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CELEBRATION OF CENTENARY OF BRISBANE'S FIRST BISHOP PAGEANTRY MARKS CONCLUSION OF YEAR OF THANKSGIVING

FROM OUR OWN CORRESPONDENT

Brisbane, September 5

Yesterday the centenary celebrations of the Diocese of Brisbane came to an end, with the celebration of the enthronement of the first Bishop of Brisbane, the Right Reverend E. W. Tufnell, which took place on September 4, 1860.

In S. John's Cathedral, and in most parish churches throughout the diocese, Solemn Eucharists in thanksgiving for the centenary took place.

The Archbishop of Brisbane had requested all communicants in the diocese to attend the centenary Eucharists.

At Evensong in S. John's Cathedral last night, the Canon Jones Memorial Sermon was preached by the Reverend Keith Rayner, Rector of S. Barnabas, Sunnybank.

Canon Thomas Jones was one of the six priests who arrived with Bishop Tufnell in 1860. The memorial sermon is preached every two years in honour of one of these six.

On Thursday evening, the final stage of the centenary celebrations began with a buffet dinner at Bishopsbourne when the Archbishop of Brisbane, the Most Reverend R. C. Halse, entertained the parochial clergy and a lay representative from each parish.

After dinner a Tithing Service was held in Bishopsbourne Chapel when the parish representatives pledged their parishes to give a tenth of the year's voluntary assessment to the diocesan Centenary Appeal for S. Francis' College Building Fund.

At 8 p.m. on Thursday night a procession left S. Luke's Hall, Charlotte Street, to move to the Queen's Park, the site of the Pro-Cathedral.

The procession was lit by many torches carried by members of the C.E.M.S. and the

C.E.B.S. and led by the Processional Cross of S. John's Cathedral and the cathedral choir followed by several parish choirs.

Then came many lay people from the parishes and finally the clergy.

There were floodlights over the main dais, which stood over the stone marking the position of the High Altar of the old church but for the most part the many flaring torches lit the crowd which had gathered to render thanks to God for the past hundred years and to ask His blessing on the future.

complicated except by the hardest of toil, high courage, great sacrifice, and very often by bitter disappointment.

"Let us enter the second century of the life of our diocese carrying in our minds the text: 'To whom much has been given, from them much shall be required.'"

CONSTITUTION ACCEPTED BY SYNOD OF RIVERINA DIOCESE

FROM OUR OWN CORRESPONDENT

Hay, September 5

An ordinance accepting the Constitution of the Church of England in Australia and Tasmania was passed by the Synod of the Diocese of Riverina at its session here on August 29.

In his Charge to the Synod in the Pro-Cathedral that evening, the Bishop of Riverina spoke of several issues affecting the life of the Church in his diocese and throughout Australia.

There was little discussion of the motion to accept the constitution, presented by Mr O. S. Butler and Mr R. B. Hathaway, both of Griffith.

The bishop, the Right Reverend H. G. Robinson, said he was still opposed to the constitution, but would not stand in the way of the synod's accepting it.

The Dioceses of Adelaide and Willochra are the only dioceses which have rejected the constitution.

The synod also urged parishes to make greater use of the Ember Seasons as times of prayer for the increase of the sacred ministry.

In his charge, Bishop Robinson spoke of the Graham Crusade and the National Conference of Australian Churches.

"It is disappointing to find no trace of the 'miracle of fellowship' in the everyday life of the Church," he said.

"In spite of deep friendships which many of us have with individuals of religious attachments other than our own, and in spite of the deliberations of delegates from many lands, and the hopeful utterances of highly placed ecclesiastics, we are still faced with much deliberate attrition of our congregations.

COMPETITION

"New and competing places of worship are springing up where they were previously unknown, and are still unnecessary.

"This gives no indication whatsoever of an honest desire for reunion or for unity.

"We would welcome some

sign of the return of some prodigals to the Father's house, the Church, and would receive them warmly if they so returned," he said.

Bishop Robinson also spoke on the subject of stewardship. "Church of England people cannot expect to have their religion on the cheap or at the expense of the health of the clergy any longer.

"They must provide the necessary response and stimulus to service by their worship, and make sufficient finances available.

"Otherwise before long the Church will disappear from much of this region altogether."

ORDINATION IN ROCKHAMPTON

DEAN ASKS PRAYER FOR VOCATIONS

FROM OUR OWN CORRESPONDENT
Rockhampton, September 5

A young man who was educated at two church schools, the Slade School, Warwick, and the Church of England Grammar School, Brisbane, was ordained to the priesthood in S. Paul's Cathedral, Rockhampton, last week.

He is the Reverend Kenneth William Raff, who has served on the cathedral staff since he was made deacon in December last year.

The Bishop of Rockhampton, the Right Reverend T. B. McCall, performed the rite, and the Dean of Rockhampton, the Very Reverend John Hazlewood, preached the ordination sermon.

'ORDINARY MEN'

After speaking of the supernatural nature of the ministry which the new priest would exercise, the dean told the congregation that a priest was a man among men, who had come from an ordinary family.

"It is imperative that every family pray that at least one of its sons should hear the call from God to be set apart for this task — the highest he can receive, and essential to the eternal welfare of all men," he said.

Mr Raff spent three years as an accountant at Charleville before entering S. Francis' College, Brisbane, to study for the sacred ministry.

THE BISHOP OF MELANESIA

The Bishop of Melanesia, the Right Reverend A. T. Hill, is at present a patient in S. Luke's Hospital, Sydney.

He will undergo a surgical operation early next week. His condition is satisfactory.



The Reverend K. W. Raff (third from left), who was ordained to the priesthood last week by the Bishop of Rockhampton, the Right Reverend T. B. McCall (centre). Others who assisted at the service are (left to right): the Reverend A. Sapsford, Canon C. E. Torlach, the Venerable A. A. Fellows, Canon C. Ullock and the Reverend R. Wisken.

WOMEN MEET AT ROCKHAMPTON

FROM A CORRESPONDENT

Rockhampton, September 5
Fifty women delegates from nine parishes in the Diocese of Rockhampton met in conference in S. Paul's parish hall here on August 26.

The parishes represented were Mount Morgan, Springsure, Clermont, Longreach, Callide Valley, Winton, and the city parishes of S. Paul's, S. Luke's and S. Barnabas.

The day before the Reverend J. Hole conducted a Quiet Afternoon. On the morning of the conference the delegates attended the Holy Communion in the cathedral.

The president, Mrs T. B. McCall, praised the women's organisations for their continuing and developing activity.

She reminded the women to be "tireless, patient and wise in a persistent promotion of Christian belief".

To do this it was necessary for their prayer and devotional life to be well-developed and those who were able should study and think as well.

In the afternoon Mrs J. Holle spoke of missionary work in Korea, Japan, Borneo, New Guinea and the Pacific Islands.

WORK TO START AT BALLINA ON NEW MELANESIAN MISSION SHIP

The General Secretary and Treasurer of the Melanesian Mission, Mr Harry Bullen, left Sydney for Auckland last Friday after spending some time here placing an order for the new Melanesian Mission ship, "Southern Cross IX."

"Southern Cross VIII" was wrecked in April this year when it was driven ashore in a storm at Maravovo, British Solomon Islands.

The new ship, which is also in practice the bishop's house, will be built at Ballina on the north coast of N.S.W., where the previous ship was built.

It will cost \$85,000; the last one cost \$68,000, all of which has been recovered by insurance.

Work is expected to start immediately; the local hardwood,

spotted gum, has been felled for the keel.

The ship should be ready for launching in from fifteen to eighteen months.

It will be longer than the previous ship in that it will be 85 feet in length; the beam will be the same, 24 feet.

The ship will have an echo-sounder, steady sails, and a Gardiner diesel twin-screw engine.

In the meantime, the bishop, the Right Reverend A. T. Hill, is using the Mission's smaller ship, "Baddeley."

He is unable, however, to give full oversight to his vast island diocese without the use of a larger ship.

The architect for "Southern Cross IX" is Arthur Swinfield, who designed the wrecked ship.

The Diocese of Melanesia is in the Province of New Zealand. It is supported in part by this country through the Australian Board of Missions.

The money for "Southern Cross VIII" was raised mostly in England and New Zealand although Australia did contribute in a small way.



Mr Harry Bullen, General Secretary and Treasurer of the Melanesian Mission, who has just placed the order for a new "Southern Cross" at Ballina, N.S.W.

"RELIGIOUS" MOVIES

CHURCHES SEEK CRITERIA

VALUE OF LABELS DISCUSSED

THE "LIVING-CHURCH" SERVICE
New York, September 5

"The Churches and the motion picture industry must reach an agreement on what constitutes a religious motion picture," an American churchman said last month.

The Reverend M. Boyd was speaking at the seventeenth international conference on Audio-Visuals in the Church, sponsored by the National Council of Churches in the United States of America.

He is the Episcopal chaplain at Colorado State University, and the author of three books on the theology of communication.

'NOT CENSORS'

"Obviously self-labelled religious films are not necessarily truly religious," he said.

"We do not wish to resort to censorship.

"The avenue of action open to us seems to be that of a sound Christian evaluation of motion pictures, coupled with the organisation of Christian cinema groups on national, regional and local lines," he said.

The annual international religious film festival was held in conjunction with the conference.

CANADA SEEKS A MODEL

ANGLICAN NEWS SERVICE

Toronto, September 5

Because of opposition from its archbishop, the Diocese of British Columbia, Anglican Church of Canada, has committed itself to 5,000 dollars less than the synod was willing to contribute to the provincial organisation.

The quota suggested to the synod was 39,000 dollars.

The synod was willing to accept the figure of 30,000 dollars, but the amount was rejected by the archbishop, the Most Reverend H. Sexton.

For a number of years, Archbishop Sexton has been outspoken in his opposition to the centralised administration of the Anglican Church of Canada.

He suggested that the synod make a careful analysis of the whole situation, and not make further contributions to the development of the central administration, "already too top-heavy and much too expensive."

He suggested a more practical organisation would be one such as the Church of England in Australia had, where neither the Australian Board of Missions nor the General Board of Religious Education received any grant from General Synod.

NEW BISHOP OF WARRINGTON

ANGLICAN NEWS SERVICE

London, September 5

The Venerable L. A. Brown, who has been Archdeacon of Lewisham since 1955, has been appointed to succeed the Right Reverend C. Claxton as Bishop of Warrington.

Bishop Claxton has been translated to Blackburn.

Archdeacon Brown has been closely associated with the church re-building programme in the Diocese of Southwark since the war.

This programme has involved the rebuilding of fifty churches, the erection of twenty-five entirely new churches, and the complete restoration of two hundred others.

Archdeacon Brown is also the Archbishop of Canterbury's representative on the Boy Scouts' Religious Advisory Panel.

SECRETARIAT FOR UNITY

NEW POLICY FOR W.C.C.

ANGLICAN NEWS SERVICE

London, September 5

A new secretariat is to be set up within the World Council of Churches to bring the concerns of the Faith and Order Commission to bear on the council's total programme, following a decision of the council's policy-making central committee last week.

The director of the new secretariat will also be responsible for encouraging study of the theological implications of the ecumenical movement, and for correlating all studies and functions in any unit of the council which relate to church union.

The long-term goal of unity to be sought by the Churches was redefined at the central committee's annual meeting at St Andrews, Scotland.

It was described as "one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another through one baptism into Him, holding the one apostolic faith, preaching the one gospel, and breaking the one bread, and having a corporate life reaching out in witness and service to all."

MARTYRS' DAY CELEBRATIONS

NEW GUINEA LINK IN BRITAIN

ANGLICAN NEWS SERVICE

London, September 5

The English secretary for the New Guinea Mission, the Reverend John Bodger, held a commemoration of the feast of New Guinea Martyrs in his parish church at Holcot, near Northampton, on September 2.

Since March this year, Holcot Rectory has been the mission's headquarters in England.

The Reverend Norman Crutwell, a New Guinea missionary on furlough, preached at the 11 a.m. Eucharist. Mr Crutwell was Curate of St. Michael's, Basingstoke, from 1940 to 1946.

The Reverend Peter Robin, on furlough from the New Guinea Highlands, preached at the Solemn Evensong. Mr Robin was Curate of St. Matthew's, Bethnal Green, from 1951 to 1954.

The feast commemorates the death of three priests, five lay missionaries and two Papuan evangelists at the hands of the Japanese in 1942.

RUSSIAN LEADER FOR CENTRAL EUROPE

ANGLICAN NEWS SERVICE

London, September 5

Bishop John of Podolsk has been appointed Exarch for Central Europe by the Moscow Patriarchate of the Russian Orthodox Church.

His headquarters will be at Karlsruhe, the eastern suburb of Berlin where the Soviet military headquarters are situated.

His sphere of representation includes Austria, Denmark, Germany, Finland, Norway, Sweden and eastern and south-eastern Europe.

APPOINTMENT TO ROCHESTER

ANGLICAN NEWS SERVICE

London, September 5

Canon R. D. Say, Rector of Hatfield, Hertfordshire, and domestic chaplain to the Marquess of Salisbury since 1955, has been chosen to succeed the Right Reverend Christopher Chavasse as Bishop of Rochester.

Before he became Rector of Hatfield, Canon Say was general secretary of the British Council of Churches from 1947 to 1955.

TALKS WITH METHODISTS

DIOCESE PLANS FRESH STUDY

ANGLICAN NEWS SERVICE

London, September 5

A conference on the present and future relations of the Anglican and Methodist Churches has been called by the Bishop of Winchester, the Right Reverend A. T. P. Williams.

The consultation will be held at Southampton University from September 26 to 28.

The bishop has asked every parish priest in his diocese to regard attendance at the conference as obligatory.

Bishop Williams will introduce the subject, and will be supported by the Dean of Winchester, the Very Reverend N. Sykes, who will speak on the essential unity of Christendom.

Professor Gordon Rupp will speak on the breach at the Reformation and the breach with the Methodists, and Professor G. W. H. Lampe's subject will be the religious divisions of Israel and the Biblical approach to the healing of ecclesiastical divisions.

S.C.M. STUDIES ON POLITICS

ANGLICAN NEWS SERVICE

Wellington, N.Z.,

September 5

The New Zealand Student Christian Movement last month issued a pre-election pamphlet designed to help Christians face their political responsibilities.

Five churchmen of several denominations contributed to the pamphlet, entitled "Political Responsibility and the Christian".

It is written primarily for study and discussion group, and includes a series of questions on each article.

Some of the points made by the contributors, but not necessarily those of the movement itself, are:

The Church and the Christian believer must not forsake the world in its struggle with the practical affairs of politics and economics.

Nuclear disarmament calls for more than pious statements.

The "my party right or wrong" brand of political loyalty is working against the country's best interests.

The doctrine of full employment can be carried to excess. The best policy is the middle way of moderation.

Russia's advanced technology is no indication of the genuine value of its educational system.

N.Z. PRIEST FOR POLYNESIA

ANGLICAN NEWS SERVICE

Wellington, N.Z., September 5

The Reverend P. Burns, Vicar of Mangakino, New Zealand, has been appointed by the Bishop in Polynesia priest-evangelist to the Indians at Labasa, on the island of Vanua Levu.

