

# THE ANGLICAN

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## GENERAL SYNOD LAST WEEK WAS VERY FORMAL

### HIGHLIGHTS PROVIDED BY THE NEW GUINEA DELEGATES

The General Synod of the Church of England in Australia and Tasmania, held in Sydney last week, proved a dull and formal—and slightly self-conscious—affair, despite some well-intentioned, if tactless, efforts to enliven it.

It was the first General Synod over which the present Primate, the Most Reverend H. R. Gough, has presided, and it may prove to be the last to be held under the present constitution.

Although it is estimated to have cost some £2,000 to assemble, the Synod tacitly decided to regard itself as a merely "formal" meeting, and by large majorities smothered attempts by a tiny minority to raise "controversial" issues, with the exception only of a motion on apartheid.

On the credit side, the Synod passed with prolonged applause motions showing the affection of members for the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, and the Registrar of the Australian College of Theology, Dr F. N. Cash.

Bishop Burgmann is to retire at the end of this year. Dr Cash, similarly, is to relinquish the post in which he has served with distinction for many years past.

Bishop Burgmann received a standing ovation from the Synod.

Apart from these personal tributes, the highlights were all provided by the Diocese of New Guinea.

The bishop, the Right Reverend P. N. Warrington Strong, gave a masterly summary of the problems ahead of his diocese; his bishop coadjutor, the Right Reverend David Hand, held the Synod with a description of the task of education which lay ahead in New Guinea; Father George Ambo, who is to be consecrated at the end of this month in Brisbane, made a short speech which was a model of simplicity; and Mr John Guise, a Papuan representative, showed by a solitary intervention in the debate that "now" is by no means too soon for action about self-government in the Territory if he is typical of Papua leaders in general.

Not the least interesting feature of the Synod was the fact that the Diocese of Sydney was represented by almost its full contingent of twenty-four members, and that several dioceses from further afield were represented by Sydney priests and laymen.

#### NO ELECTIONS

The most puzzling thing about the Synod, to an outsider, was its anxiety to avoid holding elections to its various committees.

Rather than even formally "re-elect" any committee en bloc, no elections at all were held, which meant that each committee automatically continued in being.

Unfortunately, this means that one committee in particular must go on with fewer than half its members still living.

Even the Bishop of Armidale was unable to get the Synod to elect fresh members to the Social Questions Committee—though he did obtain a grant of £25 towards its work.

A motion by the Bishop of North Queensland on the National Promotion Council, which had been expected to produce a most important debate, was shelved, like several other important matters.

Even resolutions of which notice had been given long

before the Synod, and which had been printed on the Business Paper, were shelved.

Mr G. E. H. Bleby, one of the two representatives of the Diocese of Adelaide, put the position about resolutions very clearly.

It was a purely "formal" Synod, he said.

Adelaide diocese had protested against any such Synod being held.

However, the rest of the Australian Church had decided to ignore the protest, and Adelaide had accordingly fallen into line.

This being so, the very minimum of business should be transacted.

There were four ways to deal with "controversial" questions.

The President could rule them out of order; the movers could withdraw their motions; the House of Bishops could automatically veto each motion; or else Mr Bleby himself could "gag" discussion, if the Synod agreed, by putting "the previous question" as each resolution came up for discussion.

In the end, the last method was used.

Only one nomination had been made for the Standing Committee—that of Mr R. T. St. John, Registrar of the Diocese of Brisbane. If pursued, this could have compelled an election.

It was withdrawn; but Mr St. John has since been co-opted to the Standing Committee.

## BISHOPS DISCUSS CONTACT WITH CHURCH OVERSEAS

FROM A CORRESPONDENT

The Right Reverend S. F. Bayne, executive officer of the Anglican communion, will be invited to visit Australia at the time of the first meeting of General Synod under the new constitution, expected to take place about September, 1961.

This was decided at the meeting of the bishops of the Church of England in Australia and Tasmania, at "Gilbulla" Conference Centre, near Sydney, last week-end.

The four Metropolitans, and twenty-five bishops of the Church, attended the annual meeting.

They also decided to invite the Archbishop in Jerusalem, the Most Reverend A. C. MacInnes, to visit Australia in 1962.

Long consideration was given to the growing importance of Darwin and the Northern Territory for the Church's work.

The question of an invitation to members of the Holy Catholic Church of China to visit Australia was discussed fully and the bishops decided that the time was not convenient to

renew the invitation issued in 1957.

The Anglican Marriage Guid-



The General Secretary of the Church Missionary Society, Canon M. A. C. Warren, who arrived in Sydney on Wednesday to commence a seven-weeks tour of this country. (Details of his Sydney itinerary are on Page 11.)

#### THE BISHOP OF MELANESIA

The Bishop of Melanesia, the Right Reverend A. T. Hill, who underwent an operation in St. Luke's Hospital last month, has been convalescing at the home of his lay commissary in Sydney.

Bishop Hill, together with other delegates from Melanesia, New Guinea and Polynesia, attended the South Pacific Conference at "Blue Gum Lodge," Springwood, this week.

Bishop Hill will go to Brisbane for the consecration in St. John's Cathedral on October 28 of the two bishops-elect—the Reverend S. J. Matthews and the Reverend George Ambo.

He will then fly to Auckland.

ance Council's work in relation to the provisions of the Matrimonial Causes Act was discussed, and the Primate was asked to appoint the Reverend Gordon Beatty, of Sydney, as the Commonwealth Secretary of the Anglican Marriage Guidance Councils.

The bishops gave some consideration to the programme and membership of the Anglican Congress to be held in Toronto, Canada, in 1963.

The meeting took note of the proposed schemes of church union in North India and Ceylon, and also of the conversations on reunion between various communions both at home and overseas.

Australia has been invited to send seven Anglican delegates to the Third Assembly of the World Council of Churches in New Delhi next year, and the bishops discussed the composition of this delegation.

#### MISSION NEEDS

The needs of the mission fields assisted by the Australian Church were presented by the chairman of the Australian Board of Missions, the Reverend F. W. Coaldrake, and the federal secretary of the Church Missionary Society, the Reverend A. J. Dain.

Captain A. W. Batley, federal secretary of the Church Army, spoke of the falling off of individual subscriptions to the Church Army due to the general adoption of the Every Member Canvass.

The bishops promised to do everything possible to secure the necessary interest through parochial and diocesan budgets.

A discussion of the Church's use of the medium of television also took place.

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, reported on the work of the Church in the federal capital, including the development of the memorial library site.

## KOREA'S WINNING ENTRY



Kim Yong Kil of Korea won first prize in the section open to residents in East Asia and Oceania in the Christian Art Competition, sponsored by the Australian Board of Missions, for this large painting, "The Upper Room."

## THE A.B.M. ART COMPETITION

### THREE SECTIONS JUDGED

The Primate, the Most Reverend H. R. Gough, opened the Christian Art Competition at Farmer's Blackland Gallery on October 5.

The competition, sponsored by the Australian Board of Missions, attracted entries from many countries in South Asia, Oceania and Australia.

There were three sections. Section 1 was open to residents of East Asia and Oceania; Section 2 to residents in Australia; and Section 3 to entrants under 18 years of age.

Mr Kim Yong Kil, of Korea, won the A.B.M. "Review" prize of £150 for his



Patricia Barnsdall's winning entry, "The Nativity."

large semi-traditional painting of "The Upper Room", entered in Section 1.

The Women's Auxiliary prize of £100 was won by Robert Curtis for his "Crucifixion Scene", in Section 2. (See page 9.)

The judges for both these sections were the Right Reverend R. G. Arthur, Messrs Hal Missingham, F. Hinder and L. Thomas.

The Heralds of the King's prize of £50 for Section 3 was won by Patricia Barnsdall, of Sydney, for her entry, "The Nativity".

The judges for this section were Bishop Arthur, Messrs T. Gleghorn, John Coburn and Peter Laverty.

Other interesting paintings included Allan James Dwyer's "Last Supper," vividly portrayed in yellow oils; "Stilling the Storm," by Sim Kwang Ming (17 years), of Borneo; "The Temptation on the Mountains" by Jeanette Hoskins; and "And Followed Him" by Pamela Houstain (under 18 section).



## UNITY MOVE BY GREEKS

### CENTRAL RÔLE ENCOURAGED

#### NEED SEEN FOR RELIGIOUS

ECUMENICAL PRESS SERVICE  
Geneva, October 10

Archbishop Iakovos, Primate of the Greek Orthodox Church in North and South America, said last month that "the Orthodox Church is by nature an ecumenical church."

He was addressing the 650 delegates to the archdiocese's fifteenth annual convention in the State of New York.

"The Orthodox Church does not fear honest and constructive relationships with other churches," he said.

"Nor are such relationships coloured by preconceptions or suspicions."

"The Roman Catholic Church as well as the Protestant churches, have expressed themselves in an increasingly respectful manner towards our Church," the Primate said.

"This is due in great measure to the acceptance by the Greek Orthodox Church of its rightful rôle in the centre of the ecumenical movement," he said.

Archbishop Iakovos is a president of the World Council of Churches.

Attending the convention were representatives of 400 churches in the United States, Canada and South America.

The primate called on the Greek churches in America to increase their devotion to monasticism, and asked for more monks, deaconesses and missionaries.

## HINDUISM TO BE DISCUSSED

ECUMENICAL PRESS SERVICE  
Geneva, October 10

A consultation on "The Hindu View of Man" will be held this week in Nagpur, India, under the auspices of the World Council of Churches, the International Missionary Council and the East Asia Christian Conference.

Both Hindus and Indian Christians will participate.

Discussion will be based on six advance study papers, four presenting the Hindu view and two the Christian view.

The consultation is part of a series on "The Word of God and the Living Faiths of Men."

Similar consultations are scheduled later in Burma and Hong Kong. A first was held in July of this year in Jerusalem.

## CLERGY DISCUSS "BEAT" CULT

ANGELICAN NEWS SERVICE

London, October 4

Six priests who met for three days in London last week, under the auspices of the Church Union, tried to find a reason for the beatnik cult.

One speaker saw a resemblance between the processes of brain-washing and the experience of modern man confronted alternately with the fear of destitution and the enjoyment of affluence.

This tension, he said, explained in part the attraction of the "beat" tradition for young men to-day.

## CHURCH SPIRE TO REMAIN

ANGELICAN NEWS SERVICE

London, October 10

A petition by the Minister for Aviation for a faculty to remove the spire of S. Edburga's Church, Abberton, Worcester-shire, was refused at a Consistory Court at Worcester last week.

Grounds for the petition were that the spire was in the centre of the approach to the main runway at Pershore.

## RACE ISSUE IN WALES

### CHURCH SEEKS HARMONY

ANGELICAN NEWS SERVICE  
London, October 10

The Welsh have a problem basically similar to the racial problem in South Africa, and are not in a position to "throw stones," the Archbishop of Wales, the Most Reverend E. Morris, said last week.

Dr Morris was addressing the Governing Body of the Church in Wales at its meeting at Llandrindod Wells.

In Wales there was tension between three groups — Welsh-speaking Welshmen, Welshmen who spoke only English, and Englishmen who spoke no Welsh, he said.

"We shall not be in a position to throw stones at the South African Government until we ourselves have learnt to live together in harmony, which we have not yet done," Dr Morris said.

Dr Morris does not speak Welsh, a fact that has generated some friction within the Church in Wales since his appointment.

He said that the situation in South Africa was very different from that in other parts of Africa, for example in the Congo.

The policy of deliberately keeping the black people in subjection was to be condemned on Christian grounds.

It was also bound to fail, for human rights could not for ever be denied, the archbishop said.

## YOUNG PILGRIMS AT LIVERPOOL

ANGELICAN NEWS SERVICE

London, October 4

Members of Church of England youth groups from parishes throughout the Diocese of Liverpool took part in a procession of witness to Liverpool Cathedral on October 1.

Some of them walked from their parishes through the night; others travelled by coach and train.

The young pilgrims were welcomed at the cathedral by the Bishop of Liverpool, the Right Reverend C. A. Martin.

The Bishop of Blackburn, the Right Reverend C. R. Claxton, preached at the pilgrims' service.

During the service, representatives of the various groups presented gifts to the dean for the Cathedral Building Fund.

## BOOK ADVISER APPOINTED

ANGELICAN NEWS SERVICE

London, October 4

A book adviser for the Diocese of Carlisle has been appointed by the Bishop of Carlisle, the Right Reverend T. Bloomer.

His duties will be to investigate the whereabouts, custody and condition of old books, parish libraries, and valuable and interesting documents.

The post will be held by the Reverend K. Harper, Vicar of Walton, Brampton, Cumberland, who is also a diocesan inspector of schools and editor of the diocese Year Book.

## WELSH MOVE FOR ASSISTANT BISHOPS

ANGELICAN NEWS SERVICE

London, October 10

The Governing Body of the Church in Wales last week unanimously decided that the church will have assistant bishops in the future.

The suggestion was brought forward by the bench of bishops, to lighten the burden of work on the dioceses.

## CHURCH FLAG DAY

FROM OUR OWN CORRESPONDENT

Singapore, October 10

The Anglican Flag Day for the Underprivileged will be held on Saturday, October 29, this year.

The flag day is an annual event organised by S. Andrew's Cathedral here.

## DR FISHER ON UNITY

### SYMPATHY IS INCREASING

#### HOPE SEEN FROM THE VATICAN

ANGELICAN NEWS SERVICE

London, October 4

The changing attitude of Rome towards Church unity is discussed by the Archbishop of Canterbury in the October issue of the Canterbury "Diocesan Notes."

In a letter written from St Andrews, Scotland, where he was attending the meeting of the Central Committee of the World Council of Churches, the archbishop said:

"As was said on good authority at St Andrews, the attitude in Rome itself to this movement towards unity of spirit and understanding is changing rapidly."

"Where there was ignorance and suspicion, there is now increasing sympathetic interest, and in some quarters a manifest desire (if I may so put it) to enter into the spirit of this movement to see what God can teach us all through it," Dr Fisher said.

#### SECRETARIAT

"A clear sign of this is that the Pope has set up a new piece of Church organisation — a new secretariat for the unity of Christians, of which Cardinal Bea is leader and Monsignor Willebrands (who was present at St Andrews as an observer) is secretary."

"Such a permanent organ of the Roman Church established for the very purpose of maintaining and increasing contact with non-Roman Churches is indeed another sign of the times, and full of godly promise," he said.

## FIRST CONFERENCE FOR SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, October 10

A Sunday School Teachers' Conference is to be held at S. Margaret's School, Mount Sophia, in Singapore, on Wednesday, October 19.

Deaconess Emmie G. Stevens will be the conductor of the conference which is specially designed for all Anglican Sunday school teachers as well as for any who wish to help or teach in Sunday schools.

"This is the first time that such a conference is being held in Singapore. Over eighty people are expected to attend," the Reverend Luke Ooi, Priest-in-charge of S. Peter's Church here and organiser of the conference, said.

The day's programme will include lectures on such topics as "how to create things for your Sunday school" and "how to sustain the interest of the children." These lectures will be followed by useful discussions.

## ABBEY PAINTINGS RESTORED

ANGELICAN NEWS SERVICE

London, October 10

The restoration of wall paintings in the Norman section of the north nave arcade in S. Alban's Abbey have now been completed from floor to roof after seven years' work.

