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SINGING AND FEASTS MARK ISLAND ENTHRONEMENT NEW BISHOP OF CARPENTARIA GIVEN GREAT WELCOME

FROM OUR SPECIAL CORRESPONDENT

Thursday Island, November 21

Thursday Island, a tiny speck off the tip of Cape York, saw last Wednesday its greatest concourse of people in living memory.

To a thrilling accompaniment of song and colourful spectacle, the Right Reverend S. J. Matthews was enthroned in All Souls' Quetta Cathedral as Bishop of Carpentaria.

The Archdeacon of Carpentaria, the Venerable C. G. Brown, performed the ceremony in the presence of the Metropolitan of Queensland, the Most Reverend R. C. Halse.

Despite the comparatively small size of the Quetta Cathedral there can scarcely have been a more colourful, crowded, and intensely moving enthronement than that witnessed at Thursday Island.

Hundreds of people had to hear the service through amplifiers in the grounds. For those fortunate enough to be in the nave, however, the ceremony was a sheer delight.

Nothing could have symbolised better the unity of God's people than the bishop having a Torres Strait Island boy and an Aboriginal boy as his co-bearers, and the predominance of Island clergymen in the procession.

The Diocese of Carpentaria—geographically the largest in the world—counts its coloured charges in tens of thousands, its races including Australian Aborigines in addition to the various ethnic groups of the Torres Strait.

Before his first sermon as bishop in Quetta Cathedral (which commemorates the wreck of the steamship *Quetta* in 1890) the bishop made an historic announcement: stating that his first official action as newly-installed bishop was to appoint three Canons of All Souls' Cathedral (see story page 8).

Then in his sermon the bishop spoke strongly, feelingly, and movingly on the pastoral task before him. Humility, he said, was an essential quality for a Christian, instancing Our Lord's washing of His disciples' feet as the prime example before all; as he promised his people himself, the bishop charged all who worked under him to remember at all times their duty of humility and love, declaring that—particularly with the flock entrusted to their care—unless everyone approached his task with real love and understanding "we cease to be a Christian Mission—we can easily become a mere business organisation."

ISLAND TONGUE

To the visitor perhaps the most striking part of the enthronement service was the singing. The *Te Deum* was sung in English, but all hymns were in either the Eastern or Western Island tongue.

Accompanied only by a drum the part-singing of the Torres Strait Islanders is richly, movingly beautiful, and the swelling harmonies filled the cathedral, and were amplified into the grounds.

But to the Islanders every great occasion calls for a feast—and this greatest occasion called forth their greatest feast.

The Mothers' Union prepared and served it; roast turtle, pork (some of it of a succulency unknown on the mainland, being cooked in blood), yams, sweet potatoes, coconut, fish, fowl, and

all the fruits of the island served on great mounds of rice at tables in the parish hall.

During the feast the bishop read several messages of felicitation, one of them a radio from the *Strathaird* at sea, from the recently retired Bishop of Carpentaria, and others from various mission stations.

Earlier in the day the bishop and the metropolitan had broadcast messages of greeting to the diocese.

One of the wittiest speeches of the evening came from the Honourable John Murray, M.H.R. who said it appeared to him the bishops of earlier days had been rather smarter than perhaps the bishops of to-day, because they had taken all the best parts of the north for themselves, and the other parts that nobody wanted, or couldn't get at, having been picked of plums, were made the Diocese of Carpentaria. Perhaps those who vigorously nodded agreement had better be nameless!

CO-OPERATION

On behalf of the State Government, Mr P. J. Killoran promised the bishop every support and co-operation in his work, and he was supported by Thursday Island's Roman Catholic priest, the Reverend O. McDermott.

Other speeches were given by Canon W. F. Rogers and Archdeacon Brown, on behalf of the

clergy and mission workers, Mr Louis Bon for the laity and Archdeacon B. S. Kugelmann for A.B.M. and a telegram from the Senior Presbyterian Superintendent.

A beautiful gold-tipped pearl (Continued on page 11)

HOBART HAS A "LUXURY PRISON" BUT NO CHAPEL

FROM A CORRESPONDENT

Hobart, November 21

The Anglican chaplain to Hobart Gaol, the Reverend K. B. Skegg, said to-day he was "appalled at the complete disregard of the need for spiritual provision" in the new State gaol being completed at East Risdon, near Hobart.

Mr Skegg said the State prison authorities and the Government had made no provision at all for a chapel in the original plans for the new gaol.

It had only been after strong representation from the gaol chaplains that a tiny education room had been made available at the gaol for use as a place of worship.

"But personally I couldn't celebrate the Holy Communion in that room," he said.

"It can be used only for informal-type services."

Preaching in S. David's Cathedral on November 13, Mr Skegg described the new, modern gaol (which has been described as a "luxury prison") as

"a monument to our moral failure."

He said: "We have built a gaol with all modern conveniences, to make living conditions pleasant; and first-class machinery to make possible the teaching of trades so that we may rehabilitate those who have sinned against society."

"We make provisions for the training of the mind and body in class rooms and recreation facilities."

"But we have developed a spiritual myopia."

"We are unable to see clearly the real needs of society, for we have completely and utterly disregarded the spiritual needs."

"The enormous amount of money spent did not include a chapel."

"We are forced into an in-

adequate makeshift chapel in one of the small education rooms and there are no plans for future provision of a proper chapel building.

"Such an attitude rejects God and His requirements," he added.

Mr Skegg told your correspondent he was pleased at the humanitarian approach towards rehabilitation of prisoners in the new gaol. But he was "appalled" at the lack of chapel provision.

Mr Skegg said segregation of different types of prisoner at East Risdon had been carefully attended to, and rehabilitation through education and industry had been well looked after.

The official opening of the new gaol building was held on November 8. Inter-State and Tasmanian officials concerned with gaol administration, and Members of Parliament, clergy, and leaders of the legal profession were among those who attended.

Prisoners will be moved from the present gaol in Campbell Street, city, which was built before the Port Arthur penitentiary, early next month.

Mr Skegg said conditions at the old gaol were in many ways "very primitive."

DEPRESSING

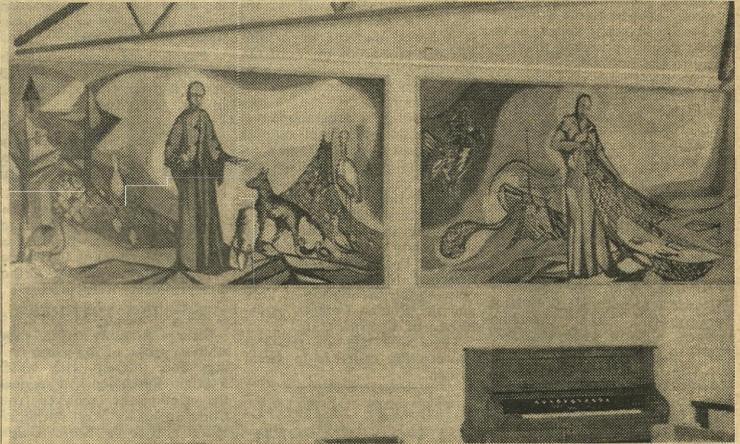
The new gaol, with its single, comfortable, brightly-painted rooms, heating system, dining hall, and large recreation ground, was a "vivid contrast."

But the old gaol had a big chapel, which was originally the parish church of the Holy Trinity, since moved to Warwick Street, city.

The chapel was a specially-built and consecrated church, with sanctuary and organ, and could seat two hundred.

The makeshift room at East Risdon, set aside for a chapel, could seat only about thirty. Only £800 had been voted for its "depressing furnishings," which included narrow, hard seats, wooden kneelers, and no altar.

ADELAIDE ARTIST'S MURALS



The murals of S. Peter and S. Francis painted by Charles Bannan, of Adelaide, which were dedicated in S. Martin's Church, Frances, S.A., on November 13.

MURALS AT FRANCES

TWO SAINTS LINKED

FROM A CORRESPONDENT

Naracoorte, S.A., Nov. 21
Murals of S. Peter and S. Francis painted by the Blake Prize-winning Art Master of S. Peter's College, Adelaide, Charles Bannan, were dedicated at S. Martin's Church, Frances, on November 13.

This modern hexagonal church was opened earlier this year by Bishop J. C. Vockler.

The Rector of Naracoorte, the Reverend P. A. Day, dedicated the murals which were given in memory of two young cousins, Peter and Hugh Learmouth, who died in separate road accidents in 1958.

BIRD-WATCHER

S. Peter was an obvious choice; S. Francis was chosen because Hugh was an experienced bird-watcher on the family sheep property.

Both murals are in Bannan's usual bold colours, blues, yellows and greens. The large figures give the impression of S. Peter's strength and S. Francis' compassion.

Both saints are shown as drawing God's creation into the net of His Kingdom.

S. Peter, standing on the Rock, draws in the fish and S. Francis draws into his net God's animals and birds.

The murals are linked and seem to lead through the dark cock of S. Peter's denial to the light of S. Francis' church on the hill of Assisi.

LUCAS TOOTH SCHOLAR

The Lucas Tooth Scholarship for 1961 has been awarded to the Reverend George Garnsey, eldest son of the Bishop of Gippsland and Mrs D. A. Garnsey.

Mr Garnsey, who is at present on the staff of Sydney Grammar School, will go to Oxford next year to read Theology.

He is to be ordained to the priesthood in Canberra on S. Thomas' Day. He will then be on the staff of S. John's, Wagga Wagga, until he leaves with his wife for England.



The new Assistant Bishop of New Guinea, the Right Reverend George Ambo, on his arrival at Port Moresby after his consecration last month in Brisbane. (See story, page 12)

HELP SOUGHT FOR ARCTIC

BISHOP URGES IDENTIFICATION

ANGLICAN NEWS SERVICE
London, November 21

The needs of the Diocese of the Arctic are being presented to English church people this month by the Bishop of the Arctic, the Right Reverend Donald Marsh, during his six weeks' visit to Great Britain.

Bishop Marsh is hoping to interest English priests in the ministry to the Eskimos.

"We don't want men who will tell the Eskimos what is wrong with their way of life," he told the annual meeting of the Fellowship of the Arctic in London last week.

"We want missionaries who will sit in an igloo, a Bible in one hand and a cup of tea in the other, and help the Eskimos to know God from his own standpoint."

The first Eskimo priest, ordained last year, now holds services in a nickel mine, 2,000 feet underground, for Canadian miners, none of whom had ever been to church.

"One Eskimo is bringing God to the white men, but there are not enough white men to bring God to the many Eskimos," the bishop said.

The radar system being built across northern Canada had changed the lives of the Eskimos, he said.

"Canada is realising that Eskimos exist, and for the first time Eskimos are seeing white men in large numbers."

"We have become their gods. But the gods are fallible. With white men come the vices of liquor and prostitution, and these are the biggest problems for missionaries to-day," Bishop Marsh said.

The Diocese of the Arctic extends over 2,250,000 square miles.

DEDICATIONS AT SINGAPORE

FROM OUR OWN CORRESPONDENT
Singapore, November 21

The reconstructed pipe organ of S. Andrew's Cathedral in Singapore, together with a new screen and the new canons' stalls, will be dedicated by the Vicar-General, the Right Reverend Roland Koh Peck Chiang, on Sunday, November 27, at the parish communion.

The screen and canons' stalls occupy the position opposite the bishop's throne, where the organ's console once stood.

Now the console is placed near the pulpit.

The screens and canons' stalls are a memorial to the late Mr E. A. Brown and Mrs Brown, whose family has made a generous contribution towards their cost.

Mr Brown, who was the cathedral's choirmaster from 1910 to 1942 and associated with the music at the cathedral for an even longer period, is well remembered by older members of the choir and congregation.

He set a very high standard of music and singing at the cathedral.

ANNIVERSARY FOR HOSPITAL

THE "LIVING CHURCH" SERVICE
New York, November 14

On S. Luke's Day, October 18, S. Luke's International Hospital in Tokyo celebrated the sixtieth anniversary of its founding.

The celebration also commemorated the centenary of Japanese-American diplomatic relations.

Members of the Japanese cabinet and of the diplomatic corps, as well as members of the America-Japan Society, attended the hospital's festival.

The *Japan Times* carried a four page supplement on the history of S. Luke's Hospital and accounts of the anniversary observance.

INTEREST IN ROME VISIT

PARALLELS IN BRITAIN

ANGLICAN NEWS SERVICE
London, November 21

A "Report from the Vatican" is to be broadcast on B.B.C. Television on December 1 — the eve of the Archbishop of Canterbury's visit to the Pope.

Three interviews will be included in the programme, and it is hoped that the Pope himself will give a talk on film from his study in the Vatican, about his hopes for the future of Christendom.

The half-hour programme will examine the modern attitude of the Roman Catholic Church towards the problems facing the world, and try to discover whether this attitude changes with successive Popes.

During the week-end of the Archbishop of Canterbury's visit to the Pope, the B.B.C. has arranged to film a discussion between the Archbishop of York and the Roman Catholic Archbishop of Liverpool.

They will talk of relations between the churches in Great Britain.