CLOCK MEMORIAL TO PILOT

ANGLICAN NEWS SERVICE

London, September 5

The new clock at Wittersham Parish Church, Kent, is a memorial to Flying Officer Michael Fitt, who in December, 1958, sacrificed his life by staying at the controls of his Sabre jet, after its engine had failed, to avoid crashing on a French village.

The clock is the gift of his parents, Colonel H. and Mrs. Fitt.

NEW PLANS FOR YOUTH

CLUBS TO HAVE MUSIC APPEAL

ANGLICAN NEWS SERVICE

London, September 5

A London curate who has been leader of a rock 'n' roll club of nine hundred teenagers for the past eighteen months has been appointed development officer on the staff of the Church of England Youth Council.

He is the Reverend John Oates, aged thirty, who has just returned from a tour of Europe with a group from the '59 Club.

Mr Oates came into contact with the Society of the Sacred Mission while he was in Australia some years ago, and on his return to England was trained at the society's mother house at Kelham.

Mr Oates, who takes up his new position on October 1, will begin his work by visiting the most closely populated areas of England, to see what needs to be done among young people.

"The types of boys and girls I want to do something for are those who frequent the coffee bars and small restaurants where there is a juke box," he said.

"My experience has shown that they are made of good material. It is a matter of the right approach and gaining their confidence."

The '59 Club which he founded is a social organisation for young people in Hackney Wick, London, attached to Eton College Mission.

MORE TRAVEL FOR PRIMATE

DR FISHER MAKES THIRD TRIP ABROAD

ANGLICAN NEWS SERVICE

London, September 5

The Archbishop of Canterbury and Mrs Fisher are to fly to Nigeria on September 22 to attend the celebrations of Nigerian Independence on October 1.

The invitation is a personal one from the Federal Government of Nigeria.

Writing in the September "Canterbury Diocesan Notes", Dr. Fisher states that although it was unexpected, "I knew that it must be accepted."

"In visits to Africa I have often said that what happens in Africa over the next fifty years matters more for the future happiness and welfare of mankind than almost anything else."

PLANS CHANGED

The visit has involved the postponement for a fortnight of a Michaelmas Ordination in his diocese, and the cancellation of a three-day official visit to the Diocese of Worcester.

The visit to Nigeria will be the third series of engagements outside England which Dr. Fisher, who is 73, has fulfilled in three months.

On July 21 he flew to East Africa for a fortnight's visit to Kenya, Tanganyika and Zanzibar, in the course of which he inaugurated the new Province of East Africa and covered some 12,000 miles; conducting about three services and preaching two sermons a day.

Arriving home on the afternoon of August 13, he flew on the following morning to Edinburgh to attend the jubilee thanksgiving service in St. Giles' Cathedral for the 1910 World Missionary Conference, and the next day went on to St. Andrews for 10 days for the meeting of the Central Committee of the World Council of Churches.



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METROPOLITAN WELCOMED BY DIOCESE AND CITY

ARCHBISHOP WOODS PAYS FIRST VISIT TO BENDIGO

FROM OUR OWN CORRESPONDENT

Bendigo, September 5

The contributions of a country diocese and city to the life of an ecclesiastical province and to that of the state were stressed by the Metropolitan of Victoria, the Most Reverend F. Woods, when he paid his first visit to Bendigo last week.

Archbishop Woods was welcomed to the city with a liturgical reception in All Saints' Cathedral, and a civic reception attended by representatives of the Churches, members of the Victorian Parliament, and civic representatives.

The liturgical welcome preceded Evensong in the cathedral at which the Metropolitan was the preacher.

The Sub-Dean, Canon J. H. Lee, welcomed him to the cathedral, the Venerable Nigel Herring greeted him on behalf of the clergy of the diocese, and the Chancellor, Mr B. Pigeon, spoke on behalf of the laity.

The Bishop of Bendigo, the Right Reverend R. E. Richards, added his own greetings. The diocesan clergy filled the chancel.

Preaching at Evensong, Archbishop Woods said that the solutions the Diocese of Bendigo found to pressing issues and its effectiveness as a missionary agency in its area would influence and build up the life of the whole Church, in the province and beyond.

Speaking on the text, "Be ye ready," he described four factors shaping the life and mission of the Church, and four ways in which the diocese could approach its tasks.

The high proportion of nominal Anglicans in the community was a problem common to all the Australian dioceses, he said.

"Be ye ready" in this situation all members of the Church committing themselves to evangelism.

"A church which is not evangelistic is not the Church of Our Lord Jesus Christ, whatever else it may be," he said.

Political, economic and spiritual insecurity, in a community that gave no thought to religion and reliance upon God, was another factor that caused concern to those who could discern the signs of the times.

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PARISH LIFE

"More of the glory of true parochial life and fellowship, and the spirit of belonging, with a job to do, is becoming necessary," Archbishop Woods said.

"The parochial system is not out-dated and dispensable. I find I am less and less interested in strange experiments in this field."

"We Anglicans are very fortunate in our traditions of worship and in having our Book of Common Prayer."

"I hope we shall be able to revise our Prayer Book when our constitution is settled, with devotion, knowledge and care."

"We must be true to our great tradition of worship."

God was also calling the Church to work in a framework of interdependence.

The counterpart in the Kingdom of God to the interdependence of the nations was still to be found, he said.

At the civic reception given Archbishop Woods, he said he was concerned about the concentration of people in the capital cities.

When some of the problems of country areas had been

solved, problems such as the cost of transport and water supplies, he hoped to see great development of the provincial towns.

He said he admired the country people for their community traditions and real cohesion.

SYNOD CALLED ON TO SAFEGUARD CHRISTIAN FAITH AND PRACTICE

FROM A CORRESPONDENT

Rockhampton, September 5

The many ways Christians today are called upon to stand firm in a hostile world were the concern of the Bishop of Rockhampton, the Right Reverend T. B. McCall, in his pastoral charge to the synod of his diocese on August 28.

The Church's vocation to safeguard the integrity of the Christian Faith against liberalism, materialism and misrepresentation had to be discharged by clergy and laity alike, Bishop McCall said.

And their hope for the coming of the Kingdom of God upon earth could only be realised by loving, voluntary commitment to His service, he said.

Men of all shades of political and religious opinion accept "progressive" measures which are in fact contrary to and destructive of the Christian religion.

Society has come to accept without question dishonest practices disguised as "business."

The loss of meaning from religious and moral language has resulted in serious perversions of the Christian Faith, the bishop said.

"A clear and deliberate attack on Christian principles was made last year when the Commonwealth Government passed the new divorce bill."

DIVORCE

"It is now possible for a man or a woman to be divorced against his will and conscience. The plea of conscience is quite deliberately ignored, and the Attorney-General has publicly stated in a speech before Parliament that we no longer hold to the principle of the indissolubility of marriage," he said.

"In a society that has now discarded openly the Christian concept of marriage, there must be more careful preparation for Christian marriage than ever before."

"As far as we can, we must be assured that no couple is married before our altars without a full knowledge and understanding of what they are undertaking before God."

"Our people must learn and read more of the Christian approach to marriage which is thoroughly realistic, wholesome and joyful, a sacramental union between two personalities, and not just a contract between a

man and a woman to live together."

"We must play a more active part in marriage guidance, using the laity as widely as possible."

"There must be a considerable expansion of Christian education so that all of us have clear ideas about our Faith, our Church, and her principles and discipline," he said.

"With proper organisation at a diocesan level, clergy and laity alike can be given expert help in the dissemination of Christian knowledge not only in the schools but at adult level."

"Knowledge in itself can never achieve our object. We need dedicated men and women, and this is why church schools must not only be maintained but developed and expanded."

"The neglect of public worship can only be described as an appalling scandal," Bishop McCall said.

STUMBLING BLOCK

"We are no longer shocked when people claiming church membership don't go to church."

"In this we are putting a stumbling block in the path of young people."

"It gives the youth of today the idea that the worship of God is of no importance, which is simply another way of saying that God is of no importance."

"This is not the first time the faithful have had to stand firm in a hostile world."

"We have a comparatively easy time compared with the Church of the first three centuries."

"They did not neglect public worship, though they died for it when caught."

"They did not shrink from bringing up their children in the true Faith, even though they knew it would cost them dear."

"It is not yet too late to save our nation from the destruction that inevitably follows the abuse of God's gifts and the thwarting of His will, and the foolish rejection of His love and mercy."

"For He loved us even unto death. He will go to any lengths to win our love, short of forcing us to do His will."

FACT & FANCY

That we were able to print an account of the consecration of the Assistant Bishop of Mombasa, the Right Reverend Neville Langford-Smith, in our issue last week is due entirely to the kindness of Bishop Stanway who most obligingly told us the details of the service and lent us a photograph of the consecration.

We could not have had it more quickly because the bishop left East Africa on August 25, the day after the consecration in Nairobi, and arrived in Sydney the next Sunday evening, August 28.

Although travelling by air all that time, he prepared, on the way, an excellent sermon to preach soon after his arrival, spoke to many people at the social gathering after the service at Woollahra, and in the midst of two days of intensive engagements before his departure for Melbourne found time to tell us about the Consecration service.

A variation on the usual theme: Following a Confirmation at St. Silas' Church, North Geelong, by the general Bishop Donald Redding, a teenage girl asked the vicar if the bishop were married. When the vicar said "No," the girl replied: "What a pity, he would make a wonderful grandfather."

"He'll get double time for this," someone in the crowd whispered when the Archbishop of Sydney set the stone of the new parish hall at St. David's, Arncliffe, with such meticulous care last month.

A hard excuse for Promotion directors to counter given in a Brisbane parish: "We are so thankful for the birth of a son. We hope to have a baby every year so it will not be possible for us to continue contributing regularly to St. Stephen's."

The Reverend R. H. Mize, elected in August to be Bishop of Damaraland, Province of South Africa, is believed to be the first priest in the Protestant Episcopal Church in the United States of America to be chosen bishop of another church within the Anglican communion. The day for his consecration, November 27, will be an historic one for the Province, as an Englishman and an African will be consecrated at the same service. The Reverend H. Beardmore will become Bishop of St. Helena, and Canon A. H. Zulu will become Assistant Bishop of S. John's, Kaffraria.

THREE DEANS FOR FESTIVAL

FROM A CORRESPONDENT

Cooparoo, O., September 5

Three Cathedral Deans — from Brisbane, Rockhampton and Melbourne — will preach at St. Stephen's parish festival here from October 2 to 9.

They are the Very Reverend W. P. Baddeley (Brisbane), the Very Reverend John Hazlewood (Rockhampton), the Very Reverend S. Barton Babbage (Melbourne).

Dean Baddeley will speak at a breakfast following the first Communion of the newly confirmed at 7.30 a.m. on Sunday, October 2.

Dean Hazlewood will preach the sermon at Festal Evensong on the same day at 7.30 p.m.

On Friday, October 7, at 8 p.m., there will be a concert in the parish hall.

The Dean of Melbourne will preach at three services on Sunday, October 9, at 7.30 a.m., 9 a.m. and 7.30 p.m.

He will also speak to the Men's Club at 8 p.m. on Tuesday, October 11.

RECITAL GIVEN BY ORGAN SOCIETY

FROM A CORRESPONDENT

A programme of organ music and an address on the history of the parish church were given in St. James' Church, King Street, Sydney, on August 26 by members of the Sydney Organ Society.

Soloists at the organ were Miss Margaret Cheng, organist of St. Barnabas' Church, Broadway, and Mr Neil Cameron, an organ scholar at the University of Sydney.

The assistant organist at St. James', Mr Keith Johns, gave the address on the history of the church from 1820.

SCHOOL CADET COMPANY IN ANCIENT CEREMONY

FROM OUR OWN CORRESPONDENT

Perth, September 5

The Guildford Grammar School last week had the honour of being the first school cadet company in Western Australia to carry out the Trooping-of-the-Colour ceremony.

The only other cadet unit in Australia to engage in this somewhat involved piece of ceremonial is the Duntroon Military College's cadet unit.

Four platoons of the school's cadet unit trooped the Colour in the traditional quick and slow marching time.

The only difference between the school's ceremony last week and the trooping of the colour by Her Majesty's Brigade of Guards, apart from the gorgeous uniforms worn by the Guards and their massed bands, was that the Colour trooped in Guildford was the school cadets' Colour instead of the Queen's.

The G.O.C. Western Command, Brigadier G. P. Hunt, who took the salute, said that schools had many things to do in addition to scholastic work.

Cadet training provided teaching in leadership, self-confidence, the ability to live and to work in harmony with others and the ability to become good citizens.

The ceremony (which is said to date back to 1591) was performed by a hundred and eighty cadets whose smartness of turn-

out and precision of movements were much admired by one thousand spectators.

The school's band assisted by the Midland Pipe Band provided the music necessary for the occasion.

S. MARY'S, MAITLAND, CELEBRATES CENTENARY

FROM OUR OWN CORRESPONDENT

Newcastle, September 5

S. Mary's Church, Maitland, is this week celebrating the centenary of the setting of the foundation stone of the present parish church, on September 7, 1860.

The Bishop of Sydney at that time, Dr Barker, set the stone, assisted by the Bishop of Newcastle, Dr William Tyrrell.

The church, a fine stone building with a tall spire, was completed four years later.

Today, its spire makes it a landmark in Maitland.

In its one hundred years of existence, S. Mary's has been surrounded by floodwaters many



Quartermaster-Sergeant P. G. Newstead hands the Guildford Grammar School cadet company flag to Under-Officer J. A. Wickham at the Trooping-of-the-Colour ceremony. Schoolboy photography enthusiasts captured the historic occasion with their cameras. (See story this page.)

THE ANGLICAN

FRIDAY SEPTEMBER 9 1960

A MATTER OF DEFINITION

It is unquestionably the responsibility of the Federal Government to protect the Papuans from harmful influences as a matter of general principle. The difficulty is to define what is "harmful." At least as good a case could be made out by the Church of England for the Federal Government to protect Papuans from such false and pernicious doctrines as those expounded by the Seventh-day Adventists, Jehovah's Witnesses and other odd American sects as to protect them from communism.

The Church of England, like the Roman Church and the Protestant denominations, has not sought, and will not seek, any governmental ban on the entry into New Guinea of heretical "missionaries," or their proselytising work there, for several very good reasons which, it might be thought, would be equally valid in the political field for those who support democratic systems of government. These are not, after all, the Middle Ages. To attempt to inhibit the spread of false and pernicious doctrines by so crude a method as excluding heretics from New Guinea, or confiscating their abominable literature, or imprisoning them, would be negative actions, implicit in which would be the admission that whosever took them did not believe that truth will banish error without the support of temporal sanctions. This is the high philosophical argument. On the lower level of practicality, it is doubtful, first, whether even the Administration could keep out of New Guinea a fanatical heretic who was really determined to go there; and, second, whether such measures as imprisonment would have any more effect in the long run than they have had in a thousand and more years of European history. The lovely truth is that you just cannot kill ideas by physical means. That is why there were active communists, as well as democrats, in Hitler's Germany, why there are dedicated Christian believers in Russia to-day.