## SPECIAL SERVICE FOR EPISCOPALIANS

ANGELICAN NEWS SERVICE

London, October 3

The Archbishop of York, the Most Reverend A. M. Ramsey, will preach in Glasgow Cathedral on October 10 in connection with the fourth centenary of the Reformation in Scotland.

The bishop of the Episcopal Church in Scotland decided some time ago not to take an official part in the observance arranged by the Church of Scotland.

## U.N. WORK PRAISED

### PEACEFUL DUTY OUTLINED

ANGELICAN NEWS SERVICE

London, October 10

"The secret of peace is that the strong should use their strength to serve the weak," the Archbishop of York, the Most Reverend A. M. Ramsey, said last week.

Dr Ramsey was preaching in St. Martin-in-the-Fields, London, at a special service for the London council of the United Nations Organisation.

"It any States have armaments, let them be used to preserve international order and protect the weak. If any have abundant resources, let them be used in the service of poorer nations," he said.

"The most piercing humility is to accept the service of another."

"Do let us remember that God is longing to serve us by cleansing our motives."

"Let a nation that serves others be ready to let God cleanse and serve it," the archbishop said.

"If we wish to see freedom, let us make sure that it thrives in our own country, especially in industry."

"We have indeed to let freedom be taught to us in the deepest ways."

"We have a duty of humble service, one by another, between people and States."

"Thanking God for the existence of the United Nations, and for the constant philanthropic action, let us dedicate ourselves to the cognate task of reconciliation," Dr Ramsey said.

## SCHOLARSHIPS FOR THEOLOGICALS

ECUMENICAL PRESS SERVICE

Geneva, October 10

Applications for World Council of Churches' fellowships for the academic year 1961-1962 must be received at the headquarters in Geneva, Switzerland not later than November 30.

Applications for the academic year 1962-1963 can be submitted until the end of March, 1961.

Three to four fellowships are granted each year, primarily to younger theological professors or advanced students wanting to do further study abroad.

The programme is in addition to the World Council's scholarship programme through which 135 students from 31 countries studied in 11 countries other than their own during the academic year 1959-1960.

## SCOTTISH MOVE ON PUBLIC HOUSES

ANGELICAN NEWS SERVICE

London, October 10

The Episcopal Church in Scotland last week recommended that public houses should be open in Scotland on Sundays, but for shorter hours than on weekdays.

The memorandum, which has been submitted to the Government commission on licensing laws, was made to regularise existing practices.

At present, travellers may obtain liquor providing they fulfil requirements made for other conditions of life and modes of travel.

## MANY SERVICES AT OBERAMMERGAU

ANGELICAN NEWS SERVICE

London, October 4

Until September 25, the number of acts of communion at Anglican services at Oberammergau this year was 18,940.

More than thirty-six chaplains from many countries ministered to the Anglican visitors to the town for the Passion Play, by arrangement with the Society for the Propagation of the Gospel and Pan-Anglican Tours.

Fifteen summer schools organised by the society in connection with the Passion Play were held.

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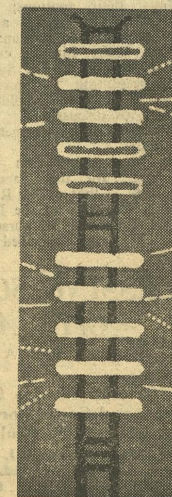
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## The weather at a glance... from the M.L.C. Weather Beacon



### TEMPERATURE FORECAST

When the lights are:  
Rising ... Becoming warmer  
Falling ... Becoming cooler  
Steady ... No change

### WEATHER FORECAST

WHITE:  
Steady ... Fine  
Two Sec. Flashes ... Clearing  
Half Sec. Flashes ... Windy  
RED:  
Steady ... Rain  
Two Sec. Flashes ... Change developing  
Half Sec. Flashes ... Strong winds and rain

The forecasts come from the Weather Bureau by remote control. The signals are for short-range forecasts and are adjusted at 6 a.m., noon, 4.30 p.m., 10 p.m. and when a change is imminent. Keep an M.L.C. Weather Beacon Signal Guide handy. Write or telephone for the pocket-sized card.



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# NEW CATHEDRAL PLANNED FOR MELANESIA

## UNUSUAL ROOFING, STEEL FRAME AND LOCAL DECORATION

FROM A CORRESPONDENT

A refreshingly different design, reflecting local conditions and customs, has been chosen for the new Cathedral of All Saints, Honiara, Diocese of Melanesia.

The cathedral has been designed by a Melbourne architect, Mr Wystan Widdows, who is also a member of the Australian Board of Missions.

It is expected that the foundation stone will be set next September, to mark the centenary of the consecration of the first Bishop of Melanesia, the Right Reverend J. C. Patteson, and the ninetieth anniversary of the bishop's martyrdom.

There have been two temporary cathedrals, one at Siota on the island of Gela, and the other on Guadalcanal where the new building will also be as it is the Civil Administrative Centre to-day.

Mr Widdows, after visiting the island, decided on the design after studying the buildings there and meeting churchpeople. The most striking feature noticed in the model which has been made is the shape of the roof. This is at two levels, each overlapping to give adequate ventilation.

As the width of the building is increased towards the east end, so too is the pitch of the roof, giving a great curved sweep up to the east end, where a large cross rises over ninety feet above the ground.

### SPIRE

Over the west porch is a skeleton latticed spire, one hundred and twenty feet high; it contains the bell, and is surmounted by a large cross.

This will be clearly visible from the sea and should prove a good landmark for shipping. The main body of the building is fan-shaped, forty feet wide at the west end, broadening out to sixty feet at the sanctuary.

Both sides of the nave are completely open, with an ambulatory divided from the nave by dwarf walls.

The nave will seat about 750 people, but for special occasions, well over 1,000 others would be able to take part in the services by standing around under the verandahs.

The roof will be free of obstructions, gradually increasing in height to the east end which

will be dominated by a large sculptured figure of "Christ in Glory" on a fourteen feet high cross, suspended under a canopy over the high altar.

### REREDOS

For the reredos, it is intended to make use of locally woven sago palm matting of different colours. Much local material will be used for decoration.

One of the island crafts is the design of inlaid mother-of-pearl. This will be widely used in the construction of the font and other furniture.

The architect was told to design the building "to withstand earthquakes, white ants and hurricanes . . . these being common occurrences in the Solomon Islands."

With this in mind, the building will be framed up in steel, prefabricated either in Australia or overseas.



A model of the new Melanesian Cathedral of All Saints, Honiara, showing the roof built on two levels to assist the ventilation of the building.

## PIANOS BETTER THAN HARMONIUMS, VICTORIAN CHURCH MUSICIANS TOLD

FROM OUR OWN CORRESPONDENT

Melbourne, October 10

The good advice to get rid of our harmoniums and make more use of pianos was set as an ideal, though received with a smile, and proved to be a good talking point at the One Day School arranged by the Victorian branch of the Royal School of Church Music on October 1.

This particular school was possibly the best yet of this aspect of R.S.C.M. activity; it was held at All Saints' Church, East St Kilda.

More than a hundred people were present for the sessions which were spread over the afternoon and evening.

The Reverend Hugh Girvan was the introductory speaker, referring briefly to the ideals of the Royal School of Church Music, and what it is doing in Victoria.

A practical session was then led by Mr John Barrett, organist and choirmaster of St Andrew's, Brighton, for the parishes lacking a pipe organ.

He discussed the merits of both harmonium and piano, making a comparison between them, and illustrated the technique for both in church services and Sunday school.

Many practical hints for the use of either of these instru-

ments made this session of great practical value, added to by questions asked afterwards. Mr Barrett also spoke of the selection of music suitable for both.

"I Want to Know" was a brains trust comprising the Reverend H. Hollis, the Reverend O. Dowling, Mr Bernard Clarke (organist and choirmaster at All Saints'), and Mr Peter Chapman (choirmaster of the Canterbury Fellowship).

The trust was kept busy for the next half hour with questions about electronic organs, the placing of the organ and choir, Communion hymns, and the conducting of anthems.

After afternoon tea, the Reverend Philip Newel discussed the singing of the *Te Deum*, using both the Anglican chant of the Australian Psalter and the Parish Psalter, and led members through a very successful practice of the canticle.

He was followed by some

good advice from Mr Hollis on the planning of a Carol Service, suitable for the special conditions that affect the Christmas season in Australia.

He emphasised the value of carols being worked into the liturgical service and the wise mixing of ancient and modern carols, together with the incorporation of some of the many national carols.

Very fittingly, this session was given practical expression by the Cathedral choir, led by Mr Lance Hardy, who sang a group of a dozen carols, mostly for Christmas, but also "This joyful Easter tide," and "Christ before th' Eleven," an Ascension-tide carol.

### EVENING SESSION

After Mr Hollis had spoken of the close association between the Prayer Book and the Church's music, Mr Bruce Naylor, organist of St Peter's, Eastern Hill, gave a short recital of music suitable for weddings.

He suggested a Trumpet Tune (Boyce) for the entry of the bride, Harmonies du Soir (Karg-Elert) for the period when the register is being signed, and Buxtehude's Toccata and Fugue in F major for the wedding march at the end of the service.

Evensong was then sung by the choir of the Canterbury Fellowship, with the Reverend Philip Newel as cantor and the lessons read by the vicar, the Reverend Douglas Blake.

At the conclusion of the service, Mr Peter Chapman explained a number of anthems suitable for use by the average parish choir, and each anthem was then sung by the choir of the Canterbury Fellowship.

The organisation of the school was a credit to the provincial secretary, Mr A. V. Batson.

### S.U. SECRETARY FOR U.S.A.

FROM A CORRESPONDENT

Mr Colin K. Becroft has accepted the appointment of first General Secretary of the Scripture Union in the U.S.A.

Mr Becroft has been Secretary of the Scripture Union of Australia, Federal Council, and General Secretary of the Scripture Union, C.S.S.M. and Inter-School Christian Fellowship in N.S.W.

Mr Becroft's appointment is expected to take effect during 1961.

## DISCUSSION ON EDUCATION

### CANADIAN VISITS MELBOURNE

FROM OUR OWN CORRESPONDENT  
Melbourne, October 10

On his way to Korea, a brief visit to Australia has been paid by Dr Nelson Chappel, of New York, general secretary of the World Council of Christian Education.

During his few days in Melbourne, Dr Chappel preached at city churches, and addressed groups of people associated with various aspects of Christian education.

On Monday morning, October 3, he met representatives of the General Board of Religious Education at the cathedral buildings, and outlined some of the activities of the W.C.C.E.

Although he is a member of the United Church of Canada, in his work with the W.C.C.E. Dr Chappel is in touch with many churches and denominations, and gave a clear picture of Anglican participation in the world-wide work of that body, referring especially to translation work in Africa.

He also referred to the relationship between theological training and the ministry of teaching, emphasising that training in teaching should be associated with theological training from the beginning, and not merely as a post-ordination activity.

### CLERGY WIVES MEET

FROM OUR OWN CORRESPONDENT  
Melbourne, October 10

The Melbourne Fellowship of Clergy Wives usually arranges for two meetings of its members each year, and one of these is normally associated with Synod Week.

However, as Synod comes later this year, there is not the usual close association, and Clergy Wives met at the Chaplain House, St Paul's Cathedral, on Monday afternoon, September 26.

Mrs G. H. Coddington (wife of the Archdeacon of Brighton) is president, and Mrs J. Waterman secretary of the fellowship. Two new members were elected to the committee.

As a means of helping younger clergy wives to face the parish life which makes a vicarage so different from a private home, a One-Day Conference is taking place at St Andrew's, Aberfeldie, to-day, and provision is being made for minding babies and toddlers.

Canon Falkingham preached at a service at 11 a.m. and in the early afternoon, Miss Nicholson, of the Y.W.C.A., will give an address on public speaking.

## HERBERTON SCHOOL APPOINTMENTS

FROM A CORRESPONDENT

Townsville, October 10

The Bishop of North Queensland has announced the appointment of a headmistress and a chaplain-bursar for St Mary's School, Herberton.

Miss D. Gault, at present senior mistress at Pimlico High School, will take up her appointment as headmistress at the beginning of the next school year.

Prior to that, she will marry the Reverend C. F. Cussen, at present in charge of Home and Foreign Missions and Youth in the Diocese of North Queensland.

Mr Cussen has been appointed chaplain and bursar of St Mary's.

Before his ordination, he was a primary teacher with the Queensland Department of Education.

## "DATUM STONE" SET FOR NEW HALL AT PERTH COLLEGE

FROM OUR OWN CORRESPONDENT

Perth, October 10

A firm step was taken towards the realisation of a school hall for Perth College when the Premier of Western Australia, the Honourable David Brand, last week set a "Datum Stone" indicating the proposed site.

The architects' plans provide for a tuck shop, gymnasium and change rooms, and a lunch-hour shelter for day girls as well as a hall where the whole school can assemble together.

At present, the school has to divide into three groups for morning prayers; the Sisters have long desired an Assembly Hall to foster the school's corporate life.

The first Perth College was opened in February, 1902, by pioneer Sisters of the Community of the Sisters of the Church.

The present Sisters hope to build the hall in time for its blessing on the sixtieth anniversary of the foundation.

The Assistant Bishop of Perth, the Right Reverend R. E. Freeth, is chairman of the Jubilee Appeal committee, and so far £17,000 of the appeal target of £60,000 (a thousand pounds for each year of the school's existence) has been raised from old girls and friends of the school.

The Archbishop of Perth, the Most Reverend R. W. H.

Moline, attended by the school chaplain, the Reverend W. S. Bastian, in the presence of the whole school, Sisters, staff and parents, blessed the stone and the venture of faith it represented.

Bishop Freeth spoke of the school's long and solid contribution to Church life in Western Australia.

In his speech, the Premier said that £60,000 was a lot of money, even to the State Treasury, and that such a sum could be raised only with the help of many people.

He believed there would be no difficulty, however, in the present appeal for the cause was a worthy one. Church schools contributed much to the life of the nation.

He said to the Sister Superior: "The great work which you and your colleagues are doing in the field of education is recognised by the Government and I am sure that the addition of the new Assembly Hall will not only ease the burden which falls upon the staff, but certainly make more efficient the training of the girls who attend the school."



At the Perth College ceremony for setting the "Datum Stone," Sister Karina (left), Sister Superior of the Community of the Sisters of the Church, and Sister Shirley, Principal of Perth College, are seen with the Premier of Western Australia, the Honourable David Brand.



# THE ANGLICAN

FRIDAY OCTOBER 14 1960

## RAFFERTY'S RULES RAMPANT

It probably cost between £2,000 and £3,000 to call together the General Synod of the Church in Australia which held a farcical two-day Session last week. The amount of money wasted on the exercise cannot yet be stated more accurately. It may well never be revealed. The body legally responsible for this expenditure is the Standing Committee of the General Synod — which nominally organises meetings of the Synod and which alone is authorised, under the present Constitution, to speak in the name of the whole Church in Australia.

