

COMBINED CHURCH SERVICE IN PORT MORESBY

BLESSING SOUGHT ON FIRST HOUSE OF ASSEMBLY

FROM OUR SPECIAL CORRESPONDENT

Port Moresby, June 15

A congregation of more than 1,000 Papuans, New Guineans and Europeans gathered at Koko on June 7 to attend a combined Church service which sought God's blessing on the first House of Assembly of the Territory of Papua and New Guinea.

The service, which was held at the Lutheran Mission Church, was conducted by the Reverend Frank Butler of the Papua Eklesia (formerly the London Missionary Society).

Two addresses were given, the first in English by Bishop George Ambro of the Anglican Mission and the second in Pidgin by Pastor A. C. Frerichs of the Lutheran Mission.

Bishop Ambro took to his feet a Constitution, 1674. For a great door is opened unto me."

God has granted many opportunities to this present generation, especially to the leaders of our nation, he said.

"Some of us Papuans and New Guineans said to one of our white brothers will sit by side in the House of Assembly to-morrow.

"This is going to be a big day in the history of our country. Bishop Ambro reminded the congregation that God calls us to serve our country and our people in different ways.

"Some of us are serving in the field in different denominations; some are serving in the medical field as doctors and nurses; some are serving in education."

"I am glad some of you will serve in the House of Assembly which is starting to-morrow."

"We, as leaders of the people, must set a good example to all people, white and brown, and black, by our words and deeds."

"We are free men, free to serve God and one another, but we must obey the laws of the land; we are not free to please ourselves," he said.

THREE THINGS

In conclusion, Bishop Ambro said that there are three things necessary for the Christian life: 1. to know the will of God; 2. to do it; and 3. to love it.

"The better we do it the more clearly we shall know it, and the more we love it, the more we shall do it."

"I do not want to pray that God may bring up our own will, but to His own will, and our own will may be in the way of His will, and so our country will become as a Christian country."

"For my address in Pidgin Pastor Frerichs took to his text *Romans 12:1*.

He spoke of the need of every country for good and responsible government, and of the responsibility of those governing to all men and women.

"There is a great deal of work before us."

VESTMENTS FOR LINK PARISH

Melbourne, June 15
A full set of green vestments made by the members of St. George's, Mombak, Mother's Union, was dedicated by the vicar, the Reverend Ian St. Clair, at a separate Communion at All Souls', Kallista, on May 31.

The vestments are a gift from the parish for use in New Guinea. A link has been formed between St. George's, Mombak, and St. George's, Saga, via Koko.

The Papuan priest, the Rev. Fr. Simon Peter, will use the vestments sent from Mombak.

should now for all members of the new House of Assembly, he said.

"*Sagun ya mekin stret work belong yupela, ya helpen God (long bosin diapla gran long Papua na Nu Guinea)*."

(*Prayer translation: If you do your work well you'll be helping God in the development of P.N.G.*)

About thirty members of the House attended the service.

Mountbatten House was offered in 1953 by Mrs. M. J. O'Connell to the House of Assembly, which is now in Port Moresby.

It is to be opened on June 8 by the Governor-General, Sir De Lisle.

RATIO OF MEMBERS
They are made up of 38 indigenous members and six European members.

Of the 38 indigenous members: 10 European members from the Territory; 10 European members from the Territory; and 10 European members (all members of the Territory) members in the House.

The ratio of indigenous European members in the House is 38.26 or 60.40.

The Reverend Percy Chatterton, of the London Missionary Society, a missionary in Papua for forty years, is the member for Central Special Electorate.

Of the 38 indigenous members of the House Roman Catholics

have the highest representation in the House of Assembly, followed by the Lutherans with 11 members.

The Anglicans, Methodists and the Papua Eklesia each have two members.

One indigenous member, Mr. Paliatu Malolat from Manus, is the leader of his own religious group.

[The full text of Bishop Ambro's sermon will appear next week's issue.]

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BOARD OF MISSION WILL BE DIOCESE'S SPEARHEAD

FROM OUR OWN CORRESPONDENT

Rockhampton, June 15

The Bishop of the Diocese of Rockhampton on June 5 voted unanimously in favour of a new Department of Mission.

This department will carry out the work of the existing Diocesan Board of Missions which it will supersede, and will apply itself to the total mission of the Church.

The department will consist this year of twelve members to be appointed by the bishop, although the great majority of its officers and fixed membership are to be presented to next year's Synod.

Following on the document from the Toronto Conference, this is hailed as a great forward step in that synodism have recognised, and set up official machinery to act in, the Church's mutual responsibility and inter-dependence.

Speaking in his presidential address to synod, the Bishop of Rockhampton, the Right Reverend Donald Shearman, said:

"In your own parish you have next opportunity for mission."

"The Church of God will never be made to make an impact until each one of us recognises that mission is our individual and corporate responsibility."

"One of the saddest things is to talk to a person who believes that it is the sole prerogative of the clergy to bring people into the worshipping congregation."

"In the New Testament it shows pretty clearly that we all have the responsibility of effective witness."

Speaking of overseas missions, the bishop said: "This task at this time is urgent, for time is now on the side of the enemy."

"Our responsibility to this part of the mission of the Church need not be exclusively, prayerfully, with imagination and hard work, NOW."

"It is no longer the Church at home making handouts."

NOT HANDOUTS
It is each man and woman recognising his or her responsibility to be the Church and to be able to be in the front of mission in person, then at least a solid part of that person should be there as an unskilled part of his hard-earned income."

"In this sense we can all be missionaries, because of you, some person, somewhere, can come to know Our Lord; some person, somewhere, can be made literate or healed; you can be and we all should be in mission in this sense."

"In a diocese of this kind, huge in area — small in resources, but enormous in potential — it is not to be done instead of a Board of Missions of the Diocese of Mission, consisting of people who have a burning desire to take the Gospel of Jesus Christ to the people who are in mission in this sense."

"To insert the Church of England in Australia by denying its Catholicity, and also to give preferential treatment to one religious denomination, are two errors which could very easily have been avoided."



The Bishop of North Queensland, the Right Reverend Ian Shevill, signs the Deed of Consecration of St. Alban's Church, Yarrabah, on June 7. The Archbishop of Brisbane, the Most Reverend P. N. W. Strong, consecrated the new church at the Aboriginal settlement. (See also page 12.)

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ELECTION SYND

PROCEDURE FOR ARMIDALE

A Special Synod of the Diocese of Armidale will meet in Armidale on Tuesday, August 11, to elect a new bishop.

The vicar-general, the Venerable C. R. Rothero, will preside. Each member of the synod may nominate a candidate. The names are then placed on the voting paper.

Members of the synod will be directed to vote from the list all those for whom they wish to vote, leaving one name only.

When the names of the two candidates with the greatest number of votes have been taken, a second vote will be held.

This is a vote "by orders", meaning that the clergy and laity vote separately — as "bonuses".

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CALL FOR PRAYER

The candidate who receives a majority of votes in both houses will be declared the bishop-elect. The bishop-elect must signify his acceptance and the bishops of the province must approve the appointment.

Members of the synod will elect a new bishop on August 11, a further meeting, following the same procedure, will be held within a month.

The present Bishop of Armidale, the Right Reverend J. S. Moylan, has called the people of the diocese to pray for the election, particularly on Sunday, August 9.