Suppose at this point we ask which we value more, our bodies or our souls? Physical comfort, the material things of this material world, political and economic systems, on the one hand; or our hope of eternal life in Christ? Alas! The answer most people will give is that they value both, and that the two are not incompatible. A deal of hard and nice theological discussion could follow any answer; but the true answer, as far as Christians are concerned, is surely to be found in Our Lord's own words as recorded in the New Testament. Tainted though most of us may be by the things of this world, even the most nominal Christian knows well in his heart what that answer verily is.

The reason for the question is that, if in fact we recognise that spiritual values must come before material — and political — values, and if in fact the best way to strengthen Papuans against heresy is to follow the positive course of preaching to them the truth, then what applies on the high level of the spirit should apply at the lower level of politics. In general, a man is susceptible to the virus of communism in direct proportion as he is uneducated; a national group is susceptible in direct proportion as the body politic is healthy, balanced and growing.

Our starting point was the undoubted duty of the Federal Government to protect Papuans from harmful influences. Among these, without doubt, would be included communism; on the assumption that Australia has a better political choice than communism to offer. That Australia can offer that better choice would not be questioned by most who read these lines; but is Australia offering it? Have we done, and are we doing, all that we can and should do in terms of engineering, finance, medicine and the like, and above all in terms of education, for Papua and New Guinea? Only the least informed could possibly answer in the affirmative. The spur of the United Nations has produced a gratifying spurt in recent months, and we have certainly done more since 1946 than in all the years between the two world wars; but we are still not doing nearly enough.

By inference, the Federal Government recognises this and admits its guilt. Last month it left the Kremlin a long way behind for illiberalism by refusing to allow a distinguished anthropologist, PROFESSOR M. GLUCKMAN, to visit New Guinea for "security" reasons which it either did not know, or was afraid because of their farcical nature to reveal. The professor is apparently not a communist. Even if he were, it does not follow that he would do the slightest "harm" unless we admit (as we must) that we have failed to afford Papuans that inoculation of education which is the only effective counter to communism. And even then, could he possibly have done more harm to Papuans in three weeks than MR CLYDE CAMERON in three hours?



"Everything which touches the life of the nation is the concern of the Christian."
—The Archbishop of Canterbury

A Long, Long Trail A-Winding

The new Constitution for the Church of England in Australia seems to be taking an unconscionable time to come into being as the draft of it was approved by the great majority of diocesan synods three or four years ago.

One would have thought that every effort would have been made to ensure that the necessary legislation was passed by the State Parliaments in good time before the due date of the next General Synod, which meets every five years and is now almost due.

But, as was disclosed some months ago, the General Synod which will meet in Sydney in the first week of October will be largely formal because of the delay in bringing the Constitution into effect.

The Primate (who, of course, is an inheritor of these delays, as he has been in Australia less than 16 months) seems satisfied, however, that there is, in the well-known Chisley phrase, "a light at the end of the tunnel."

In the September issue of the "Sydney Diocesan Newsletter" the Primate says "it is hoped that General Synod will meet again next year when the new Constitution of the Church will have been ratified by the State Parliaments."

So may it be!

Church Is Not In Slum Business

The value of a vigilant Church Information Office is constantly being demonstrated in Britain, and I believe some thought might well be given to the establishment of a similar organisation in Australia after the new Constitution for the Church in Australia is operating.

Such a central office could work in with the various diocesan publicity media but would be the recognised channel for the release of statements on behalf of the Church at large.

An excellent example of the way this body works in Britain was given last month when the

Chief Information Officer, Mr R. J. A. Hornby, promptly rebutted a careless assertion in a highly regarded national periodical, the "New Statesman," and drew a handsome apology.

The statement was made in an article on Liverpool that "the biggest slum-owner in Liverpool as in Paddington (London) is the Church."

Mr Hornby wrote in reply:—"This allegation, if intended to refer to the Church of England, is incorrect. The Liverpool Diocesan Board of Finance does not own any residential property in Liverpool and very few houses are owned by parishes. The Church Commissioners have no residential property in Liverpool at all and do not own slum property in Paddington."

The author of the article, Audrey Harvey, after being shown this disclaimer, wrote:—"I am sorry about this. I was passing on what I believed to be a statement of irrefutable fact, given to me by an impeccable authority. The question I asked in Liverpool was: 'Who is Liverpool's biggest slum landlord?' The answer, which I wrote down at the time, was: 'Since the death of Lord Derby, the Church.' It appears that I have been misinformed and I unreservedly withdraw and apologise. As to Paddington, I am glad to know that the Church has got rid of its undesirable property."

One sometimes hears similar charges of slum ownership made against the Church in Australia. I should expect they had as little foundation. But it is important that such allegations should be promptly "nailed."

A Professor Banned From Papua

Australians are sometimes pretty vociferous in defending themselves against attack. One of our team managers at the Olympic Games, a woman, was, for example, thus reported a few days ago:—"A couple of drongoes from Victoria had the cheek to say that our girls were out of form, hadn't trained hard enough, and were eating like pigs in the Olympic Village restaurant. It's a lie."

RELIGIOUS BROADCASTS

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

SUNDAY, SEPTEMBER 11:

RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.

From St. Paul's Lutheran Evangelical Church, Toowoomba.

RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.

* "Portrait of a Friend—William Temple." Broadcast from the B.B.C.

PRELUDE: 7.15 p.m. A.E.T., W.A.T.

The Cecilia Singers, Sydney.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.

Dr Grove Johnson.

THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For the Thirteenth Sunday after Trinity. Broadcast from the B.B.C.

MONDAY, SEPTEMBER 12:

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

* The Reverend C. T. Debenham.

MONDAY, SEPTEMBER 12 - FRIDAY, SEPTEMBER 16:

READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.

* The Very Reverend Eric Pitt.

MONDAY, SEPTEMBER 12 - SATURDAY, SEPTEMBER 17:

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

September 12: Mrs H. Perkins.

* September 13: The Right Reverend J. J. Booth.

September 14: School Service: "Stories from the New Testament"—"Jesus is arrested."

September 15: The Reverend F. Hamblin.

September 16: The Reverend H. Mahon, M.S.C.

September 17: The Reverend J. McMahon, M.S.C.

FRIDAY, SEPTEMBER 16:

EVENING: 4.30 p.m. A.E.T., W.A.T.

* S. David's Cathedral, Hobart.

MONDAY, SEPTEMBER 12 - SATURDAY, SEPTEMBER 17:

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

The Reverend M. Sawyer.

TELEVISION:

SUNDAY, SEPTEMBER 11:

ABN 2, SYDNEY:

* 5.15 p.m.: "Sunday Special"—"Kicking Things Around." The Reverend K. Sandars.

10 p.m.: "The Church in the Bush"—A feature on the Church's ministry in far-flung places.

ABY 2, MELBOURNE:

* 5.15 p.m.: "Sunday Special"—"Making Things Grow." The Reverend B. I. Chiu.

10 p.m.: "Legacy of Joy." The Reverend V. Roberts and Mr M. Williams.

ABQ 2, BRISBANE:

* 5.45 p.m.: "Sunday Special"—"Five Finger Exercises." The Reverend B. I. Chiu.

* 10 p.m.: "A Thousand Tongues"—"Translating, printing and distributing the Bible. The Venerable H. M. Arrowsmith.

ARS 2, ADELAIDE:

11 a.m.: Divine Service from Epping Baptist Church, Sydney. Preacher: Pastor G. Smith.

* 5.45 p.m.: "Sunday Special"—"The world we live in." The Reverend H. Glavan.

10 p.m.: "Religious Drama Today"—"Development."

ABW 2, PERTH:

11 a.m.: Divine Service from Balwyn Methodist Church, Melbourne. Preacher: The Reverend A. W. R. Milligan.

* 5.45 p.m.: "Sunday Special"—"Money Matters." Clive Smith.

10 p.m.: "The Monks at Tarravara, Victoria."

ART 2, HOBART:

11 a.m.: Divine Service from St. Mary's Cathedral, Hobart.

* 5.45 p.m.: "Sunday Special"—The Reverend V. Roberts talks about crowns and kidneys.

* 10 p.m.: "On trek with Dr Paul White in East Africa—2."

ONE MINUTE SERMON

THE LESSONS OF LIVING

GENESIS 35

We pass by chapter 34, a chapter which makes clear how far back goes the exclusive attitudes of the Jewish people and their unwillingness to intermarry with peoples of other races.

As a result of the fierce reactions and murderous cruelty of Simeon and Levi, Jacob has to move from Shechem and settle near Bethel — a place of which he had reverent memories. Clearly members of his family had gathered images of various gods as a background to worship — and these Jacob confiscated and buried them (was he afraid to destroy them?) at Shechem before they moved on. No one pursued them. Jacob's God and Jacob command the respect of the peoples.

At Bethel Jacob has a vision corresponding to those of Abraham and of Isaac and his name is changed (as Abraham's had been) and God makes a covenant and promise with him that this land shall be for his descendants. At Bethel Jacob keeps the promise to God made so many years before (Genesis 28:22).

Then as they move on from Bethel a great sorrow comes on Jacob. Rachel dies in giving birth to Benjamin and is buried near Bethlehem.

Still journeying, Jacob comes to the home of Isaac. He had never seen his mother again from the day of their planned deception, but he did see his father again and was able to join with Esau in Isaac's burial.

There are important ideas to be noted in this chapter. Jacob moves to Bethel by divine direction. It is not necessary that a voice spoke openly: to these primitive men God was so real (might it be so with us to-day) that every thought and impulse was credited to God's leading and guidance. God is a living God and if we do not hear such leading to-day it is not because God is silent but because the voice of the world and our own desires speak so loudly to us that we hear not the "still small voice."

Jacob puts away the images! It is not that the use of forms and symbols is evil in itself. Idolatry rather consists in this, the using of forms and images which give unnecessarily inadequate ideas of God, possibly unworthy ideas. And that can be just as true of mental images as of material. The warning of St. John (1. S. John 5:21) is as necessary to the man of to-day as was that of Moses to the men of his generation.

And we note the act of consecration (verse 1). It is for our sakes. We dedicate one place that we may learn to dedicate all; we keep one day holy that we may use all time for God and under God's guidance.

Jacob, now that both parents are gone, is in the front line of life. He must meet the tasks and face the future. But God, the Eternal Father never dies. He is with us eternally.

CLERGY NEWS

KERLEY, The Reverend H. J. M., formerly Assistant Priest at Burnie, Diocese of Tasmania, has been appointed Priest-in-charge of Sorell, in the same diocese, from September 4.

MALONEY, The Reverend W. J., has resigned the living of Lyndoch, Diocese of Adelaide, to return to England in December, 1960.

TIGHE, The Reverend T. A., formerly Locum Tenens at Kilmarney, Diocese of Brisbane, was instituted as Priest-in-charge of Natimuk, Diocese of Ballarat, on August 19.

CHURCH CALENDAR

September 11: The Thirteenth Sunday after Trinity.

September 14: Holy-Cross Day.

September 17: S. Lambert, Bishop and Martyr.

I thought we were taught a good lesson in forbearance about the same time by Professor Max Gluckman, the South African-born anthropologist from Manchester University, who has been refused permission to visit Papua and New Guinea. The ban was imposed by the Administrator of the Territories and endorsed by the Prime Minister, Mr Menzies, and the Minister for Territories, Mr Hasluck.

But Professor Gluckman has refused to "blow his top" in approved Australian style at this high-handed treatment. He has said that Mr Menzies and Mr Hasluck must have felt they had good reason for their action in the information supplied to them, although he believes this information was false.

Such a decision comes ill from a Liberal Government. Unless it is prepared to prove justification it should admit its error. It may be too late for the reversal of the decision to be of any use to Professor Gluckman, who is working on a tight schedule and probably could not go to Papua now in any case. But it is not too late for the Government to apologise to him for what must seem to nearly everyone to be an unmerited insult.

—THE MAN IN THE STREET.

OBITUARY

CANON F. RILEY

We record with regret the death of Canon Frederick Riley in Armidale on August 28, at the age of eighty-six. Canon Riley had been in Holy Orders for sixty-three years.

J.S.A. writes: Frederick Riley always reminded me of S. Barnabas, and like him he advertised the wonder of Christianity by his life and all through his life.

In university days, he was a comrade of Cyril Garbett, the late Archbishop of York. Together with a few friends they cleansed the life of Keble College, Oxford.

Active, zealous, full of faith like S. Barnabas, he won men for Christ — in his ministry in Manchester and in the years he spent in Tasmania.

He was a chaplain in the Navy through the First World War and has never been forgotten, for he had the qualities that S. Paul spoke of when he said, "For a good man some would even dare to die." There was an attractiveness in his goodness, a magnetism in his faith, a reconciling power in his ministry.

After the Armistice, to the great good of the Diocese of Armidale, he came to serve here — for a few years at Walcha and then as sub-dean of this cathedral — 1923 to 1928. Here his pastoral genius showed itself.

He left us for Waverley in Sydney and then retired after forty years of ministry. Ten years later he came back to Armidale and in his retirement, so-called, brought inspiration to parish after parish. For he carried ever with him a gallant high hearted happiness. Assuredly he was one of the best parish priests I have known, preaching the whole faith without fear, but always in love, an able preacher.

Everywhere he reconciled men to God and to each other. His humour was infectious, his energy unflagging as he walked miles a day in Armidale, or tramped visiting through the flood waters of Mungindi.

He passed, alert in mind to the last, in conversation with His Saviour and singing to himself a favourite hymn.

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.

OBSOLESCENCE OF HYMNALS

COMMITTEE FOR SELECTION

To THE EDITOR OF THE ANGLICAN

Sir,—The choice of music and hymns in churches has always been a problem, and especially when the person responsible is aware of a discrepancy between the most desirable choice and the tastes of his congregation. But I feel that the position has reached such a stage that some positive thinking is necessary.

There is a despairing uniformity of style in the music of our churches, late Restoration and Victorian composition preponderating everywhere. This music's deficiencies in artistic merit, it is argued, is compensated for by its popularity. Three things should be noted here.

First, the associations which have grouped about this music have, in many cases, veiled elements involved in it of which we should be genuinely ashamed. There is a grotesque spirit of sentimentality and adulation in, for instance, the well-known hymn, which runs: "with deepest, tenderest fears, and worship Thus with trembling hope, and penitential fears" and "what rapture it will be, to gaze before Thy throne to lie and gaze and gaze on Thee," which is altogether unworthy of divine worship.

The cheap theatricality and sensuous emotionalism frequent in Wesley or Harwood, the baroque banalities of Greene, the incongruous over-dramatisation in Battisill, to take some examples from standard choir repertoires, have been noted by critics more able than myself. They argue the symptoms of decadence, and illuminating parallels from other religions in their degeneracy are available.

Again, we may consider the question of the churchgoer's taste. The nature of what is pleasurable to a congregation's ear is determined by what it is used to hearing in church, and thus what it has come to associate with the spiritual activity of worship. Such a process implies the possibility of "educating" taste, by making people accustomed to different styles of music in church. There is no reason why newly inculcated styles will not evoke associations as intense as those at present derived from less desirable styles.

Moreover, it is essential to realise that it is a more important function of worship to enhance the glory of God and to increase ourselves in the vision of His holiness than to provide ourselves with the means of indulging in a sophisticated form of popular music, however "inspiring." It follows that only our very best will do in every aspect of our worship: only the most dignified and unpretentious music should be considered worthy of a service dedicated to the glory of God. It is, in other words, incumbent on us to remove elements in the least degree unworthy of our purpose.

