

THE ANGLICAN

Incorporating The Church Standard

No. 506

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

FRIDAY APRIL 20 1962

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

Price: NINE PENCE

HISTORIC SYDNEY SITE TO BE DEVELOPED

S. JAMES' HALL BUILDING

A modern fifteen-storey office building is to be built on the site of the old S. James' Hall, Phillip Street, Sydney, also once the site of the Church of England Grammar School.

This project will provide a church hall with facilities for theatrical and cinema productions to seat 300 people; and a smaller hall to seat 100.

There will also be a room for the Women's Fellowship, for the Young Anglican Fellowship and for the choir.

The remaining floors, comprising two basements for storage and car parking, ground and twelve upper floors, will be leased as office space.

Four-fifths of this space has already been let on a twenty years' lease.

There will also be a penthouse flat.

When the old hall was demolished a glass container was found with coins and newspapers, having been put under the foundation stone set on June 23, 1903.

This was exactly 63 years to the day when the previous hall

NEW ARCHDEACON OF NEWCASTLE

FROM A CORRESPONDENT

Newcastle, April 14
The Rector of Hamilton, Canon Leslie Stibbard, has been appointed Archdeacon of Newcastle in succession to the Venerable A. N. Williamson who has resigned.

The bishop, the Right Reverend J. A. G. Housden, announced this last week at the meeting of the diocesan council.

Archdeacon Williamson has served as a priest for nearly fifty years in the Diocese of Newcastle, and as archdeacon for the past twelve years.

He will continue to live in Newcastle and to serve the diocese in an honorary and advisory capacity, retaining an office in Tyrrell House.

The bishop is conferring upon him the title of Archdeacon Emeritus.

Canon Stibbard was ordained in England and began his ministry as a missionary in Melanesia where he was Headmaster of a Solomon Islands boys' school, which he had to evacuate during the war as it fell in the path of Japanese invaders.

For the past eighteen years Canon Stibbard has been in Newcastle in the parishes of Adamstown and Hamilton and is Rural Dean of Newcastle.

He will not assume his new duties until a successor has been appointed in the Parish of Hamilton.

stone had been set, in June, 1840.

It might be possible to set the foundation stone of the new building on Saturday, June 23, of this year.

The construction is to be steel frame to the third floor and plate beam with turned up perimeter beams on all office floors above.

This method enables fifteen floors to fit the 150 feet height limit.

The building will be fully air-conditioned, each floor being fed from a corridor ceiling duct and under-sill window units, thereby avoiding costly false ceilings and loss of two floors.

Each office floor — 5,000 square feet in area — will be served by three passenger lifts and one document lift, a tea room and toilets.

Instead of the usual curtain wall, the facade has black plastic sheathed steel frame windows and reconstructed granite facing.

The spandrel panels will be dish for added interest and the large panels fronting the hall and ancillary rooms will be faced with specially moulded, glazed terra-cotta blocks in burnt orange.

The ground floor will be fully glazed and armour plate doors will lead to an entrance foyer

featuring an open stair to the first floor church hall.

The building is expected to cost £800,000. It will be completed in June, 1963.

The architects are Peddle, Thorp and Walker; the structural engineers, Rankine and Hill; the mechanical engineers, W. E. Bassett and Partners; and the quantity surveyors, Rider Hunt and Partners.

BISHOP BAYNE FOR PERTH

FROM OUR OWN CORRESPONDENT

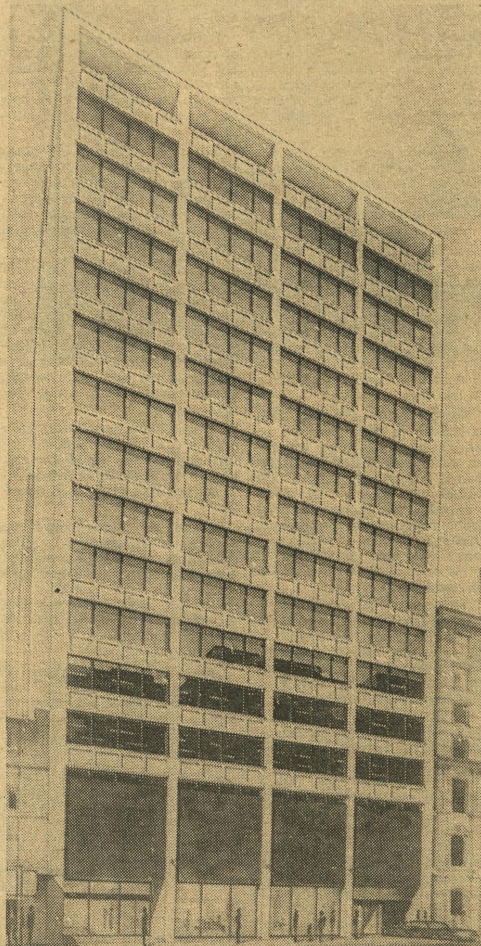
Perth, April 16
The Right Reverend Stephen Bayne, with Mrs Bayne, is due to reach Perth airport on Easter morning.

It is hoped that they will arrive in time for the 11 a.m. Eucharist.

The bishop will preach at Evensong on Easter Day.

On Easter Monday he will pay a hurried visit to Bunbury, returning to Perth the following day, when the clergy of Perth diocese will have an opportunity of meeting him in the afternoon, when he addresses them in the Burt Hall.

In addition to this there will be a churchman's luncheon on April 24, at which Bishop Bayne will speak.



The modern fifteen-storey office building to be built on the site of the old S. James' Hall, Phillip Street, Sydney.

"PRIVATE WHIMS, PARTISAN PREFERENCES" DENOUNCED

"There is far too much cavalier treatment of the Prayer Book at present and the result is a confusion of private whims and partisan preferences," the Bishop of Gippsland, the Right Reverend D. A. Garnsey, told his diocesan synod on April 3.

The bishop was speaking of the urgency of Prayer Book revision by the Church under the new Constitution.

He suggested that General Synod set up a Liturgical Commission to do this. "If we can do as well as the Canadian Church has done in producing a revision of high quality, acceptable to the whole Church, the Australian Church will have a new lease of life."

Bishop Garnsey told synod that until this was done he would permit no departures from the Book of 1662 after June 30 unless he had given permission for them under the terms of the Constitution.

He emphasised the importance of the first meeting of General Synod next month. "One of the first things General Synod has to do is to decide how the Primate of the Church shall be elected."

The bishop gave instances of possible courses of election — by the bishops alone, as at present, or by the three Houses sharing the election together.

He also outlined possible seats for the new Primacy, Sydney, Canberra, etc.

"Our immediate task is to make the Church of England in Australia genuinely indigenous . . . It is no use our trying to be a reflection of the Church

in England in our outlook and in our methods."

Bishop Garnsey said we should look to England no longer "to provide our staff, whether for our senior positions of leadership or for the pioneering work in New Guinea and the Bush Brotherhoods."

"We receive with gratitude our heritage as members of the Anglican communion but we must plant it firmly in the soil of Australian hearts and minds and Australian corporate life."

CHINESE CHURCH JUBILEE

Our next issue will contain an important article to mark the fiftieth anniversary of the formation of the Chinese branch of the Anglican Communion, the Chung Hua Sheng Kung Hui.

Specially written for the occasion by Mr Francis James, the article will trace the development of Christianity in China, Chinese relations with the West, and the growth of the Chung Hua Sheng Kung Hui over the past fifty years.

ANOTHER AFRICAN BISHOP

The Bishop of Central Tanganyika has nominated Canon Musa Kahurananga to the Archbishop of East Africa for appointment and consecration as assistant bishop in that diocese.

The archbishop, in conformity with the Provincial Constitution, has consulted the diocesan bishops of the province and has now issued his confirmation of the Appointment, and Mandate for the consecration.

It is hoped that the consecration will take place on S. Bartholomew's Day, August 24, in Western Tanganyika where the new bishop will have his sphere of work.

Canon Kahurananga was born in 1921, and received his ordination training at the Bishop Tucker Memorial College, Mukono, Uganda.

He became deacon in 1952, and was made priest in the following year.

Until 1955, his work was at S. Philip's College, Kongwa, after which he worked in the Parish of Shunga for two years.

The latter part of 1957 and early 1958 was spent in England, partly at the Church Army Training College and partly in a Liverpool parish.

On his return to Central Tanganyika he went to Moshi and was subsequently rural dean of that area.

He is at present Rural Dean of Kasulu, and Canon of the Cathedral of the Holy Spirit, Dodoma.

CHINESE SERVICE AT ABBEY

ANGLICAN NEWS SERVICE

London, April 16
To mark the golden jubilee of the establishment of the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China) as a member Church of the Anglican Communion there will be a celebration of the Holy Communion in Chinese in the King Henry VII Chapel, Westminster Abbey, on April 26.

The celebrant will be the Reverend Peter Kao, who will be assisted by the Reverend Francis Yip.

The Dean of Westminster, the Very Reverend E. S. Abbott, will give the blessing.

Former missionaries from all the Chinese dioceses where British missionary societies worked are expected to be present.

THE LORD OF LIFE

O mighty Saviour of mankind,
Thy bonds are loosed this holy day;
The fearsome tomb is left behind,
Before Thee lies the open way.

In yonder town Thy mourners weep,
Forgetful of the promise made:
They see Thee clothed in deathly sleep,
Within the rock-hewn chamber laid.

But! who are these that come in haste,
To clamour at the house of woe?
Who down the garden path have raced,
That men the Lord of Life may know.

They are the messengers of joy,
Who early at the tomb had been;
And now it is their chief employ
To tell of all that they had seen.

O Lord, to us, for ever bring
The Life of Life that lives in Thee;
Be evermore our Saviour King,—
The Life of all eternity!

—G. SMITH-GRAY.



Canon Musa Kahurananga, Assistant Bishop-elect of the Diocese of Central Tanganyika.

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THE ALL-AGE SUNDAY SCHOOL . . . 24

THE THREE LAST COMMANDMENTS

By WINIFRED M. MERRITT

THE breaking of the Eighth Commandment is the sin of taking what belongs to another, without payment and without service. Its application is, therefore, very wide.

In addition to "big" thefts, the commandment forbids pilfering and petty dishonesties such as the unauthorised taking of fruit or flowers from a neighbour's garden.

It requires that we be straightforward and honest in business, that we give good measure for our wages, and put our best into everything we do.

The employee who is idle when there is work for him to do is defrauding his "neighbour" as well as his employer by taking unearned pay.

Simple stealing is the actual taking for oneself, in its physical form, of what belongs to another. But to keep back from another what belongs rightfully to him is no less theft.

Non-payment of debts, tardy settlement of accounts, not returning what has been borrowed, selling an article for more than it is worth, putting in false income tax returns, not giving fair value for money received, giving short weight or measure, cheating, fraud — there is a long and ugly procession of forms of stealing in more or less common use.

To borrow the plea put by S. Stephen into the mouth of Moses — "Sirs, ye are brethren; why do ye wrong one to another?" This is a question which is written plainly across the entire second half of the decalogue.

If we love our neighbour as ourselves, we shall not be satisfied until we have not only been honest with him, but until we have, as someone has put it, "reached out to him a helping hand in his distress, and loving counsel in his perplexity."

This is the commandment's practical significance for the Christian. There is, however, a deeper, interior significance. The old meaning of "honest" is "honourable" — worthy of honour.

For our many and varied dealings with others in our daily life, our social structure is built on the foundation of our ability to trust each other, and society holds together only so long as we can do so.

Dishonesty is at times a parasite of rapid growth. Beginning in a small, inconspicuous way, it can, if left alone, quickly get out of control. At other times it develops slowly and unrecognised, silently and steadily doing its destructive work until it has ruined the body to which it attaches itself.

It is bad enough for us personally to break the Eighth Commandment, but if we are responsible for leading others into paths of dishonesty, we are guilty of multiple sin, sin to the nth degree.

SOLEMN WORDS

Jesus uttered solemn words concerning this: "Whoever, therefore," He said, "shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

The Ninth Commandment has affinities with the third, for both can be broken by the tongue. The difference is that the keeping of the Third Commandment concerns our duty towards God; that of the ninth our duty towards our neighbour.

Mischief-makers, spreaders of ugly and unsubstantiated reports about others, are guilty of breaking this commandment. How can we be sure, when we pass on gossip we have heard, that what we say is true?

And how can we be sure what the person to whom we tell it will do with it? It is so terribly easy, in passing on a story, to "build it up."

In its passage from one person to another, quite a trifling thing can become big — big

enough, maybe, to wreck a life, or at least a reputation. And how hard it is to forget what we have been told about someone.

Deliberately to exaggerate is, of course, a greater sin than acting unknowingly. But, deliberately or innocently, the result may be equally tragic. Far better to steer clear of gossip altogether.

The way to develop resistance to this unpleasant and dangerous type of sin is to take pains at all times to think and speak charitably of others, until such an attitude becomes a habit, and finally "second nature."

We may never be guilty of swearing a man's life away, or of ruining his character, by violating an oath in a court of law, but sinister social ways of breaking the Ninth Commandment beset us all, wherever people foregather and begin to talk about someone who is not present.

A wise Scottish minister gave a good rule in this matter: "Before you say any ill of another, pass it through three sieves — Is it true? Is it kind? Is it necessary?"

Slander is taking away the good name of someone by false statements or misrepresentation. Where he cannot deny another's good deeds, the slanderer imputes low motives, saying that his victim does things only to get well thought of, or to win favour or prestige.

The written slander, known as libel, can be dealt with and controlled, but who can control the tongue except its possessor? And who can stop the damaging word once it has been uttered?

The key thought in the Tenth Commandment is "other men's goods." It is not wrong to want things, or to strive for them. It is wrong if our securing of them

robs others of what is rightfully theirs.

Gambling is a prevalent form of covetousness. Charles Kingsley once wrote to a schoolboy in these words:

"My dearest Boy, There is a matter which gave me much uneasiness when you mentioned it. You said you had put into some lottery for the Derby, and had hedged to make safe. Now all that is bad, bad, nothing but bad. Of all habits, gambling is the one I hate most and have avoided most. Of all habits it grows most on eager minds. Success and loss alike make it grow."

"Of all habits, however much civilised men may give way to it, it is one of the most intrinsically savage. Historically, it has been the excitement of the lowest brutes in human form for ages past. Morally, it is unchristian and un-Christian."

GAMBLING

"It gains money by the lowest and most unjust means, for it takes money out of your neighbour's pocket without giving him anything in return. It tempts you to use what you fancy your superior knowledge of a horse's merits — or anything else — to your neighbour's harm."

"If you know better than your neighbour, you are bound to give him your advice. Instead, you conceal your knowledge, to win from his ignorance; hence come all sorts of concealments, dodges, deceits — I say the devil is the only father of it. . . I hope you have not won. I should not be sorry for you to lose. If you have won, I shall not congratulate you."

"If you wish to please me you will give back to its lawful owners the money you have won. . . I have seen many a good fellow ruined by finding himself one day short of money, and trying to get a little by play or betting,

and then the Lord have mercy on his simple soul, for simple it will not remain long. . . .

"Betting is the way of the world. So are all the seven deadly sins, under certain rules and pretty names; but to the devil they lead if indulged in, in spite of the wise world and its ways. Your loving friend, C. Kingsley."

Covetousness is essentially selfish, and its antidote is consistent and persistent generosity and largeness of heart. The spirit of Christ is utterly opposed to covetousness — it was the danger of this sin that led Him to require the Rich Young Ruler to sell all that he had and give to the poor.

Covetousness is idolatry, as S. Paul told the Colossians, thus emphasising the link between the Tenth Commandment and the Second.

It is not meant, of course, that it is sinful to want things. On the contrary, to strive towards objectives is good, provided we do not thereby rob either God or our neighbour. "Lay not up for yourselves treasures on earth," said Jesus.

To "lay up" is to hoard for hoarding's sake, the "miserable" propensity of the "miser." Many of us are not able to get anything to hoard, but this need not worry us. We may be luckier than we know.

But where to draw the line — that is the problem. Covetousness is giving to anything or anyone the place which belongs to God alone, the putting of anything at all "before" God.

And this brings us right back to the First Commandment. "Thou shalt have none other gods." The Ten Commandments inscribe the full circle of human existence on this earth.

Well may we pray at this season, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee."

COVENTRY CATHEDRAL STORY

B.B.C. SERVICE

BOTH B.B.C. TV and sound radio will broadcast the consecration of Coventry Cathedral on the afternoon of Friday, May 25.

In March, 1956, the setting of the foundation stone by the

DESERT ISLAND READING

ECUMENICAL PRESS SERVICE

Geneva, April 14

The Bible is a more popular book with Swiss youth than sceptics might have suspected, according to results published here of an examination given to a group of young Swiss Army recruits.

Asked to write a theme on which book they would take with them for life on a desert island, "by far the majority" of 1,000 recruits chose the Bible.

A report said the choice cannot be explained by the number of "genuine Christians for whom the Bible is the expression of God's will. On the contrary," it said, "one is struck by the way in which many of those questioned insisted on clearing themselves of any suspicion of unconditional piety or true devotion. . . ."

BISHOP OF NASSAU

ANGLICAN NEWS SERVICE

London, April 14

The Vicar of St. Margaret's, Princes Road, Liverpool, the Reverend Bernard Markham, has been elected Bishop of Nassau and the Bahamas.

He succeeds the Right Reverend Spence Burton, S.S.J.E., who has retired.

The diocese includes the Bahamas and the Turks and Caicos Islands in the West Indies.

The Anglican population is estimated at 16,500.