Some good people delude themselves that it is "Christian" or "charitable" to overlook incompetence, waste, and neglect of duty generally within the Church, though not in ordinary secular life. We have never subscribed to that soft and lazy view. Nor have our readers, thanks to whose support we have reached whatever standing and reputation we enjoy. Our view is bluntly that an immoral or illegal act is just that, whether committed by a bookmaker or a bishop. Without seeking to be "sensational," and remembering always to try speak the truth in love, we pray that we shall never fail to draw attention to things which need to be righted in the life of the living Church.

Last week's General Synod is a case in point. It was a shabby affair. No pressure from high quarters could justify us in concealing it.

The background is simple. General Synod in 1955 accepted a new draft Constitution for the Church in Australia. Anglicans everywhere were assured that it would come into effect in two or three years, and certainly before the Synod of 1960 met. Five whole years have gone by, and all the State Parliaments have still not passed — or, in some cases, even been asked to pass — the necessary Acts. There are excuses galore for this state of affairs; but there is no unavoidable reason for it.

The Constitution Continuation Committee completed its task in February, 1957. It then asked the Standing Committee of the General Synod "to take the necessary action."

Whatever action the Standing Committee then took, or did not take, has certainly not brought the Constitution into effect!

Anglicans everywhere have the right to be informed about this Standing Committee, the highest constitutional body in our Church to-day. It consists of the four archbishops, the chairman of committees and the two secretaries of General Synod, all *ex officio*. In addition, the bishops elect three members, the clergy nine, and lay synodsmen nine members. It has power to fill vacancies by co-option. Of the eighteen lay and clerical members elected in 1955, six have died or resigned. Two are no longer even members of their diocesan synods, and have no moral right to remain on the Standing Committee. Sydney Diocese, with only two representatives elected by a free vote in 1955, now has four by co-options. Oddly, all four of these, none of whom was elected by the General Synod, spoke, voted and worked against the new Constitution!

It was the duty of the Standing Committee to see that the Synod was regularly and properly called together in accordance with law and custom. It was its duty to make an official Report to that Synod, and to produce an audited account of its expenditure of some £10,000 since 1955. It was an especial duty, surely, to protect the PRIMATE, inexperienced in our free synodical forms of procedure, from any possibility of criticism for errors or omissions. The Standing Committee failed so badly in its duty that it "elected" a new member without first asking him! It passed no audited accounts! It did not even meet to consider the "Report" issued in its name! It left THE PRIMATE — whatever the strain on his loyalty and courage — to accept the responsibility for its errors, neglects and undoubted flouting of the letter and spirit of the Constitution.

Any Board of Directors which acted in this fashion would find itself in serious trouble. Intentionally or otherwise, the Standing Committee avoided trouble by deciding to hold a merely "formal" Synod, at which no one could press awkward questions. The two "precedents" for this can only be called dishonest: there was a war in 1915, and in 1931 we were all bankrupt. After all this it was inevitable that, at the Synod itself, the ordinary, scrupulously fair rules of debate and procedure, patiently evolved over a thousand years by British communities, should have been jettisoned for "common sense" of the kind nowadays found in Moscow and Madrid. The net effect of the meeting was to shake the attachment of many to synodical forms.



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

## Hopes Turn To 1961 For Peace Progress

As the unique gathering of world leaders at the United Nations breaks up it is possible to see that this collection of statesmen, showmen and publicists did achieve something.

The General Assembly session itself will continue for some time yet with its regular and less colourful delegates. But the stage does seem to have been set for Big Four Summit talks and a much more widely representative disarmament session of the U.N. next year.

The gulf between the American and Russian leaders proved to be unbridgeable. But the change that will come in the American presidency very soon with the retirement of Mr Eisenhower should enable new contacts to be made.

Mr Khrushchev is an unpredictable leader. It is alarming that the peace of the world again should have to depend so much on the whims of one man, as it did in Hitler's time.

Nevertheless, the Western leaders must do some re-thinking on their own policies in the next few months, especially on the questions of the two Germanies and the two Chinas.

The U.N. now has 99 member-nations. The African and Asian groups have grown considerably in number. Their influence in the years immediately ahead could be of great, if not of decisive, importance.

But the neutralists — India, Indonesia, the United Arab Republic, Yugoslavia and Ghana — are nations which have emerged most dramatically in the current session to point the way to the need for fresh, sincere, constructive negotiations to ensure the preservation of the precarious peace of the world.

I heard the Methodist leader, the Reverend Alan Walker, remark on a television session recently that at least while the nations were shouting at each other they were not shooting at each other.

But the world is weary for further progress — for an end to slanging matches, for agreement on the steps needed to

bring about guaranteed disarmament, and, with it, real peace in our time. That surely is a prayer worth the praying.

## Political Rivals Set Good Example

Judged by the two televised debates I have seen the American presidential candidates, Mr Nixon and Mr Kennedy, are maintaining a higher standard of personal relations with each other than is customary in similar circumstances in Australia.

There have been occasional examples when rival Australian leaders have been genuinely friendly — Mr Chifley and Mr Menzies, for example — but all too often active dislike is evident in their relations.

Mr Nixon and Mr Kennedy give the impression that they are fighting this election wholly on principles and not at all on personalities. There seems to be an absence of the passion which too often inflames Australian electioneering clashes, and one feels that, whoever wins on November 8, it will still be possible for the two men to behave like rational beings in their subsequent relations.

## Missionary Leader's Visit

Canon Max Warren, who is to give the synod sermon in S. Andrew's Cathedral, Sydney, next Monday, is in the line of distinguished Anglican leaders who have visited Australia in the past decade in the wake of the Archbishop of Canterbury, Dr Geoffrey Fisher.

His official position is secretary of the Church Missionary Society, but, if his health permits, he may be expected to hold even more responsible office in the coming years.

Indeed, as I mentioned a few weeks ago in quoting from a London "Daily Express" article on "Who will take over from Dr Fisher?" Canon Warren has entered into some calculations for that exalted office. Canon Warren is said to have refused bishoprics in the past so that the fact that he is still a canon need be no handicap.

However, I don't expect much

light to be thrown on that speculation during the seven weeks or so Canon Warren will spend in Australia. Rather may we expect to get informative views from him on such current questions as the changes in Africa and the challenge of Communism to Christianity.

## Perverted Logic On S.P. Betting

The Anglican and Protestant churchmen who are fighting the move to legalise off-the-course betting in New South Wales must have been pleasantly surprised by the support given their case by the columnist of a Sunday paper, which until recently had been mainly interested in crime and sport.

Challenging the argument of the "Daily Telegraph" that, since off-course betting cannot be stopped, the sensible course is to control and tax it for some constructive purpose (for example, hospitals), the "Sunday Mirror" columnist said this invitation to churchmen, "if you can't beat it, then join it" was "a monstrous perversion of logic."

The columnist said acceptance of that principle "would see us legalising everything from two-up to bacarat for the sake of a rake-off for the hospitals."

One hopes the liberal tone in the "Sunday Mirror," which is descended from the "Truth" of murky memory, will continue to be maintained.

And, on reflection, I think that word "descended" might better be "ascended" because the paper is showing signs of developing into the virile adult publication of which Sydney stands in need.

—THE MAN IN THE STREET.

## CLERGY NEWS

HAWKES, The Reverend F. G., Rector of Tatura, Diocese of Adelaide, was admitted as Priest-in-charge of S. Barbara's, Woomera, Diocese of Willochra, on September 13.

HOLLEY, The Reverend G. A., formerly Vicar of Woomland, Diocese of St. Arnaud, was admitted as Priest-in-charge of S. Mary's, Penola, Diocese of Adelaide, on September 30.

JOHNSON, The Reverend D. G. H., formerly Rector of S. Martin's, Kensington, Diocese of Sydney, has been appointed Police Court Chaplain and Rehabilitation Officer of that diocese.

MADDERN, The Reverend J. H., to be Assistant Curate at S. Paul's, Port Adelaide, Diocese of Adelaide.

MALONEY, The Reverend W. J., Rector of Lyndoch, Diocese of Adelaide, has resigned as from December 15, 1960.

SIDDELL, The Reverend J., formerly of Christ Church, Dingley, Diocese of Melbourne, was admitted as Priest-in-charge of the District of Kingston Robt, Diocese of Adelaide, on September 9.

VAN, The Venerable O. C. J., to be locum tenens at S. Jude's, Randwick, Diocese of Sydney, as from November 6, during the rector's absence in England.

WARNES, The Reverend W. H., who has been on leave in England, to be Rector of S. Barnabas', Bordertown, Diocese of Adelaide, as from December 31.

## PRAYERS URGED FOR NEW BISHOPS

FROM A CORRESPONDENT

Melbourne, October 10

The Holy Eucharist will be offered in S. Paul's Cathedral, Melbourne, at 10.30 a.m. on October 28 with special intention for the Reverend G. Ambo and the Reverend S. J. Matthews, to be consecrated at that time in S. John's Cathedral, Brisbane.

The Victorian committee of the Australian Board of Missions has urged church people interested in the missionary work of the Church in the Dioceses of New Guinea and Carpentaria to assist at the Eucharist.

## ONE MINUTE SERMON

### DREAMS AND GUIDANCE

GENESIS 40

Joseph's opportunity came at last. Two of his prisoners were officers of Pharaoh's household, accused of poisoning their master — or attempting to do so.

The butler and baker with the cares of accusations on their minds dreamed one night dreams that incorporated their anxieties. And in the morning as they looked worried and Joseph noticed it, they confided to him their dreams. We have heard much of the interpretation of dreams in this age and of their symbolism.

Joseph had no doubt given much thought to dreams and their meanings, for had not his own dreams, foreshadowing a greatness for himself and subservience for his brothers been one of the main causes of disension in their home, and indeed a cause of his captivity.

So far his dreams have not come true but he has no doubt that some day they will. With what interest then does he hear of the dreams of his fellow prisoners and with what insight does he see their meaning and interpret them.

The butler will again hand the cup to Pharaoh, the baker on the other hand will never have his task again. He will be hanged! And so it happened.

But though asked to remember Joseph, the chief butler promptly forgot him until dreams came to Pharaoh and he sought for interpretations which none of his people could give him.

God's revelation through dreams is a not uncommon theme in the Bible and it is worth our consideration. Jacob's dream at Bethel when he saw the ladder between earth and heaven and God's messengers thereon, and realised that heaven and earth belong together and God is concerned with man's affairs and destiny, changed the whole meaning of life for him.

Solomon's dream brought him the choice that filled his life with wisdom; Gideon's dream made him a leader of a despairing people. Daniel came to fame and place through interpreting the dreams of Nebuchadnezzar.

In the New Testament, S. Peter learned through a dream of God's purpose to admit the Gentiles to the Christian faith and Church, while S. Paul was called through a dream to the world changing journey, that took him out of Asia into Europe and made Christianity a world religion.

Dreams may indeed as the psychologists tell us, find their material in our subconscious minds but to those who live in touch with God and listen to the guidings of the Holy Spirit, they can be the means of God's revelation and leading to His purpose and His Kingdom.

## CENTENARY TO BE OBSERVED

ANGLICAN NEWS SERVICE

Wellington, N.Z., October 10

The Diocese of Melanesia will commemorate the centenary of the consecration of the first Bishop of Melanesia, Bishop J. C. Patteson, on February 24, 1961.

"The Bishop of Melanesia, the Right Reverend A. T. Hill, has asked that other dioceses should join in thanksgiving and remembrance on that day.

## CHURCH CALENDAR

October 16: The Eighteenth Sunday after Trinity.

October 17: S. Etheldreda, Virgin.

October 18: S. Luke, Evangelist.

## RELIGIOUS BROADCASTS

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

\* S. Paul's Cathedral, Melbourne.

SUNDAY, OCTOBER 16:

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

"Seven Letters" — Some modern settings of the letters to the seven churches in the Book of Revelation.

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

"The Church's Mission To-day" — A report from Strasbourg by Mr. B. Lockhart and the Reverend N. Picard.

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

The Westminster Madrigal Singers.

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

Professor Crawford Miller.

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

For the Eighteenth Sunday after Trinity.

MONDAY, OCTOBER 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 S. J. Henshall.

MONDAY, OCTOBER 17 - FRIDAY, OCTOBER 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 a.m. W.A.T.

The Reverend P. McKenna.

MONDAY, OCTOBER 17 - SATURDAY, OCTOBER 22:

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

October 17: Mr. S. C. Moss.

October 18: The Reverend W. Jones.

October 19: School Service — "Stories from the New Testament" — "Jesus cheers some of His bewildered friends".

October 20: The Reverend W. Young.

October 21: The Reverend J. Gery.

October 22: The Reverend D. Cole.

WEDNESDAY, OCTOBER 19:

RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

"Behind the Word" — "Peace".

The Reverend A. James.

FRIDAY, OCTOBER 21:

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



## 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.

### AN ENGINEER REQUIRED

#### MELANESIA'S NEW CATHEDRAL

TO THE EDITOR OF THE ANGLICAN

Sir,—Elsewhere in this issue, the new cathedral for the Diocese of Melanesia is illustrated. The architect, Mr Wytan Widows of Melbourne, is giving his services to the diocese and he would like to know whether there is a qualified structural engineer who would be prepared to undertake that side of the work, also in an honorary capacity. The work would entail the design and detailed drawing for the whole of the steel work.

If an engineer would be prepared to do this it would be very much appreciated by the diocese. He should get into touch either with me or with the architect at 37 Swanston Street, Melbourne.

Yours faithfully,  
H. VENN-BROWN,  
Lay Commissary of the Bishop of Melanesia.  
15 Bligh Street, Sydney.

### CHURCH MUSIC

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr Thacker (September 30) deals in a positive and sensible way with the question of unsatisfactory hymnals, but there are further issues concerning the development of more desirable standards in sung worship which must be treated.

There exist at present in the country very few choirs which in quality of singing so much as approach the traditional standards of English Church music. Deficiencies in the talent available may account for mediocre standards, but the prevailing standards are far below mediocre. Any dissent on this point is recommended to hear the Cathedral Evensong broadcasts.

There can be no doubt that organists, who are responsible for the training of choirs, must accept most of the blame. Most organists seem to have a grasp of the basic principles of voice production, but few seem able to stimulate so much as correct production in their choirs, and even less to achieve an artistic balance or sensitive quality. I hope that the organ societies will register this objection, and will stress to their members the importance of an aspect in which they repeatedly fail.

The successful inculcation of higher musical ideals will doubtless necessitate, as Mr Thacker notes, a gradual education of congregations, at least in the case of suburban parishes. But there is no reason why major city parishes and cathedrals, which draw their congregations from the smaller parishes and should thus provide superior standards of worship, should not exercise from the start the most eclectic discrimination in the choice of music. There should, for instance, never have been cause for the recent correspondence in these columns concerning unsatisfactory elements in cathedral music. A general progression towards higher standards in Church music will be impossible so long as our major institutions of worship continue to set so slovenly an example.

But the root problem, as Mr Thacker hints, is the clergy. I know several organists in Sydney parishes who have tried to introduce some taste into the selection of music in their

churches, but have been frustrated by the dogmatic refusal of the clergy. It seems that, in Sydney at least, there is all too prevalent a debased concept of evangelism for the masses and a prejudice against intellectualism which is not only indifferent, but diametrically opposed, to any proposal for improved standards of worship.