Many endeavour to justify the use of such styles as the Victorian by referring to it as part of our Church music tradition. But once we do away with rhetorical expressions, such as "traditional heritage," this argument is reduced to the absurdity that "it is desirable to perform any music written for the Church because it is written for the Church." There can be but one criterion: the merit of a work as a dedication to the glory of God. Many of the

works by eminent English organists, which we hear in such profusion to-day, would never have been published in fields where the competition is greater and the standards higher, such as in instrumental music, and their bizarre mediocrity is unworthy of divine worship.

As the majority of those who select music and hymns in our churches seem oblivious to the distinction between desirable and undesirable taste, some means of guidance is necessary. The Roman Catholic Church has had two lists drawn up, one of music it recommends for worship, and the other of music it considers unsuitable. And it is surely our duty to seek to establish a committee to do likewise. Our clergy and organists should have representation on such a committee, but not a majority.

Most of the organists with whom I have had dealings seem to be tradesmen rather than artists, and to be quite incapable of any independent critical evaluation: the poor tastes which prevail in churches are testimony of this. Rather this committee should include secular musicians of reputation, literary artists and critics, and men of scholarship and imagination. The need for such a committee is urgent, to guide the Anglican Church in an aspect of worship in which it fails lamentably.

Your faithfully,
MICHAEL J. SMITH.
Rushcutter's Bay,
N.S.W.

ANGLICANISM AT A LOSS

To THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent R.J.N. of Eastwood, N.S.W., has seized upon, and misrepresented, one relatively small aspect of a rather long letter of mine which was published on August 19, under the heading, "Anglicanism at a Loss."

R.J.N. seems to think that I am extremely envious of the "visual prosperity" of the Roman Catholic Church in Australia, and that I am advocating the raising of funds (by whatever means possible) so that Anglicans can compete with Romans in the erection of more lavish churches, halls and schools.

Actually R.J.N. is shooting wide of the mark. There is no question of competing with Rome: the question that was raised was, "How can the diocesan authorities share in the increasingly large amounts of money being given in pledges to the parish churches?" Is it not an undeniable fact that Anglican theological colleges, missionary societies, social service and research workers, etc., are hindered by lack of funds? This is the real problem.

Finally, may I ask R.J.N. what he means by his final challenge — does he want me to organise an art union, install poker machines and enrol unpaid labour, or to "prove my sincerity" do I have to organise an "Anglican Action Party" to "white-ant councils and government departments"?

Yours sincerely,
PETER WELLOCK.
Mildura,
Victoria.

ON THEOLOGICAL COLLEGES

To THE EDITOR OF THE ANGLICAN

Sir,—I was very interested to read the review of the Jubilee History of Ridley College, "Forward Flows the Time" by L. L. Nash, in your columns and I look forward to reading the book.

I would like to congratulate Ridley College on attaining its jubilee and on the wonderful service it has done the Church in Australia and elsewhere, in the number of men it has trained for the sacred ministry over the past fifty years.

However I would like to point out an error your reviewer, "A.W.S." has made in stating it is "the largest Theological College in Australia."

Moore Theological College, which celebrated its centenary in 1956, has at present 112 students, last year there were 100, and in 1958 there were 101.

All these are candidates for Holy Orders. I understand that the numbers at Ridley College are about two-thirds these numbers, and that quite a large percentage of them are not theological students.

These facts are also borne out by comparing examination results for the Licentiate in Theology over the past two years. In 1959 Ridley College had twelve successful students and Moore College twenty-four; in 1958 Ridley had six, and Moore twenty-eight.

When the new dining hall, kitchen and lecture rooms that are now being erected are completed, Moore College expects a further increase in students for Holy Orders and hopes also to find sufficient accommodation for non-theological students as well.

I am, etc.,
(Canon)
S. G. STEWART,
Honorary Treasurer,
Moore Theological College,
S. Andrew's Rectory,
Roseville,
Sydney.

HERITAGE FOR WHAT?

To THE EDITOR OF THE ANGLICAN

Sir,—Is Western Christendom in danger of annihilation? For close on two thousand years there has been a force at work endeavouring to achieve this aim; and to-day the plot is in its final stages.

Take, for example, Africa. The Communists have whipped up the spirit of nationalism in that country in order to create separate independencies, headed by native Communist sympathisers, to drive out the Europeans.

The United Nations has stepped in under the role of "Protector," but in reality to become the nucleus of World Government.

These separate independencies will soon demand seats in the United Nations where they will tip the scales against the West in favour of Communism, and what chance will the white minority have to voice its opinion in a World Government?

With an economy like ours, stabilised by export trade and armament production, the seizure of our markets by Russia, and disarmament will lead to wholesale unemployment and economic chaos, and the end of Western Christendom.

The world financiers will then be provided with the objective they have long desired; namely, world domination.

What are we Christians of 1960 doing to preserve our heritage which has been our strength through the centuries?

Let us heed the words of the Duke of Edinburgh, who said, "Nowhere in history has nationalism achieved anything; it is loyalty that counts." That is, loyalty to God as well as the Crown, and let us fight wholeheartedly for the introduction of Christian principles into our economic system.

Yours faithfully,
MONICA LENNIE.
North Kew,
Victoria.

A.I.F. MEMORIAL CHAPEL

To THE EDITOR OF THE ANGLICAN

Sir,—The letter of one of your correspondents appearing in the issue of August 28, regarding the proposed A.I.F. Memorial Chapel prompts me to ask what is being done about the altar?

(I shall stay all argument regarding Holy Tables by quoting from Bishop Montaigne's Visitation Articles of 1638, where he asks, "Is your Communion Table or Altar . . . strong, fair and decent"?)

And from Bishop Overall who wrote in 1619, "For the word 'Table' here stands not exclusively as if it might not be called an altar, but to shew the indifference and liberty of the name, as of old it was called Mensa Domini, the one having reference to the participation, the other to the oblation, in the Eucharist." I would mention too, that when S. Paul compared the Table of the Lord to the Table of Devils, he was referring to the heathen

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.

Did Peter ever visit Rome? What historical evidence is there?

My correspondent recognises that what evidence there is, is slight. Very little of the life of the early Church can be demonstrated.

There is a long tradition that Peter visited Rome in 42 A.D. and was bishop there for twenty-five years. Eusebius, a standard authority for later ecclesiastical writers, says, "Peter, the Apostle, after first founding the church at Antioch, is sent to Rome where he preached the Gospel, and continued for twenty-five years as bishop of the same city." (That Peter founded the Church at Antioch receives very little support among scholars.)

Irenaeus, shortly after 180, writes, "the blessed Apostles (Peter and Paul) having founded and built the Church, committed the episcopal office to Linus." Thus Linus becomes the first Bishop of Rome, but the ap-

altars and to the Altar of Our Lord).

In the chapel are the O.D.s to use our altar, or are we to be thankful to use whatever they have? Is the altar to be duly consecrated or are our priests to consecrate upon an unconsecrated altar? Or it is, perhaps, to be that the Eucharist is not to be offered in the chapel at all?

To me, it seems an ecclesiastical impossibility to have a Catholic altar in an un-Catholic building. In America, as was reported in a recent copy of THE ANGLICAN, there are three chapels under one roof: one for Episcopalians, one for Romans and the other for O.D.s. Much though one deplores the schisms within the Church, three chapels under one roof is the only answer to the problem.

I, too, shall refuse to give any donation towards the chapel until there are three, not two under the one roof. It is about time we Anglicans became proud of our Catholic and Apostolic heritage. If we stood as firm as the Romans do, we would not be in this humiliating position of being expected to be grouped in with the schismatic sects. I, for one, refuse to be so and sign myself

STRONG OBJECTOR.
Melbourne.

ABORIGINES AND HOTELS

To THE EDITOR OF THE ANGLICAN

Sir,—No doubt Mr Michael Sawtell is quite sincere, in his vigorous protest against granting freedom to the Aborigines to drink in hotels. His statement that "they drink to get drunk and forget" is very damning. Except in a few privileged places, it appears that this is their answer to the guidance of the whites.

Another look at the problem may convince Mr Sawtell that he is only partially in the right. The drink of the Aborigines can be procured without entering any hotel. A mixture of soft drink, methylated spirits, and a little colouring, is not bought over the bar. Australian beer may possibly prove a more healthy and less dangerous drink!

In this parish we have a fair number of Aborigines. For nearly fifty years they have inhabited the Island of Ulungundahi. Amongst them are twenty-six children, sixteen of whom attend either the high school or primary. These families live in huts or humpies little better than fowl sheds.

The whole of the buildings, housing fifty-four people, would not be worth £100. In times of flooding the island is evacuated, and when the floods recede, the natives return to clean up the mud and slime, and dream

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.

pointment is as much Paul's as it is Peter's.

The author of "The Acts of Peter" — which has no claim at all to be a canonical book — says, "Peter, that Simon the sorcerer whom thou didst cast out of Judaea, confuting him, hath again come before thee at Rome. . . . Delay thee not: set forth on the morrow, and then thou shalt find a ship ready, setting sail for Italy. . . ." This is the same Simon Magus of whom we read in Acts 8:9-24.

This same work is the origin of the story that Peter was crucified head downwards, and of the lovely legend "Domine Quo Vadis."

Scripture is silent, or largely so. When he writes his first epistle, he says (5:13) "the Church that is at Babylon . . .

about the loveliness of their country!

I have no doubt that the Welfare Board has done splendid work. My visits to these people convince me that this is a place which has missed out. No help worthy of the name has been shown here. To give the Aborigine the opportunity of looking up, of lifting his eyes from the ground, of not having to receive a permit when he desires to mix with his fellows, is not a step in the wrong direction.

My plea is to give the Aborigine an opportunity to live as free men in the community. If the first generation fails, the next will at least learn something of the wisdom, as well as the folly, of the white man.

Yours, etc.,
STANLEY GADEN,
Chairman, Lower Clarence Council for Assimilation.
Maclean,
N.S.W.

PROTEST AGAINST A REVIEW

To THE EDITOR OF THE ANGLICAN

Sir,—Your reviewer, J. T., accuses me of quoting a writer some hundreds of years after Aquinas who says something Aquinas did not say. I do not wish to trespass unduly on your space, but such a manifest misrepresentation demands a reply.

Aquinas states distinctly: "By the power of the sacrament there is contained under it, as to the species of bread, not only the flesh, but the entire body of Christ, that is, the bones, the nerves, and the like. And this is apparent from the form of the sacrament, wherein it is not said, 'This is My flesh,' but 'This is My Body.'" (Summa, Pt III, LXXXVI, Vol. 17 page 287, in the translation by Fathers of the Dominican Province: Burns, Oates and Washbourne, London 1914).

Your readers may be able to judge from this fact what right your reviewer has to claim a full acquaintance with the writings of Aquinas.

Yours faithfully,
(The Venerable)
THOMAS C. HAMMOND,
Sydney.

she saluteth you." The consistent tradition is that by Babylon, he means Rome.

He may have visited Babylon itself, but there is neither tradition nor historical account to support it. Whereas from Revelation we know that Babylon is always used to refer to Rome. Eusebius wrote, "They say that he wrote in Rome, as is indicated by him when he calls the city by a figure, Babylon."

His references to Silas and Mark have suggested with the strongest possibility that he wrote his epistle from Rome shortly after Paul's release.

Against his visit are facts adduced by Salmond in his work, "The Infallibility of the Church." Paul writes a most carefully written apologia to the Church of Rome which he has not visited, and never mentions Peter, yet he brings in every other person of whom he is cognisant.

He implies that no apostle has yet visited Rome, and in all his letters from Rome later, never once mentions Peter. In fact, in the very last, Paul complains that he is alone, except for Luke. Has Peter then deserted him?

Salmond himself considers that Peter went to Rome, but not until after 2 Timothy was written, and not long before his death. According to Canon Streeter in "The Primitive Church" of those scholars who think the evidence is adequate that Peter visited Rome, the majority hold that Peter did not reach Rome until after Paul's two year imprisonment with which the Acts concludes.

He quotes a Roman Catholic historian, Monsignor Duchesne who said, "He had, perhaps, been there before: that is possible, but it cannot be proved."

The Epistle of Clement of Rome mentions that Peter and Paul were martyred, but he does not give the place. It is Dionysius, the Bishop of Corinth about 170 who mentions that the place of martyrdom was Italy. From 200 A.D., it was accepted as traditional that it was Rome.

In the absence of any opposing tradition, Salmond and Streeter were content to accept the fact that Peter was martyred in Rome.

Is the difference between "rector" and "vicar" more than a difference in word?

During the Middle Ages, a rector received the official tithes of the parish. As many parishes were under the control of the monasteries, the abbots appointed vicars (from the Latin, vicarius, to stand in place of, a substitute) to deputise for them. These vicars received part of the tithes.

The technical difference has now disappeared. Both the rector and the vicar have the same spiritual status, and hold their authority from the bishop of the diocese.

In the United States of America and in Scotland, incumbents are rectors. The same applies to the Diocese of Sydney. Other dioceses, such as Melbourne, call their incumbents vicars.

There is thus no substantial difference.

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ANGELICAN OF THE WEEK



Our Anglican of the Week is an Englishman who arrived in Brisbane on June 23 this year to become Chaplain at S. Francis' Theological College.

He is the Reverend Edmund Randall who has had a varied career both as a layman and a priest.

Born at Herne Hill in South London in 1920, he was at Dulwich College from where he won an open scholarship to Corpus Christi, Cambridge, in 1937, where he read for Part I of the Classical Tripos from 1938-1940.

His studies were interrupted by the war when he served in the Royal Artillery from August, 1940.

He later served in an anti-aircraft regiment for four years, seeing service in the Shetland Islands and with the Second Army in Normandy, Belgium, Holland and Germany.

He returned to Cambridge in 1945 and took a First Class in the Theological Tripos, Part I in 1947 having meanwhile been made a Foundation Scholar of the college.

He entered Wells Theological in 1947 where he first met Canon Ivor Church, now Principal of S. Francis' College.

Mr Randall was ordained priest in Winchester Cathedral and served as curate at S. Luke's, Bournemouth, for two years.

In 1952 he was invited to become Fellow and Lecturer in Theology at Selwyn College, Cambridge, and in 1953 also became chaplain.

During this time he was Senior Chaplain of the Cambridge Fruiting Campaign (succeeding Father Geoffrey of the Society of S. Francis, who is now in New Guinea), which goes to work among London East Enders who pick fruit on farms in Cambridgeshire.

Mr Randall had worked pre-

STAMP ISSUE

FROM A CORRESPONDENT

A postage stamp depicting an open Bible with the Christmas message "Behold I bring you good tidings of great joy" will be issued at the end of 1960 to commemorate the 350th anniversary of the publication of the Authorised Version of the Bible.

viously on these campaigns as an undergraduate, but now as Senior Chaplain became known to Londoners and Undergraduates alike as "Father Ted."

In 1957 he was invited by the Bishop of Ely to become Principal of Ely Theological College and a Canon Residentiary of Ely Cathedral. Numbers ran from 23 to 38 students and during his time there the organ was re-built and the dining hall was extended.

