

THE ANGLICAN

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ARCHBISHOP ATTACKS UNIVERSITY NATION-WIDE REACTION BY CLERGY AND ACADEMICS

The Archbishop of Sydney, the Most Reverend H. R. Gough, has accused some Australian university lecturers, whom he has not named, of teaching immorality and "soul-destroying philosophies."

His Grace's words have touched off a nation-wide controversy, in which university teachers and administrators and the clergy of several denominations are now taking part. All the university men, and all the clergy save one, have differed from the Archbishop.

The Archbishop made his statement in a sermon during a service in St. Andrew's Cathedral, Sydney, for the 12th biennial Law Convention, on July 6.

His Grace said:—

"... yet even here in Sydney we have those who are shamelessly teaching in our Universities these same soul-destroying philosophies.

"I am not saying that such lecturers are communists, but they are teaching ideas which are breaking down the restraints of conscience, decrying the institution of marriage, urging our students to pre-marital sexual experience, advocating free love and the right of self-expression.

"Evidence of this kind is even now before the New South Wales Advisory Youth Policy Committee, recently appointed by the State Government. I hope that in due course such publicity will be given to these that the national conscience will be aroused.

"To teach that there is no God and no divine law, to encourage self-expression and free love, these throw the door wide open to communism."

Developments since the sermon, day by day, have been:

Thursday, July 6

The Sydney Daily Mirror, an evening paper, published His Grace's words under a five-column headline, "Primate Hits At Teachers — Attack on University 'Love' Theory."

The Sydney Sun, the other evening paper, published His Grace's words in a three-column box on page 1 under the heading "Primate's Grave Charge on Uni. Moral Tone."

Friday, July 7

Morning newspapers in all Australian capital cities save one carried the story under a variety of headings.

The most significant item to be published was a report that Judge Adrian Curlewis, chairman of the N.S.W. Advisory Youth Policy Committee, had stated that the evidence to support His Grace's claim was contained in a 12-page pamphlet, "Empiricism and Freedom," published two years ago by a Dr V. J. Kinsella.

Judge Curlewis, the Sydney Morning Herald claimed, had made the statement to that newspaper the previous evening.

The Herald printed extracts from Dr Kinsella's pamphlet.

These extracts specifically named three professors of the University of Sydney:—John Anderson, A. K. Stout and W. M. O'Neil. This was the first occasion upon which the names of these distinguished university teachers were made public and linked with Archbishop Gough's accusations.

"OUTRAGEOUS"

The Vice-Chancellors of the Universities of Sydney and Melbourne promptly made rejoinders to His Grace.

In Sydney, Professor Emeritus S. H. Roberts said that the morals of his students were better than they had ever been, that he had never in 40 years' experience known a more religiously-inclined generation of students, that the most active of all the University's student societies, and that the Archbishop's charges were "outrageous."

In Melbourne, Sir George Paton said "The Archbishop's statements seem curiously removed from the facts of university life as I know it."

"He must be completely out of touch."

The Melbourne Age reported the Dean of Melbourne, Dr S. Barton Babbage, as saying that the morals of Sydney University students were no worse or better than those of the community at large.

On Friday afternoon the Sydney Sun ran headlines across its entire front page: "Dr Gough Has 'New Facts.' The accompanying story read:—

"Fresh evidence had been supplied to the Primate of Australia, Archbishop Gough, for his condemnation of immoral teachings at Sydney University. "This evidence and a pam-

phlet written by a Macquarie Street surgeon, were the basis of his attack made yesterday.

"This was revealed today by the Archbishop's spokesman, Rev. C. A. Osborne."

The Sun quoted Mr Osborne as saying that His Grace "would have used Dr Kinsella's pamphlet and other evidence he has received as the bases for his criticism."

The Sun quoted Dr Kinsella as saying he had written his pamphlet to show the "menace of the teachings of Sydney Uni-

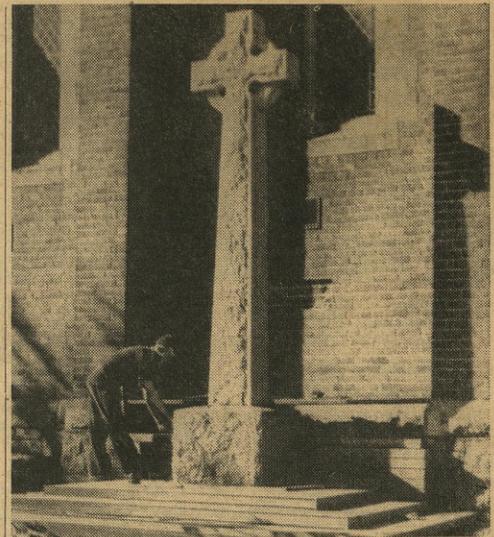
versity's so-called philosophy professors.

"Professor Anderson and Professor Stout are not philosophers... they're sceptics," he said. "They teach that there is nothing true and everything is correctible."

"This line leads the students to believe there is no basis for moral obligations."

"An entire civilisation can be undermined if men like Anderson and Stout are allowed to go unchecked."

(Continued on page 12.)



Frank Gray, from Robson and Son, working on the west side of Holy Trinity, Stawell, one of the largest churches in the Diocese of Ballarat. He is finishing the wall of granite to the memorial garden which will be used to receive cremation ashes. The cross was originally in front of the church but has been removed to its new position to make way for the new entrance into the church from Main Street.

DR RAMSEY SPEAKS OF HIS CONCERN FOR MINORITIES

ANGLICAN NEWS SERVICE

London, July 10

The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, in his first presidential address to the Church Assembly on July 5 referred to the plight of Angola.

"Christian consciences are horrified by the facts already known: namely that a violent revolt has been met by indiscriminate violence in response," he said.

"Christian pastors and teachers have been killed and churches, schools and villages have been destroyed."

"Let me voice a sense of horror and of acute sympathy with all who have suffered, not least with our fellow-Christians, chiefly of other communions than our own."

ANGOLA

"Let me voice also an urgent hope that the pressure of Christian consciences, and not only Christian consciences, in every part of the world will lead quickly to the discovery of a better way than that of answering violence by violence."

(Earlier in his address the Primate referred to the likely appointment of an Archbishop's Commission on Crown appoint-

ments, a report of which appears on Page 7 of this issue.)

In lighter vein, Dr Ramsey said that when his appointment had been announced a friend had pointed out him that for very nearly a hundred years the Archbishop of Canterbury had either been a Scotsman or a headmaster or both.

He had neither of those qualifications but he suspected he was the first ever to be the son of an English Non-conformist.

SOCIAL STUDY FOR CHURCH

ANGLICAN NEWS SERVICE

London, July 10

The Church Assembly on July 7 asked their Board for Social Responsibility to make a threefold social study.

The task involves making a theological assessment of the doctrines appropriate to the social problems of the age; keeping the whole field of social life in view and making factual surveys of problems requiring Christian action; and assessing priorities for action and the best use of resources for action.

The Reverend D. A. Rhymes of Southwark who proposed the study said:

"I do not think I am being unfair in stating that the visual image we so often present is that of a middle-class body primarily catering for, and with the out-look of, middle-class people, neither understanding nor touching the working-class world and largely patronised and unheeded by the upper-class world."

He referred to the Guildford controversy and said that the outside world had been disturbed not by the relative values of the persons concerned but by the way the appointment was made.

The world felt that a social injustice had been done but the Church authorities were not sufficiently perceptive to see that.

BISHOP C. V. PILCHER

The funeral service for the Right Reverend C. V. Pilcher, a former Bishop Coadjutor of Sydney, was held in St. Andrew's Cathedral, Sydney, last Friday morning.

He was Bishop Coadjutor from 1936 to 1956 when he resigned because of ill-health which slowly increased until his death on July 4.

The service was unusually moving, striking just the right note for the gentle and cultured bishop. One felt that only his friends, who understood and loved him, were present.

The sympathetic atmosphere was helped by the singing of Bishop Pilcher's hymns, "King of Love, O Christ, we crown thee," and "Like as some lonely flower" which he translated from the Icelandic on his seventy-eighth birthday.

The other hymn was "Just as I am, without one plea," written by the bishop's great-aunt, Charlotte Elliott, a granddaughter of the famous Henry Venn. (See THE ANGLICAN, July 7.)

The Archbishop of Sydney and the three present Bishops Coadjutor were present.

The Right Reverend R. C. Kerle read the lesson, Corinthians 15:20.

The Right Reverend M. L. Loane gave the address, the text of which is printed on Page 9 of this issue.

FAMILY SERVICE CENTRE HELPS UNEMPLOYED

Because of the present unemployment, the Family Service Centre of the Diocese of Sydney reports a forty per cent. increase in clients over the last few weeks.

The normal rate of interviews with people who are in distress and need of help has been approximately 3,000 per annum of which approximately 2,000 represent families.

The unemployment benefit of £6/2/6 per week irrespective of the number of children is insufficient to enable men who are out of work to maintain instalment payments on loans for homes, goods purchased under hire purchase and meet living costs.

Others who are out of work are paying large rentals and are finding it difficult to keep their home, appease landlords, and live.

Miss Marion Bennett, the Centre's director, states that many of the people who come to the Family Service Centre are moderate in their manner of living and thrifty but have to put all their spare cash into their homes and therefore have no reserve funds to draw upon.

The person who is in the most serious plight is the single man or woman who is allowed only £3/15/- per week and who finds it impossible to meet all costs from this amount.

The Family Service Centre which is an organisation of the Home Mission Society of the Diocese of Sydney has been functioning since 1945.

ANOTHER LARGE DONATION WILL AID CAPE YORK HOUSING APPEAL

The Canterbury Book Depot, Adelaide, has given £250 to the Bishop of Carpentaria for his pilot housing appeal at the Cape York Aborigine mission stations.

The bishop has also received a very useful gift in kind from the Brisbane City Mission, an undenominational society which works among the city's needy folk.

The mission's leaders, Mr and Mrs Trudgeon, have given the bishop their large surplus of crockery, cutlery, pots and pans, kitchen utensils and some spare items of furniture.

The Queensland Department of Native Affairs is paying the freight on these items which are now being packed for the Cape York missions.

When the new houses at Mitchell River, Edward River and

Lockhart River are constructed, the people will not enter an empty dwelling.

There will be built-in furniture, beds and a stove; and this new gift will provide many of them with their very first kitchenware.

Other donations not previously acknowledged are:

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Anonymous, Gordon, N.S.W.	10 0 0

Please send donations direct to the Bishop of Carpentaria, the Church Office, Thursday Island, Queensland. The total of actual money (excluding promises) so far received is £2,620 11s. 9d. Parishes are still needed who will promise to provide £500 for a house.

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THE ALL-AGE SUNDAY SCHOOL . . . 5

FAITH: A PERSONAL DECISION

By WINIFRED M. MERRITT

MUCH is being said in these days about the need for understanding between the great religions of the world. Emphasis is being placed, and rightly so, on the many areas of agreement between the various faiths. Someone said to me the other day, "They're all the same really, aren't they?"

Have you ever made a study of the great religions of the world? Some very good and quite inexpensive books on this subject are available and it is greatly to be desired that Christians should make themselves familiar in our narrowing world with the beliefs of other peoples.

To do so will enable them to see Christianity much more clearly and in better focus, and it will, it may be hoped, send at least some of them off on a serious study of the Christian faith itself, a second thing very much to be desired.

Dr Edwyn Bevan in his book, "Christianity," says about the Christian religious situation in our time that the chief characteristic of it is confusion.

In former times, he says, belief and unbelief in Christianity were much more sharply marked off in white and black; there were believers and unbelievers; and it was possible, roughly at any rate, to see which predominated in any given area.

To-day, however, an endless variety of forms of belief are jumbled up together, and many people who would like to become practising Christians are unable to decide which way to turn.

Another disorganising factor is that large masses of people have abandoned the practice of formal religion in favour of various kinds of pleasure. Many people spend Sunday, as Dr Bevan puts it, "flying about in cars" who, if conditions were as they used to be a hundred years ago, would be regular church-goers.

The drift away from formal religion, however, is no final indication of the absence of faith, nor of loss of interest in religion.

Perhaps the majority of those who go out in cars on Sunday are not folk who have given any serious consideration to alternatives at all; nor have they necessarily abandoned Christian practices because they have found them superfluous. To quote Dr Bevan again, "they simply follow the impulse of the moment to enjoy life."

Many who do think deeply about the world crisis dismiss the matter by telling themselves and others that "There's nothing we can do about it, so what's the good of worrying?" How wrong they are!

EXCUSES

The reasons we give for not going to Church are legion. Many of them, we know, are not so much reasons as excuses.

But our concern here is not with reasons so much as with ourselves. To begin with, are you of the number of those who spend Sunday on the roads, or at home by the fire? If so, why? (Please consider this question honestly. It is important.) Is it because you are uncertain about some of the claims of Christianity?

Dr Bevan speaks of the modern trend towards a watering-down of the Faith to make it attractive to the "modern man"; the trend, that is, towards a religion which has discarded all traditional Christian belief about the Incarnation and the Atonement, accepting simply the human figure of Jesus, or the "values enunciated by Jesus" in His teaching, as sufficient basis for a religion by which one may be able to continue calling oneself Christian without personal involvement.

This way of bringing Christianity "up to date" may appear a good way of evading a dilemma; but it is not. Actually, it is the equivalent of taking sides against it, for while, in

this modern version, the human Jesus would continue profoundly significant in human history, a stimulus and incentive to a good life, and while many of the sayings of Jesus would be retained as permanent guide-posts, the Figure itself, to use Dr Bevan's words again, "would be so limited as to make it unreasonable for men to go on calling themselves after this one man for all time".

Jesus would be but one of the world's many good men who have suffered the world's hatred and cruelty. And the world's religions would, in no small measure, be "all the same anyway". No, the challenge of Christ is inescapable.

The Christian Faith is being attacked at three levels to-day—the factual, the inspirational and the spiritual. Let us look very briefly at each of these.

1. **Factual:** When the Bible says something happened, did it happen? Or did only some of the things "happen"? If so, which? There is a very real need to-day for Bible study groups at an adult level, a need, thank God, that is being increasingly met, up and down Australia.

Bible study groups are being formed extensively, both within the various Churches and across denominational boundaries, and a great work is being done in removing doubt and uncertainty and ignorance.

One of the most profoundly important things that have happened in Western Christendom in recent times is that lay people are asking questions about the Faith and seeking answers to them. The day of secondhand faith is passing.

2. **Inspirational:** This is con-

cerned with the credentials of the writers of the books of the Bible. Is the Bible an inspired Book? Is it authoritative? In what does its authority consist?

The doctrine of the verbal infallibility of the Bible is losing ground. The Bible, we know, was written by a series of human beings like ourselves, and we also know that a series of men are not infallible. But this need not disturb us.

The fact that the writers were ordinary everyday people, far from undermining its authority, makes the Bible an even more valuable record of the way in which God has, over a very long period of time, in varying degrees and ways, as individuals and groups were receptive, revealed to mankind great truths. Some individuals and groups were able to see more clearly than others, some were able to see some things more clearly than others, and we have come to realise that there are levels of inspiration as there are levels of "fact".

RESPONSIBILITY

3. **Spiritual:** Here we move across from the content and the writers to the readers of the Bible, and ask the questions behind all the other questions—Is the Message of the Bible true? Is God trustworthy? This problem is well dealt with in R. C. Walton's little book, "Talking about the Bible".

Nothing, he says, which the archaeologist may find in the ruins of ancient cities, no new discovery about the way in which the Bible came to be written, nothing that eye-witnesses report, can relieve us of the responsibility of answering these questions for ourselves.

We may be helped by the experience of people known to us who believe in the Bible and find its message trustworthy.

We may consult the men who wrote the Bible and those whose stories are told in its pages, to learn their reasons for believing that God is Love, that God has a plan for the world which He is gradually working out; and we may begin to sense that they were right. We may remind ourselves that Jesus Himself believed sufficiently in these things to be willing to die for them.

But, valuable as all this is, all it enables us to say is that certain other people believed the Christian Gospel to be true. Ultimately, no one else's answer is sufficient. To believe or not to believe the message of the Bible must be our own personal decision.

In the end we have to make our own affirmation or denial. And a very tremendous decision it is for any human being to make in any age, a decision with unforeseeable consequences beyond this world.

But our immediate task lies in this world. The first Christians had no doubts and no reservations, and they turned the first century world upside down.

At the World Council of Churches Assembly in New Delhi later this year, the subject for discussion is "Jesus Christ, the Light of the World".

We know that other world religions to-day beside Christianity are claiming to be "The Light of the World".

On what does Christianity base its claim that Jesus Christ is the Light of the World? Do you know?

CHAOS IN AFRICA IS A SEARCH FOR SECURITY: CANON WARREN

"The vast uncertainty which reigns across Africa, an uncertainty which readily leads to violence" is not anarchy but "a quest, often desperate, for security," writes the general secretary of the Church Missionary Society, Canon Max Warren, in his current newsletter.

His subject is "Search for Security," an essay in understanding contemporary Africa, which he elaborates with quotations from eight important new books.

What looks like chaos, is potentially creative, he says.

"We too easily underestimate the vital driving force of optimism which inspires so many Africans, black and white, to-day. Often it is the optimism of a deep faith that 'the best is yet to be'."

"Perhaps the greatest single task of the Christian Church in Africa is to show how the Gospel can harness this hope, purge it, and give it a content which will not only redeem Africa but help the African to play his part in the salvation of the world."