CHURCH SCHOOL DUTY STRESSED

THE "LIVING CHURCH" SERVICE
New York, November 21

"It is always the duty of the Church to be non-conformist in important things," Bishop Stephen Bayne, the executive officer of the Anglican communion, said this month.

He was addressing representatives from 478 schools of the Protestant Episcopal Church in the United States of America, who were in conference in Washington.

The bishop condemned racial and cultural segregation in Episcopal Church schools.

"No school ought to seek to identify itself as a school of the Episcopal Church which is not ready to accept the moral theology of the Church in the matter of race relations," he said.

"Worship is the distinctive mark of the Church's schools," the bishop said.

"When our children pray for peace, do they pray for willingness to understand the causes of peace and to pay the price of peace?"

GATES ARRIVE FOR SAN FRANCISCO

THE "LIVING CHURCH" SERVICE
New York, November 21

The first shipment of panels for the gates of Grace Cathedral, San Francisco, arrived this month.

The gates will be replicas of the Florentine gates designed by Lorenzo Ghiberti, and described by Michelangelo as "worthy to be the gates of Paradise".

The original gates were removed from the baptistry in the cathedral square at Florence, Italy, during World War II.

After the war they were renovated and a replica set made, the one which was obtained for Grace Cathedral.

DISCUSSION ON CITIZENSHIP

THE "LIVING CHURCH" SERVICE
New York, November 14

The Bishop of Johannesburg, the Right Reverend A. Reeves, will be the chief speaker at a United Nations' seminar for members of the Protestant Episcopal Church this week in New York.

Laymen and clergy from nearly all the fifty States of the United States of America will study their relationship with the United Nations and their Church's rôle in international affairs.

The seminar will be sponsored by the Division of Christian Citizenship of the National Council of the Protestant Episcopal Church.

CLOSER LINKS SOUGHT

TALKS WITH ORTHODOX

ANGLICAN NEWS SERVICE
London, November 21

The annual festival of the Anglican and Eastern Churches' Association was held in London last week.

Plans are now in progress for the observance of the centenary of the association in four years' time.

The festival began with the Liturgy of the Orthodox Church at the Russian Orthodox Church in Knightsbridge.

The celebrant, the Bishop of Sergiovo, the Right Reverend Anthony Bloom, was attended by Greek, Serbian and Russian priests.

The Bishop of London (the Anglican president of the association) and the Bishop of Apameia representing the Metropolitan of Thyatira (the Orthodox president) were present.

RUSSIAN INTEREST

Bishop Anthony, in a short address, spoke of the warm feelings and interest with which Russian churchmen had received the greetings he conveyed from Christians in the West during his recent visit to the Soviet Union.

The Reverend Peter Bide, of the Faith and Order Department of the British Council of Churches, addressed the meeting on relations between the two churches.

He urged that much more emphasis be given to the need for full dogmatic agreement between the two churches.

COURSES BEGIN FOR PREACHERS

ANGLICAN NEWS SERVICE
London, November 21

Thirty-three priests from fourteen English dioceses attended the first training week of the College of Preachers at Scargill, Yorkshire, this month.

Thirty-five attended the second course, from November 14 to 18.

Nearly all the priests had been in orders for from seven to ten years.

During the first course, each student had to preach a sermon before the director of the college, the Reverend D. W. Cleverley Ford, who advised him about strengths and weaknesses.

The judgement passed at the end of the week was that the general level of preaching was good, but there was need for more vitality in delivery, and more attention to construction.

The Reverend M. Parsons gave the Bible readings, and Canon A. Hanson, of S. Anne's Cathedral, Belfast, gave three theological lectures.

WAR DAMAGE REMEDIED

ANGLICAN NEWS SERVICE
London, November 14

When the Archbishop of York visits Hull on November 19 to dedicate the Church of the Holy Apostles, consisting of a large hall and a church built above it, the total number of new and rebuilt churches in Hull since the war will be brought to fourteen.

The Holy Apostles' is a daughter church of Holy Trinity, Hull.

It will replace S. Thomas', S. James' (closed at Easter, 1958, and later demolished) and S. Luke's (destroyed during the war).

Much of the old property is disappearing, and the new church will serve the inhabitants of newly-built blocks of flats, many of whom are strangers to the district.

AID SOUGHT FOR CONGO

REFUGEE YEAR REPORT GIVEN

ECUMENICAL PRESS SERVICE
Geneva, November 21

The World Council of Churches has settled 10,000 refugees in the first nine months of 1960, and received over four and a half million dollars for World Refugee Year projects.

The facts were reported to a meeting of the administrative committee of the Division of Inter-Church Aid and Service to Refugees, in Buck Hill Falls, Philadelphia, last week.

The committee has appealed for one million dollars to help troubled areas in the Congo.

A two-man team from the World Council of Churches has just returned from the Congo where study was made of primary needs.

The committee decided to ask member churches of the World Council to contribute half a million dollars to establish a Protestant boarding school in Leopoldville.

The money will be spent over six years on the recruiting and salaries of teachers, equipment for the school, and scholarships to needy students.

The project will be supervised by the Congo Protestant Council.

GOLGOTHA IS REVEALED

ANGLICAN NEWS SERVICE
London, November 14

For the first time for many centuries, a substantial part of the Rock of Calvary is visible to pilgrims to Jerusalem.

For many years, pilgrims have had access to only two, obscure peep-holes, one in the Chapel of the Crucifixion at the summit of the rock, the other in the Chapel of Adam below.

Neither of these suggested the presence of an eminence of living stone large enough to be called "a skull."

The Orthodox Church authorities have now opened up the wall in the apse of the Chapel of Adam, and have exposed about forty square feet of the massif, with a fissure running down it.

It is now possible to recapture the original aspect of Golgotha.

A glass panel, with electric light inside, is to replace the metal one.

CLERGY MEET ARCHITECTS

ANGLICAN NEWS SERVICE
London, November 21

The Bishop of Woolwich, the Right Reverend J. A. T. Robinson, arranged a conference of 150 South London clergy and architects last week to discuss how the modern understanding of liturgy could be given its proper architectural expression in old and in new churches.

The conference was held in the new church centre of S. Paul's, Lorrimer Square, Kennington, consecrated last month.

The whole centre, comprising a church, parish hall, offices, club premises and a vicarage, was designed by the vicar and an architect after they had inspected modern churches together in Switzerland.

Bishop Robinson told the conference there was a close connection between "being the Church" and "going to church."

The sermons in stone preached by the church building frequently contradicted and quenched any true understanding of the worshipping community, he said.

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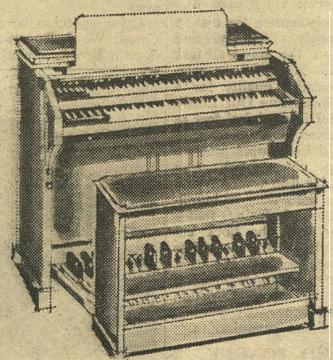
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GUNNEDAH CHURCH IS NOW COMPLETED

ADDITIONS INCLUDE SPIRE AND SANCTUARY

FROM OUR OWN CORRESPONDENT

Gunnedah, N.S.W., November 21

The Bishop of Armidale, the Right Reverend J. S. Moyes, dedicated the newly-completed Christ Church, Gunnedah, on Saturday afternoon, November 12.

The first portion of the church — the nave, apse and vestry — was dedicated nearly sixty years ago.

During the past ten years moves have been made to complete the parish church. This has now been done with several additional features.

Perhaps the most interesting is the erection of a wing connecting the church with the parish hall.

This wing provides three splendid classrooms which can also be used for small meetings. A fourth room will be the church office.

The rooms are fronted with an arcade or modern cloisters, adding a traditional touch and providing a useful covered way.

The tower and spire, with the new sanctuary, make an impressive group on the corner of the block; the spire will be a landmark on the Gunnedah skyline.

While seating accommodation has only been increased by 100, making 300 permanent "pew" seats, extra space will allow many more chairs and a comfortable 400 can be seated.

Many diocesan clergy, including the Venerable R. I. H. Stockdale during whose ministry the building project was begun, attended the dedication.

The vicar, the Reverend R. F. Kirby, invited the bishop to dedicate "this completed church."

This the bishop did in turn in the cloisters, the baptistry, the tower, the chancel and the sanctuary while the congregation sang succeeding verses of the hymn, "At the Name of Jesus."

The baptistry has two features of historical interest. The font, which bears the date 1863, was fashioned from local stone, and has been in continuous use for almost a century.

An eleventh century stone from S. Augustine's Abbey, Canterbury, has been set in the wall near the baptistry. It will serve to remind worshippers of the link which binds together the churches of the Anglican communion.

Archdeacon Stockdale unveiled a commemorative tablet after the service.

The inscription on this tablet reads "To the Glory of God . . . Christ Church Completed . . . November, 1960 . . . Western

Nave . . . Cloister . . . Baptistry . . . Sanctuary . . . Tower . . . J. S. Moyes, Bishop of Armidale . . . R. F. Kirby, Vicar . . . S. Swain, Warden."

Mr Stan Swain's name has been inscribed on the tablet as a tribute to his devoted labour and careful oversight of the whole building project.

The dedication celebrations concluded on Sunday with a thanksgiving service of the Holy Communion.



After the dedication of Christ Church, Gunnedah, N.S.W., on November 12: The Bishop of Armidale, the Right Reverend J. S. Moyes, with (left to right) the Reverend R. A. Marsnall, Bishop's Chaplain; the Archdeacon of Tamworth, the Venerable R. D. Daunton-Fear; and the Vicar of Gunnedah, the Reverend R. F. Kirby.

C.M.S. LEADERS URGE HELP FOR WORLD "OFF COURSE"

FROM OUR OWN CORRESPONDENT

Melbourne, November 21

The ring used for the encounters of boxers and wrestlers at the West Melbourne Stadium became the rostrum for a challenge to spiritual struggle on Monday evening, November 14, when a rally, arranged by the Victorian branch of the Church Missionary Society, in conjunction with the Church of England Men's Society, became the compass point for a world "Off Course".

A crowd of 4,500 came from as far as Echuca in the north, and Sale in the east; from a variety of parishes within the Church, and from congregations of various denominations.

Prior to the commencement of the rally, Mr Lance Hardy, of S. Paul's Cathedral, gave a short recital on a Hammond electric organ lent for the occasion, and a robed choir from many parishes and from the Mothers' Union filed on to the platform to such effect that extra chairs had to be brought in.

At 8 p.m., the Governor of Victoria led in the official party, which included Lady Brooks, the Archbishop of Melbourne and Mrs Woods, the Bishop of Central Tanganyika and Mrs Stanway, Canon M. Warren, general secretary of the Church Missionary Society, and Mrs Warren.

The speakers at the rally were the Reverend R. Marks, state secretary of the society; Mrs Warren; Canon Warren, and Bishop Stanway.

Mr Marks spoke of "C.M.S. in the World."

Flags displayed

As he mentioned each country where the society works, its national flag was brought in and grouped to show the work at every point of the compass.

Mrs Warren spoke of the Christian compass point for steering a world now drifting to destruction.

During the hymn "Crown Him with many crowns," a team from the Young Anglican Fellowship received the collection, which amounted to £900.

Canon Max Warren began by referring to Mr Macmillan's recent reference to "winds of change," pointing out that change can be unpleasant, revolutionary, and life-changing.

When Christ told Nicodemus that the wind bloweth where it listeth, it was the Holy Spirit he was describing, he said.

Only men and women possessed by the Spirit of God can listen to the winds of change, and know that they are chariots of God for His purposes, Canon Warren said.

Two winds, that of hunger and that of nationalism, provided the challenge of the moment — to make a greater missionary effort than ever before, he said.

The challenge to the Church in Central Tanganyika was described by Bishop Stanway.

He said there were more opportunities than ever before, but to serve and help rather than to direct and govern.

TELEVISION IN THE WEST SERVICE FILMED AT ORANGE

FROM A CORRESPONDENT Orange, November 21

The first televised service in the west of New South Wales was filmed at Holy Trinity Church, Orange, on November 13, the service of Morning Prayer.

Throughout the preceding night, parishioners came and went in the parish church, keeping a vigil for the blessing of God on the venture.

A great deal of effort had been put into the technical preparation, and the parish adopted this method of putting the undertaking into perspective.

As it was the centenary of local government in Orange, the Mayor, Alderman Ridley, wearing his colourful robes of office, and the Deputy-Mayor, Alderman Machin, read the lessons.

The choir of sixty led the singing of a congregation of seven hundred.

The organist was Mr Stan Parker, and the anthem "The Heavens are Telling the Glory of God" (Haydn).

The sermon was preached by the rector, the Reverend Gordon Smeed.

FESTIVAL HELD IN PARKES RECORD NUMBER CONFIRMED

FROM A CORRESPONDENT Parkes, N.S.W., Nov. 21

The dedication festival of S. George's Church, Parkes, was observed from November 11 to 13 when the Bishop of Bathurst, the Right Reverend E. K. Leslie, visited the parish.

The bishop confirmed 133 people on November 14 — the largest number ever presented for confirmation in the parish.

This number included forty-four adults, twelve of them married couples.