There may be some argument against the complete removal of popular hymns and music, but there is no argument for the deliberate use of bad music when a discriminating organist can prepare music which is both of some quality and not unpopular. It is most doubtful whether we shall hear unoffensive music in our churches until these noisy "evangelists" cease insulting the intelligence of their congregations and accept guidance in a matter in which their own ignorance and narrow-mindedness is blossoming out into a thoroughly ugly situation.

Yours sincerely,  
MICHAEL J. SMITH,  
Ruscutters Bay,  
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—The production of a short list of hymns including some suitable for larger and for public occasions might be more attainable than Mr Thacker's new Hymnal (September 30). The old favourites of 30 years ago are not really so to-day, and not always adequate.

A list of say 20 good hymns found in all the major books, compiled for incorporation in the repertoire of all town congregations, could begin the establishment of a few nationally acceptable hymns which could rehabilitate that feature of many occasions.

We sang "Abide with me" at a recent festival of marching girls because the poor dears could think of nothing better known. Such a list might help too to ensure that we know one hymn, or two, in a strange church.

Perhaps Mr Thacker or some other capable could start the ball rolling with a suggested list and use his ingenuity to get your readers, with your co-operation, to help hammer out an "acceptable" list. In it I would vote for "Praise to the Lord the King of creation" and — but I'd better leave the initiative in more capable hands.

Yours faithfully,  
(The Reverend)  
ARTHUR PIDD,  
Claremont,  
W.A.

## THE PERMANENT DIACONATE

TO THE EDITOR OF THE ANGLICAN

Sir,—I am extremely interested in a photograph and short article on the first page of your issue of September 30 in connection with the ordination of a Lay Reader to the diaconate in the Diocese of Newcastle, because I feel that opportunities for service are being missed in other dioceses and here we may have an answer.

First let me say that a permanent diaconate seems to me to have been in the mind of the Early Church: certain persons were appointed to definite work as the infant Church expanded, and these people found there, seemingly, a satisfactory expression of Christian witness.

In these days the Church is also expanding rapidly, and there must be many men who have long service of Lay Witness whose work for the Lord would be enhanced, strengthened, and perhaps expanded by the appointment to a Permanent Honorary Diaconate, especially in the parishes where those men now work.

This move in turn would free younger men who aspire to the priesthood, and would tap a source of power not yet investigated to any extent by the Church of to-day.

Yours faithfully,  
GARNET D. F. DUFFY,  
Yagoona,  
N.S.W.

## AGAINST MASS MEDIA

TO THE EDITOR OF THE ANGLICAN

Sir,—It would appear that there is in the Church a growing belief that those outside the Church can be reached by what are termed in your issue of August 19 last, "modern methods of mass media for promoting Christian knowledge," that is, films, radio and T.V.

This is contrary to the belief of Professor Alan Richardson who has written "The mysterious truth of the Gospel cannot be made known through ordinary publicity channels but only through the hearing of faith" — a truth constantly overlooked by busy, untheological clergymen who imagine they can bring home the message of the Gospel by modern advertising techniques and business methods.

What men and women are asking to-day is not more explanation of Christianity but, in all spheres of life, more practical demonstration of the power claimed for it. To tell men of the healing power of Christianity

## 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.

We say in the Creed that we believe in the Resurrection of the Body. Can you tell me please what it will be like?

The Scriptures are clearer about the fact of the life to come than about the nature of the life to come. There is a blessed reserve about this; and wisely so. If we knew too much about the life hereafter we would tend to grow dissatisfied with this life, and frustrated because of the limitations of both body and mind.

First, however, the Creed

is often met by the retort "why does not the Church use this to heal its own divisions?" As has been said again and again "It is useless to try to commend to the world the Gospel of love if we are not prepared to practise it."

This raises the subject of Christian witness. Again and again the criticism is made by those outside the Church that those "who profess and call themselves Christians" with whom they work or who live in their neighbourhood live lives so little different from their own that there seems little purpose in becoming members of the Church. This constitutes a challenge that cannot be disregarded if the Church is to make its impact upon the world, and it is one that needs to be faced seriously if ways are to be found by which such witness can be encouraged.

Yours etc.,  
A.C.H.L.  
Cheltenham,  
Victoria.

## CORAL CHURCH DEDICATED

ANGLICAN NEWS SERVICE

London, October 4

A new church built of coral stone in six months by British airmen, soldiers and sailors on Christmas Island in the Pacific Ocean has been dedicated by the Bishop of Honolulu and the Hawaiian Islands, the Right Reverend H. S. Kennedy.

This Church of St. George will be used by members of the Royal Air Force based on the island.

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.

assures us of the resurrection of the body. This does not mean that at the day of resurrection all the chemical components of the present body will by some means be strangely reunited. We must get behind the words to the essential religious truth.

The prime truth surely is that the Creed assures us of the perpetuation of the individual. The essential "me" will survive death.

## KNOW YOUR FAITH

TO THE EDITOR OF THE ANGLICAN

Sir,—Strong Objector" raises a vital issue in his letter (October 7) when he says "We do not strengthen the cause of God's Church by weakening the Faith we have been given."

Turning the page, I see your reviewer "W.A.B." makes this statement, "To renounce the visible unity of the Church, and the three-fold apostolic ministry of the Church Catholic is to make nonsense of the testimony of the Church in the Apostolic Fathers, (title of an article by Canon Church under review)."

On the front page of the same issue is a call for more unity within the Anglican Church, made by our Primate.

It is my observation that many Anglicans don't know WHY they are Anglicans, and not Methodists or Presbyterians, etc. The same can be said for Roman Catholics, Methodists, Presbyterians, etc. Ask them to point out why they believe as they do and you'll get very few intelligent answers, which will stand up to criticism. In that regard Jehovah's Witnesses, Mormons and such like have us decidedly beaten.

Therefore, let us strengthen our Faith, even if it means a revival of all the old conflicts. I sometimes feel that we as Christians have adopted a policy of "peaceful co-existence" with those other Christians who differ in belief, with the result our faith is watered down and often useless.

I couldn't imagine Paul ever saying, "It doesn't matter what you believe as long as you're sincere." If it doesn't matter, why believe?

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

## LECTURE SERIES FOR NOTTINGHAM

ANGLICAN NEWS SERVICE

London, October 4

"The Christian Faith To-day" is the title of the series of Fifth Memorial Lectures which the Archbishop of York, the Most Reverend A. M. Ramsey, will deliver at the University of Nottingham at the end of this month.

The six topics which the archbishop has chosen are "God the Creator," "Jesus Christ," "The Meaning of the Cross," "Resurrection," "The Church, Its Scandal and Its Glory," and "Things First and Last."

Most of our present experiences are coloured by sensory experiences received through the body. Without the body, these experiences would be impossible. What more natural to conceive, therefore, than that the hereafter will not be bodyless, but that our spirits will be enshrined in a new and better body?

It is interesting to notice that those who do not accept the conception of an embodied state in the hereafter all seem to accept the conclusion that we are absorbed into the Divine. As the drop of water is lost in the ocean, so the individual is lost in the Divine. This is not the Christian faith.

As to the exact nature of this body, Scripture is indefinite. Paul reminds us in 1 Corinthians 15 that it is sown a natural body; it is raised a spiritual body. It has a similarity to our present body; but it is not the same body. While it is continuous with our present body, it is yet of a different nature.

The wise man accepts the truth that the present determines the future: we build day by day the soul and the body which shall surround it.

When we have said all, we recognise that God has not revealed to us all we would wish: sufficient for us that "He hath prepared for them that love Him such good things as pass man's understanding."

## SANCTUS BELL

What is the actual significance to-day in the 1662 Holy Communion Service, at the end of the Prayer of Consecration, of the ringing of the Sanctus Bell?

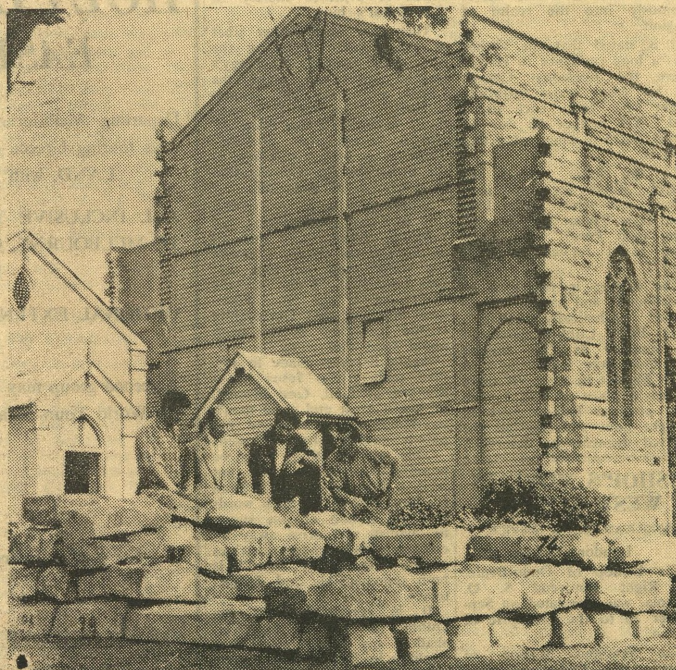
The significance is that of focussing the people's attention that they might recollect what has just transpired. There are other occasions when the sanctus bell is rung—but the occasion to which my correspondent refers is the prime one.

What authority has a parish minister when celebrating the Holy Communion according to the 1662 Prayer Book inserting at the appropriate place the 1928 Prayer for the Church Militant?

The 1927 Book, as my correspondent knows, was rejected by the House of Commons although it was passed by the House of Lords, the Convocations and the Church Assembly. The following year, although it was amended, the House of Commons still refused to pass it.

Most diocesan bishops permit the use of certain parts of the 1928 Book, as, for example, the Baptismal and Marriage services, both definitely superior to the 1662 Book; and will allow the use of this Prayer for the Church Militant which is richer than that of 1662.

One bishop under whom I served, preferred the 1928 Prayer to be used only at week-day celebrations, but gave permission for it to be used on Sunday if the people had the 1928 Book available for use.



The first delivery of cut stone arriving for the extensions at Holy Trinity Cathedral, Warratunga, Victoria, this month ("The Anglican," October 7). Each block is numbered and is ready to be placed in position when the building commences. Tenders will soon be called; the fund now stands at £62,500.

ASSIST YOUR CHURCH'S MISSIONS

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## CANTERBURY BOOK DEPOT

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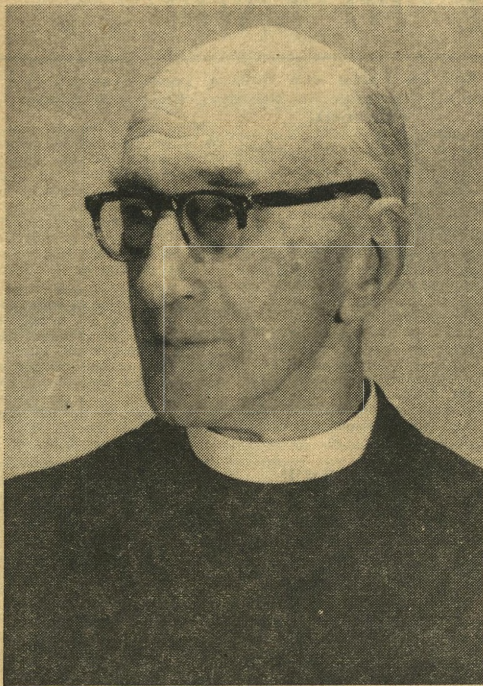
• BIOGRAPHIES

• GEN. LITERATURE

• NOVELS



## ANGLICAN OF THE WEEK



Our Anglican of the Week is an Australian-born priest who is at present on tour in this country as a special envoy for the Society for Promoting Christian Knowledge.

He is the Reverend Eric Thornton who has been since 1944 the S.P.C.K.'s Chief Organising Secretary.

Fr Thornton has now retired but, until January when he returns to England, he is giving the S.P.C.K. more publicity than it has ever had in this country.

He served in the Diocese of Melbourne from his ordination in 1912 until he went to England in 1937.

Australia has done much less for S.P.C.K. than it has been given by the society. In all, it gave only £2,500 last year while the income from England was £28,000. However, it isn't the lowest on the list — Canada gave only £300!

S.P.C.K. needs at least £200,000 a year. Of this £35,000 must be spent on training indigenous clergy of missionary dioceses.

The rest goes on literature. Fr Thornton believes strongly in the power of the written word, particularly in countries where the literary rate is now rising steeply.

S.P.C.K.'s expenditure on literature is mostly the production of Prayer Books in 150 different languages.

These must be revised year by year as the people become more skilled in the use of their language or as the language of the country changes.

And the Prayer Books must be sold at a price which the people can afford. Any profits are used to open more bookshops and to

### BISHOP RESIGNS POST AT CONFERENCE

ANGLICAN NEWS SERVICE

London, October 10

The Bishop of Salisbury, the Right Reverend W. L. Anderson, who for seventeen years has been chairman of the annual conference organised by the Church Assembly Overseas Council for representatives of diocesan missionary councils and societies, announced at this year's conference at Keble College, Oxford, that he would be unable to continue as chairman for another year.

The theme of this year's conference was "Unity and Opportunity."

For the next stage of the "forward move," a missionary handbook entitled "God's World," is to be published by the S.P.C.K. on October 21.

help those which are not self-supporting.

S.P.C.K. is not only concerned with Prayer Books. More and more demands are being made on it for Christian literature — pamphlets and books to explain the Scriptures and the Church's teachings.

Fr Thornton, whose years in England have not dimmed his love of this country (particularly Melbourne), believes that churchpeople here will respond to his appeal.

## THE VOODOO DRUMS WITH SOME PERNICIOUS HERESIES

THE CROSS AND THE DRUM. H. B. Cave. Warner Laurie. Pp. 320. English price 16s.

THIS is an exciting and dramatic story, containing all the ingredients for a modern thriller! Action centres in the Ile du Vent, shifting occasionally to St Joseph, another fictional island in the Caribbean Sea, with the Reverend Arthur Barry Clinton, an earnest but inexperienced priest of the Episcopal Church, as the leading character, who tangles with Catus Laroche, the hostile but honest leader of the cult of vodun, or Voodoo.

More sinister enemies are Felix Dufour, a corrupt magistrate bent on exploiting the people; Pradon Beliard, an arrogant efficient native with a limp, who, being detailed to help the missionary settle in, double-crosses him at every turn; and Warner Lemke, formerly of Ohio, a flagrantly immoral and drunken plantation manager, who conspires with Dufour and Beliard to force Barry Clinton to quit.

Feminine complications are provided by Edith Barnett, an attractive white girl, who loves Barry but does not share his devotion to duty; Alma Lemke, whose unexpected help is of the utmost value to him and who marries him after the death of her dissolute husband; and Micheline Laroche, a dark-skinned beauty, who flaunts her sex shamelessly in the hope of seducing the young priest.

Add, if you please, vivid authentic descriptions of weird hypnotic vodun rites, and you have a story calculated to stir the imagination and thrill the senses. One can envisage its future reproduction in paperback form, with a sufficiently

## BOOK REVIEWS

### PARABLES IN MODERN IMAGERY

THE TALES CHRIST TOLD. April Oursler Armstrong. The World's Work. Pp. 256. 22s. 6d.