Queen was televised and the first service from any part of the new cathedral was televised from the Chapel of the Cross in December, 1958.

In the meanwhile the story of the building of the cathedral has been covered stage by stage in a film made by the B.B.C. It will be shown on Tuesday, May 22.

The film will be followed by a talk by the Provost of Coventry, the Very Reverend H. C. N. Williams, who will speak of the religious significance of the new cathedral to-day and of what it hopes to do for the Kingdom of God.

On Sunday, May 20, in "The Way of Life", the programme will trace the beginnings of this great project to its culmination in the consecration.

It was the Very Reverend R. T. Howard, the then Provost, who on the morning after the destruction of the old cathedral in 1940, conceived the idea of the new cathedral — there will be a recorded interview with him and with others associated with the new building.

The ecumenical significance of the chapel of unity will also be examined.

An International Reconciliation Service from Coventry Cathedral will be televised on the morning of Wednesday, June 6.

This is likely to be a striking service bringing into focus all that has been implied over the years by the Cross of Nails of Coventry and the words "Father Forgive".

Apart from services and descriptive programmes, there will also be several concerts broadcast from Coventry Cathedral at the time of the consecration.

The first concert on Friday, May 25, will be by the B.B.C. Symphony Orchestra and will include Sir Arthur Bliss' new cantata, "The Beatitudes," which

takes up the mood of the consecration.

The B.B.C. Symphony Orchestra play again in a concert the following evening when Clifford Curzon will be the soloist.

There will be another first performance on Wednesday, May 30 when Benjamin Britten's "War Requiem" will be performed.

Both this work and "The Beatitudes" by Bliss were commissioned by the Coventry Festival.

CHARLTON HOME AT BOWRAL

The committee of the Sydney Home Mission Society responsible for the Charlton Home at Bowral has decided to carry out extensive repairs to the property in Park Road.

The improvements will comprise general painting and renovations, including the enlargement of the kitchen, the provision of improved bathing and toilet facilities as well as better dormitory accommodation.

In order to carry out this work satisfactorily and as speedily as possible, it is intended to place the home in recess during the winter months, and to reopen it again as the summer approaches.

Gifts of money towards the cost, which is expected to be well in excess of £4,000, are invited. Such gifts are deductible for income tax purposes.

The fete being organised by the Charlton Home Auxiliary on Saturday, April 28, is for the purpose of enabling the home to have greatly improved conditions for the boys who are placed in the care of the Church.

The fete will be at the home, which is situated near the hospital and the showground, and is at 1 Park Road, Bowral.

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CHALLENGES FROM THE NEW DELHI ASSEMBLY

WITNESS, SERVICE AND UNITY NEED POSITIVE APPROACH

The Bishop of Gippsland, the Right Reverend D. A. Garnsey, in his Charge to Synod in S. Paul's Cathedral, Sale, on April 2 spoke of the challenges from the Third Assembly of the World Council of Churches and on Christian Family Year.

The bishop said that, on the score of numbers, there is no doubt that Christianity is becoming more and more a minority religion.

He gave figures, quoted by the Archbishop of York: in 1940, Christians were 33 1/3 per cent. of the world's population; in 1960, 31 per cent. If the increases continue at the same rate, it will be 29 per cent. by 1980.

"It is easy, but unsound, to blame the population explosion in Africa and Asia for this loss of ground.

"In Western countries, too, there is a strong drag away from adherence to Christian faith and life.

"For instance, recent figures from the Australian Capital Territory reveal that 5,000 people refused to answer, or answered negatively, the question about religious belief.

"The Church is called to witness, and the witness and mission of the Church begin here, where we are, or else they do not begin at all.

"The second point which disturbs me concerns the nature and spirit of Christian evangelism.

"Too often it appears to consist of proclaiming the truth of the Bible, or of the doctrine of the Church as though these were infallible, or as though our version of what Bible and Church say is not open to discussion and challenge.

"Our Anglican policy and ethos incline us towards monologue rather than dialogue.

"We are now being challenged to grasp the real gist of the 'language of Canaan,' the language of the sanctuary, and bring it forward, relevantly, in creative conversation with those who have no positive link with the Church.

"The phrase 'the Church teaches' may be used in presenting living truth under the guidance of the Holy Spirit. But it too often becomes a tape-recording which stops us short of real encounter with God and with His people in His world."

Speaking on the reports on Service, the bishop said:

TWO-FOLD

"The challenge that comes to me as an Anglican is two-fold: first, that we should support this work more generously through the Christmas Bowl of Remembrance and throughout the year; and, secondly, that in Australia we need to give service to the local community a firmer and more honoured place in our personal, parochial and diocesan programmes.

"It should not be left to energetic movements unconnected with the Church or to individual churchmen through their membership of such movements as Apex and Rotary to meet such needs.

"I am thinking, for instance, of hospitality to Asian students, of helping the Aborigines toward full citizenship, of chopping wood for elderly people, of taking care of those who are in distress through unemployment, or through their own faults and sins.

"A second challenge from the New Delhi discussions on Service is the need for Christians to serve the causes of international peace and human equality," he said.

Discussing unity, the bishop said that he hoped the Australian Church under the new Constitution would initiate discussions about unity with other Churches.

"Between all Christians," he said, "whether they recognise it or not, a closer bond exists than there is between members of the same nation, race or social class."

Mentioning some Anglican objections to unity with other Churches he said, "I believe we must stop dictating to the Holy Spirit and start trusting Him to show us the way out of this impasse.

"It may be the way of South India or the way of Ceylon, but if not He will certainly reveal to us what His way is."

DIOCESAN PROJECT

The bishop announced that the Board of Religious Education in the diocese was undertaking Christian Family Year as a diocesan project.

He charged all members of the diocese to observe the year which will begin on June 6.

The bishop said family life "should be interesting, stimulating and creative for all members of the group.

"When the time comes for children to become adults and to form families of their own, the parents find their joy and fulfilment in the freedom and purpose of these young men and

GOOD FRIDAY PROCESSION

On Good Friday the Archbishop of Sydney will lead an Anglican Procession of Witness through the streets of Sydney.

The procession will conclude with an open-air service in Hyde Park South.

The Anglican Procession of Witness will assemble in Hyde Park immediately opposite S. Mary's Cathedral and will move off at 4.15 p.m.

Three thousand Anglicans took part in a similar procession held last Good Friday; it is anticipated because of concentrated publicity that the number will be greatly increased this year.

The route of the procession will be via Macquarie Street, Martin Place, George Street, Bathurst Street, Elizabeth Street.

The open-air service of witness will commence in Hyde Park South at 5 p.m. and will be for a half-hour duration. The singing will be led by a large massed choir.

A special feature of the service will be three large crosses which will have been erected one week prior to Good Friday, and the provision of typical Jerusalem background scenery.

The crosses will be illuminated at night.

MODERN PASSION PLAY

ANGLICAN NEWS SERVICE

London, April 16

Members of Anglican, Methodist and Congregationalist youth clubs which are affiliated to the Norfolk and Norwich federation of youth clubs combined to take part in a modern Passion Play, "A Man Dies," on April 14 at Norwich.

women who were once their children and are now also their friends.

"All Christian families should be circles where the Gospel is heard and believed, where God is thanked for His gift of life and that gift is shared generously with all whom we meet."

Family life, said the bishop, should be "based in the reality and sovereignty of God."

"The authority of parents has been too much based on qualities supposed to be possessed by the parents themselves, superior strength, superior knowledge or superior virtue."

CHURCH ARMY INVADES PERTH

FROM A CORRESPONDENT

Perth, April 14
During the Season of Lent the Church Army invaded the City of Perth and took charge of six parishes in the metropolitan area.

It was an orderly invasion; indeed the leader of the small team of officers which undertook the venture was warmly welcomed at Perth Airport on his arrival early in March by a representative gathering of clergy and lay-people.

The following day many of the clergy, including the archbishop, his assistant bishop, and two archdeacons, attended a special luncheon at Claremont to mark the occasion.

The team consisted of the Church Army Federal Secretary, the Reverend A. W. Batley, his Staff Officer, Captain R. L. Gwilt, and the society's Secretary for Victoria, Captain H. E. Cole.

The occasion of the visit was an evangelistic campaign conducted by the Church Army, in which six parishes arranged missions.

At a commissioning service in S. George's Cathedral, on March 18, the archbishop formally handed over the parishes to the missionaries.

Then began the first phase of the campaign when missions were conducted in the parishes of S. Peter's (Victoria Park), S. Alban's (Highgate), and S. Mark's (Bassendean).

The missionaries then moved on

to the parishes of S. Mary's (South Perth), Christ Church (Claremont), and S. Luke's (Cottesloe), for the second phase; the whole campaign concluded on Palm Sunday with special thanksgiving services in the Churches.

Each mission covered a period of a fortnight. During the first week a series of home meetings throughout the parish enabled the missionary to meet people informally and to explain the aim and purpose of the mission.

HOME MEETINGS

Then followed a week of mission services including special gatherings for men, women, and young people.

Both missionaries and parish clergy were encouraged by the large attendances.

It is conservatively estimated that nearly 1,000 people (many of them non-churchgoers) attended a total of 100 home meetings in the six parishes, and as many as 12,000 people took part in the whole campaign.

The fact that these figures are spread throughout the six parishes does not militate against the impressive impact the campaign has had on the Church in Perth during the season of

Lent this year.

Many of those who came to the mission services found a new meaning to their Christian Faith, and others discovered a faith for the first time.

More than 600 Remembrance Cards were distributed during the campaign to those who made public witness to their faith in Christ as Saviour and Lord.

In addition to the parish missions, the Church Army officers spent March 18 preaching in other churches in and around the city, including a broadcast service from the cathedral.

A luncheon in the city for laymen was well attended to hear about the Church Army's experiments in Industrial Evangelism from Captain Gwilt, and he and Captain Batley also spoke to the clergy of the Perth Rural Deanery on the subject of Christian Vocation.

A number of parishes where missions were held dovetailed their effort into the promotional programme of the Church, and the overall effect of promotion and preaching, canvass and conversion has combined to lift the parish into a new phase of worship and witness in the community.

SUB-DEAN INDUCTED AT BENDIGO CATHEDRAL

FROM A CORRESPONDENT

Bendigo, April 14
Canon R. S. Halls, formerly Rector and Canon Residentiary of Christ Church Cathedral, St Arnaud, was inducted and installed as Canon-in-Residence and Sub-Dean of All Saints' Cathedral, Bendigo, on March 30.

The Bishop of Bendigo, who is at present in England, was represented by the Vicar-General and Administrator of the Diocese, Archdeacon N. D. Herring, who conducted the service, and preached.

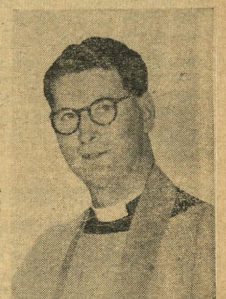
Archdeacon J. H. Lee of Rochester, the former sub-dean, also took part in the service.

In his address, Archdeacon Herring spoke of S. Thomas' faith which resulted from his seeing the print of the nails and the marks of the Passion in the Resurrected Body of Our Lord Jesus Christ.

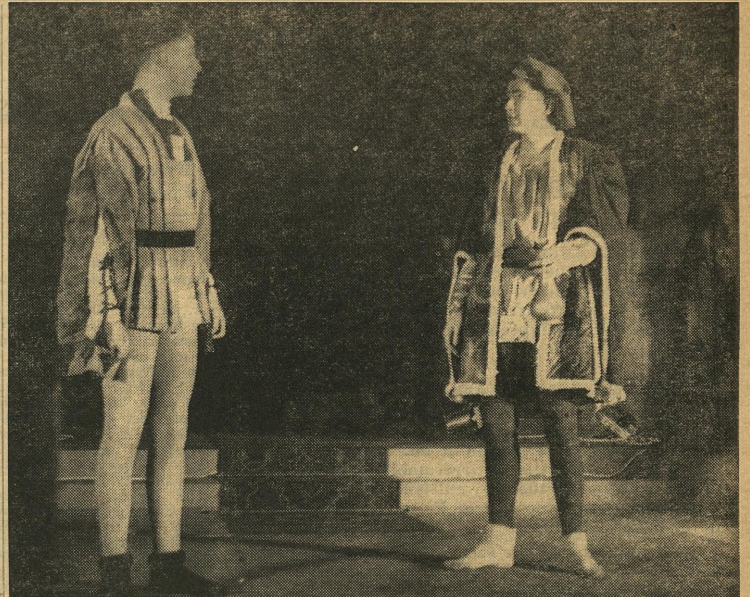
He then outlined the triumph of faith in the history of the Church, and concluded by saying that what the people of a congregation need to see in their rector was the marks of the Passion of Our Lord Jesus Christ.

At the welcome held afterwards in the parish hall, representatives of the cathedral congregation, vestry, church organisations, rural deanery, and

clergy from other parts of the diocese expressed their pleasure in welcoming the new rector and his family to the cathedral parish, and assured him of their good wishes and prayers for a happy and fruitful ministry in their midst.



Canon R. S. Halls.



—"Courier Mail" picture

A scene from the morality play, "Everyman," presented in S. John's Cathedral, Brisbane. Here "Everyman" (Anthony Tuxworth, aged 16) is on the left and "Fellowship" (Ian Duncan, aged 16) is on the right.

"EVERYMAN" IN CATHEDRAL

FROM A CORRESPONDENT

Brisbane, April 14

There were capacity audiences on three occasions in S. John's Cathedral, Brisbane, last week when the Junior Twelfth Night Theatre presented the morality play, "Everyman."

It was twenty-one-year-old Judith Stephenson's first major production. Most of the young actors are still at school.

The edition of "Everyman" used was that prepared and recently re-issued in London by A. C. Cawley, Challis Professor of English Literature at the University of Queensland.

The use of the cathedral for the performances served to underline the important part played by the Church in the history of drama.

Seven hundred people attended the opening performance on April 6. The Archbishop of Brisbane, the Most Reverend R. C. Halse, and the Dean of Brisbane, the Very Reverend William Baddeley, were among those present.

THE ANGLICAN

FRIDAY APRIL 20 1962

THE MOST CERTAIN FACT IN HISTORY

"Taking all the evidence together," says Bishop Westcott, "it is not too much to say that there is no single historic incident better or more variously supported than the resurrection of Christ. Nothing but the antecedent assumption that it must be false could have suggested the idea of deficiency in the proof of it."

That is a bold assertion: but it is abundantly justified. The evidence for the fact of the resurrection is cumulative and comes in from many sides. It would need a volume to expound it all. But there is one outstanding proof that is irrefutable. It is the argument furnished by the very existence of the Christian faith. Apart from the fact of Easter, that faith could never have been born.

Let us think of the facts. The ministry of Christ had been short and chequered. If He had experienced temporary and local phases of popularity, He had also provoked strong opposition. He had done so little to justify the belief of His followers that He was their promised Messiah. He had put forward no effective claim to be their King. Once, indeed, there had been a flicker of hope that He was about to commit Himself to the longed-for act of self-assertion. On the first Palm Sunday He had mounted an ass and ridden into Jerusalem accompanied by His excited followers and had accepted the plaudits of the crowd.

But it was not more than a flicker. In the weeks that followed the storm of malice and hatred which had been gathering round Him all through His ministry burst over Him in all its fury and engulfed Him. His friends saw Him arrested, accused, condemned and crucified without any gesture of resistance. They heard Him cry out of the darkness "My God, My God, why hast Thou forsaken me." And He was gone, and so far as the world at large is concerned the last that was seen of Him was the spectacle of His lacerated body being laid by pious hands in the tomb.

If that had really been the end of the story; if the one perfect life that has ever been lived on this earth had really been ended in agony on a cross to gratify the malice of hostile men, is it conceivable that within a few years the Christian story could have been offered and accepted as a gospel for mankind?

Somehow the record of that apparent failure must have been transformed into a story of a mighty triumph. Consider the contrast between those broken and dispirited men walking along the road to Emmaus and the triumphant evangelists of the early chapters of the Acts. Could anything account for that astounding change except the fact of Easter? There is much further evidence that can be adduced as proof of the Easter faith and in refutation of any alternative theory. But that consideration alone suffices to justify Dr Westcott's claim that the Resurrection is the most certain fact in history.

It is also the most reassuring fact. To all of us there must come moments when the issue of the age-long world wide battle between good and evil seems to be in doubt. We cling to our faith that all things work together for good to them that love God; and there is much in life that confirms it. There is also much that seems to refute it. If only the matter could be decisively determined: if only there could be a test case!

The Easter Gospel is that once in time there was such a test case. On one side were arrayed the strongest forces that the world could muster, the might of a great military empire, the fury of a fanatical church.

Against it there was only one Man's invincible faith that God's will and man's welfare are one and the same thing, and that God is Master in His own world. On Good Friday night it must have seemed as though that faith had been decisively shattered and that the sun had set on a Godless world. But this proved to be only seeming. On the third day He rose again. So then, after all, good is stronger than evil, and love is stronger than hate, and the strongest thing in all the world is the love that men crucified but could not kill.

Greetings At Easter

The Editor and Staff of "The Anglican" wish all readers of the paper a very joyful Easter. As they "keep the feast," may they realise afresh the triumphant truth of the Resurrection.



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

Can A Christian Be A Road Hog?

Easter and Christmas, the two great peaks of the Christian year, being holiday as well as holy seasons, also customarily witness peaks in traffic accidents and road deaths.