He asks that the appointed prayer be used daily and that August 9 be observed as a diocesan day of prayer.

CAPE YORK APPEAL

The Australian Board of Missions has now received £A700 towards its £5,000 special appeal for the Cape York Mission Station, which was destroyed by the cyclone "Dora" in February 1963.

Several projects are still under way in other parishes to assist this appeal.

In view of the number of special appeals and other circumstances, it is felt that churchpeople generally should rather splendid effort to help re-build these Aboriginal Mission Stations.

(Continued on page 12)

BOOK REVIEWS

THE DOCTRINE OF THE TRINITY

THE CHRISTIAN FAITH, F. W. Dillistone, Hodder and Stoughton, Pp. 90, 10s. 6d.

DR DILLISTONE, formerly Dean of Liverpool and now Fellow of an Oxford College, writes the second book in this new series for laymen who want to know their Faith, are prepared to read and think deeply.

What he endeavours to do in this book is to express the doctrine of an Oxford College in a new series for laymen who want to know their Faith, are prepared to read and think deeply.

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STUDY OF PRAYER

LIFE AND FEELING OF LOVE, Herbert W. Woodhead, S.P.C.K., 40s. 2s.

CANON WOODHEAD has put the Church in his debt by providing an excellently conceived, sensitive and balanced study of prayer and its presuppositions.

He writes for both the scholar and the saint. He follows what might be called the classical approach to ascetical theology.

The book is considerably enhanced in its value by very generously drawing on the insights of other authors, both ancient and modern, but this does not detract from the theme and its treatment which the author himself gives.

While the work has considerable theological structure, the author, who so obviously writes in the wisdom of prayer, admits that there is no technique of prayer.

It is only the Holy Spirit who can lead and teach. His ways "vary with each individual."

At the same time the general guidance is there for the student who would increase in holiness. It might be helpful to note that the book is comparable to "The Pure in Heart," by Sangster.

It is certainly salutary to see from both authors that the saint and worshiper of the prayer wall, in principle, the same road.

The externals may vary a great deal, but underneath, the motivation, the method (sic) and the experience are as alike as peas in a pod. "I is the same God which works all in us." —A.J.G.

CONTENTS ARE DIVERSE AND PROVOCATIVE

THE CHURCH QUARTERLY REVIEW, January-March, 1964, S.P.C.K., Pp. 136, 25s. sterling, 6s.

AS usual, the reader is encouraged to learn first of all what Dr Wand has to say in his editorial. This time the subject is "Incorporation."

Though he is both informative and persuasive, he did not convince one reader, who was interested enough to wonder why that one learns something not only about a particular book or author, but also about what is treated overtly.

Probably most of us will turn to the editorial to see what reviews concern some 45 pages, and then to the "Honorary" section which one learns something not only about a particular book or author, but also about what is treated overtly.

It is obvious enough that an illustrative statement differs from a truth. The former should not be pressed beyond its immediate context; the latter should be explored till every implication has been discovered and its consequences worked out.

If we consider such a phrase as "Mother of God" and visualize Mary on the one hand and Jesus on the other, no problem exists for the picture is clear and convincing, that when an idea or truth take the place of components in the picture, as when the icon "God" replaces the image of Jesus, controversy is inevitable and has, indeed, occurred.

It would be foolish to suggest that Dr Wand (or, for that matter,

are the questions of security, freedom, order and method, and each of these is considered in relation to the Trinity.

His approach is broad and inclusive, as of all crucial definitions, is that the Trinity is the sum of final and infallible statements. As he seeks to avoid precise and unyielding dogmatic formulation, this may sound like echoes of "Honest to God."

On the other hand, he refuses to accept a vague or unqualified ethical exhortation. Ethics are rooted in doctrine so that the doctrine of the Christian revelation is as a comprehensive whole to be appreciated by the imagination under different forms.

In terms of his imagery he sees God as Father, Redeemer, King and Creator. Jesus and the Son of God, Saviour of the World, Lord of glory and Word of life — and the Holy Trinity as the essence of Love, Liberty, and Peace.

This is no paperback to be picked up in a leisurely mood. It is a strong meat, but so ably presented that it can be digested.

But it is not for bakers in the faith — it is for "thinking" men who want to know what theology has to say to quote from Newman's editorial preface.

—A.V.M.

ART OF COUNSELLING

HEALING THROUGH COUNSELLING, W. H. Kite, Epworth Press, Pp. 154, 10s.

MANY subjects are increasingly building up a plethora of technical and reference books. The modern art of counselling is no exception.

Epworth has added to its library, which includes two books on counselling, a new one in this field. Dr W. L. Carrington, of Melbourne — incidentally a member of the Anglican staff as stated on page 188.

This is a recent record of counselling done in his Church by a London Methodist minister. The author, who has been a marriage counsellor, started four years ago at Highgate a counselling service.

He realised that the Church's ministry had been almost completely devotional, and as Leslie Weatherhead says in his fore-

THE NATURE OF MAN

ON MAN, Fourth paper on the doctrine of Man presented to the Midland Counties Anglican Society in April, 1963, St. Os. Sale at Church Bookshops.

THE former Anglican Chaplain to the University of Melbourne, the Reverend E. K. Robbins, has in this booklet collected together four papers, which were both written and read by students at a meeting of the University Anglican Society in April, 1963. He set the scene in his debt in that he has been willing to share the material with a much wider public.

When one realises that the papers were written by students of the University Anglican Society in April, 1963, it is most helpful to laymen when people from varying disciplines can present papers which they insert into the dialogue made by the secular to the religious within their own discipline.

These four papers are all centred about the problem of the nature of Man. In the first paper we are given the views of a wide selection from the Fathers of the second century as to the nature of Man and the world as perceived by the student of the Son of God.

This is followed by a peep into the contemporary scene where we see the rejection of a secular Jungian analysis of Man and the reinstatement of a purely biblical view, as envisaged in the thinking of B. R. Ward.

Perhaps the most illuminating part of the book is the concluding part from the viewpoints of several schools of psychology.

Those of us who believe that the major combat to sustain the next twenty years will not be fought with the weapons of the philosophy, but rather by the psychologists, cannot help but be delighted to see the clear statements in this paper of the mind in the various schools of psychology.

The fourth, and final, paper tells us of the work of Teilhard de Chardin. This French pre-scientist is being read more and more with interest by the Church and this paper itself indeed provides a landscape view of the mind and would be a good introduction to the reading of "The Phenomenon of Man" and "Le Milieu Divin."

The only criticism one could make of this compilation is that a much wider public, that greater value will be made available for any future work so that the printed form can be made as delightful as the thoughts contained therein.

When one thinks of all the asceticism which has been used in the past, it is to be hoped that people will do more both to enlighten their minds and to debate within them, but also will meet the challenge of the modern world on our faith in such a way as the Anglican Church will be able to stand in his admirable booklet.

—J.O.R.

LAST CLAUSES IN THE CRED

LAST THINGS FIRST, Gordon Hunt, S.P.C.K., Pp. 42.

Professor J. J. Professor of Ecclesiastical History at the University of Manchester, in delivering a series of lectures last year at the University of Bristol, presented as his subject four of the last clauses of the Apostles' Creed, which are: "The Communion of Saints, the Forgiveness of Sins, the Resurrection of the Dead and the Life of the World to come."