THOSE who enjoyed the works of the agnostic-turned-Roman Catholic Fulton Oursler, will be encouraged to read this series of forty of Our Lord's parables explained in modern imagery.

Mrs Armstrong makes the parables come alive by such expressions as, "For Jesus to choose a Samaritan was like waving an orange flag on S. Patrick's Day." "The Pharisees have the pale stretched leathery look of last year's wine-skins."

There are wise comments too: "There has never been a melancholy saint. A saint who glooms and mourns over his religion has not found the pearl of great price. Even in stress and discipline, even in moments of desolation and pain, when all happiness and delight are gone, still there remains in the children of His kingdom, an abiding joy."

The interpretation of the parables is soundly handled, although a natural Roman Catholic bias is given. There is much insistence on penance. "Except you do penance, you shall likewise perish" (Luke 13:5).

Your reviewer would query whether the Pharisees, who are rather too harshly treated, ever really considered Jesus as "an unholy boor" (page 20) or that Jesus arriving windblown and smiling would commence "with a discourse on the way to do penance" (page 123).

With these reservations, this is a book, delightfully told, for the Christian wanting a simple understanding of the parables. —A.V.M.

### HISTORY WRITTEN OF HOME'S WORK

The Orphan Home, Adelaide, which celebrates the centenary of its establishment on October

15, has produced a short history of the home to mark the occasion.

Written by Miss M. Hardy, the book describes this aspect of the Church's care for orphans in the Diocese of Adelaide from the early efforts of Mrs Farr, who founded the home, to the present day.

Problems with which the home has had to deal, such as the care of girls once they leave the home, and the winning of recognition by the Government, are described.

The Orphan Home Committee has asked that those who wish for a copy should pay 5/-, to be used for the benefit of the home.

### NOVEL OF THE OUTBACK

THE ROARING DAYS. Donald McLean. Macmillan. Pp. 277. 20s.

Donald McLean, noted for his championship of liberal views in education, again turns his pen to fiction.

Having spent a great deal of his early life in the rugged mining country of western New South Wales, he writes with ease about the prospectors of gold and opal, the sheep farmers and the drifters.

He writes incisively, with good characterisation, and an authentic background which makes his readers share vicariously in the hardships of life in the backblocks at the turn of the century.

While the method of flashbacks does bring in a larger variety of characters, it does tend to become monotonous and disjointed, and to break the narrative into a series of short stories.

It is, nevertheless, an entertaining book. —A.V.M.

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—A.T.B.H.

### BISHOP'S MOVE IN WEST AFRICA

ANGLICAN NEWS SERVICE

London, October 10

The Bishop of Ondo-Benin, the Right Reverend S. O. Odutola, was translated on September 30 to the bishopric of Ibadan.

The previous Bishop of Ibadan, the Right Reverend D. R. Oyebo, died in July. Both dioceses are in the Church of the Province of West Africa.



# The Youth Page

## SUCCESSFUL APPEAL

### WILL HELP KOREA

FROM OUR OWN CORRESPONDENT

Newcastle, October 10

The Girls' Friendly Society in the Diocese of Newcastle has raised £1,122 in its appeal for a jeep or land-rover for the Reverend David Cobbett in Korea.

The total was announced at a thanksgiving service which was held at Christ Church Cathedral, Newcastle, on October 2, to close the appeal.

About £1,000 of the appeal total was raised by the members of the fifty G.F.S. branches in the diocese.

More than £600 came from the society's "bob-a-job" week in July.

Another £119 was raised by Young Anglican Fellowship branches in the diocese.

The appeal launched fifteen months ago, was known as "Operation J.K.L."—the letters standing for "Jeep for Korea, or perhaps a Landrover."

The Reverend David Cobbett, who is stationed at Pusan, is the only Newcastle missionary in Korea.

He needs a jeep to move among his widely scattered con-

gregation in the city and outlying rough, hilly areas.

The money left over after the purchase of the vehicle will probably establish a maintenance fund for repairs and running expenses.

At the cathedral service, two representatives of each branch brought the money collected by their branch to the altar, where it was blessed by the Dean of Newcastle, the Very Reverend W. A. Hardie.

## NORTHERN COMRADES HOLD CAMP IN CAIRNS

FROM A CORRESPONDENT

Townsville, October 10

Members of the Order of the Comrades of S. George from parishes in the Northern Archdeaconry in the Diocese of North Queensland took over the Young Australia League camp at Cairns for the long week-end for a youth camp.

This is one of a series of camps and week-ends being organised in the three regions of the diocese. The Cairns Comrades were responsible for the organisation of this week-end.

Friday night commenced with supper and Compline and a general welcome by the leader of the Cairns Company.

Next day began with a Sung Eucharist to the Geoffrey Beaumont setting.

The Reverend J. A. Dobbs, assistant priest in Cairns, led the Bible study and discussion on

"the Call of God" and our response to it.

The young people faced up to the question of how they can do more themselves about the study of the Bible and how to spread the awareness that Bible study can be interesting and thrilling.

Mr Clark, formerly a missionary at Mitchell River and now a Cairns parishioner, delivered an interesting address on the missionary work of the Church particularly amongst the Australian Aborigines.

This was rather appropriate

since just a few weeks ago the Assimilation Conference was held in Cairns under the auspices of the Church.

Saturday night heralded the appearance of beatniks of all sorts—Comrades in disguise—who sat down to tea and then entertained themselves with a social dance, which concluded with Compline and preparation for Holy Communion.

The Parish Church of S. John, Cairns, was attended for the Eucharist at 6.30 on Sunday morning.

A swim at Freshwater followed breakfast and then on return to the camp the Reverend J. A. Bell of Cairns led a talk and discussion on vocation which was illustrated by the film "Thy Servant Hearth," on the same subject.

Many were the questions addressed to the panel after lunch—ranging from the intercession of the saints to euthanasia. These questions stimulated discussion.

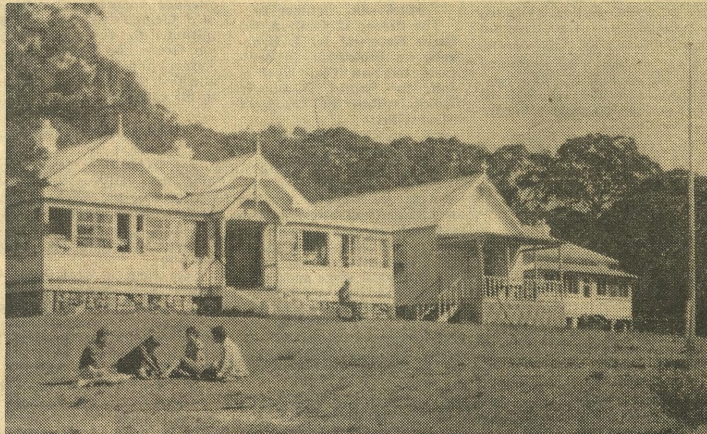
The Reverend C. F. Cussen, Youth Director of the diocese, was present at the camp.

After lunch the regional committee of the Diocesan Youth Council met, and decided that the Atherton Comrades would be the hosts for the next regional camp which it is hoped will be held at the Lake Barrine Lodge on the Atherton Tableland.

## CONFERENCE PLANNED IN TOWNSVILLE

FROM A CORRESPONDENT

The next federal conference of the Order of the Comrades of S. George will be held from December 31 to January 8 at S. Anne's School, Townsville.



One of the conference centres at Port Hacking, Diocese of Sydney, to be improved with funds from the Youth Council's Appeal.

## PLAN FOR IMPROVEMENTS AT SYDNEY CAMP SITES

FROM A CORRESPONDENT

The Church of England Youth Council in the Diocese of Sydney has launched an appeal for £4,000 to link its three properties at Port Hacking with the Sydney water supply.

For fifteen years Chaldercot and Rathane have been supplied by water from tanks and a small dam in National Park.

This supply has been unreliable as it depends entirely upon local rainfall and since the completion of the new youth centre, "Deer Park," it has been inadequate to meet the needs of 2,000 young people who attend weekend house parties during the year, and 5,000 school-age children who came annually to Camp Howard.

The water will be brought

over two miles from the main pipeline to Bundeena.

Though no firm price has been quoted as yet it is estimated that it will cost almost £4,000 to connect Rathane, Chaldercot and Deer Park to the supply.

## APPEAL

The Youth Department has launched an appeal called "On Tap at Port Hacking" in an endeavour to raise £4,000 by Christmas.

During the Six Hour Week-end the Youth Department conducted two house parties, one for those training to be Camp Howard counsellors, and a holiday house party at Deer Park.

A total of 140 young people attended these two youth camps which were conducted by the Chaplain for Youth and the Reverend S. A. Horton respectively.

On Sunday morning at Holy Communion the Youth Chaplain, the Reverend J. J. Turner, officially launched "On Tap," and the collection was £74.

By the time the house parties concluded on Monday night, the fund had reached £140.

Later this month parishes, fellowships and Sunday schools as well as other friends of the Youth Department will be invited to share in this plan to bring water to Sydney Diocesan Youth Centres.

Gifts may be sent to the Church of England Youth Department, 201 Castlereagh Street, Sydney.

## BENDIGO G.F.S. KEEP DAY OF PRAYER

FROM OUR OWN CORRESPONDENT

Bendigo, October 10

The Girls' Friendly Society's world day of prayer was observed here on September 29, the Feast of St. Michael and All Angels, with a special Evensong in All Saints' Cathedral, Bendigo.

Following the service, G.F.S. leaders and members met in the Cathedral Hall where they were welcomed by the diocesan president of the society, Mrs R. E. Richards.

Miss Grace Camm, from Kenya, then spoke on her work at the Coast Women's Teachers' Training College, run by the Church Missionary Society.

She also showed slides of the main aspects of her work.

## THEOLOGICAL STUDENTS PRODUCE OWN MAGAZINE

The theological students at S. Francis' College, Brisbane, have just produced a very interesting issue of the college magazine, "The Franciscan," for 1960.

Compiled and largely written, by the students themselves, the magazine carries articles, features on life in the college, and portraits of personalities associated with S. Francis'.

The reader may gain from its pages a picture of the students' activities in chapel, recreation sport; of their interests and concerns outside the college itself; and there is even an occasional reference to study.

The students have come from a great variety of occupations to the college, and this wide experience is shown in the feature pages.

Three former missionaries, one from China, one from New Guinea, and one from an Aboriginal mission station, have written something of the work in which they were engaged.

The chaplain, the Reverend E. L. Randall, compares S. Francis' College with theological colleges he has known in England, and descriptions of artistic and functional additions to the college are given.

The articles are interspersed with cartoon drawings of topical interest, very cleverly done, and photographs of college buildings, personalities and activities.

"The Franciscan" is recommended reading for all people interested in theological colleges, in particular those who have any expectation of attending one.

## EXHIBITION HELD IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, October 10

The sixth annual handicraft exhibition of the Girls' Friendly Society in the Diocese of Adelaide took place in S. Margaret's Parish Hall, Woodville, last Saturday.

More than 1,400 articles were displayed.

The annual festival service for the society was held in S. Peter's Cathedral, Adelaide, yesterday afternoon.

The Reverend T. J. Hayman, of S. Matthew's, Kensington, gave the address.

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## Queen's Church of England Girls' Grammar School, Ballarat

Boarding and Day Girls from Sub-Primary to Matriculation. Centrally situated, the school is one of the oldest in Victoria. Junior school is of the most modern design. Prospectus and further information obtainable from the Headmistress. MISS F. W. WOODBRIDGE, or the Secretary, Cathedral Buildings, Dana Street, Ballarat.

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## THE CHANGES IN WALES

BY THE REVEREND ARTHUR LLOYD

THERE seems to be no satisfactory evidence that a vernacular Liturgy was ever used in any portion of the Celtic Church. In 1546 appeared a Welsh version of Prymer, compiled by Sir John Price, but it was only used privately.

In 1567 the four Welsh bishops, with Hereford (then Welsh), produced a Welsh P.B. translated apparently in its entirety, from the 1559 English Book.

From then until 1800, 48 editions are recorded as being issued, mainly from London and Shrewsbury. The 1664 version brought the Book into line with the 1662 English Book.

An unsuccessful attempt at revision was made in 1890. The Book in use has been an example of excellent, chaste, dignified Welsh.

Unfortunately, at the time of Bishop Davies' translation in 1621, the language was ill-provided with technical theological terms and phrases; hence certain hybridisms and archaisms.

The Church in Wales, to-day, is a small Province of six dioceses. After the last war, the task of revision was undertaken deliberately.

A commission which surveyed the place and opportunities of the Church in the life of Wales reported that the Church was handicapped by having to use forms of service devised for a different milieu, and 'no longer sufficiently "understood of the people," or expressive of devotional needs.

At the request of the Governing Body of the Church in Wales, the late archbishop appointed a standing Liturgical Commission to advise the Welsh bishops what changes in the services were needed.

The general aim was to help the people understand the worship of God better. 'No change can be made in public worship in Wales without a lengthy Bill procedure in the Governing Body. This would normally mean that a new book must be presented and either accepted or rejected as a whole.

So a kind of Enabling Bill was passed by the Governing Body, permitting each diocesan bishop to allow the experimental use in his diocese, for a period not exceeding ten years, of any revised service which had been approved for such experimental use by the Governing Body.

A new table of proper psalms and lessons for Sundays and other chief holy days has been completed. The general aim is to provide shorter psalms and lessons, more so in Matins than Evensong. This table was introduced for use in 1957.

### BAPTISM

The following year, the four services of Christian Initiation were introduced.

Baptism of Infants is prefaced with 10 rubrics, the first of which says, "The Church teaches that Baptism, where it may be had, is generally necessary for salvation" (cp. S. John 3: 5).

Parents may now be sponsors. All sponsors must be godparents and practising members of the Church.

A slight weakening of the 1662 insistence that Baptism be administered at Matins or Evensong is but a concession to prevailing practice rather than a change of policy. In the service itself, the opening dialogue takes place at the door:

P. What do you, in the name of this child, ask of the Church of God?

R. We ask for Holy Baptism.

P. Why do you ask for Holy Baptism?

R. That this child may be made a Christian.

The language is modernised, and the service is slightly shorter than in 1662. The Blessing of the water is prominent.

and is introduced preface-fashion. There is no "Sursum Corda" as it was felt this should be retained exclusively for the Eucharist.

An optional robing of the child with a white vesture is allowed, also the giving of a lighted candle to Godparents after the Baptism, but there is no post-baptismal anointing.

When Confirmation follows immediately after the Baptism of the candidates, a rubric makes provision for omitting the introductory section. The candidates are formally presented to the bishop (on the ceremonial lines of presentation of candidates for Ordination).

Five answers are required from the candidates. It is emphasised that the renewal of vows is only the preparation for Confirmation.

The prayer prior to the laying on of hands is changed from "and hast given unto them forgiveness of all their sins" to "for the forgiveness of all their sins."

Before the blessing, a new prayer recalls Our Lord's Institution of the Holy Communion, and prays that the newly-confirmed may ever partake thereof by faith with thanksgiving.

