taylor, visited the Indonesian training barquentine, "Dewarutji," in Sydney this month they found that the captain, twenty crew members and ten cadets were Christians.

They came from nine regional Indonesian churches, including six from the Roman Catholic Church.

To find twenty per cent. of the crew Christians was surprising as Indonesia, sixth among the nations of the world in population, is the largest Muslim country.

Christianity in Indonesia is larger than in any Asian land except India, due in part to the arrival of missionaries in certain areas before the people had been converted to Islam.

The 275,000 Christians (of the Reformed faith) in the Moluccas date back to 1607.

On Java there are more than 100,000 converts from Islam. It is the largest ex-Muslim Chris-

tian community in the world. Evangelism is performed almost exclusively by Indonesians.

The Indonesian churches maintain approximately 1,500 primary schools, 260 middle schools, 50 hospitals and scores of clinics of various kinds.

"For a long time the Church has remained a minority group but it is becoming more evident each year that it will inevitably take a central place," says Mr Perkins.

ENTHRONEMENT AT GRAFTON

The Bishop-elect of Grafton, the Right Reverend R. G. Arthur, will be enthroned in Christ Church Cathedral, Grafton, on Tuesday, September 12.

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DIOCESAN NEWS

NEWCASTLE

YOUTH CENTRE

The Assistant Bishop of Newcastle, the Right Reverend Robert Davies, dedicated a new youth centre at S. Luke's, South Singleton, last Sunday morning. The youth centre was formerly a hut at the Greta Migrant Centre. The building, which has 10 rooms, will be used by the Sunday school, the Girls' Friendly Society and the Church of England Boys' Society. At the dedication service, Bishop Davies also dedicated a new altar rail which is a gift from the Women's Guild.

WAVE OF PRAYER

Special prayers were said in the Newcastle diocese last Sunday for the Assistant Bishop of New Guinea, the Right Reverend George Ambo, and the staff of All Saints', Boianai, and S. Luke's Taupota, New Guinea. This was the second week of the wave of prayer for New Guinea, which will continue in the diocese for 12 weeks, until the visit of the Bishop of New Guinea, the Right Reverend Philip Strong, on September 29.

MISSIONARY'S VISIT

A missionary from New Guinea last week paid a visit to Newcastle. He is the Venerable Archdeacon Byam Roberts, the headmaster of the Martyrs' School at Agenehambo.

PROMOTION CONFERENCE

The third regional Promotion Conference to be held in the Newcastle diocese took place last Sunday at S. Philip's Parish Hall, Waratah. The conference was attended by clergy and laymen from many parts of the Newcastle area.

NTH. QUEENSLAND

ADULT EDUCATION LECTURES

A series of lectures on the history of the English Church being held in the Diocesan Centre, Townsville, is attracting considerable interest. The lectures are being given by the bishop under the aegis of the Council for Christian Education.

SCHOOL PLAYS

"Macbeth" was presented by the boys of S. Barnabas' School in the Shire Hall, Ravenshoe, on Saturday, July 1. This continues the tradition which brought to the people of the Tableland "Tobias and the Angel" last year and the "Lady's not for burning" the year before.

"The French Mistress" was presented by the boys of All Souls' School at the Theatre Royal, Charters Towers, on the following Thursday and Friday nights.

NEW BUSH BROTHER

The Reverend Kaenel, who is to be an associate member of the Brotherhood of S. Barnabas, arrived in Australia on July 10. A schoolmaster of long experience and a graduate of Leeds and Mirfield, he will take up his duties at S. Barnabas School next week.

FIRST CONSECRATION

The first of the new churches to be consecrated in the diocese is Holy Trinity, Ingham, which was consecrated on July 2 by the bishop. On the day previous, the new church of S. Michael and the Angels, Abergowie, was opened by the bishop in a new cane farming district.

DEDICATION

The new Church of S. Mary Magdalene will be dedicated in Walkerstone by the bishop on Sunday, July 20. This is a church of unusual triangular design which is being erected at the cost of £18,000, the designing architects being Black and Paulson, the diocesan architects.

STONE SETTING

The new Church of S. Luke, Sarina, will have its foundation stone set on Sunday, July 30. Sarina is the most southern parish in the diocese; the new church stands on the Hume highway.

VISITORS

During August, the Reverend W. St. John Brown, Rector of S. Luke's, Evanston, U.S.A., will pause for 10 days in the diocese on his way from Chicago to Europe. He will conduct the annual clergy retreat at All Souls' School.