But in New South Wales there have been fewer deaths and accidents so far this year than for several years past. The fatality rate is the lowest for at least 10 years and the number of accidents and persons injured the lowest since 1957.

This suggests that the road safety campaign is achieving results at last. It is to be hoped that all motorists will take particular care during the next few days, when many roads will be crowded with cars. Unfortunately, there is always a reckless minority which imperils the lives and limbs of others as well as their own.

Surely the golden rule is nowhere likely to produce happier results than in road courtesy to treat the other motorist as you would like him to treat you.

It is hard to think that a real practising Christian could be a road hog. But perhaps we are all a little careless occasionally. During this Easter season, with many people abroad on the highways, we should be extra cautious.

TV Commission May Be Wise

The Postmaster-General, Mr C. W. Davidson, would be well advised to stick to his resolution not to discuss likely applications for new television licences in the mainland capitals.

The applications do not close until June, and the pressure tactics now being pursued by some newspaper interests in support of prospective applicants are offensive.

The Labour leader, Mr Arthur Calwell, is under strong suspicion of being briefed by some of these interests, and his party cannot be very happy about the association.

One does hope that one result of the current arguments will be

the emergence of a strong Control Board or similar body. There is a grave fear that the law limiting television station ownership to two States is being evaded. There should be strict policing of this provision.

The board also seems to be weak in its supervision of programmes and the limiting of advertising content.

A television commission, having a director-general of wide authority, might be the best way of facing up to the whole of this problem. It demands complete removal from the atmosphere of vigorous political lobbying now in full swing.

Canberra Becomes More Sensitive

A thin majority can make a Government wondrous kind.

This has been shown in two comparatively small but significant ways in Canberra in recent days. There the Menzies Government, with a majority of only one after it has put its own man in the Speaker's chair, is becoming much more sensitive to public opinion.

Thus, quite unexpectedly, it announced the other day that tax clearance certificates would be required no longer by overseas travellers. This procedure, usually spread over a week, required the taxpayer to find two guarantors that his tax would be paid if he disappeared.

The next day the Government made a gesture to Sydney by announcing that the G.P.O. clock tower, dismantled 20 years ago because of war risk, would be restored. Incidentally, this news was not received with whoops of joy by many Sydneysiders, probably because it is thought to be unnecessary in view of the likelihood that the Victorian-style building, deficient in many functional ways, should be replaced soon by a bigger and better designed one.

The abolition of the tax certificates is estimated to save £100,000. The re-erection of Sydney's clock is likely to cost £130,000. In other words, the

Federal Government has killed two birds for £30,000.

Genius At Clinging To Office

Office at any price looks to be the watchword of the South Australian Premier, Sir Thomas Playford.

One of the two Independent members of Parliament has been persuaded to accept the Speakership. Labour has 19 members and Sir Thomas' party only 18. But it is possible he will be able to cling to office with the aid of the Independents, although the Speaker may need sometimes to give a deliberative as well as a casting vote.

Surely this is a most unworthy arrangement and it is time to resolve it by creating a few more seats and giving all of them approximately equal voting value.

Few would question that Sir Thomas has been a good man for the development of his State. But fair play demands that he should step down or go to another election on a fair franchise now that the overall numbers are so much against him.

Drinking Liquor On Trains

While it seems to me to be civilised to allow the drinking of wine and other light liquors with meals on trains (as on the fine new through expresses which went into service between Melbourne and Sydney this week, I do question the wisdom of permitting the sale of liquor on trains without meals.

This latter innovation has been approved recently by the New South Wales Cabinet. I would think that some other travellers could well find the practice objectionable unless there is the strictest supervision.

As smokers are required to stay in certain compartments, so should drinkers to ensure that they will not become an annoyance to other travellers, particularly women and children. And there should be a limit on the amount of liquor that can be bought so that a train journey will not become an endless drinking session.

But it would have caused little real hardship to restrict drinking on trains to consumption of liquor with meals.

—THE MAN IN THE STREET

STONE SET IN JERUSALEM

ECUMENICAL PRESS SERVICE

Geneva, April 16. Bishop Stephen F. Bayne, executive officer of the Anglican Communion, has laid the cornerstone marking the start of construction of new buildings for St. George's College, Jerusalem.

The work is expected to be completed by the end of this year.

The ceremony was attended by British and U.S. Embassy officers, Jerusalem civic officials and representatives of various Churches and religious orders.

The college is at present conducting classes in other quarters for ordination candidates for the Jerusalem archbishopric.

The college also offers post-graduate study in biblical, archaeological, ecumenical and liturgical subjects, and a series of short summer courses.

SUCCESSOR TO DR BARTH

ECUMENICAL PRESS SERVICE

Geneva, April 16. Dr Heinrich Ott, of Riehen, Switzerland, has been appointed Professor of Systematic Theology at the University of Basel, succeeding Dr Karl Barth, the world-famous theologian, who has retired.

Dr Ott, 32, who was once a student of Dr Barth, was an instructor at the university. He is the author of several books on contemporary theology.

ONE MINUTE SERMON

THE SAVING OF OTHERS

S. JOHN 4:1-26

We saw the beginnings of the antagonism of some Jews in the last chapter, indeed in chapter 2. Here it appears among the Pharisees who had not been friendly to John the Baptist's severe preaching, how much less to Jesus. So He left Judea. William Temple suggests "left it to its fate." We can succeed if our wish is crowding God out of our lives.

And going north He passes through Samaria, and comes therein to Sychar. Here we have one of the most remarkable stories in the Gospels. It is easy to follow. Jesus, tired, sits on the stone coping of the well. A woman comes to draw water — at an unusual hour.

He asks for a drink and she wonders, because He is a Jew, she a Samaritan. He a man, she a woman, and such a request as between such is unknown. She points this out and gives Him His opportunity.

It is true He is a Jew but if she knew more she'd ask Him for a greater blessing than the well could give, even water of life.

What! Jacob provided the well and gave this running water. Can you do more than that?

Yes! But pressing her further He bids her bring her husband, and this opens up her life story. For she has not lived well — so she denies having a husband.

True! says Jesus, you have lived with a number of men, and the one to-day is not your husband!

She has been touched to the quick, but like so many who do not wish to face their lives, she turns to some question that has raised doubt in her mind.

Where should people worship, where is the true Church? Not so much where but how, says Jesus, that is the question; God seeks us to worship in spirit and in truth!

We must wait for Messiah, God's Chosen, she says. "I am He," said Jesus. He has by His courtesy, His patience, His insight, won His way into this woman's heart.

He has forgotten His thirst. She forgets the water for which she came, and rushes back to the city.

She calls the men who had had so much to do with spoiling the beauty of her girlhood and her woman's life, and bids them "Come see a man who told me all that ever I did — is not this the Christ?" And she brought them to Jesus.

Here, of course, is the secret of a really saved life. The saving of others! One of the tragedies of Anglican membership is the number of people who worship once a Sunday — "and have done their duty."

They have never a thought that if there was inspiration in their early Communion, the joy and responsibility lies upon them to tell someone else what Christ has meant and to bring them to Jesus.

Whom have you brought in the past year?

CLERGY NEWS

ASH, The Reverend R. V., Rector of St. Stephen's, Kurrajong, Diocese of Sydney, will be Curate-in-charge of the Provisional Parish of Abbotsford-Russell-Lea, in the same diocese.

HOWELL, Canon I. M., Vicar of St. Peter's, Ballarat, to be Vicar of St. John's, Malvern East, Diocese of Melbourne.

STIBBARD, Canon Leslie, Rector of Hamilton, Diocese of Newcastle, to be Archdeacon of Newcastle.

WILLIAMSON, The Venerable A. N., has resigned as Archdeacon of Newcastle. The bishop is conferring on him the title of Archdeacon Emeritus.

CHURCH CALENDAR

April 22: Easter Day.

April 23: Easter Monday.

April 24: Easter Tuesday.

RELIGIOUS BROADCASTS

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

EASTER DAY, APRIL 22:

RADIO SERVICE: 9.30 a.m. A.E.T. John Wesley's Chapel, Bristol. Preacher: the Reverend Kenneth A. Waights.

* DIVINE SERVICE: 11.00 a.m. A.E.T. St. Andrew's Cathedral, Sydney.

DIVINE SERVICE: 11.00 a.m. A.E.T. St. Mary's Cathedral, Sydney.

* RELIGION SPEAKS: 4.15 p.m. A.E.T. "Put Griet Away" — Easter in Music and Verse, with John Casson and the Oriana Singers under the direction of Norman Johnstone.

PRELUDE: 7.15 p.m. A.E.T. Dorian Singers, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. Professor J. D. McCaughey.

THE EPILOGUE: 10.45 p.m. A.E.T. Easter Day.

MONDAY, APRIL 23:

FACING THE WELK: 6.15 a.m. A.E.T. The Reverend Edwin White.

WEDNESDAY, APRIL 25:

* RELIGION IN LIFE: 10.00 p.m. A.E.T. Believe in God? — Canon Austin Charles.

FRIDAY, APRIL 27:

* EVENSONG: 4.30 p.m. A.E.T. St. John's Cathedral, Brisbane.

MONDAY, APRIL 23 — SATURDAY 28: READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Dr Eric Osmond.

PAUSE A MOMENT (not Monday, Wednesday or Saturday): 9.55 a.m. A.E.T. The Reverend E. R. Rogers.

DAILY DEVOTIONAL: 10.03 a.m. A.E.T. Monday — Mrs Harvey Perkins.

Tuesday — The Reverend A. A. Richardson.

* Wednesday — The Reverend W. R. Ray.

Thursday — The Reverend A. P. Campbell.

Friday — Dr Colin Duncan.

Saturday — The Most Reverend James Freeman.

EVENING MEDITATION: 11.15 p.m. A.E.T. Mr C. G. Taylor.

SATURDAY, APRIL 28:

SATURDAY AFTERNOON TALK: 5.20 p.m. A.E.T. Alan Booth's "Christians and Power Politics" is reviewed by Mr Bruce E. Mansfield.

TELEVISION: SUNDAY, APRIL 22, EASTER DAY: 11.00 a.m. "Divine Service" from St. Mark's Church of England, South Hurstville, N.S.W. Preacher: The

Reverend A. R. A. Freeman.

5.15 p.m. "Sunday Special" — "Davey and Goliath — The Kite."

6.30 p.m. "Is It History?" A discussion on the historical foundation of the Christian faith.

10.30 p.m. "What we Believe" Dr Colin Williams.

ABV 2, MELBOURNE:

11.00 a.m. "Divine Service" from Stawell Roman Catholic Church, Victoria.

5.15 p.m. "Sunday Special" — "Trucks and Trials" — Clive Smith.

6.30 p.m. "Meeting Point" — "At Easter, Father Hugh Bishop."

10.30 p.m. "The Father or the Son." The Reverend Peter Little.

ABQ 2, BRISBANE:

11.00 a.m. "Divine Service" from St. Andrew's Presbyterian Church, Brisbane.

5.15 p.m. "Sunday Special" — "Money Matters." Clive Smith.

6.30 p.m. "Is It History?" A discussion on the historical foundation of the Christian faith.

10.30 p.m. "Parts of His Ways." The Reverend Alec Fraser discusses the relationship between man and nature.

ABS 2, ADELAIDE:

11.00 a.m. "Divine Service" from St. Peter's Cathedral, Adelaide.

5.15 p.m. "Sunday Special" — "Davey and Goliath — The Silver Mine."

6.30 p.m. "Is It History?" A discussion on the historical foundation of the Christian faith.

10.30 p.m. "The Present Age." The Reverend Kevin Curnow.

ABV 2, PERTH:

11.00 a.m. "Divine Service" from St. George's Cathedral, Perth.

5.15 p.m. "Sunday Special" — "Davey and Goliath — Polka-dot tie."

6.30 p.m. "The Least-read Best Seller" — "Why begin at Easter?" Dr William Neil.

10.30 p.m. "The Man in the Smog" The Reverend Bernard Kennedy.

ABT 2, HOBART:

11.00 a.m. "Divine Service" from Church of the Sacred Heart, New Town, Tasmania.

5.15 p.m. "Sunday Special" — "Davey and Goliath — Boy Lost."

6.30 p.m. "Is It History?" A discussion on the historical foundation of the Christian faith.

10.30 p.m. "Plain Christianity." The Reverend Austin James.

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.

UNIFORMITY?

LITURGICAL TRENDS

TO THE EDITOR OF THE ANGLICAN

Sir,—With respect to the Dean of Hobart (April 13) may I venture to question the wisdom, and also, I think, the rightness, of his suggestion that clergymen as well as laymen, uncertain of, for example, "How to conduct Evensong," "Errors to avoid in Celebrating," "Liturgical revision," etc., in accordance with the principles of the Book of Common Prayer, should, to rectify these surprising inadequacies, join a so-called non-party group calling itself "The Anglican Society."

Whence does the group derive its authority and what would be the position of a clergyman accepting its guidance should the latter conflict with older and more widely recognised authority?

A fairly long experience in England, India and four dioceses in Australia as a clergyman, and in the army as a layman, has shown me that there is a wide variety of techniques in church and of attitudes to non-Anglican Churches, all claiming to be in accordance with the principles of the Book of Common Prayer, many of them matters of taste and temperament. Does the Anglican Society essay the standardising of these to a flat and arid uniformity? It can hardly arrogate to itself the right to meddle in the more important field of doctrine.

Or is it the watchful "Big Brother," correcting the errors of our theological colleges?

Yours faithfully,
(The Reverend)
C. W. J. GUMBLEY.

MISUSE OF THE HOLY NAME

TO THE EDITOR OF THE ANGLICAN

Sir,—It is very distressing to many lovers of our blessed Lord to hear so many preachers and teachers and other speakers over the radio giving what are often excellent addresses on various aspects of our religion, but completely spoilt by their frequent references to Christ Our Lord by His holy Name. If they studied more closely the work of the five writers of the Epistles, they would notice that they never use the Holy Name in that fashion. S. Paul is most emphatic: in writing to the Philippians (2:9-11) "... Therefore God hath given Him a Name, which is above every name, that at the Name of Jesus, every knee should bow, of things in heaven, and things in earth ..."

How many Christians realise that the Babe of Bethlehem was named "Joshua," meaning "Salvation," for, said the Archangel Gabriel to the Blessed Virgin, "He shall save His people from their sins." S. Luke was the first Evangelist to use the Greek version of the Name. When the New Testament was compiled, the Greek version was adopted. The Gospels tell the story of the historical Jesus from the Annunciation and birth to His death, Resurrection and Ascension. The epistles, addressed to followers of Christ (first called Christians at Antioch) never refer to the Saviour as Jesus, but either to Christ (after the example of S. Paul) or to His full Name (as in the epistle of S. Jude, who had known Him all His life, who always used His full Name "Jesus Christ the Lord.")

No one addressing Our Lord ever used His Name of Jesus. Only the ten lepers, who stood

too far off to see His beautiful dignity, and the blind beggar who could not see Him, but as soon as he heard His Voice, at once ceased his calling to "Jesus, Son of David, have mercy on me," and humbly called Him Lord. The Samaritan leper returned to give thanks, fell on his face, and worshipped Him.

What of the doubting Thomas, who could not believe in His Resurrection! As soon as he sees the Master and hears His beloved voice, falls on his face, worshipping Him, and crying the perfect expression of faith — "My Lord and my God!"

No human being has ever borne the name "Christ." Why do not these well-meaning but mistaken preachers and teachers follow the example of S. Paul, whose Easter anthem we will soon be singing:—"Christ, our Passover,"—"Christ is risen from the dead, and become the first fruits of them that slept ... S. Paul's Easter anthem of joy, every reference being to Christ."

Yours faithfully,
C. A. TROTTER.

Hurstville,
N.S.W.

RIDLEY COLLEGE NEEDS

TO THE EDITOR OF THE ANGLICAN

Sir,—Ridley College, Parkville, Melbourne, has celebrated its jubilee, and on March 24 last held the Second College Commencement for the next fifty years of service to the Anglican Church.

Its growth demands a constructive programme of enlargement and new buildings. In this, priority must be given to a college chapel to replace a plain army hut that has had to serve this sacred purpose for many years.

It is realised that a modern, beautiful church, with perhaps a library or assembly hall attached, will cost at least £30,000, but this will be only a beginning.

The college needs more land for its purposes, which could not be acquired for less than £30,000, and new and enlarged dining room and kitchen, extra residences for students, and other facilities, which might call for a further £30,000.

The college has more than proved its value in the service of a large body of students and clergy, who look back to Ridley as their alma mater. Among them may be named Archbishop Booth, Bishop Stephenson and the New Dean of Melbourne, the Very Reverend T. Thomas. Bishop Baker, a past-principal, still serves the college as a lecturer.

At the recent well-attended Commencement, ten Th.L. graduates received their certificates from Dr Colin Duncan, Registrar for the Australian College of Theology. These ten included one first-class honours, four second-class, and five pass students.

One was impressed by the earnest and reverent spiritual atmosphere, the stamp of intellectual efficiency, and the keen and strong personalities of the men coming forward.

I am endeavouring to aid the Council in arousing the interest of Church people for prayer and sacrificial giving to provide for the needs I have outlined. Will readers of this letter co-operate with us to provide the Church with dedicated and efficient ministers of the Word and Sacraments.

Well-wishers and partners in prayer may help in the following ways: 1. Sending their gifts to me or to the college; 2. Soliciting the aid of others; 3. Considering the possibility of providing endowments or providing

for legacies, and not resting till we have both a large increase of vocations for the ministry, and adequate facilities for equipping future clergy and teachers for a supreme calling.