Canon Warren refers to Dr Charles Raven's book, "Science, Medicine and Morals," which gives instances in the seventeenth, eighteenth and nineteenth centuries when two "worlds" were in conflict in Western Europe in the same way that they are in Africa to-day.

SELF-ACCUSATION

People then, caught between scientific progress and witchcraft, between ignorance and education, were just as bewildered, anxious and uncertain as the African is now.

Dr Field's book, "Search for Security," shows case histories of people, the traditional ordering of whose lives have been broken down, and who think the failure to adjust to their new circumstances must lie within themselves.

"The familiar pattern of self-accusation follows, and this for the traditional Ghana peasant means a self-accusation of witchcraft."

The new shrines to which

they flock are essentially centres of healing, and what is striking is that they generally commend a return to traditional morality with very definite sanctions for wrong-doing," says Canon Warren.

"Here is the old world reasserting itself in an attempt to afford psychic security."

Canon Warren says it would be interesting to make a comparative study of the new shrines in Ghana, the new religions in Japan and the new Christian "sects" in Africa.

In Ghana, he says, the Christian Gospel has been interpreted too often as "cheap grace".

"We seem to have failed to

communicate any true doctrine of the Atonement."

In "East African Rebels," F. B. Welbourn points to the conflict in the mind of the African which has been created by what he calls "the missionary culture".

The bearer of the Word has been confused with what he brings.

REQUIRED READING

Dr Warren explains: "Part at least of the present growing pains of Christianity in Africa, the explanation of the proliferation of sects, and the growth of Independent Churches, breakaways from the Churches introduced by foreign missionaries, is this attempt of the African to discover for himself what is the pure milk of the Word, and what are the European ecclesiastics, which may or may not be adaptable to Africa."

May of the breakaways are attempts by the African to find a place where he can "feel at home" because not "everyone" is so constituted that he wants to live in a large organisation.

"That is a fact with which perhaps the Ecumenical Movement will have to come to terms, and also our current pan-denominationalism."

The author has more to say on these lines: Canon Warren thinks it "ought to be required reading for all pilgrims to New Delhi."

He discusses also the two "worlds" of the white African—the conflict between which is "today's drama now being played out before the hushed, expectant, half-hysterical audience of all humanity."

He quotes Philip Mason's book, "Year of Decision—Rhodesia and Nyasaland 1960," to show that, as with the black African, it is a search for security.

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ABORIGINES NEED TO FEEL THEY BELONG

C.A. CAPTAIN SPEAKS FOR HIS PEOPLE IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, July 10

"To give citizenship to Aborigines indiscriminately would be like giving knives to toddlers," said Captain Allan Polgen of the Church Army, addressing more than three hundred people at the Burt Hall, Perth, last week.

The meeting, under the chairmanship of Bishop Freeth, in the absence through illness of the Archbishop of Perth, was one of the monthly missionary functions arranged by the Provincial Missionary Council.

It was advertised as an Aborigine Evening; the stage and parts of the hall were decorated with posters and pictures of Aborigines, and a mass of missionary literature, both A.B.M. as well as C.M.S., was made available on three tables.

Captain Polgen likened the civilised age of his people to that of a small child.

Civilisation came to them less than two centuries ago, he said. They were a people who were only one-and-a-half to two years old.

"You cannot suddenly take people with only two centuries of civilisation behind them and expect them to conform to the standards and laws of twentieth century living."

In drawing a parallel between his people and young children, Captain Polgen said that some were more forward than others.

With children, it was the practice to encourage the forward ones to bigger achievements, and persevere with and teach the backward ones to bring them to a recognised level.

UNDERSTANDING

So it should be with Aborigines. Some, with initiative and the spirit of progress, were ready for citizenship; for others, it would be only a first class ticket to a hotel.

"Take out the best of our people," he said. "Give them the same training and opportunities as the white youngsters, and don't let prejudice stand in the way of their employment."

Many young Aborigines had lost the heart to study, he said, because their employment future seemed so futile. They had developed a "what's the use" attitude.

"We haven't the understanding between our two peoples," he said. "My people are too shy to approach the white man, and the white people will not generally go even half-way to meet the Aborigine."

There were, however, exceptions among welfare workers, farmers and graziers on whose properties the Aborigines worked, and a few city workers.

The only place that an Aborigine felt accepted was on the sports field, and Captain Polgen appealed to the masses not to ostracise his people but to give them a feeling of belonging, in other fields of activity.

Touches of humour in his talk added interest to what he had to say. Once he referred to his people as Australians, and to the whites as "Colonials".

The ancient Britons, he said, dressed themselves in animal skins because they did not live in a civilised climate.

FRINGE-DWELLERS

His people went walkabout in their birthday suits — so much more convenient! A black skin was easier to keep clean than was a white skin! And so on.

After Captain Polgen had spoken, the Reverend E. C. King, Director of the Anglican Mobile Mission, and the members of the three caravan teams spoke of their work among the

fringe-dwellers and showed coloured slides of the appalling conditions to which these people had been condemned to live for generations and the improvement in living conditions now being made.

Supper was served in the lower Burt Hall after the meeting to enable the large audience to meet Captain Polgen and the members of the caravan teams.

C.E.M.S. PLAN TO MOVE FORWARD IN BALLARAT

FROM A CORRESPONDENT

Ballarat, July 10

The Parish of Skipton was host to the executive of the Ballarat diocesan council of the Church of England Men's Society on July 1.

The bishop, the Right Reverend W. A. Hardie, was present for his first meeting with the executive, and made suggestions for a greatly rejuvenated men's organisation in the diocese.

Planning for forward action to be taken by C.E.M.S. will take place during the next few months, and it is hoped to have a really worth while "Aim" for C.E.M.S. in the Ballarat Diocese to put before the annual meeting in March 1962.

The executive has been visiting parishes with a view to stimulating interest in branch members of a great need for C.E.M.S. to mean more than just another club.

Meeting have this year been held in Stawell, Portland and Skipton with another meeting to be held in Warrnambool in August.

FAMILY WORSHIP

The evening discussion group was led by Brother A. Phillips of Horsham, who used part of the book "Learning and Living" to deal with the Ten Commandments and their present day application in the home, at work, in church activities and in corporate action. Discussion went on until a late hour with the following results coming from the various groups.

It was felt that fathers should assert themselves as head of the home to assist in the education of children.

C.E.M.S. members should set an example to the family with regard to family worship, for example by saying of grace at meals.

Bible study should be led by C.E.M.S. members as fathers in the home, and should also join in corporate worship with the family, the group suggested.

In relationships at work members were emphatic that honesty with regard to money, use of land and the giving of a full day's work for a day's pay were essential.

A sense of vocation should be in every man, so that work of all types took on a deeper meaning. Religion should be spoken about in a much more natural way at work than it is at present.

In church activities it was felt that C.E.M.S. members should take their children to church and encourage other men to do likewise.

C.E.M.S. could do much to help with the activities of both boys and girls to help them find their fuller development within church organisations.

Decisions by Church bodies should always be such that they will help forward the Kingdom of God. C.E.M.S. can do much to see that the right decisions are reached.

Suggestions were also made for corporate action by members in the fields of social work, religious education, and by their accepting committee responsibilities.

COLOURFUL REREDOS IN MELBOURNE CHURCH

FROM A CORRESPONDENT

Gardenvale, July 10

The Church of S. Stephen, Gardenvale, was crowded on July 4 when the Archbishop of Melbourne, the Most Reverend F. Woods, paid his first official visit to the parish.

His Grace, who was accompanied by his domestic chaplain, the Reverend Vincent Weare, dedicated the new reredos panels, made by Mr Napier Waller and given by the ladies of the Altar Guild.

The panels, controversial in colour and design, yet beautifully executed, depict the Lord Jesus as "one like unto the Son of Man clothed with a garment down to the foot" and surrounded by S. Stephen and S. John and symbols of the power of the heavenly Jerusalem.

The archbishop entered the church to the singing of the hymn: "Great God, to Thee our hearts we raise in joyful adoration," and he was preceded by an augmented choir, his domestic chaplain and the Vicar of S. Stephen's, the Reverend A. C. Miles.

The vicar led the introductory prayers and the Domestic Chaplain read the lesson from Revelation 21, before the archbishop dedicated the panels and gave his address.

In his address Archbishop Woods spoke of what perhaps could be called an over-intellectualisation in Anglican worship and of the need of more worthy visual symbols to encourage and move the heart.

He spoke, too, of the need for more murals in churches, particularly works of Australian artists. The archbishop thanked those who had made the gift possible. The ladies of the guild, under the presidency of Mrs T. A. Bell, of Brighton, Victoria, have worked unceasingly for the beautification of the sanctuary of S. Stephen's.

A reception to the archbishop was held after the service in the parish hall.

RE-BUILDING AT TRINITY GRAMMAR, MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, July 10

Builders have moved into Trinity Grammar School, Melbourne, and set in progress the next step of the re-building scheme that is gradually providing the school with a complete set of modern buildings.

The present stage includes the demolition of an old single-storeyed section in the Preparatory School, and replacement with a two-storeyed unit that includes classrooms, facilities for staff, and the usual amenities of a modern classroom block.

Along with this replacement, a further wing is being built at right angles to the new building, consisting of a music room over an assembly and shelter area.

This new block will overlook a new oval for the Preparatory School.

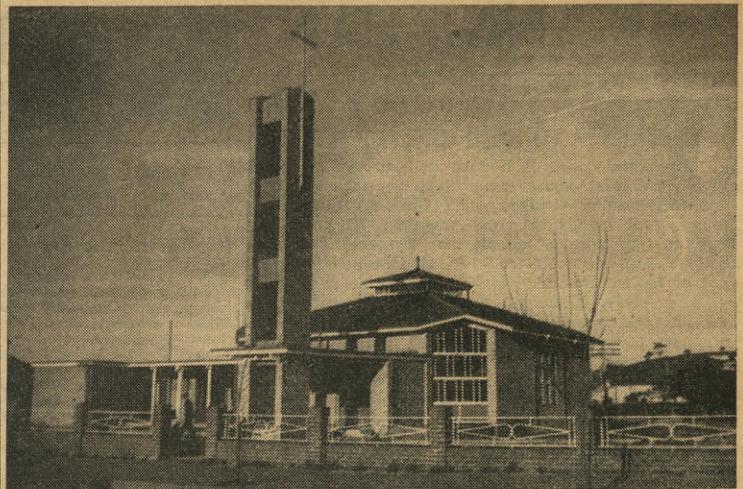
To make provision for this, some very old buildings of the original Roberts House are being demolished, and the area at pre-

sent covered by two tennis courts included, to give adequate space for an oval suitable for small boys.

This will make a considerable improvement to the corner fronting the main road, and will also eliminate a blind corner from the point of view of traffic along a busy road.

The loss of several classrooms during the academic year means a very big strain on the existing accommodation, and Preparatory School classes now find themselves in such places as the boarders' sitting room and the prefects' room.

Poor prefects! Evicted on to the landing. At least the staff have the linen press for their quarters.



The Church of the Holy Trinity, Ulverstone, Diocese of Tasmania, which was dedicated on June 18.

ULVERSTONE'S NEW CHURCH

FUNCTIONAL DESIGN IS PRAISED

FROM A CORRESPONDENT

Ulverstone, Tas., July 10

The new Holy Trinity Church, Ulverstone, was dedicated on June 18 by the Bishop of Tasmania, the Right Reverend G. F. Cranswick.

The dominating feature of the building is a forty-five foot brick tower and cross at the entrance.

The church cost approximately £23,000 to build. It contains furnishings valued at £4,000.

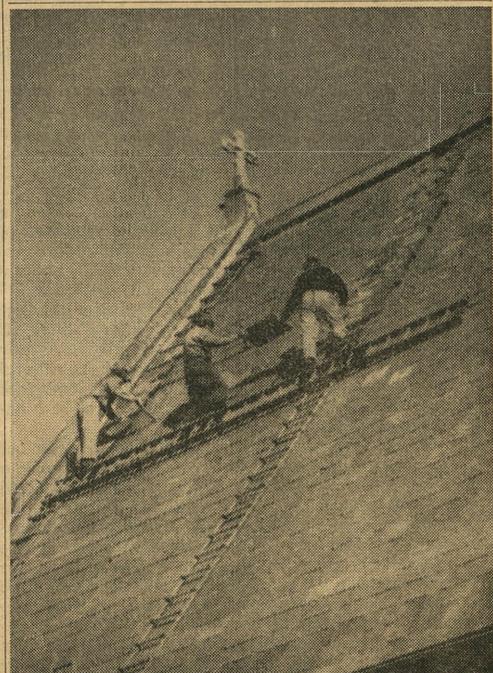
FELLOWSHIP

Bishop Cranswick praised the functional design of the building, as contributing to the fellowship of parish life.

Every part of the services to be held in it could be seen and heard from every part of the building.

"Congregational participation in services is of great importance," he said.

The architect was Mr Louis Williams of Melbourne, and the supervising architects, Messrs Roy Smith, Willing and Newman. The builder was D. G. Hears and Company of Ulverstone.



Slaters from the Melbourne Roofing Company complete their dangerous task on the big roof of Holy Trinity Church, Stawell, Diocese of Ballarat. After 89 years the roof has had a major overhaul. Each original slate on the roof was lifted and inspected. More than 600 had to be replaced.



Captain Allan Polgen of the Church Army wearing the robes of a licensed lay reader.

THE ANGLICAN

FRIDAY JULY 14 1961

MORALS AND OUR UNIVERSITIES

Anglicans rejoice in a great tradition. We disagree with each other about more things — including even doctrinal matters — than other Christian groups; yet remain good friends and good Anglicans. No one values this tradition more profoundly than THE ARCHBISHOP OF SYDNEY, THE MOST REVEREND H. R. GOUGH. From the day of his enthronement, HIS GRACE has never hesitated to state openly, in straightforward and manly fashion, his views on the internal affairs of the Church and on matters of wider public interest alike. Some of his views have been unpopular. To his great credit, knowing this full well, he has chosen the path of courage and said his say at all times.

We propose now accordingly, in the spirit of HIS GRACE'S invitation, to disagree entirely with his views on Australian university teachers and students. We do so with very great respect, and in the thankful knowledge that it will make not a jot of difference — whatever the timid and non-Anglicans might apprehend — to the relationship which exists between HIS GRACE and this independent newspaper.

No educated Anglican with any academic training in philosophy and knowledge of Australian universities will agree with HIS GRACE'S remarks. They were made at a service attended by some of the finest legal minds of the West. The occasion was singularly ill-chosen. The remarks themselves were based upon "evidence" that is laughable. Those remarks, in our respectful submission, were grossly, gratuitously, insulting not only to university teachers and students, or to those grave Senates of our universities who so ably discharge their high responsibility for the moral welfare of students. What HIS GRACE said amounts by direct implication to a slight upon the people of Australia whom HIS GRACE accuses of being ignorant of, or ignoring or condoning, a state of affairs which, were there any substance in what he said, would of course be scandalous.

The "evidence," according to HIS GRACE'S personal chaplain (and obvious from HIS GRACE'S phraseology), was mainly a pamphlet issued two years ago by a Dr V. J. KINSELLA. DR KINSELLA, upon whom the University of Sydney some years ago conferred a Doctorate of Medicine, is a Sydney surgeon of the highest reputation, personally and professionally, whose public-spiritedness and good intentions none who knows him doubts. He is a Roman Catholic. His only formal training in any branch of Philosophy was acquired at occasional lectures on Scholasticism by a Sydney Roman Catholic group. We fear, with respect, that he failed quite to grasp the essence of the teachings of the great S. THOMAS AQUINAS. We are sustained in this by no less an authority than DR JOHN BURNHEIM, the distinguished Rector of S. John's (Roman Catholic) College within the University of Sydney. We suspect that DR KINSELLA deeply regrets that he ever put pen to paper. He has earned our respect for the frank and manly way in which he has now retracted any implication against the three professors mentioned by name in his pamphlet.

But where does this leave HIS GRACE, whose admittedly major (if not only) source of information for his wildly sensational charges has collapsed?

HIS GRACE'S charges were loose and general. He mentioned no one by name. It was a District Court Judge, HIS HONOUR JUDGE CURLEWIS, who did this. HIS GRACE had said that his "evidence" was before a committee over which HIS HONOUR presides. HIS HONOUR disclosed what the "evidence" was — DR KINSELLA'S pamphlet. This was a highly improper action. Indeed, it was a disgraceful act.

Each of the three professors named is the father of a family, like HIS GRACE himself. Each is a gentleman of distinguished academic standing, of unblemished personal reputation, of the highest moral character, held rightly in honour by his friends, his colleagues and students.

We join with the learned Warden of S. Paul's College within the University of Sydney, THE REVEREND F. R. ARNOTT, in condemning HIS GRACE'S remarks as "grossly uninformed" and, to the extent that those remarks reflected in the slightest way on the three professors, expressing for our part that apology which, we doubt not, will be forthcoming soon from other quarters.

All this will not, as we trust, affect in the least our relations with HIS GRACE, with whom we are proud to share the conviction that opinions in these matters should be truthfully stated. For this reason, and in order to put some matters in perspective, we add what HIS GRACE himself has more than once stated in public, namely, that he is no scholar. His grounding in the Humanities (*pace* PROFESSOR O'NEIL) is in fact slender. He has no academic training of note in Philosophy. He is not, and has never claimed to be, a learned theologian. HIS GRACE is pre-eminently a practical man of God, a pastor, whose gifts for conciliation, whose friendliness and tolerance, were unquestionably required at the time of his election. However much we disagree with him, with great respect, upon this present question, we should be the first to hold that no one has been disappointed in those qualities which led the Diocese of Sydney to ask him to come here three years ago.