From a well-stocked mind which never struggles for effective words, he has produced an excellent lecture series, popularly expressed, in his subject four of the last clauses of the Apostles' Creed, which are: "The Communion of Saints, the Forgiveness of Sins, the Resurrection of the Dead and the Life of the World to come."

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HEAR BISHOP GOODWIN HUDSON
7.45 p.m.
FRIDAY,
26th June, 1964

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TOO SLIGHT AND BREEZY
OVER TO YOU, Rev. Dillistone, Hodder and Stoughton, Pp. 125.

This is a book that contains a lot of sound common sense. It is hard to see who will benefit from it.

Most of us would glance through it, stop and grant with approval at certain spots, note a couple of useful hints here and there, and then put it on the shelf.

Very few men are in a position to make use of it. This is not to say that the writer has not done his best to make his books on evangelism in the parish, but that the humanity of his thought is shallow and superficial.

Despite his title, I think it does not get alongside people and answer their questions.

It is simply repeated a lot of clichés about the aim of evangelism, and the personal life of the Church, rather than the service of the Church, rather than the service of the Church, rather than the service of the Church.

While appreciating the experience behind the writer, this book is still a little slight and breezy.

—A.F.L.

RELIGIOUS LEADERS PRTEST MEETING IN CAPE TOWN

FROM OUR OWN CORRESPONDENT

Cape Town, June 12
Speakers representing the Cape Town and Cape Town stand together on a platform at the Cape Town City Hall on May 24 when it was decided to petition the Government not to renew the legislation concerning the 90-day Act.

More than 3,000 people thronged the hall and its corridors.

Christian speakers were Archbishop Sheil, Taylor (Chief of the Protestant Church of South Africa), the Most Reverend Owen McCann (Roman Catholic Bishop of Grahamstown), the Reverend John Clark (an African Methodist minister) while Sir Nazim Mohamed, of the Modernist Judicial Council, and Rabbi David Sherman, of the Cape Town Jewish Reform Congregation, addressed the assembly and their co-leaders.

Archbishop Sheil Taylor said: "At the outset I wish to state quite categorically that I recognize and fully accept the responsibility of the government to maintain law and order."

"This is a God-given responsibility and it is their duty which must be fulfilled in accordance with the Divine laws of God's truth and love."

"And, as you who himself held the position of premier, I am reluctant to take any action which may aggravate any difficulties which the government of our country may at present be experiencing."

"Nevertheless, I feel impelled to take part in this meeting this afternoon because I believe that the clause in the Act by which persons may be detained without trial or without hearing denies the rights of man and, therefore, it is my responsibility as a citizen to protest."

WITNESS TRIAL

"No man—however wise, however just, however merciful—may be given the right to deprive his fellow men of their freedom without trial and without being charge before a court against them. Such powers belong to God alone."

"I stand here this afternoon condemning this act, because I believe it is abhorrent to the Christian conscience."

"If it were possible to believe that all who are responsible for executing such authoritarian Acts were doing so from the highest motives, I would still condemn it. For all men are liable to error."

"No man is capable of wielding such wide and arbitrary powers over the life and the death of his fellow men."

NEW FORM OF MINISTRY

ECUMENICAL PRESS SERVICE
Geneva, June 15
A plan which will permit Christians employed in secular work to retain their jobs, but at the same time to be granted a ministerial status, has been drawn up by the Synod of Africa.

They feel that such a plan will create the impression that they have not given up their jobs, but have merely transferred them to another part of the same job.

The result of a two-day study was outlined by 60 leaders of the Protestant Episcopal Church in a 12-page report which was published this month. Its authors are 18 bishops, 33 other clergy and nine lay persons.

Their proposal calls for the inclusion of a non-episcopal form of the ministry to meet the "non-missionary character" of a "secularistic society."

As examples, it cited rural areas where declining population makes it impossible to support traditional parishes and urban areas where the inner-city is thickly populated with a mass of migrant Indians, American Indian communities where there is not an Indian priest, and special occupational groups.

The academicians, scientists and those in demand by the Gospel in their fields, are urged to be represented on the Synod. "For the Church to ignore the problems and opportunities of these special occupational groups would be irresponsible," the document says.

NEW CENTRE UNION PLAN FROM OLD APPROVED

"VILLAGE" AND CHURCH

ANGLICAN PRESS SERVICE

London, June 15
The Bishop of London, the Right Reverend Robert Stopford, of the Diocese of Ely, has authorized its representatives to the Consultation on Church Unity and Development to develop a plan for a united Church which would be catholic, truly reformed, and truly evangelized.

The concept which has held three annual meetings, now being developed by Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church, involved the United Presbyterians, Methodist Episcopal, Christian (Disciples) and Evangelical Union Brethren Churches, and the United Church of Christ.

The United Church of Christ had earlier authorized its delegates to join in drafting a union plan.

At this year's consultation meeting in London, Methodist delegates said they would not seek to decrease their influence of their participation in developing a plan.

The Anglican Episcopal delegation also decided to withhold its support of the denominational meeting next to October in London.

In other sessions the Assembly at Oklahoma City: Appointed a member committee to seek union talks with the Presbyterians of the U.S. (Southern). The two Churches were split at the time.

They voted to make it a violation of the canon of membership in local congregations to join in writing the plan.

ROMAN CATHOLIC
Were welcomed by Roman Catholic Bishop Victor J. Ryan, of the Diocese of Trenton, to address the assembly.

He called for a "summit conference" to discuss the implementation in the southern United States of the New England general secretary of the Church's Bureau of National Affairs.

He also called for a meeting of confidence to Dr. Eugene Carson Blake, chief executive officer of the office, praying him for his civil rights leadership.

BRITISH-USA

EXCHANGE

ANGLICAN NEWS SERVICE

London, June 15
Two Church of England clergymen, the Archbishop of Bradford and the Reverend E. D. Cartwright, will be in the United States to take part in this year's British-American religious exchange. It is sponsored each summer during July and August by the British Council and the National Council of Churches in America.

As the programme is only one of its kind which is entirely new, the exchange will be held in 1965 and 1966.

Between July 5 and August 23, the Archbishop of Bradford, the Ven. Hubert I. Higgs, will visit the United States, and will be in New York, Philadelphia, and New York State, preaching, and visiting.

From the United States, the Ven. Presbyter, Methodist, and Congregational, will be the Vicar of Bishopston, Bristol, the Ven. Canon Wright, will preach in New York and New England, in three Congregational, Methodist, and Episcopal churches, and in two Episcopal ones.

Other British ministers participating in the exchange are two from the Diocese of Exeter, two from the Methodist Episcopal Church, one from the Baptist, Congregational, Presbyterian, and Evangelical Union, and one from Scotland.

Ordinarily there are three Anglican and three other national societies, the Ven. Hubert I. Higgs, could not take part this year.

U.S. CHURCH'S DECISION

ECUMENICAL PRESS SERVICE

Geneva, June 15
The General Synod of the U.S. Assembly of the United Presbyterian Church of North America has authorized its representatives to the Consultation on Church Unity and Development to develop a plan for a united Church which would be catholic, truly reformed, and truly evangelized.

The concept which has held three annual meetings, now being developed by Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church, involved the United Presbyterians, Methodist Episcopal, Christian (Disciples) and Evangelical Union Brethren Churches, and the United Church of Christ.

The United Church of Christ had earlier authorized its delegates to join in drafting a union plan.