Yours in Christ's service,
(Dean)

H. T. LANGLEY,
19 Oulton St.,
Caulfield, Victoria.

ARCHAEOLOGY

TO THE EDITOR OF THE ANGLICAN

Sir,—Many will have found helpful the Reverend A. V. Maddick's note on Biblical Archaeology. ("I'd Like To Know," THE ANGLICAN, April 6.)

Few, indeed, are the books on this subject which are thoroughly reliable, written so that they hold the interest, yet reasonably priced.

Would you kindly permit me to draw the attention of readers to two volumes which do possess these rare qualities! Firstly, "An Introduction to Biblical Archaeology," by G. E. Wright (xii+198 pp., published by Duckworth—15s. 6d.). This is an abridgement of Prof. Wright's exceptionally fine, larger work, "Biblical Archaeology" (1957—90s. 9d.).

Here, this noted scholar gives an interesting and reliable account of the main archaeological discoveries that bear upon the Bible from early Genesis through to the New Testament epoch. The approach is helpful and constructive, with a stress on spiritual values. Each chapter ends with selected references to maps, translations of ancient texts, pictures, etc., where the subject may be followed up.

Secondly, "The Biblical Archaeologist Reader," published by Anchor Books of Doubleday & Co., under the editorship of G. E. Wright and D. N. Freedman (1961—16s. 9d.). Here are 29 articles from various volumes of "The Biblical Archaeologist" (a publication of "The American Schools of Oriental Research") spanning the Old and New Testament period. With such authors as Albright and Wright, Glueck and Cross, McCown and Sellers, Bright and Filson, the reader is assured of real value.

Yours faithfully,
J. B. HENDERSON.

Roseville,
N.S.W.

C.M.S. TRAINING COLLEGE

ANGLICAN NEWS SERVICE

London, April 16
The Reverend D. B. Runcorn, who has been chaplain and assistant master at S. Paul's College, Hong Kong, since 1954, has been appointed Principal of the Church Missionary Society's men's training college at Chislehurst, Kent, from September 1, in succession to the Reverend D. N. Sargent, who has been appointed Suffragan Bishop of Selby.

PILGRIMAGE TO IONA

ANGLICAN NEWS SERVICE

London, April 16
In commemoration of the fourteenth centenary of the landing of S. Columba on Iona, which occurs next year, the Scottish Episcopal Church is already making plans for a pilgrimage to the island to be held on June 12, 1963.

A steamer is being chartered to take pilgrims from Oban for a Solemn Eucharist at the abbey on that day.

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.

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.

Would you comment on the following quotation from Spinks' "Fundamentals of Religious Belief" please — "The 'fact' of the Resurrection is still a matter of acute controversy: as an 'event' some reject it as being impossible." Can we believe in the Resurrection to-day, and how can we answer criticisms of the Resurrection of Our Lord?

Some years ago Sir Edward Clarke, K.C., wrote to the Reverend Dr E. L. Macassey and said, "As a lawyer I have made a prolonged study of the evidence for the events of the first Easter Day. To me the evidence is conclusive, and over and over again in the High Court, I have secured the verdict on evidence not nearly so compelling. Inference follows on evidence, and a truthful witness is always artless and disdains effect. The Gospel evidence for the resurrection is of this class, and as a lawyer I accept it unreservedly as the testimony of truthful men to facts they were able to substantiate."

What are the criticisms against the Resurrection?

First, the discrepancies in the narratives.

1. The list of the women who went to the tomb on the first Easter Day is different in each Gospel. Matthew mentions Mary Magdalene, as do all the other Gospels, and the other Mary; Mark mentions Mary the mother of James and Salome; Luke mentions Joanna Mary, the mother of James and the other women.

2. The rolling away of the great stone is variously interpreted. Mark and Luke say that the stone was rolled away when the women arrived, but Matthew says that an angel like lightning rolled it away during an earthquake.

3. When the women looked in the tomb, Mark says they saw a young man who was the bearer of a message; Matthew agrees, but the other two evangelists say that there were two angels.

Our answer to these would be that a tidy mind would notice all the women and both the angels, but someone intent on drawing a picture of the great event would notice only the angel who spoke, or the women who played a major part in the drama.

OBJECTIONS

Where there is too meticulous a correspondence in detail, there is the very obvious case of collusion. The famous banker, Sir James Hope Simpson, had to produce a few specimen signatures for a block maker. While so doing, he told a friend that if in comparing two signatures, they matched exactly, one would be a forgery.

Secondly, some say that He merely swooned on the Cross and revived in the tomb. It appears plausible until it is investigated. He had suffered a cruel flogging, so cruel that many men died before they received twenty-five lashes.

He was fatigued by the arduous of the past week when He had rested little and slept less. He had suffered the full rigour of crucifixion, had His heart pierced by a Roman spear and then had been left in a cold tomb for thirty-six hours without either medical aid or loving care.

Weak and emaciated, could He have rolled away the stone, confronted the waiting guards and appeared triumphantly to His disciples? The theory bristles with so many difficulties that it is plainly an evasion.

The third objection concerns the empty tomb. There are three adverse suggestions.

1. The Jews removed the body so that Jesus might not be acclaimed a martyr. If this was so, why did they not produce

the body when, within two months, in the very presence of the Sanhedrin, the Apostles were confidently asserting that He had risen?

2. The disciples took the body. If that were so, there is a greater difficulty. How was it that the disciples were changed from craven, fearful men to intrepid and fearless men? Joseph Klausner, a Jewish scholar, admits, "That is impossible; deliberate imposture is not the substance out of which the religion of millions of mankind is created ... The nineteen hundred years' faith of millions is not founded on deception."

3. The women went to the wrong tomb. Yet they both knew the tomb (Matthew 27:61) and were there sufficiently early after the Sabbath day to be aware of either of the other alternatives happening.

What, in any case, of the graveclothes through which Our Lord's body had evaporated?

IN GALILEE

The fourth objection advanced by critics is that the Resurrection appearances all took place in Galilee in the north, and that the crucial Jerusalem ones were later additions. There is something to support this. Our Lord Himself said He would precede them to Galilee. William Barclay suggests that the Greek can mean, "I will lead you, putting myself at your head." Tradition indicates that the Apostles did drift back to their work in the north and it was there that our Lord appeared to them.

The Archbishop of Canterbury in his Fontana book on the Resurrection admits the vulnerability of this theory. What of the beautifully naive story of the walk to Emmaus? What of the lost ending of Mark's Gospel? "It is utterly hazardous to affirm what this lost ending must have contained. It is not certain that the message at the tomb necessarily demands a first appearance in Galilee as its sequel."

The fifth objection concerns the objectivity of these appearances. This demands a longer treatment and will be answered next week.

In a recent sermon on Bible study, the rector said that there were very serious disadvantages about private study of the Bible. Perhaps I'm being unfair to him, but isn't he wrong?

The whole context would need to be given to be absolutely fair. Many millions have been spiritually quickened and strengthened through private reading of the Bible. Just an isolated fragment of the Gospels has caused the spiritual re-birth of a hardened criminal. Harassed men and women have found new stability and purpose from reading the Scriptures in their own homes. Illustrations can be numbered by the thousands.

Nevertheless, the modern Church is substantially in agreement with your rector's asser-

tion. Even the Free Churches, which have gloried in private study of the Bible, are recognising, as if for the first time, the primary importance of group study.

Let me use the words of Professor Tom Torrance in his "When Christ Comes, and Comes Again." "We cannot very well tell ourselves that we are forgiven and cleansed, for we are not able ultimately to disentangle the Word of God from our own desires and wishes, and even when we read the Bible privately we are accustomed to tell ourselves what we think the Bible says rather than listen to what it says against our own preconceptions and assumptions ... God in His mercy has planted us in the fellowship of the Church, where we have others to tell us His Word and where we, too, are to tell His Word to others."

The basic tendency in private study is to confirm our prejudices. We seek for confirmation of our ideas and screen our mind against patent contradictions of those ideas. We rip passages out of their contexts and dismember the Word of God. We can even go as far as President Nkrumah of Ghana and have a political status with the words, "Seek ye first the political kingdom and all things will be added unto you," etched underneath it.

Of desultory Bible reading which gets bogged down in the apparent contradictions of the Scriptures and of Bible reading which issues only in pietism, there is no need to write. These are part of the price the Church pays for relinquishing group study.

Modern educational practice does reveal that we learn best in groups. We share experiences. We sharpen and widen our vision. We proceed to greater depths and wider sympathies. And as we see the Bible against the background of the contemporary scene, we can overcome that gibe that the Church is good at dealing with personal problems, but very poor at dealing with public problems.

GROUP STUDY

Edwin Robertson, of England, who has done much research into this has gone on record as saying that there is enough evidence to show that careful preparation and study on lines that have been worked out, mostly in Germany, will have a long-term effect on the stability of the Church. When the Bible is properly used and carefully linked to the whole of life in an agricultural community, it can steady the morality of the whole community and keep it from decay.

In his "Take and Read," he says, "All the examples of Bible study which have been really effective suggest that the disciplined use of group thinking will make the Word of God sound more clearly from the passage than any book or individual thinker can. The experience of the Germans under the Nazis seems to me to be decisive on this point."

In fact to read Robertson's book would be an answer to my correspondent's question. For the Bible is of supreme importance to the Christian Church; but it is only within the context of the Church that they can be adequately understood. Perhaps, therefore, your rector might have had 2 Peter 1:20 in mind when he was preaching.

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BOOK REVIEWS

DR WAND'S "UNIQUE AND READABLE" BOOK

ANGLICANISM IN HISTORY AND TO-DAY. J. W. C. Wand. Weidenfeld and Nicolson. Pp. 265. 51s. 6d.

IN his preface the author states that what he has tried to do is "to catch the general spirit of Anglicanism and to show how it originated, how it has maintained itself in history, and how it expresses itself today."

The book is divided into three parts describing (1) organisation; (2) development of thought; (3) activities.

The opening chapter, in some 26 pages, deals with the history of the Church from its origins in Celtic Britain, through the Reformation and Prayer Book revision, to the appointment of an American as "Executive Officer."

It is an incredible piece of writing. In no place is the reader conscious of compression or hurry. He feels that he is put right in the picture; and though here and there he may want to argue even with so learned an expert, he will decide that the picture is a real likeness.

Then there follow chapters on the "sister" Churches, or what have till recently been called "daughter" Churches, on the nature of the faith, and on Anglicanism as a way of life.

Inevitably, because all this is covered in about 90 pages, there is an air of remoteness about these chapters. At the same time, they include discussion, reference to men, parties and books and an amazing amount of detail. Each page is readable, interesting and beautifully written.

Part II handles the topics of the historic parties in the Church, modern liberalism, Anglo-Catholicism and the rise of ecumenism.

It must be confessed that the air of remoteness continues in these vividly written chapters. Equally, they will be displeasing to the extremists in any party. Certainly the reader will not feel the hurts and agonies of the protagonists in the struggles mentioned. But that the author has succeeded in his purpose few will care to deny.

It has not been his aim to fight the battles again, but rather to set them in proportion and to note whether they have led. He has succeeded to a notable degree.

Though in Australia, and no doubt elsewhere, there is at present much wishful thinking about the death of the party spirit, it still exists and smoulders below the surface of things.

The book before us could do much to extinguish this underlying bitterness, and to make us see things more clearly; for, on

the one hand, it sets our differences in perspective enabling us to keep our balance, and, on the other hand, it inculcates a fine impartiality.

The author, for example, seems plainly to be in general and warm sympathy with the Anglo-Catholic movement, yet at the same time is, as it appears to one of no party, earnestly concerned to appreciate the merits of the Evangelicals, and to set out their aims and ideals fairly and kindly. He can hardly be blamed if in this he is a little more judicial than in matters nearer his own heart.

Finally, Part III is concerned with the activities of the Church. All might expect to read here of institutions, societies, schools and religious communities. But would everyone expect to find chapters on preaching and pastoral work?

Yet here they are, and all sparkling with many-faceted historical details.

The remote air of the earlier sections quite disappears in this part. In it the writer is able to make conclusions as to the nature of Anglicanism, and to suggest what its ultimate goal may be.

He believes that it has no desire to perpetuate itself in isolation, neither to subdue others to itself. Rather, that in the Great Church of the future, truly Catholic and truly Evangelical,

Anglicanism with all it has stood for will be preserved and play its part.

The book has a fascinating set of illustrations, of which the first shows a beehive-shaped monk's cell of the native British church, and the last a modern building in Coventry. There are also a good index and a long bibliography.

THE publishers claim that this work is destined to become a classic in the history of Anglicanism. They are, without doubt, correct.

Expert and clergyman, layman and general reader will find it absorbingly interesting. If we in Australia raise astonished eyebrows at the news that we are allowed concessions when travelling by train, we will share the delights of others in such human stories as that of Mary Sumner who ran in fear from the first meeting of the Mothers' Union.

And did you know that if a cleric receives a knighthood, his wife does not take the corresponding feminine title? Hence the story on p. 215 of a bishop who, when being congratulated on being made a knight, was told, "I'm afraid, however, that you will never be able to make your wife a lady."

This is a splendid book, unique and readable, and one worthy of an honoured place among its reader's treasures.

—C.C.C.

A USEFUL PENGUIN

INTRODUCING CHRISTIANITY. E. H. Pyle and S. G. Williamson. Penguin African Series. Pp. 158. 5s. 6d.

In order that African Christians might understand something of the basic philosophy of Christianity, these two clergymen were invited to write this Penguin.

The opening illustration is the keynote of their work. In 1876 a missionary visiting Kumasi hoping to obtain the goodwill of the chief of the tribe, was received cordially.

The Asantene is reported as saying, "The Bible is not a book for us. God at the beginning gave the Bible to the white people, another book to the Muslims and the fetish to us. We know God already ourselves."

The authors in considering their subject historically lead up to the uniqueness of Christianity, which they consider threefold.

First, in the person of Christ it offers to everyone without restriction such knowledge of God as men need.

Secondly, this knowledge is continually before men in the Church of God.

Thirdly, in this communion with God men find their own complete fulfilment and satisfaction.

While written specifically for people of a different continent, this Penguin deserves a wider response.

—A.V.M.

THEOLOGY'S CLAIM TO TRUTH

LANGUAGE, LOGIC AND GOD: Ferre. Eyre and Spottiswoode. Pp. 166. English price 15s.

THIRTY years ago Archbishop William Temple in his Gifford Lectures, "Nature, Man and God", addressed himself to the problem of showing that natural theology requires as an essential element a revelation of God by incarnation in a person such as is given by Jesus Christ.

He discussed immortality, miracles, the relationship between immanence and transcendence, and pointed out the necessity for a revealed theology which shows us that the proper end of man is God, and that man needs a worship that can draw us away from self.

Unfortunately, his book came at a time when the positivist, linguistic, circle in Vienna was gaining dominance among philosophers.

A REFRESHING OUTLOOK

COMPARATIVE RELIGION: Parrinder. Allen and Unwin. Pp. 130. 26s. 6d.

MR Parrinder is to be congratulated on this slender volume where quality rather than quantity has been the criterion.

He has eschewed the path-trodden by James and Bouquet and deals with religion as a living issue rather than something to be scrutinised under a microscope.

It is refreshing to encounter an outlook somewhat different from that of Frazer's "Golden Bough"—anthropologists put up with that kind of subjectivism too much.

Much of what he has to say will be of importance here in Australia where our universities have a tradition of secularism that sometimes makes their outlook somewhat stunted.

It is encouraging to read "Not so long ago it was thought in the universities that to be impartial or scientific one should not be 'engaged' in the study; this is hardly possible in any branch of learning, and certainly not in religion."

This book fulfils its modest claims to be an introduction to the problems of the comparative study of religions and it certainly does not avoid the theological adjustments that are enjoined.

—A.V.M.

Philosophers like Wittgenstein, Stebbing, Ayer, Russell, and Moore were diverting attention away from metaphysics and insisting that philosophy was an activity that was linguistic inasmuch as they claimed that all true knowledge about nature could be expressed in a single language.

The result has been a reluctance on the part of present-day philosophers to have anything to do with metaphysics and to make any approach to a philosophy of religion in linguistic terms only.

The logical positivists have left us in the absurd position that it is impossible to communicate at all as they claim that all our genuine statements are really about our own experiences. This bankrupt outlook deprived Temple's very fine book of the influence that it should have commanded.

Dr Ferre examines in his book the terms, methods, and history of logical positivism and linguistic philosophy and puts forward with ability the view that theology has an eminent claim to objective truth.

He proves that the assertions of the Vienna School that metaphysics is a "misery" and that statements about right and wrong cannot be verified and therefore are without meaning, to be an absurd and untenable assumption.

THE book itself is written in a turgid style that does not do justice to the very fine analysis he makes of the linguistic philosophy.

He exposes the shallowness of some of the approaches to ontology although he might have gone further and subjected verificationist analysis to a deeper scrutiny.

On page nine there appears the following careless piece of expression: "Not only may there be analytical statements which are thus 'logically true', or tautologies, but conversely there are 'logically false' combinations of signs, or contradictions (e.g., assertions about 'four-sided triangles'), which can under no circumstance be true."

An old-fashioned logician might observe that whatever has

a cause, even if inoperative, is possible and not impossible. We can develop this further with regard to the impossible by saying that it is that which cannot be thought of.

We could not conceive of a slide rule made of cream, but this does not dispose of the fact that we often use the impossible as a valid mode of the copula.

Many of our sentences are built round the verb "cannot be" and we have to recognise different kinds of impossibility—that of bilateral space as mentioned by Euclid violates the order of things.