The Bishop of Bendigo will also be visiting the three centres of Mackay, Townsville and Cairns on behalf of the C.E.M.S.

MOSAIC ALTAR

Word has now been received from England that the artists who are executing the new cathedral altar have finished their work and have dispatched the altar front. It has been on display in the work-rooms of Faithcraft in England for some time.

YARRABAH

Canon Oliver Brady has been forced through ill health to give up his work at Yarrabah. He was farewellled with much sorrow by the people on July 2. His work is at present being continued by the Rev. Basil Turvey of the Brotherhood of S. Barnabas.

PERTH

PROVINCIAL AND DIOCESAN SYNOD

Summoned by the Metropolitan Archbishop of Perth, the Synod of the Province of Western Australia will meet in Perth on August 7. The Archbishop of Perth and Mrs. Moline will be at Home that afternoon to synodsmen of both synods, their wives and other guests.

The archbishop will deliver his Charge to the clergy of Perth Diocese and to synodsmen of Perth Synod in S. George's Cathedral, at 8 p.m. on August 7. The Synod of the Diocese of Perth begins at 4 p.m. on Tuesday, August 8, and sits until Thursday, August 10, or later if business warrants it doing so.

BISHOP OF KALGOORLIE

News of the Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, is that he has made a good recovery and will shortly be leaving for England on holiday.

SYDNEY

ROOTY HILL DEDICATION

The archbishop will dedicate the new Church of S. Alban at Rooty Hill on Sunday, July 30, at 3 p.m. The first church there, opened in 1885, was destroyed by a wind storm in 1942. Services have been held in the church hall ever since.

C.E.M.S. COUNCIL

The Church of England Men's Society has now set up a Diocesan Council as from June 27. Previously each diocese of N.S.W. came under the control of the Provincial Council. The president is the archbishop; the chairman, Mr. A. G. Moyes; the secretary, Mr. Charles Heesh.

"WAKING UP THE PARISH" More than 40 parishioners of S. Luke's, Miranda, went this month to "Gibbulla," the Church of England Retreat House and Conference Centre at Menangle.

They discussed ways and means of "Waking up the Parish."

Highlights of the weekend were the addresses given by the Reverend G. M. Fletcher, now General Secretary of the Church Missionary Society and the Reverend Reg. Hanlon, Rector of S. Stephen's, Mittagong.

Mr. Hanlon announced at the conference that he hoped shortly to be leaving for missionary service in the Rift Valley of Kenya.

As a result of the conference spiritual revival has become a burning topic in the parish.

S. JOHN BAPTIST, ASHFIELD

The annual commemoration of the fallen will be observed by R.A.A.F. Air Cadet Corps on Sunday next, July 23, at 10.40 a.m., at the cenotaph in the church grounds.

Church parade will follow at 11 a.m. The services will be conducted by the Reverend F. A. S. Shaw, rector, and the special preacher will be the Reverend C. H. Sherlock, R.A.A.F. chaplain and Rector of S. Mark's, Granville.

PARISH SUNDAY SCHOOL CAMP

The Parish of S. Matthew's, Holland Park, held their own Sunday school camp at S. Christopher's Lodge, Brookfield, last week-end. This was their first camp, but it is hoped to make it an annual event. The chaplain was the Reverend W. Harmer from the Parish of Camp Hill, who proved very popular with the children and was responsible for the strong feeling of fellowship during the camp.

The balanced programme included serious activities of worship and study, and the highlight of the fun was a hike and barbecue on Saturday night. At the Eucharist on Sunday morning, the children who were not communicants were blessed individually by the priest at the Communion rail. After a short service on Sunday afternoon everyone returned home feeling that the camp had created a greater sense of unity in the Sunday school.

WOMEN'S SERVICE IN BUNDEBERG

The lovely parish church of Christ Church, Bundaberg, was the setting for the quarterly service for members of the Mothers' Union in the northern archdeaconry. About 250 women came from the parishes of Bundaberg, Childers, Maryborough, Biggenden, Gayndah and Eidsvold.

The preacher was the Home Mission Secretary, the Reverend David Shand, who has been visiting all the parishes in that area telling the parishioners of the work of the Home Mission Department.

LETTERS TO THE EDITOR

(Continued from page 5)

ANGLICANS AND THE A.C.C.