At this year's consultation meeting in London, Methodist delegates said they would not seek to decrease their influence of their participation in developing a plan.

The Anglican Episcopal delegation also decided to withhold its support of the denominational meeting next to October in London.

In other sessions the Assembly at Oklahoma City: Appointed a member committee to seek union talks with the Presbyterians of the U.S. (Southern). The two Churches were split at the time.

They voted to make it a violation of the canon of membership in local congregations to join in writing the plan.

ROMAN CATHOLIC
Were welcomed by Roman Catholic Bishop Victor J. Ryan, of the Diocese of Trenton, to address the assembly.

He called for a "summit conference" to discuss the implementation in the southern United States of the New England general secretary of the Church's Bureau of National Affairs.

He also called for a meeting of confidence to Dr. Eugene Carson Blake, chief executive officer of the office, praying him for his civil rights leadership.

FRIENDS OF LAMBETH

PLACED IN LIBRARY

ANGLICAN NEWS SERVICE

London, June 15
A Society of Friends of Lambeth Palace Library was inaugurated by the Archbishop of Canterbury at Lambeth on June 9.

It is hoped it will embrace non-churchmen, scholars, and a wide range of interested persons.

"The society has been formed because growing competition for the limited funds available and continuing pressure from the Government have caused a sharp rise in the price of rare books and manuscripts and the supply of them kept pace with the demand."

ARCHBISHOP VISITS SWEDEN

ANGLICAN NEWS SERVICE

London, June 15
The Archbishop of Canterbury, the Ven. Hubert I. Higgs, visited Sweden last week to take part in the national celebrations of Uppsala Cathedral.

With Mrs Ramsey, he was also present at a banquet attended by the Ven. Canon Wright, Vicar of Uppsala Cathedral. He returns to-day.

U.S. BIBLE SOCIETY

ECUMENICAL PRESS SERVICE

Geneva, June 15
The American Bible Society reports a record world-wide distribution of more than 24 million copies of Scriptures or portions thereof during the past year, an increase of almost three million over the previous year.

In a joint campaign, "God's Word for a New Age," the American Bible Society and other societies, has established a world-wide goal of 150 million copies by 1970.

OUR BEST BOOK "BUYS"

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

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THE OFFICIAL REPORT OF THE ANGLICAN CONGRESS, Toronto, S.P.C.K. and Sabarney Press have combined to publish this complete Report of the Anglican Congress of 1963. Pp. 216. 15s. 6d. (Postage 10s.)

THE HONEST TO GOD DEBATE: John A. T. Robinson and David I. Edwards. Six books are included in this sequel to HONEST TO GOD. Pp. 218. 15s. 6d. (Postage 14s.)

OUTLINES FOR YOUNG ANGLICANS, by A. Milton Taylor, I. T. B. McCall, Bishop Hart, and one-time Dean of Melbourne and Bishop of Wanganui, played a leading role in the development of our Constitution. This abridged full-length book, written by the Bishop of Auckland, was the first major work specifically commissioned by the Trust. Pp. 112. 12s. 6d. (Postage 7s.)

THE CONSTITUTION OF THE CHURCH OF ENGLAND IN AUSTRALIA, by the Rev. Canon E. J. Ryan. How many Anglicans know that the Church of England in Australia is a government? Every Anglican Church officer, and every priest, should know his own country's Constitution. Pp. 112. 12s. 6d. (Postage 7s.)

THE CHURCH OF ENGLAND — A FELLOWSHIP, by Canon Eric Montagu. First published in Australia ten years ago, this simple outline of Anglican thought has been sold more than thirty times over. Total sales have exceeded 100,000 copies. Pp. 61. 3s. 6d. (Postage 5d.)

THE ANGLICAN WAY — being a series of four addresses delivered during the Dominion Day Celebrations of St. John's Theological College, Adelaide, in 1959. The author is the Archbishop of Melbourne, the Bishop of Adelaide, the Bishop of Adelaide and Bishop E. H. Burgeon. Pp. 224. 15s. 6d. (Postage 14s.)

SONNETS AND SONGS, by T. I. Reed. The author is better known as Bishop of Adelaide. This is a new book. This is a small collection of Anglican verse, published in 1939 but was soon out of print. To fill a long-held gap in Australian religious literature. Pp. 162. 12s. 6d. (Postage 7s.)

Books from other publishers available from our stocks include—

CHURCH FUND RAISING: A ten-step plan to increase your pledges and strengthen your Church. Othmar A. Peniston, Jr., McGraw-Hill Book Company. Pp. 256. 15s. 38d.

Here is a thoroughly tested 10-step plan for raising Church funds. The book contains a list of increasing both the number and amount of pledges for a year — highlighting interest in Church work and increasing church participation. Written in layman's language, the book combines practical and detailed suggestions, case studies of others' experiences, and statistics to help you. Pp. 162. 12s. 6d. (Postage 7s.)

PROCEEDINGS OF THE FIRST GENERAL SYNOD, 1962: OFFICIAL REPORT. This report, ordered to be printed by the General Synod, is available at retail cost price. It contains the text of the Resolutions of the Synod, together with the complete text of the addresses of the Archbishop and lay and all affairs of common interest. Pp. 182. 16s. 6d. (Postage 6s.)

GLAD ENCOUNTER, by George Gladstone. The author is now better known as Archbishop of Perth. This book was first published when he was a young man in the Anglican Diocese of Adelaide. It is the product of nineteen years' missionary experience in Burma, where Archbishop Gladstone was a pioneer. Pp. 182. 16s. 6d. (Postage 6s.)

STATE AID FOR NON-STATE SCHOOLS, by E. C. B. MacLaurin. Here is a small pamphlet which sets out clearly and concisely some reasons for opposing state aid for non-state schools. It is well worth reading. Pp. 17. 7s. 6d. (Postage 5d.)

A SHORT HISTORY OF THE CHURCH OF ENGLAND IN VICTORIA, by the Rev. Howard W. Fry. This highly authoritative work was originally published in 1947 by the Federal Anglican Association, but by the Diocese of Melbourne in connection with the Bicentenary of the foundation of the diocese. Through the courtesy of the diocese authorities, we are able to offer this limited edition of 100 copies for sale at the same price as in 1947. Pp. 88. 7s. 6d. (Postage 5s.)

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LETTERS TO THE EDITOR

(Continued from page 5)

NAME OF THE CHURCH

To The Editor of THE ANGLICAN Sir—There has been much correspondence over this matter as far as I can judge the basic truth has been ignored. The Anglican communion is not a denomination of the land, but it is in turn over the main to the ancient British Church, whose missionaries, such as Patrick, converted the heathen in Britain and parts of England and Europe. If we desire a comprehensive name for our part of the British Church Catholic let it be "The British Church of Australia" or the Australian British Church of the Years, etc.

(The Reverend) H. W. GRIFFITHS, Lutwyche, Qld.

The Church will therefore be known as such submitted to the next session of General Synod by a new name only.

A new name can only come into being by a favourable vote of the General Synod as presented to it and if all dioceses are to be consulted, it is in my view, that such agreements be in force simultaneously.

I hope that Anglicans throughout Australia will bear them in mind and give their support to a name with a minimum of delay. They can only do so by voting in favour of the name before their diocesan synods in the month of October, 1964, and I would indeed be surprised if any diocesan synod did not approve of the same title as did the Bathurst synod.