Yet if we multiply a negative number by a negative number we get a positive -1 x -1 equals plus 1. We can go further and say that the square root of a negative number is an impossible number yet in higher mathematics the square root of minus one is constantly used as a real factor and results of importance are deduced from it.

However, this is a small point and does not detract from the valuable contribution that Ferre has made; we look forward to further evaluations by this Christian philosopher.

—J.T.

NO NEED TO GO TO BURMA!

JOURNEY INTO BURMESE SILENCE. Byles. Allen and Unwin. Pp. 214. 41s. 6d.

This book, an expensive one, is the account by a busy lawyer of her attempt to understand and then practise meditation à la Burmese Buddhism.

She makes the discovery that meditation will help people to find inner peace despite the rush of modern life.

Not everyone will have the desire to go to Burma to discover this fact: the Christian Church has been emphasising the necessity of meditation since Our Lord's retreat in the desert, and it is possible to make a retreat in Sydney at considerably less cost than going to Burma.

It is unlikely that one could practise Buddhist meditation perfectly without becoming a Buddhist.

—J.T.

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DISARMAMENT AGREEMENTS

W.C.C.'s PLEA

ECUMENICAL PRESS SERVICE

Geneva, April 14
The Executive Committee of the World Council of Churches, meeting for the first time since its election by the W.C.C.'s Third Assembly at New Delhi, has called upon all governments, churches, and Christians to press "with renewed hope" for effective disarmament agreements despite the many failures of the past and the immense difficulties yet to be overcome.

It noted with gratitude that the Disarmament Conference had convened in Geneva; that the three powers concerned had resumed discussions on nuclear weapons testing; and that the U.S.A. and the U.S.S.R. had reached a better understanding on the peaceful uses of outer space.

In a resolution, passed unanimously, the committee said that "the cessation of tests by verifiable agreements, if it can be obtained, seems now to offer the best base from which to advance" towards disarmament.

The resolution urged all governments concerned:

RESOLUTION

1. Not to continue or resume the testing of nuclear weapons and, as a warrant of their good faith, to agree on a system of information and verification which will assure all parties that treaty commitments are being honoured;

2. To continue to press for positive agreements on the specific areas of international friction, and on the broad questions immediately related to disarmament as well as the peaceful uses of outer space.

3. To take calculated risks which will contribute to disarmament without betraying international security or prejudicing the requirements of information and verification; and

4. To seize any possible starting points of disarmament.

The 197 member Churches of the W.C.C. are asked in the resolution to press these policies on their governments; and all Christians are invited to fight frustration and defeatism; to persevere in patience and hope in spite of all setbacks; and to support by their prayers, attitudes, and actions the endeavours of their Churches in ecumenical fellowship to advance peace, freedom, and justice between and among all nations and their anxious peoples.

PEACE PRIZE TO W.C.C. LEADER

ECUMENICAL PRESS SERVICE

Geneva, April 14.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, has been awarded the Waterer Peace Prize by the Carnegie Foundation in the Netherlands for his efforts in promoting world peace through the ecumenical movement.

The Waterer Peace Prize was created by a bequest of the late J. G. van de Waterer, a director of the Orange Nassau Mortgage Bank, The Hague, who left his estate to the foundation with the stipulation that the revenue accruing to it be awarded annually to the person who in the opinion of the foundation had done most during the past year to build peace.

The award, which was first given in 1931, is awarded alternately to a Dutchman and to a national of another country.

BISHOP STOCKWOOD IN ROME

ANGLICAN NEWS SERVICE

London, April 14

The Bishop of Southwark, the Right Reverend Mervyn Stockwood, was received on April 7 in audience by the Pope.

This is his second call at the Vatican in recent years; he met the Pope in 1959 before becoming a bishop.

CENTENARY IN ONTARIO

CELEBRATIONS PLANNED

ANGLICAN NEWS SERVICE

Toronto, April 14

The centenary of the establishment of the Diocese of Ontario is to be celebrated in May and June this year.

A series of 13 area services of thanksgiving will be held all over the diocese, at which the preachers will be the two present members of the Canadian House of Bishops who were born in the diocese.

They are the Archbishop of Algoma, the Most Reverend William Wright; and the Bishop of Calgary, the Right Reverend George Calvert.

These local services will lead up to a diocesan service of witness in the 4,000-seat community centre in Kingston on June 10, the evening of Whitsunday.

The same order of service and the same music will be used at each district service and at the central one.

A diocesan historical society will be inaugurated during synod on May 22 and 23.

Another event in the centenary year will be the meeting of the General Synod at Queen's University, Kingston, late in August.

At this synod a layman from the Diocese of Ontario will preside over the Lower House.

CANADIAN CHURCH HOUSE

ANGLICAN NEWS SERVICE

Toronto, April 14

Three General Synod departments of the Anglican Church in Canada have moved into the newly-constructed addition to Church House, Toronto, which is expected to be completed in May.

There are now 125 employed at Church House.

The Anglican Book Centre employs 57 people; Religious Education, General, 16; G.B.R.E. Editorial, 9; "Canadian Churchman," 5; General Synod Secretariat and Finance, 9; Information and Stewardship, 6; Missionary Society, 11; Council for Social Service, 7; and Pension Board, 5.

JAPANESE PRIEST HONOURED

FROM OUR OWN CORRESPONDENT

Kyoto, Japan, April 14

At its graduation ceremony on March 24, St. Paul's University in Tokyo, which belongs to the Anglican Church in Japan, awarded a D.D. (*honoris causa*) to the Reverend Daisuke Kitagawa, a Japanese-American priest, who serves on the staff of the W.C.C. headquarters at Geneva.

This degree has hitherto been given only to such distinguished figures as Lord Fisher of Lambeth, Canon M. A. C. Warren, the Presiding Bishop of the Protestant Episcopal Church in the U.S.A., and Bishop Otto Dibelius, of Germany.

Mr Kitagawa is the first among those who were born of Japanese parents to receive it from St. Paul's University.

His younger brother, the Reverend J. M. Kitagawa, is an assistant professor at the University of Chicago.

CO-OPERATION IN HOUSE-VISITS

ECUMENICAL PRESS SERVICE

Geneva, April 14

Anglicans, Free Churchmen and Roman Catholics in Dronfield, Derbyshire, England, are working together on a concerted attempt to reach non-churchgoers in this community.

Teams of persons have been meeting weekly during the past month for training sessions preparatory to visits to the 4,000 homes in the area during the three weeks before Easter to make a survey of church affiliation and to urge families to attend church on Easter Day.

Already in over 1,000 homes in the area a poster headed "Unity" with the words "We Are Coming" is on display.

BISHOP'S CALL TO C.E.M.S.

"SURFEIT OF GRASS-CUTTERS"

ANGLICAN NEWS SERVICE

London, April 14

The Church of England Men's Society in Australia is heir to the afflictions which beset English branches, said the Bishop of Bendigo, the Right Reverend R. E. Richards, here this month.

It had a surfeit of grass-cutters, wood-choppers and bazaar helpers — but not enough men who are convinced of the world's real needs and have a proper sense of perspective.

Bishop Richards was speaking at the beginning of a national mission to churchmen in England.

All these minor activities, said the bishop, were good in themselves, but they were not the real work of the Church.

"What we need most in 1962, and what the Church wants so that it might be the Church truly, triumphantly, and effectively, is not a better trained clergy, nor more efficient women's organisations, but courage, honesty and a faith which would enable Christians to serve mankind better," he said.

"We in the C.E.M.S. have to take stock of ourselves, and see that the service we offer is worthy of the Church of which we are members, and be ready to reach out to a world that, I believe, really wants us."

The Bishop of Coventry was chairman of the meeting which was attended by the Bishop of London and C.E.M.S. leaders.

PROTEST MARCH

ANGLICAN NEWS SERVICE

London, April 14

A contingent from the Anglican Pacifist Fellowship is joining this year's Aldermaston march, which is organised by the Campaign for Nuclear Disarmament and will take place over Good Friday and Easter.

The chairman, the Reverend Francis Noble, has invited "all churchpeople who are deeply concerned for the peace of the world" to join with the fellowship in the march.

He said that experience has shown that the sight of a group of churchpeople, marching behind a cross, made a great impact upon "uncommitted bystanders."

Such protests helped to show that the Church was not "a slavish apologist for the State, committed in advance to justifying every State policy, however glaringly at variance with Christian, and indeed humane, principle."

WORKING FOR UNITY

ECUMENICAL PRESS SERVICE

Geneva, April 14

Roman Catholic and Protestant theologians have collaborated on a special edition of the Gospel of Luke published recently by Unité Chrétienne, a Roman Catholic organisation working for Christian unity, in Lyons, France.

Aim of the new text is to provide an edition which can be used by both Roman Catholic and Protestant colporteurs.

The French Bible Society helped in arrangements for the new edition.

An introduction states: "In a common search for that which unites them, Christians of different confessions, Catholics and Protestants, have prepared this edition."

"This book bears witness to their love of the Word of God and their fervent wish that Christians should again attain the unity desired by the Lord Jesus Christ."

BISHOP OF BOMBAY

ANGLICAN NEWS SERVICE

London, April 14

The Bishop of Lucknow, the Right Reverend C. J. G. Robinson, has been elected Bishop of Bombay.

He succeeds the Right Reverend W. Q. Lash, now Assistant Bishop of Truro.

Bishop Robinson was educated at Christ's College, Cambridge, and Westcott House, Cambridge.

AN EASTER MESSAGE

"RISEN WITH CHRIST"

FROM A CORRESPONDENT

New York, April 14

The Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend Arthur Lichtenberger, has written an Easter Message to the Church.

"At Christmas the encouraging word of the Gospel is that the Saviour has come into the world; the glorious news of Easter is that He is here to stay," he writes.

"If that sounds strange to you, think a moment. Those who put Jesus to death thought they were getting rid of Him in this world. It did not matter to them if He lived on elsewhere; they wanted to put an end to His power and influence here."

"But did the crucifixion do that? Our Lord was crucified and buried, yes; but on the third day He rose from the dead. He is not a dead prophet but the Living Lord."

"He is not a figure out of the past whose teachings still inspire us; He is the Risen Lord who enables us to overcome sin and death and to triumph with Him."

"This is the source of our Easter joy. The word of Easter is this:

"There is a way to find meaning in the scattered details of our lives."

"There is a way through fear to faith."

"There is a way to use suffering and sorrow for good."

"There is a way to learn that despite the appalling waste of human life, nothing born of love, nothing good, is ever wasted."

"There is a way to die daily to sin."

"There is a way to 'so pass through things temporal, that we finally lose not the things eternal.'"

"That way is to believe in Jesus Christ, the Son of the living God, to worship Him, obey Him and serve Him as Lord and Saviour."

"When we choose that way and enter it, then are we risen with Christ."

FAMILY YEAR PROJECTS

ANGLICAN NEWS SERVICE

London, April 14

The Mothers' Union in the Diocese of Southwark is planning its activities for Christian Family year on as wide a scale as possible.

The year will start in England on May 16 with a service of dedication in Westminster Abbey.

Southwark members would do baby-sitting, care for the elderly and generally show that they care for people outside the Church.

"We are bringing everybody we can into our activities, the Free Churches as well as the Townswomen's Guilds," said the president, Mrs Chad Varah, last week.

"In our streets we are asking Christian households to get those who are outside the Church to come together and discuss their problems."

METROPOLITAN TO RETIRE

ANGLICAN NEWS SERVICE

London, April 14

The Most Reverend A. N. Mukerjee, who has been Metropolitan of India, Pakistan, Burma and Ceylon since 1950, is to retire next month when he reaches the age of seventy.

He is also Bishop of Calcutta. The election of his successor will take place at the Episcopal Synod to be held in Calcutta from May 15 to 22.

The electoral body of Calcutta will share with the Episcopal Synod the responsibility of election.

The Metropolitan was the first Indian to become Bishop of Calcutta and Metropolitan.

He was previously Assistant Bishop of Lahore and Bishop of Delhi before his translation to Calcutta in 1950.

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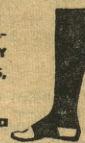
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THE THIRTY-NINE ARTICLES . . . 32

OF THE MARRIAGE OF PRIESTS

By FRANCIS JOHN BRERLY

THE Thirty-first Article of Religion having shown the falsity of the belief in the Church of Rome that the priests offer Christ in each Mass, instead of His Offering His Own Sacrifice through their hands, the Thirty-second Article goes on to repudiate another false teaching in the Roman Church: The obligation of celibacy upon the clergy.

The Article begins, "BISHOPS, PRIESTS, AND DEACONS, ARE NOT COMMANDED BY GOD'S LAW EITHER TO VOW THE ESTATE OF SINGLE LIFE, OR TO ABSTAIN FROM MARRIAGE."

God's Law is contained in Holy Scripture.

In the Unfulfilled Church of the Old Testament, the high priest (the equivalent of our bishop), the priests and the Levites (the equivalent of our deacons, except that they were never elevated to the priesthood), were permitted to marry.

In Leviticus, we read that God gave Moses commandment concerning the marriage of both priest and high priest.

Zacharias, we remember, was standing at the very altar in the execution of his duty as priest, when the Archangel Gabriel appeared to tell him of the coming birth of his son, John the Baptist, the forerunner of the Messiah.

Our Lord said, "I am not come to destroy the Law . . . but to fulfil." Although He told His Disciples that some men were able "to love God more and serve Him better" as celibates or in the single life, nowhere did Our Lord enjoin a celibate life for anyone. His one concern was for what would minister most to the glory of God and the coming of His Kingdom.

S. Paul speaks of the celibate life as being freer from care for missionaries in their work, but asked in his Letter to the Corinthians, if he and any companion of his had not the same right "as other Apostles, and as the brethren of the Lord, and Cephas" to take a wife with them on their journeyings if they so desired.

Writing later to Timothy, the young Bishop of Ephesus, he said, "A bishop must be blameless, the husband of one wife," and added, "Let the deacons be the husband of one wife," and warned Timothy that "in the latter times some shall depart from their faith giving heed . . . to doctrines of devils (that means, to heresies) . . . forbidding to marry."

FIRST CENTURIES

For the four first centuries of the Christian Church, the clergy were free to marry as in Apostolic times. As the Church grew richer, however, the thought gradually arose that the endowments and revenues of the Church would be better kept for Church purposes and not used to support the families of priests.

In A.D. 305 a synod in Elvira in Spain forbade marriage to the higher clergy, though the deacons might be married.

At the Council of Nicea in 325, an attempt was made to enforce celibacy upon all the clergy, but this move was defeated chiefly through the protests of an old confessor and bishop named Paphnutius, who, though a celibate himself, argued that celibacy was too heavy a yoke to place upon every man.

As a result, the Apostolical Constitutions and Canons of the Council of Nicea and the Canons of Gangra, all refused to insist upon celibacy, though marriage after ordination was forbidden.

By the end of the fourth century, the idea of a celibate clergy was growing so strong that Siricius, who was Bishop of Rome

from 384-398, sent a decretal, the first papal communication of its kind, to the Bishop of Tarragona in Spain, sternly forbidding the marriage of the clergy after they had been made deacons and the cohabitation with their wives if they were already married.

In 410, however, when Synesius was made Bishop of Cyrene, he refused steadily to put away his wife or to live as he said, "without further hope of children," and in 692 the Trullan Council held at Constantinople, declared that priests and deacons might live with their wives.

The struggle to enforce celibacy upon the clergy continued to be met with resistance and was frequently disregarded by the clergy.

Sometimes the marriage of priests was recognised, at other times, they took concubines and lived with them though not married to them.

Pope Gregory in 1073 declared the marriage of priests to be null and void; the wives were treated as concubines; no priest who was married was permitted to say Mass and the laity were warned against going to married priests for any Office of the Church.

In 1102, Anselm, Archbishop of Canterbury, forbade anyone in England to be ordained deacon, priest or bishop if he would not profess celibacy.

In 1450, however, John de la Bere, Bishop of St. Davids, refused to enforce the rule of celibacy among his priests, though this unfortunately, was only because their women paid him a

certain sum of money each year.

In 1547, Convocation in England removed all prohibition against the marriage of the clergy and this Article was written to show that neither celibacy nor abstinence from marriage was commanded in Holy Scripture nor was it the practice of the primitive Church.

At the time of the French Revolution, all restrictions on marriage of priests in France was abolished by the Constitution of 1791, though few priests took advantage of it.

In the Eastern Orthodox Church, priests and deacons may marry before taking priests' Orders but may not re-marry. Bishops are usually monks, but if married must not continue in the married state.

ABYSSINIA

In the fourth century, S. Athanasius, Bishop of Alexandria, consecrated Frumentius and sent him to Ethiopia as Bishop of Axum. The Abyssinian Church which still retains the traces of the practices of the primitive Church as well as customs evidently Judaic in origin, does not forbid marriage of the clergy. (It is interesting to note that the Patriarch of the Church of Abyssinia is always a Coptic monk, consecrated by the Successor of S. Athanasius.)

The Article concludes, "THEREFORE IT IS LAWFUL FOR THEM, AS FOR ALL OTHER CHRISTIAN MEN, TO MARRY AT THEIR OWN DISCRETION, AS THEY SHALL JUDGE THE SAME TO SERVE BETTER TO GODLINESS."

It follows that since neither celibacy nor abstinence from marriage is commanded by the Law of God, it is lawful for the clergy to marry or not at their own discretion.