Relatives, godparents and friends from many parts of the state were present at the service, as well as for the first communion of those confirmed at the dedication festival Eucharist on the Sunday morning.

The bishop was the celebrant. Over five hundred made their communion in the parish during the morning.

At night, S. George's Choir and the S. George Singers took part in a Choral Festival.

The service consisted of Bible readings on "The Seven Sacraments" by the rector, Archdeacon W. Arnold, illustrated by anthems and psalms sung by the choir, and hymns sung by choir and congregation.

The Choral Festival, designed as an act of thanksgiving, concluded with the singing of the hymn "Thy Hand O God Has Guided" to Basil Harwood's tune "Thornbury" with a descant written for the occasion, sung in procession.

PARISH KEEPS CENTENARY

FROM A CORRESPONDENT Corowa, N.S.W., Nov. 21

The Parish of S. John, Corowa, Diocese of Riverina, celebrated its centenary from October 16 to 23 with special services and social activities.

The first church, known as the Baden Neill Memorial Church of S. John the Evangelist, was built in 1860. It was replaced in 1880.

The centenary services on October 16 included a festival Eucharist at 11 a.m., and Evensong at which the Bishop of Wangaratta, the Right Reverend T. M. Armour, was the preacher.

On October 23, the Bishop of Riverina, the Right Reverend H. G. Robinson, dedicated a war memorial chapel and a new high altar.

The chapel, a memorial to the fallen in the two world wars, will be used for week-day celebrations and the reservation of the sacrament for the communion of the sick.

During the week, a parish social and dance was held in the hall.

A history of the parish has been printed to coincide with the centenary.

CONSECRATION OF NEVILLE CHURCH

FROM A CORRESPONDENT Bathurst, November 21

The restored and redecorated Church of S. Luke, Neville, Diocese of Bathurst, will be consecrated by the Bishop of Bathurst, the Right Reverend E. K. Leslie, on December 4.

The church at Neville, licensed for use eighty-five years ago, is now within the Parish of Carcoar.

The Church of England Men's Society at Carcoar has helped to repair and paint the church.

The original set of communion vessels, in a leather case made to be fitted to a saddle, has been given to the present rector, the Reverend J. Grant-Sullivan.

The vessels will be used at the consecration service, and afterwards at the regular Eucharists in the church.

LEADERS OF COMMERCE AT MELBOURNE SERVICE

FROM A CORRESPONDENT

Melbourne, November 21

Members of the Shop Assistants' and Warehouse Employers' Federation of Australia, with executives from some of Melbourne's leading retail stores, attended Morning Prayer in S. Paul's Cathedral, Melbourne, on November 20.

The cathedral choir was augmented by the Myer Choir, and the order of service was printed by G. J. Coles Limited.

The preacher was the Precentor, the Reverend G. Kircher.

Christ had brought a new spirit into human relations, Mr Kircher said.

That a city of 1,800,000 inhabitants, for more than three-quarters of a year, has been deprived of its Sunday train service, revealed a reprehensible breakdown in human relations, very far removed from the new spirit which Jesus Christ stands

for, he said.

The position might be very different if Mr Arthur Warner and Mr Jack Brown, the railway commissioners and employees were kneeling side by side, praying together, concerned not so much with saving their own faces as concerned for one another and the community they are supposed to serve, admitting a common responsibility to the one Lord and Master, he said.

Mr Kircher challenged those present to go out into their shops and clubs, their unions and conferences, as ambassadors of that spirit.

CENTENARY FOR BENALLA

BISHOP ASKS FOR PARISH REVIVAL

FROM OUR OWN CORRESPONDENT Benalla, Vic., November 21

The end of the first hundred years of Holy Trinity Church, Benalla, Diocese of Wangaratta, was marked on November 13 by the blessing of a commemorative stone.

The Bishop of Wangaratta, the Right Reverend T. M. Armour, conducted the ceremony and presided at festival Evensong.

Seven clergy from neighbouring parishes attended the service.

Bishop Armour told the congregation that not merely survival, but revival, was what God demanded of the parish.

"The horse-drawn vehicle represents the stage reached by the Australian Church to-day," he said.

"The Church has not advanced with the times, especially in the number of clergy and buildings."

He called on the congregation to help young people assist in the making of history by bringing them into the worshiping life of the Church.

SIX-DAY TOUR WAS IMPETUS TO NEWCASTLE C.E.M.S.

FROM A CORRESPONDENT Newcastle, November 21

The Bishop of Bendigo, the Right Reverend R. E. Richards, who is national president of the Church of England Men's Society, completed a six-day tour of the Diocese of Newcastle this month.

His visit has aroused an interest in lay evangelism and the need for the study of the Faith which has given to C.E.M.S. a claim on clergy and laity as never before.

Through rural deaneries, Bishop Richards spoke to forty-one clergy and presented to them sound theological reasons for the strong witness of the laymen in the parishes.

At the opening service in Christ Church Cathedral, the Bishop of Newcastle, the Right Reverend J. A. G. Housden, was admitted as a member of C.E.M.S. together with seven of his clergy.

The bishop received forty-eight laymen into C.E.M.S. at Adamstown, Natick and Cessnock. He featured on five Press reports, gave one broadcast and delivered sixteen addresses.

A visit to S. John's theological college, Morpeth, gave fifty students a picture of what an effective branch of the C.E.M.S. in a parish could mean in building up the Church of God.

At Adamstown the lovely Church of S. Stephen was crowded at the Eucharist when twenty-two men renewed their baptismal vow in the C.E.M.S. rule of life.

Seventy men sat down to tea at Cessnock. Men of the local C.E.M.S. formed the choir and read lessons at the service.

At the tourist resort of Forster the Church of S. Alban was packed at a special service, when twenty-five men became part of the national-wide band of churchmen in the C.E.M.S.

Men from Maitland gathered in numbers at S. Peter's Church one Sunday afternoon and one week night brought men from the central coast together at The Entrance.

Bishop Richards made it clear that C.E.M.S. asked nothing more from a man than that he should be a worshipping, witnessing, churchman.

Not only did the national president inspire and impress with the quality of his addresses but all were delighted with his "down to earth" approach to men, the unique way in which he introduced his subject and the friendly manner he moved amongst the men and spoke to them.

The general opinion of the men who heard the bishop is that no visitor to Newcastle has given more inspiration and challenge to them to become definite church members.

THE ANGLICAN

FRIDAY NOVEMBER 25 1960



ONE MINUTE SERMON

AUTHORITY IN THE STATE

GENESIS 47

Joseph reported to Pharaoh the coming of his father and his eleven brothers and their families. Shepherds they were, "an abomination to the Egyptians."

The interview between Jacob and Pharaoh is a moving interview. One notices that Jacob blessed Pharaoh and not contrariwise.

Meanwhile Joseph administered the land for the remaining years of famine, producing a totalitarian state in which the monarchy owns everything and the people are the servants of the King. F. W. Robertson of Brighton in his lectures on Genesis suggests there are two parallel cases to this, viz., the constitution of ancient Israel and of modern England.

In ancient Israel when the destroying angel passed over the houses of the Egyptians slaying their first born, the first born of the Israelites were spared. It was then held that every Israelite was brought with blood and belonged to God.

As the history of the nation moved on, an enactment substituted for the first born, consecrated — the tribe of Levi, consecrated entirely to the service of God.

This principle, Robertson held, was found also in the constitution of England. The Queen is the supreme lord of all property. Against her every crime that is committed is held to be done.

Here is a similar principle in three different nations. In Egypt it rested on the preserving of the nation from hunger; in that of Israel on the preserving of the first born from death; in England on the conquest of the country by one of its early kings.

With Joseph, the principle to be learned was the duty of a people to their king. In the case of Israel the lesson was that God was their king and they owed final allegiance to Him. We British people give our loyalty to our sovereigns as symbols of the eternal law of God, the law of right and wrong.

All this is of deepest interest to us in a day when nations and tribes are throwing off the loyalty to kings and building up republics where the foundation lies not in kingship but in democracy; where the controlling will is not of the king but of the people, from below, not from above.

Israel here has a message for us! The final authority for them was God, who delivered them from Egypt and chose them as His people. So Jesus Our Lord made real to us the value of the individual life — now are we the sons of God.

Whatever form the governing of our earthly realm may take, the final government is in the will of God and no democracy will ever function truly — but will likely end in totalitarian tyranny — if the Christian foundation be forgotten or denied.

COLLEGE CHAPLAIN TO STUDY ABROAD

FROM A CORRESPONDENT

Melbourne, November 21. The chaplain of Trinity College, University of Melbourne, the Reverend Alfred Bird, will leave for a year's study leave at S. Augustine's College, Canterbury, on November 28.

He has held the position since 1951.

The acting-chaplain for the year will be Dr B. R. Marshall, Brother Timothy of the Brotherhood of the Good Shepherd, a former student at Trinity College.

Dr Marshall formerly held a Lucas Tooth Scholarship at the University of Oxford.

"Everything which touches the life of the nation is the concern of the Christian."

—The Archbishop of Canterbury

No More Malines Conversations?

The Malines conversations of 1921-1927, in which Cardinal Mercier and Lord Halifax were the principal figures, were recalled in this column in a recent reference to the meeting in Rome next week of the Archbishop of Canterbury and the Pope.

It is interesting to notice a subsequent comment by the archbishop, in which he expressed the hope that his courtesy visit to the Pope will convey "the simple and clear indication to the world that our two communions can speak to each other in charity, in happiness and in mutual confidence."

Then His Grace added: "If I dare say it, I hope it will mean that there will never again be anything like the Malines conversations. These conversations were approached underground and behind the scenes and nobody was to know—and all the rest of it. The worst suspicions of everyone were aroused. From now on, I hope, representatives of the Anglican and the Roman Catholic communions will be able to meet for mutual conversation and education without anyone thinking it odd."

No one can really doubt that the archbishop is right in preferring the open to the devious approach in any discussions with our Roman Catholic brethren at any level. That it should have been possible, with so little apparent difficulty, to arrange a meeting on the highest level is almost breath-takingly exciting.

The whole of Christendom will surely await with prayerful interest the outcome of the meeting.

Too Much Abusive Talk In Canberra

If Federal Parliamentarians paused sometimes to consider their representative capacity and

to remember that each is the voice and vote of tens of thousands of fellow-citizens, I wonder whether they might then control their tempers better and be less inclined to blast each other in personal terms in the deplorable way which occurred in Canberra last week?

It is shocking that men entrusted with so much responsibility should allow personalities to colour their judgement of national issues.

Of course, one understands that occasional outbursts of feeling are inevitable in almost any gathering, including those held under Church auspices.

But over the years the standard of behaviour in debate has been far too low in the Federal Parliament. There had been signs recently that the level had been raised because personal attacks had seemed to diminish.

In the past month or so, however, there have been some regrettable recurrences of pettiness, spite and abuse that one would not expect from a gathering of grown men—and least of all from some who enjoy the responsibilities, privileges and handsome emoluments of members of the Federal Parliament.

Perhaps longer suspensions would help to discipline the worst offenders. But, unhappily, a suspension generally smacks of a more powerful party numerically imposing its rebuke on an opponent, and so is regarded usually as political, rather than social, in its implication.

What is wanted is a more sincerely charitable feeling among all members, irrespective of parties, and a realisation that the institution of Parliament itself is demeaned by resorting therein to violent personalities.

Beating Drum Of Self-interest

The objectivity of a section of the Australian Press seems to be abandoned entirely when its own special interests are involved.

This has been shewn again by the criticism by some Sydney newspapers of the Government's decision in allocating television licences in country areas. It is hard to resist the conclusion that this criticism is based more on the newspapers' disappointment over the failure of applications in which they were financially interested than on the so-called raw deal the country viewer is being given through the general preference given to companies with roots in the particular area.

One does not quarrel with the newspapers' right to editorialise on the issue. And it must be conceded that some of those editorial articles have conceded the existence of special interests.

But it is a different proposition when the ordinary news columns are also used to beat the drum of self-interest. One is entitled to turn to the news sections for enlightenment on the events of the day, and to expect comment and propaganda to be contained within recognisable bounds.

Archbishop Off On His Travels Again

In journeyings often, the Archbishop of Canterbury is a modern S. Paul—but, as he would agree, with somewhat fewer hardships.

After two visits to Africa in recent months, he is about to leave for Jerusalem, Athens and Rome. And, of course, he is the first Archbishop of Canterbury ever to have visited Australia.

A pleasant tribute to his energy and zeal was paid to him by Prebendary J. Brierley, chairman of the House of Clergy, at a recent Canterbury diocesan gathering: "We are filled with admiration at the indefatigable way in which you cross continents in order to make personal contact with the leaders of the Christian communities."

—And so say all of us!

—THE MAN IN THE STREET.

CLERGY NEWS

ARNOLD, The Reverend W. C., Rector of Parkes, Diocese of Bathurst, has been appointed Rector of East Orange from February, 1961.

BOWIE, The Reverend F., Priest-in-charge of the Cowal Creek Mission, Diocese of Carpentaria, has been appointed a canon of All Souls' Cathedral, Thursday Island, in the same diocese.

COALDRAKE, The Reverend F. W., chairman of the Australian Board of Missions, has been appointed a canon of All Souls' Cathedral, Thursday Island, Diocese of Carpentaria.