TO THE EDITOR OF THE ANGLICAN

Sir, — Canon Bennie so rightly and aptly took you to task for your editorial concerning the Primate's remarks about the Australian Council of Churches, (July 7). The Primate's warning about the Australian Council seeking to "control" the Anglican Church is timely, as is seen by the fact that the N.S.W. Council of Churches, (yet another "ecumenical" body), claiming to represent the Church of England amongst others, protested to the Premier of N.S.W. about State Aid to Church schools. By what right or authority does such a body speak for the Church of England?

By the same token, your editorial of July 7, is irresponsible in its sweeping general statements about State Aid, when

you say, for example, that "... the Church of England is resolutely opposed to the principle of State Aid to independent or denominational schools of any kind." You cannot mean that. This is certainly not true of the Church of England in the United Kingdom, and you cannot make it hold for the Church of England in Australia. The whole of the Province of Queensland believes in and accepts State Aid, and your own paper reported recently that the Brisbane Synod was asking for more than an "honourable exception."

Your indictment of Church Schools is savage. Is it not possible, that if a method of State Aid was introduced into this State along the lines of the excellent endowed scholarship system in Queensland some, at least, of the weaknesses you mention might disappear?

Your final paragraph indicates

that you are completely out of touch with the actual situation of religious instruction in State Schools. All the Acts and reports in the world will not put theories into practice, however desirable they might be. The amount and quality of "Scripture" given by the Department seems to depend a good deal on the individual teacher, and even more on the inspector, although nobody could do very much with the pallid syllabus provided.

As for "denominational instruction," the conditions under which so many of the clergy and their helpers have to deliver it are absurd. To cite only one example out of dozens which could be given; a young priest, now in his first year in a parish, has to take four hundred high school children of all grades at one time in a "tin shed" in the school grounds for thirty minutes each week. Can this really be described as "ample religious instruction"?

Yours faithfully,
(The Reverend)
G. D. GRIFFITH
Morpeth, N.S.W.

A.B.M. UNDER FIRE

TO THE EDITOR OF THE ANGLICAN

Sir,—It was extremely distressing to read in a recent copy of "The Australian Church Record" that "Evangelical Anglicans find themselves conscientiously unable to support" the Australian Board of Missions. The paper's column, "Notes and Comments", added that the A.B.M. "in name represents the whole Church, but in fact it only represents a rather extreme form of Anglo-Catholicism."

Is the Archbishop of Sydney, the Primate of Australia, and the President of the Australian Board of Missions (Archbishop Gough) aware that these sentiments have appeared in a column of the paper which claims to be "the paper for Church of England people"?

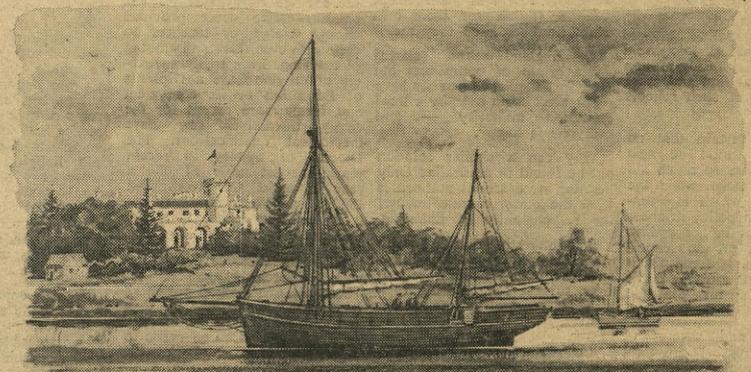
It seems strange that he has not caused an immediate denial of such remarks to be made in the "Record".

"DISGUSTED".

Sydney.

Chateau Tanunda "Historical Firsts" No. 85*

(June 1961)



*"Spitfire" at anchor in Farm Cove.

The Royal Australian Navy

The Australian Navy had its beginnings in 1887, when the House of Commons passed the Australasian Naval Defence Act. This Act gave legal effect to an agreement whereby an "auxiliary squadron" of five destroyers and two torpedo gunboats was to supplement the existing British squadron in Australian waters.

Up to 1887, Australian naval defence was mainly in British hands, although as early as 1801 the first armed vessel belonging to New South Wales was launched. This was the 28-ton schooner *Cumberland*, but it was armed only "for pursuing deserters."