One thing only is enjoined: that they marry or not as will best help them serve God and do His Will. To force celibacy or abstinence from marriage upon all clergy is to promote in some severe psychological problems and to put others in danger of severe temptations.

In some cases, as with some of the popes themselves, the temptation is so great that they yield and illegitimate children are the result.

In other cases, as with some of the hermits who sought the desert in order to live the ascetic life, they were either haunted by visions of women or succumbed and returned to the world where they gave full rein to every sensuous desire within them.

No state of life which can put danger and temptation in the way of some can be enforced upon any group of men with impunity. No such state could, therefore, be the command of God for all, though it might be His Will for some.

The Church of England is, then, wise in stating that it is lawful for "bishops, priests and deacons . . . as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness."

God's glory comes first. In whatever state each may best serve God, it is to that state God calls him.

YOUTH SOUGHT FOR A YEAR'S VOLUNTARY SERVICE OVERSEAS

ECUMENICAL PRESS SERVICE

The World Council of Churches is looking for thirty young people between the ages of twenty and thirty who are willing to give a year of voluntary service in ecumenical work camps in Asia and Africa.

Geneva, April 14

The camps, one in Thailand and one in Kenya, will start in August and November respectively.

The projects are part of the department's Ecumenical Work Camp programme in which each year 1,000 youth participate in more than 50 camps of approximately four weeks' duration in countries around the world.

The projects in Thailand and Kenya represent the first opportunity for extended youth service overseas under World Council Youth Department auspices. Both camps will be international and ecumenical.

In Thailand campers will construct additional buildings at a conference and youth centre run by the Church of Christ of Thailand at Sutej, in the district of Chiangmai.

Negotiations are also under way with local Buddhist authorities for the youth to help with a project for the local community. The authorities will contribute the funds and the youth will volunteer the labour.

AT MOMBASA

Money for construction of the conference centre has been donated by youth groups around the world through World Youth Projects, a youth inter-church aid programme of the W.C.C.'s Youth Department.

Campers assigned in Kenya will build a conference centre at Mombasa for the Kenya Christian Council and will work in the rebuilding of villages in the bush in the Tana River district which was inundated by floods last year.

The Reverend Ralph Weltge, W.C.C. secretary for work

camps, said the World Council is looking for mature young men and women who have had previous experience in volunteer service and that special preference will be given to applicants with training in building and construction work. Campers are asked to pay their own travel costs, but are given room and board.

At the Thailand camp, youth will work a six-hour day on construction of additional buildings for the Church of Christ's permanent youth and conference centre.

They will work under skilled Thai workmen to build a dining hall, small cabins, and an outdoor amphitheater which will also be used as an open-air chapel.

RUSSIAN ORTHODOX DELEGATION

ECUMENICAL PRESS SERVICE

Geneva, April 14

By decision of the Holy Synod of the Russian Orthodox Church on March 19, Archbishop Vitali Borovoy has been appointed provisional representative of the Russian Orthodox Church to the World Council of Churches in Geneva, and entrusted with the task of representing his Church in all activities of the W.C.C. Archbishop Vitali Borovoy assumed his responsibilities in Geneva on March 25. He is assisted by Mr Nikolai Anfinanov, secretary of the delegation.

Archbishop Borovoy, who was a delegate to the W.C.C.'s Third Assembly, visited the W.C.C. headquarters in Geneva in 1959 and 1961.

The camp will also be mobile for short periods of time. Campers will travel around doing small jobs for the 35 Christian parishes in the immediate area. During the last weeks of the camp they will travel throughout the country to visit local youth groups.

FLOOD VICTIMS

The group in Kenya will concentrate work on aid to victims of the recent severe floods which destroyed thousands of huts in the Tana River district. They will help rebuild simple, but permanent huts from natural materials using "native style and methods."

During the year they also will participate in a number of activities of Kenya youth groups and during the Christmas holidays, the camp will break into teams of three persons each to participate in five national work camps organised by the Kenya Christian Council in different parts of the country.

They will spend Christmas in Kenya homes and then will take part in the First All-Africa Ecumenical Youth Conference scheduled for the end of the year. At Easter, 1963, they will attend a leadership training conference.

They will also make a study of the economic, political and social conditions of the country in which it is situated. The camp in Thailand will also study the task of the Christian Church in a Buddhist country.

Applicants should write to their national ecumenical youth council or the W.C.C. Youth Department, 17 route de Malagnou, Geneva, Switzerland.

BOOK REVIEWS

NEW INVESTIGATION ON DE MONTFORT

SIMON DE MONTFORT: Margaret Wade Labarge. Eyre and Spottiswoode. Pp. 312. English price 30s.

SIMON de Montfort has often been represented by historians as the father of representative government.

As leader of the English barons against the weak and foolishly generous Henry III he stood out as a leader among his contemporaries, able to influence and revolutionise his times and after the battle of Lewes in 1264 he was for a brief period virtual ruler of England.

There are, however, cogent reasons for believing that personal gain rather than democratic idealism or religious conviction was the motivating factor in de Montfort's career.

Margaret Labarge has made a fresh attempt to disentangle the personality and career of this thirteenth century earl from the mass of legendary and hagiographic material compiled by contemporary chroniclers.

She traces the full turn of the "Wheel of Fortune" in Simon's life from 1230, when he "emerges from the mists of conjecture" as the penniless son of the Simon de Montfort who led the Albigensian Crusade, coming to England to successfully claim the Earldom of Leicester.

Fortune further favoured him when Henry allowed him to marry his youngest sister, Eleanor.

But from that time a breach between the king and his brother-in-law was increasingly evident, until with the backing of the nobility, many churchmen and the London populace, Simon was able to lead the barons

against the king to whose generosity he originally owed his position.

But just when he was at the height of his career, the wheel of fortune was turning its full circle and in the year following the battle of Lewes, de Montfort and his sons perished at the battle of Evesham and the body of "Sir Simon the Righteous" was mutilated by his enemies.

Even at the end of this exhaustive study of contemporary records the author has to admit that it is exceedingly difficult to form a just judgement on the personal character of Simon and his wife.

"The distorting lens of whole hearted enthusiasm or unrelenting enmity colours the multiplicity of the records and blurs our focus on the character of the man."

Nevertheless, historians will be grateful for this new investigation into one of the most influential characters in medieval English history and the author's attempt to recognise that personal characteristics and motives play a large part in shaping the destiny of a nation.

The general reader, if sometimes confused by the mass of personal detail, will enjoy the realistic reconstruction of medieval life which is presented from contemporary records in an enjoyable and illustrative style.

A. de Q. R.

TRAVEL BY CANALS

SMALL BOAT TO ALSACE, Roger Pilkington. Macmillan. Pp. 214. 34s. 3d.

What a delight this book is! The next best thing to travelling the waterways from Holland, through Belgium and Northern France to Strasbourg, is to read this book.

It opens up a country of linked rivers and canals quite unknown to the average tourist.

Dr Pilkington is a mine of information on the history and legends of the country through which the "Commodore" passes. The book's expensive price is mitigated a great deal because it is the kind of work one can read again and again.

There are seventeen fascinating drawings by David Knight.

—J.S.

NOT WORTH IT

THE PRODIGAL SON, illustrated by Reinhard Hermann. Macmillan. 15s. 9d.

Anything new about this book depends, of course, on the illustrations which abound in gaudy colours.

It is difficult to tell whether it is intended for children or adults. Certainly the very gay party where "he frittered away and wasted all his riches" is not likely to be a scene familiar to children.

On the other hand, other illustrations are really juvenile. In any case the book is far too expensive, is neither contemporary nor Biblical, and adds nothing to the Gospel story. Far better read the New Testament.

—J.S.

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THE PLACE OF LITURGICAL DRAMA

LITURGICAL Drama is drama that springs out of the services of the Church, and it is the oldest form of Christian drama. In Europe, throughout the twelfth and thirteenth centuries, during the Easter Mass, the Gospel for the day was read dramatically.

One priest would read the words of the Angel while a group of priests would read the words of the women at the tomb.

Later, movement was added, and out of this simple beginning the first Easter play was born.

In the Roman Catholic Church this early tradition of liturgical drama has continued.

During Holy Week the Gospel, containing the Passion story, is still read, or sung as dialogue, though without movement.

However, towards the end of the Good Friday Service, the Cross is brought in procession from the Sacristy and dramatically unveiled.

The Stations of the Cross, and the lighting of the Pascal candle on Easter morning are further examples of liturgical drama in its simplest form.

The word drama means "action," and thus any action of significance used in worship is a form of liturgical drama. This covers all kinds of rituals, and the whole liturgy of the Holy Communion is dramatic from beginning to end.

Examples of what may be called "para liturgical drama" can be found in the prevailing customs in several Roman Catholic Churches of installing a huge cross with a detachable Figure of Christ inside, or just outside the church.

After the Good Friday Service, two men dressed to represent Nicodemus and Joseph of Arimathea, bring a ladder, climb up and let down the Figure which is taken recumbent in procession, and finally brought back to the church and "buried" in another place, where it remains until the Easter Vigil.

This is called "para liturgical" because, although it is essentially an act of devotion, it is not part of the prescribed liturgy. Another Church noted for its use of liturgical drama is the Church of Sweden. Instructors are regularly trained, and as many as 600,000 people take part.

This drama is not part of the regular order of worship. It is however performed in church by a speech choir. Here the appeal is audio rather than visual.

The subject is not just the Passion but the whole act of Salvation recorded in the Bible. As in a sermon, Bible texts are combined with non-biblical — frequently poetic speech.

This may be combined with ample mime and movement as well as music and colour.

PROCLAMATION

Fundamentally it is the proclamation of the Word of God, but this proclamation is itself an act of worship.

Inspired and aided by the Religious Drama Society of Great Britain, the Anglican Church has taken up religious drama very seriously.

Christian plays are now frequently acted in church, and famous writers such as John Masefield, T. S. Eliot, and Dorothy Sayers have written poetic dramas which are in accord with the atmosphere, architecture and purpose of such a setting.

As these are not connected with congregational worship, such dramas can hardly be called liturgical, though R. H. Ward's "Holy Family" and P. W. Turner's "Christ in the Concrete City" come very close to being acts of worship.

In the United States a bold experiment has been made of introducing liturgical drama into the service of the Church.

During the service a movement choir of women, clothed in special robes, interpret psalms and hymns in terms of movement, that amounts to a solemn choral dance.

In contrast to this decorum, there is a tribe in Guiana whose chief item of regular Sunday

worship is the Alleluia Dance, performed by the whole congregation dancing in a circle. Both of these are illustrations of liturgical dance.

Should any reader be shocked at this, let him remember how David danced before the Ark, and when he next recited the 150th psalm, let him reconsider the reasons for his reaction.

Here in South India we are in the process of experiment. The lamp lighting ceremonies of the Home Festival Service and the Candle Lighting ceremony of the Student Christian Movement are well within the Mediaeval Catholic tradition of liturgical drama.

The production of "Ye are Witnesses" which was tried out in Palayamkottai, though English in origin, was more in line with the Swedish tradition of a speech choir combined with simple mime and movement. Though performed in a college chapel it was not part of congregational worship.

In Madras recently a movement choir was trained and by means of a combination of dramatic movement, dance, and choral speech, four psalms were interpreted in terms of problems of everyday life.

This article, which originally appeared in "The South India Churchman," was written by Miss Joyce M. Peel.

Each psalm was preceded by a hymn and Bible reading and concluded with a prayer, all of which was congregational, the whole forming an order of service of preparation for Christmas.

Other experiments have been made which are more revolutionary. Liturgical drama services have been prepared round such themes as Unity, Harvest Festival, and "Christ the Light of the World."

In them a series of Bible readings are selected to illustrate a number of teaching points. Each reading is introduced by a narrator, and illustrated by a silent mime and tableau.

The mime may either synchronise with the reading or follow it, in which case it is performed against a background of music.

While the tableau is sustained the choir emphasises the teaching by singing an appropriate

song: the priest then calls the congregation to prayer in an act of praise, confession, intercession or dedication.

In the view of some, this is bringing drama and worship too close together, thus confusing their fundamental distinction.

Dr Driver has pointed out that drama involves play acting, something essentially non real, and it is watched passively by an audience.

Worship on the other hand is real, and is offered by congregation actively participating in the service.

NOT PASSIVE

It may be disputed whether such distinctions are as absolute as might appear. A sermon or even a liturgical order of worship can be listened to passively.

The whole movement for liturgical revival springs from a dissatisfaction with the passivity of the congregation.

The new liturgies, such as the Order for Holy Communion in the C.S.I., provide more opportunities for the laity to play an active part. Liturgical drama is part of the same movement for reform.

The problem of how far drama

should go; whether it should be confined to the visual appeal of symbolic action, or the audio appeal of a speech choir, or whether it should extend beyond this, is open to debate, so is the question as to whether it should be separated from the service or be a part of it.

What is not under dispute is that the theatrical element has no place in liturgical drama.

Realistic acting, decor, properties, together with elaborate costume, make-up, and stage lighting, should be avoided.

Dignity, simplicity and reverence should colour everything we do.

As with all the arts, drama can stir the deep chords of the soul. Worship is more than a turning towards God of the intellect and will. It is a joyful uplifting of the heart, an experience involving the emotions.

We are commanded to love God with our hearts as well as with our mind and strength. Liturgical drama is more than an audio visual aid for the proclaiming of Divine Truth.

It can be a means of offering the whole of the self in joyous abandonment to the God we adore.

THE MUSIC OF THE CHURCH . . . 8

HISTORY OF THE ORGAN

By the Reverend Edward Hunt

IN our last article mention was made of the organ displacing the orchestra in country churches, and since organs have played so large a part in the music of the Church, a few facts concerning the history of this noble instrument may prove of interest.

The organ is by no means a fairly recent instrument of music, for there are records of the existence of crude instruments of this class long before the Christian era, a fact not always realised.

The *hydraulis* (Latin), *hydraulikon* (Greek) or water organ is the most ancient form of organ known, having been invented by Ctesibius the Egyptian, c. 300 B.C.

It seems to have been in wide use over a long period, being represented on coins and described in ancient treatises.

A terra-cotta model has been unearthed at Carthage, and some remains of an actual specimen of date A.D. 228 have been found in the ruins of a Roman station near Budapest.

In appearance it resembled a small organ of today, having a keyboard with wide keys, each operating on a slider under the relevant pipe.

Wind was supplied to the reservoir by hydraulic means, though the actual application is not certainly understood by modern authorities.

By the tenth century organ development had got so far that manuals, each with a range of 20 notes and each note with as many as 10 different pipes, making 400 in all.

A manuscript psalter of this period, in Trinity College library, Cambridge, shows such an organ being played by two organists, who appear to be finding fault with the efforts of the four blowers!

Such an instrument could not have been easy to manipulate, requiring a blow of the fist rather than the use of the fingers, but at this period nothing more would have been required from an ecclesiastical organ than a melodic accompaniment of the plainsong.

In the period which followed there were two types of organ. Portable, for carrying in procession, and positive, or fixed in its position.

The Regal organ, for example, which came into use in the fifteenth century and remained popular into the seventeenth, was a tiny portable one-manual organ, whose short pipes were known as "beating reeds;" later flue pipes were sometimes added.

The type called Bible Regal, was of exceptionally small compass and folded in two like a book.

The evolution of the modern organ from this simple infancy

took place largely in North Germany, though France does not seem to have been far behind.

By the seventeenth century something like the present form of organ had come into being.

The pedal-board was of German origin, dating from the early fifteenth century, but strangely did not reach England until 300 years later.

The swell device, however, is an English invention, dating, in a crude form, from the early eighteenth century.

It worked after the manner of a venetian blind, slats being opened and closed by means of a pedal, giving power and variety to the tone.

Pneumatic action is also of English origin, and dates from 1832.

In many ways, therefore, we may claim that Anglican musical craftsmen hold an honoured place in organ history.

IN AMERICA

The first organ in any American church seems to have been installed in Philadelphia, 1694, and in recent times the American development of the organ has been rapid, the American "Cabinet" organ being especially popular.

The air is sucked through the reeds instead of being forced through them and the tone is less pungent.

The invention of this instrument actually comes from France, but its development was carried out by Mason and Hamlin, Boston, U.S.A.

The Mustel organ and Estey organ are further developments of the cabinet organ principle.

In recent years America may have been said to lead the world in organ development, having profited by the attention of many ingenious inventors.

The harmonium dates from the early years of the nineteenth century, but its perfecting is due to Debain of Paris, about 1840.

The instruments of the later Paris maker, Alexandre, have enjoyed high popularity throughout the churches of the world.

It is a free-reed keyboard instrument blown by two foot pedals, and the expression stop gives the feet great control over degrees of force and accent.

The effective use of this stop, however, calls for a good deal of practice.

The Barock organ is a term used in some countries for the organ of the Bach period.

Since more than 170 organ terms are listed in the "Oxford Dictionary of Music" it may

well be seen how deeply the noble organ has influenced and enriched the music of the Church, and with the Hammond organ of today the great tradition of organ Church music continues its splendid contribution to the beauty of holiness and worship.

FINANCIAL NEEDS

ECUMENICAL PRESS SERVICE

Geneva, April 16

A booklet designed to educate U.S. congregations in the financial needs of their pastors has been issued in New York by the National Council of Churches.

The booklet, prepared on behalf of eleven denominations, is based on a two-year study financed by the Rockefeller Brothers' Fund.

The study showed that the median income of pastors in fifteen major denominations is at least 1,000 dollars below the average American family income.