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

Abstracted Air Of An Archbishop

Two glimpses of the Archbishop of Canterbury, Dr Michael Ramsey, at his enthronement were given by Monica Furlong in the London "Spectator" last week in a type of article on an ecclesiastical subject with which Australians are seldom favoured in their secular Press.

I quote extracts, both for the quality of the writing and for the candour of the opinions. Here they are:—

(1) "The most riveting figure was the new Archbishop, wearing a shining golden cope that glowed like fire under the lights. Mostly he moved among the endless processions with a bewildered and abstracted air like a man who has strayed by mistake into some thrilling and incomprehensible ceremony and finds in his amazement that he is the key figure."

(2) "The fine brain, the grasp of spiritual things (as Archbishop one of his titles is Guardian of the Spiritualities), the idiosyncratic voice, the regal yet puzzled bearing like a lion who has turned vegetarian for philosophical reasons are not, let us admit, going to make him an accessible figure to the unbelieving man in the street."

Those who saw the enthronement ceremony on television will agree, I think, with Miss Furlong's picture of the "abstracted air" of the Archbishop. He may yet have to reveal whether or not he has the gregarious gifts of his distinguished and warm-hearted predecessor. But I hope Miss Furlong is proved wrong in her prophecy that he will be unable to build bridges across chasms of unbelief.

What's Your Taste In Sermons?

What makes people go to one particular church (with a small "c") and not to another?

Some interesting English views on this question, which are pertinent also in Australia, have been brought to light as the result of an article by "Inquirer," a regular writer on Church affairs in the London "Sunday Telegraph" (yet another example of the greater critic-

ally constructive attention paid to religion in the English secular Press).

"Inquirer" gave to the question this unequivocal reply:—"Unhesitatingly I say the personality of the priest... From my own inquiries I conclude that those churches are filled where ministers face their congregations with the realities of to-day rather than seek inspiration and comfort in the lessons of yesterday."

He illustrated his point by contrasting two Church of England services he attended on the same recent Sunday in London. A crowded congregation heard a vicar preach a difficult sermon on the Trinity. But the vicar, he said, made it "a living thing" by comparing it with the splitting of the atom. Another vicar spoke to a small congregation on the journeys of St. Paul "which seemed strangely irrelevant on a June evening in 1961."

Personally, while I agree that the Church should be concerned with the problems of to-day as well as with the eternal truths, I see a danger in mere "popular" preaching. Correspondence arising from the article revealed a variety of reactions. Here are two contrasting views:—

(1) "Places of worship should be friendly, clean, warm and altogether comfortable; they should be brightly lit and lend themselves for the use of broadcasting, television, moving pictures and the like."

(2) "What does fill a church — all too often I both fear and suspect — is the congregation whose religion consists to a great extent of 'what I like' rather than of 'what is my bounden duty in the worship of God within the Body of Christ of which I am privileged to be a member.'"

Immoral Teaching Charges

The stir caused by the Archbishop of Sydney, Dr H. R. Gough, in his allegation last week of immoral teachings by

university lecturers demands the promptest investigation.

Dr Gough said lecturers were "decrying the institution of marriage, urging students to premarital sex experience and advocating free love and the right of self-expression."

The controversy over these charges has centred on the University of Sydney. The need for speedy sifting of them is emphasised by the unusually sharp rebuttal made by another leading Anglican churchman, the Reverend Dr Felix Arnott, who is warden of S. Paul's College at the University of Sydney. Dr Arnott was reported to have said:—"The Archbishop's statement was based on claims made two years ago, and even so, it was grossly uninformed."

One must respect the opinion of one who has been so intimately associated with the student life of the university as Dr Arnott. But the gravity of the charges makes the prolongation of the controversy undesirable. The pressing task is to probe the accusations quickly and thoroughly.

The Youth Advisory Committee set up by the New South Wales Government has intimated it is prepared to hear evidence on Dr Gough's charges.

But, seeing that several members of the staff of the University of Sydney have been named in the controversy, one would suppose that there is a direct responsibility on the governing body of that institution to take steps itself to investigate these most disturbing allegations.

Migration And The Economy

Australia House in London is being accused of lack of frankness with British migrants over the current unemployment situation in this country.

While deliberate misrepresentation does not appear to be alleged, it is certainly unfair to prospective settlers not to give them reliable up-to-date information on such vital matters as work prospects, wage rates and availability and quality of housing.

The recently appointed Church of England immigration chaplain in the Sydney diocese, the Reverend Ralph Fraser, who seems to be very vigilant and practical in his duties, complained the other day that an official film shown to intending migrants gives an exaggerated picture of Australia in to-day's economic circumstances.

Australia has had an excellent succession of Ministers for Immigration, and the present one, Mr Alex. Downer, upholds the standard. But enthusiasm in attracting migrants must surely be regulated by the state of the national economy if the new settlers are to become contented citizens — and a good advertisement for Australia in the countries from which we hope steadily to build up our population.

—THE MAN IN THE STREET.

CLERGY NEWS

SUTTON, The Venerable L. N., Rector of S. John's, Launceston, Diocese of Tasmania, to be Rector of Evandale, in the same diocese, as from September 30. He will continue to be Archdeacon of Launceston.

YULL, The Reverend A. C. H., formerly Curate of S. Paul's, Chatswood, Diocese of Sydney, to be Rector of Holy Trinity, Miller's Point, in the same diocese.

CHURCH CALENDAR

July 16: Trinity 7.
July 20: S. Margaret, Virgin and Martyr.
July 22: S. Mary Magdalene.

ONE MINUTE SERMON

THE COST OF PROPHECY

JEREMIAH 20

Prophecy does not go unpunished. Pashur, in charge of the police in the temple, orders Jeremiah to be beaten and then placed in the stocks (which cramped the body in a bent position) in a public place.

Unafraid, Jeremiah tells Pashur he will share in the exile of his people and he will one day become an object of horror to the people, the change of his name being a symbol of this. It means the fate of a false prophet. As we find in 29:26 that Pashur's office is now filled by another, the prediction seems to have been fulfilled quite soon.

As S. Paul and S. Silas sang in the stocks at Philippi, so Jeremiah utters a poetic passage here telling of the conflict in his mind, owing to the mockery and slanders he is enduring and yet the certainty he has of victory through the protection of Jehovah.

He had not wanted to be a prophet but God had enticed him, and used such influences on him that he became obedient to God's will and purpose.

There is no doubt that Jeremiah is overwhelmed with the consciousness of a Divine spiritual power. He has genuine inspiration. He is not trying to persuade others that he is inspired but simply pouring out the trouble of soul because the word of the Lord is as a burning fire in his heart.

The inspired prophet is not simply gifted with insight into truth; he was swayed by the might of it. He could not deal with it as he pleased, it was his master, a fire burning in his bosom which must come out.

This is true for all men used of God. They do not hold the truth; it holds them. Note this in the life of Balaam (Numbers 24). It is due to the living presence of the Spirit of God. No man can be a prophet from motives of worldly ambition.

The high privilege carries danger, toil, and at times, terror. If its mission is faithfully carried out it leads to suffering, it can lead to the Cross. Jeremiah even comes to the moments of despair when he curses the day that he was born. Job and Elijah both looked on existence as a curse and cried passionately for death.

Jeremiah anticipates future blessing and breaks into praise as though it were here — then lapses into despair. We Christians live in the victory of Our Lord and Saviour who went through death to victory, overcoming fear, and sin and death, being made perfect through suffering.

We have the certainty of victory, the assurance that good will finally triumph over evil, and life over death. Thanks be to God which giveth us the Victory through Our Lord Jesus Christ.

SISTER KARINA

Sister Karina of the Community of the Sisters of the Church, the Sister Superior of Perth College, W.A., was privileged to accompany the Reverend Mother of the Community to the Enthronement of the Archbishop of Canterbury on June 27.

Together with other men and women Religious, they were given places in the choir near the archbishop's throne and were able from this vantage point to see the Canterbury Gospels.

These Gospels were written on vellum in Italy in the sixth century, given to S. Augustine by Pope Gregory the Great, rescued by Dean Wootton on the occasion of the dissolution of S. Augustine's Monastery and given to Archbishop Matthew Parker.

On this highly historical and venerable book each succeeding Archbishop of Canterbury has taken his oath, thus speaking eloquently of the unbroken continuity of the Anglican branch of the Holy Catholic Church.

Sister Karina will be returning to Perth later this year.

RELIGIOUS BROADCASTS

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

SUNDAY, JULY 16:
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T. A service of worship for Aborigines' Sunday.
RELIGION SPEAKS: 4.15 p.m. A.E.T., W.A.T. Professor C. Birch.
PRELUDE: 7.15 p.m. A.E.T., W.A.T. The Dorian Singers, Melbourne.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T. Professor C. Williams.
THE EPICURE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T. For the Seventh Sunday after Trinity.
MONDAY, JULY 17:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T. The Reverend K. Dowling.
MONDAY, JULY 17—FRIDAY, JULY 21:
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 p.m. W.A.T. The Reverend J. E. Davies.
MONDAY, JULY 17—SATURDAY, JULY 22:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
July 17: The Reverend L. Livingstone.
* July 18: The Right Reverend J. J. Booth.
July 19: School Service, "Saints and Heroes." John Wesley.
July 20: The Reverend P. Saphin.
July 21: The Reverend V. Kennedy.
July 22: The Reverend D. Cole.
WEDNESDAY, JULY 19:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T. Mrs E. Beales.
FRIDAY, JULY 21:
EVENING: 4.30 p.m. A.E.T., W.A.T. S. S. Peter's Cathedral, Adelaide.
MONDAY, JULY 17—SATURDAY, JULY 22:
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 R. Bush.
TELEVISION
SUNDAY, JULY 17:
ARN 2, SYDNEY:

5.15 p.m.: "Sunday Special"—"Are you positive?" Mr C. Smith.
6.30 p.m.: "The Least Read Best Seller"—"Hope Fulfilled." Dr W. Neill.
10.30 p.m.: "War Cry." The Salvation Army.
ABY 2, MELBOURNE:
11 a.m.: Divine Service from the Chapel of Santa Sabina Dominican Convent, Strathfield, N.S.W.
* 5.15 p.m.: "Sunday Special"—"Getting Ready." The Reverend K. Sandars.
6.30 p.m.: "Twentieth Century Man"—"Body and Soul."
10.20 p.m.: "Amos of Tekoa." Dr H. M. Sanger.
ABO 2, BRISBANE:
11 a.m.: Divine Service from Balwyn Methodist Church, Victoria.
* 5.15 p.m.: "Sunday Special"—"Timing Times." The Reverend K. Sandars.
6.30 p.m.: "Report from Samoa."
10 p.m.: "Unusual Journey." Part 6. Vivienne and Andrew McCutcheon.
ABS 2, ADELAIDE:
5.15 p.m.: "Sunday Special"—"Sharing Times." The Reverend E. Derbyshire.
6.30 p.m.: "The Least Read Best Seller"—"It came to pass." Dr W. Neill.
10 p.m.: "Unusual Journey." Part 5. Vivienne and Andrew McCutcheon.
ABW 2, PERTH:
* 11 a.m.: Divine Service from S. Hilary's, Kew, Victoria. Preacher: The Reverend W. Lloyd.
5.15 p.m.: "Sunday Special"—"So you think." Mr C. Smith.
6.30 p.m.: "The Least Read Best Seller"—"It is written." Dr W. Neill.
10 p.m.: "Meeting Point at Castle Mainau."
ABT 2, HOBART:
11 a.m.: Divine Service from S. Mark's Lutheran Church, East Melbourne.
* 5.15 p.m.: "Sunday Special"—"Going Places." The Reverend H. Girvan.
6.30 p.m.: "The Least Read Best Seller"—"Digging for Evidence." Dr W. Neill.
10 p.m.: "Unusual Journey." Part 4. Vivienne and Andrew McCutcheon.

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.

STATE AID FOR SCHOOLS

OTHER VIEWS

TO THE EDITOR OF THE ANGLICAN

Sir.—Your editorial last week on State Aid for Church Schools allowed for "honoured and honourable" exceptions to the views expressed.

I would trust that the State of Queensland is numbered amongst these exceptions for here every diocese has asked for some form of State aid and on their behalf I would offer the following explanation.

My own diocese is the size of the State of Victoria and contains a population equivalent to three large city suburbs (250,000). The church here maintains five boarding schools.

This is done because, until comparatively recently, country folk had only the alternatives of the Roman Catholic convent or Ignorance and my predecessors felt that the Church of England could not stand by and neglect the children of lonely settlers battling it out in tough areas. Until 20 years ago, the churches provided more centres of secondary education in North Queensland than the State and to-day, the State provides no boarding facilities for children from the west, the gulf country and the islands... and yet these children must be educated.

In order to maintain these schools, capital is required for buildings. The Anglicans of the north have spent a quarter of a million pounds on school buildings since I have been here, but the capital needs are well beyond their capabilities and for that reason we ask the state to give us the same assistance as they give to Grammar Schools.

Staff is also required and although the schools are generally conducted by the Brotherhood of S. Barnabas or the Sisters of the Sacred Advent, both bodies need more vocations than are forthcoming and additional secular staff costs money. Here again we seek aid.

It will be understood that these are Church schools which make no apologies for their Church foundation and exist to produce Christian citizens. It will also be understood that the fees are kept at the lowest level (£210-£280 less State scholarship allowance) so that children may come from all walks of life.

We have consistently asked for State aid in this situation in spite of much criticism from those who do not understand our problems and have done this in the belief that when the Church does the State's work for it, the State should then help.

We have done it in the knowledge that assistance of various kinds is given to Church schools by the governments of England, Scotland, Ireland, Finland, Sweden, Denmark, the Netherlands, West Germany, Belgium, France, Switzerland and Malta; India, Pakistan, Hong Kong, Singapore, Malaya, Korea, Japan, Indonesia, Iran, the Lebanon and Free China; Egypt, Morocco, Ghana, South Africa, Liberia; Canada (except two States), Nicaragua, the Dominican Republic, Chile, Brazil, British West Indies, Haiti... and some of these governments are quite stable. Such assistance is not given by Russia, Communist China, East Germany, U.S.A. or Australia.

We have done it with the full knowledge that Anglican dioceses and Protestant churches who do not face our problems and do not have to provide such facilities, will not understand.

It would indeed however be tragic, if the Church of England in Australia were to condemn the dioceses who do ask for

State aid, for without it we shall ultimately be forced to close schools — and the Church will have to answer to the crucifixion of honest and sacrificial service by those who have sought to serve God and his children in the harder parts of this Commonwealth for half a century.

Yours sincerely,
IAN NORTH Q'LAND.
Townsville.

TO THE EDITOR OF THE ANGLICAN

Sir.—Your Leading Article on Church schools of July 7 is obviously designed to make people think. It is to be hoped they will, for there has been far too much mere opinion. However, you could promote some further confusions in the minds of people who are not fully acquainted with this part of the educational field.

It cannot be agreed that only a small minority of Anglicans approve Church schools, nor indeed that only a small proportion of the whole community approves of them. There is good ground to think that quite a lot of people approve.

Confusion exists between "Church school" and "independent school", the latter often being disapproved on the ground that it is class-based, an argument that seems sound.

Those who wish to make the Australian Church school an imitation of the English "Public School", the thing you so rightly condemn, are the very same people who have sought to describe Church schools as "independent schools". There is very little objection to the Church school, because almost everybody agrees that Church activity has deep and sound roots in our society, and makes for social health. They see that only Churches have a real answer to snobbery.

People take English schools as models, however inappropriately, because they make mistakes, or just don't know the subject. For instance, many English schools are old, but for all that the "Public School" ideal is modern, originating a dozen years and more after the foundation of The King's School, which was set up on a very different model. Certainly, we need an Australian Church school, finding its own answers to Australian problems. Perhaps force of circumstances, in spite of unoriginal thinking, has created such a school, to a greater degree than we usually think.

Yours etc.,
(The Reverend)
H. W. BAKER.
Parramatta,
N.S.W.

DR FISHER'S OPTIMISM

TO THE EDITOR OF THE ANGLICAN
Sir.—Please correct one sentence of my letter (June 30). It was in 1905 not 1915 that relations between Rome and the Free Church in Secunderabad were friendly. I knew a great deal about Secunderabad in 1905 but in 1915 I was in the British Army.

I am,
Yours sincerely,
(The Reverend)
ERNEST T. LESLIE.
Vermont,
Victoria.

TO THE EDITOR OF THE ANGLICAN

Sir.—I gladly accept the correction by the Reverend E. T. Leslie. He is fortunate in knowing the good bishop whose attitude to the ecumenical movement I could only infer from your report of the Bathurst Synod address. I am glad to know that a very natural inference was mistaken, and would offer my humble apologies to the bishop.

The narrow and partisan attitude which Mr Leslie deplors are not limited to the type of churchmanship to which he refers. So let us not cast stones at one another, but see what we can do to banish intolerance and partisanship here in Australian dioceses. Here we need to begin, if with any integrity we are to discuss unity with other Churches.

I heard an able Anglican confess to representatives of sister Churches on the W.C.C. that we are really two Churches in one

fold. What troubled me was that the divided state of the Church of England gives us so little concern. Have we not to begin here, and set our own house in order?