Because early last century Britain was deeply occupied in the French wars, no warships could be spared for an Australian station and cover was provided by British forces in the Indian Ocean. However, in 1821, probably because of the developing importance of New South Wales as a trading centre, Britain decided that a warship should be regularly stationed on the N.S.W. coast. This decision heralded the establishment of the Pacific Squadron of the Imperial Navy.

The first war vessel built in N.S.W. was the 60-ton *Spitfire*, which was launched in 1855 in Port Jackson. She mounted a long, 32-pounder gun. The first armed vessel built for the defence of Port Phillip was the sloop *Victoria*, of 580 tons, which mounted two 32-pounders and a 68-pounder. This vessel was constructed in Britain and arrived in Victoria in 1856.

In June, 1859, the British force on the Australian station consisted of the *Iris* (26 guns), the *Pelorus* (21 guns), the *Niger* (14 guns), the *Elk* (12 guns) and the *Cardelia* (11 guns). The Admiralty proposed to increase the force "not only to provide for the defence of the Colony, but, in the event of war, to give periodical convoys to treasure ships proceeding home either by the Cape of Good Hope or by Cape Horn."

The first Admiralty proposal to establish a permanent Australian naval force was made in 1869. The plan was for the colonies to pay half the cost and upkeep, but the idea fell through. In the succeeding decade

several other suggestions were made for the creation of a separate Australian squadron, but without success, each colony proceeding independently (with the exception of Western Australia, which had no naval force whatever) to provide coastal and harbour defences.

Because of severe financial stringency in Australia, towards the end of last century and the lack of a central Government, the 1887 scheme was slow to take shape. However, the rise of Germany as a naval power early this century gave urgency to the development of an Australian station. The Naval Defence Act of 1910 was passed and in October, 1911, the King authorized the adoption of the title Royal Australian Navy.

This Navy came into existence when the destroyers *Parramatta* and *Yarra* reached Australia from Britain in September, 1910. A third destroyer, the *Warrego*, was commissioned in 1912, the battle-cruiser *Australia* and the light cruisers *Melbourne* and *Sydney* arrived in 1913, and two submarines in 1914. A naval college was established in 1913.

During World War I the R.A.N. grew considerably in size and fought many notable actions. When World War II broke out the Australian Navy had 16 ships. Wartime expansion was rapid and when the war ended in 1945 the R.A.N. had 317 ships in commission and 39,000 mobilised officers and ratings, including 2,600 women (compared with 5440 officers and men at the outbreak of hostilities in 1939).

After the war's end, the size of the R.A.N. fell greatly. At mid-1960, only 18 R.A.N. ships were in commission and uniformed personnel totalled less than 11,000.

In the past half century, the Royal Australian Navy has not only established a brilliant record of service and participated in many major actions, but has acquired a vital role in the sea defences of the Free World.

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THE RIGHTS AND WRONGS OF STATE AID TO CHURCH SCHOOLS

By ALISON LYONS

NINETY-THREE per cent. of Church of England children in N.S.W. attend public schools. Any proposal to change the system of education in N.S.W. from that which has obtained since 1880 is therefore of the greatest concern to the Church.

Thus we need to look closely at those political parties who at the moment are toying with proposals to give State-aid to denominational schools. The proposals are backed by Roman Catholic authorities and although generally in rather milder form, by a minority of Anglicans.

Since any State-aid to denominational schools would deprive the public school system of funds which all agree it very much needs to cope with the present increase in the school population, we ask: How big an effect could State-aid have on the public schools?

If implemented in full throughout Australia State-aid to denominational schools would cost the country £50 million pounds a year at first and more as the number of such schools increased.

Whilst it is certain that no political party would be rash enough to propose so much aid at the present stage, none the less any policy which is essentially a State-aid policy in sheer logic must point in the end to full support of private schools by public funds. If some aid is right, how can more aid be wrong? Or is all State-aid wrong?

The rights and wrongs of State-aid involve important questions of public policy, for example: When, if ever, should public money be given to any body which is not ultimately responsible to the people?

Such questions are accentuated in the case of education because, as everyone agrees, control of an educational system gives the controllers great power over the future of the nation, because it gives power over the minds of the young. Most democrats would say, such power is safest in the hands of the people.

When any group seeks for its educational system to be supported by public money it is submitting itself for public approval in a way which does not occur whilst it raises its own finance (even although the right to conduct any school at all is a privilege granted by the community to a group).

Some of the groups who thus seek power over public money do not want themselves to be examined and judged by the public and to come under public control. Yet the rights of the people over the spending of their own money can scarcely be questioned, and in order to preserve their rights completely it is necessary that the people have the control and management of all their money.