BISHOP IN BAPTIST CHURCH

ANGELIC NEWS SERVICE

London, April 16

The Bishop of Sodor and Man, the Right Reverend Benjamin Pollard, will preach at a united Christian service to be held in the Baptist Church, Douglas, Isle of Man, on Good Friday evening.

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HEADQUARTERS OF W.C.C.

ECUMENICAL PRESS SERVICE

Geneva, April 16

An appeal for additional funds to finance its new headquarters has been issued by the Executive Committee of the World Council of Churches.

It is asking its 197 member-Churches for an additional 350,000 dollars to complete the building under construction here.

So far the Churches have given 2,417,813 dollars towards an original goal of 2,500,000 dollars. However, rising building costs have pushed the initial estimate up to a total of 2,850,000 dollars.

Construction of the new headquarters, starting in June, 1961, is proceeding according to timetable. Two of the three wings are expected to be finished by the end of this year, and the central block and a third wing will be started upon their completion.

The W.C.C.'s policy-making Central Committee, when it meets in Paris in August, will decide whether the third wing should be left unfinished until sufficient funds for all costs have been secured.

The building is expected to be ready for occupancy by the end of 1963.

Asking for additional funds the Executive Committee expressed its appreciation to Churches for contributions made thus far, noting that each Church has given generously in proportion to its resources.

The new headquarters will house the W.C.C.'s present staff of about 180 persons and about 100 persons on the staffs of the Lutheran World Federation, the World Presbyterian Alliance, the Brethren Service Commission, and other W.C.C.-related bodies.

It will be located at a site on the north-west side of Lake Geneva, a short distance from the Palais des Nations.

Present W.C.C. headquarters are situated on the opposite side of Lake Geneva in converted chalets and four wooden barracks.

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AMBASSADORS OF A KINGDOM

By D. M. MENZIES

This article was originally given to the S.C.M. Freshers' Camp in Melbourne last month.

IN the Gospels we read of the first missionary activity of the disciples and how Jesus sent them out, two by two, without scrip for the journey, nor bread, nor money. He sent them as ambassadors to the cities of Jewry, to preach the glad news of the Kingdom of God.

To-day those of you who dare to call yourselves Christians are moving out from the protected environment of home and school into the wider life of the university. This has a significance beyond your personal plans and ambitions. There is Divine purpose behind it. As with the disciples of old, your Lord has commissioned you — and me also — to be ambassadors of His Kingdom.

It is a strange kingdom that we represent, you and I. A kingdom of power that can move mountains, yet as silent and as secret as the yeast in a loaf, or a seed in the ground. A kingdom that is not of this world, and yet performs miracles in the world every day at the point of acutest human need.

A kingdom towards which a rich man struggles as through the eye of a needle, and yet which is accepted by the humble and childlike as naturally as the air and the sunlight. A kingdom that turns the world upside down, and yet produces order and harmony in the midst of screaming chaos.

A strange and disturbing kingdom this, but one that is here. It always has been here. When Jesus announced it, he referred to its fruition in the future, but even more heavily stressed that it was among us, and in us, now. The disciples were not to announce the Kingdom as pie in the sky, but as the supremely important fact of the present.

In effect, Jesus said that God reigned in all of His world. You can't compartment the Almighty, stick Him in a church, and close the door.

There is no department of human activity in which He does not have the last word. His Kingdom includes enquiry wherever it may lead, it includes beauty, whatever its expression, it includes truth uncompromisingly.

But the Kingdom is also a physical thing. It includes food and sex, pain and weariness, disease and death — the sordid as well as the sacred. God is in all these things.

It is hard to accept that God ultimately reigns in a world which seems at every point to defy and ignore Him. But this is the message of the Kingdom, which must be proclaimed by you and me, who are its ambassadors.

FRINGE AREAS

And we cannot evade our responsibility by saying, "Let the Church do it. What do we put 2/- in the collection plate for? Proclaiming the Kingdom is the Church's business."

True, but the organised Church is limited in its evangelistic scope. This is said as a matter of fact, not in any sense to belittle the Church, which is so necessary as the visible centre of the mystical communion of believing people.

The Church is the chosen instrument of God, the body of Christ, the hope of the world. However, as an organised institution, it cannot penetrate certain fringe areas which are wide open to the individual Christian.

For instance, the Church cannot go with the ordinary business man as he walks into his office to-morrow morning. If the organised Church becomes too much embroiled with the business world, it becomes a moneyed vested interest, and dangerously imperils its witness.

The same applies to politics. The Church as a political organisation is a disaster, but the individual Christian politician

(there are such) is a light in a very dark place.

The same argument applies to the realm of art, where the intrusion of the Church may lead to an embarrassing outbreak of Grundyism. But beauty, too, belongs to the Lord, and the individual artist can worship Him in spirit and in truth.

So can the individual scientist, or the individual student or member of the university staff, in spite of the long and unfortunate history of clashes between ecclesiastical dogma and the spirit of free enquiry.

The strength of the individual Christian is that he can act as an effective ambassador for the Kingdom in all environments, even those which give the organised Church a chilly reception.

This responsibility lies heavily on each one of us, because we are all in a frontier position: businessmen, professional men, and University students. The frontier differs. The task of witness remains the same.

We are called to an exacting task, you and I, and this is a calling that involves commitment. Our cups of coffee, our arguments, our study circles must not lead us into the delusion that Christianity is merely a system of philosophy and ethics, a thing of words and syllogisms. It is, of course, much more than that. It is an allegiance of a deeply personal kind.

NOT EXCLUSIVE

In the New Testament the Kingdom is continuously connected with obedience to Christ as a person. "Ye are my friends," said the Master, "if ye do whatsoever I command you."

S. John strengthens and deepens this thought by his concept of "eternal life," which is obviously the same as the Kingdom of God, and which is defined as participation in the body and blood of Christ Himself.

We do wrong to restrict this wonderful idea to a narrowly sacramental interpretation. It is rather a statement that to be "in Christ" is the mark of an ambassador of the Kingdom.

This mystical relationship is not an exclusive privilege. It can be sought, and found, maybe by a dramatic conversion, maybe by a process of growth. But however He comes, Christ must dwell in the heart. We cannot represent the Kingdom if we do not know the King.

This is a very costly allegiance. In the moment of commitment, we move into crisis. There are many in this world who are bitterly opposed to the Kingdom of God, and the Prince of this world does not give up his power without a fight. "I send you forth as lambs among wolves," said Christ.

"In this world ye shall have tribulation" and, as always, He spoke the truth. Churchill's demand to wartime Britain for "blood and toil and tears and sweat" could equally be the call of Christ to the Christian.

It is well for us to realise this clearly, in these days when psychiatrists and educationists give the impression that "fitting in" to our environment is the ultimate aim of life. There is truth in this, of course.

To be a non-conformist for the sake of being different is just plain silly. But we cannot love both God and Mammon. We must hold to the one and forsake the other. To be an ambassador of the Kingdom means choice and means trouble.

The conflict rages on so many fields. Naturally we must ask for power to resist the grosser temptations of sex and insobriety, but the issue goes much deeper. There is the battle, not between right and wrong, but between right and lesser right.

There is the question of priorities, of taking the long as well as the short term view.

There is the conflict between setting an example and yet retaining close contact with one's fellow-beings. How far is it possible to compromise with a corrupt society in the hope of reforming it from within?

A difficult struggle, this, fellow-students and fellow-ambassadors, and one which will go on till our last breath. Yet we do not fight without hope. We fight with the assurance of victory already won.

For the Kingdom we represent has a King. This is not some abstract system headed by a bearded pedant buried in the dust of ages. It is a living Kingdom headed by a King who is at this moment sitting at the right hand of God, and will one day return to claim and to consummate the victory He won on the Cross so many years ago.

Will you carry that assurance of victory like a banner before you? Will you go forth to proclaim this secret and yet immensely powerful Kingdom?

Will you think about it, perhaps remembering the beautiful words of the unknown author of the "Epistle to Diognetus," written in the early years of the second century, but which still

speaks to us with matchless power?

Will you ponder these words, and hope that under God they may apply to you and to me in the university?

"What the soul is in the body, that Christians are in the world. The soul dwells in the body, but does not belong to the body, and Christians dwell in the world, but do not belong to the world. They busy themselves on earth, but their loyalty is in heaven."

"The soul, which is invisible, is kept under guard in the visible body: in the same way, Christians are recognised when they are in the world, but their religion remains unseen. The flesh hates the soul and treats it as an enemy, even though it has suffered no wrong; so, too, the world hates Christians, even though it suffers no wrong at their hands."

"IMMORTAL"

"The soul is shut up in the body, and yet holds the body together; while Christians are restrained in the world as a prison, and yet themselves hold the world together. The soul, which is immortal, is housed in a mortal body; while Christians are settled among corruptible things, to wait for the incorruptibility that will be theirs in heaven."

"It is to no less a post than this that God has ordained them, and they must not try to evade it."

PROTESTS FOLLOWING BOMBING OF TURKISH MOSQUES

ECUMENICAL PRESS SERVICE

Geneva, April 14

The Ecumenical Patriarch and Greek and Cypriot government officials have strongly condemned the action of extremists — assumed in official circles to be Greek — who bombed two Turkish mosques at Nicosia, Cyprus, causing extensive damage to one of them.

In Istanbul, the Patriarch issued a statement calling the bombing "wicked and malicious" and an "impious deed (which) has rightly provoked general indignation and disapproval." He expressed "deepest sympathy towards the well-beloved Turkish community in Cyprus."

In Athens, the Foreign Minister, Mr Averoff, deplored the outrage, calling the perpetrators "enemies of Cyprus, Greece and Turkey."

President Archbishop Makarios of Cyprus also issued a statement strongly condemning the outrage and appealing to the population to assist police in their efforts to find the persons responsible.

The bombing took place in the early hours of March 26, when extremists placed four time-bombs in the Bairakdar and Eumerie mosques here. The explosion damaged the tomb of Turkish patriot Suleiman Bairakdar.

Authorities in Istanbul took immediate measures to forestall possible demonstrations and sent troops to guard the seat of the Ecumenical Patriarchate at the Phanar and Greek churches and offices of the Greek consulate.

GIFTS OF FLOWERS

There were no demonstrations in Istanbul. However, in Nicosia, three days after the bombing persons identified as Turkish extremists attempted to set fire to a building of the Pan-Cypriot College, a Greek institution on the border-line of the Greek and Turkish quarters, by throwing petrol through a window and setting it alight. The fire was extinguished before extensive damage could be done.

The day following the bombing Turkish students placed flowers in Christian churches in many parts of Turkey to symbolise Turkish tolerance for other religions and as a means of providing a deliberate and dramatic contrast to terrorists' activities.

In Ankara, a delegation of 15 youths entered the chapel of Sainte Therese de l'Enfant Jesus and left a gigantic wreath inscribed, "We, too, are among those who believe in God." A similar event took place in a French chapel in Ismir.

"BREAD FOR THE WORLD"

B.B.C. SERVICE

EVERY three seconds a baby dies for lack of food—but because it happens every three seconds of every day it isn't news.

Famine, flood and earthquake make headlines but the fact that two people out of three do not have enough food of the right kind, however startling that may be to someone who has not heard it before, is simply one of the continuing facts of life.

What would B.B.C. news sound like if shortage of food, which is what determines the day's events for a majority of the world's people, were treated as headline news, and if the war to end poverty were seen as the most urgent and important enterprise for mankind?

"The Way of Life" on Sunday, May 6, tries to answer that question with a programme called "Bread for the World."

It begins with a topical news bulletin about the way in which food shortages are affecting people's lives in different parts of the world, and about the efforts that are being made to grow more food and to win the race against rapidly rising population.

Then, in interviews and discussions, people who are fighting to end world hunger describe the kind of action that can be taken

to solve particular problems, indicate how much still needs to be done, and argue about why people in Britain ought to be concerned with the hunger of people in other countries.

The relationship between things like fertilisers, pest control and irrigation and the Christian gospel—the good news of God's love for men—begins to emerge and the programme ends with the words of Jesus about the bread that came down from Heaven.

EASTER YOUTH PILGRIMAGE

ANGLICAN NEWS SERVICE

London, April 16

One of the oldest-established Easter Youth Pilgrimages is that of the Diocese of St. Albans, where it is expected that some 2,500 young people will assemble on the afternoon of Easter Monday for the annual pilgrimage to the abbey.

The service will be conducted by the Dean of St. Albans, the Very Reverend A. K. Mathews. The pilgrims' badges will be blessed by the bishop, the Right Reverend E. M. Gresford-Jones. Canon Edward Patey will preach.

A special feature of the St. Albans Youth Pilgrimage is that the pilgrims are asked to bring a polished silver coin and to present it on a large plate at the foot of the shrine of St. Albans.

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THE NAKURU APPEAL

By last Monday morning £2,265/19/4 had been received for our appeal for the Diocese of Nakuru ("The Anglican," March 16).

The appeal is for £5,000 which is most urgently needed. Please send your gift addressed personally to the Bishop of Nakuru, the Right Reverend N. Langford-Smith, c/o "The Anglican," G.P.O. Box 7002, Sydney.

The following donations, not already acknowledged, have been received:

S. James', King Street, Sydney, £28/10/3; Mrs K. P. Kimpston, £2/2/-; H. K. Stephen, £5; I. M. Hewetson, £2/2/-; Mr and Mrs R. Raggatt, £10; S. M. Gill, £5; B. Hennell, £5; S. James', Glen Iris, £5; A.M.N., £1; Mrs K. C. Crotty, £5; A. Jackson, £1; Mrs H. Brook, £1/10/-; F. W. Grutzner, £5/5/-; Shepparton C.E.M.S., £10; A. I. Poole, £5; A. Tonkin, £5/5/-; Anon. Woy Woy, £10/10/-; Mrs G. Davies, £3; The Chapel Congregation, Repatriation General Hospital, Concord, £20; A. H. Brown, £1/1/-; Lee Abbey Group, Melbourne, £5; The Reverend S. T. and Mrs Lindsay, £3; K.M., £10; J. Fenning, £1/1/-; M.N., £2; Miss E. Dowton, £2; L. Denmead, £10; Miss K. Cooper, £5; Christ Church, Murrumbidgee, £10; P. and W. P. K. Radfern, £2; R. C. Lennon, £5; Miss M. G. Lang, £2/2/-; Anon. Brisbane, £2/2/-; Dr R. M. Porter, £3; E. Curtis, £3; The Reverend P. F. and Mrs Newall, £5; H. Hartman, £5; Mrs D. Hewett, £2; The Right Reverend J. W. Ash-ton, £2/2/-; Canon A. G. and Mrs Powell, £2; J. M. Gurnsey, £2; A. Watts, £1/1/-; Mr W. L. Nash, £5/5/-; M. Coleman, £10; D. Webb, £5; Mr and Mrs J. L. Sealey, £5; Anon. Cairns, £2; Anon., Epping, £5; M. Miller, £1/10/-; Miss E. C. Mann, £5; Mrs D. Heyner, £1/1/-; S. M. Fuisdor, £10/6; Miss A. F. Burroughs, £1; Miss M. Grant, £1; S. Mark's W.A., Bellevue, £2; T. R. Rainford, £2; Mrs V. M. Cook, £2/2/-; A. Willis, £100; W. E. and Z. C. Pringle, £1/1/-; D. Ellis, £3; The Reverend W. R. and Mrs Bennetts, £1; Anon., £10; R. J. Thomas, £3/3/-; P. Sharr, £2; The Reverend N. J. Eley, £2/2/-; Anon., £10/-; M. Hunt, £1; N. H. Wright, £2/2/-; H. D. Wolstenholme, £5; S. Paul's M.U., Canberra, £10; Mrs J. R. Darling, £5/5/-; E. Hoskins, £1; "S. Paul's, Harrow," £3; Mr and Mrs J. Walker, £3.

TOTAL: £416/4/9.

GRAND TOTAL: £2,265/19/4.

UNITY TALKS IN U.S.A.

ANGLICAN NEWS SERVICE

London, April 23

Leaders of four Churches who met in Washington on April 9 and 10 to discuss the possibility of merging into a single Church with a membership of nearly twenty million have decided to ask delegates from three other Churches to a second meeting next March.

The Churches which took part in the talks this time were the Methodist, the Protestant Episcopal, the United Presbyterian and the United Church of Christ.

In a statement at the end of their talks, the leaders said that further study was needed in a number of fields, including the historical basis for the Christian ministry, the creeds and confessional statements, the theology of the liturgy, and the relation of the Word to the Sacraments.

They ended their conference, however, hopeful that a United Protestant Church of America will ultimately be formed, although the Baptist groups, which have a membership larger than any non-Roman Catholic denomination, have not so far shown any interest.

Invitations are now to be issued to the Disciples of Christ, the Polish National Catholic Church, and the Evangelical United Brethren.

DIOCESAN NEWS

BRISBANE

S. MARK'S PASSION

"The Passion of Our Lord According to S. Mark" was presented in S. John's Cathedral on April 11 by the Conservatorium Collegian Singers. The soloists were Henry Howell (tenor), Neville Wilkie (baritone), Lesley Raymond (soprano), and Rodney McNaught (baritone). The organist was Ian Bridge; the conductor, James Christiansen.

QUEENSLAND JUMBLE SALES

At the annual meeting of the Queensland Jumble Sales, Home Missions Department, in Brisbane last week it was reported that since they began the sales, nearly £27,000 has been distributed to the Church Homes. Over the past two years, almost £2,500 has been given to the Tuffnell Home for their building fund. All this from the sale of clothes sent in by the church people.