The work of revision to date is both conservative and reforming. The services are still in the best of Anglican tradition, but with freshness and boldness. Nothing to date has been finally settled.

## BRISBANE MAKES GREAT DEMAND ON ARCHBISHOP

FROM OUR OWN CORRESPONDENT

Brisbane, October 10

Thirty-five confirmation services in fifteen days were recently conducted in the Diocese of Brisbane, when the Bishop of Rockhampton, the Right Reverend T. B. McCall, and the Bishop of North Queensland, the Right Reverend I. Shevill, assisted the Archbishop of Brisbane, the Most Reverend R. C. Halse.

Archbishop Halse took seven of the services, Bishop McCall six, and Bishop Shevill twenty-three.

On September 15, the archbishop flew out to Cunnamulla for a four days' tour including the seven confirmations.

He flew from Cunnamulla to Dirranbandi, and then went to

Thallon to dedicate a new church, then to St George for a confirmation service and a glimpse at the new church being built in brick and of modern style which should soon be ready for dedication.

A seventy-mile drive over a rough road brought him to Talwood where the very beautiful church of St. Paul was consecrated.

Then he went back to Goondiwindi for another confirmation.

Nearer home he has visited Beenleigh and Gundle.

At Gundle he dedicated a much-needed church hall, then attended the dedication festival of St. George's Church, Windsor, instituted the new rector of Kelvin Grove, the Reverend A. L. Turner, appeared on television, attended meetings and preached in the cathedral.

### MUCH ACTIVITY

The archbishop, now seventy-nine, then left for Sydney, for meetings of the Anglican Truth Society, the Australian Board of Missions, and the sessions of General Synod and the bishops' meeting.

Less than a week after his return to Brisbane, he sets off on a tour of the Darling Downs for more confirmations, followed by a trip to the far west for dedication services at Wyandra, Thargomindah and Roma.

He will hold another confirmation service at Taroona on his way home.

In Brisbane a strenuous week of engagements will await him, including the consecration of the Reverend S. J. Matthews and the Reverend G. Ambo.

The jubilee of the cathedral will then be celebrated, with special services and a missionary garden party.

### AN UNUSUAL DEDICATION

FROM OUR OWN CORRESPONDENT

Melbourne, October 10

The opening of new church halls is a commonplace at the present time, with so many new areas of population in the cities and towns of Australia, but there was a uniqueness about the opening and dedication of a new centre at Blackburn South, Diocese of Melbourne, on October 1, as it has been given the name of S. Edward the Confessor-King.

So far as is known, no other church or parish of this name is to be found in the southern hemisphere, and the departure from the more stereotyped dedications has a touch of freshness and vigour.

The Archbishop of Melbourne performed the act of dedication, in the presence of a large congregation.

The all purpose brick building has cost £12,500, and has been badly needed by a growing congregation.

The Church of S. Edward the Confessor-King forms part of the Parish of S. John's, Blackburn, of which the vicar is the Reverend H. Shepherd.

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The Bishop of Grafton, the Right Reverend K. J. Clements, being met by the rector, the Reverend A. A. Smith, and the churchwardens when he dedicated the new Church of S. John the Baptist at Nambucca Heads on September 24. This is the second church to be built within the Parish of Macksville in the past year.

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## ANGLICAN MEN OF LETTERS . . . 7

## BEN JONSON: A RARE CRITIC

BY THE REVEREND EDWARD HUNT

ALTHOUGH Shakespeare bestrode the great age of Elizabethan literature like a colossus, among his contemporaries were many other men-of-letters of fame and worth, such as Marlowe, Raleigh, Chapman and Tournour, to name but a few.

And the interesting thing is that in the brief and brilliant florescence of the English theatre, the greatest writers for the stage were churchmen, and their interpretation of life was securely founded upon Christian theology in general, and upon Anglican doctrine in particular.

No contemporary thought of Shakespeare was anything but Christian, and though charges of atheism were brought against the literary circle known as the School of Night, their atheism must have been very mild.

Marlowe's plays are Christian enough, especially "Faustus," while the stoicism of Chapman is deeply religious.

Raleigh's works also have a theological basis, while Cyril Tournour's "Atheist's Tragedy" leaves us in no doubt of his religious belief. Praised by Hazlitt and Lamb, he is compared to Shakespeare by Swinburne.

It is Jonson, however, who is generally accepted as next in importance to Shakespeare, and this dramatist is of special interest, because he was an Anglican, except for a brief period of Roman Catholicism.

Ben Jonson was born in Westminster, in 1573, and was sent by his step-father, a master bricklayer, to Westminster School. After a short period as apprentice to his step-father, he volunteered for service in Flanders, where he remained until 1592.

He then became an actor in London, producing his first play, "Every Man in His Humour," in 1598. The same year he was indicted for manslaughter, following a duel, but was liberated on pleading benefit of clergy.

## BEST WORK

From 1599 to 1602 he was involved in a stage war with his fellow playwrights, but coming to terms with them, he turned to tragedy, producing "Sejanus" in 1603.

With the accession of James I, Jonson was established as the most successful and versatile writer for the Jacobean stage, having thirty masques and court entertainments to his credit.

The King took offence at references to the Scots in "Eastward Hoe," 1605, and Jonson suffered a short term of imprisonment. In the same year he took some part in enquiries concerning the Gunpowder Plot.

Then followed his greatest classical comedies, "Volpone," 1606, "Epicoene," 1609, "Alchemist," 1610, and his second tragedy "Catiline," 1611.

Honoured by a royal pension and noble patronage, he produced no further works of high order, though "Tale of a Tub," 1633, deserves mention.

At the end of his life he was deserted by his patrons and died

in poverty on August 6, 1637. He was buried in Westminster Abbey, where a tablet bearing the celebrated inscription, "O rare Ben Jonson" perpetuates his memory.

It is on this rarity of his genius that all critics insist, for he returned to the classical ideals by which comedy is made a didactic vehicle for ridicule of contemporary "types," who did not always appreciate the skill of his portraiture.

## SATIRES

In some ways Jonson is more "modern" than Shakespeare, for his satires still apply to our own day. Professor Bethell, for example, says that he took his stand sternly upon traditional Christian values in castigating the early appearance of a moral capitalism, its usury, its luxury and its get-rich-quick methods.

In short, Jonson may be regarded as the dramatist of big business, seeing even then the soulless way of life to which it may lead.

His theological out-look was probably influenced in childhood by his father, who was of a strongly Protestant mind, and a preacher of some note.

It was from a Christian standpoint that Jonson satirised the men and manners of his times, and because of this he may be termed an Anglican Aristophanes, for he was well versed in Greek, writing a treatise on

Aristotle, while his famous lyric "Drink to me only" is an exquisite translation from Philostratus, the intricate harmony of the metre being worthy of special note.

He also wrote essays and maxims, and was as famous for his conversation and influence as was Dr Johnson in a later age.

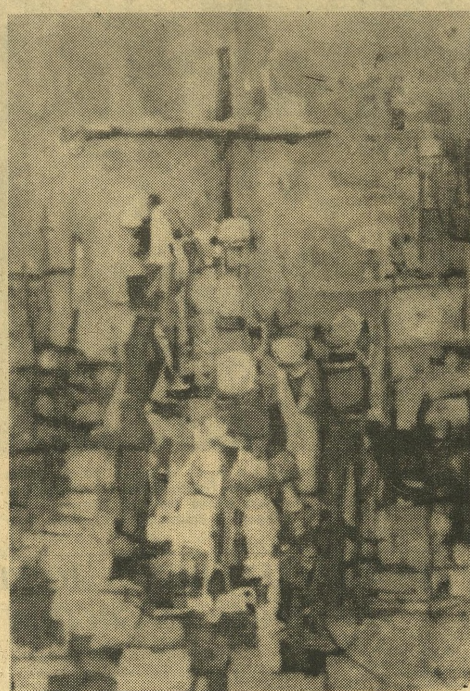
Fuller says of him: "What was one in others he was able to refine in himself. His plays will endure reading as long as learning is fashionable in our nation."

Herrick praises him for his rebuke of sin, while Churchill says he read the book of man with nicest art.

A point of extra interest for Anglicans is that the scenery and decorations for Jonson's masques were supplied by Inigo Jones, the famous architect whose introduction into England of the Palladian style influenced the great church-builder, Christopher Wren.

Of Jonson himself we may say that as a critic of his age he was just, and if at times he seems harsh, the love he bore to traditional Christian learning was at fault.

In an age when worldliness was beginning to lead men astray he did a service to the Church of his choice by sternly maintaining that Christian values are the true foundations of civilisation.



Robert Curtis' "Crucifixion Scene" which won the first prize in the section open to all residents of Australia in the Christian Art Competition organised by the Australian Board of Missions. The painting, an abstract in soft blues and yellows, won the Women's Auxiliary prize of £100. The Primate opened the exhibition in Sydney on October 5.

## FROM A SISTER'S NOTE BOOK . . . 18

## SPEAKING FROM EXPERIENCE

WHO among us would have come to know and love God if it had not been for a fellow human? An evangelist, a humble life through which the light of Christ shone unimpeded, a preacher or a writer, a human love recognised as a pale but true reflection of divine Love—men and women God used for our conversion because they offered themselves unreservedly to Him for employment.

God relies on men to show Him forth to other men. To speak so we hear, to reveal Himself so that we see, He uses our language: He speaks with a human voice out of a human mind, submitting His omnipotence to the limitations and vagaries of our humanity. In fact, at the supreme moment of His self-revelation He Himself became Man to win us.

The vision of our humanity is so limited that it can only understand God through itself. We seek God by every instinct of our nature, and yet we can understand Him only in terms of that nature. Robert Browning puts into the mouth of David as he tries to charm Saul from his despair:

*'Tis the weakness in strength that I cry for! My flesh that I seek*

*In the Godhead! I seek and I find it. O Saul, it shall be*

*A Face like my face that receives thee; a Man like to me,*

*Thou shalt love and be loved by, for ever; a Hand like this hand*

*Shall throw open the gates of new life to thee!*

*See the Christ stand!*

See the Christ stand. Behold the Man. I seek and I find God because He has revealed Himself in a Man like to me; but having found, how are we to show Him to others?

When He wanted St. Paul to bring the Gentiles into the Church, Our Lord showed Himself in His glorified Manhood. St. Paul speaks of his vision as if it were the same as the other

appearances of Jesus to those He had chosen to spread the Gospel: " . . . He was seen of Cephas . . . of above five hundred brethren at once . . . of James; then of all the Apostles. And last of all He was seen of me also." (1 Cor. 15: 5-8).

St. Paul saw Jesus and was converted, and God used him all the rest of his life to convert other men.

Jesus left three disciples see Him transfigured so that they could tell others of the glory of His divinity after it was revealed to all the world by His resurrection, and such was the converting power of their vision of Jesus glorified that one wrote at the end of a long life, with awe undimmed in memory, "and we beheld His glory, the glory as of the only begotten of the Father."

## CONVICTION

And St. Peter enforces the authority of the Apostles' teaching, "we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." The third bore witness by martyrdom to the strength given by being with Jesus.

We always need to speak from experience to be convincing: conviction that is rooted in personal knowledge can alone be so vividly transmitted as to win the mind and heart of our calculating humanity.

Even in a factual well-documented subject like geology the teacher needs to have seen and handled the rocks which he would describe to the class.

The teacher of literature or music or history must have lived with her subject to awaken interest and love in the student.

If our subject is God, how are we to gain that ardour that alone makes articulate the certainty of our conviction to those we would teach?

How are we to gain that vision of Jesus with which He transformed those ordinary

human beings into the first teachers and preachers and writers and martyrs of the Christian faith?

Now, as then, by being with Jesus and seeing something of His glory, asking Him to let us be eye-witnesses of His majesty. Like Him, offering ourselves as emptied vessels to be filled with the Will of God. The same way He Himself kept uninterrupted the communion of the Blessed Trinity, despite the human flesh and mind that clothed and veiled and trammelled His divinity—by prayer.

Prayer is the means He has given us of seeking Him, and those who seek are promised that they will find. Prayer is the breath of life to the soul for it widens and deepens and reveals those channels of grace and joy from Heaven to earth that are opened for us, and kept open, by the Sacraments.

We have to pray as Christians—that is, through Jesus Christ Our Lord, in Him, like Him, with Him. In Him, in His Mystical Body the Church in her public worship.

Like Him, going apart from the poor world that all unknowing needs Him (and yet would seduce and ensnare us through whom alone it can find Him) and seeking anew every day the converting vision that won the allegiance of the will and heart of Paul and John and Peter and James and countless Christians through the centuries and transfigured their common humanity until they became Christ-bearers Christ-revealers—to the world.

## IN PRAYER

With Him, as He ever pleads before our Father the merits of His once offered all-sufficient Sacrifice for us men and our salvation.

All who are called, like the Sisters of my Community, to teach and convert the young in school, or youth club, or Sunday school, or to counsel and strengthen the adult, must seek in prayer until like St. Stephen we see the Heavens opened and the glory of God, and Jesus

standing on the right hand of the Father.

Then, and only then, with the vision of the glory of Jesus and His Church burning within us, will we so show forth God as to waken in others the desire to seek Him for themselves.

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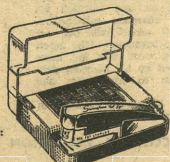


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Some thirty-six altar servers and clergy gathered at Orange, N.S.W., on October 1 for the Feast of the Title of the Chapter of S. Michael and All Angels of the Guild of the Servants of the Sanctuary. They came from S. James', King Street, Sydney; Christ Church, Blayney; Holy Trinity, Dubbo; S. Paul's, Carcoar; S. Barnabas', East Orange; S. John's, Forbes; and Holy Trinity, Orange.

## STUDENTS TO KEEP ANNIVERSARY

FROM A CORRESPONDENT

Armidale, October 10

Anglican students at the University of New England, three miles from Armidale, will attend anniversary activities next week-end to mark the end of one year during which the Anglican chapel has been in use.

The small weatherboard chapel, obtained with the assistance of the Dean of Armidale and the Cathedral Chapter, stands on private land in the centre of the university property.

Activities arranged for October 16 begin with a celebration of the Holy Communion at 7 a.m., a Sung Eucharist at 9.30, followed by a symposium and barbecue lunch.

The Venerable C. R. Rothero, Vicar of Glen Innes, will preach at Evensong at 4 p.m.

The University Chaplain is the Reverend M. McGregor, and all students whose homes are outside Armidale are in residence in university colleges.

## HISTORICAL SOCIETY TO VISIT COLLEGE

FROM A CORRESPONDENT

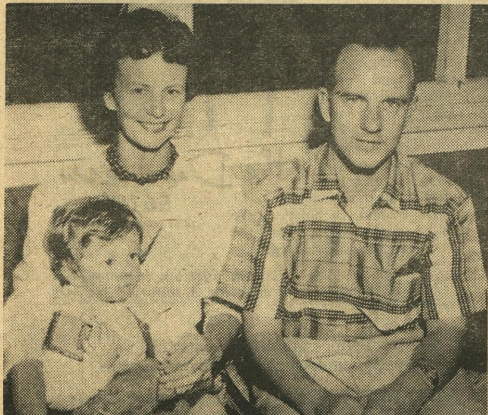
Melbourne, October 10

The Church of England Historical Society in the Diocese of Melbourne will visit the chapel of Trinity College, University of Melbourne, on November 4 for a lecture from the chaplain, the Reverend A. Bird, on the history of the college and its chapel.