Nothing else is fair; nothing else is just. Who pays the piper should be able to call the tune. This same principle, which here protects the people from a loss of rightful power, in other circumstances can protect the Church from undue encroachment by the State.

Church authorities who want their own schools should and often do realise that they are honour bound to pay for them for just as long as they want to retain control and management of the schools for their own ends, however good they are.

In England schools started by a group of enthusiasts but later in financial difficulties have often been taken over by a local education authority — and everyone is happy.

Why can a similar solution not be found in Australia? Only because some school authorities want the power to rule but not the responsibility of financing.

It is interesting that those who want full power for themselves in their own schools rarely if ever suggest relinquishing their present powers in the public system.

SOME QUESTIONS

In order to examine the problem further let us answer some questions which are often asked:

Q. Who governs the public schools? A. Ultimately the people, 90 per cent. of whom are professed Christians, through their elected representatives in the State Parliament.

Q. Do Roman Catholics share in the public schools of (say) N.S.W.? A. Yes, in three ways: (i) by their votes by which they elect the Government which controls the schools; (ii) by the presence of more than 50,000 Roman Catholic children in the public schools; (iii) by the presence of thousands of Roman Catholic teachers in the public schools who are paid millions of pounds each year.

Q. What is the place of religion in the public schools. A.

In N.S.W. at present the public schools are secular only in the sense defined by the Education Act of 1880, namely that "secular" includes "general religious teaching." Such non-sectarian teaching is given by the regular teachers in the primary schools and is to be extended when the Wyndham report proposals are adopted, as is likely very soon.

Q. Is there any denominational instruction in the public schools of N.S.W.? A. Yes. As well as general religious teaching there is provision for one hour a day religious instruction by the clergy or their representatives. Conscientious objection by the parents results in the child being withdrawn.

Q. Do Roman Catholics participate in such religious instruction? A. Yes.

Q. Why in practice is only half an hour a week used by the average clergyman? A. The churches have never provided enough clergy or teachers to cope with even this small amount of teaching. Even so, few teachers of religion have a Diploma of Education or its equivalent and furthermore except for the clergy themselves few have theological qualifications. The Diocese of Sydney in recent years has set aside £15,000 a year to assist this work; but £300,000 a year is necessary for it to be fully efficient in the Diocese.

Q. Is not £300,000 a year beyond Church resources? A. There are one million members in the diocese. To take the task seriously would cost each family £1 a year. The Church needs to organise itself.

Q. Are the public schools responsible for religion being relatively unimportant to people to-day? A. Almost certainly not. There are many strong Protestant churches in the U.S.A. where nearly all children attend public schools in which religion is not taught. Religion there is taught in the home and through the local church. Our weakness arises because our people do not take seriously their responsibilities in public education, in the local church, and in religious instruction in the home.

Q. Does not the vigour of Roman Catholicism in Australia derive from the existence of its schools? A. Roman Catholicism is relatively weak in some countries where it is numerically large and has had the control of religious schools for generations. Its strength in Australia

to-day derives from the fact that its people responded to a challenge to undertake a large task and have depended only on their own resources to complete it. The strength derives essentially from the voluntary nature of the response. Seventh-Day Adventists show even greater strength in proportion to their numbers.

Q. Would not State-aid then weaken the Roman Church? A. Probably yes.

Q. Do not existing Church of England schools produce more practising Christians than the public schools? A. Figures are hard to obtain. More candidates for the ministry in Sydney come (proportionately) from the non-church schools.

MORE CATHOLIC

Q. Have the public schools any advantage from the Churches' point of view? A. (i) In the public schools children of different denominations, except for religious instruction, are educated together. In this sense the public schools are catholic in a way denominational schools can never be. Public schools promote understanding and in practice lead to a mutual respect without a surrender of principle. Religious animosities are harder to foster in public schools and prejudices in the way of Christian unity are removed. The witness of Christian living is made in the public schools to a wider group than that of one's own church.

(ii) All aspects of the life of the public schools are under public scrutiny and as a result abuses are able to be seen and rectified. Public money cannot be spent in the public schools to assist for example the indoctrination of peculiar views of science or history. Even a slight deviation in a single school can result in a public outcry and consequent remedial action by the people's representatives. Such procedures are in the interests of truth and therefore of the Church.