MORRISBY, The Reverend A. R. B., has been appointed Acting Rector of Milton, Diocese of Sydney, not of Lector, Diocese of Riverina, as previously stated.

OLIVER, The Reverend C. W., Warden of S. Columba's Hall, Wangarrata, and Rector of Milawa, Diocese of Wangarrata, to the charge of the Parochial District of Mount Waverley, Diocese of Melbourne. He will be inducted on February 5.

REEVES, The Reverend J. H., Rector of Cowra, Diocese of Bathurst, has been appointed Rector of Parkes, in the same diocese, to take up his appointment about February, 1961.

ROGERS, The Reverend W. F., Sub-Dean of All Souls' Cathedral, Thursday Island, Diocese of Carpentaria, has been appointed canon of that cathedral.

CLERGY ILLNESS

FRANCIS, The Reverend J. H., Rector of Heyfield, Diocese of Gippsland, is seriously ill in the Austin Hospital, Melbourne.

CHURCH CALENDAR

November 27: The First Sunday in Advent.
November 30: S. Andrew, Apostle and Martyr.

RELIGIOUS BROADCASTS

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

SUNDAY, NOVEMBER 27: RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T. "Three Spanish Mystics," presented by Ralph Collins. RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T. "On Being an International Parson."

The Reverend J. Garrett. PRELUDE: 7.15 p.m. A.E.T., W.A.T. The Westminster Madrigal Singers. PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.

The Right Reverend Alan Watson. THE PRIMER: 10.45 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T. For the First Sunday in Advent Broadcast from the B.B.C.

MONDAY, NOVEMBER 28: 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. Weeks.

MONDAY, NOVEMBER 28—FRIDAY, DECEMBER 2: 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 E. White.

MONDAY, NOVEMBER 28—SATURDAY, DECEMBER 3: DAILY DEVOTIONAL: 10.03 a.m. A.E.T. November 28: Miss J. Trickett. "November 29: The Right Reverend G. Cranwick. November 30: School Service. "Stories from the New Testament." "Peter clashes with the authorities."

December 1: The Reverend A. C. Eadie. December 2: The Reverend R. Thomas. December 3: The Most Reverend J. Freeman.

WEDNESDAY, NOVEMBER 30: RELIGION IN LIFE: 10.10 p.m. A.E.T., 9.40 p.m. S.A.T., 10.30 p.m. W.A.T. "The Church in Contemporary Society."

The Reverend W. Cattanaach interviewed by the Reverend E. H. Robertson. FRIDAY, DECEMBER 2: EVENING: 4.30 p.m. A.E.T., W.A.T.

"S. Peter's Cathedral, Adelaide, MONDAY, NOVEMBER 28—SATUR-

DAY, DECEMBER 3: EVENING MEDIATION: 11.23 p.m. A.E.T. (11.53 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T. The Reverend W. O'Reilly.

TELEVISION: SUNDAY, NOVEMBER 27: ABN 2, SYDNEY: 11 a.m.: Divine Service from the Exendon Presbyterian Church, Victoria. Preacher: The Reverend J. E. Smith. 5.15 p.m.: "Sunday Special"—"Nursery Time". The Reverend V. Roberts. 10.05 p.m.: "A Year with the Church." The Reverend A. James.

ABV 2, MELBOURNE: 5.15 p.m.: "Sunday Special"—"Droving Sheep". The Reverend V. Roberts. "10.05 p.m.: "On Being a Bishop." The Bishop of Armidale, the Right Reverend J. S. Moyes.

ABO 2, BRISBANE: 11 a.m.: Divine Service from the Camberwell Baptist Church, Victoria. Preacher: The Reverend W. S. Hadden. "5.15 p.m.: "Sunday Special"—"The Family of Man". The Reverend H. Girvan. 10 p.m.: "A Year with the Church." The Reverend A. James.

ABS 2, ADELAIDE: "11 a.m.: Divine Service from S. John's, Dee Why, Sydney, Preacher: The Reverend N. J. Chynoweth. 5.15 p.m.: "Sunday Special"—"Firemen", Brother Columban. 10 p.m.: "The Churches on the Drawing Board." The Reverend C. Wright and Mr J. Earle.

ABW 2, PERTH: 11 a.m.: Divine Service from Wesley Church, Perth. Preacher: The Reverend R. Sutton. "5.15 p.m.: "Sunday Special"—"Swimming and Flying". The Reverend "H. Girvan. 10 p.m.: "A Thousand Tongues." The Reverend H. M. Arrowsmith.

ABT 2, HOBART: 5.45 p.m.: "Sunday Special"—"The Miracle of Speaking Together". Clive Smith. "10.15 p.m.: "What On Earth Is God Doing?" The Reverend R. Dann.

The Voice That was Silent

It is not surprising that no considerable section of Australian society supported in toto the original amendments to the Crimes Act brought down in the House of Representatives by THE ATTORNEY GENERAL, SIR GARFIELD BARWICK. Instead of support, certain of the proposed amendments brought forth strong criticism from nearly all the secular Press, the trade unions, the Bar and professional organisations.

Who speaks for the Church of England on such important social and political matters? The man, or body, may as well have been dead these past weeks. The voice of the Church on the amendments to the Crimes Act has been still. It has been left to the Australian Council of Churches, which has no authority to speak for the Church of England, and to the Methodists and Presbyterians, who similarly neither have nor claim to speak for us, to present to a communist-minded PRIME MINISTER and his sycophants of the Federal Government the basis of those objections which all Christians must surely have to the more evil of the originally proposed amendments.

Our inactivity in this, as in similar matters during the past ten years, suggests the need for an urgent revision of the machinery of Church government. The only body constitutionally entitled to speak for the whole Church is the Standing Committee of the General Synod. If, for good enough practical reasons, that body could not have spoken for the Church, then it is time at least that we set up another body — for example, a Primal Secretariat — able to do the job.

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.

"PACIFICISM" JUSTIFIED

CHRISTIANS AND WAR

TO THE EDITOR OF THE ANGLICAN

Sir,—In answer to the question "How can any Christian sanction war?" ("I'd Like to Know," November 11), the Reverend A. V. Maddick says that Professor Boyce Gibson thinks that "the steamroller of Communist aggression would roll us flat, and every device of brain-washing would be used to eliminate the memory of all we stand for." Having seen the radiant devotion on two thousand faces in a church service in Moscow last year, and having learned that almost all Russian children are brought for baptism, and that there are something like one hundred and fifty million Christians in the U.S.S.R., I refuse to believe that our Faith can be eradicated as easily as many people think.

While not agreeing with Mr Maddick and Professor Boyce Gibson, I am nevertheless glad to find Christians considering their attitude to war. To quote from a leaflet put out by the Anglican Pacifist Fellowship: "Honest differences of opinion among Christians about this problem may be regrettable. Refusal to face these issues is sinful. The leaflet, 'Incompatibility . . . War and Christ,' seeks to implement Resolution 107 of the 1958 Lambeth Conference, which calls Christians 'to subject to intense prayer and study their attitudes to the issues involved in modern war.'"

I first read of this leaflet in THE ANGLICAN some time ago, when it was reported that several English bishops had allowed it to be circulated among their clergy, with a note of commendation from themselves. I sent for samples, and will gladly supply free copies to anyone who seriously wishes to obey the Bishops' call. My address is 562 Military Road, Mosman, N.S.W., or you may write to the Anglican Pacifist Fellowship, 29 Great James St, London, W.C.1. I have pleasure in adding that two Australian Bishops have already agreed to let me send copies to their clergy with a note from themselves.

Yours sincerely,
(Mrs) M. J. HOLMES.
Mosman, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr Maddick's answer to the question about a Christian's sanction of war, prompts me to say that I believe this to be THE vital problem which the Church of this modern era must face squarely, and resolve sincerely. The easy answer may certainly leave a lot to be desired, and upon it may depend the answer to another question, as to whether our children will look upon the Church of our generation as a "blessing" or a "curse."

These are the days when the nations are prepared to "call down fire from heaven" to burn up great cities and multitudes. Surely we must heed the rebuke of the Master as he rejected the suggestion as being unworthy, that "Ye know not what manner of spirit ye are of." His attitude here is not different from any other in all His ministry, and reaches its culmination and irreversible confirmation in the

willing sacrifice of Calvary. We cannot escape the conclusion that in the Crucifixion of Jesus we have the highest and most perfect re-presentation of His complete commitment to pacifism. How then can we justify another disposition which gives its imprimatur to diabolical plans to murder myriads?

It seems to me, that either, we should accept His pacifism as a way of life, or reject His Gospel of Peace altogether. The early Church had no two minds about it. In the first three centuries the Church regarded war as contrary to Christ's Way. Any Christian who joined the army was summarily disowned and excommunicated, for it was apparently accepted as stated by Tertullian, that "Christ, by disarming Peter, disarmed every soldier." As far as I know, there were no Christian apologetes for war until Christianity came under the patronage of the emperors.

Our Saviour knew the implications of His "pacifism," for Himself and His Church; He never attempts to minimise them nor to dodge them; He never makes the prevailing circumstance an excuse for taking an easier way out, even in the face of His own inevitable destruction. His knowledge of the Father enabled Him, in the certainty, that after death, He would live to carry on the struggle against Satan on a higher plane. But, our contention that another way is justified in the face of probable aggression, is a product of a hard, cold materialism, and has nothing at all in common with the refined religion of the Suffering Servant.

The Church need not be impotent. When the Bishops of Chile and Argentina ordered peace sermons in every Church and stirred up action against the proponents of war, cannons were melted to make the Christ of the Andes. We would do much better to produce apostles of peace than apologists for war. In England, there is an "Anglican Pacifist Fellowship." Many Australian Anglicans were interested to join such a fellowship here, to witness that they follow the pure and holy God whose Way is as loving as His Nature is Love. James 3:18 says, "the fruit of righteousness is sown in peace of them that make peace."

Yours faithfully,
(The Reverend)
NEIL GLOVER.

Kilsyth,
Vic.

ARCHBISHOP'S REBUKE

TO THE EDITOR OF THE ANGLICAN

Sir,—Surely it is good neither for the episcopacy nor the Church that one bishop, however eminent, should publicly rebuke another. We are not told the nature of the evidence given by the Bishop of Woolwich before the "Lady Chatterley's Lover" jury, but whatever it was it can only have been an expression of opinion on much the same theme as that taken as a subject for His Grace of Sydney's address to Synod.

The Archbishop of Canterbury is not a Pope, but merely *primus inter pares* in the House of Bishops, and his rebuke of one of his brethren will certainly convey to those outside the Church a mistaken idea of the measure of his authority. He was mute when the late Bishop Barnes propagated heresies and when his own Dean lauded the atheistic communism of Russia; surely he would have been wiser to preserve that silence in this case also. The Bishop of Woolwich may be only a Suffragan, but he is in episcopal orders, and no bishop should be challenged by another except for heresy. There are proper legal methods of dealing with that, and they do not involve Papal pronouncements!

Yours, etc.,
A. F.
Drouin, Victoria.

BAPTISM

TO THE EDITOR OF THE ANGLICAN

Sir,—In the order for Adult Baptism, the Prayer Book itself quotes John 3: 5 with the comment, "You hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. Whereby you may perceive the great necessity of this sacrament, where it may be had."

The last is the exceptive clause, recognising that salvation is possible without Baptism (for example, the thief on the cross), as your Question Box writer implied.

But only in exceptional cases. As the Reverend R. H. Miles points out, "general" in Prayer Book English practically means "all", for example, "General Confession," "General Thanksgiving," "This Kingdom in general," etc. See also Hebrews 12: 23 and 2 Sam. 17: 2. Bishop Latimer also clearly shows the contemporary sense of the word when he says: "The promises of Christ are general; they pertain to all mankind."

In short the Prayer Book clearly regards the reception of Baptism as a most urgent and universal obligation, to be neglected at our peril.

Yours, etc.,
(The Reverend)
RALPH OGDEN.
Concord, N.S.W.

RE-UNION TALKS

TO THE EDITOR OF THE ANGLICAN

Sir,—If "summit" talks between the Archbishop of Canterbury and His Holiness the Pope deal with grounds upon which re-union proposals could be based the foundation for those would be far greater than most people suppose.

The Anglican communion, together with the Roman Catholic communion, as well as the Eastern Orthodox Church and the Old Catholics, already agrees on the main points of the Gospel or Catholic religion — the facts stated in the Apostles' and Nicene Creeds. All three hitherto quarrelling brothers of the Apostolic Church agree on the necessity for Apostolic Succession for Holy Orders and continuity of the Church in all four branches from the apostles' time.

"It is evident," states, for example, the Anglican rubric, "that there have been from the Apostles' time three Orders of Ministers in Christ's Church — bishops, priest and deacons. And to the end that these Orders should be continued. . ."

The formularies of all four branches agree that the only Christ-appointed service for the Catholic Church is the Holy Communion, Holy Eucharist, Holy Sacrifice, the Mass—whatever you like to call it.

A comparison between the Anglican and Roman liturgies shows an amazing correspondence in essentials in that service. Anglican and Roman collects, epistles and gospels for that are often the same.