I do hope, therefore, that there will be more action and fewer words in this matter.

Yours sincerely, NORMAN LLOYD.

MISSION TO THE ABORIGINES

To The Editor of THE ANGLICAN Sir—I have read most thoughtfully the Church Army's wisdom in bringing a mobile mission to the area of an aboriginal mission in this district.

Many priests attempt faithfully to make contact with Aboriginal people in their parishes, but it is not always successful. In this respect the mobile mission is a very effective work, possible when team such as this, comprising one priest and one layman, are sent to the area.

Church officers, moves in the field, are doing a great deal of actual people, even if only for a few hours.

I have observed an immediate response at Wreck Bay, where Aboriginals have several denominations, but where the missionaries are few.

There are ordinary people like ourselves, but they need, I think, a special kind of evangelism, which the Church of England has not done.

The hope very much that the Church of England can receive enough financial support from those of other denominations to continue, and to extend, the work so excellently.

Yours, etc. (Archdeacon) J. D. WERE, Royal Australian Naval College, Jervis Bay.

ROAD SAFETY

To The Editor of THE ANGLICAN Sir—"The Man in the Street" is something more than calling for a report on the road situation.

He then goes on to suggest remedies, such as siffer penalties. I quite agree that penalties should be increased, but this means just keeping up with the times, and it is not a solution. It is good reason to expect that a fine of £100 for exceeding the speed limit will be more of a deterrent than £10.

The road is not the moral or spiritual angle of which read so much in the "Bathurst Express". The mounting road toll is nothing less than an expression of our materialistic attitude to life.

Men have lost their sense of love and responsibility for their fellow man. It is seen especially in the fact that 30 per cent of road deaths are elderly pedestrians.

A truly Christian driver would wait patiently for, and slow down for, elderly folk, as usual, is 50 years behind the times.

The Church needs to educate people in the moral attitude of the Christian driver. I have seen many members of synod and women, who are absolute road warriors. If only they thought that the proposed new name was the only really appropriate one.

A Bill to alter the name of the Church

might? They might believe that the lead in road safety must come from the Church.

All our remedies will fall unless people are taught that robbery, drunken driving, and manslaughter as murder, rape, robbery, and manslaughter.

Finally, some points for Church drivers: 1. Pay more care and while driving. Get the proper habit of driving. 2. Never drink and drive. 3. Don't fall for your brother on the road.

3. Make sure the car is fit to drive, and that you are fit to drive, at all times. 4. Be careful of teaching children safety rules; learn them if you have forgotten them or never.

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

UNIVERSITY COLLEGES

To The Editor of THE ANGLICAN Sir—"Logician" (June 11) should have mentioned the unity colleges which she speaks.

Every university college gives, by its very nature, a religious education to its students, several thousand of whom are of such Christian persuasion, and naturally non-graduate students are eager to have their religious education.

It is also the case that the religious charities usually provide that religious service, even those of religious institutions, such as the Anglican, Catholic, and other denominations, which have the same effective work, possible when team such as this, comprising one priest and one layman, are sent to the area.

Church officers, moves in the field, are doing a great deal of actual people, even if only for a few hours.

I have observed an immediate response at Wreck Bay, where Aboriginals have several denominations, but where the missionaries are few.

There are ordinary people like ourselves, but they need, I think, a special kind of evangelism, which the Church of England has not done.

The hope very much that the Church of England can receive enough financial support from those of other denominations to continue, and to extend, the work so excellently.

Yours, etc. (The Reverend) P. M. BAKER, Paramatta.

B.C.A. SERVICE AT TOORAK

FROM A CORRESPONDENT The B.C.A. Service, June 8

The Archdeacon of North Sydney and Senior Chaplain to the Archbishop of Sydney, the Venerable Canon A. G. Goodwin, flew to Melbourne on June 3 to preach at a special service in St. Paul's.

In spite of heavy rain, a wine and psalmist service was held, with two hundred worshippers present.

The service was well-attended, it was to give praise and thanks to God for the provision of ten new members of the staff of the Bath Church Aid Society for the year ending 30th June from St. John's.

It was a very successful service for Sister Jean Griffen and the staff of the Victorian Community for Sister Jean Griffen and the staff of the Victorian Community for Sister Jean Griffen and the staff of the Victorian Community for Sister Jean Griffen.

JAPANESE WAIFS' APPEAL A Sydney mother whose only son died in a Japanese POW camp last year, is appealing to the "A. J. Japanese Waifs' Appeal" for help to care for and educate the children of Japanese war orphans.

The appeal, headed by former Chief of Staff of the British Occupation Forces in Japan, Major Marshall St. John McCauley, aims to raise £20,000 in N.S.W.

Enclosing her portrait note, the mother writes: "I am so pleased to see that those poor children are being cared for at last."

She says her only son was in a Japanese POW camp, but she has learned to accept his loss as one of the things which happen in wartime—in the same way as I accept the fact that I have seen their photos in the papers and what lovely little children they are."

DEAN SPEAKS AT U.N.O. LUNCHEON IN PERTH

The Dean of Perth, the Very Reverend J. R. Payne, spoke at a United Nations Organisation Luncheon in Perth on June 9 on the subject of "Peace".

During 20 years have passed since the first nuclear explosion, and the world has scarcely begun to understand the forces that men use to drive the world. A number of sermons what took place at the luncheon, in which he said:

"It is not strange then that man is overwhelmed by the problem of controlling these forces so powerful and so deadly. It is in this side towards the power of the world, but the Christian asserts that it is just as true to-day as ever it

was, that the power of the world is just as true to-day as ever it was, that the power of the world is just as true to-day as ever it was, that the power of the world is just as true to-day as ever it was.

MISSIONARY RALLY A.B.M., M.S.M., C.A.S. FROM A CORRESPONDENT

A unique missionary meeting was held at the Church of St. James, Darling Point, on Tuesday, June 15.

Representatives of the Australian Board of Missions, the South American Missionary Society, all spoke on the work of their organisations and answered questions from the floor.

Canon F. W. Colclough, of the Anglican Diocese of Perth, spoke on the problems of the Churches to-day in Australia and the Northern Territory. He emphasised the special difficulty of the clash of primitive and Western cultures.

Canon A. J. Dain, C.M.S. speaker, gave an outline of work undertaken by his society in Africa, South-East Asia and the Northern Territory. He emphasised the demand for lay workers in the fields where C.M.S. missionaries are at work.

The activities of the South American Missionary Society were described by Canon C. A. Morton, who gave a vivid picture of life in a continent of great wealth and widespread poverty exist side by side.

The meeting is presided by one and hundred fifty members, including a considerable number of parish councilors. The Ven. Canon A. Goodwin, Archdeacon of Sydney, was chairman.

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THE ANGLICAN THURSDAY EVENING 1964

MENTALLY HANDICAPPED CHILDREN

FOR a shamefully long period, a large group in our community has suffered from the stigma of "Australia's retarded children." These are the subnormal or mentally retarded children, who in one sense will never grow up, for their brains will not respond to the extent of allowing them to do so or respond to the rigors of normal adult life.

To be the parent of such a child can lead to heart-break, especially when our community does not provide anything like adequate facilities for their care.

Until recent years this unfortunate situation was even worse, and many of these children were kept hidden away in their parents' homes, creating an unnecessary sense of embarrassment at having produced a sub-normal child.