If we mean business let Anglo-Catholics and Evangelicals meet and openly discuss their differences. We would need to get back to the one standard of Truth for all, the Word of God. A fresh approach together to the New Testament in the New English Version would help us to discover the unbalance that exists, and concentrate emphasis on Christ and His teaching.

We might then ask ourselves if our failure is not due to mistaking means for ends. Dogmas about the finality of the Bible on the one hand, and Church and ministry on the other, may be obliterating our vision of that much-neglected concept, that of the Kingdom of God. Our Lord's central message, and the true mission of His Church. Then we might find that the Word of God, and the Church, have their greatness and authority as divinely-appointed means to a common end in pursuit of which we will find we are One Holy Catholic Church.

I am not a pessimist about the results of a common approach to the Scriptures in an atmosphere of love and prayer. But I do not share in an optimism which builds on any other foundation than that is laid, which is Jesus Christ.

Yours faithfully,
(Dean)
H. T. LANGLEY.
Melbourne.

IT "LOOKS LIKE A CHURCH"

TO THE EDITOR OF THE ANGLICAN

Sir.—It is a great pity that there are not more people among the clergy and those sitting on our vestries, who have the same thoughts on our Church architecture as those expressed by "Junior Cleric" in THE ANGLICAN, July 7.

The sketch plans of my own parish church (S. James', Glen Iris, Diocese of Melbourne) gave the vestry a shock when they were first displayed. When the reasons for such a modern design had been explained by our architects, the vestry voted unanimously for their acceptance. This has never been regretted and our church now stands a monument to those who had the courage of their convictions.

Our church has received far more publicity from both the Press and Television, than any other new church in the diocese. Many other churches have been far more costly and are much larger than ours, but not one has been selected as one of the "Ten Best New Buildings" in 1959-60.

The vestries of S. James' and S. Faith's, Burwood, Diocese of Melbourne, decided that although their churches do not perhaps "look like a church", they have built in accordance with 1960 architecture and not that of the 15th century.

Yours sincerely,
J. H. WHITEHEAD.
Glen Iris,
Victoria.

SYNOD ADDRESS

TO THE EDITOR OF THE ANGLICAN

Sir.—I am sorry to be writing again so soon to find fault with your Leading Article — this time of June 30.

It was an unworthy suggestion that the Archbishop was not entirely responsible for his address to the N.S.W. Provincial Synod. I happen to know that it was completely his own composition and written out of his own experiences.

Indeed the Leader gave me the impression (I hope I am wrong) of being a veiled attack on the Archbishop under cover of criticising his advisers.

This kind of thing is causing many readers of THE ANGLICAN to wonder whether in loyalty to the Church they can continue to support a paper which indulges in so much negative criticism when we need encouragement and help in building up the unity of the Church and its development.

Yours sincerely,
JOHN S. ARMIDALE.
Armidale,
N.S.W.

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.

The Epistle to the Ephesians

Many Christians find this a difficult epistle to understand. It has some golden passages, 2:19-22, 3:14-21, 4:1-16 and 6:10-17, but its central meaning for them is difficult to find.

The epistle can be divided into two parts: the first three chapters might be called "The Philosophy of the Church" and the last three chapters, "The Ethics of the Church".

There is much value in the suggestion that this latter section should be read first. When its meaning is appreciated, then, with the question "Why should Christian practice be like that?" in mind, the first section might be read.

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.

While we do not want to be over-anxious about questions of authorship, it would be unwise not to realise that this, possibly the loveliest of all Paul's letters, has come under the closest scrutiny so that many scholars consider that he did not write it. Their evidence is not conclusive and we may well believe, with the ages, that Paul wrote it during his imprisonment in Rome.

There is little doubt that it was not sent to Ephesus in particular. Our three oldest manu-

scripts do not have the words "in Ephesus" in 1:1. The opening verses do not have Paul's customary greetings to people in the specific Church, a strange omission when it is recognised that he spent three years in that Church. More probably it is a circular letter.

In coming to an understanding of the epistle, there are three basic thoughts in the first section. The first concerns the eternal purpose of the Church.

God wants it to be a community, a fellowship. Unhappily man's sinfulness and the influence of demonic powers have wrecked this desire. Man, however much he may desire it, cannot restore it. God will restore that fellowship for the goal of history is one world through the Church universal.

The second section concerns the centrality of Christ. He is the Messiah of the Jews; but He is more. He is the key to history. He has brought about the reconciliation of God and man. Man's spiritual development is now possible. He may enter into communion with the living God.

NOBLE EPISTLE

The third section leads into the Church's glory. As long as its life is hid with Christ in God, all men and women will find their ultimate fellowship and unity within her.

This section is admittedly difficult but patient reading will elucidate these points.

The last three chapters are ethical in substance.

This is a noble epistle which will repay careful study; but should its meaning still elude you, lay it aside and enjoy another section of the Word of God.

CHRISTIAN YEAR IN PICTURES

FROM OUR OWN CORRESPONDENT
Melbourne, July 10

A most interesting exhibition closed on July 5 after ten days' showing at the Palmer Hall, State Library of Victoria.

Arranged by the General Board of Religious Education, with the fullest co-operation from the trustees and librarian of the State Library, and considerable assistance from the director and staff, the exhibition included 59 prints of masterpieces of religious art.

Reproductions were in colour and monochrome, and covered the works of artists of many nationalities who have used their medium to interpret outstanding events in Christian history.

The result was a dramatic and effective depicting of the Christian year.

In addition to the range of pictures, there were also case displays of some of the important manuscripts possessed by the State Library of Victoria.

ANGLICANS AND THE A.C.C.

TO THE EDITOR OF THE ANGLICAN

Sir.—As one who has long looked to Canon Peter Bennie as a champion of the Catholic Faith, I was appalled to read his letter in your issue of July 7, defending the Primate as an "effective champion of the permanent validity of our faith."

Has a canonry made him "respectable"?

The same week as Canon Bennie's criticism of your Leading Article appeared, the Archbishop of Sydney wrote in his official diocesan paper: "I personally feel that we should not hesitate on occasions to welcome members of other Churches to our services of Holy Communion and to attend theirs if invited to do so."

What does the "Australian Church Quarterly" say about this? Does its Editor agree? If so it is going far beyond anything the Australian Council of the World Council of Churches has ever said!

Yours etc.,
STEPHEN McLEOD.
Sydney.

CENTENARY AT BALLARAT

TO THE EDITOR OF THE ANGLICAN

Sir.—September 30 to October 8 is a period this year which will be observed as the centenary of S. Peter's Church, Ballarat. It is felt that many old parishioners may be living far away from the Diocese of Ballarat, but would like to share in the celebrations.

An attractive programme is planned, including a ball, a concert, a parish tea and social evening and of course there will be services at which people who were married and confirmed at S. Peter's will receive special welcome.

May we, through the medium of THE ANGLICAN, extend a very sincere welcome to all interested to be with us for all or part of the centenary celebrations. A letter to the address below will bring a copy of the programme and an application form (by which accommodation can be arranged if desired). There will also be coach tours of the places of interest in Ballarat and District.

Yours faithfully,
W. J. TATNELL.
Hon. Secretary, S. Peter's Centenary Celebrations Committee.
47 Inkerman Street,
Ballarat, Victoria.

VISITORS TO HOSPITALS

TO THE EDITOR OF THE ANGLICAN

Sir.—A recent spell in hospital has brought home to me a grave weakness in our Church. I have spent 3 1/2 years in six large hospitals in big cities and country towns and I have never been visited by an Anglican lay-visiting team.

Methodists, Church of Christ, Salvationists, Roman Catholics, etc., have all been represented by teams of two or more distributing newspapers, sweets, cigarettes and scones, etc., as well

as being cheerful and offering to do shopping or washing for those who have no relatives. I was in a Melbourne hospital for 18 months with my closest relatives in Sydney, so I know what it is like to receive help such as this.

All this is not a personal complaint, I just feel the Anglican Church is missing out on something which is necessary for her spiritual well-being. It is not good enough for this work to be left to the individual. Here I must stress that, of course, I have been visited by individuals and clergy.

In my most recent stay I discovered three cases in urgent need of help from our Church.

How many hundreds are lost not only to our particular communion but to God Himself by the Anglican Church's apathetic approach to this problem.

Here is a challenge to all from archbishop to kindergarten teacher.

All our glorious Liturgies and fine buildings are as dust if we don't accept it.

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

WAVE OF PRAYER FOR NEW GUINEA

FROM OUR OWN CORRESPONDENT

Newcastle, July 10
The Diocese of Newcastle last Sunday launched a "wave of prayer" for New Guinea.

The parishes taking part in the wave of prayer will pray each week for different needs of New Guinea, and different mission stations there.

The prayers will continue for 12 weeks, until the Bishop of New Guinea, the Right Reverend Philip Strong, visits Newcastle as the climax of the Young Anglican Fellowship's mission project for 1961.

The programme of prayers has been drawn up by the Missions Committee of the Y.A.F., and copies have been sent to parishes all over the diocese.

1961 PARISH and PEOPLE CONFERENCE

Theme: "THE LITURGY OF THE FAMILY."

Place: Retreat House, Cheltenham, Victoria.

Time: 2 p.m. Mon., 31st July, to 2 p.m. Tues., 1st Aug.

Cost: 30/- Full Board (10/- deposit).

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a brilliant young woman who leaves next month to take up most difficult and unusual, but very interesting, work in the Philippines.

She is Miss Margaret Cunningham who last year shared the Hey Sharp prize in the Th.L. examinations. It was the first time for thirty years that a woman had topped the lists.

Miss Cunningham was educated at Hornsby Girls' High School, the University of Sydney (where she graduated B.Sc.) and at Deaconess House, Sydney.

She has since been training at the Summer Institute of Linguistics in Melbourne for her new work which will be reducing the dialects of a number of tribal groups in the Philippines to reading and writing symbols.

The ultimate aim of her society is the translation of the New Testament but a language must be formed on paper and then taught to the people first.

There are about 150 different languages in the Philippines. The government is working towards a national language; the quickest way to do this is for the various tribal groups to be

able to read their own dialect first.

Miss Cunningham and her fellow-workers, of whom six are from Australasia, will be affiliated with the University of the Philippines and the Department of Education.

They will work in teams of two, living in a village house with the people, and being accepted as part of the family.

Miss Cunningham first became interested in linguistics at an I.V.F. Conference when she heard that her mathematics training would be a useful groundwork.

She is going for a five year term; the initial three months will be spent in "jungle training" in the Markham Valley, New Guinea.

There will be spells at the university when she will have an opportunity for tutorial work and, we hope, to pursue her hobbies: singing, playing the flute, photography, bush-walking and swimming.

BOOK REVIEWS

THE HUMAN MYSTERY

PASTORAL CARE IN A CHANGING WORLD. Enstus Evans. Epworth Press. Pp. 104. English price 8s. 6d.

IS the value of pastoral care traceable only to the man who practises it? Is it a matter of personal influence and aptitude. The root of pastoral care lies elsewhere and springs from something deeper.

It is rooted in the Word preached, in the Sacraments and the living Christian fellowship. This is the thesis of this quite unusual book.

Pastoral care is part of an organic whole in which the Church bears witness to the Kingdom of God.

The pastor is part of this whole, and it is all behind him when he faces in private a bewildered soul.

Does the pastor take merely a "spiritual interest" in his fellows? Does he note just his medical and psychological history? No, the fundamental interest is "the man's history with God". The problem of human life is inextricably entangled with the problem of God.

So the pastor considers "speech," as a responsible person. He does not see himself as an expert, but as one bringing people to a realisation of God and not to the satisfaction of human wisdom.

He owes and owns a debt to depth psychology with its harsh discoveries of human life. He knows it is not the only door to understanding human nature, but it gives him an increased awareness—the wisdom of the serpent to add to the innocence of the dove.

He knows there are tendencies in psychotherapeutic doctrine and method which find confirmation in Christian life but he knows the psychotherapist may miss this fact. There are tensions between pastoral care and depth psychology.

So this book emphasises that "the pastor sees the human being primarily in his existential crisis before God, that is as subject to sin and death and hence

to fear of existence, and to frustration in his search for life and security."

He realises the Bible appeared in a pre-scientific world. It knows no science but it knows God, it knows what is in man and the ultimate purpose of life.

The writer believes the last word on humanity belongs to Christ, and it is the high dignity of the pastor commissioned by His Church in His Name to move into the midst of the human mystery.

A valuable book! —J.S.A.

MEDITATIONS ON FELLOWSHIP

THE SPIRIT OF GLORY. F. W. Drake. Longmans. Episcopal Book Club choice. Pp. 116. U.S.A. price 2.50 dollars.

THE text for this book is from 1 Peter 4:14. "the spirit of glory and of God resteth upon you."

It is a devotional work, a series of meditations on the Holy Spirit. Each chapter concludes with a prayer to the Holy Spirit.

Holiness, sacrifice, sympathy, comfort, are the titles of some of the chapters.

The sacraments, and particularly the Holy Eucharist, are seen as the spheres of the Spirit's activity. The Church is seen as the fellowship of the Holy Spirit, and the chapter on "Fellowship" is perhaps the best in the book.

Apparently this book was published first a long time ago in England, and has now been reissued in the United States. It has been "selected" by the Episcopal Book Club.

The writer, F. W. Drake, who died in 1930, was an English priest of varied experience, and at one stage held an honorary canonry at York.

He would seem to have been an Anglo-Catholic and one who had eaten well of the fruit of the Spirit.

—C.M.G.

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by FARNHAM E. MAYNARD

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EVERY Anglican should own his copy.

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ORANGES AND VIOLETS

FROM OUR OWN CORRESPONDENT

Melbourne, July 10
S. Luke's, South Melbourne, is one of the large inner suburban churches of Melbourne dating from the period when such suburbs were the fashionable ones, and now faces problems due to population changes and the spread of industry.

One of the traditions built up at S. Luke's over the years is that of Violet Sunday.

On this particular Sunday each year, parishioners and visitors are invited to bring along oranges and bunches of violets, which are used to decorate the church, and then afterwards sent to near-by hospitals.

The colourful services of Violet Sunday are attended by many visitors, including many who were formerly associated with the parish, and make a point of returning for this occasion.

This year's observance was on Sunday, July 9, when the preacher at 11 a.m. was the Reverend W. Coffey, of the Missions to Seamen.

The special re-union service was at 3 p.m., when the preacher was the Right Reverend Donald Redding.

EXPERIMENT AT MALVERN

FROM OUR OWN CORRESPONDENT

Melbourne, July 10.
An interesting experiment will be tried at S. Paul's, Malvern, Diocese of Melbourne, over the next three Sundays.

Instead of a sermon at Evensong, the Reverend Godfrey Kircher, will conduct a series of liturgical demonstrations, assisted by the young men of the parish.

The demonstrations will explain Anglican ritual and customs.

CLASSIC REPRINTED IN PAPERBACK

THE REFORMATION IN ENGLAND. Sir Maurice Powicke. Oxford University Press. Pp. 153. 8s. 6d.

IT would be hopeless to try in a short compass to sum up this book. The author has dealt with one main theme, "the development out of an old order of an ecclesiastical system which was regarded as an integral part of the structure of society."

The Reformation in England was an act of State. Until this time, "that ecclesiastically society was one, greater than any political divisions, was a fundamental doctrine." Hence the action of Henry VIII and his successors amounted to a revolution.

The cause of a united Christendom had its witness in the Carthusian monks, Bishop Fisher and Sir Thomas More. For the most part men did not seem to know where they were going.

Indulgence in compromise was the keynote of English life, practical and opportunist rather than a matter of principle.

Most interesting are the comments on Grosseteste, Gardiner, Cranmer, Ridley, Pole, and their part in the history of the Church.

The author sums up his conclusions: "in Henry's reign and Edward's the main task was to secure an order for the English Church, part of the Catholic Church, which would ensure its unity in government, institutions, doctrine and worship. The government secured the unity by merging it in the unity of the realm."

The Church of England is the most striking example in European history of the capacity of institutions to maintain an un-

broken almost complete continuity in structure while undergoing a thorough change in spirit.

Much of this was due to the humdrum influence of the sanity of the common man.

This book is a reprint and a classic in its field.

A book to be read and then read again.

—J.S.A.

NEW APPROACHES TO YOUTH

ANGLICAN NEWS SERVICE

London, July 10

New ways of approach to young people outside the Church will be discussed by the Reverend John Oates, Development Officer of the Church of England Youth Council, at a conference intended to help the clergy to tackle problems connected with young people, to be held at S. Peter's Hall, Oxford, from to-day to Thursday, July 13.

The conference, which has been jointly organised by the Church of England Youth Council and the Board of Education, will also discuss "The World in which Young People are Growing Up," "Young People and their Personal Difficulties," and "The Aftermath of Albarmar."

The lecturers will include Canon Edward Patey, Canon Residentiary of Coventry Cathedral; the Reverend Eric Shipman, Vicar of S. Andrew's, Plaistow; and a member of the Albarmar Committee, the Reverend Derek Tasker, King George VI's Training Officer for the Church of England Youth Council, and the Reverend Harold Wilson, Secretary for Lay Training for the Church of England Board of Education.

SCHOLARLY ARTICLES

THE AUSTRALIAN CHURCH QUARTERLY. April, 1961. Pp. 45. 3s.

THE Editor looks forward with happy anticipation to the Primacy of Dr Michael Ramsey: "One of the most eminent theologians in his own right, he (Dr Ramsey) might well have been pre-eminent in this field had he not been called so early to high office in the Church."