The Anglican rubric in the Book of Common Prayer directs that "the same collect, epistle and gospel shall serve for every day the week after," thus laying down a daily celebration of the Holy Mysteries.

Dr Fisher will not be handicapped by any mention of the word "Protestant" in any of the Anglican Church's formularies, though he will say that that person who declares his own personal belief in the "One, Catholic and Apostolic Church," is a Catholic.

One of the big obstacles to progress in any re-union talks will be the validity of Anglican Orders, if the Holy Father desires to talk about the past and not the future and the English archbishop is equally content.

The position now is that the Roman Church does not accept the validity of Anglican Orders; the Eastern Orthodox Churches

I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

Why do many Anglicans pray for the soul of the deceased? I've been told that the Bible neither forbids nor commands the practice.

This is a question I have had for some time, and now two more correspondents ask similarly, "Should we pray for the dead?"

This question has often aroused bitter controversy. Some find it a spiritually helpful practice, as others are violently opposed to it.

By prayers for the dead, we generally think in terms of prayers for those who were Christians before their death. We may think of some non-Christian, but more often than not we link up the invisible Church with the Church here on earth.

As Anglicans, the basis of the practice must obviously be the Bible, and any doctrine that we establish must be in conformity with it. Reference to Article VI will substantiate this.

Now from the Bible, we learn that neither in the Old nor the New Testament is there any instance of prayer for the dead.

With minute instructions about many kinds of sacrifices, and with prayers for the dead known among the neighbours of the Jews, there are yet none mentioned in the Scriptures.

However, they were a part of the Jewish liturgy. Our Lord must have been aware of them, but He neither condemned, nor

accepted their validity, as does the Old Catholic Church.

Not to reopen past discussions about the validity of English Orders, the matters mainly separating the three branches of the Western Church and the Eastern Orthodox from the West is the matter of jurisdiction.

The first schism was on the matter of jurisdiction and it was the main cause of the English Reformation, not mainly doctrinal, as many falsely claim.

Anyhow, to the missionary churches within the Anglican and indeed, other Western communions of the Catholic Church, that Reformation was, as a famous American bishop once described it — merely an Anglo-Saxon incident.

But above all, Archbishop Fisher will certainly have in his mind the same thought as seems to be in that of the Holy Father; the Sacred Agony in the Garden of the Church's Founder when he looked into the future and saw His Bride and Body split asunder because of "a strife among them as to whom should be greatest."

Any sacrifice of jurisdiction is worth it to right that great wrong to the Suffering Son of God.

Yours faithfully,
(The Reverend)
W. R. L. PALMER.
Cremorne,
N.S.W.

NATIONAL COUNCIL TEN YEARS OLD

ECUMENICAL PRESS SERVICE
Geneva, November 21

The triennial General Assembly of the National Council of Churches in the United States of America will be held from December 4 to 9 in San Francisco.

The meeting will commemorate the tenth anniversary of the founding of the National Council of Churches.

Several thousand representatives of the member churches, consultants and visitors are expected to attend.

The theme of the assembly will be "Jesus Christ — Living Lord of All Life."

spoke in favour of the practice; but arguments from silence are dangerous.

In the Apocrypha instances are found, but our Church, as distinct from the Roman Church, has never founded a doctrine of the Apocrypha alone. (Article VII).

In 2 Maccabees 12, a battle took place between the army of Judas Maccabees and Gorgias. Judas was victorious, and after the battle, the dead bodies were gathered. Some were found with amulets consecrated to idols, and Judas and all his men prayed that their sin might be put out of remembrance by God. He also made a sin offering for them.

Incorporated in the story are his words, "It was a holy and a good thing to offer sacrifices for the dead."

The New Testament writers would not be unaware of the dead in the synagogue. While no direct passage in the New Testament teaches prayers for the dead, there are some passages which can be interpreted that way.

In 1 Peter 3:19 Christ went and preached unto the spirits in

BOOKS FOR MOA ISLAND

TO THE EDITOR OF THE ANGLICAN

Sir,—The Warden of S. Paul's Theological College, Moa Island, the Reverend Peter Hand, is in desperate need of good, used theological text books, especially those used in the Th.A. course. The following books are specifically needed by the students for their 1961 studies: "Modern Approach to the Old Testament" by J. C. Townsend; "Child Physiology and Religious Education" by Dorothy Wilson; and "A Layman's History of the Church of England" by Ballienc.

Books may be forwarded direct to the Warden or to Mrs J. O'Neale, 6 Woodlands Street, Kotara, Newcastle, N.S.W.

Yours faithfully,
RAY KENNY,
Regional Officer,
Australian Board of Missions,
Cardiff,
N.S.W.

ANGLICAN VISIT TO THE POPE

TO THE EDITOR OF THE ANGLICAN

Sir,—It has generally been stated that Dr Fisher's visit to the Pope on December 2 will be the first such visit by an Archbishop of Canterbury for 400 years. I think that the last visit was made by Thomas Arundel 560 years ago during the period of the Great Schism.

Your obedient servant
(The Venerable)
W. ASHLEY-BROWN,
Avoca Beach, N.S.W.

prison. This is admittedly a difficult text so that Dr S. D. F. Salmond could call it, "One of the unsolved, if not insoluble problems of New Testament interpretation."

Are they disobedient spirits or the Christian departed? More likely the first than the second. However, an isolated verse linked up with the descent of Christ into Hades scarcely goes far enough to teach that we can effectively pray for the departed.

In 2 Timothy 1:18, Paul says of Onesiphorus, "The Lord grant unto him that he may find mercy of the Lord in that day." This is equally debatable because none can say whether Onesiphorus was alive or dead at that time. He might have been away from home. If he were dead, it might be nothing other than a pious wish.

H. B. Swete, while believing Onesiphorus dead, says the prayer is for his acceptance in the day of Christ and not for his well-being in the intermediate state.

When we leave Scripture, and start on Early Church history, we find in the catacombs inscriptions such as "He rests in peace" and "In Christ" without any prayer.

EARLY CHURCH

H. B. Swete, in favour of prayers for the dead, says, "The first century has scarcely any evidence to offer. . . The New Testament contains but one passage which can be fairly construed as a prayer for the dead. Early post canonical writers are equally reticent. The prayer of Clement contains petitions of all sorts . . . but makes no reference of any sort to the Christian dead."

He continues that that lack of evidence continues until past the middle of the second century, and it is at Carthage that prayers for the dead are first seen, but other churches do not seem to have followed suit. "The conclusion is that there is nothing to show communion for the departed during the Apostolic and Sub Apostolic periods."

We know so little about the after-life and the part of our loved ones there. If we are going to pray for them at all intelligently, we need to know about them. This we cannot do.

Since we cannot pray intelligently, it would seem to me, that we should be content to leave them where they are — in the care of God.

While I am not convinced of the efficacy of these prayers for the dead, it may be because no deep personal link has yet necessitated them. Dr Norman MacLean, former Moderator of the Church of Scotland, tells of one of his parishioners' reactions.

"No," said this old farmer, "I do not approve of prayers for the blessed ones; it is the others we ought to pray for."

Says Dr MacLean, "I suddenly remembered my old friend's son who had gone a little astray, and who was killed in Flanders."

"Don't you trouble yourself," the old man said in parting, "about persons who write about the dead, and say it is wrong to pray for them. They are those who never lost a son!"

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a clergyman's widow who has given a lifetime of service to the Mothers' Union, particularly in the Diocese of Bathurst.

She is Mrs. Caroline Harris who, with her husband, Canon F. J. Harris, spent fifty-six years in Bathurst diocese.

In 1897 she went as a bride to Coolah, travelling the 70 miles from Mudgee by Cobb and Co. coach.

During her husband's long ministry she taught in the Sunday schools of the parishes of which he was the incumbent and visited the sick while the rector was on long trips travelling in the large parishes of Coolah, Narromine, Rylstone, O'Connell-cum-Oberon and Blayney.

Mrs. Harris formed branches of the Girls' Friendly Society and the Mothers' Union wherever she went.

She was diocesan president of the Women's Auxiliary of the Australian Board of Missions for several years; and diocesan secretary of the Mothers' Union, being elected to the presidency on the death of the bishop's mother, Mrs. Wylde. She held this position until 1952 when she was made a life vice-president of the Bathurst Diocese's Mothers' Union Council.

Mrs. Harris is a regular visitor to Dubbo for the M.U. birthday party when she is usually the guest speaker.

This year she attended the Blayney annual M.U. conference and spoke also at Bathurst and Dubbo. On November 3 she spoke at the Quiet Day at All Saints' Cathedral.

Now at the age of 83 she lives at Neutral Bay, Sydney, where she worships at S. Augustine's Church.

Mrs. Harris has two sons on properties in New Zealand and four daughters: Miss C. W. Harris of Neutral Bay; Mrs. Colin Ashton, of North Sydney; Mrs. E. H. Hearne, of Bathurst; and Mrs. David Livingstone, of Canberra.

INTER-CHURCH TALKS FOR CANADA

ANGLICAN NEWS SERVICE
London, November 21

The executive council of the Anglican Church of Canada has chosen eleven men to carry on conversations with representatives of both the United Church of Canada and the Presbyterian Church in Canada.

The Primate, the Most Reverend H. Clarke, four bishops, three priests, and three laymen comprise the committee.

BOOK REVIEWS

CLEAR TEACHING ON DOCTRINE

AN INTRODUCTION TO CHRISTIAN DOCTRINE. T. E. Jessop. Nelson. Pp. 133. 20s 9d.

IT would be difficult to imagine a better book to put into the hands of those educated and thinking people, whose thinking about Christian teaching is nevertheless a confused and half-conscious rejection of misconceptions.

The author is Professor of Philosophy in the University of Hull and is accustomed to rigorous and precise thinking. Obviously he has studied Christian doctrine widely and deeply.

He writes with rare economy of words, and is always perfectly clear, even in his statement of things that he acknowledges to be not clear in themselves — things profound but beyond logic.

The chapter headings give the book's range — God; God in Christ; Man; Salvation; the Holy Spirit and the Trinity; the Church; the Communion; the Historic Creeds.

There are many good things, and the treatment is always illuminating.

The author's account of the development of trinitarian doctrine out of the pragmatic theology of the early Church is masterly; and so is his description of how the great heresies were dealt with — and all this, not merely as a matter of historic interest, but well related to thought and faith to-day.

How clearly the author sets out controversial issues, and his scrupulous fairness in seeking a conclusion, are finely seen in the chapter on the Church.

This is just the book for an educated seeker or convert, and could do well established Christians good too.

—A.J.

BETHLEHEM TO EGYPT

THE DAYS OF CHRIST'S COMING. Dorothy L. Sayers. Hamish Hamilton. 7s. 6d.

The journey to Bethlehem, the birth of the Holy Child, and the events which led to the Flight into Egypt, are beautifully told in this short book.

The author's style is the best of modern English — crisp where necessary, always clear and always reverent.

The illustrations, most of them in muted colour, by Fritz Wegner, are a delight.

This is not just another paraphrase of the Gospel story. It is so good that it makes one shudder to recall some other versions which have appeared in previous years.

The book is highly recommended for older children of, say, eight to fourteen years. A delightful Christmas gift.

—J.S.

"A FRIDAY IN JERUSALEM"

THE CITY OF WRONG. M. Kamel Hussein. Translated from the Arabic by Kenneth Cragg. Geoffrey Bles. Pp. 225. 26s.

THIS book is a luminous and penetrating examination of the thoughts and motives of some of the people of Jerusalem on Good Friday, an analysis of human reactions and behaviour which could perhaps come only from the Middle East, a mirror held up before the eyes of the West, in which we can, if we look, see ourselves as clearly as we can see the principals in the Crucifixion drama. It contains a great amount of food for thought, more than sufficient for many meals.

Its Muslim author, a former President of the Ibrahim 'Ain al-Shams University in Cairo, surgeon, educationist, literary critic and philosopher, has written many scholarly religious

and historical works, and is eminently equipped to handle the task he sets himself in "City of Wrong".

The story opens by introducing a shepherd girl who takes her sheep to the Hill of Calvary on the morning of Good Friday and goes to sleep. We become acquainted in turn with the prosecutor in the trial of Our Lord as he sets out for the Hall of Assembly, a blacksmith busy making nails, a devout and learned lawyer in the case, overtaken by doubt, Lazarus whom Christ had raised from the dead, a prosperous merchant and certain strange happenings at the blacksmith's shop, and Caiaphas, tossing sleeplessly through the night. We listen to the proceedings in the Hall of Meeting and hear the end of the matter.

The next section is concerned with Our Lord's disciples, the Woman of Magdal, a young Roman soldier who became a Christian and a sick child. We join the disciples in con-

ference as to whether they should attempt a rescue of their Master, and go out with them when the meeting is over.

Section Three moves to the Romans, a Roman Commander, the tragic fate of the youthful soldier who was a Christian, Pilate and his quest for Truth. In the penultimate section, "Golgotha and After", the author envelops us in the darkness which lay for three hours over all the land, and takes us to the post-Crucifixion gathering of the disciples, where we take part in a discussion on the Sermon on the Mount.