The lecture will take place in the vestry, after Evensong in the chapel at 7.45 p.m.

On November 12, the society will visit S. Paul's Church, Ballarat, the nearest Anglican church to the site of the Eureka Stockade.

This is the first visit by the society to a church outside the Diocese of Melbourne.



The Assistant Director of Promotion in the Diocese of Sydney, Mr Geoffrey Walker, with his wife and baby daughter, Fiona, on his return this month from an eleven weeks tour of Korea, Japan and Malaya, where he has been assisting the Church in those countries with Promotion work.

## ADELAIDE STUDENTS ACCEPT PLAN OF ANGLICAN SOCIETY FEDERATION

FROM OUR OWN CORRESPONDENT

Adelaide, October 10

At a general meeting of the Adelaide University Anglican Society last week, members agreed to join a federation of Australian Anglican Societies on the lines recommended by a national conference of societies at Morpeth last May.

The motion brought back by the society's delegates to the conference was discussed, and passed without amendment, and a liaison officer for 1960 was elected.

A revised constitution for the Adelaide society was adopted at the annual general meeting, and the new committee was elected.

The chairman for the next twelve months is Mr R. J. C. Williams, who has completed his theological studies at S. John's College, Morpeth, and is reading for an Arts degree before he is ordained for the Diocese of Adelaide.

Although members are becoming increasingly aware of the approaching examinations, the society has not been inactive this term.

Representatives have visited most of the secondary schools in Adelaide, speaking about the activities of the society, and contacting Anglicans who might undertake courses there.

The society held an evening to introduce 150 boys and girls likely to come up to the university next year to its activities and in the university work.

After a short service in the chapel, they were guided in small groups, round the various university departments, and entertained to tea.

They were welcomed by Professor Horsnell, representing the staff, Mr H. Swales-Smith, secretary of the Union, and the

chairman and vice-chairman of the society.

Daily services continue unchanged, and a quiet day took place to-day, October 10, Labour Day.

## DEDICATION OF BOONAH CHURCH

FROM OUR OWN CORRESPONDENT

Brisbane, October 10

The Archbishop of Brisbane, the Most Reverend R. C. Halse, on September 24 dedicated the first permanent church in the Fassifern district, Christ Church, Boonah.

The rector, the Reverend A. C. Haysom, designed the Gothic church, which has been built of brick at a cost of £15,000.

Over 600 people attended the dedication, filling the church and overflowing into the old church and the grounds.

A new electronic organ and memorial furnishings are the gifts of parishioners and friends of the parish.

The dedication festival concluded on October 2, one of the highlights of the day being a programme of sacred music in the afternoon performed by a forty-voice choir, with strings and wind instruments assisting the organ.

## CHRISTMAS PLAY TO GO ON TOUR

FROM A CORRESPONDENT

The Australian Christian Theatre Guild has announced that its Christmas touring production in the Sydney area will be "Christmas at the Crossroads," by Henri Brochet.

This three-act play will be available between November 19 and December 24.

Charge for a performance is £10/10/-.

Bookings may be made with the secretary of the guild, Box 17, Artarmon, N.S.W.

## CANON LAW SOCIETY

FROM A CORRESPONDENT

The Australasian Canon Law Society has now received its constitution.

The Master is the Bishop of Bathurst, the Right Reverend E. K. Leslie.

The secretariat is at S. Silas' Educational Group, North Balwyn, Victoria.

## WITHIN THE VICARAGE WALLS

**HAPPY Birthday!!** This week is a very important one in which the readers of this column and I share our first birthday together. Some very special friends have been made through it, and to the many folk who have spared a moment of their busy lives to write their appreciation, I say thank you. It is always a delight to hear from you and my pleasure to reply.

A friend of Neville's called in one evening recently, and whilst waiting for Neville, he entertained baby Jenny with eulogies of the best football team (his own personal opinion).

Having had no success whatever in charming Sally Anne into barracking for his team, he is now concentrating on enlisting Jenny's support.

It goes something like this — "Babblewood is the best footy team of all. Jenny—you barrack for them, won't you?"

This goes on and on until Jenny gives a grunt which is

taken for wholehearted affirmation, unless the other children are nearby.

They then argue that she meant THEIR particular team. Mark was happy upon this occasion, having her sterling support all to himself. Later his attention turned to me. "Is it a he or a she?" he asked. I replied she was a little girl. "Gee, you've got a big family now haven't you? Do you think you'll get any more?"

I made some amused reply which brought forth the further observation: "I think you'll end up like some of those people who have about eleven children, although you couldn't while you live in this house — it's too small. You would need to live in a place like the Governor's. Do you really think you will have any more?"

I love the candour and honesty of youth, don't you? What a pity that with maturity the basic honesties become suppressed and often considerably distorted. Hence we have Mrs. S. telling Mrs. A. that she looks wonderful in that dress. It really does something for her, when in all honesty she probably meant the colour was ghastly and the style chosen gave her more bulges than she had bargained for!

No — on second thoughts, I think it is just as well we do learn to suppress our candour!! There are so very many things better left unsaid in this life. And it IS nice when an unexpected caller arrives, to be able to say "Oh no, I'm not at all busy. Do come in. I was just hoping something nice would happen."

There is a great deal of ex-

citement in the family at present as my only sister Elizabeth, is planning her marriage at Christmas, and has asked her three nieces to be her attendants.

As Bronwyn and Sally Anne are the latter two, the girls are extremely interested. Sally Anne is already talking of "when she gets married" and enquiring when I am going to make her wedding dress. She is at present enjoying a little "school" of her own making.

Every morning (and afternoon) when the children leave for school, she gathers "Angeline," "Jannetty," "Linda," "Lorraine," "Paula," and "Fancy" (note the family has considerably increased of late), waves me goodbye with the parting words — "We are going to school now Mummy, bye bye." And off they go.

Her "school" is on the front verandah where she will sit for hours on end just watching the world go by and having a chat to her "friends."

A neighbour remarked how lonely the poor little mite looked just sitting there, and how she must miss her sister and brothers whilst they are at school each day. We all laughed when I explained the great world of fantasy in which Sally Anne lives.

Being such an independent, self-possessed child, she could never really feel loneliness with her vivid imagination to help her.

It never ceases to amaze me how very different children are. Michael, for instance, would be completely bored if left to his own devices.

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The Reverend D. G. Livingstone, Holy Trinity, Kingsford, N.S.W.

"The very creditable financial result of our canvass is in no mean measure due to your representative's earnest and painstaking directorship. I thought the programme was very well arranged and could not have been carried out more efficiently. The Family Fellowship Evening included in the Programme was most helpful and will be long remembered by those who were present."

The Reverend F. A. S. Shaw, St. John's, Ashfield, N.S.W.

"Your director leaves here to-morrow with the goal exceeded. He has done a magnificent job, working long hours every day and evening in the office, on visitation, and at meetings, all in very trying climatic conditions. He has shown himself to be an excellent judge of the potential abilities of the men of the Parish with whom he has come in contact. All meetings have been well conducted, and his sincerity and his genuine concern for people have been obvious in all that he has said and done."

The Reverend C. F. Christianson, St. John's, Biggenden, Queensland.

"The whole month of June has been one of many spiritual blessings and it has been a pleasure to have your colleague with us."

Our potential was set at £8,000-£12,000 and up to last night, £14,359/1/- has been received in pledges. I would like to thank you and your firm for the help you have given us. Already I know that as far as I am concerned, I could never go back to the old way of Church fund raising."

The Reverend G. L. Dent, St. John's, Wentworth, N.S.W.

"As Rector of the Parish I would like to say how much we appreciate your Programme. I feel sure that it will have a strengthening effect on the Parish, not only financially, but spiritually. We are indeed very pleased that we had your company undertake this most important task. We have been delighted with the job your Director has done for us. He has been quietly efficient and has created much good will in the Parish. I am sure that he has worked beyond the line of duty and he has been most helpful at all times. The Parish, as a whole, is most grateful to him and I personally am very grateful for his help, inspiration and friendship, and of course, for the splendid job he has done here in this Parish. I would like to add that I am grateful to you for sending a convinced Christian to do this work for us, it makes all the difference."

The Reverend G. E. Guy, St. Paul's, Roma, Queensland.

"I am able to report that so far the amount of £13,500 (approx.) has been pledged. I am confident in stating that the manner in which your organisation conducted and directed our campaign was very satisfactory and well pleasing to myself and the members of our Parochial Council. Your Director was most acceptable to us all and fulfilled his role not only to our complete satisfaction, but engendered a spirit which will lift our further work in this programme. His quiet, methodical and exacting work was the more respected and appreciated by his pleasing personality and dedication to his Faith and work."

The Reverend J. J. Goodman, Parish of Upper Hastings, Wauchope, N.S.W.

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## DIOCESAN NEWS

## ADELAIDE

## CLERGY REST HOUSE

Applications for tenancies for the Clergy Rest House at Brighton for the period from October 1 to March 31, 1961, must be lodged with the secretary, Church Office, 18 King William Road, not later than October 15. There are two flats, each of five rooms, fully furnished, with electric stove, refrigerator, and hot water in kitchen and bathroom.

## SERVERS' GUID

Servers in the district of Barossa and Light areas have formed themselves into a local Chapter of the Guild of S. Laurence. The Reverend D. W. Brockhoff is the Chapter chaplain. The next meeting of the guild will be at St. George's, Gawler, on November 11.

## "JUMBLE MART"

The Diocesan Social Welfare Committee is opening a new type of Opportunity Shop known as "Jumble Mart" at 112a O'Connell Street, North Adelaide. Shop hours are from 10 a.m. to 4 p.m. Tuesdays and Fridays, and 9.30 a.m. to 11 a.m. on Saturday. Proceeds will go to the work of social welfare within the diocese. Gifts of goods may be left at the shop.

**S. JOHN'S, HALIFAX STREET**  
The 121st Dedication Festival of S. John's, Halifax Street, will be held on October 23. The bishop, Dr. T. J. Reed, will be present at the 9 a.m. Festival Eucharist. Confirmation will be held at 11 a.m.; and Festal Evensong at 5.30 p.m., when Fr Dunstan, S.S.M., will preach.

The parish ball, in the form of an international cabaret, will be held on October 21 from 8 p.m. to 12 p.m.

## BRISBANE

## CONFIRMATION AT COORPAROO

One hundred and fifty-two candidates were presented for Confirmation last month at S. Stephen's Parish Church, Coorparoo. In the past three years, it has been necessary to have separate adult and youth Confirmations. On this occasion 44 adults were presented. These included a lecturer from the University of Queensland and a Wickham Terrace medical specialist. One hundred and eighty-six adults have been presented for Confirmation at S. Stephen's since 1957.

## MELBOURNE

## BISHOP DAVID HAND

On Sunday, October 16, the Assistant Bishop of New Guinea, the Right Reverend David Hand, will preach at 9.30 a.m. at St. Stephen's, Greythorne; at 11 a.m. at St. Barnabas, Balwyn; and at 7 p.m. at St. Peter's, Box Hill. In addition, he will speak at a Young Anglican Fellowship district tea at S. Paul's, Boroona.

On Friday, October 21, Bishop Hand will speak at the annual rally of the Church of England Boys' Society in the Melbourne Town Hall and at a Young Anglican Fellowship diocesan rally in the Jerram Hall, Spring Street, Melbourne.

## "ACCENT ON AFRICA"

"Accent on Africa" was the theme of a C.M.S. deputatation at S. Faith's, Burwood, which concluded last Sunday. Mrs K. Prentice spoke about the Mothers' Union work in Uganda; S. Faith's have accepted her parish there as a link branch. Archdeacon Prentice spoke to a large men's breakfast. A missionary team addressed a combined meeting of the youth organisations of the parish. Miss Georgina Serpell, on furlough from Kenya, after Evensong, showed slides of her work in the slum areas of Nairobi.

## CIVIC SERVICE

The Lord Mayor's inauguration service was held at S. Paul's Cathedral on Sunday morning. The Right Reverend J. J. Booth preached. The lessons were read by the Lord Mayor and the Town Clerk.

## "INTERIM" SERVICE

"Interim" Church of England Girls' Grammar School held a combined service for Old Girls and the School in S. Paul's Cathedral on Sunday afternoon. After the address given by the Headmaster of Brighton Grammar School, Canon P. St. J. Wilson, pupils of the Senior School presented a sequence, "Jesus, from Birth to Manhood," consisting of readings from the Bible interspersed with music sung by the school choir.

## BADMINTON ASSOCIATION

The following are the results of the Anglican Badminton Association Premierships competition:—A Grade: S. Martin's, Hawksburn, defeated S. Augustine's, Mentone. B Grade: S. Mary's, East Preston, defeated S. Augustine's, Mentone.

C Grade: S. Mary's, North Melbourne, defeated S. Augustine's, Mentone.

## CONFIRMATION

The Bishop Coadjutor of Melbourne, the Right Reverend D. L. Redding, confirmed ninety-nine candidates and admitted one person to the Church in S. Paul's Cathedral on October 3.

## NEWCASTLE

## LAY HELPERS' CONFERENCE

Members of the Newcastle Diocesan Lay Helpers' Association will hold a week-end conference at the Diocesan Conference Centre at Morpeth on October 29 and 30. The conference will start at 2 p.m. on October 29 and conclude the following evening. The conductor will be the Assistant Bishop of Newcastle and Warden of S. John's College, Morpeth, the Right Reverend R. E. Davies.

## PARISH LIFE MISSION

A parish life mission to be held at St. Peter's Church, East Maitland, from November 7 to 11, will be the first of its kind in New South Wales. The leader will be the director of the General Board of Religious Education, Mr V. K. Brown, and the observer will be the executive secretary of the Division for Adult Work and Leader Training, the Reverend K. Jago. The mission is designed to examine the basic structure of parochial life in relation to the purpose of the Christian Church.

## PERTH

## CHURCH ARMY CAPTAIN FOR PERTH

Captain Kenneth York, from Church Army headquarters, has been assigned to the Parish of S. Alban's, Highgate Hill, for duties amongst Aborigines and poor Aborigines in the East Perth section of the parish. The Reverend F. L. Mann, Rector of S. Alban's, notifies that Captain York will arrive in Perth on October 14.

## MISSIONARIES ENTERTAINED

A group of missionaries en route to Central Tanganyika and Pakistan in the liner "Orion" were entertained in Perth by a committee of ladies. From New Zealand to Pakistan were Canon Selby Spence and Miss Gwen Baxter, and from Sydney to Tanganyika were the Reverend Ken and Mrs Short with two children, Mr and Mrs Neuhaus and two children, and Deaconess Shirley Smith. The organising secretary, Provincial Missionary Council, welcomed and farewelled them. Joining the ship at Fremantle were the Reverend E. H. and Mrs. Arblaster with three children, returning to Tanganyika, Mr Alfred Alexander from New Guinea to England on furlough.

## £40 FOR WOLLASTON COLLEGE

The Ladies' Guild of S. Peter's Church, Mount Hawthorn, held a jumble sale in aid of Wollaston Theological College, and raised a worthy £40 as the result of their effort.