He became seriously ill in 1958 and had to resign the following year. He was serving as an honorary curate at Romsey Abbey (Hampshire) when Canon Church invited him to join the staff at S. Francis' College, Brisbane. On the journey out to Australia he was official Church of England chaplain to migrants on the "Fair Sky."

His main academic study is Old Testament and his favourite college sport is hockey while for recreation periods he enjoys most to be able to travel and has visited many European countries and last year had the great joy of making a pilgrimage to the Holy Land.

TAYLOR'S TEACHINGS ON THE CHRISTIAN LIFE

THE PIETY OF JEREMY TAYLOR. H. Trevor Hughes. Macmillan. Pp. 183. 41s. 6d.

HOW "the Christian lives in relationship with God and his fellows, and in the development of his own personality" is the theme of this book by a Methodist theologian.

He sets out to show what Taylor, a great divine in a century of great divines, teaches about holiness.

After a valuable introductory biographical chapter—in which he shows that Taylor's book written in the hope of urging people to repentance and holiness of life was the cause of his failure to obtain an English bishopric—he defines Taylor's theological position.

Taylor's contribution he lists under four heads: The Ministry, Toleration, Original Sin and the Sacraments. But it is with the realms of moral theology that Hughes is mainly concerned.

BOOK REVIEWS

IS OUR TRAINING OUT OF TOUCH?

ASKING THE RIGHT QUESTIONS. F. R. Barry, Bishop of Southwell. Hodder and Stoughton. Pp. 189. 18s. 9d.

"SOME of the younger clergy are complaining that they have been elaborately prepared to do a job which no longer exists—and that complaint may have some justification. It is hard to believe that the present course of training is at all realistically geared to the mid-Twentieth Century situation."

In his new book, Bishop F. R. Barry of Southwell discusses with originality and understanding the problems he raises in the above quotation. He does not claim to give all the answers: as he himself says, the main thing is to ask the right questions.

In the course of this questioning, the author shows convincingly just how badly the Church of England is out of touch with the environment it is trying to serve. He shows, as Tillich does, the fundamental differences that have been made in the human sociological pattern by the Industrial Revolution, and the fact that the Church is not yet taking account of this. Yet "the whole principle of the Incarnation implies that the Church must identify itself, as the living God identified Himself, with the actual human situation."

In the same connection he says "The Church and its Ministry are concerned not with 'souls'—there are no such things as 'souls'—but with people in their total relationships. You cannot insulate people from their environment."

He gives in Chapter 2 a fascinating, rather gossipy history of the Church of England in the past half-century, and concludes that what is greatly to be desired is a revival of liberal evangelicalism, that is, an "experimental" theology which will necessarily be far more relevant. He deplores the griggish anxiety to be orthodox which he finds in the majority of to-day's ordinands, and warns that when the young have that attitude, the Church is in danger indeed.

In his chapter on "The Church and the Ministry," he shows again the need for defining the work of the ministry: "Men will not volunteer for an assignment if the management do not seem to be sure what it is." (In stressing what great changes have occurred in the functions of the ministry, he mentions with approval Archbishop Selborne's Melbourne experiment).

Bishop Barry particularly stresses the urgent need of using the laity, who are eager and willing to serve. He devotes a section to the use that should be made of women. "The attitude of our Church to its women is still mediaeval if not palaeolithic."

In the chapter on theological education, he discusses with the voice of experience the question whether theological colleges should exist for the academic study of theology, or for vocational preparation. He believes that if the Church cannot make use of the theological faculties in the Universities, as is most desirable, then they must raise their own academic standards as high as possible, "so that a graduate standard is regarded as normal." He then goes on to say some very sensible things about theology. ("There is an unfortunate tendency at the moment to treat the Bible as a self-contained system, to be interpreted only by itself—the new Fundamentalism of critical scholars.")

His remarks on the pastoral preparation of the minister are characteristically based on common sense. He stresses that the ordinand at the beginning of his career is in no sense fully prepared: he has merely the book-learning, and stands where the medical student does at the end of his pre-clinical studies.

And the Church leaves him there, to make his mistakes and form his bad habits without the corrective guidance of a competent teacher. He quotes from another writer: "The Church is the only profession in this country which claims . . . that a substantial part of its official members' work lies with individuals, and yet provides nothing in the way of formal training with individuals."

A final chapter on Christian Agnosticism has some forthright things to say again, on the functions of the Church.

This is a book which those responsible for theological education most certainly should not miss. Though they may not agree with many of the author's views, they ought not to fail to face up to its challenges.

—B.T.

REVIEWS IN BRIEF

THE GLORIOUS COMPANY: Volume 2. F. C. Gill. Epworth Press. Pp. 231. English price 15s.

The second volume of this anthology (July to December) of daily devotional readings based on Saints' Days and commemoration of other great Christians will be widely welcomed.

As a most useful source of information it will be invaluable. So much packed into a pocket-sized edition, however, means very small print.

WE BEHELD HIS GLORY. Trevor Price and Colin Turner. Epworth Press. Two volumes. Pp. 78 each. English price 4s. 6d. each.

These plays tell the life of Our Lord from the Nativity to the Resurrection. They are intended for children from about the ages of 11 to 13. They follow more accurately than is usual, in religious plays, the New Testament narrative.

PROTESTANT CATHOLICITY. Gordon Rupp. Epworth Press. Pp. 56. English price 6s.

This book contains the Ca-doux Lecture on "The Relevance of Reformation Studies" and the Scott Lidgett Lecture on "The Protestant Tradition and Christian Unity."

—J.S.

The King's School, Parramatta

An examination for the award of two "Violet Macanish Scholarships" will be held on 7th and 8th October, 1960.

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Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 23rd September, 1960.

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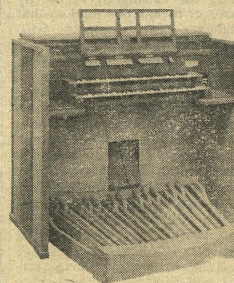
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The Youth Page

PEOPLE WILL ASK YOU WHY ... DO YOU KNOW?

Our rector rings the church bell every morning and evening, and I'm told he goes into the church and has a service, although nobody goes to it. Is that correct, and why does he do it?

Yes, that is correct. The priest goes into church after ringing the bell and says his "Office" as it is called.

The morning Office is the service of Morning Prayer, and the evening Office is Evening Prayer, which you will find in the Book of Common Prayer.

The word "Office" comes from the Latin word "officium" meaning "duty." It is the priest's duty to say these Offices every morning and evening of his life.

You may find instruction in this duty set down in the rubric before the service of Morning Prayer.

There we are told that the duty to say the offices, either privately or openly, falls on every priest and deacon.

But "the curate," who is the rector or vicar in charge of a parish, "shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him."

So you see, though no one

rector's duty of saying the Office and of calling his people to the service does not alter.

It is probably disheartening to him that no one comes, but he knows that the services of the Church are not performed primarily for the benefit of those who may come.

Primarily, they are acts of worship, and are offered to the praise and glory of God.

THE PURPOSE

The recitation of the Psalms is an act of worship, and the lessons from Holy Scripture which are read at the Offices contain the story of God's great acts, in creation, inspiration and redemption. Their reading is in itself an act of praise to God.

It would be better if many were present to offer this worship, but even when the priest performs it by himself it is still an act of worship and therefore worth doing.

The rector's dutiful acts can be a lesson to all of us lay-people. He shows us that the thing of first importance is that we should do our office, our duty. And the duty of worshipping God is the first and most important duty that we have as God's creatures.

ANSWERS TO LAST WEEK'S PUZZLE

Wesley, Stanley, John Bradford, Cardinal Wolsey; Cromwell, Henry II, Cecil Rhodes, Ridley.

CONFIRMATION AT MOSMAN

FROM A CORRESPONDENT

The Parish of St. Clement's, Mosman, Diocese of Sydney, presented 158 candidates for confirmation to the Bishop Coadjutor of Sydney, the Right Reverend M. L. Loane, on August 24.

Ninety-eight of them attended a pre-confirmation house party and retreat at Narrabeen before the service.

The number of men and boys presented was equal to the number of women and girls.

Fifty of the candidates were adults, and twenty-one of the whole group were baptised during their course of instruction before the confirmation.

About nine hundred parishioners filled St. Clement's Church for the service.

Another four candidates are to be confirmed later this year. Last year eighty were confirmed from the parish may respond to the bell's call to prayer, the

LOOKING AT THE BOOK OF COMMON PRAYER

The most solemn part of the service of Holy Communion is the consecration of the elements of bread and wine, in the

In this prayer, the priest uses Christ's own words which anticipated the new covenant relationship between God and His people, brought about by Christ's sacrifice of His life on the cross.

This solemn portion of the Prayer Book service begins with the Sursum Corda, "Lift up your hearts." This is followed by the Sanctus, "Holy, Holy, Holy" and the Preface. The context of our action, then, is one of worship and praise.

The pattern of prayers here is instructive. From praising God "with angels and archangels and with all the company of heaven," we move to the Prayer of Humble Access, in which we recognise our unworthiness of the gift of communion with God which we seek.

This is very often the rhythm of our prayers: having seen, however imperfectly, the glory of God, and worshipping Him, we are brought to recognise our great imperfection by comparison.

The Prayer of Consecration

COMRADES REMEMBER NEW GUINEA MARTYRS

Members of the Order of the Comrades of S. George observed the feast of the New Guinea Martyrs on September 2 with an evening service in Christ Church S. Laurence, Sydney.

Over two hundred young people from branches in several Sydney parishes attended the commemoration.

Preacher for the occasion was the rector of the parish, the Reverend John Hope, who took as his text the words of Revelation 2: 10—"Be thou faithful unto death, and I will give thee the crown of life."

The Order of the Comrades of S. George is the youth auxiliary of the Australian Board of Missions.

The feast of the New Guinea Martyrs would one day be among the greatest festivals in the calendar of the Australian Church, Father Hope said.

In 1960, eighteen years after the martyrdom of the ten at the hands of the Japanese, it was already an important part of Australian Church history.

But if the feast was to retain its significance for future generations, the Church should move immediately to have public recognition made of the martyrs.

Responsibility for this rested in great part with present Comrades, he said. They were both the Church of to-day, and the leaders of the Church of tomorrow.

They should see to it that the need for official recognition of the festival by the Australian Church was brought to the notice of diocesan synods and the General Synod of the Church.

It might take some time, and the Comrades would need to

have patience and to commit themselves to prayer that it might come about, Father Hope said.

Speaking of the martyrs themselves, he said that their faithfulness was equal to that of any whose life and death was recorded in early church history.

REJOICING

The conduct of their lives and the manner of their deaths were reasons for rejoicing, and examples to those who hoped to be faithful to their own profession in Sydney.

Comrades were required to be missionary-hearted in their own parishes as much as in their concern for the Church overseas.

The sort of "faithfulness to death" that they could show involved costly effort and the sufferings of testifying to the Faith before their fellows, he said.

YOUTH BUILD CHURCH FOR RED INDIANS

ANGLICAN NEWS SERVICE

Toronto, September 5

Fifteen Young Anglicans from the Anglican Church of Canada last month completed a church for an Indian congregation on a reserve in Ontario.

They floored the church, insulated it, built altar rails, pulpit, and window casings, a tower and steeple, and painted it inside and out, during their summer holidays.

Communion is the con- secration of the elements

official teaching of the Holy Catholic Church, defines what mystical change takes place in the consecration of the natural elements.

But the Church acts in obedience to Christ with complete assurance that what He intended by His ordinance will indeed take place. Those who receive the sacrament with faith will be strengthened and refreshed in their souls, as the Catechism says.

The third part of the prayer consists of Christ's words of institution of the sacrament, with the manual acts described in the rubrics printed beside the prayer.

The priest takes the bread and the vessels with wine into his hands, he breaks the bread and lays his hand on it, and places his hand on the vessels containing the wine.

His words and actions are a necessary part of the consecration; but the mystical change in the natural elements making them the means of God's grace is the act of God.

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Half the number of newly confirmed parishioners at St. Clement's, Mosman, Diocese of Sydney, who were confirmed by the Bishop Coadjutor, the Right Reverend M. L. Loane, on August 24. As many men and boys were also confirmed at the service.

GEOFFREY CHAUCER: MEDIEVAL POET

BY THE REVEREND EDWARD HUNT

IF LANGLAND was a visionary and a prophet who saw the whole of human life as part of a divine pattern, with every human action having eternal consequences, we may say of Chaucer, his greater contemporary, that he is easily first among English story-telling poets. He has left a gallery of portraits unequalled save by Shakespeare and Scott.

A layman and man of affairs, unusual for medieval poets, Chaucer has less theology than Langland, but displays a universal spirit and understanding of mankind which places him in the front rank of world poets, a grand achievement for an Anglican churchman.

In his own day he was also a successful diplomatist and held various high offices of state.

Geoffrey Chaucer was born in London about 1340, son of John Chaucer, a city vintner. In 1357 he was in the service of the Duchess of Clarence, and two years later was taken prisoner while serving in the army in France.

Ransomed by Edward III, he became a yeoman of the chamber and one of the King's esquires. He went abroad on the King's service in 1370, and led a commercial mission to Genoa in 1372, receiving pensions from the King and John of Gaunt.

From then on he held various important public offices, besides going on three foreign missions, becoming a J.P. in 1385 and a Knight of the Shire in the 1386 Parliament. In the political

crisis of the same year however, he lost his controllerships and in 1388 had to commute his pensions.

In 1389 he was Clerk of Works at Westminster and the Tower, but lost these positions in 1391. Richard II granted him a pension of £20 in 1394 and Henry IV increased this with another £26/13/4.

Chaucer died on October 25, 1400, soon after taking a house in the precincts of St. Mary's Chapel, Westminster, and was buried in the Abbey in what has since come to be known as the Poets' Corner.

From the very first, Chaucer devoted himself to making the English language an adequate instrument of poetry, enriching his native tongue from those of other countries. He did for English literature what Crammer a century and a half later did for English liturgy. Yet had he not suffered two periods of acute poverty he might have remained a comparatively obscure man of letters.

His "Legend of Good Women", "Book of the Duchess", "Troilus and Criseyde", "Parliament of Fowls" and translation from the French "Roman de la Rose" were works of note certainly, but far short of genius. It was not until his time of poverty that he set down to write the work that made his name, that immortal masterpiece "The Canterbury Tales".

He did not live to complete the full design, but what he did write was of such inestimable value in lighting up the daily life of the fourteenth century that it has established him as one of the most famous figures in the noble pageant of our literature. For a full comprehension of the church life of the times, the student can do no better than read his Chaucer.

The plan of his mighty work lent itself to utmost variety, and whether Chaucer himself ever made the pilgrimage to Becket's shrine or not, he must often have met companies of pilgrims on the roads during the time he was Justice of the Peace in Kent.

THE TALES

In the Prologue he assembles twenty-nine pilgrims, a cross-section of many classes, and the host of the Tabard offers a complimentary supper to the teller of the best story on the road. The author gives us twenty-four of the stories, two unfinished, interspersing them with delightful talks.

He used some of his old stories and many new ones, all his later work, except for a few short poems, going into the "Tales". According to Malden, Chaucer deserves to rank with Dickens as among the most observant Englishmen who ever lived. He notes two of the pilgrims whom the author really knew and drew from life. These are members of the parochial clergy; always the backbone of the church,

and upon whom the state of religion throughout the country primarily depends—the "clerk of Oxenford" and "the poor parson of a town".