To say anything about the final section, called simply "Conclusion", would be to rob the reader of a measure of the book's absorbing interest.

This is a volume which every Christian called to any office of responsibility in any sphere would do well to read. A copy should be placed on the shelves of all our public libraries.

—W.M.M.

A DELIGHTFUL SEQUEL

SILVER BRUMBY'S DAUGHTER. Elyne Mitchell. Hutchinson. Pp. 239. 17s.

This is the sequel to the delightful book for older children, "The Silver Brumby". It is the story of her daughter, Kunama, a brumby of the Australian bush.

All who enjoyed the first book are certain to enjoy this. There is the same poetic touch in action and description, the same dramatic sense of freedom and fear as the brumbies leave the safety of their Secret Valley for the wonderful, but sometimes dangerous, attraction of the mountains.

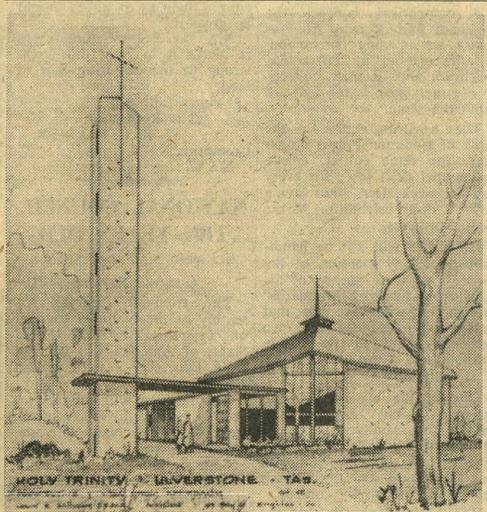
Not only is it of horses; all the wild life of the bush, including "the grey before the dawn and the silence before the bird-song" is vividly drawn.

—J.S.

CHURCHMAN TO JOIN INFORMATION OFFICE

ECUMENICAL PRESS SERVICE
Geneva, November 21

Dr. Edgar S. Chandler, formerly associate director of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches, has been appointed religious affairs advisor of the United States Information Service.



A perspective view of the new Church of the Holy Trinity, Ulverstone, Tasmania, the foundation stone of which will be set on November 26. The architects are Louis Williams and Partners, of Melbourne.

HOLIDAYS IN SYDNEY

VACANCIES mid-Dec. to mid-Feb., G.F.S. Hostel, 29 Arundel Street, Forest Lodge, 5 mts. to Central Station, opp. Syd. University, continuous H/C water in modern bathrooms, Dunlopillo mattresses, Happy Christian Atmosphere Families Welcome.
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THE YOUTH PAGE

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

What happened to Christ's twelve apostles? Why do we hear so little about them after the Ascension?

No one knows for certain what happened to most of the apostles.

There are traditions about some of them, but not very reliable traditions.

We know that S. Peter was put to death in Rome, that S. John died at a great age in the city of Ephesus, and that his brother S. James was executed by King Herod Agrippa.

S. James, the Lord's brother, was head of the Christian community in Jerusalem for some years.

Tradition has it that S. Thomas was a missionary to India, but about him and the other apostles we have no certain knowledge.

The reason for our ignorance is probably that these men were not such outstanding leaders as the others.

No doubt they were honest, faithful and brave in their witness, and we may guess that some died martyrs' deaths.

They were perhaps typical of Christian disciples of all ages, living and dying without much publicity.

S. PAUL

Another reason why we do not know very much about these others is that it was decided early in the history of the Church that the new man Saul of Tarsus, whom we call S. Paul, should be allowed to go as a missionary to the Gentiles while the Twelve, with Peter at their head should continue to minister to the Jewish Christians. It seemed to some, no doubt, that these men were being given the really important job to do and Saul was being given the insignificant job, the dirty work so to speak, because they had been brought up, as Jews, to look down on the Gentiles as a "lesser breed without the Law."

As it turned out however, the reverse was the case. Jewish Christianity was really a dead-end.

The future of Christianity lay with the Gentiles, Greeks,

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NATION-WIDE CONFERENCE PLANNED FOR BALLARAT

FROM A CORRESPONDENT

Melbourne, November 21

One hundred and fifty leaders and members of Anglican youth groups will be conferring at the Church of England Grammar School for Boys, Ballarat, Victoria, from January 11 to 18, 1961.

Enrolments for this All-Australia Anglican Youth Conference have already been received from Queensland (including North Queensland), Western Australia, New South Wales, Tasmania and Victoria.

The gathering is being organised by the General Board of Religious Education of the Church of England in Australia and Tasmania (or G.B.R.E. as it is commonly called).

The Bishop of Bendigo, the Right Reverend R. E. Richards, will be chairman-chaplain; Mrs Richards will be conference hostess.

On Sunday evening, January 15, a special conference service will be held in Christ Church Cathedral, Ballarat.

The theme of the conference has been taken from Matthew 18:20—"Where two or three are gathered together."

"God's Redeeming Activity" will be the subject of each day's Bible study.

One aim of the conference will be to show that youth work is not an end in itself; that young people are a part of the total life of a parish in terms of worship, service and education.

Those present will have opportunities of exploring the forces and factors affecting the daily living of young people in general, and of discussing ways in which Anglican youth groups in particular can more effectively demonstrate the relevance of the Gospel.

The Grammar School sporting facilities will be open to the visitors and recreation is well provided for in the week's programme. Five staff members of the board will take part in the conference: Mr Val Brown (director), the Reverend Ken Jago (adult work and leader training) and the Reverend Peter Prentice (youth work and audio-visuals); Miss B. L. Glascoine (field officer) and Miss B. Hayes (conference secretary).

Mr Prentice returns in December from a study tour overseas and is expected to contribute interesting information on youth work in England, Canada and the United States of America.

Several clergy will assist the board's officers: the Reverend Bruce Reddrop (Sunshine, Victoria), the Reverend Don Shearman (Director of Promotion, Diocese of Bathurst), the Reverend Doug Dargaville (leadership training officer, Melbourne Diocesan Board of Christian Education) and the Reverend George Lucas (youth director, Diocese of St. Arnaud, Victoria).

Young people who wish to attend the conference must be at least seventeen years old, and have attended at least one diocesan youth conference.

Applications are being handled by diocesan headquarters but information may also be obtained from the General Board of Religious Education, 92 Finch Street, East Malvern, Victoria.



School children at the Edward River Mission in front of the mission church. Members of the Heralds of the King, an Australian church youth group, are furnishing the church as their jubilee thank-offering.

HERALDS HELP MISSIONS

THANKOFFERINGS FROM SYDNEY

FROM A CORRESPONDENT

After barely three months of a campaign to assist the Edward River Mission, fourteen branches of the Heralds of the King in Sydney have raised £140.

The Heralds' drive, their golden jubilee thankoffering, is to furnish the church at the mission station in the Diocese of Carpentaria.

The service for the Sydney area took place in S. John's Church, Ashfield, where members almost filled the church.

Two representatives from each branch brought the contributions forward for presentation.

As one placed the cheque in the alms basin, the other pinned a picture to a chart: among these were pews, font, lectern altar, prayer desk and bishop's chair.

At present the Aborigines at the mission station have to carry forms from the school house to the church for services.

The service of thanksgiving was conducted by the Rector of Ashfield, the Reverend F. A. S. Shaw.

The Reverend A. R. C. Browne, Rector of Balmain, gave the address.

PARKES YOUTH JOIN IN FESTIVAL

FROM A CORRESPONDENT

Parkes, N.S.W., November 21
The Young Anglican Fellowship in the Parish of Parkes held its annual banquet on November 11, as part of the parish's dedication festival.

Over one hundred young people from Parkes and surrounding parishes attended. A dance followed the banquet.

PREPARING FOR CHRISTMAS

WITH CHRISTMAS only a month away, most people are now beginning to think about presents, holidays, Christmas "cheer" and parties.

But this Sunday, November 27, begins a very sober season for the Church, the season of Advent.

During the four weeks of Advent, the Christian is supposed to be making a different sort of preparation from that made by non-Church people.

"Advent" means "coming" or "arrival." "The Advent" in Christian thought, refers to the Coming of Christ—actually, the two Comings, both of which we think of at this time.

When we think of the Advent of Our Lord, we generally think of the second Advent, His second coming, when, as we say in the Creed "He shall come again with glory to judge both the quick and the dead."

This is a sobering note on which to prepare for Christmas.

Many of the Scriptures proclaimed by the Church during this season are taken up with thoughts of sin and its consequences.

Some of these are taken from the Book of Revelation, which uses highly imaginative and sometimes horrifying pictures to describe Christ's second Coming, to judgement, and the end of the created world.

But the term "second coming" implies a "first coming," and the first Coming of Christ is an essential element in our thought during this season.

At the end of the season of Advent, we have Christmas, a festival when we think of the first Coming, the Incarnation of the Son of God, as the Babe of Bethlehem.

This brings the notes of joy and thanksgiving into our pre-

paration during this season.

These thoughts of the two Advents are held together in our minds by a third thought which gives its characteristic flavour to the Advent season—the thought of Penitence.

Our only possible attitude towards the sins which will be judged at the Second Advent is penitence—contrition for our misdoings, confessions of our misdeeds, humble prayer for forgiveness and resolution of amendment of life.

But that is exactly what we ought to feel also when we contemplate God's great love revealed in the Advent at Bethlehem.

"God so loved the world that He gave His only begotten Son" . . . the giving that these words speak of is that giving we remember especially at Christmas.

So, in a quite natural way, the penitence with which we meet the thought of Judgement at the beginning of Advent, becomes the penitence with which we meet the thought of God's love at the end of Advent, that is, at Christmas time.

The idea that "the world" has about the Christian faith is a very vague and woolly one.

It is up to Christian people to keep the truth of the Christian Gospel clear and keen, and part of that Gospel is that Christ came into the world to save sinners and that He shall come again with glory to judge both the quick and the dead.

That is the truth proclaimed by Advent and that is why the observance of this season by all Christian people is of such very great importance.

S. PATRICK FOR IRELAND

S. Patrick, the patron saint of Ireland, was neither born in Ireland nor commissioned to his work from Rome.

Patrick was a Christian boy who was carried off from his home in Scotland by Irish pirates at an early age.

His many youthful adventures are surrounded by legend. One thing is clear: after his deliverance from slavery, he felt the call of God to return to the Irish people as a Christian missionary.

His previous knowledge of the country and of the habits of the people, with his dauntless courage and burning zeal, made him an immense power for good in the land.

Christianity already existed in Ireland to some extent, but it was S. Patrick who did much to place it on firm foundations. His missionary efforts extended over more than thirty years.

At first he met with opposi-

tion from heathen princes and Druid priests.

He preached in the open fields and large crowds flocked to hear him.

Even the Druid priests helped him in a way, because people had proved that the heathen teaching was worthless to help them.

Patrick preached to chieftains as well as peasants, and one of his converts, Snell, an Irish prince, became a missionary to his own people, leading many to accept the Christian Gospel and be baptised.

Patrick established monasteries in many parts of the island. These became centres of learning and devotion, and were a means of his ministry continuing long after his death.

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Particulars of fees for daughters of clergymen may be obtained from the Headmistress.

ANGLICAN MEN OF LETTERS . . . 13

"THE COMPLEAT ANGLICAN": IZAACK WALTON

BY THE REVEREND EDWARD HUNT

IT WAS GOOD to read in a recent editorial in THE ANGLICAN an excellent and thought-provoking tribute to "the matchless prose of Cranmer and the Jacobean divines."

It is indeed true that the Book of Common Prayer and the English Bible are like "pearls which grow the more lovely by wearing," but they waste their glory unless they are used and thus allowed to affect common life by their spirit and form.

Our incomparable liturgy and the Authorised Version of the Scriptures have certainly been the treasured means by which the divine fire has touched the minds and hearts of men of many generations.

Of Herrick, for example, it is said: "He is as fresh as spring, as bythe as summer, and as ripe as autumn. His fancy fed upon the fair and sweet things of nature, as light and airy as the bubbles which laughing boys blow into the air where they float into a waving line of beauty."

For many, Herrick is the best exponent of the natural joyousness of Anglican worship, but among his contemporaries were writers who specially devoted themselves to portraying and interpreting the sight and sounds and atmosphere of the country and its natural inhabitants.

First among these was Izaak Walton, who is of special interest because of his strong championship of the Prayer Book against the attacks of the Puritans.

He deplored the growing use of extempore prayers in churches when such a store of literary wealth was available in the liturgy which he loved so much and which influenced his own literary style.

Izaak Walton was born at Stafford on August 9, 1593. After being apprenticed to a London ironmonger, he enjoyed a successful business life in Fleet Street and Chancery Lane, retiring to Staffordshire about 1644 at the outbreak of the Civil War.

NATURE TREATISE

He returned to London in 1650, but lived mostly in the country in the houses of various clergymen.

He resided with Bishop Morley at Farnham Castle, Surrey, in 1662, and then with his son-in-law, Canon Hawkins, at Winchester, where he died on December 15, 1683.

His first wife, Rachel Floud, was a descendant of Cranmer, and his second wife, Ann Ken, was half-sister to Bishop Ken, the famous hymn-writer.