## MISSIONARY TESTING GROUP

The Reverend R. Langshaw, Priest-in-Charge of S. Martin's Church, Kensington, has opened a Testing Group in his parish. He believes that many young people to-day are asking themselves, "Is God calling me to be a missionary?" In seeking an answer they must know for what branch of missionary work they are best suited — teacher, doctor, nurse, handyman? Or in what part of the world? S. Martin's Missionary Testing Group hopes to be able to assist people in deciding where their talents lay.

## SYDNEY

## RANDWICK RE-UNION

A re-union service of former parishioners of S. Jude's, Randwick, will be held on October 23 at 7.15 p.m., during the Consecration Festival. Bishop David Hand will speak to those about to be confirmed on the missionary work of the Church. There will be a social hour after this service.

## HOME MISSION SERVICE

The annual service of Holy Communion for the Ladies' Home Mission Society will take place in S. Andrew's Cathedral on October 14 at 11 a.m. A luncheon will follow, and an afternoon meeting will be held in the Chapter House.

## MISSIONARY VISITOR

Canon M. A. C. Warren, general secretary of the Church Missionary Society, arrived in Sydney on October 12. He will preach the

Synod sermon at the Sydney Diocesan Synod on October 17, and speak during the missionary hour. Presiding engagements in the diocese include Morning Prayer at S. Andrew's Cathedral on October 16, Evening Prayer at Eastwood on that day, and on the following Sunday at Woollahra at 11 a.m., and S. Matthew's, Manly, at 7.15 p.m.

He will present the television programme, "Into All the World," on ABN, Channel 2, at 10 p.m. on October 16.

## DIOCESAN RALLY

The annual diocesan rally for the Diocese of Sydney will be held at "Gilbulla" Conference Centre, Menangle, on October 29 at 2 p.m. The following day will be observed as Diocesan Sunday at S. Andrew's Cathedral. The Archbishop of Sydney, the Most Reverend H. R. Gough, will preach at Morning Prayer at 11 a.m., and the Reverend K. B. Roughley, Deputy Registrar of the diocese, will preach at Evensong.

## PRAYERS FOR U.N.

Intercessions for the United Nations' Organisation will be made in churches of the diocese on October 30, the Sunday following United Nations' Day, October 24, the anniversary of the acceptance of the United Nations' charter.

## MEETING AND FETE

The annual meeting of the "Eversleigh" Home of Peace Hospital on October 22 will be held in conjunction with a fete in the hospital gardens at Petersham, Sydney. The fete commences at 2 p.m., and the Bishop, Coadjutor of Sydney, the Right Reverend R. C. Kerle, will preside at the meeting at 3 p.m.

## SEAFARERS' SERVICE

The annual Seafarers' Service and procession of house flags of the Missions to Seamen will be held at S. Andrew's Cathedral, Sydney, on October 23 at 11 a.m. The Archbishop of Sydney, the Most Reverend H. R. Gough, will preach, and two gold medals, awarded to the training ships "Conway" and "Worcester" will be unveiled.

## ANNUAL MEETING FOR DEACONESSES

The annual meeting of the Church of England Deaconess Institution will be held in the Chapter House of S. Andrew's Cathedral, Sydney, at 2.30 p.m. on October 28. The speaker will be the Bishop Coadjutor, the Right Reverend A. W. G. Hudson. A sale of gifts will take place from 11 a.m.

## HOMES FOR MIGRANTS

The Glebe Administration Board and the Church of England Property Trust in the Diocese of Sydney have allocated two properties each for use in the "Bring Out a Briton" campaign. The homes will be used to accommodate Anglican families for their initial period in Sydney, enabling them to find their own employment and permanent accommodation.

## VISIT TO BAR ISLAND

The Church of England Historical Society and the S. Andrew's Cathedral Communicants' Guild are combining with the Bar Island Church Committee in celebrating the 84th anniversary service to be held at Bar Island, Hawkesbury River, on Saturday, October 22. The Reverend Alan Palmer will conduct the service; Mr W. M. M. Deacock will give the address. Buses will leave S. Andrew's Cathedral at 9 a.m. Further particulars from the Dean's Secretary at S. Andrew's Cathedral.

## EAST MEETS WEST

## CHRISTIANS CONFERENCE

ANGLICAN NEWS SERVICE

London, October 10

The second conference of European Churches, which met in Denmark last week, has decided to strengthen its executive committee to provide better organisation at future meetings.

The present members of the committee will probably be made presidents of the continuing conference.

They are Dr E. Emmen, The Hague; Archbishop J. Kiivitt, Estonia; and Bishop J. Lilje, Hanover.

To give the executive a more representative character, two more presidents have been proposed: the Bishop of Sheffield, Dr L. Hunter; and Bishop J. Wendland, of the Russian Orthodox Church in Berlin.

The next meeting is planned for the northern autumn in 1962.

## SOCIAL ISSUES FOR COUNCIL

## HELP SOUGHT FOR DRUG ADDICTS

THE "LIVING CHURCH" SERVICE

New York, October 10

The executive council of the Anglican Church of Canada has rejected a proposal that it should support legalisation of drugs.

The council took this action at its annual meeting after hearing a report from its special committee which has been studying addiction problems for five years.

It also recommended that drug addicts should be treated behind locked doors, but not in prisons.

Committee members included bishops, doctors, lawyers and social workers.

In rejecting the proposal, the executive council urged federal and provincial governments to establish centres for voluntary and compulsory treatment of addicts.

The council also urged the federal government to continue its programme of admitting refugees into Canada.

It asked parishes to sponsor refugee families and individuals barred because of physical disabilities.

## FOUNDER OF ORDER FOR WOMEN DIES

THE "LIVING CHURCH" SERVICE

New York, October 10

The Reverend A. G. Whittmore, a member of the Order of the Holy Cross in the United States of America, died on September 24, in S. Luke's Hospital, New York.

He was superior of the order for twelve years, and responsible for the foundation of the Order of S. Helena, an order for women.

He had been living a life of enclosure since 1952.

## SINGAPORE TO HAVE EXTRA CLASSES FOR ORDINANDS

FROM OUR OWN CORRESPONDENT

Singapore, October 10

The Assistant Bishop, the Right Reverend Roland Koh, has announced that classes will soon commence to prepare men for "ordination in special cases."

A canon called "Ordination in Special Cases," whereby dedicated men may be ordained to the priesthood while continuing their secular occupations, was passed at the synod of this diocese held at Penang early this year.

"Like S. Matthew, I was called to the Sacred Ministry when I was in the business world earning my living. I

thank God again for the rich experience that I acquired while in business," the bishop says.

In this diocese, where there is an inadequate supply of priests for the task before it, the canon aims at providing an adequate Ministry of the Sacraments.

It provides the service of priests in places which the diocese would otherwise be compelled to neglect.

The academic standard of the supplementary priests will be on a high level. Men who have at least a School Leaving Certificate are required. However, "we welcome, preferably, those who are university graduates."

"I feel sure that God is calling many of our lay members here in Kuala Lumpur and other parts of Malaya and Singapore," Bishop Koh said.

"Women members who wish to be evangelists and church workers and men who want to be lay readers are also welcome to attend classes, together with men who are being prepared for ordination."

## STUDY GUIDE ON UNITY COMPILED

THE "LIVING CHURCH" SERVICE

New York, October 10

The committee on church union of the United Church of Canada has prepared a study guide on Anglican-United Church relationships.

The guide will be sent to all congregations, ministers and presbyteries of the United Church early next year.

## Visit the East

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## BUSH BROTHERS HOLD CAMPAIGN IN SYDNEY

### APPEAL WILL HELP CHURCH IN NORTHERN TERRITORY

The needs of the Church in the Northern Territory were presented by many speakers in Sydney this week, during the annual campaign for the Brotherhood of the Good Shepherd.

In sermons and at regional meetings, and at the annual meeting in the Chapter House of St. Andrew's Cathedral, members of the brotherhood described the work in which four of their number are engaged in the Territory.

The financial assistance they receive from churchpeople in Sydney will be used in training more brothers for this work, and for providing the basic necessities for life in the brotherhood areas.

At the annual meeting, two former principals of the brotherhood, the Bishop of Wangaratta and the Bishop of Carpentaria, supported the present principal, Brother Leslie of Dubbo, in tracing the expansion of the brotherhood's activities over the past thirty years.

Brother Hamish, of Katherine in the Northern Territory, made a special appeal for a Cessna aircraft to assist the work in Tennant Creek and Katherine, where the parishes extend over many hundreds of square miles.

#### AIRCRAFT

The present brotherhood aircraft has proved dependable and has endangered the life of Brother Francis, Tennant Creek, on numerous occasions.

The vice-principal, Brother Timothy of Bourke, reported that he is at present establishing a base radio station to provide religious instruction for people in the far west of the Diocese of Bathurst.

Brother Timothy has recently inspected the work of the brothers in the Northern Territory, especially in Darwin where they are now working in close association with the Bush Church Aid Society.

In Darwin where two brothers are stationed, the Bush Church Aid Society is to build a hostel for school children with assistance from the administration of the Territory.

Brother Timothy said that a large percentage of the population was devoted to the exploitation of the natural resources of the Territory.

The only permanent feature

of community life was the Church, and so it was urgent that its ministrations be strengthened.

He urged churchpeople to a greater sense of urgency for the mission of the Church in these areas, and described the nature of the work that made the luxury of private disagreements between Anglicans impossible.

The hopes that the brothers had for their work among the half-caste people of the Territory were described by Brother Hamish and by the Bishop of Bathurst, the Right Reverend E. K. Leslie.

Many had proved themselves faithful members of the Church, but more clergy were urgently needed if the Church's ministry to them was to be adequate, they said.



The sheriff and his innocent prisoner are tied to the rails by the dastardly burglar, while Nellie Lovelace—"as true as she is tender"—looks on in horror. "Dirty Work at the Crossroads" was produced on September 23, 24 and 26 by Leila Stevenson at S. Silas, North Balwyn, Victoria.

## MOTHERS' UNION CALLED TO REALISTIC WITNESS

ANGLICAN NEWS SERVICE

London, October 10

Family problems in the present age could not be solved any longer by talk of Edwardian decencies, the Right Reverend S. F. Bayne, executive officer of the Anglican communion, told a meeting of the Mothers' Union in London last week.

Several hundred women from the London diocesan branches of the Mothers' Union were challenged to show more realism in their approach to these problems.

Bishop Bayne said that the Church's task was to concentrate on simple absolutes, the same in Borneo, Hong Kong and Alaska as they were in New York or London.

There had to be a fresh discovery of fundamentals, that family life was the first unit in human society, and the part that God should play in family life.

"Our witness has to be sharper and tougher," Bishop Bayne said.

"Let us have practical leadership towards making the food supplies, jobs and homes of the world more adequate.

"Trying to give people an upper class life of the early twentieth century, with its privacy and its set meal times,

has no relevance to-day when so many have no idea where the next meal is coming from, or when they have one, cook it on the side walk or on a mountain under a tent-flap," Bishop Bayne said.

"The worst thing the Church does about the sanctity of marriage is to regard it as a disciplinary provision that God has clamped on it, and therefore we must be reluctantly obedient," he said.

"We have to teach that marriage is a way of fulfilment, joy, truth and holiness, and not a disagreeable, inscrutable bondage with which God has burdened the human race," he said.

The first great peak in broken marriages was in the first eight months, when disillusioned

youngsters realised that marriage had to be made, and that it did not just happen to them, he said.

A few words in church were incapable of changing a nature that had been built up for twenty years.

"If we are to give leadership in the world, there must be a rediscovery of the duty, one to towards another, in marriage," Bishop Bayne said.

## YOUTH SERVICE USES RHYTHM

FROM OUR OWN CORRESPONDENT

Melbourne, October 10

The organ was a silent instrument at the morning service at the Church of St. John the Divine, Croydon, on Sunday, October 9, and in its place could be heard piano, drums, string bass and guitar.

The occasion was a celebration of Holy Communion to the setting of the "Twentieth Century Folk Mass", attended by members of the Young Anglican Fellowship.

The celebrant was the Reverend A. Jack, assisted by the Reverend G. Taylor as deacon, and the Reverend A. Read as sub-deacon. The part of cantor was taken by Mr. John Usher. Twelve months ago, Geoffrey Beaumont's "Folk Mass" was televised from St. John's, and many requests have since been received for a repetition.

## DEBATE HELD ON STATE AID TO CHURCH SCHOOLS

A public symposium, successful for a reason totally unexpected, was sponsored by the Sydney University Anglican Society on October 6.

Guest speakers, presenting arguments for and against State aid being granted to Church schools, were the Bishop of North Queensland, the Right Reverend I. Shevill, the Bishop Coadjutor of Adelaide, the Right Reverend J. C. Vockler, and the Professor of Philosophy at the University of Sydney, Professor Mackie.

Bishop Shevill, as first speaker, based his claim that State aid should be given to independent secondary boarding schools established for more than twenty years on an appeal to principles of social justice.

Many people were paying taxes to support a secular education system which, for good reasons, and at expense to themselves, they had rejected for their own children, he said.

Since the State governments were saved a considerable financial burden through the churches' provision of schools for so many, the governments were acting other than justly in not devoting some of the revenue from taxes to maintaining these institutions.

Professor Mackie argued that government policy in not assisting Church schools was educationally sound.

Church schools as he saw them were committed to a policy of indoctrination, one which amounted to the encouragement of irrationalism.

If the integrity of human personality was to be maintained,

then the quest for intellectual truth, at least at the school level, should be made with a mind free from religious bias. Professor Mackie claimed.

Up to this point, the speakers had been largely concerned with establishing, by assertion and argument, their respective positions.

Bishop Vockler, as third speaker, countered the charge that education within a Christian context was intellectually disreputable, and supported Bishop Shevill's case for the granting of aid.

But in the course of his address, the symposium was brought from the level of debate to that of conversation.

It was this, the possibility shown of a dialogue between Christian educator and secular rationalist, rather than the demonstration of the superiority of one argument over another, that made the symposium a success.

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#### POSITIONS VACANT

CHOIRMASTER ORGANIST required for St. Paul's, Koorah. Salary range £100-£150. Apply Rector, 57 Princes Highway, Koorah, N.S.W. (Sydney Exchange).

DIOCESE OF ADELAIDE. Applications are invited for the position of Organiser of Religious Education (female). Salary in accordance with previous experience. Car provided. Applications should be made by October 31. Further details from the Secretary, State and Sunday Schools Department, Church Office, North Adelaide, South Australia.

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AUSTRALIAN BOARD of Missions requires full-time typist for Melbourne office. Apply The Secretary, 201 Flinders Lane, Melbourne. MF 2676 (Melbourne Exchange).

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

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ENQUIRIES ARE invited from laymen of the Church with business or administrative experience, resident in Sydney, interested in a permanent executive position in the office of the Australian Board of Missions, 14 Spring Street, Sydney. Write to the Chairman.

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#### CLERGY WIVES

IMPORTANT. This is a personal invitation for all clergy wives, 11.30 a.m., Holy Communion at S. Mark's, Darling Point. Followed by a basket lunch at Bishopscourt on Friday, November 25, 1960.

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