Fortunately, education is helping more people to realise that this is not a matter for shame. But practical help for the parents is still dangerously small.

PARTIAL HELP

Existing facilities provide only partial help for persons out of approximately 100,000 institutionalised or capped persons in the State (C.W.).

These figures come from a report made by a council which the Government set up and which investigated the subject.

But before delving further into facts and figures, let us look at the human side of the problem.

I spoke to the parents of mentally retarded children, and they told of the anguish of finding out that their child was not like others, and how later they tried to adjust to the problem.

But for some parents the situation can lead to a breakdown in health, especially those who have not been able to find accommodation for the child in the over 100 day care schools and the few residential homes available.

Often the whole family suffers, because the mother cannot give the active love and attention needed by the other children when their retarded child is fully absorbed in looking after his needs.

The mental tension in the home affects the psychological life of the normal children.

A great good for the community came out of the appointment suffered by Mrs. Ruth McCulloch, of Sutherland, when her son, Peter, contracted an illness causing brain damage at the age of six months.

But before she found a day school which would take Peter, and then set to work to help an enthusiastic management committee of which she is secretary, build into the thriving Handicapped Children's Centre, N.S.W. Mrs. McCulloch experienced great hardship in looking after her son.

It was a dreadful mental strain. I felt I couldn't go on with it any longer," she said.

"I was five years eleven when I found the school."

WAITING LISTS

The few Government residential centres for mentally handicapped children have long waiting lists, and some of the private centres are beyond the means of the ordinary person, and also have little accommodation.

Many will not take children, whose handicaps are too severe, and Mrs. McCulloch's occasion receives thousands of letters and personal phone calls to deterperate people requiring residential care.

As soon as a residential was opened at Kurrajong, Mrs. McCulloch received "thousands of letters pleading, 'Please help me'."

The dreadful overcrowding and staff shortage at the Government centres at Peat and Peat Islands and West St. Newcastle, meant that these places could not possibly answer the 7000 year for Government institutions.

There were waiting lists of 2000 people for Government institutions.

Mrs. McCulloch has found

that with sufficient staff even severely handicapped children can be in something. Many with extremely low intelligence can be occupied in simple tasks like the making of simple models, of pictures, and finger painting.

It is rewarding to see the children who, when they were in a child's eyes, as I found out, were the school at Sutherland.

The pupils assembled happily together and gave a spirited rendition of "Oh, dear, what can you do?" followed by "The Blue Danes" waltz, from "The Blue Danes" (on percussion instrument).

The children were all clearly intelligent, and very happy, because toilet training, often a difficulty with the sub-normal child, is stressed from the moment it enters the school.

I saw a child whose mother had felt close to suicide before her child could help with her son, and I saw the mentally retarded children of highly intelligent parents, with important positions in the community.

I saw a child who, despite eating, who at other times tears off his hair, and who is epileptic.

The children were in small classes, with teachers working to develop their talents.

Occupation and co-ordination were stressed, and in the case of the group of girls, from 16 to 36, was easy with domestic purposes. They were responsible for the kitchen work.

Some of them were making their own clothes. Usually they were well-developed girls, but they could never marry and keep a home, their teacher said. They would need supervision all their lives.

A SHED

Yet why our community has pushed its problem into the background is indicated by the fact that the State Government is to be shed, with classes held on a new education.

At the end of the third of its costs are now a Government Department and the parent must pay the rest.

"We manage by continual help from the State," said the mothers and sisters of the children.

"When parents can get their child into a school, and discuss the problem with their teacher said, their worries are brought to an end."

Another private organisation, the Sunnyside Association, has three projects—a school, a hotel and a training centre for adults.

I spoke to the mothers of school children. They're affectionate, loving children."

One of them said that without the school she could not cope with her mentally retarded child, and that she suffers mental depression which cannot put their children into school.

"They need schooling every day," said the mothers of school children, and schools should be provided for them," the mothers said.

"I've been accused to accusations to pupils at the school they are in the ordinary children's school. I talk to them and love them, and they're affectionate, loving children."

"But when I was first told that my baby had a mental handicap, I knew when I looked at him that he was different. He should have been. At first I tried to tell myself he would be like other children, and I couldn't bring myself to tell anyone."

"I wanted a child badly and felt desperately disappointed. Now I don't see anything people should accept. I don't try to cover up. I take him every day to school."

This mother's child is quite attractive, and people who know his tongue about his mouth and his tongue protrudes a little, and he has children's medals. The Welfare Association has 27 day care centres in N.S.W., and more applications than it can handle.

The voluntary parents' organisation, formed about 1950, is now a Government body, and its Board Chairman, Mr. E. J. Lacey,

This is the first of a series of three special articles exposing the lack of care for the mentally retarded. They have been written by Miss Eva Sommer, a staff writer on the Sydney Morning Herald, and are being published and reprinted and through whose kindness we reproduce them in "The Anglican".

In publishing them for the series, Miss Sommer said that she was particularly interested in the care of the mentally retarded, and that she had interviewed a large number of them, and that she had interviewed a large number of them, and that she had interviewed a large number of them.

Mr. Lacey is concerned because he said nothing has yet been done about the report on intellectually handicapped persons which the Health Advisory Commission (under Government) submitted 18 months ago.

"I have a copy of this report, and I think the existing services are inadequate to meet the needs of the intellectually handicapped persons which the Health Advisory Commission (under Government) submitted 18 months ago."

"I have a copy of this report, and I think the existing services are inadequate to meet the needs of the intellectually handicapped persons which the Health Advisory Commission (under Government) submitted 18 months ago."

ROUTINE TESTS

The council also recommends that routine tests be carried out by special clinics. It states that special clinics are available in the State for the diagnosis of children, the Spastic and Cerebral Palsy, Neurological Centre, some mental hospitals and health centres.

The total number of intellectually handicapped people accommodated by the Department of Public Health is about 5,000, the report adds.

It makes the following points:

Provision is made in only one case of the permanent residential care of intellectually handicapped persons and children, and this accommodation is totally inadequate to suit the needs of the intellectually handicapped children with severe physical handicaps.

The urgency to provide additional accommodation for intellectually handicapped children with severe physical handicaps is emphasised.

To encourage this activity by religious and voluntary organisations full capital subsidy should be borne by the Government, subject to the absolute condition that admission of these children to such centres should be through some central agency.

PIONEERS

Residences should have sufficient staff to enable a home to be established in the community. The report claims "It should be recognised that religious and voluntary organisations have been pioneers in providing community services for intellectually handicapped children."

THE CHURCH FLAG

By R. L. GARR

ONE is frequently asked for information as to the correct flag the Church of England in Australia should use.

There are not a great number of students of Heraldry and Flag design, and the only authority on this subject is the Royal Coat of Arms, which the enquiry desires to know the correct flag of the Church of St. George without, of course, the Australian National Flag.

Recently I was informed in a roundabout way that a bishop of an Australian diocese had written to the correct flag he should fly. I thought I would check this up for I might be of assistance to him in solving his problem.

G. GEORGE

By common usage and custom the correct flag for the Church of England to fly is the Flag of St. George, the Patron Saint of England. It is also correct for the diocese to fly the Flag of St. George with the Diocesan Arms in the first quarter.

It is correct for each church within a diocese to fly the Diocesan Flag, but the Arms should be in the first quarter, the shield surmounted by a mitre.

St. George is a banner, not a flag, and should be provided for common usage.