Fr Bennie reminds us of the quality of the archbishop's books "The Gospel and the Catholic Church", and his Hale Lectures, "From Gore to Temple."

The Vice-Warden of S. John's College, Morpeth, gives us a pitiless dissection of some Fundamentalist theology. This had to be done by a competent scholar as the Reverend Gordon Griffith certainly is.

The Reverend Bernard L. Langford provides us with valuable evidence with which to confront "the man in the street" who imagines that science is proving

religion to be a dying superstition.

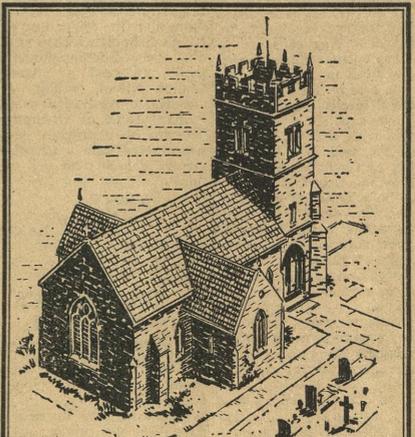
The insistence of Darwin and Spencer on the agency of a Final Cause would come as a surprise to some whose unbelief is so cocksure.

Spencer's tribute to the First Cause is as definite as the opening phrase of the Nicene Creed.

The Editor has a tender and revealing paper on Newman. It would appear that the two great names Newman and Ronald Knox really revolted from an ultra-Protestant background, as we so often see in our pastoral work.

The paper by the Reverend A. T. B. Haines, "The Layman and His Church", like so many of the "Quarterly" papers defies condensation. It covers the four obligations of church membership—worship, work, prayer and giving.

—W.A.B.



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APPOINTMENTS BY THE CROWN DISCUSSED

PRIMATE PLEDGES ACTION

ANGLICAN NEWS SERVICE

London, July 10

An Archbishops' Commission is likely to be appointed at the autumn sessions of the Church Assembly to examine the system of appointments to ecclesiastical posts within the gift of the Crown.

In his first public announcement to the Church Assembly since his enthronement, the Archbishop of Canterbury, the Most Reverend A. M. Ramsey, made this clear at the Assembly on July 4.

"I will be remembered that, in the case of bishoprics, alterations to the system were recommended by the Commission on Church and State under the chairmanship of the late Viscount Cecil which reported in 1935," said the archbishop, "and again by the commission under the chairmanship of Sir Walter Moberly which reported in 1952.

"There is now undoubtedly a desire within the Church for a new examination of the question.

"A little while ago the House of Clergy set up its own committee on the appointment of bishops. May I give now my own advice?

"It is: 1. that the terms should be extended so as to include other posts in the gift of the Crown as well as bishoprics and 2. that the task would be better given to a body more weighty than the committee of one House or perhaps even two Houses of this Assembly.

SUGGESTION

"If, therefore, the Assembly at the next sessions were to ask the archbishops to appoint a commission I am sure we would try to find as weighty and competent a body as we can. I make this suggestion as a possible way to follow."

Later on in the day the secretary of the Church Assembly, Dr J. A. Guilleum Scott, replied to a question by the Provost of Southwell, the Very Reverend H. C. L. Heywood.

The provost had asked: "When the Crown, through it advisers, takes action in connection with the Established Church, what

"SAFE MEN" AS BISHOPS

ANGLICAN NEWS SERVICE

London, July 10

"At a time when new life is surging through the veins of the Church of England, safe men are being appointed as bishops and fire-extinguishers as deans," said the Reverend J. C. Wansey in Holy Trinity Church, Guildford, last week.

"To-day", said Mr Wansey, "when a man is appointed bishop, he goes not into the van of the Church's life, but as it were into the guard's van, where the brakes are."

"How has it come about that our bishops no longer lead us into new Christian ways?" he asked.

"It comes from the scandal that her safe men, her fire-extinguishers, if such she must have, are imposed on her by a government no longer answerable as formerly to the godly Sovereign and no longer answerable to the Church.

"When Parliament was a body (as it was for centuries) of exclusively Church of England members, there was something to be said for her Prime Minister having a say in advising the Sovereign in the choice of bishops and of deans.

"But Parliament has disestablished herself from the Church of England.

"It is no longer necessary for a Member of Parliament to be a member of the Church of England.

"This has no doubt made Parliament more truly representative of the electorate, but it has taken away any claim she might have had to represent the Church."

LITERATURE FOR AFRICA

INSTRUCTION IN VERNACULAR

AFRICANS URGED TO WRITE

ECUMENICAL PRESS SERVICE

Geneva, July 10

An immense increase in the number of literate Africans was predicted in Kitwe, Northern Rhodesia, last week, by the general secretary of the All Africa Church Conference, Dr D. Mtinkulu.

He was addressing eighty church leaders at the Mindolo Ecumenical Centre, assembled for the All Africa Christian Literature and Audio-Visual Conference.

He forecast a growing demand for Christian literature, particularly by young people.

He emphasised that the literature provided for them must be "the right kind for Africa".

Dr Mtinkulu gave three criteria:

(1) "It must arise from involvement in the situation that exists for Africa today."

(2) "It must accept the adult stature of the African reader."

(3) "It must be linked to the utilitarian interests of the people."

The director of the Kitwe Writing Centre, Dr W. Sadler, described as "bunk" comments that African languages "are insufficient for the thoughts we wish to portray" or that "they lack beauty and power."

"Our major emphasis," he said, "should be on producing literature in the vernacular for all men and women below university standard. The best literature for Africa will be written by Africans."

Christian literature experts from twenty-three African countries and consultants from eleven countries in Asia, Europe and America attended the conference.

LITTLE TALK OF UNITY

POPE ON TASKS FOR COUNCIL

ECUMENICAL PRESS SERVICE

Geneva, July 10

Pope John XXIII last week outlined the aims of the Second Vatican Council in a speech to the Central Preparatory Commission for the council.

The speech contained only a brief reference to the problems of Christian unity.

He said the council would seek to inspire the clergy, instruct the people in the truths of the faith and in Christian morals, provide hope of better times for youth, be concerned for social evangelism and urge all Christians to be missionary at heart.

In reference to unity he asked: "What should we do for our separated brethren whom we love?"

"What should we do for those who do not bear on their foreheads the sign of Christ, but who are nevertheless sons of God?"

"Believe me, our hearts are very responsive to what they are saying and to their courtesy."

"The Vatican Council is not a speculative assembly but a living, sensitive body which longs to embrace the whole world in the light of God's love."

"The house is adorned ready for a festival. It is the Church which invites all men to enter it."

The Pope said that the official language of the council will be Latin.

No decision has been made on the question of non-Roman Catholic observers at the council.

WORSHIP AND THE ARTS

ANGLICAN NEWS SERVICE

London, July 10

The twentieth conference of the Worship and the Arts Association, which aims at encouraging and demonstrating the best standards of art in relation to worship, is being held at Trinity College, Oxford, from Tuesday, July 11, to Friday, July 14.

The opening address will be by the Bishop of Llandaff, the Right Reverend W. G. H. Simon.

Other addresses will be by the Reverend Bernard J. Wigan on "The Shape of the Liturgy"; Peter F. Anson on "Fashions in Church Furnishings"; Professor Arthur J. B. Hutchings, Professor of Music at the University of Durham, on "Quires and Places Where They Sing"; and Mr John Lowe, of the department of Ceramics at the Victoria and Albert Museum, on "Stained Glass: A Setting for the Liturgy."

Another feature of the conference will be daily choir practices and chapel singing conducted by W. S. Vann, Master of Music, Peterborough Cathedral.

There will be organ lessons and exercises in design by Bernard W. Wiltshire, organist of S. John's, Leytonstone, and Mr Laurence King, F.R.I.B.A.

QUESTION IN PARLIAMENT

ANGLICAN NEWS SERVICE

London, July 10

Captain Stephen Swinger, Labour M.P. for Newcastle-under-Lyme, and the son of a clergyman, is to ask the Prime Minister in Parliament this week what representations have been received on the relationship of Church and State, with special reference to Church appointments.

He will also suggest that the Prime Minister should set up a commission of enquiry "to examine the existing system and report on the merits or demerits of continuing the establishment of the Church."

C.S.I. MODERATOR SPEAKS OUT

ANGLICAN NEWS SERVICE

London, July 10

"You must be more tolerant," the Moderator of the Church of South India, the Most Reverend Hospet Sumitra, told Anglican and Free Church clergy this month.

"In this country you make too much of your relations with your own Churches and Churches overseas.

"The Christians in young countries like Ghana are trying to grow together. Why do you put obstacles before them?"

"In my own country," he said, "some people do not even know they belong to the Church of South India; they just know they are Christians.

"Why do you carry your division into other countries? One day we shall all be one.

"You want to impose your ideas on others. Are you not selfish?"

YORK ELECTION CONFIRMED

ANGLICAN NEWS SERVICE

London, July 10

The confirmation of the election of Dr Donald Coggan as Archbishop of York took place at a formal ceremony in Lambeth Palace on July 5.

It was carried out by seven royal commissioners acting on behalf of the Queen.

They were the Archbishop of Canterbury and the Bishops of London, Durham, Winchester, Liverpool, Sheffield and Southwell.

Dr Coggan is now legally Archbishop of York. He will be enthroned in York Minster on September 13.

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FOURTEEN YEARS OF STEWARDSHIP

ANGLICAN NEWS SERVICE

London, July 10

A continuous stewardship campaign, which began with a target of £1,000 a year and now aims at one of £100 a week, began at Withington parish church, Manchester, after a collection for "Missionary Sunday" in March, 1947, had produced the bleak total of just over nine pounds.

The scheme which was then devised, and was approved by an extra-ordinary meeting of the church, was to abandon the system of meagre collections, reinforced by spasmodic "efforts," and to adopt a more comprehensive and streamlined plan involving the whole parish and based on an envelope scheme.

The keynote was responsibility; people were invited to become responsible members of the Church, giving regularly.

And the gifts were not intended to come entirely out of the house-keeping purse or Father's wage-pocket; individual rather than family memberships were encouraged.

Canon L. J. Griffin, the Rector of Withington, recalls that by the end of 1947 the church was already averaging a total of £18 10s. a week from about 230 members.

The real test came when the modernisation of the day-school and other capital expenses, together with a constant increase in running costs, made it necessary to raise £10,000 in three years.

The whole parish was canvassed, the target was reached, and as a result of the increased Church membership the average receipts in 1960 had risen to £85 a week, from which the church gave £1,026, 19 per cent. of its gross income, outside the parish.

At the same time the annual return of communicants had risen from 2,000 to nearly 10,000. Canon Griffin also recalls the

remark of a canvasser one cold evening: "There's Someone else working with us."

That canvasser was right, he adds, for "Someone else is indeed working with us, and all of us, laity and clergy alike, feel very humble, but at the same time thankful to be called to His service."

"AFFAIR WAS BUNGLED"

ANGLICAN NEWS SERVICE

London, July 10

"The Guildford affair was shockingly mismanaged and has caused justifiable indignation," says the Bishop of Southwell, the Right Reverend F. R. Barry.

"The statements put out by Lambeth and Downing Street have only succeeded in making it look worse," he says in his "Diocesan News" for July.

"[There has been renewed criticism of Crown appointments ever since the Provost of Guildford was passed by in the appointment of a dean for the new cathedral.]

Dr Barry does not advocate election as against the present system of nomination but is anxious to get the best men to minister to the Church and to the nation.

He says that any discussion of the present system is futile because "nobody outside the inner circle knows how appointments really are made."

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PROMINENT WOMEN HYMNALISTS

By THE REVEREND EDWARD HUNT

SOME of our most familiar and best-loved hymns are by women, says Martin, citing such examples as "At the name of Jesus," "Our blest Redeemer" and "Take my life".

Women indeed have been prominent in three respects in English hymnody, as pioneers, as writers for children and as great hymn translators. When we realise that many of them were invalids, their achievements are all the more remarkable.

Anne Steele, 1716-78, was among the pioneers. Her two hymns in A. and M. are worthy of mention, "Father of Mercies" being a fine hymn on the Bible, while "Father, whate'er of earthly bliss," illustrates her best work.

Sarah Adams, 1805-48, is famous for "Nearer my God to Thee," Caroline Noel, 1817-77, for the stirring "At the name of Jesus," Henriette Auber, 1773-1862, for "Our Blest Redeemer," the first verse of which she inscribed on a window pane in her home at Hoddesdon, Herts., using the diamond of her ring, no pen or paper being handy, where the words remained for many years, and Jane Taylor, 1783-1824, for the lovely children's hymn, "Lord, I would own Thy tender care."

Indeed, says Martin, it was not until women entered the field that the child's point of view was ever clearly presented. Jane Borthwick, who wrote "Come labour on!" 1859, and Frances Cox, 1812-97, writer of "Jesus lives!" and "Who are these like stars appearing," were excellent translators of German hymns; Mary Maude is remembered for "Thine for ever!"; Dorothy Gurney for the lovely wedding hymn, "O perfect Love"; Annie Hawks for "I need Thee every hour"; Mrs Van Alostyne, who was blind, for "Rescue the perishing"; Isabel Stevenson for "Holy Father in Thy mercy," a fine hymn for absent friends; and Mary Duncan for the children's favourite, "Jesus tender Shepherd".

Of the "famous eight" three still remain for fuller mention. Christina Rossetti, 1830-94, was not a hymn-writer by intention, but twelve of her exquisite lyrics are in current hymn books. "What are these that glow from afar" being in A. and M.

She is one of the greatest of our women poets and as a hymn-writer united the influences of the Oxford Movement and the pre-Raphaelites, giving adequate voice to the reviving orthodoxy of the English Church. Yet her faith was profoundly evangelical, colouring her whole life.

DEVOUT FAITH

She broke off her engagement because her fiancé became a Roman Catholic, and later refused to marry another man whom she deeply loved because he was an agnostic.

She was daughter of two Italian refugees and one of her brothers was the famous artist, D. G. Rossetti. Her health was always precarious and she died of cancer in 1892, retaining her devout faith to the end.

Frances Ridley Havergal, 1836-79, is among our greatest hymn-writers and was the youngest child of the Reverend W. H. Havergal, Vicar of Worcester, a church musician, who wrote forty tunes and 100 hymns. A letter of his, written at the age of eight, was recently reproduced in "The Church Times," showing "how beautifully he wrote at that tender age."

Frances was a lively, attractive and precocious child, with great gifts of music and scholarship. Studying for a year in Germany she became proficient in several modern languages as well as in Greek and Hebrew.

She published several volumes of verse, which included many hymns. She claimed no "gifted pen"; never sitting down on purpose to compose hymns, she wrote the lines "as God gave them."

Her wonderful personality won her a wide circle of friends and her hymns reveal her child-like simplicity and sincerity.

She has eight hymns in A. and M. "I could not do without Thee," "Thou art coming, O my Saviour," "Thy life was given for me," "O Saviour, precious Saviour" and "Who is on the Lord's side?" deserving special mention.

Her gentle personal evangelism is shown in "Take my life," one of her most widely used hymns; she had been successful in leading to Christ several members of the household in which she was staying, and "the hymn formed itself during the night until it finished with 'Ever, only, all for Thee!'"

Her first hymn, "Thy life was given for me" was written at

Dusseldorf, at the age of twenty-one, and before she died at the early age of forty-three she had written many others of equal value, sixteen of them still being in current use.

Catherine Winkworth, 1827-78, is the queen of hymn translators. Most of her life was spent at Alderley Edge, Manchester, but in her later years she lived at Bristol, in whose cathedral her memorial says, "She opened a new source of light, consolation and strength in many thousand homes."

GERMAN TREASURES

A pioneer in higher education for women, she helped to found Bristol University. Bishop Percival of Hereford spoke of her "remarkable intelligence and special gifts, combining rare ability and great knowledge with sympathetic refinement."

With Frances Cox and the Borthwick sisters she introduced the treasures of German hymnody to English readers. Thirty-three of her translations are in

current books, eight of them in A. and M.

"Now thank we all our God" is in them all, a grand hymn of thanksgiving from Martin Rinckart, 1586 - 1649, poet, dramatist and musician, and the only minister of religion in Eilenberg during the grim times of the Thirty Years' War. His hymn is a thanksgiving "to the source of strength eternal".

"Christ will gather in His own" and "Praise to the Lord, the Almighty" are other fine translations, the latter being from Joachim Neander, 1650-80, who as a wild student was converted to Christianity, writing some 60 hymns with tunes in the course of his brief career as a vigorous evangelist.

Julian says, "Miss Winkworth is the foremost in rank and popularity of modern translators," and we may well be grateful for one whose words remind us of the bounteous God "Who from our mother's arms hath blest'd us on our way with countless gifts of love and still is ours today".

ARE YOU A SUCCESS?

By THE BISHOP OF CARPENTARIA, THE RIGHT REVEREND JOHN MATTHEWS

IF so, what are you doing with your life? To-day, a number of people are seeking to offer their services and their talents to God.

A Shire Engineer, liking his work and doing well at it, answered the call of God and has become the Superintendent of Lockhart River Mission, a vastly satisfying work which calls for a man of administrative ability of a high order. More such men are wanted.

A storekeeper, who had trained in one of the large Australian chain-stores, and had become a relieving branch-manager and then successfully ran his own business, heard the call to serve God, and is now the Diocesan Agent with his headquarters at Thursday Island.