The clerk is a scholar with a real love of learning and contempt for wealth and luxury. "Sounding in moral virtue was his speech, and gladly would he learn and gladly teach."

The portraits of the "poor parson" and his brother, the ploughman, are really beautiful; the parish priest "waited after no pomp or reverence, nor marked him no spiced conscience, but Christ's love and his apostles twelve he taught, but first he followed it himself".

Chaucer may not have given us theology, but he emphasised the simple and practical Christian faith which has been the glory to our Church down the ages.

CHURCH FIGURES

The Prioress, the Monk and the Friar do not come off so well. They were not bad characters, but too worldly to command much respect. It is clear that Chaucer regards them as members of an ecclesiastical society grown obsolete, and no longer serving any useful purpose.

SERVERS CHALLENGED TO CONSIDER HOLY ORDERS

FROM A CORRESPONDENT

Newcastle, September 5

A challenge to servers to consider the sacred ministry as a possible avenue for their service of God was given at the annual Feast of Title of the Guild of the Servants of the Sanctuary, Chapter of St. Aidan of Lindisfarne, in the Diocese of Newcastle, of August 27.

The Reverend E. A. Bailey, Rector of Cardiff, was preaching at the evening office in St. Stephen's Church, Adamstown, to thirty-five members of the guild.

The festival began in the morning with a celebration of the Holy Eucharist in Christ Church Cathedral, when the Bishop of Newcastle, the Right Reverend J. A. G. Housden, presided.

The congregation of eighty then had breakfast in the cathedral hall, provided by women from the cathedral parish and from St. Thomas' Church, Carrington.

After breakfast, two members from Morpeth, K. Baus and J. Coleborne, were admitted to full membership of the guild at a service in the Warriors' Chapel of the cathedral, conducted by the guild chaplain, the Reverend T. J. Johnstone.

At Adamstown in the evening, Mr Bailey preached on the text "That I may go unto the altar of God, even unto the God of my joy and gladness."

"We can learn much from the attitude of Samuel, and his mother Hannah, in the giving of a life to serve God in the temple," he said.

"Our greatest example of service is Our Lord, who gave Himself completely to His Heavenly Father throughout the whole of His life.

"Is assisting the priest at the altar to be the final goal for all of us, or are we prepared to concede that it may be just the beginning of a greater service?"

"We must all at some stage ask God in what rôle He wants us to approach the Altar.

"If the answer is as a priest, then we must act to fulfil His wishes."

C.E.M.S. TO HELP IN C.M.S. WELCOME

FROM A CORRESPONDENT

Melbourne, August 22
The Church Missionary Society in Victoria has asked the Church of England Men's Society in the Diocese of Melbourne to help arrange a rally at the Festival Hall to welcome Canon Max Warren in November.

Canon Warren is the general secretary of the Church Missionary society.

This invitation follows the success of a similar venture in July, when the C.E.M.S. helped with the C.M.S. Birthday Rally, when two thousand attended to hear Bishop Stephen neill.

TRAVEL HINDERED FOR CHURCHMEN

ECUMENICAL PRESS SERVICE

Geneva, August 29
Restrictions on travel imposed recently by the government of Turkey have prevented delegates from the Ecumenical Patriarchate at Constantinople from attending meetings of the World Council of Churches' committees in Scotland this month.

The restrictions also prevent Ecumenical Patriarch Athenagoras making his visit in September to Archbishop Theoklitos of the Greek Orthodox Church.

NEW SERVERS' GUILD

FROM A CORRESPONDENT

Adelaide, September 5

On August 26, 50 servers and priests, meeting at Christ Church, Kapunda, Diocese of Adelaide, formed the Barossa and Light Chapter of the Servers' Guild of St. Laurence.

Eight officers and councillors of the guild from Adelaide attended the meeting, at which four parishes in the area were represented.

The meeting was addressed by the warden, the Reverend E. J. Cooper, and secretary, Mr G. A. E. Weller, who explained the aims and organisation of the guild.

A pro-tem executive was elected to start the chapter, and prepare a preliminary programme.

The executive is: chaplain, the Reverend D. W. Brockhoff; vice-chaplain, the Reverend H. C. Kempson; secretary, M. Braunack; committee, A. Bauld, B. Patterson, J. Dobell.

The chapter is to meet three times each year, with the next meeting on November 11 at St. George's, Gawler.

There is a possibility that another local chapter of the guild will be formed in the northern part of the Diocese of St. Arnaud.

APPEAL FOR BURMA FAMINE RELIEF

ECUMENICAL PRESS SERVICE

Geneva, August 29

An appeal for funds and supplies of rice for famine-stricken northern Burma was issued by the World Council of Churches last week.

More than 50,000 have been affected by the famine caused because rats ate ninety-five per cent. of the annual rice crop. Sixty-six have died.

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LONDON STORES

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A DRAMA POLICY FOR COVENTRY

EIGHT people have just been named as forming the Coventry (England) Cathedral Drama Council — the body which will direct the policy of drama as it is to be used by the country's newest and most modern cathedral.

Both the professional and amateur theatre are represented on the council. Nearly all its members come from within the Coventry diocese, but there are names of standing in the theatre and indicate the seriousness with which the cathedral authorities are regarding the use of drama in their ministry — a ministry which, as it gains momentum even now before the new cathedral is fully in use, promises to be a world-wide ministry of reconciliation.

It has been said before that Coventry Cathedral presents an unrivalled platform and opportunity to bring forces for good to bear internationally and interdenominationally. The presentation of plays will be an important part of the cathedral's work. It is intended that a new idiom of dramatic communication shall be achieved, which it is felt will benefit the Church everywhere.

When the Very Reverend H. C. N. Williams was installed as Provost of Coventry Cathedral in September, 1958, he heard the bishop of the diocese say that his work would be mighty beyond the vision of most, if not all.

He was called to complete the rebuilding of the cathedral, but that was "only the bare bones of his job." He was called to put the cathedral on the map and make it a living, vital force in the life of the city, the county, the country and the world.

The Provost has probably one of the most thrilling and demanding jobs in the Church of England — he readily admits both aspects.

FERVOUR

Meeting him, one is impressed by the fervour and zeal with which he expounds on his task. This is no cleric whose activities are dictated by opposition and the traditionalism of the Church. In every aspect of the cathedral's work the outlook is beyond the restricting and, to some minds, protecting influence of the traditional. As in the other varied activities, so in the sphere of drama.

The Provost says: "The Church has become far too traditional in its use of drama. Religious drama is as far removed from the thinking of the man in the street as is a great deal of the language used in the Church. We in Coventry have an opportunity of trying to discover new relevances for everything. We have an opportunity to break through into a new idiom of dramatic communication."

"Because the Church has not moved with dramatic development, the secular stage, wherein an entirely new dramatic type is emerging, is answering, in its own dramatic form, the fundamental questions of the people and is getting over its own philosophies."

CHRISTIAN SHOPS

TO BE CLOSED

ECUMENICAL PRESS SERVICE

London, September 5

All Christian missionaries have been ordered by the governor of Equatoria, the most southern province of the Sudan, to close down their bookshops and any other business-connected enterprises they operate.

The move was the latest in a long series of restrictive measures imposed on missionaries by the government in a campaign for "the complete Islamisation of the Sudan."

The presentation of plays is to be an important aspect of the work at the new Coventry Cathedral. The Provost's hopes in this direction are recorded by the Coventry correspondent of the "Birmingham Post" by whose kind permission this article is re-printed here.

"Instead of the Church answering the questions of people with its own dramatic idiom it is leaving it to the agnostic, the atheist and the cynic, and we are getting slowly filled with cynicism, agnosticism and atheism."

Plays will be presented at Coventry Cathedral either under the porch, which will link the new cathedral to the ruins of the 14th-century cathedral or in the baptistry area in the new building.

They will be plays about life and points in life at which the Christian conscience is challenged and the Christian faith criticised.

INTEREST

World-wide interest has been shown in this venture and already about 200 plays have been sent to the Provost. They include a play about reconciliation in a broken home, one about the striving of a young person to grow up, one about the conflict in a man's mind when called out on strike against his conscience.

"These are plays about religion in a deep sense and about the deep conflicts that come into a person's life unless he is going to run away from life," says the Provost.

"The secular stage has had plays in which such problems are posed, but they are not answered and the audience is left with a sense of negativism. We are going to isolate these problems and suggest an answer."

The pageant type of production will have its place in Coventry Cathedral drama, and

here the Provost sees an opportunity for a great Passion Play presented in modern form. As a subsidiary to the experiment there will be an attempt to rediscover a right use of dancing as a religious expression, it being believed that dancing has as much a right to a claim as a valid artistic expression of worship as music.

Local drama groups are being encouraged to participate and there is an intention to establish a group of Cathedral Players who would bear the brunt of the summer season during which it is intended to have productions on two or three evenings a week. Such is the interest that the Provost is already being asked what is the production on a particular evening.

Already a link has been established with a like-thinking priest in Hamburg, who will probably bring a company from Germany to act at Coventry Cathedral, and an American composer is converting the Nativity play in the Coventry mystery cycle into an opera.

Among the interesting projects in the programme for the first year is a complete re-writing of the Coventry mystery plays, with one from the Wakefield cycle. These will be performed for a week in July, 1962. These productions, says the Provost, will be a tidying up of the otherwise ragged Coventry series and they will be presented in a way that can be copied in parish churches.

"We shall never regularly use the traditional mystery plays. They were in a modern idiom in their day but it would be retrogressive for us to speak in that idiom."

ROCKHAMPTON TO LAUNCH A FIVE YEAR APPEAL

FROM OUR OWN CORRESPONDENT

Rockhampton, September 5

A diocesan appeal for £200,000 in five years was unanimously supported by the Synod of the Diocese of Rockhampton at its meeting here last week.

The sum for capital reserve and expenditure will be sought in addition to the amounts already pledged in parish canvasses.

The proposed appeal was presented to the synod by the diocesan treasurer, Mr D. Batts.

He said that money was urgently needed for extensions to St. George's Homes for Boys, so that children of pre-school age could be admitted.

S. Faith's School for Girls at Yeppoon has to be rebuilt, and a hostel is planned for university students when a college is established in Rockhampton.

The diocese needs a rolling loan fund from which to make loans to parishes and new districts.

Mr Batts said that the bishop's residence, Lis Escop, would have to be replaced, at a possible cost of £15,000.

In his presidential charge to the synod, the Bishop of Rockhampton, the Right Reverend T. B. McCall, said, "We must appeal both within and beyond the diocese to those who have made their money here."

"The last thing we must do is to interfere in any way with parish pledges."

"Over five years some of us should be able to manage a fair sum in addition to what we are already giving," he said.

Another charge upon the dio-

cese was the training of men for the sacred ministry, the bishop said.

Six men for the diocese are at present at St. Francis' College, Brisbane; two of them will be made deacons at the end of the year.

There has been opposition to this dramatic venture, as there has been all along to the creation of the new cathedral and to some of its activities. But it is gradually being overcome.

What will be the outcome? The Provost's hope is that "over a number of years we shall establish not only a new pattern of drama that the Church will use, but we shall establish a research laboratory for church drama and new plays."

"We have nothing to show yet, but because of our study of this problem we know what we can and must achieve."

"We shall get down to earth. Obviously we shall avoid blas-

phemy, but we shall have actual people saying actual things. We shall emphasise men as they ought to be, not as they are. Our characters will be drawn harshly if the presentation demands."

"We must be a part of the reality of the times and stop trying to run away all the time. If, as was said the other day, thieves, lying and debased outlooks are characteristic of our day why not say so instead of ignoring it."

"For fear of making mistakes we could achieve nothing. That is not a risk we are prepared to take. We must overcome the traditionalism that is holding the Church back."

FROM A SISTER'S NOTE BOOK . . . 13

WE FIND OUR NEEDS IN HIM

HUMAN beings have certain needs inherent in their human nature. The satisfaction of these imperative demands is necessary to the whole and proper fulfilment of their being, for they are "in-built."

The new born baby cries for food. The little child cuddles into her parents for love and security. A child begins early to say, "Mummy, I want an ice-cream"; "Mummy, I want to go home"; "Mummy, I want a dog—or a pussy, or a little brother . . ."

The desires are urgent, simple, and their fulfilment satisfies an immediate appetite—for food, for rest, for companionship.

But the little brother may not be the ideal possession visualised: "That's not what I wanted. Mummy. He can't play with me. He just cries. I don't want a little brother. Send him back."

But it was a little brother the child wanted desperately and never stopped talking about. But the need which lay behind the want was for someone of her very own to talk and play with and to love and be loved by.

The child expresses the need that is strong within her in the only terms she knows, by wanting something she has already seen and thinks will satisfy her—and happy is she if her need is satisfied when her desire is fulfilled.

In all of us our needs are first expressed as wants. And it is with our bodies we express ourselves — we have no other way. No one is concerned if a child mistakes her needs, and desires something her parents know by experience will not satisfy her.

But what is natural in a child is dangerous in an adult. If our civilisation is not to become increasingly chaotic and un-

pleasant, we must learn the difference between our needs and the superficial and physical expression of them in our wants and desires.

The first step towards this is recognising that human beings are spiritual as well as physical beings, and that the needs of our souls are as real, even if less apparent to our senses, as the needs of our bodies; and that, as we express our spiritual needs through the medium of our bodies, we are very likely to confuse the expression with our real need, and seek satisfaction of our wants and desires as an end in itself.

As man discovers more of the secrets of the world God has placed him in, he is able to make himself material possessions in ever widening variety.

ENDS AND MEANS

At first these are awe-inspiring wonders, sharing in that awe with which we should look at God and His Creation, then luxuries, then commonplace, and man begins to think of them as his creation and something which he has a right to because they are a need of that nature which he is not responsible for and cannot escape: "It is mine for I made it" or "It is mine for I need it."

Ridiculous as it seems when looked at in this light, a wireless and a motorcar and the relaxation of the pictures once a week or the excitement of gambling are treated as necessities of life — something without which a human being cannot live. God gave us this world and all its wonders, and to man the capacity to realise its potential and make himself material things.

We are to enjoy the world and use it—but not let it master us; we are to use other created things as stepping stones to the

BRITISH HISTORY REMEMBERED

ANGELICAN NEWS SERVICE

London, August 29

A memorial plaque has been placed in the ancient church of St. Martin, Canterbury, believed to be the place where S. Augustine baptised Ethelbert, King of Kent.

Dedicated recently by the rector, the Reverend C. E. H. Perry, the plaque reads:

"In the sixth century Queen Bertha, with her chaplain, Bishop Liudard, and S. Augustine worshipped in this church."

Queen Bertha was a Christian from Gaul, and a condition of her marriage to the pagan Ethelbert was that she be allowed to practise her faith.

He partially restored S. Martin's (where Roman brickwork can still be seen) for this purpose.

proper fulfilment of our being, not as ends in themselves.

Out of God's bounty man can cater for his physical needs so well that he tends to multiply his physical wants and fool himself that he is satisfying his real human needs.