STUDENT CHAPLAIN IN SINGAPORE

FROM OUR CORRESPONDENT

The Reverend M. Edward Charles, former priest-chaplain of St. Paul's, Upper Serangoon, Singapore, who has been appointed to the Students Chaplaincy work at the University of Singapore, has been left unsettled up to a point on the staff of St. Andrew's Cathedral in Singapore.

He left Singapore in 1959 for Hong Kong to further his theological studies. He left England and had been the vicar of St. Andrew's in Hong Kong. He returned to Singapore in April this year.

The Reverend Edward Charles succeeds the Reverend Joseph Moore who after three years in the diocese is to be Diocesan Missionary in the Diocese of Central Transvaal in South Africa.

directly handicapped children."

Direct Government financial subsidy for buildings or appliances is lacking, though the teachers are supplied for certain schools and for the employment of supervisors and transport costs by the Department of Education. The Department also has a small number of schools for mentally retarded children.

WORKSHOP

The Sub-Normal Children's Welfare Association's Sydney Branch, 114, children, is in a sheltered workshop.

To run the school the parents will be asked to raise \$200,000 for the Government provides about £200. The general outside support comes from Lions, Apex and some service clubs.

But there are hopes of more Government help. N.S.W. Director-General of Public Health, Dr. C. J. Cummins, told "The Catholic Weekly" that there were now firm indications that the Government would implement the recommendations of the Health Advisory Council's report.

Dr. Cummins said that until recently the attitude to these children had been sympathetically cordial, rather than allowing that they could be trained and kept in the community, providing there were facilities near their homes. This was a more dynamic concept.

The President of the N.S.W. Council of Parents, Dr. B. Pollock, said that the Government institution for the care of these children, extremely good nursing staff and schools and for the waiting list was from three to five years.

Dr. Pollock added that the Education Department supplied of schools for mentally retarded children, but not one penny to build the school. There were 300,000 on a conservative estimate. In a State supported to provide free education to all children, this situation was not acceptable.

Among mildly handicapped children only one in eight had adequate schooling, and the other seven were schooling, he said.

A Child Welfare Department officer, however, said that special classes at ordinary schools for handicapped children were being placed in one of 100 institutions. Some called "little animals," barely able to speak, and were developed to their maximum potential.

TWO WARDS

Of Government institutions, perhaps the most praised was the Ryde Psychiatric Centre, which provides two wards for mentally retarded youngsters.

Two later articles will deal with the Church's contribution to the care of handicapped children, and with what happens to these children when they grow up.

FLAG IS RICH IN SYMBOLISM

The flag of the Protestant Episcopal Church in the U.S. is rich in symbolism.

The Heraldic Blazoning is: Argent a cross throughout gules, on a canon azure nine cross crosslet in saltire of the field.

The popular description is: "On a white field a red cross the arms of the cross extending to the edges of field, on a blue union nine small white crosses arranged in the form of an X on the arms of the small crosses also being crossed."

The symbolism is: "A red cross on a white field is the cross of St. George and indicates our descent from the Church of England."

The S. Andrew's cross in the blue in the canton recalls our indebtedness to the Scottish Church of St. Andrew, and the concentration of our first bishop, Bishop Seabury, was consecrated at Aberdeen in 1784.

The nine cross symbols which meet in Philadelphia and in 1789 adopted the constitution of the Protestant Episcopal Church in the United States of America.

The colours, red, white and blue, are the colours of our country and stand for the American branch of the Anglican communion.

K.C.V.O., D.Lit., Garter Principal King of Arms, was instrumental in the making of a flag to the Church in Wales which included a Church flag.

Now that the Church of England in Australia has its own constitution, the General Synod should take action as soon as possible to appoint a select committee or commission in America in the United States of America for the purpose of submitting designs and recommendations for the adoption by the General Synod of the Church of England in Australia.

U.S. FLAG

I think the Flag of St. George should form the basis of such a flag as with the American Episcopal flag.

Until such time as this takes place, the Church of England in Australia should fly the Flag of St. George without any addition, for as such it is a beautiful and impressive flag.

There is no official flag laid down for churches other than that set out in the rubric, but it has long been the practice in the diocese of St. George, as a matter of custom.

NO RULING

"I hope very much that a ruling about the Arms and flags of the dioceses in Australia may be made by the General Synod. The currently unsatisfactory that such a ruling in Singapore has been left unsettled up to the present time."

In particular, it is hoped that the flag of the diocese of St. George should appear in the first quarter of the shield, which some people erroneously think the cross. Ecclesiastical Arms have no crest, but in its place the cross is used as a symbol of authority.

The Protestant Episcopal Church of the United States of America in the year 1789 adopted a very beautiful Church flag, simple in design, but rich in symbolism. It has been the flag of the diocese of St. George, as a matter of custom.

The Church Flag adopted by the General Convention of the Protestant Episcopal Church in the U.S.A. on October 18, 1840.

OBITUARY

THE REVEREND F. W. GUNNING

We record with regret the death of the Reverend Father F. W. Gunning, a retired priest of the Diocese of Perth, on June 17.

This obituary is compiled from notes supplied from two of his correspondents.

Fred Gunning came from London, where he had been a leader of the Oxford and Cambridge Club. He had been an accountant and banker. Some said that he was the first Englishman to become a cleric but had been aggravated the last.

He married a daughter of John Cooke, who was a farmer in the Perth part of the Diocese of Perth, in which Fred Gunning was the first cleric.

At the time of his death he was one of the few remaining clerics who had trained at the old St. John's College, Perth, and to the end of his days he was interested in the men who trained there.

When he was ordained by Bishop (later Archbishop) Riley at Moorea, he was given a letter by the Bishop which he wrote a few lines of welcome to newcomers from overseas, inviting them to spend their first vacation at Moorea with him.

But, what a job, what a contrast for a young man to tackle to come from London where he had grown up, to go as deacon to a parish of 5,000 square miles, with no church, no rectory, no organisations. But with boundless energy and enthusiasm he got going—living in a tent until a rectory was built, conducting services in a dozen or more centres in halls, schools and private houses, and eventually succeeded in building the beautiful and spacious Church of St. James in Moorea.

He travelled widely and knew most of the families in the North-West. He was a great writer, he wrote books on Western Australia and contributed articles frequently to the "West Australian".

He was a clever conversationalist on his best days and always was an acceptable visitor in a home.

He served the whole of his faithful ministry in the Diocese of Perth. He was a talented writer and avid reader, he had a good memory, a keen sense of humour, and a great gift for making and keeping friends.

MEMORIAL SERVICE AT HORNSBY

A memorial service was held in St. Peter's Church, Hornsby, Diocese of Sydney, on June 7 for the Reverend J. S. H. Cawte who died on June 2 and for his wife who died on May 27.

The Reverend E. M. Cuscliffe, at one time Vicar of Nundle, a parish adjoining Walcha, conducted the service having his address on J. Samuel 2-23. "They were lovely in their lives and in their death they were not divided."

After fifty-five years together they were reunited forever within five days.

He said Mr Cawte was ordained in Nelson, N.Z. in 1901 and was vicar of suburban North Nelson to 1907. He then was called to Australia, becoming vicar in Ashfield, N.S.W. during 1902-04 and Christ Church, Smith's Tazra, Victoria, 1904-05.