With his knowledge of buying and selling, of system and business methods, he first took charge of an Island store which had consistently lost money, put it on ordered lines, and it now has an Island manager, pays its way, and sells goods at less than mainland retail prices.

He is now in charge of all the ordering for the Mission stores and he is finding much happiness in placing his previous business training and experience in the service of God.

There are wanted NOW three storekeepers, one for each Aboriginal Mission. There is no competition, with all that that entails in the business world.

There is no selfish profit-making. The main object is to sell goods of every kind to the people on the lowest possible margin so that the store does not show a loss, to reduce the cost of living for people who have little to spend, to advise and help them in their buying, and to train assistants who one day will be capable of management.

BUILDER RESPONDS

A capable and experienced builder responded to the plea for such men. With his wife and child he is happily settled, with a team of Island and Aborigine helpers, on an Aborigine Mission. He is one of the men who is going to have the great satisfaction of building the first good solid cottages which we are going to erect for our people.

A Melbourne architect, free of charge, has produced plans and specifications for native

housing according to an attractive design.

A young Brisbane architect is giving up his vacation to visit the Missions and the Islands at his own expense and to advise and assist in the restoring of broken-down churches, the building of new ones, and the planning of housing sites and pensioners' dwellings.

Six builders and carpenters can share in the glory of this great forward movement on our Missions for the love of God and therefore of our people for "he who loves God loves his brother also." Some of these would be more than welcome if they came even for a two year period or less.

A young priest, who, before his ordination had served during the war in small ships in the navy, has that experience at his back as he ceaselessly travels round the Islands in the "Herald".

One could go on round the Missions to tell of those who are now devoting their service and talents, either for life or for a period of years, in doing the will of God.

Others are on their way. One triple-certificated Sister enters the A.B.M. House of the Epiphany for a course of preparation this July and will be in charge of a Cape York Hospital before the end of this year.

A young teacher, with a flair for linguistics, who has completed a useful course at the House of the Epiphany, has been presented with a tape recorder to help him in his understanding of the language of the Edward River people, and will be in charge of the Edward River School after a short period with the experienced teacher at Mitchell River.

Another triple-certificated Sister, who has finished her training, is studying tropical diseases, until her own sister joins her at the A.B.M. House of the Epiphany at the end of the year before they both come to Carpentaria.

This "other sister" is the young Domestic Science mistress at a North Queensland High School, and has just received praise from the inspector for her excellent work. She will be taking charge of the first fully-equipped Domestic Science classroom on our Aborigine Missions.

We are going to build houses,

with real kitchens and stoves, with a dining table and chairs, with crockery and cutlery and kitchen utensils.

Miss Margaret Parkinson is going to show the girls and young women how to use these things on one Mission, and we need two more equally successful teachers of domestic science to pioneer this work on the other Missions.

A young man, studying Agricultural Science at a University and destined, as he thought, for a well-paid position in Government service, has changed over to an Agricultural College where he learns not only the theoretical subjects, but is being taught welding, ploughing, butchering how to drive and maintain a tractor, and so on. His fees are being paid by A.B.M. because he has offered to place his talents as a missionary to the Aborigines.

EDUCATION

Another young man, whose life ambition it was to become an air pilot, and who was with an Airways Company, found that he was asking himself what good he would have done with his life at the end of it.

He is now at a Theological College, and at weekends and vacations he receives instructions in flying small aircraft because, one day, the Diocese of Carpentaria must have its own plane so that its Bishop and others may get around that vast area at short notice and in the shortest amount of time.

A lass who is a University student after coming top of her school in the matriculation course is certain at this stage that she is called to missionary work. Someone has said, "What a waste!" Is it?

Can anything be more rewarding than to be assistant in the bringing up of our fellow-Australians, the Aborigines, to their rightful status as full fellow-citizens, able to take their place among us with no feeling of inferiority or resentment.

These could be called "success stories." They are of worthwhile people who have talents to offer, who could fill good positions in the world. A business man, who has just returned from a world tour, is in process of being interviewed by the Queensland A.B.M. Committee, and is a prospective Superintendent.

It seems most probable that

NEW PRIMATE TO BE "SHEPHERD AND TEACHER"

ANGLICAN NEWS SERVICE

London, July 10

The new Archbishop of Canterbury Dr A. M. Ramsey, intends to maintain his practice of conducting quiet days and retreats and of speaking to deaneries and clergy schools.

He says this in his first letter to his diocese, just published. "There are other things which I would try to delegate to others before these," he writes. "The first duty, and joy, of a shepherd is to know his flock,

and I look forward to this greatly.

"Between the day of my enthronement and my summer holiday in August I have planned a series of visits to the rural deaneries, and a further series in the autumn.

"It is our hope that we shall in the coming years spend as much time as we can in our home in Canterbury.

"Knowing how many will be the claims upon me from outside the diocese, I am anxious to discover how my time within it can best serve the personal contact between myself and the people," he said.

"Besides being a shepherd, a bishop is a teacher. It is for me, therefore, to share with the clergy the task of teaching the Christian faith, and to serve them in the doing of it."

NEW SECRETARY IN LAITY DEPARTMENT

ECUMENICAL PRESS SERVICE

Geneva, July 10

A Canadian layman, who has directed the men's work of the United Church of Canada for the past ten years, has been appointed executive secretary of the Department on the Laity of the World Council of Churches.

Mr Ralph C. Young, of Toronto, has been appointed to the post to succeed the Reverend Hans-Ruedi Weber, who will become associate director of the W.C.C.'s Ecumenical Institute, at Bossey, near Geneva.

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OBITUARY

THE RIGHT REVEREND C. V. PILCHER

We record with deep regret the death on July 4, of the Right Reverend Charles Venn Pilcher, Bishop Coadjutor of Sydney from 1936 to 1956. He was 82.

THE ANGLICAN owes Bishop Pilcher an especial debt. A warm supporter of the paper from its first issue, he continued until four years ago to contribute Leading Articles which were mostly devotional and to review scholarly works (mostly on the Old Testament) for its columns.

A strong supporter of the Order of Deaconesses in the Church, he wrote also most interesting articles on his visits to the Deaconess Houses in Germany and on the work of their founder, Sister Eva.

He had also done a great deal to establish the Order in Canada and was a strong supporter of it in Australia.

A rare quality was his readiness to meet women on equal intellectual terms. This was shown from the start of his life in Sydney when he was a constant and lively visitor to S. Margaret's Hostel for students at Stanmore, in his visits to Deaconess House and in the retreats he conducted for the Sisters of the Community of the Holy Name, Melbourne.

AUSTRALIAN

His career and contribution to the life of the Church was admirably covered in Bishop Loane's address at the funeral service last Friday morning.

Bishop Loane, speaking from Revelation 21:5, "Behold I make all things new," said:

This is the text which has constantly filled my mind when I recall my last visit to Bishop Pilcher a week ago yesterday. His health and faculties had all begun to fail and it was clear that he was not long for this world.

He was only a shadow of the man whom we had known in his prime, but he knew who I was and he followed what I had to say with a slight inclination of his head in assent. Only once did he speak. When I asked him if we were ready for me to pray with him, he said "Thank you".

His eyes followed me to the door and as I left the room, I was very conscious of the heavy burden of the private sorrow which he had borne with quiet patience for so many years.

The words of S. John the Divine seemed so appropriate: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

The former things were passing away even then and he already seemed like one who had left conscious sorrow behind. But one thing still remained. "He that sat upon the Throne said, Behold I make all things new."

Charles Venn Pilcher had roots that were deep in Australian soil and it always gave him pleasure to trace his connection with Australian families such as the Chapmans and the Hungerfords.

His grandfather, Henry Pilcher, had come to New South Wales as a solicitor in the eighteen thirties, and his father, Francis Pilcher, was born at West Maitland in 1840.

Francis Pilcher was educated at The King's School and in 1859 was awarded the Broughton and Forrest Exhibition.

This took him to Oriol College Oxford with the result that he settled down in England.

He married a daughter of the Reverend E. K. Elliott and in 1879 Charles Venn Pilcher was born at S. Clement's Rectory in Oxford. He received his schooling at Charterhouse and went up to Oxford in 1898. He was ordained deacon in 1903 and priest in 1904 by Charles Gore in Worcester Cathedral and after two years as a curate in Birmingham, turned his eyes towards an academic career.

This was partly as a result of the scholar's instinct which

was strongly ingrained in him, and partly as a result of a family connection which he valued enormously.

Bishop Pilcher's second name reminds us that through his mother he could trace his descent from Henry Venn of Huddersfield who was one of the outstanding men in the Evangelical Revival of the 18th century. Bishop Pilcher never grew tired of recalling his connection with the great Evangelical family.

It meant that he was linked with Charlotte Elliott, who wrote the hymn "Just as I am without one plea", and with Edward Elliott who was the author of Horace Apocalypticæ. It also meant that he could claim kinship with Handley Carr Glynn Moule who was then Bishop of Durham. A large signed photograph of this saint and scholar was one of his most prized possessions.

And in 1905 Bishop Moule of Durham appointed him as Domestic Chaplain and Principal of the Bishop's Hostel at Bishop Auckland. This hostel had developed from Bishop Lightfoot's tenure of the see and the men whom he had gathered round him to read for ordination.

In 1906 however, at the invitation of Dr O'Meara, he left England to join the staff of Wycliffe College Toronto as Lecturer in the Greek New Testament. Canada thus became his home for thirty years; there he was to marry; there his son and daughter were born; and there his scholarly interests grew to maturity.

But the passage of the years was not always smooth. There was a breach between him and Dr O'Meara as a result of his interest in Higher Criticism and at the close of the academic year in 1908 he ceased to be a member of Dr O'Meara's staff.

IN CANADA

Some years in the wilderness followed. He was curate at S. James Cathedral until 1916 and priest-in-charge of the Church of the Resurrection until 1919.

Meanwhile Howard Mowl had joined the staff of Wycliffe College in 1913 and the outbreak of war in 1914 had brought countless difficulties into the life of the college. Thus in 1916 C. V. Pilcher rejoined the staff as a visiting lecturer and formed a close friendship with Howard Mowl.

In 1919 he resigned from his parish on appointment as Professor of Old Testament and in 1921 he was awarded a Doctor's degree by the University of Oxford. This had been earned by the merit of a thesis which won high praise.

In 1931 he became Canon

and precentor of S. Alban's Cathedral, and in 1933 he was transferred to the Chair of New Testament Language and Literature. He travelled widely in the summer vacations during these years and published a variety of books. He established a strong hold on the affection of his students as I was to discover in 1958 from the constant inquiries by the Alumni of Wycliffe.

Canon Pilcher had maintained his friendship with Howard Mowl. On his side, there was tremendous admiration for a man of affairs and action; on Mowl's side, there was genuine admiration for a man of learning and letters.

CONSECRATION

Thus when Howard Mowl became Archbishop of Sydney in 1934, he invited Canon Pilcher to visit and lecture in the diocese. Canon Pilcher sailed through the Heads on the morning of the day in July 1935 on which Bishop Kirby died.

One year later, on May 21, 1936, he was consecrated in S. Andrew's Cathedral as Bishop Kirby's successor in the office of Bishop-Coadjutor. He held office until 1956 when he resigned; five years of quiet twilight remained during which he received visits from his daughter and from his son.

He was surrounded by care and gentleness in the Chesalon homes at Summer Hill and Eastwood until his life moved peacefully to its close last Tuesday evening.

Bishop Pilcher was a scholar in mind and habit. He was at home in Greek and in Hebrew, in German and in Icelandic, and he was taught by H. C. G. Moule to interpret scholarly thought to the mind of the ordinary person.

He gave the Moorhouse Lectures in 1938 and he lectured regularly both at Moore College and at Sydney University until his retirement in 1956.

He wrote a large number of books, and his later writings were increasingly devotional. His Confirmation Manual, *Life in Christ*, had a wide vogue for a generation.

Whatever was pedantic or critical seemed to mellow and the ultimate expression of his scholarly interests is to be found in his paraphrastic Translation of the Epistle to The Romans and his Readings on S. John's Gospel.

Bishop Pilcher was a lover of music in all its forms. He was a fine organist and for ten years he played the Bass Clarinet in the Toronto Symphony Orchestra.

As Precentor of S. Alban's Cathedral, he initiated the Sum-

mer Schools of Church Music, and on his visit to Sydney in 1935 he gave a series of lectures in the Chapter House on the Royal School of Church Music.

He founded the Merbeck Choir to pioneer the use of Speech Rhythm and to foster a new approach to choral and organ worship. He had a clear and beautiful voice, and by precept and example, strove to enrich the standard and spirit of worship throughout the diocese.

He became Secretary for the Committee of General Synod which brought out an edition of "Hymns of Common Praise" with an Australian Supplement. He was deeply interested in the Christian hymnody of the Scandinavian countries and became an expert in the language and literature of Iceland.

He published a number of metrical translations of Icelandic poetry and was an enthusiast for the Passion Hymns of Hallgrim Petursson. In 1921 he paid a visit to Iceland and in 1954 he became a Knight Commander of the Icelandic Order of the Falcon.

SCHOLAR

There is no doubt that Archbishop Mowl hoped that the appointment of Bishop Pilcher would strengthen the diocese in sound learning and scholarship; equally there is no doubt that Bishop Pilcher sought to make the fullest contribution he could. But the two men were such opposites in character, so different in the direction and influence of their ministry, that the partnership was not always easy.

Bishop Pilcher was not a man of affairs, neither strong in organisation nor adept at administration; he had little mannerisms and quaint eccentricities which required study and patience; he was hardly suited to the life of bustle which long journeys for Confirmations or sharp debates in Synod entail. But he had the generous qualities of a personal ministry which will be held in glad remembrance.

One bright illustration of this was his intense interest in and vivid sympathy with the Jewish refugees from Nazi Europe. He had owed his Charterhouse Scholarship as a boy to the generous action of a wealthy Jew whose son had won the Scholarship but was content with the honour and resigned the monetary benefit.

That debt was paid back by Bishop Pilcher's life-long championship of the Jew who had been subject to persecution, and he never faltered in this championship even when it exposed him to unpopular criticism.

SYDNEY GROUP PROVIDES FOR YUGOSLAV REFUGEES

FROM A CORRESPONDENT

The Roseville-Lindfield branch of the Australian Council of Churches has just welcomed a Yugoslav refugee family it has sponsored for immigration.

Co-operating in this Sydney venture are two Anglican churches, two Methodist, two Presbyterian and one Congregational.

The parents were accompanied by their four children and the aged grandmother of the children. The parents were imprisoned in Yugoslavia for their anti-communist activities.

The father is a skilled book-binder with many years' experience in his trade.

Last September a small sub-committee was set up by the Roseville-Lindfield branch to commence an appeal for sponsoring successive handicapped refugee families from Europe.

The Mayor of Ku-ring-gai

gave his support, and most Ku-ring-gai Youth Fellowships joined in an "Operation Door-knock" which realised £500.

Gradually the "Ku-ring-gai Refugee Appeal Fund" has been augmented by interested donors who have sent cheques to the treasurer, Miss K. Dreyer, 17 Paradise Avenue, Roseville, until the fund to buy a house stands at £1,400.

A.C.U. FESTIVAL IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, July 10

The annual festival of the Melbourne branch of the Australian Church Union will be held in S. Silas' Church, Albert Park, on Saturday, July 15.

It will commence with Solemn Eucharist at 11.30 a.m., followed by a basket luncheon at 1 p.m.

Dr Barry Marshall, Acting-Chaplain at Trinity College, Melbourne, will give the address at 2 p.m., his subject being "The Catholic Movement in the Church To-day."

Afternoon tea will follow at 3 p.m. The day will close with Solemn Evensong at 4 p.m.

The Victorian Demonstration Choir, under the direction of Mr Bruce Naylor, will sing the music of the services.

TRAVEL WITH THE CHURCH TO

- Egypt
- The Holy Land (16 days there)
- Greece
- Italy
- Austria
- Switzerland
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The group of ordinands at S. Columb's Church, Hawthorn, on July 2, with the Archbishop of Melbourne, the Most Reverend Frank Woods, the examining chaplains and the vicar, the Reverend J. P. Fleming. Back row (left to right): the Reverend P. G. C. Broadbent; K. J. Briery; the Domestic Chaplain, the Reverend S. V. Wearce; C. M. Dunne; N. K. Cockings. Front row (left to right): the vicar, the Reverend W. H. Graham (examining chaplain); the archbishop; the Reverend S. Moss (examining chaplain); and the Reverend D. J. Williams.

OF THE RESURRECTION OF CHRIST

By FRANCIS JOHN BRERLY

THE Fourth Article of Religion was written to refute certain erroneous doctrines regarding the Resurrection.

One section of the Anabaptists, for instance, denied the Resurrection and taught that Our Lord was, not Man, but came down from Heaven completely God.

Zwingli, on the other hand, emphasised the Manhood or Human Nature of Our Lord and asserted that since He is in Heaven He cannot be with us here, for no man can be in two places at the one time.

On these grounds, Zwingli denied Our Lord's Sacramental Presence in the Blessed Sacrament and taught that it is only a memorial service of His Death.

Luther, again, taught that in His Resurrection Our Lord's Divine Nature so permeated His Human Nature that He became more God than Man.

The Third Article proved that Our Lord is Perfect Man. This Article proves that He is Very God and Very Man. (VERY means truly.)

It begins, "CHRIST DID TRULY RISE AGAIN FROM DEATH AND TOOK AGAIN HIS BODY WITH FLESH, BONES AND ALL THINGS APPERTAINING TO THE PERFECTION OF MAN'S NATURE."