Walton's "Lives" of his friend Donne in 1640, of Wotton in 1651, Hooker in 1662, Herbert in 1670, and Sanderson in 1678, are among the most delightful English biographies.

But he is remembered especially for his fascinating treatise, "The Compleat Angler, or the Contemplative Man's Recreation," 1653, which was the first and still one of the most popular of English nature books.

The leisurely and gentle humour of this work gives an insight into the charming character of this devoted churchman, and shows him to be well read in the poets, and not an inconsiderable poet himself.

Its prose style is simple and amusing, and the book ranks as an English classic.

His Prayer Book theology gave him a faith of unperturbed serenity, and he numbered many distinguished divines among his friends.

In thought, word, deed, and association, Walton may well be called "The Compleat Anglican," for his churchmanship influenced and enriched his life at all points.

"Study to be quiet" is the keynote of his masterpiece. Though he had "gone a-fishing with honest Nat and R. Roe," he deals with more than rods and baits, imparting with simple piety "the joys that have possess my soul."

He is no detailed naturalist; rather, he loves nature as a whole. He wrote as a Londoner, but of a London that was still a country city, "small and white and clean, the clear Thames gliding 'twixt her gardens green."

It may well be that in building our greater cities of to-day, we have lost much of the serenity of soul which was so precious to this contemplative Anglican—a serenity which the contemplation of our matchless liturgy may yet restore.

To Walton, life is like a beautifully decorated manuscript, where allegory and axiom and morality are pictured in gold and colours; and to many

of its admirers our Book of Common Prayer is of a similar nature, simple, precise, and yet exquisite.

Walton's great aim in life was to draw from nature examples of the love and wisdom of his Maker. The wealth of his friendships was "to hear many conscientious and useful observations to my great content and advantage."

His "Lives" are not only gems of biography; they are an education in human love and fine feeling.

DELICATE STYLE

They were one of Dr Johnson's favourite books, and Wordsworth wrote of them: "The feather whence the pen was shaped that traced the lives of these good men, dropped from an angel's wing."

Walton's lovely lessons of religious and moral instruction and the fine morality which he so sweetly inculcates make him a writer almost without fellow in any of the modern languages.

London anglers erected a window in 1895 in his memory in St Dunstan's Church, in the parish of which he lived for many years. But for many of us the fame of "The Compleat Angler" is overshadowed by the life and example of "The Compleat Anglican."

THREE NEW CANONS FOR CARPENTARIA

FROM OUR OWN CORRESPONDENT

Thursday Island, November 21
As his first official action after his enthronement at All Souls' Cathedral here last Wednesday, the Bishop of Carpentaria, the Right Reverend John Matthews, announced the appointment of three honorary canons.

They are Canon F. W. Coaldrake, Canon W. F. Rogers and Canon Francis Bowie.

Canon Coaldrake has been closely associated with the Diocese of Carpentaria since his appointment as chairman of the Australian Board of Missions.

He has made several visits to the Aborigine missions and the Torres Strait Islands.

He has been largely responsible for the great improvement in the finances of the diocese and in the increase in staff numbers.

Canon Rogers came from England when he was Vicar of Milton-under-Wychwood and was appointed Rector of Alice Springs and Archdeacon of the Northern Territory in 1954.

He is now Sub-Dean of All Souls' Cathedral.

Canon Bowie is the senior

Island priest. He was born on Thursday Island in 1903 and went to S. Paul's Theological College, Moa Island, in 1924. He was made deacon in 1929 and was placed in charge of the church at the newly-formed Aborigine settlement at Cowal Creek on the mainland at the top of Cape York.

His task was to evangelise the wild bushmen of those days and to interpose in spear-fights.

In 1933 he was sent to the historic All Saints' Church at Darnley Island where the first missionaries landed.

He returned to Cowal Creek in 1942, having been ordained to the priesthood in 1939.

ANNIVERSARIES AT CARCOAR

FROM A CORRESPONDENT

Carcoar, N.S.W.,
November 21

The choir of All Saints' Cathedral, Bathurst, will travel to Carcoar, Diocese of Bathurst, on December 4, for a service to commemorate two anniversaries.

It is 115 years since the parish was founded and the foundations of the church blessed, and 111 years since the church was consecrated.

The Bishop of Bathurst, the Right Reverend E. K. Leslie, will celebrate the Holy Eucharist in the church at 11 a.m.

The Rector of All Saints' Cathedral, Canon Eric Barker, will be the preacher.

During the service a window representing "Faith" will be dedicated.

GREAT HOPES FOR SEOUL'S NEW BUILDING

May 20 this year saw the completion of an enigmatic piece of building which had been going up opposite the front gate of the National University in Seoul, Korea, for the previous twelve months.

It is severe and modern in style. Passers-by were heard to guess that it was anything from a cinema to a factory.

Then the whole place received a coat of apricot-coloured paint, the scaffolding came down, and now S. Bede's House has been consecrated and opened.

The door plate still says only S. Bede's House, a name that is meaningless to Koreans, though it is obviously vaguely religious. They look, and they grow curious, and some come inside to find out more.

Inside, the place seems no more ecclesiastical than outside, but it is striking among most of Seoul's public buildings in the degree of pains that have been taken to make it look finished and pleasant.

The terrazzo floor of the hall has a lively golden fish sporting in a circle of heraldic waves (most young Koreans have seen "Quo Vadis" without understanding the Ichthus symbol, and it is often a good talking point).

The doors lead off into a gay lounge where thirty at least can meet for discussion; a serviceable and neat office; an almost luxurious "warden's room," designed with its grey wallpaper, and comfortable chairs and carpet, for counselling and serious group work; a library that is not big enough to become famous for its books, but can easily accommodate a few thousand volumes for reference and the provision of apologies, while the long table proves excellent for seminars.

Further back are a roomy kitchen, and a coffee bar with high scarlet stools (no one ever heard of a coffee bar in a church in Korea before).

THE PURPOSE

The second storey has been given over entirely to one large and airy room fit for a hundred to gather in. It is equipped with a gramophone and recording apparatus. It is still waiting for its piano.

But the sea-green curtains designed and woven for it by the Church World Service War Widows' School give it character and cosiness—enough of a sense of luxury to make you forget that there are no chairs, only green and gold cushions on the floor in the old style.

The whole of these two floors are a great credit to the Korean architect, Dr Kim Hui-Ch'un, who designed the building so as to make the maximum use of a small and awkward site.

So much for the floors that are meant for the newcomer and the curious enquirer, the places where the non-Christian can get into the Church's atmosphere without noticing anything in the least churchy about it, unless the warden happens to be wearing his cassock.

But in the church on the third storey it is different. The pale green altar stands under an elliptical arch which is entirely filled by a limewood carving of

NATIVITY PLAY FOR KANGAROO ISLAND

FROM A CORRESPONDENT

Kingscote, November 21

A nativity play will be staged on Kangaroo Island, Diocese of Adelaide, at Christmas, as part of the island's efforts to "Put Christ Back Into Christmas."

The rector and two Protestant ministers sponsored the movement, but lay people will produce the play itself.

The Bishop in Korea's Sydney commissary, the Rector of S. John's, Balmain, the Reverend Robert Browne, would be glad to receive subscriptions to the Diocese of Korea's paper, "Morning Calm." This article has been reprinted, by kind permission, from the "Church Times." A news story about S. Bede's House appeared in "The Anglican" of May 20, 1960.

Christ reigning from the tree.

The figure, carved by a modest and old man, has dignity and repose, but its starkness and dramatic size, emphasised by the plain golden aspe behind it, issue a challenge, and compel an atmosphere of silence.

Here is the point and purpose of S. Bede's, but a place for the young intellectual to discover in his own time, when he is ready and prepared.

Finally, room has been found for a tiny chapel of the Blessed Sacrament, at the top of the building.

The staff consists of one English priest and a Korean lay secretary-receptionist.

On the premises is living a very lively aspirant for holy orders, who is at present finishing his Korean Language degree at the Buddhist University. He is busy arranging the Sunday school for S. Bede's.

The children who live in the alleys behind the house are fascinated by its staircase, and appear inside for every publicly announced service.

They do not usually manage to last it out until the end, but when they get their own Sunday school they will doubtless do

better. The Sunday school and the encouragement of "non-intellectuals" to join the congregation of S. Bede's is an important part of the plan.

Student evangelism everywhere is beset with the problem of the Christian who cannot maintain his faith in the rough and tumble of ordinary parish life after he graduates and leaves the carefully nurtured intellectual circles of university Christianity.

S. Bede's is attempting to face the problem by providing only normal parish worship on Sundays, when the congregation, like that in any normal church, will contain its babies and families.

FRESH START

There is also the attempt to encourage a fruitful ecumenism. Protestants and Roman Catholics are already among the groups meeting on the ground floor.

Most of the group discussions and seminars are on matters of sociological or literary interest.

There are a couple of groups concerned with voluntary social service—a field which stands in need of much development in Korea.

The warden finds himself called upon to speak on any subject, from the works of Ronald Firbank to the effects of the Industrial Revolution.

The recent revolution in Korea, which was touched off by the righteous anger of students, has cleared the air for a new freedom of discussion of many subjects that were formerly dubious and even plainly dangerous.

S. Bede's opens at a most auspicious time, when the preaching of the Gospel has a chance to make a fresh start.

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CHRISTMAS CARDS TO HELP VICTORIA'S UNDERPRIVILEGED CHILDREN

To assist its maintenance funds, St. John's Homes for Boys and Girls, Canterbury, has produced two types of most attractive Christmas Cards.

One is a reproduction of a colourful original yachting scene and the other depicts a procession of four ragamuffin 'angels' with the leading one playing a flute. Each is priced at 1/-.

Postage rate for one dozen is 11d.; two dozen 1/5d.; three dozen 1/11d. and they may be purchased direct from the Home at 19 Rochester Road, Canterbury, or ordered by ringing WF 2210 or WF 4552.

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WHAT OF THE NATIONAL CHURCH ?

BY THE BISHOP OF NORTH QUEENSLAND, THE RIGHT REVEREND IAN SHEVILL.

THE vision of a National Church, effectively organised at its centre, serving its far flung branches and providing a dynamic witness to the secular world around it, seemed during the last General Synod to recede almost over the horizon of vision.

I can imagine enormous satisfaction over the whole thing in the control room of Hades as the reports came through.

First, they heard with pleasure that the far sighted and statesmanlike address of the President was put to bed and then forgotten with the usual votes of thanks, just as parents tuck up the prodigy and then settle down for a quiet evening.

Then came the good news that the lawyers were at work asking what the Synod thought it could do, and neutralising the discussion to ineffectiveness with points of order and quibbled phrases.

Finally—triumph of triumphs—the delegates set off for home shaking their heads and inwardly vowing that "no body like General Synod would ever govern them". Thus in the control room, amidst general jubilation, I assume it was agreed that it was "one up for our side".

This may seem a little unpleasant — but so are birth pangs and death throes, and one need not be a prophet to see that the old order is passing and that a new age is dawning for the Church in Australia.

The vision we must always keep in mind must allow for a Primate Office which can be the nerve centre for the whole Australian Church, having under its eye the several departments, some of which already exist, such as Education, Missions and Promotion, and others which are essential to effectiveness, such as Research and Evaluation, Laymen's Work, the Outback Mission, Social Studies and College Work.

This will not all eventuate because a new constitution is passed, but can only emerge as the Anglicans of Australia deliberately dedicate themselves to unity in prayer, purpose and policy, whilst agreeing to differ in charity in matters of theology, theory and tradition.

SOME SHADOWS

It is possible that at present we are far too comfortable, far too numerical and far too prosperous to face up to such a determination for unity, but the stark fact remains that Anglican numbers are dropping as census follows census; Asia is emerging overhead, and Australia is changing around us.

Even prior to the awakening which must come, it is profitable to examine some of the shadows which lie across the path which the emerging national church must traverse.

1. **The Fear of Bureaucracy.** A united national church body was found necessary in England and America 40 years ago.

In America, in 1919, the General Convention created a National Council to combine unco-ordinated efforts into a single organisation under an elected leader, whilst similarly in England in 1920 the Church Assembly was created to provide a central advisory service and voice for the manifold activities of the Church at home.

If the majority of Anglicans found such a development necessary forty years ago, we in Australia should not be more than half a century behind the rest of the English speaking world in making such a decision.

Those to-day who most loudly denounce the "bureaucracy" may be suspected of an inner fear that they might be overlooked when the oligarchy is constructed.

2. **Population Distribution.** An element which makes the vision of the National Church unattractive to many is the

extraordinarily uneven diocesan distribution of Anglicans in Australia.

Roughly, one in every three Anglicans lives in the Diocese of Sydney. Or, put another way, of every ten Anglicans, seven live in one of the six capital city dioceses, whilst the other three may come from any of eighteen country dioceses.

Indeed, outside the capital cities, with the exception of Newcastle, few dioceses contain more than two per cent. of the Anglican population, and at least six dioceses contain less than one per cent.