After his marriage in 1905, he was appointed Vicar of Mid-Clarence, at Ulmarra on the Clarence River, where, with the able assistance of his wife, the work of the Church was planned in that area, particularly notable as bubonic plague was raging when they arrived.

Mr and Mrs Cawte went to Moore, N.S.W., in 1907 where, in fifteen years of ministry, both he and his wife made a great impact on the community.

They moved to Walcha, N.S.W., in 1922 and worked together in this parish until retirement in 1952. Their fine example and interest, not only in the work of the Church but their active interest and participation in all other local activities, brought great credit to themselves.

DIOCESAN NEWS

ADELAIDE

The Reverend Brian N. Smith, formerly Priest-in-charge of Campbelltown and Tea Tree Gully, was inducted as Rector of St. Mary's, Woodville, on St. Barnabas' Day, June 11. Mr Smith succeeded the Reverend R. S. Judge who became the first Anglican full-time chaplain at the Queen Elizabeth Hospital, Woodville.

NEW CHURCH

The new church of St. Francis of Assisi, Edgewater, is to be opened by the bishop on Sunday, July 5 at 3 p.m. The church is of very pleasing design, with a spire with unusual roofing, the light blue in colour. The P. J. Robinson is the new church in the culmination of many years' work by priest and people.

BRISBANE

NEW CATHEDRAL WARREN
Mr Franklin Morgan has succeeded Mr Stephen Le Fanu as a warden of St. John's Cathedral. After several years as warden Mr Le Fanu expressed the opinion

that the office should not be retained by the one person too long. Mr Morgan had been appointed as the other warden for a second year.

NEWCASTLE

V.A.E. ENTERTAINED

Last Saturday afternoon the bishop of Newcastle, the Right Reverend J. A. G. Hooper, and more than 100 members of the Young Anglican Fellowship on the laws of Philosophy were the guests of the annual June weekend at the afternoon the Anglican Bishop of Newcastle, the Right Reverend L. S. Blackburn, introduced the Toronto Film to the Young Anglican Fellowship which was shown in the Cathedral Hall at 2 p.m.

The Bishop and Mrs Housden were also present at their high tea in the Cathedral Hall last Sunday when life membership badges were presented to Miss Colleen Hayes and Mr Bill Wharton.

PERTH

VESTRY HELPS MISSION BOX HOLDERS
The Vestry of St. Mary's Church,

South Perth, has shown its faith in the Mission-information Campaign by advancing a year's subscription to enable 50 mission-box holders to receive the "A.B.M. Review." The vestry believes that the information printed by the box holders will inspire and encourage them to make them cover the cost of subscription by additional giving.

RECTOR SINGS HANDEL

RECIPIENT

When S. Michael's Parish, Cammerlang, recently staged the play "Let there be Light," Handel's "For behold, darkness" was expertly sung by the choir. The Reverend Reg Miles, during an interlude in which Philip the deacon was conversing with the Ethiopian.

RECTOR ON "PRAYING CHURCH"

RECIPIENT

The Rector of St. Peter's, East Fremantle, the Reverend W. G. P. D. Patten, writes in his parish magazine: "The great blessing days of Spirit are coming. Pentecost was granted to a Church as prayer. New continents opened before the apostolic Church at the church prayer. Prayed times have always been the memory of men who prayed without ceasing." But finally we are a day when the programme of the Church is exalted and their prayers

for perfection. Everyone now look for new methods, new techniques, new positions. Dramatic is lacking and the spirit of communion does not fall upon men. Finance, crowd control, calendars, but we have forgotten that it is in quietness and confidence that we find strength. Our preaching is powerless because it is superficial. Our lives are not saintly, because they are not sustained with prayer. Our children are not loving because of emptiness and a great part of the reason is that we have lost the holy art of being still and knowing that God is God! And the result? Our generation grows by and they lose the joy of the Saviour. Here is the agony and the dilemma of the church today.

MOTHERS' UNION

The annual meeting of the Mothers' Union in the diocese will be held on Friday, June 26, commencing at 11.15 a.m., in the Congregational Church, Pitt Street, Sydney. Mrs R. D. Danton-Fox, of Farmwood, will be the guest speaker.

NORTH SHORE RALLY

The diocese is arranging an evangelistic rally for the North Shore to be held in St. Paul's, Chateauwood, parish hall on Friday, June 26, at 7.45 p.m. The Right Reverend A. W. Goodwin Hudson will be the speaker.

"CHRISTIAN PEACE WALK"

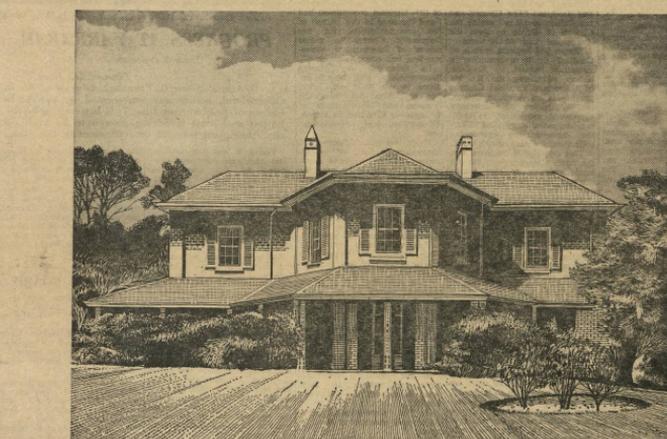
ECUMENICAL PRESS SERVICE

Geneva, June 8
Peacefest was the occasion in Philadelphia, U.S.A., for the city's first inter-Church "Christian Peace Walk." It was sponsored jointly by the Roman Catholic P.A.K. Association, the Friends Peace Committee, the Fellowship of Reconciliation, and the peace agencies of the Disciples of Christ, Lutheran, and Methodist Churches.

SYDNEY

IMMIGRATION CHAPLAIN

The Immigration Chaplain of the Diocese of Sydney, the Reverend J. R. Hindle, will leave for England on June 20 where he will consult with Church of England immigration authorities and return as a chaplain to a motor ship. He will be absent from Sydney for about three months.



CHATEAU TANUNDA PRESENTS "NATIONAL TRUST" SERIES NO. 14

Hobartville
RICHMOND

Beautifully sited, among ancient trees on a rising look over the Hawkesbury Valley, Hobartville was built by William, eldest son of William Cox. A young veteran of the Peninsular War, he returned to Australia with his bride, Elizabeth Piper, in 1814. Some sixteen years later she wrote: "The carpenters are very busy. They have been working in the (new) house six weeks, but it will take many months to finish off. . ."

The front door with its formal portico leads into a hall two stories high. Opposite, the entrance to the drawing room is flanked by arched recesses in the thick walls, and to the left the stone cantilevered stair curves up to the landing from which one looks down on the pattern of diagonal stone flagging lit by the arched fanlight. Builder and architect are unknown, but the excellent brickwork, planned proportions and beautiful joinery

indicate skilled direction, possibly by William Cox senior, a builder of experience. The severity of the garden elevation is broken by a central projecting bay, which is particularly suited to the country setting of the house.

An early painting shows that the verandah roof was originally supported on slender wooden columns. Now privately owned by Mr. and Mrs. Rex Payne.



The objective of the National Trust of Australia (N.S.W.) is the preservation of Historic Buildings and Natural Reserves as a heritage for future generations. We believe it deserves the support of all who love Australia.

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