He cannot satisfy his spiritual needs from within himself—the need for loving and being loved, in which alone man finds his integrity, his wholeness as a human being, and that reassurance of reality that he craves.

And so he tries to use material things to satisfy the spiritual part of himself—and of course fails.

Instead of admitting that his need is God he runs further and further from Him, dragging the clamouring of his soul with more and more physical gratification — like Francis Thompson in "The Hound of Heaven":

*I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter . . .
From those strong Feet that followed, followed after.*

But we are made by God and for Himself, and He alone can satisfy us wholly:

*And past those noised Feet
A Voice comes yet more fleet —*

*"Lo! naught contents thee, who content'st not Me . . .
All things betray thee, who betrayest Me."*

We must go to Him to find what are our needs, and clear the mist of desires from our eyes. The watch expresses its need of something by irregular behaviour — it is not fulfilling its function, that which it was made for.

But it is the Watchmaker only who can see its need and supply it. And so it is with us. We seldom recognise our own need amid our pestering wants. But God does, and we must seek fulfilment and contentment in His way: "The Lord is my Shepherd; I shall not want."

Ultimately God is the only satisfactory Lover and Beloved, because in Him alone is the Perfection that all who love seek. Ultimately it is in Him alone we find assurance of reality and purpose in our being, for He alone is Self-Existent. He alone can say "I AM . . ." and it is only in relationship to Him that reality can be found certain.

*"Ah, fondest, blindest, weakest,
I am He Whom thou seekest!
Thou dravest love from thee,
who dravest Me."*

—COMMUNITY OF THE
SISTERS OF THE
CHURCH.



Children at S. Peter's Home and School, Adelaide, in the early days of its founding by the Sisters of the Community of the Church.

MODERN REVISIONS OF THE PRAYER BOOK . . . 5

THE SOUTH INDIAN LITURGY

BY THE REVEREND ARTHUR LLOYD

THE South Indian Church is a combination of four former dioceses of the Church of India, Burma and Ceylon, together with Methodists of South India, and the South India United Church.

It is not a branch of the Anglican communion, and was inaugurated in September, 1947. The new bishops were consecrated by the bishops who joined it from the Church of India, Burma and Ceylon.

The South Indian Church has written into its Constitution all four points of the Lambeth Quadrilateral (the Scriptures, Creeds, Sacraments, and an Episcopal Ministry).

The first synod met in March, 1948, and its first Eucharist was from the Scottish "Book of Common Order" taken by Bishop Newbigin.

Synod appointed a Liturgy Committee, with Leslie Brown as convener, and in February, 1949, instructed it to draw up a Liturgy and a Confirmation service. The committee met in full for only one day in September, and most of the work was done by correspondence (on an international scale).

The Service of the Lord's Supper or Holy Eucharist was authorised by synod in January, 1950, for optional use, and in January, 1954, for general use. The form of Confirmation was adopted in October, 1956, and revised in September, 1958.

Bible Readings with collects for Sundays and Holy days, and with Proper Prefaces, appeared in 1954. An Order for Holy Baptism was adopted in October, 1954, and an Ordinal followed four years later.

This commendable work is not an adaptation of any existing rites, but an endeavour to develop a pattern from the more primitive liturgies. Several variants are allowed throughout. A large place is given to the congregation throughout the whole action.

It recommends that "the presbyter shall, in churches where it is convenient, stand behind the Lord's Table." A public, penitential discipline is enforced — the excommunicate are ordered to leave prior to the Offertory.

IN CONSTITUTION

The general outline, or requisite elements, of the service were written into the Constitution: introductory prayers, ministry of the Word, preparation of communicants, offertory, thanksgiving (including Words of Institution, and setting apart of bread and wine); an intercession for the whole Church, Lord's Prayer, Administration of Communion, and a thanksgiving for grace received.

A form of service, which may be used before the service (on the preceding night, or the previous week) is appended. It relates the scriptural warrant with its searching conclusion (1 Cor. xi; 23-29), the decalogue or Our Lord's Summary, and an exhortation (from the United Basel Mission Church liturgy).

Then comes the Preparation or the Little Entrance: hymn or psalm (during which celebrant and assistants enter, carrying the Bible).

The people stand (until the Exhortation to Confession) while the presbyter says the Collect for Purity, then the Gloria in Excelsis (changing "sins" to "sin") after the Methodist example or the Trisagion or the Litany of the Lamb (Rev. v; 12-13; vii; 10-12) or another hymn.

If the preparation was not used beforehand, the warrant, and decalogue (or alternatives) follow, with the call to self-examination, short silence, invitation to confession (omitting "Draw near"), General Confession led by deacon, and the

Gracious Word of God (adapted from the Comfortable Words), a short silence, Absolution (showing where the Sign of the Cross is made).

Next follows the Ministry of the Word of God; salutation (from Ruth ii, 4); collect for the day, or another short prayer; Old Testament lesson (people may sit); psalm or gradual hymn; epistle (with response, "Thanks be to Thee, O God"); the Gospel (people stand and ascription follows); sermon; creed (Nicene or Apostles); announcements and collection of alms, for which people sit; an optional hymn; biddings for prayer; and the Litany of Intercessions led by deacon (the first Litany comes from the Colombo Liturgy, and the second is abbreviated and modified from the Liturgy of St. James, the actual form closely similar to the Scottish Book) or other forms of intercessions, including extempore prayer.

The celebrant then sums up the petitions of the whole congregation in either of two collects, both taken from 1662 Book; and the presbyter gives the first Benediction (the Anglican grace) using the Sign of the Cross.

THE OFFERTORY

The old "Liturgy of the Faithful" is here called the "Breaking of the Bread." The Offertory is far more than taking the collection. It includes the solemn offering of the bread and wine that are to be set apart from the Sacrament.

The people stand to associate themselves with the offering of their gifts. The alms may be placed in vessels set at the door as the people enter the church. Thus a more definite and deliberate act than when a collection plate or bag is passed round while the congregation sing a hymn.

The action begins with the Offertory Sentences (Ps. cxxxiii; 1, 1 Cor. x; 17; Ps. xxvii; 7) chosen to signify different aspects of the act of offertory.

The Pax (cp 1 Thess v, 26) is used next as the sign of brotherly affection in Christ. Its form was adopted from the use of the Syrian churches of Travancore — the placing of the palms of the hands together, the Indian custom of greeting, and the opening of them to touch the right hand of the person to whom the Peace is being given.

During the Offertory hymn, comes the Great Entrance. Bread, wine, vessels and alms are brought from the vestry to the Holy Table, signifying the Way of the Cross — in the receiving of Christ's Body and Blood we are being given the call to partake of His sufferings, to take up our cross and follow Him.

It is stressed that the offering can only be in and through the

one perfect offering of Christ — our gifts are symbols of the offering of ourselves.

The Offertory Prayer — with all standing — is the counterpart of the Prayer of the Veil in the Eastern Liturgies, and signifies the coming to the holy place through the Blood of Christ.

It is compiled from various sources which may be traced to Heb. 1 Chron and Rom. The bearers of the Offertory then return to their places. Then follows the Prayer of the Presence — linking the action with the Lord's appearance at Emmaus after He was risen.

The Anaphora or Canon now begins. It is commonly called the General Thanksgiving, mainly to evade any suggestion of a "moment of consecration" or a change in the elements!

Then the Salutation, Sursum Corda, General or Proper Prefaces for which 11 are provided (3 from 1928 English Book, and remainder from Book of Common Order), the Sanctus (expansion of Isa. vi, 3), Benedictus Qui Venit (beginning with the sign of the Cross), and the Eucharistic Prayer.

This a complete and definite expression of the intention to follow Our Lord's example and command, first the Commemoration of redemption (following 1662) and then the Words of Institution.

The Fraction is rightly omitted here, for it belongs to the Communion not the Consecration. The manual acts are understood but not expressed in the text.

Then the Anamnesis, Epiclesis (from Scottish), the Lord's Prayer with doxology, and a period of silence, with all kneeling.

ALTERATION

Next is said the Prayer of Humble Access, with the last sentence altered to "that our sinful bodies and souls may be made clean by His most precious Body and Blood" to avoid any suggestion that Christ's Body cleanses our bodies, and His Blood our souls!

This is followed by the Fraction, quoting 1 Cor x, 16, and the Communion (there are four alternative forms of words). The Agnus Dei or some other hymn is next.

The Thanksgiving collects (two) and the Blessing (from 1662), with the Sign of the Cross directed in giving the blessing.

An act of praise (part of Ps. ciii or Nunc Dimittis) is sung while the ministers carry out the Bible, the gifts of the people, and the Communion vessels. Any bread or wine consecrated, which remains, shall be carried to the vestry, and may there be reverently consumed. Reservation is thus provided for those who so desire.

NEW YOUTH COUNCIL PLANS "WELCOME HOME" TO BISHOP

FROM A CORRESPONDENT

Peterborough, S.A., September 5

A "Welcome Home" rally in honour of the Bishop of Willochra, the Right Reverend T. E. Jones, has been arranged by the newly formed Diocesan Youth Council to take place this month.

The rally, at which all Sunday schools and youth groups of the diocese will be represented, will be held in the Institute Hall, Melrose, at the foot of Mount Remarkable in the Flinders Ranges.

Bishop Jones has been overseas consulting specialists about his eyesight.

The rally will be preceded by a march past.

The Youth Council hopes that the gathering will be followed by similar functions to provide fel-

lowship for the people of the scattered diocese.

A collection will be taken during the service towards the erection of the Youth and Diocesan Centre to be built this year at Melrose.

This centre will consist of two blocks of sleeping accommodation and a central services block. It will provide a rallying point for fellowship and instruction for the young people and the diocese as a whole.

Bishop Jones launched an appeal for funds for this project just before he left for overseas.

BOOK REVIEWS

THE LAW AND THE PROPHET

J. G. HAMANN, R. Gregor Smith.

Collins. Pp. 270, 34s, 9d.

WE know, too well, how the Oxford Movement was linked to the full-blown Romantic Revival; but what of the relation of Evangelical "enthusiasm" (so disavowed by 18th century bishops and freemasons) to the dawn of Romanticism?

Johann Georg Hamann (1730-88) started the breakaway movement from the Age of Reason later headed by Goethe and Schiller and known as *Sturm und Drang*; but he was himself a theologian, who on a visit from Königsberg to London in 1758 experienced an "instantaneous conversion" akin to John Wesley's.

He was the enemy, not of Reason, but of the supremacy of Reason, which he saw as S. Paul saw the Law—and this parallel is typical of his view of Scripture, as prophecy fulfilled in every century and in the individual soul.

With his roots in 18th century classicism his eschatology is akin to T. S. Eliot's "the time of death is every moment," and is interesting to compare with that of Rilke (d. 1926)—with his profound grasp of death as fulfillment—at the extreme opposite end of German Romanticism.

His revolt against the Enlightenment—his view of Reason as a schoolmaster, a means to an end—is not unlike the later Wittgenstein's repudiation of his own "Tractatus" (1921).

CANON LAW REVISION

WHAT'S ALL THIS ABOUT CANON LAW? H. R. Wilson. S.P.C.K. Pp. 8. 1s 3d.

The Synodal Secretary of the Convocation of York here gives some brief answers to a "layman's questions about the revision of the Canon Law" which is at present being undertaken in England.

As the information given is so generalised, the pamphlet serves no more than to explain what canons are and why they need to be brought into line with modern Civil Law and present-day views of the Church.

—J.S.

[Our review copy from Church Stores, Sydney.]

THE RURAL PARISH

THE COUNTRY PARISH TO-DAY AND TO-MORROW. Frank West. S.P.C.K. Pp. 98. 9s 3d.

Among the welter of books telling the parson how to do his job better, little is written with the scattered rural parish in mind. Archdeacon West has been a country parson: he knows the problems of the job.

The book is written from an English background which makes some of his statements strange to us. "It is frequently stated that ministering to three small country parishes with everything in triplicate, including organists, church councils and pairs of churchwardens, puts an intolerable burden on the parson."

He returns again and again to the statement that a country ministry has been treated as the dumping ground for men who could not make their way in the city—they are a league of forgotten men. He does not hesitate to quote that of the 43 English dioceses in 1959 only two had held country livings, and both for a very short time.

This is a pleasant book, engagingly written, but your reviewer found it better as a bedside book than a study manual. West is an historian rather than a prophet; and should some country vicar hope to find here ideas for a more effective ministry clearly set forth, he will be disappointed.

—A.V.M.

[Our review copy from Church Stores, Sydney.]

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WITHIN THE VICARAGE WALLS

WHY is it that when one acts upon an overwhelming urge to do something, one's efforts are usually highly successful; but when one drives oneself to do something, the results are often disastrous? What a pity we cannot be "in the mood" all the time. Living our daily lives would be much more simple. A very minor example of this philosophy was enacted in our kitchen this week.

Feeling somewhat akin to the old woman who lived in a shoe, I decided, amidst the turmoil of "things to do," that if this family were to fare any better than the proverbial children and their "broth without any bread," I had better do some baking. The stage was all set with nice hot oven, etc., so I decided to make a sponge sandwich.

Now, I have an undeservedly high reputation amongst my friends for my efforts in that line, and I have attained the degree of proficiency where I merely throw a bit of this and a bit of that together, and thrust the resultant mixture into the oven, secure in the knowledge that Mrs Beaton would have clapped her hands with rapture at the final result.

Quite early in the piece, I realised that this sponge was not destined to behave in the normal manner. Upon tipping in the flour, the lovely frothy mixture sadly subsided, and developed a fine pimply texture. Thinking to redeem it somehow, I set the cake mixer to work (which is of course strictly against the rules, even for me!).

Things looked better after that though somehow the mixture was reduced to half size. Into one tin it went, and just as I was closing the oven door, I realised what was wrong. Being in such a hurry, I had only forgotten to put any sugar in! All I could think of was, "FOUR EGGS — oh I CAN'T throw them out in cold blood."

NEW DISH

Finally I had an inspiration. A magnificent inspiration in fact, as I am not normally one of those gifted cooks with an inherited creative bent. In spite of all that, I now lay claim to having invented a new tea time dish.

For the benefit of any others who may in future forget to put the vital sugar in a sponge mixture, simply add-grated cheese; finely chopped onion and bacon which has been lightly fried; salt and pepper, then spoon it into a heated greased frying pan, and cook each side until brown. We called them the Vixen's Pancakes, and the children soon made short work of them. Unfortunately Father missed the treat as he had taken a party of young people for a barbecue.

Neville is studying applied psychology, though as yet, he does not realise it. It has ap-

parently dawned on him at the tender age of twelve, that Mums generally, are very busy people, and this Mum in particular, is a far better person to live with, and does not growl quite so frequently, when she has not got quite so much to do all at once.

That reasoning, allied with a partiality for camping, has made Neville extremely interested in cookery. He has an old book of Father's called "The Bush Boy's Book". Being a bush boy at heart, he pores over this for hours on end.

The chapter on camp cookery has him intrigued, and has made him most anxious to try his skill in that direction. He has hovered at my side for weeks past watching how I do things, and occasionally cooking a meal himself.

ASSISTANT

Last night he announced that I was to have a good rest on the morrow as he intended to do all the cookery for the day himself. He even had the menu planned for my approval. He reasons that every child should know how to cook proper meals in case his Mother becomes ill. This skill could also be applied on other occasions when Mother is extra busy.