PERFECT MAN

Appertaining means belonging to. Perfection means completeness.

On the first Easter Day, after the women had seen the empty Tomb, and been told by the Angel that Our Lord had risen, and when S. Peter and S. John had been inside the Tomb and seen the grave-cloths lying where Our Lord's Body had been, and Our Lord had appeared to Mary Magdalene, the Disciples were gathered together in the Upper Room with the doors and windows shut "for fear of the Jews".

Suddenly Our Lord appeared in their midst and seeing their fear, said, "Behold My hands and My feet, that it is I Myself; Handle Me and see; for a Spirit hath not flesh and bones as ye see Me have." And when they still doubted, He asked for something to eat and "did eat before them".

S. Thomas was not there and declared when he heard that he would not believe Our Lord was risen unless he could thrust his hand into the Wounds in His Side and his fingers into the prints of the nails.

Eight days later, Our Lord appeared again and greeted Thomas with, "Reach hither thy finger and behold My hands; and reach forth thy hand and thrust it into My side; and be not faithless but believing."

There can, therefore, be no doubt that Our Lord rose from the dead with "Flesh, bones and all things appertaining to the perfection of man's nature."

IN HEAVEN

It is most important to notice that Our Lord still bore the marks of His Sacrifice for us when He rose from the Dead: the prints of the nails in His hands and feet and the wound in His side where the soldier had thrust his spear.

One who was only man could give his life in sacrifice to save others from danger, but only GOD IN MAN could rise again from the Dead and only GOD AND MAN could rise still bearing the marks of the sacrifice He had made.

The Article concludes, "WHEREWITH HE ASCENDED INTO HEAVEN, AND THERE SITTETH, UNTIL HE RETURN TO JUDGE ALL MEN AT THE LAST DAY."

Sitteth means resteth in the sense of abideth or remaineth. God the Father is All-Spirit. In Him we live and move and have our being. God the Father, then, is omnipresent; that means He is present with everyone all the time and we are continually in His Presence.

In our Baptism, God the Holy Ghost comes to dwell within us so that He is with each baptised person all the time. But God the Son, being both God and Man, has set limitations to Himself even in Heaven.

He is not present with everyone at every minute, though He is available to anyone at any minute and He is continually with us in His Sacramental Presence in the Blessed Sacrament.

Because He is God AND Man, when He ascended into Heaven, He ascended to remain there until the Last Day when He shall come to judge all men, both the quick (the living) and the dead.

In his "Letters to Young Churches", J. B. Phillips translates part of S. Paul's Letter to the Romans as saying, "Christ lived and died that He might be the Lord in both life and death. . . . We shall be judged one day, not by each other's standards, or even our own, but

by the standard of Christ. . . . It is to God alone that we have to answer for our actions." An analogy might help us to understand what this means: In the Second Article we used the analogy of the coin and its value.

Let us carry that analogy a little further: Our earthly coins are worth more or less as the economy of the country is stable or inflationary. By himself, man tends to be worth more or less as the age in which he lives is spiritual or materialistic.

THE LAST DAY

Man (as a whole) will do much nobler things in an age of chivalry than in a more pagan time. When Our Lord offered Himself as THE SACRIFICE to redeem all men, He, as it were, set man's worth at the stable and static value of SACRIFICE and He ascended into Heaven with man's worth at that value which no man has the authority to alter.

At the Last Day, He will judge whether we have kept that value

or have given it an inflationary value of our own. Since our static and stable value is at SACRIFICE, it means all our actions must be sacrificial.

We must be unselfish, thoughtful and considerate towards others; generous, faithful and loyal; hopeful, trustful and charitable, for all these demand sacrifice of ourselves.

Our Lord is Man as well as God. He lived the same life as we do, in the same world as we are in; He faced the same joys and sorrows, the same temptations.

Through His Passion, Death and Resurrection, He has redeemed us and through His Ascension has given us His Holy Spirit to go before us in all things to help us.

He alone can be our judge for He alone became Man that He might redeem and save us; He through His Death set for us our value.

It is He alone, then, Who can come to judge us and it is by His standards we shall be judged.

FORTY-FOUR AUSTRALIANS TO ATTEND W.C.C. ASSEMBLY

FROM A CORRESPONDENT

Forty-four Australians will be present at the Third Assembly of the World Council of Churches, to be held in New Delhi, from November 18 to December 6.

This number includes twenty official delegates of the Australian Churches, and advisers, guests and youth stewards.

The Church of England in Australia has the largest delegation, seven representatives.

They are the Primate, the Most Reverend H. R. Gough; the Archbishop of Melbourne, the Most Reverend F. Woods; the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements; the Bishop Coadjutor of Sydney, the Right Reverend R. C. Ker; Canon I. Church, principal of S. Francis' College, Brisbane; Canon F. W. Coaldrake, chairman of the Australian Board of Missions; and Professor L. C. Webb, professor of political science at the Australian National University, Canberra.

The Methodist delegation has four members: Professor H. H. Triggs, President-General; Professor N. Lade, principal of Queen's College, Melbourne; the Reverend W. F. Hambly, Secretary-General and Master of Lincoln College, Adelaide; and Mrs B. R. Wyllie, treasurer of the National Missionary Council.

There are four Presbyterian delegates: Professor J. F. Peter, principal of Emmanuel College, Brisbane; the Reverend J. M. Stuckey, general secretary of the Presbyterian Board of Missions; Mr R. D. Wilson, Crown Prosecutor, Supreme Court, Perth; and Miss C. Ritchie, principal of Rolland House, Melbourne.

The Congregational delegates are the Reverend T. Rees Thomas of Brisbane and the Reverend Isabelle Merry of Melbourne.

Churches of Christ delegates are Principal E. L. Williams of the College of the Bible, Melbourne, and Mr C. H. J. Wright of Adelaide.

YOUTH DELEGATES

The Greek Orthodox Church will be represented by His Eminence Archbishop Ezekiel from Sydney.

The Reverend N. F. Cocks, Sydney, is the delegate of the Congregational Union of New Zealand.

Youth delegates are Mr Garth Phillips (Brisbane, Presbyterian), Miss Ruth Cocks (Sydney, Congregational), the Reverend M. Challen (Melbourne, Anglican) Mr William Gamel (Perth, Methodist) and the Reverend B. Christofis (Berkeley N.S.W., Greek Orthodox).

There are four advisers: Professor C. W. Williams (Mel-

bourne, Methodist) is to be secretary of the sub-committee on youth; Professor J. D. McCaughey (Melbourne, Presbyterian) is to be secretary of the committee on the Division of Studies; the Reverend B. L. Chiu (Anglican, Sydney) is to be secretary of the sub-committee on evangelism; and the Reverend F. F. Byatt will be adviser to the Division of Inter-Church Aid and Service to Refugees.

Two persons go as fraternal delegates: the Reverend C. F. Gribble (Sydney, Methodist) representing the National Missionary Council of Australia, and the Reverend Harvey L. Perkins (Sydney, Methodist) representing the Australian Council of Churches.

Three go as guests: the Reverend B. R. Wyllie (Sydney, Methodist), Mr V. K. Brown (Melbourne, Anglican) and the Reverend D. A. Robinson (Melbourne, Presbyterian).

VOTING RIGHTS

The Reverend David M. Taylor (Sydney, Anglican) is an accredited press representative.

Youth stewards who go to serve behind the scenes are Miss Jennifer Bearlin (at present in Southern Rhodesia, Presbyterian), the Reverend G. L. Bride and Mrs Bride (Melbourne, Anglican), Miss Rachel Faggetter (Melbourne, Presbyterian) Mr A. J. McLean (Adelaide, Methodist), Miss Wendy McPhee (Sydney, Presbyterian), Miss Anne Symons (Adelaide, Methodist) and Mr F. L. van Emmerick (Melb. Presbyterian).

Only church delegates have the right to vote in plenary session.

NEW DIRECTOR OF MISSIONS LIBRARY

FROM A CORRESPONDENT

A new director has been appointed to the Missionary Research Library, New York, as from July 1, 1961.

He is Professor Herbert C. Jackson, professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary, Louisville, Kentucky, where he has been teaching since 1954.

He was formerly a missionary in the Baptist Telugu Mission of South India.

Professor Jackson succeeds Professor Frank W. Price in the most famous of all libraries existing to help missionary research.

Advisers, fraternal delegates and guests have the right to speak (but not vote) in committees only.

Youth delegates and press representatives can neither speak nor vote, in committees or plenary session.

Youth stewards will not even be present in committees or plenary sessions unless fortunate enough to have work to take them there.

The church delegates were appointed each according to the procedure of his own church.

The Reverend D. M. Taylor, assistant general secretary of the Australian Council of Churches, said this week that the lack of country representation was to be regretted.

Of the forty-four Australians attending the assembly, all but one live in a state capital.

Fifteen of the Australian team reside in New South Wales, two in the Australian Capital Territory, sixteen in Victoria, five in Queensland, four in South Australia and two in Western Australia.

Thirteen of the forty-four are Anglican, twelve Methodist, eleven Presbyterian, four Congregational, two Churches of Christ, and two Greek Orthodox.

NINE WOMEN

Thirty-five are men and nine are women. Thirty are ordained and fourteen are lay. Seven have already left Australia en route to New Delhi.

Some Australian churches are not members of the World Council of Churches; and therefore do not directly appoint delegates.

The Salvation Army has membership as a world body which sends nine delegates.

The Antiochian Orthodox Church is represented through delegates appointed by the Patriarch of Antioch.

The Society of Friends in Australia is not a member but the Friends General Conference in the U.S.A. sends one delegate and the Five Years Meeting of Friends sends two.

The Baptist Union of Australia is not a member, but thirty-five Baptist delegates will be at New Delhi from many countries including New Zealand, England, and the U.S.A.

The Lutheran Churches in Australia are not member churches but 103 of the 625 delegates at New Delhi will be Lutheran. The Armenian has been invited to send an observer.

PROGRAMME RELEASED FOR W.C.C. ASSEMBLY

ECUMENICAL PRESS SERVICE

Geneva, July 10

Plans for the Third Assembly of the World Council of Churches in New Delhi were agreed on at the council's central committee meeting here last week.

The first major business before the assembly will be the proposal to integrate the World Council of Churches and the International Missionary Council.

If the proposal is accepted, the thirty-five national Christian councils and national missionary councils which belong to the I.M.C. will become the Division of World Mission and Evangelism within the World Council.

The assembly opens on November 18 and lasts until December 6.

On Sunday, November 19, two addresses will be given to the assembly in full session.

The general secretary of the W.C.C., Dr W. A. Visser 't Hooft, will speak on "The Calling of the World Council of Churches." Bishop Leslie Newbigin, general secretary of the I.M.C., will have as his subject "The Missionary Dimension of the Ecumenical Movement."

Dr Christian Beata, of Ghana, chairman of the I.M.C., will then report on the action of member councils and the administrative committee giving approval to the integration.

INTEGRATION

This will be followed by a report of the resolution approving integration by the W.C.C.'s central committee, to be given by its chairman, Dr F. C. Fry of New York.

The W.C.C. delegates will then vote on the resolution.

The expected affirmative vote will be followed by the seating of twenty-five additional delegates, named by the churches in consultation with the I.M.C.,

in anticipation of integration. The seating of these will raise the number of official delegates to 625.

About 400 advisers, youth participants, fraternal delegates, observers and guests will witness the act.

During the eighteen days, participants will meet in plenary sessions for speeches on the main theme, "Jesus Christ the Light of the World," and on the sub-themes, "Witness," "Service" and "Unity," as well as for business.

They will also take part in the study of one of the three sections on the sub-themes and in one of the fifteen policy-making committees.

Reports from these groups will be presented to and acted upon by the assembly in the concluding plenary sessions.

There will also be a series of six evening meetings at which prominent Christians will give addresses.

CHURCH SCHOOLS IN COMBINED SERVICE

FROM A CORRESPONDENT

Launceston, July 10

The Anglican church schools of Launceston, Broadland House and Launceston Grammar School, held their annual joint Evensong at S. John's, Launceston, on July 2.

The bishop, the Right Reverend G. F. Cranswick, was absent due to a sudden illness, so the headmaster, Mr D. V. Selth, preached on the bishop's subject, "Vocation."

The chaplain of Launceston Grammar School, the Reverend G. A. Harrison, conducted the service.

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AGNOSTICS COME TO ANGLICAN SOCIETY

ACTIVITIES IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, July 10

The Reverend Matthew Shaw, S.S.M., addressed a public meeting on "The Problem of Evil" in the Adelaide University Union on July 7. The meeting was arranged by the Anglican Society.

Father Shaw, who is chaplain and tutor at S. Michael's House (the Australian theological college of the Society of the Sacred Mission) read a very profound and thought-provoking paper in the lunch hour, but the resulting discussion lasted well into the afternoon.

A group of philosophy students, members of the University Agnostics Club, played a large part in the discussion.

They were interested in, and somewhat surprised at Father Shaw's undogmatic, almost agnostic, account of the theology of the problem of evil, and at his competence as a philosopher and a scholar.

In lighter mood, the society's annual ball was replaced this year by an informal "showboat shenanigan," which proved extremely popular.

The party, lured by posters inviting them "up the lazy river," numbered somewhat over one hundred.

They set off by coach for Murray Bridge, and embarked in gentle drizzle on an elderly showboat.

TUTORIALS

Directly the paddles started to turn and the band struck up a tune the draughts were forgotten and an evening of lively dancing ensued.

The chairman of the society, an ordinand, had brought a gigantic souzaphone and helped out at the bass end.

All too soon the showboat was back at its berth, and the party returned to their coaches, and to Adelaide.

Other activities of the society this term include further evening tutorials.

After Evensong and tea together in the refectory, twenty or so students adjourn to hear a paper from the leader for the evening.

Some lively discussions have taken place on a variety of aspects of doctrine.

Leaders for the term comprise a research student in chemistry, a tutor from S. Michael's House, an assistant priest from Elizabeth, a schoolmaster and an undergraduate in law.

Regular saying of the offices and a corporate communion in the University Chapel every Friday have provided a firm

background for these occasional meetings.

As a means of extending the outreach of the society in the university, twenty active members have volunteered each to be responsible for about half a dozen active members and interested outsiders.

In some cases Bible study groups or prayer cells may result, but it is felt that just the offering of friendship is a good end in itself.

It is only by growth and activity at this level that the Anglican Society can adequately "be the Church in the University."

JAPAN AND HONG KONG

FROM OUR OWN CORRESPONDENT

Brisbane, July 10

During August all grades in the Sunday schools here will be having lessons on the Church at work in Japan and Hong Kong.

In order to give everyone a chance to gain background material, two conferences covering the same programme will be held in the Cathedral Buildings, Brisbane, on July 13 and 14, organised by the Department of Christian Education.

The conferences are for teachers of all grades from Beginners to Intermediates.

The programme will begin with notes and news of interest to the teachers, followed by an address by the Reverend Hugh Butler on the Church at work in Japan.

FILM STRIP

Mr R. Faulkner, Assistant Secretary for A.B.M., will show a film strip entitled "Boku - A Boy of Japan".

Mrs J. Gow from the Parish of Sherwood will conduct a session called "What shall we do for Missions?" in which she will show ways in which she will show ways in which teachers can encourage the children to do something for the Church in Japan and Hong Kong.

The evening will finish with a sound film "The Unfinished Task" shown by the Reverend J. Roper from the Church Missionary Society.

Handwork materials and literature on Japan and Hong Kong will be available before and after each conference.

CENTENARY PLANS MADE AT SINGAPORE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Singapore, July 10

S. Andrew's Cathedral, Singapore, will celebrate its centenary on January 25, 1962.

The Dean of Singapore, who is now on his way to England for a holiday, wrote on the observance of the centenary in the latest issue of "The Cathedral Courier."

Dean Shield said the occasion would give "a grand opportunity to set our faces in the right direction."

In addition to the special services of thanksgiving at that time "we should also aim at two things of lasting spiritual value," the dean said.

"The first is to learn more about the Bible and our faith as it is to be found in the pages of Scripture. The second is to enter the next phase of evangelism through Christian stewardship."

tion has had a Christian stewardship programme.

In the centenary year it is proposed to have another stewardship campaign but a special point will be made of its spiritual implications.

The Bishop of Singapore and Malaya, the Right Reverend C. K. Sansbury will be conducting a course on the understanding and teaching of the Bible for clergy and lay readers who in turn will continue the teaching among various groups.

The cathedral hopes to find somebody who will give direction in "evangelism through Stewardship" to clarify the spiritual meaning of Christian stewardship. The practical side of the campaign will again be directed by one of our own members.

DIOCESAN NEWS

BRISBANE

COMMONWEALTH YOUTH SUNDAY

Commonwealth Youth Sunday was celebrated in Brisbane churches last Sunday either by special prayers at the usual services or by special services attended by young people. S. John's Cathedral made special mention of it at the 9.30 service. S. Francis, Nundah, held a special youth tea followed by a service in the parish church, the guest speaker being the Reverend W. Dennis from the Parish of Sandgate. Stanthorpe young people held a special youth tea to which they invited the Youth Officer to speak to them about the Young Anglican Fellowship with a view to joining up with this organisation.