YOUTH MISSION PROJECTS

On April 28 at Bishopsbourne, Brisbane, the Comrades of S. George and the Young Anglican Fellowship will officially launch their Mission Projects for 1962. Last year the two organisations worked together on the same project, keeping the Torres "Herald" afloat. This year Y.A.F. will be working on a Home Mission Project.

The C.S.G. Project is to raise funds for building materials for the mission house at Tarakwaruru in Papua where the Reverend Douglas Jones is priest in charge. He was a former Provincial Chairman of C.S.G.

The Y.A.F. will raise funds for a recreation area at the Enoggera Boys' Home in Brisbane.

The two organisations will combine for a Solemn Eucharist on April 28 celebrated by the Dean of Brisbane. The address will be given by the Bishop of North Queensland. After the service a luncheon will be held during which the projects will be officially launched.

ADULT CHRISTIAN EDUCATION ACTIVITIES

Two conferences have been organised recently by the Department of Christian Education in Brisbane for the purpose of studying life in the parish. A Parish Life Mission was held in Beaudesert where a record number of fifty people attended. The Reverend David Shand was the guest leader, Miss Hilda Beaumont, guest observer, and the Rector of the Parish, the Reverend Noel Tomlinson, was the recorder. The Mission lasted five nights and a condition of attendance is that everyone must come every night if it is at all possible.

A Parish Life Conference was held last week-end at S. Christopher's Lodge, Brookfield, with representatives from the four parishes of Chermide, Indooroopilly, Kelvin Grove and New Farm. The Reverend Arthur Fellows, Rector of Oakley, was an extra observer.

MELBOURNE

CATHEDRAL SERVICES

The Right Reverend G. T. Sambell will preach at Matins at 10.30 a.m. in S. Paul's Cathedral on Good Friday. The dean will conduct the Three Hours' Devotions from 12 to 3 p.m.; Evening Prayer will be said at 5 p.m. At 8 p.m. the cathedral choir will sing "The Crucifixion," under the direction of

the cathedral organist, Lance Hardy.

CONSECRATION AT CANTERBURY

Former parishioners of S. Paul's Church, Canterbury, will be interested to learn that the church is to be consecrated by the archbishop at a service to be held on Thursday, July 5, at 8 p.m. (This date also commemorates the 70th anniversary of the dedication of the first church building).

A parish reunion will be held on Friday, July 6, at 8 p.m., in the parish hall, and all at S. Paul's will be glad to welcome old friends. Anyone interested in attending the reunion is asked to contact either Mr H. L. Wilks, 19 Kingsley Street, Camberwell, E.6, Telephone 82-3301; or Miss Val. Reaby, 36 Highfield Road, Canterbury, E.7, Telephone 83-4716.

DRAMA GROUP SERVICE

There will be a special Drama Group service at S. Silas' Church, North Balwyn, at 7 p.m. on Sunday, April 29. The vicar, the Reverend J. P. Stevenson, will preach on the link between religion and drama. Members of the group will act as sidemen. The anthem will be from one of the operas.

It is hoped that this service will attract worshippers not connected with S. Silas', who are interested

in the theatre. The vicar said last week: "It is extremely difficult in any form of social activity to get young people and adults to work together. That is why I value our drama group. Our recently highly successful revue was basically an adult show, but teenagers played a prominent part in it."

NEWCASTLE

ORATORIO AT SINGLETON

In these columns last week, it was omitted that the words for the Passion oratorio, "Via Crucis," were written and arranged by Mrs E. N. Satchell, whose husband, the Reverend S. V. Satchell, was Rector of Scone in 1953, when the work was first sung. The music was composed by Dr C. A. Jarman, then organist at Scone. The last hymn, "Jesu, Our Lord of Love," is Mrs Satchell's own composition.

PERTH

CONSECRATION OF COVENTRY CATHEDRAL

Bishops of the Anglican communion throughout the world have been invited to the consecration of the Cathedral Church of S. Michael, Coventry, early next month. Re-

presenting the Archbishop of Perth at that service will be Canon J. W. Clift of the Missions to Seamen, Commissary of the Archbishop of Perth, and the Reverend S. Vincent Weare, a former sub-warden of S. George's College, Perth.

QUIET AFTERNOON FOR CLERGY WIVES

Some thirty clergy wives met in S. George's Cathedral last week for a Quiet Afternoon which was conducted by the Reverend E. Albany, Rector of Rosalie-Shenton Park. Afternoon tea was served in the Burt Hall after the Quiet Afternoon.

NEDLANDS MEN'S CONFERENCE

A one-day conference for the men of the Church will be held at Le Fanu House on Saturday, April 28, from 10 a.m. to 5.30 p.m. The theme of the conference will be "The Work and Witness of a Layman." Owing to limited accommodation, it would not be possible to take in more than thirty men, preference being given to the lay officers of S. Margaret's Church, Nedlands.

CENTENARY AT TOODYAY

On May 9, 1862 Bishop Hale of Perth consecrated S. Stephen's Church, Toodyay, which had been completed several years previously, but awaited the appointment of

Perth's first bishop. On Tuesday, May 8, the Country Festival of the Mothers' Union will be held in Toodyay, with a Festal Eucharist on the following day, the actual anniversary of the consecration. On Friday, May 11, there will be a Debates Ball and further centenary services on Sunday, May 13.

SYDNEY

S. ANDREW'S CATHEDRAL

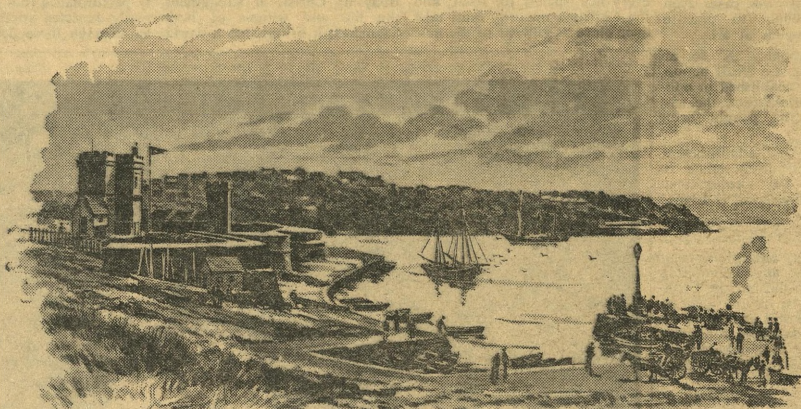
The S. Andrew's Cathedral Choral Society will give a recital of Bach's "S. Matthew Passion" on April 18 and on Good Friday at 7.30 p.m.

Good Friday services at the cathedral are: Holy Communion at 8 a.m.; Morning Prayer at 10.30 a.m., when the dean will preach; and the Three-Hours' Service from 12 to 3 p.m., conducted by the Venerable H. M. Arrowsmith.

On Easter Day there will be services of Holy Communion at 8 a.m., 8 a.m., 9.15 a.m. (choral), 12.15 p.m. and 8.15 p.m. The archbishop will preach at Morning Prayer at 11 a.m. At the close of the service the archbishop will dedicate the Field of Remembrance. The Governor-General will plant the first cross.

Chateau Tanunda "Historical Firsts" No. 93*

(Feb. 1962)



Fort Macquarie at Bennelong Point

The First Fort

The first fort in Australia was a small earthen redoubt built early in 1788 round a flagstaff at the northern end of what is now Macquarie Place, Sydney. Its two guns commanded Sydney Cove.

The next move to protect the infant settlement came in July, 1788, when Governor Phillip gave Lieutenant William Dawes the task of constructing a redoubt on the eastern side of the Cove. This fort, armed with eight guns from the *Sirius*, was completed in the following November and represented Sydney's main land defence for more than two years.

Then in 1791 Lieutenant Dawes took charge of building another fort, this time on the western side of the Cove. A battery of guns was installed and a guard was mounted daily in a building Dawes had erected as an observatory. He called the promontory on which the fort stood, Point Maskelyne, but it soon became known as Dawes Point.

From November, 1788, troops were also stationed at Parramatta and a redoubt was built there in 1791.

When, early in the 1790's, the New South Wales Corps took over from a detachment of the 211 Marines, which had arrived with the First Fleet, a battery was built on Bennelong Point and a few guns were mounted on Garden Island.

The war between Britain and France and the fact that French explorers were taking a considerable interest in the Australian coastline led Governor King (1800-6) to feel that not enough was being done to protect the colony from possible French assaults. One of his contributions occurred in 1801 when he ordered a battery to be mounted on George's Head to command the entrance to Port Jackson. In 1804 work began on erecting a hexagonal "citadel" on Windmill Hill, where Sydney Observatory stands to-day. Tentatively called Fort Phillip, its intended function was to protect both the Cove and the entrance to the Parramatta River, but it was not completed for many years.

During Lachlan Macquarie's governorship (1810-21), the battery at Dawes Point was strengthened and Fort Phillip reconstructed under the guidance of the convict architect, Francis Greenway. This was actually Greenway's first architectural job in the colony. Later, he was to design Fort Macquarie (completed in 1821) and suggest comprehensive defences for Sydney as a whole, although the latter were abandoned after the planning stage. Instead, as a result of a recommendation by Commissioner J. T. Bigge, a battery was built on South Head at the harbour entrance.

Almost nothing was done to improve Sydney's defences in the 1820's. Indeed, by 1827 they apparently consisted solely of the battery at Dawes Point (by then in a state of disrepair) and that at Fort Macquarie. Governor Darling (1825-31) repeatedly protested against the "total absence of works necessary for the protection and security of the colony," but he received little help from London.

The neglect continued until late in the 1830's, when Sydney was jolted out of its easy-going attitude to defence by the astonishing appearance of two United States cruisers in 1839. The cruisers not only entered Port Jackson at night without anyone being aware of their arrival, but anchored off Circular Quay and were not discovered until the following morning.

The immediate result was recommendations for urgent defence works, including a battery on Bradley's Head, another on Pinchgut Island—later named Fort Denison—and plans for armed protection of Newcastle, Port Macquarie, Wollongong and Melbourne.

To-day, with the cost of Australia's defences running into tens of millions of pounds yearly, these alarms and fiftiful activities seem far away, but probably little more was to be expected of isolated communities at the end of the earth in days when other countries had little interest in Australia.

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CRACKING TOWARDS FREEDOM

By the Right Reverend Stephen Bayne

THE subject of religious freedom was discussed at a recent session of the Council of the Church of South-East Asia, which is perhaps one of the most sensitive and critical areas in the world, in this respect.

In lands struggling for their own national identity, often only newly-released from colonial status, the religion of the people is an immense bond of identity and unity.

Therefore it is not surprising that in many of these now-independent States, the majority faith is given a position of special dignity and prestige, and protected in that "established" position often to a considerable degree.

And where Christianity is a decidedly minority religion (as it is in every Asian country save the Philippines), Christian people encounter various restrictions on their freedom to preach or teach — in rarer cases even on their freedom to practise their own religion at all.

Take the country "X" for an example. Here is a small nation, only recently established in political self-determination, the vast majority of its people being Moslems.

Under its new establishment, it would (and does) define its position as "a secular state whose official religion is Islam."

PRIVILEGES

If a Moslem citizen shows up at church or at an inquirers' class, it is the duty of the Christian pastor to report the inquirer's name and address to the appropriate Moslem authority, who will then undertake to dissuade the seeker from going further.

Should he persist and finally come to Holy Baptism, he then ceases to be a member of the Moslem community (which is the heart-community of the State).

He has to add a suffix to his national description (as if he could no longer describe himself as an "American" but now must say he is an "Americanoid" or something).

He loses the privileges which Moslems are granted, in social benefits and the like. He becomes a second-class citizen, tolerated but no longer fully identified with his nation.

The wonder is that some do persist. Why they do it is another and complex question. One

reason, at least, was stated by a recent convert thus: "I want to prove to my people that it is possible to be a ——— without being a Moslem."

But this sturdy independence of mind is a commodity as rare in the East as anywhere else. The restrictions on religious freedom are strong and effective, and this is a fact with which the Church must and does cope.

I dare say that most Christians in those areas recognise that they can claim no special rights or exemptions in this matter.

In many countries our missionaries have enjoyed long years of freedom to preach and teach, freedom often granted them because of the political power and prestige of the nations from which they came rather than from any abstract love of such freedoms in themselves. But those days have gone.

Now the issue of religious freedom must be thought out in every new society for itself; and the Christian minority must take their place as citizens of the new

nation, and do their part in the development of its life.

These are obvious enough thoughts. But it was tempting to me to go on thinking about religious freedom in other and quite different societies.

What is the record of "Christian" nations in this respect, for instance? Our meeting of the South-East Asia Church was in Manila (or rather Quezon City, a suburb, and the capital of the Philippines).

In the course of ten days there, a number of notable events occurred affecting the Christian life of the Philippines.

The concordat of full communion between the Episcopal Church and the Philippine Independent Church was finally ratified in two great public, solemn Eucharists.

This concordat brings together a Church representing more than a tenth of the Christians in the Philippines, and our Anglican communion; it is a healing of a significant part of the broken Body of Christ; it strengthens the life and witness of both Churches; it brings into a world

fellowship the historic Church of the Philippine revolution, the Church which gave birth to the independence of that heroic and fruitful nation.

In addition to that cardinal event, and the significant meeting of the Council, the new Episcopal cathedral was consecrated, the new hospital of S. Luke — one of the major elements in Philippine social development — was dedicated, and a major, new Church high school for Chinese young people was launched.

The interesting thing about all this impressive list of events was that not one word, not one picture, not one mention (except for a comment or two about foreign visitors, in the society column) of any of it was permitted in any newspaper.

Another religious body by chance had planned a Eucharistic Congress at the same time, and this was fully and vividly reported.

But for us it was a most ghostly performance (not that we had really expected anything else) to go through these deeply-moving

The freedom of the Church to preach and teach is most profoundly imprisoned by the popular stereotypes which limit the function of the Church to something understood to be "religious," a rather insubstantial commodity composed of equal parts of patriotism, a conscience troubled for reasons not understood, and a genial wish to differ as little as possible from one's fellow-citizens.

One can easily understand the origin of the stereotypes.

In the entertainment world, the three I mention all can be rationally explained in the eager wish of the Roman Catholic minority to be "accepted" as true Americans, in the bankruptcy of Protestant moralism, and in the worldliness of the Episcopalians.

USE FREEDOM

And it is also true that there is no law preventing the Church from smashing those images. But the lesson is that the Church must use what freedom she has, or else there shall be taken away from her even that morsel.

This is true in secular America, in Britain (the kindly old vicar or the comical bishop who thunders about antique irrelevances), in Spain, in Scandinavia, in Arabia, in Malaya, in the Soviet Union, in China.

Under God we are always given some freedom (even if it is only to break the bread in secret, even if it is only to suffer); we are never to have complete freedom because it is not given to human society to have a complete anything — our sins find us out.

But there is a perfect freedom to be had for the asking (so we are reminded every Matins). The only requirement is that it be used.

So, then (end of sermon), let us not waste time arguing about theoretical things, but get cracking on what can be done at this moment.

I will now proceed to ask myself what I have done, in the ten hours I have spent cooped up in this aeroplane, to break the stereotype and use my freedom to preach and teach the Gospel.

This will be an uncomfortable self-examination, I fear.

COUNTRY PARISHES M.U. DAYS

FROM OUR OWN CORRESPONDENT

Perth, April 16

The launching of the Christian Family Year in June was perhaps the most important event in the history of the Mothers' Union since it was founded in 1876 by Mary Sumner, says Mrs Ida Porter, the Country Presiding Member of the Mothers' Union in the Diocese of Perth.

The success of the venture depended on each one playing her part.

Owing to the bishops of the Church being in conference in Sydney on May 16, the date of the re-dedication services in Australia would be on June 5, when a combined service would be held in S. George's Cathedral, and country branches would hold local services where they could be arranged.

At the initial meeting, held in Northam recently, the Family Year was discussed. It was decided to have a "Quiet Time" in each country branch on Wednesday, May 30, and to make it a Wave of Prayer.

Each branch would make its own plans as to the duration of the "Quiet Time."

The programme suggested was 11 a.m. Holy Communion, after which silence would be maintained until the 12.30 p.m. basket lunch with reading; 2 p.m. M.U. Office, followed by afternoon tea and then disperse.

It was decided to form prayer groups in every country branch.



Another scene from "Everyman": On the right is "Cousin" (Diane Fletcher, aged 16). (See story Page 3.)

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MEETING

MEMBERS and interested persons are notified that the Annual Meeting of the Society of the Promotion of Retreats will be held on Tuesday, April 24, at 8 p.m. in the School Hall, Christ Church S. Laurence, 505 Pitt Street, Sydney. All are welcome.

CHURCH SERVICES

S. JAMES', King Street, Sydney. Good Friday, 8 a.m., Matins and Ante-Communion. 10 a.m., Sung Litany, Ante-Communion, and "Story of the Cross." 12 noon to 3 p.m., Devotion of the Three Hours, the Reverend Dr. Felix Armitage, 7 p.m., Procession of Witness, followed by "Passion According to S. Mark" (Woods) by the choir. Easter Even, 8 a.m., Matins and Ante-Communion. 7.45 p.m., Lighting of the Paschal Candle, preacher, the Reverend T. H. Dicks. Easter Day, 7 a.m. and 8 a.m., Holy Communion. 9 a.m., Family Eucharist and blessing of the Easter garden. 11 a.m., Choral Eucharist, procession and sermon. 7.15 p.m., Evensong, procession and sermon. Preacher, the Rector, the Reverend Dr. W. J. Edwards.

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