What then is the conclusion of the matter? Simply this, that if the Church of England strives actively to defend and improve the public school system against all threats it will preserve the opportunity to witness to all groups and to improve the public schools in which it participates, it will contribute to mutual understanding amongst Christians and it will be defending the essential right of all people to control the expenditure of their own money on a system which has unique virtues and which is fair to all.

SUBIACO MEN USED A DEMOLISHED HOUSE

FROM OUR OWN CORRESPONDENT

Perth, July 17

Tidings reached the Rector of S. Andrew's Church, Subiaco, the Reverend J. H. Pickerill, and some of his parishioners that a demolished house in East Fremantle, ten miles away, was theirs if they wanted it!

But who wanted a demolished house? The Parish of S. Andrew's realised they did. They decided what they chose to call a "utility centre", which would consist of a large meeting room, a study for the rector—detached from the rectory—a

Present on the occasion was a gathering of some two hundred people, including the Very Reverend R. H. Moore, the Reverend W. H. Dallimore, the Reverend F. W. Pitcher and the Reverend J. Stannage—all formerly or at present connected with the parish.



Men from S. Andrew's, Subiaco, Diocese of Perth, at work on their "utility centre".

reception room, store room and kitchen.

The rector and his men set to work to dismantle the demolished house and transport the materials to the building site which lies between the church and the rectory.

Here, the carefully preserved timber was stored under cover, while the thousands of bricks were stripped of old mortar, a task which took several months. The site was then levelled and foundations laid.

The need for the new building had become increasingly obvious in recent years, and now nearing completion is the utility centre which commemorates the pioneers of the parish.

Due to lack of time and experience, the job was taken over by professional bricklayers; pitching and tiling of the roof will be done by parishioners.

The foundation stone was set by Mrs. Dowding, a parishioner for fifty years, and blessed by the Reverend R. B. Cranswick, a former rector.

INTERESTING WINDOWS

DEDICATION AT MEREWETHER

FROM OUR OWN CORRESPONDENT

Newcastle, July 17
The Bishop of Newcastle, the Right Reverend J. A. G. Housden, dedicated four stained-glass windows at S. Augustine's Church, Merewether, last Sunday.

Two of the windows, in memory of Doreen Isabel Scott and Olive May Greentree, complete a group of four new windows depicting the missionary work of the Church.

One shows a native teacher at work and a surgical operation in a missionary hospital, and the other depicts the ever-present Christ and a service of Holy Communion.

Doreen Scott, who died suddenly in April last year, was a Sunday school teacher and the assistant leader of the Young People's Union, in which she showed great interest in missionary work.

The window in memory of her was paid for by the Sunday school teachers and children and members of the Y.P.U. as well as her family and friends.

The other two windows, which are in the vestry, are in memory of Henry Percival Conolly and Joan Holden. They depict Christ at the Last Supper with Peter and John.

CLASSIFIED ADVERTISEMENTS

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

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POSITIONS VACANT

DOCTORS—NURSES needed urgently for Christian hospital work. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney (Telephone BM 3164 Sydney Exchange) or 276 Collins Street, Melbourne. (Telephone MF 8962 Melbourne Exchange).

THE COLLEGE of S. John the Evangelist, Auckland. A Theological College of the Church of the Province of New Zealand. Owing to the impending retirement of the present Warden, applications are invited for the position of Warden of this College. The College is situated in the City of Auckland and provides for a Roll of fifty students. Applications close with the undersigned (from whom conditions of appointment may be obtained) on August 31, 1961. W. T. Cheeseman, Secretary, S. John's College Board of Governors, G.P.O. Box 652, Auckland, New Zealand.

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LEADING LAYMAN'S DEATH

FROM OUR OWN CORRESPONDENT

A member of the Council of the Diocese, Mr Daniel Robert Dossetor, died at his home on July 11.

He had held that position for a number of years, as one of the archbishop's nominees, and his particular contribution was as a member of the council's building committee, on which he had served for twenty years, and was thus associated with the erection of many church buildings of all types in the diocese.

Formerly a resident of Essendon, many years ago Mr Dossetor moved to the Parish of S. Paul's, East Kew, but renewed an earlier association with the neighbouring Parish of Holy Trinity, Kew, where he was a churchwarden.

The funeral service was private, and was conducted by the Right Reverend J. J. Booth, formerly Archbishop of Melbourne, with whom Mr Dossetor had a very close association, and personal friendship of long standing.