A.B.M. DEPUTATION WORK

Brisbane diocese has been very fortunate lately in having quite a large number of missionaries doing deputation work for A.B.M. Recent and present visitors have been the Reverend David Cobbett from Korea, the Reverend Hugh Butler from Japan, Mr. John Eldridge, a teacher from Lockhart River Mission, Archdeacon Byam Roberts from Papua, and Sister Helen Barrett from Melanesia.

Miss Maria Hasted of Gympie, has just returned from training at the House of the Epiphany, and will be commissioned at the end of this month for service in New Guinea. Miss Barbara Chapman, Myrborough, has just gone to the House of the Epiphany for training. She is a qualified Sister, and will work in Carpentaria after her training.

SERVICE FOR PIONEERS

A special service for Queensland Pioneers was held at S. John's Cathedral last Sunday at the request of the Queensland Women's Historical Association. Canon A. P. B. Bennie, who made his first appearance as a Canon of S. John's Cathedral, preached.

NEW HOUSE FOR VICE-PRINCIPAL

The Vice-Principal of S. Francis' College, the Reverend D. Thawley, and his wife and four children will move into a new house in the grounds of the college. The house, which is built of brick, has cost in the vicinity of £9,000, and was blessed by the archbishop, on Sunday, July 9.

QUIET DAY FOR WOMEN

The Sisters of the Sacred Advent held their annual Quiet Day for Women at the Community Chapel on July 9. The conductor was the Reverend R. Wicks, Rector of Holy Trinity, Fortitude Valley.

CHURCH OF ENGLAND BALL

Cloudland Ballroom was the scene for the Church of England Annual Ball last Friday night. A large crowd of dancers enjoyed the programme provided.

24 debutantes were presented to the Dean of Brisbane who deputised at the last moment for His Grace the Archbishop, who was unable to come owing to illness.

Various organisations within the Church will benefit from the proceeds.

MELBOURNE

N. BALWYN FESTIVAL

The patronal festival of S. Silas' Church, North Balwyn, begins on July 13. The parish has arranged many activities for the octave of the feast. On July 13, S. Silas' Day, there will be Holy Communion at 7 a.m., a Mothers' Union service at 2 p.m., followed by a panel discussion on "How to combat the inherent evil in some advertising," and Solemn Evensong at 8 p.m.

On July 16 the C.E.M.S. will have its corporate communion at 8 a.m. At 10 a.m. the Reverend J. Bowman, head of the Department of Semitic Studies, Melbourne University, will preach, in the afternoon the intermediate section of the Young Anglican Fellowship will have a "Back to School Days" programme. Young people of the youth clubs of the parish will conduct Evensong.

BROADMEADOWS

Next Saturday, July 15, the archbishop will dedicate a new church hall at Broadmeadows, and also commission members of the Task Force which is to work in the parish.

VIOLET SUNDAY SERVICE

Yesterday afternoon Bishop Donald Redding preached at the annual Violet Sunday service which is an annual event at S. Luke's, South Melbourne.

NEW MISSIONARIES

Three new missionaries to serve in New Guinea are being commissioned for service in the next two weeks. Mr and Mrs Cole were commissioned at S. Peter's, Eastern

Hill, last Sunday night and Miss Margaret Warne is to be commissioned at S. Peter's, Murrumbidgee, on July 16. Several other Victorian candidates are to enter the House of the Epiphany, Sydney, this week to commence their period of training.

DAY OF THANKSGIVING

Parishioners of S. John's, Crowdon, attended four special services last Sunday, three of which were followed by informal social gatherings in the parish hall. The services inaugurated a programme of visiting the members of the parish in their homes. This is to be done by a team of volunteers, and will last about a month. The present campaign will not ask people to pledge weekly offerings but will concentrate on asking Anglicans to join in regular worship and to give and to receive the benefits of Christian fellowship.

NEWCASTLE

BELLBIRD MISSION

The Dean of Sale, Dr C. B. Alexander, is conducting a five-day mission at Bellbird this week.

Dr Alexander, who arrived in Cessnock, last Friday, received debutantes at the Cessnock Anglican Ball on Friday night. More than 600 people attended.

MOUNT THORLEY

The bishop last Sunday dedicated extensions to S. John's Church at Mount Thorley, near Singleton. The church is about six miles from Singleton at the junction of the Broke Road and the Singleton-Windsor Road. The additions are in memory of Frank Thorley, a grandson of the discoverer of Patrick Plains.

SINGLETON MEMORIAL

A fund has been opened at Singleton to provide a memorial in All Saints' Church to the late Canon William Holmes who was Rector of Singleton for 22 years until 1955.

Canon Holmes, who was born in England, and was ordained in Newcastle in 1917, served in several parishes of the diocese before coming to Singleton in 1933. He became Rural Dean of the Upper Hunter shortly before his appointment as Rector of Murrumbidgee in 1955. He died on November 2, 1959.

WYONG CONFERENCE

A regional promotion conference for men was held last Sunday in the parish hall at Wyong. Similar conferences were held in the previous fortnight at Aberdeen and East Maitland, and the next will

be held in the Waratah Parish Hall at half past four next Sunday afternoon.

SCHOOL'S OPEN DAY

The Newcastle Church of England Girls' Grammar School is celebrating its Founders' Day today. The bishop is to preach the Founders' Day service in Christ Church Cathedral this morning. In the afternoon, the school will have an open day with an exhibition of schoolwork.

PERTH

S. GEORGE'S COLLEGE DRAMATIC SOCIETY

The S. George's College production of James Bridie's "The Sleeping Clegman" will open at The Dolphin next week. The principals in a cast of eighteen will be the Reverend John Neal, (the college sub-warden) Kathleen Horan, Julia Treadwell and others. Production is by Colleen Clifford.

A NEW LE FANU HOUSE?

A writer in the "West Anglican", the official organ of the Diocese of Perth, has suggested that a block of flats replace the present Le Fanu House on Marine Parade, Cottesloe. The ground floor could be the Le Fanu Conference and Retreat House, and the rooms on the other floors of the flats could be rented to retired clergy and other church workers who welcome a seaside flat in the evening of their days.

According to the scheme, each person applying for a flat would pay in about a thousand pounds from a matured insurance policy and enjoy the use of a flat till death. The property would then pass to the possession of the Church, whose trustees could rent flats to others who had served the Church sacrificially all their days. It is understood that the idea has been well received in many quarters.

AIDING WOLLASTON COLLEGE

The Guild of S. Andrew and Mary Magdalene was formed to further the welfare of the students of Wollaston College. Any Anglican woman is welcome to join this guild or a parochial organisation may become affiliated. Already there are representatives from many parishes. The guild has provided curtains for students' rooms, first aid requirements are supplied and last year £225 was raised to purchase cyclone fencing to surround the tennis courts.

An invitation is extended to attend the next meeting at Wollaston College on July 29, commencing at 2.30 p.m. when the warden will show a film on the life of the college.

MISSION TOUR IN BALLARAT

LINK WITH ASIA STRENGTHENED

FROM A CORRESPONDENT

Ballarat, July 10

The Home Secretary of the Australian Board of Missions, the Reverend B. I. Chiu, addressed large meetings of members of the Anglican Women's Guild in the Diocese of Ballarat on his recent visit.

Mr Chiu spoke to four meetings, at Horsham, Hamilton, Camperdown and Ballarat.

He was accompanied on this annual tour of Women's Guilds by the diocesan president of the organisation, Mrs F. C. Moyle, and the vice-president, Mrs W. A. Hardie.

Mr Chiu reminded his listeners of the breaking of the fellowship between God and man by man's sin, and how it was through Jesus Christ that this fellowship was restored. From there came Christ's challenge—He was the first Missionary—to go into all the world and preach the Gospel.

NEIGHBOURS

He then gave a clear picture of all the responsibilities of the Australian Church to its near neighbours in the Diocese of Singapore and Malaya, the Diocese of Borneo, the Dioceses of Hong Kong, Korea, Japan, New Guinea, Polynesia, Melanesia and Carpentaria.

Of special interest to the women of the Ballarat Diocese were slides taken by the Reverend David Dang of the Parish of Yong Peng. The guilds of the diocese, for the last two years, have worked with the parishioners of Yong Peng, in the building of a church hall, and it was of personal interest for them to see these slides.

The sum of £850 was reached as a result of past effort and collections on this diocesan tour for the Yong Peng project.

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D.J.'S GUARANTEE—SATISFACTION OR YOUR MONEY BACK IN CASH

ARCHBISHOP ON UNIVERSITY MORALS

(Continued from page 1.)

"I've been studying philosophy and philosophy for years. I'm emphatic the philosophy lecturers at Sydney University are doing great harm. Their teachings can lead only to broken marriages, abortions and the throwing aside of all ideals."

Professor John Anderson was quoted in the *Sun* as saying that he had never in his 32 years at the University of Sydney heard of any philosophy lecturer advocating free love or pre-marital experience in a lecture room.

The *Sun* quoted Professor W. M. O'Neil as commenting that the charges against him were "fantastic", and that "I do not hold the views attributed to me. The issues raised by Dr Kinsella have never been discussed, either publicly or privately, with any of my students at the University."

The *Sun* published a Leading Article saying that His Grace's charges were "profoundly disturbing . . . it cannot be assumed that Dr Gough made them lightly and with disregard for the uneasiness they were so certain to arouse in so many homes."

The *Sun* said that His Grace was actuated by a high sense of duty, and that he had done a public service.

"MORE SPECIFIC"

The *Sydney Daily Mirror* quoted His Grace as saying that he had based his charges on the pamphlet written by Dr Kinsella.

The Leading Article in the *Mirror* read as follows:—

Dr Gough, the Anglican Archbishop of Sydney, has made some very serious charges against Australian university teachers.

Without naming either the universities or the teachers concerned, he yesterday charged Australian university lecturers with teaching free love and Communism.

When a person of the standing of the Primate of Australia makes allegations of this character, he is surely under an obligation to substantiate them by naming the universities and persons whom he accuses.

Otherwise he lays himself open to a charge of irresponsibility—the last thing one would wish to say against any primate of his reputation.

But Dr Gough makes himself suspect of something even more serious—a desire to limit academic freedom of expression, which is one of the most treasured traditions of British universities.

The Archbishop, in his own interest and in the interest of the great Church he represents, is under an obligation to be more specific about the charges he has made.

Saturday, July 8

The Warden of three colleges within the University of Sydney strongly criticised the Archbishop of Sydney.

Dr F. R. Arnott, Warden of St. Paul's College, was quoted in the *Sydney Morning Herald* as

saying that His Grace's remarks were "grossly uninformed."

Miss D. Langley, Warden of the Women's College, was quoted as saying "I have a very high opinion of student morals—in fact, they are very conventional people."

The Reverend Alan Dougan, a Presbyterian minister who is Principal of St. Andrew's College, described His Grace's statements as "fantastic" and "amazing."

The Reverend C. A. Osborne, who is the personal spokesman for His Grace, was quoted as saying "Men of experience and standing in the community have given other information on this matter to the Archbishop's Moral Welfare Committee. Naturally the Archbishop cannot reveal these sources. But the information was sufficient to convince the Committee that the situation was serious."

In Brisbane, the Vice-Chancellor of the University of Queensland, Professor F. J. Schonell, was reported in the *Courier-Mail* as saying "I would say this is pure fiction on the part of Archbishop Gough."

The secretary of the Anglican Society in the University of Queensland, together with the president of the Student Christian Movement and the Chaplain to the Newman Society, were similarly quoted in the *Courier-Mail* as scouting the Archbishop of Sydney's statements.

Monday July 10

The *Sydney Press* published the first statement by any minister of religion in support of the Archbishop's views—it came from a Presbyterian, the Reverend Gordon Powell.

Mr Powell said that he asked Kinsella, before he spoke, whe-

ther "my son's own university career might be affected if I came out on this morals question, but I decided to go ahead just the same."

The Dean of Melbourne was reported widely as saying, during a sermon primarily connected with censorship, that it would be "an alarming state of affairs, if, in a university, a man was forbidden to speak the truth as he saw it."

"If freedom of speech is forbidden, the next step is the rubber truncheon and the concentration camp."

"I cannot fairly claim the right to freedom of speech for myself without, at the same time, conceding the same to others."

The *Sydney Evening Press* showed a curious trend, however.

The *Sun*, which had earlier supported the Archbishop of Sydney, published on its page 3 a picture of Miss G. Lollobrigida, a well-known film actress, wearing garments of a type which had certainly not been submitted first to His Grace for approval. Way back on page 4 it published a précis of Mr Powell's statements.

On the same page, it published the following purporting to have come from Dr Kinsella:—

Dr V. J. Kinsella today denied he had any evidence that free love had been advocated to Sydney University students by Philosophy lecturers.

Dr Kinsella, a Macquarie Street surgeon, is the author of a pamphlet, published in 1959, which has been used in part by Archbishop Gough to make charges that university lecturers had advocated free love and premarital sexual experience.

"This matter has got completely out of hand," Dr Kin-

ella said today. "I am most concerned about it all."

"My argument with Professor Stout is purely on philosophical teachings."

[Professor Stout is the Professor of Moral Philosophy at Sydney University.]

"I am concerned primarily with the teachings of teachers, and not with the doings of students."

"If students are told that morality cannot be assessed objectively, then trial marriages, free love and so on logically follow."

Denying that he had evidence that Professor Stout, or any other university lecturer, had advocated these practices in lectures, Dr Kinsella said, "The arguments in my pamphlet were based solely on what I read in the *Press* at the time."

T.V. SESSION

He was referring to 1958 newspaper reports of a T.V. session in which a panel was asked "Should we introduce trial marriage?"

Professor Stout, a member of the panel, answered, "Knowing I'll be subject to a lot of abuse, I'll say yes."

Professor Stout said that a trial marriage could ascertain whether a couple might live together adjusted psychologically, sexually and socially.

There was no evidence that Professor Stout had taught this philosophy to his students, Dr Kinsella said.

Professor Stout today said he had never advocated free love to students.

The statement on television, he said, was deliberately provocative, "to arouse argument."

"It is ridiculous to use this as

one who reads any of the so called evidence with moderate care would see that Dr Gough or Judge Curlewis or the *Sydney Morning Herald* has dragged me in by the hair."

"For instance, the sole reference to me in Dr Kinsella's pamphlet refers to an occasion when, upon Professor Anderson's retirement, I said amongst other things that like Socrates, Professor Anderson had been a philosophic gadfly and had also been accused of corrupting youth. This is typical of the weight of the whole argument against all of us."

On the same day, Professor A. K. Stout released the full text of a formal letter which he had sent Judge Curlewis, who tabled it on the same day at a hearing of his committee.

In this letter, the gist of which will have appeared in the secular *Press*, Professor Stout made these points:—

1. He had received legal advice that Dr Kinsella's pamphlet was defamatory.

2. He had not bothered taking any legal action but had thrown it into his waste paper basket.

3. A distinguished Roman Catholic priest, Dr John Burnheim, who is Rector of St. John's College within the University of Sydney, and who is a University Lecturer in Philosophy, had on his own initiative written to Professor Stout, disassociating himself from the pamphlet and saying "I feel confident that responsible people will recognise the garbled and intemperate character of the pamphlet and that it will soon be consigned to oblivion."

4. "I am still unable to understand," Professor Stout's letter said, "how the Primate of Australia, or any other person of intelligence, could regard this pamphlet as a serious argument, or how indeed His Grace could dignify it with the name of 'evidence' at all."

5. Professor Stout, so far from being a "disciple" of Professor Anderson, found himself in disagreement with him on several fundamental issues.

6. The majority of the staff of the Philosophy Department at the University of Sydney have had no contact at all with Professor Anderson.

7. Professor Stout had never at any time even discussed—let alone advocated—"trial marriage" or "free love" with his students.

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The sanctuary of the new Holy Trinity Church, Ulverstone, Diocese of Tasmania. (See story Page 3.)

the basis for charges that I am decrying marriage," he said.

Wednesday, July 13

Professor O'Neil made the following statement to THE ANGLICAN.

"... The Archbishop seems to have been caught flat-footed on this occasion. He makes some very grave charges against a number of un-named University teachers whom the newspapers have been quick to identify or mis-identify."

"His main base for the attack is a pamphlet written in a style which would suggest to most readers that the author has a bee in his bonnet."

"The evidence said to be contained in the pamphlet about the teaching of sexual promiscuity consists of a series of wrongly drawn conclusions and numerous references to newspaper reports which, when checked, did not bear out the author's interpretations."

"A man with the training in the Humanities that one ordinarily expects in senior Anglican churchmen should readily have seen that Dr Kinsella has the strangest view of what philosophy is and what University teachers should do."

"Dr Kinsella objects to the University of Sydney following the traditions of British empiricist philosophy established by Locke, Bishop Berkeley and Hume."

"Presumably he wishes the University to substitute the dogmatic teaching of the Aquinas Academy. The Primate can hardly support him in this."

"I need scarcely add that any

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MAILBAG CHILDREN MEET IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, July 10
Pupils of one of Australia's most scattered Sunday schools met together for the first time at a conference at Singleton last Saturday.

The pupils belong to the Mailbag Sunday school, which the Diocese of Newcastle has set up for nearly two-hundred children living in remote areas.

Most of the pupils live on farms in the northern and western parts of the Diocese of Newcastle, but they also include two boys and a girl, who live at Mackay, in North Queensland.

They continued taking lessons from the school when their parents moved from the Newcastle diocese.

The children get their lessons by mail from Newcastle each week, and their parents, who supervise the work, take the place of Sunday school teachers.

The completed lessons are mailed back to Newcastle to be marked by the Diocesan Youth Officer, Miss E. Murnin.