In view of all this, I gave Neville his head, and whilst he reigned supreme in the kitchen, I queened it in the laundry. That gave me plenty of scope, as washing for a family of seven, including a young babe is no easy task, especially when one is constantly called off to attend to other things.

Until fairly lately household chores of any description were anathema to the three elder children; so I find Neville's sudden awareness and keenness for responsibility somewhat touching, unlike a friend who will not allow her children to do anything in the house because of the "terrible mess they would make," or the dishes they would break.

I feel it is only fair to the children themselves to teach them self reliance and independence from an early age.

Naturally they do not take to it like ducks to water. As in all other aspects of learning, they must be taught to do these things, and with experience and guidance will learn to be tidier as time goes on.

I also feel it is just as necessary for boys to help as for girls, for only as they come to the realisation that they ARE really helping and therefore lightening a Mother's load, will they qualify as good husband material themselves in years to come.

This was exemplified recently in a letter from a lifelong friend, who has been longing to come and spend a few days with me. She has finally capitulated and bows to the inevitable.

Her husband simply could not get on without her, even for a few days. His Mother had always done everything for him, even to cleaning his shoes, and naturally he expected his wife to carry on the tradition!

One just does not point out to this particular victimised wife that her beloved spent several years immediately prior to his marriage, touring the Continent in a utility, and fending for himself!!!!

DIOCESAN NEWS

MELBOURNE

FOLLOW-UP MISSION

To follow-up the successful mission in S. Paul's Parish, Canterbury, last year, the Very Reverend J. Hazlewood, Dean of Rockhampton, will speak at parish meetings from September 21 to 25 on the theme "Christ in you the hope of glory."

GIFT TO AGED FOLK

The congregation of S. Barnabas', Balwyn, made a splendid response to the appeal of the vicar, the Reverend W. Holt, on August 28 for gifts for the Mount Royal Home for Aged Folk at Parkville. Twenty members of the Youth Fellowship took flowers, fruit and home-made biscuits to the 200 men and women there.

PERTH

FORMER STUDENTS OF COLLEGE MEET

Taking advantage of the presence in Perth of all clergy for the Synod of the diocese, a meeting of old students of Wollaston Theological College was held at a luncheon attended by the Warden, the Reverend C. A. Pierce, the Vice-Warden, the Reverend A. L. Bolt, and six former students in priest's Orders and two deacons. This was the first of such meetings at which rules of membership were framed and office-bearers appointed. It was agreed to hold a meeting annually when clergy gather for synod.

CHAPLAIN FOR FORREST RIVER MISSION

The Reverend Maitland H. Gardner has been appointed Chaplain to the Forrest River Mission. Mr Gardner, who has been Rector of Southern Cross, Diocese of Kalgoorlie, returns to the Forrest River Mission where he was previously chaplain.

VISIT OF EX-KING

One of the first visits paid by ex-King Peter of Yugoslavia in Perth was to the Archbishop of Perth, the Most Reverend R. W. H. Molne, who received the young ex-king at Church Office in Cathedral Avenue. Driven by a liveried chauffeur in a limousine which flew the Yugoslav flag on the bonnet, the ex-king was accompanied by two plainclothes security men. Ex-King Peter said he had come to Australia to appeal for help in bringing more Yugoslav refugees to this country.

ROCKHAMPTON

GLADSTONE MISSION

A parish mission at S. Saviour's, Gladstone, is taking place this week under the leadership of Canon I. F. Church, principal of S. Francis' College, Brisbane. The missioner is assisted by the Reverend E. Randall and thirty theological students from the college.

MARTYRS' DAY

The Holy Eucharist was offered in commemoration of the New Guinea Martyrs on September 2 in S. Paul's Cathedral, Rockhampton. The Reverend Vivian Redlick, one of the missionaries martyred during the Japanese invasion, had been for a time a priest in the Diocese of Rockhampton.

SYDNEY

CHOIRS IN CATHEDRAL

Two parish choirs from the Diocese of Sydney sang at services in S. Andrew's Cathedral last Sunday. The choir of S. John's, Dee Why, attended in the morning, and sang the setting for the Holy Communion composed by the Rector of Dee Why, the Reverend N. Chynoweth. In the evening the choir of S. Andrew's, Roseville, under Mr B. Le Mesurier, sang the service.

FRIDAY FILMS

The lunch hour films at S. Andrew's Cathedral Chapter House on Fridays during September will be repeat showings of five of the most popular colour films presented in the past twelve months. The lunch hour programmes have now been held for a full year.

INDUCTION

The institution and induction of the Reverend O. B. W. McCarthy as Rector of All Saints', Otley West, will take place on September 14. The Venerable H. G. S. Begbie, Archdeacon of Camden with Wollongong, will perform the ceremony, beginning at 8 p.m.

R.S.C.M. MEETING

At a recent meeting of the Royal School of Church Music, at S.

Mark's, South Hurstville, Mr Ray Holland spoke on the use of music in the service of Holy Communion. Some of the more modern settings of the service were sung by the choir of S. Mark's. Choir masters and choristers from many parts of Sydney attended.

GARDEN PARTY

A garden party at which the committee of the Church of England Homes will welcome the Right Reverend A. W. G. Hudson will be held at the "Havilah" Home for little children, Carlingford, on October 8.

RECTOR RETURNS

The Rector of S. James' Church, King Street, Sydney, Dr W. J. Edwards, was welcomed back to his parish on September 4 at the conclusion of the Family Eucharist. Dr Edwards and his wife have just returned from a trip abroad.

MEMORIAL VILLAGE

The unveiling of a commemorative stone to mark the commencement of the second building project at the Mowl Memorial Village, Castle Hill, will take place on September 17 at 2.15 p.m. The Minister for Social Services, the Honourable H. S. Robertson, will perform the ceremony. A garden fete will be held in conjunction with the ceremony, and the main house will be open for inspection.

TASMANIA

ORDINATION

In S. David's Cathedral, Hobart, on S. Bartholemew's Day, August 24, the bishop advanced to the priesthood the following deacons: the Reverend I. J. Carter (King Island), J. A. Friend (Hobart), and J. C. Hope (Hobart). The Reverend Dudley B. Clarke, deputy headmaster and chaplain of The Hutchins School, Hobart, preached.

C.E.M.S. AT NEW TOWN

Brother R. B. Pitt was elected president of S. James', New Town, branch of the Church of England Men's Society at its annual meeting at New Town, Hobart, on August 28. Others elected were: vice president, Brother B. V. Chapman; secretary, Brother G. Forsyth; treasurer, Brother H. E. Nicholls. The Dean of Hobart, the Very Reverend E. M. Webber, gave a talk at the annual meeting on the racial disturbances in South Africa. Members contributed £6/5/- to the Archbishop of Cape Town's fund at the meeting.

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DIocese COMMITTED TO INCREASE GIVING

WANGARATTA SYNOD FACES EXTRA-DIOCESAN NEEDS

FROM OUR OWN CORRESPONDENT

Wangaratta, September 5

A three-year planned giving programme to develop work within the diocese, to complete the cathedral and to give greater help to missions was approved by the Synod of the Diocese of Wangaratta at its meeting last week.

The target for the period has been set at £64,000 and the Wells Organisation has been engaged to assist in the work.

The synod began on August 30, when the Bishop of Wangaratta, the Right Reverend T. M. Armour, delivered his presidential address.

Bishop Armour urged the synodsmen to look beyond the needs of the diocese and the nation to their responsibilities in the world-wide Church and in international affairs.

The members of synod made their corporate communion on August 31, when the celebrant at the cathedral service was the bishop, assisted by the Venerable P. D. Dicker and the Venerable W. J. Chesterfield.

A bill providing for superannuation payment to lay officers of the diocese was presented by Archdeacon Dicker to the session and received the consent of synod.

The Diocesan Missionary Committee has set a goal of £7,100 for the coming year.

The Warden of St. Columba's Hall, the Reverend C. L. Oliver, told the synod that after four years of effort the theological college had been successfully re-established.

"Our lecture system has

PERMANENT DEACON FOR NEWCASTLE

FROM OUR OWN CORRESPONDENT
Newcastle, September 5

Mr George Percy will be ordained as a permanent deacon in the Belmont Parish Church, Newcastle, on September 24.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, will ordain Mr Percy, who is the father of the assistant director of Promotion in the Diocese of Newcastle, Mr Cliff Percy.

The preacher will be the rector, the Reverend A. C. Blaxell.

proved its efficiency, and our chapel order is at least equivalent to anything else of its kind in Australia," he said.

"We have students of promise, our districts are linked together faithfully for their support, and we have managed to pay our way."

A clergy conference was held at the conclusion of synod when arrangements were made for the forthcoming conference on evangelism and retreat to be held at the Retreat House, Cheltenham.



After the ordination at St. John's, Horsham, on August 28, the newly ordained priest, the Reverend J. Dewhurst (seventh from left) and the new deacon, the Reverend J. Bedford (fourth from right), are seen with the ordaining bishop, the Right Reverend T. M. Armour, Bishop of Wangaratta, and brother clergy of the Diocese of Ballarat.

SYNOD TOLD OF IMPORTANCE OF VOCATIONS TO THE RELIGIOUS LIFE

FROM OUR OWN CORRESPONDENT

Perth, September 5

"Before the Anglican Church can fulfil its mission in the world, the religious life, with its witness to the power of prayer and to the totality of God's call, must regain its place of honour in the Church's estimation," the Archbishop of Perth said on August 29.

The archbishop, the Most Reverend R. W. H. Moline, was delivering his charge to the Diocesan Synod in St. George's Cathedral, Perth.

The subject of the charge was the Christian vocation, which he described as a call to unity in the family of God, and a call to total dedication to its Head.

"We are called to be members of a family—the family of God. We share a common life. We acknowledge One Head,

whom we obey. We are dedicated to a single purpose.

"Our unity is expressed outwardly in the visible Church: in the organisation of the diocese and its parishes, the sacraments and public worship of the Church, its ministries, ordained and lay, and all its activities in the world.

"But the unity of the Christian family is essentially an inward and spiritual thing.

"Unless our outward forms are charged with spiritual reality, and are in actual fact the means of grace, they are shams and mockeries without power to hold the family together," he said.

"The call to total dedication is not peculiar to any profession; it pervades the whole life of the Church and all its members.

"But the Church is desperately in need of men and women who are ready to respond to the call to serve God in a religious order.

"The religious life has an

importance in the economy of the family of God which is quite out of proportion to its numbers.

We have now two communities at work in the diocese—the Community of the Sisters of the Church, and the Society of the Sacred Mission.

"I trust that their influence will steadily increase, and I commend them to your constant prayers," the archbishop said.

"If God were to come to me tonight, as He came to Solomon, and were to say, 'Ask what blessing I shall bestow upon the Church in this place,' I do not think I should ask for money or for any material things, although they would be welcome.

"I should ask that we may be more worthy of our vocation, with all that implies in the unity of the family and its total dedication to Jesus Christ, the Head."

W.C.C. GAINS EIGHT NEW MEMBERS

WORLD COUNCIL OF CHURCHES' INFORMATION
Geneva, August 29

The central committee of the World Council of Churches last week admitted eight Churches to membership in the council.

Of the bodies admitted, one is Anglican, one Orthodox, and six Protestant.

The Church of the Province of East Africa, with 150,000 communicant members, was the Anglican Church involved.

The Syrian Orthodox Patriarchate of Antioch and All the East is an ancient Church which includes members from Syria, Lebanon, Iraq, Eastern Turkey, and North and South America.

Its membership is estimated at 700,000.

HISTORY OF SYDNEY PARISH PUBLISHED

FROM A CORRESPONDENT

The parish history of St. Paul's, Canterbury, Diocese of Sydney, has just been completed to mark the centenary of the parish.

The author is Mr E. Greenwood, who has been a parishioner of St. Paul's for over fifty years.

The history was printed by the Anglican Press Limited.

CLERGY FOR BALLARAT

TWO ORDAINED AT HORSHAM

FROM A CORRESPONDENT

Horsham, September 5

The Bishop of St. Arnaud, the Right Reverend A. E. Winter, ordained two men for the Diocese of Ballarat on August 28 in St. John's Church, Horsham.

Mr John Bedford was made deacon and the Reverend John Dewhurst ordained to the priesthood at the service which followed the order of the Chichester Customary.

The ordinands had previously attended a retreat at the Retreat House, Cheltenham, conducted by the Venerable R. G. Porter, Administrator of the Diocese of Ballarat.

The Vicar of Horsham, the Reverend L. J. McIntyre, was deacon for the Eucharist, and the Vicar of Dimboola, the Reverend A. Taylor, sub-deacon.

The preacher was the Vicar of Colac, the Reverend J. L. A. Price.

Mr Dewhurst will remain as assistant priest at Horsham, and Mr Bedford, after finishing his course at St. John's College, Morphet, in November, will become curate at St. John's, Colac. At the conclusion of the service, the newly-ordained priest, Mr Dewhurst, gave a blessing to members of the congregation in the Lady Chapel.

MISSION BEGINS IN GRAFTON

FROM A CORRESPONDENT

Grafton, September 5

A parish mission began at Christ Church Cathedral, Grafton, yesterday under the leadership of the Dean of Newcastle, the Very Reverend W. A. Hardie.

Two services daily, the Holy Communion at 6.30 a.m. and an evening service at 7.30 p.m., will be held in the cathedral until September 11.

The subject of the mission is "God—Man's Need."

Dean Hardie's address yesterday was entitled "The Great Physician."

Other subjects will be, "Have you got a split personality?" "Are you paddling or swimming?" "Scandal," and "Who is on the Lord's side?"

The Dean of Grafton, the Very Reverend A. E. Warr, the cathedral clergy and the parishioners have been preparing for the mission for many months.

BISHOP RETURNS TO JOHANNESBURG

ANGLICAN NEWS SERVICE

London, September 5

The Bishop of Johannesburg, the Right Reverend Ambrose Reeves, will leave England by air on September 9 to return to his diocese.

CLASSIFIED ADVERTISEMENTS

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

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CHURCH of ENGLAND Flying Medical Service. Vacancies for nursing staff and domestic workers in outback hospitals. Information from Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone BM 3164 (Sydney Exchange).

NEWCASTLE CHURCH of England Grammar School for Girls. Applications are invited for the position of Mathematics and/or Science Mistress in the Secondary School. Position resident or non-resident. Duties to commence February, 1961. Apply Headmistress.

HOUSEMASTER, St. John's Home for Boys, Canterbury, Victoria. Experience in the care of boys essential. Training preferred. Applications in writing to The Warden.

ACCOUNTANT. The Anglican Diocese of Ballarat requires the services of a qualified Accountant (male) at the Diocesan Registry. Salary £1,500 per annum. Details and terms of appointment obtainable from the Diocesan Registrar, P.O. Box 89, Ballarat.

S. GEORGE'S COLLEGE, the Church of England residential college within the University of Western Australia. Applications are invited from single priests in Holy Orders for the full-time position of Chaplain and Sub-Warden. The position will be filled by September 1961. Academic qualifications essential. Applications and enquiries should be made to the Warden, St. George's College, Crawley, Western Australia.

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