This disproportionate arrangement naturally leads to a certain coolness of enthusiasm in the bigger cities on the question of a National Church, but let it not be forgotten that under the new constitution diocesan boundaries can be reconsidered, and will be reformed as future generations become more concerned about Anglican effectiveness than any partial triumphs of party dominance.

3. **National Budget.** If the Anglican Church in Australia, at its General Synod, is to face the challenges which lie before it, and plan to meet these challenges in the name of Christ, there will have to be a National Budget, but, once again, there are shadows in the path.

The present population distribution might suggest that one diocese could be asked to carry a third of the total budget, and already existing sectional interests whose industry and imagination have earned for themselves a section of the Anglican giving might fear that an objective analysis might diminish their slice of the total grant.

Perhaps amongst all 'the

shadows this is the darkest, for nothing divides like the dollar . . . stewardship, teaching, however, has begun, and here lies the origin of right thinking in this matter.

4. **Sydney.** The place of Australia's earliest settlement in this whole development is a very difficult one. In past years it has been popular to cloud the issue with talk of churchmanship, but enough has been said above to indicate that considerations of finance and population are considerable problems for this diocese.

NATIONAL CENTRE

In addition, there is a deep rooted Australianism which divides the Commonwealth into "Sydney and the Bush", with the underlying belief that "if you are any good you practise in Sydney, but if you are not quite up to scratch you make for the bush". This deep rooted strand of thought naturally makes Sydney a little apprehensive about being part of any Church in which the bush might dominate Sydney.

Therefore, in thinking of a national centre, it becomes clear that ultimately the Church must follow the example of the State in making the national capital the centre for the National Church.

5. **Legalism.** The lawyer finds the clergyman as tiresome as the clergyman finds the lawyer; for their training prepares the one to be an accelerator and the other a brake, but both are essential elements to the safety of the vehicle . . . and the ark. (Occasionally lawyers become clergymen or vice versa, with schizophrenic results.)

Australian Synods have, however, witnessed the abuse of power by both priests and legal

men, who have used their technical skill to either break the law or break the spirit . . . and both are equally culpable.

The lawyer who on points of order mutes the witness of the Church of God, or rewords meaty motions into emasculated pieties, is hindering the Holy Spirit, as is the priest who cannot be bothered with Canons and Constitutions, and would reduce the councils of the Church to a Kangaroo Court.

Much will be expected of those to whom much is given, and therefore all technicians should examine their consciences before any Synod and ask the help of God to refrain from using specialised knowledge as a ladder to personal ascendancy.

6. **Constitutionalism.** It is usually a sign of age and infirmity which leads people to be over concerned about their constitutions, and yet it is a queer quirk of Australian life which leads even youth clubs to spend sufficient time to lose most of their membership in debating and beating out a constitution before anything else is done.

Therefore, when the Church has achieved its constitution, let it march forward into the field of effective action, working within its limitations, but avoiding the national hobby of interminable revision and re-drafting to exactly fit a passing need.

These, then, are some of the problems which lie ahead.

To some, they may constitute a sufficient reason for abandoning the vision, but most will recognise the shadows for what they are and cling with a tenacity of purpose to the hope that in national consciousness the Church of England in Australia may gain national significance.

ECUMENICAL GROUP SEEKS CRIMINAL LAW CHANGES

FROM A CORRESPONDENT

The executive committee of the Australian Council of Churches last week asked the Attorney General to arrange for further amendments to the Crimes Act.

"Recognising the far-reaching implications of the amendments, we urge upon the Government the need for the fullest public discussion and parliamentary debate," the executive committee said.

"The council welcomes the assurances given by the Attorney-General regarding the nature and purposes of the bill and his re-drafting of certain clauses in the light of discussion and criticism."

The executive committee asks for two further changes in the proposed legislation.

"It urges that it be specifically stated in the bill that Clause 24A does not apply to humanitarian and religious action."

"The council also believes that the provision to admit 'relevant known character' matters in regard to sabotage and espionage charges should be deleted entirely from the Crimes Act."

In a second resolution, passed unanimously, the executive urged that opportunity be given for further study and possibly further revision.

"This executive, deeply aware of the need for a delicate balancing of the requirements of national security and the rights of personal freedom in the amendments to the Crimes Act at present before the House, urges that the legislation be not rushed at this stage in a way which would prevent further study and possible revision following the amendments indicated recently by the Attorney-General," the resolution states.

MOTHER FLORA'S FUNERAL

FROM OUR OWN CORRESPONDENT

Melbourne, November 14

The funeral of the late Mother Flora, Mother Superior of the Community of the Holy Name, took place on Tuesday morning, November 8.

Although heavy rain made conditions most unpleasant, a very large crowd attended, representing many sections of the diocese and beyond.

The Sisters of the C.H.N. were all in their accustomed stalls, and the little space that remained was filled with friends, who overflowed into two sides of the quadrangle outside.

The service was conducted by the Archbishop of Melbourne, assisted by the Bishop Coadjutor. Several clergy were present robed, and many more were among the crowd.

The service began with the hymn specially requested, "And now, O Father, mindful of the love", and the Psalms were chanted by the Sisters.

Bishop Redding read the lesson, and the simple, eloquent address was given by the archbishop.

At the conclusion of the service in the chapel, the procession was led by a Sister with the processional cross, followed by the clergy and archbishop preceding the coffin, which was followed by members of Mother Flora's family and her fellow Sisters of the C.H.N.

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GUILD LEADERS CONFER IN HOBART

FROM A CORRESPONDENT

Hobart, November 21

A one-day conference for leaders and potential leaders of Women's Guilds in the southern archdeaconry of the Diocese of Tasmania was held at S. John's here on November 9.

Seventy-five women attended representing twenty-one guilds. It is hoped to have similar conferences in the northern and north-western archdeaconries during February, 1961.

The conference began with a celebration of the Holy Communion conducted by the Rector of S. John Baptist, the Reverend L. F. Benjafield, assisted by the Reverend K. B. Skegg.

A short, devotional address on the Guild Prayer was given by Deaconess C. Yolland.

Adjourning to the hall, the conference continued, after a cup of tea.

Under the heading "Let's look at our Guilds," leaders of guilds in the parishes of Cygnet, Brighton, S. John Baptist, and Kingston gave five minute talks on what their particular guilds were doing, and were planning to do.

A duplicated sheet headed "Duties of Office Bearers" was circulated. It was pointed out that this was meant as a guide to newcomers to the offices of president or secretary, but would need adapting to the needs of each particular guild.

After lunch, opportunity was given to inspect and obtain useful literature. Missionary magazines for adults and children were available, also the various Mothers' Union publications.

The next session was taken by Mrs Cranswick, who gave some helpful suggestions for planning guild programmes for 1961.

A panel of speakers who were willing to address guild meetings

had been drawn up on the following subjects: missionary, temperance, Christian unity, United Nations' Humanitarian work, and S. John's Hospital.

A typed summary of a talk on "TV and your children" was circulated to those guilds who

thought they could use it as a basis for discussion.

The closing session was led by Deaconess Yolland under the heading "Our ideals," based on the aim as stated in the Guild Constitution — "To unite the women of the parish in worship, prayer, fellowship and service."

FRIENDS OF CATHEDRAL AT GARDEN PARTY, SERVICE

FROM OUR OWN CORRESPONDENT

Brisbane, November 21

The Friends of the Cathedral in Brisbane held their annual garden party on November 12 in the deanery grounds.

Some 130 members were present for the occasion, historic for its association with the golden jubilee year of the consecration of S. John's Cathedral.

During the afternoon four members of the Choristers' Swords Club gave a demonstration under the leadership of Peter Wedgewood.

The club is very active and they have intense and profitable practice periods after choir practice on Saturday mornings.

Traditionally, the garden party ends with Festal Evensong in the cathedral with a special preacher, this year the chaplain of S. Francis' College, the Reverend Edmund Randall.

He took as his text Joshua 4:21 "What mean these stones?" explaining how this phrase came to be and the ceremony connected with the crossing of the River Jordan when the youngest

son was to ask of the stones set up to commemorate the crossing "What mean these stones?"

Mr Randall told the Friends of the Cathedral of the distinctive contribution to the life of the Church that cathedral worship can make.

He quoted the late Dean of Wells, Dean Malden, who said: "A great cathedral church complete in all its parts and fully furnished, is perhaps the noblest visible expression of the spirit of man which the world has seen yet."

Mr Randall said: "It is our duty as Friends of the Cathedral to uphold and enrich this noblest expression of man's spirit."

"We must know and care for the meaning of 'these stones' and of this service, for in so doing we will remember, and help others to remember, God's glory and what He has done for us."

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ALL NIGHT SERVICE

FROM A SISTER'S NOTE BOOK . . . 21

THE RETURNING YEAR

SOON Advent will begin again the cycle of teaching, admonition and encouragement our Mother the Church brings before us on our path to Heaven. It is fitting that the first Season of the Church's Year should be one of stock-taking and preparation; a looking back to the source of our hope and an eager seeking towards its fulfilment.

Advent should teach us to prepare not only for the glorious Second Coming of Our Lord as Judge, but also for His frequent coming into our hearts so that our conversion is ever new.

Jesus said to a cautious man of property and public position, "Except a man be born again, he cannot see the Kingdom of God." Nicodemus asked with understandable incredulity how a man could enter a second time into his mother's womb and be born physically again, and Jesus explained that the new birth was of the Spirit, and is necessary, not only to enter the Kingdom of Heaven, but in order to see it.

Without this new birth we cannot even see the full wonder of our vocation and destiny as Christians.

It is a continual new birth of the spirit that is necessary for the Christian. The pressure of the world's self-satisfaction is all about us, and the Devil rejoices as souls made to delight in God become daily more content to worship their home-made idols — Mammon, Power, the Pursuit of Pleasure, the Self-sufficiency of Rational Man, or, worse still, more rapidly infatuated with the unsubstantial "god" they see in their inward-turning mirrors.

We have to live in this world. Why, after Our Lord's redeeming life and death, do we still have to live in the hunting ground of Satan? The battle was fought nearly 2,000 years ago and the victory won; why are these interminable wearing, and sometimes defeating, skirmishes permitted? And not only permitted but enjoined: "As Thou hast sent Me into the world, even so have I also sent them into the world?"

As our High Priest, Jesus prayed to God the Father, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world, even as I am not of the world." Two apparently contradictory statements: we are not to be taken out of the disorder of a God-forgetting world, and yet we are not to be of it, even as He was not of it.

NEW BIRTH

But Jesus Christ was perfectly man; a baby born of a woman, boy and man amongst His own people; living in this world as surely as we are.

What could He mean, but that we are to live physically in the world, keeping our souls aloof from its spirit?

For all His love for us, He was prepared to risk our souls being left in the battle-field; He knew first-hand that it is only in the overcoming that temptation can be ultimately removed. He merely asked that we should win through, strengthened by Him from succumbing to evil.

S. John, the disciple who knew how Jesus loved Him and who loved in return all his long life, knew why. He never forgot His Master's prayer before the betrayal and he wrote it down for our benefit: Our Lord said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them."

We are to live then in the

world that we may be His messengers to it. We are to bring those others for whom He died with us into His glory. This is what we have to prepare for; this is what our continual conversion, our new birth of the spirit, is for — not only our own souls' salvation, but those others' whom He can reach only through us.

We are to be God's shop-window. Inevitably the world looks on us Christians as His window-dressing. What it sees in us it too easily ascribes to God. Let us this Advent resolve to be the modern sort of window that gives a clear view into the shop behind, so that even the myopic world may look at us and yet see God.

JUDGEMENT

Advent is a call to a new life, "let us cast off the works of darkness" — of carelessness and unbelief; an awakening out of complacent sleep. We are a year nearer Our Lord's Second Coming; salvation is nearer than we believed. But before our Salvation is our Judgement. Let us prepare for it now.

Our Lord's triumphal entry into Jerusalem is a type of the triumphal entry He desires to make into our expectant hearts. Then, it was the gateway to His saving death, and now, it may be the gateway to new life for those others for whom He prays. Advent sounds another note in the Christians' call to battle. We are to be filled with the hope of Christ's coming, not only for

our own joy and peace in believing, but for those others too.

But our rejoicing must be real and true to penetrate the wall of indifference; our cleansing penitence deep before it can show up the unreality of the world's values; our peace sure before it can lead the restless world to that stillness at the heart of peace.

We are to be, each one of us, another John the Baptist, preparing the way for the Lord. Our voices must be heard in the wilderness of unbelief because we are the prophets Jesus has chosen to-day to confess Him.

A shop window is an important selling agent. May we be enticing advertisements this returning year.

"And so when I am departed from existence here, in the hope of eternal life, may I attain to everlasting rest, where the song of them that keep festival is unceasing and the joy is endless of those who behold the ineffable beauty of thy countenance. For thou, O Christ, our God, art that which is truly sought for, and the unutterable gladness of those that love thee; and all creation praiseth thee forever."—(translation used by Evelyn Underhill from the "Greek Hieratikon").

—COMMUNITY OF THE SISTERS OF THE CHURCH.

WITHIN THE VICARAGE WALLS

SALLY Anne is now feeling quite grown up, having reached the ripe age of three years. Her horizons have suddenly widened as new accomplishments have been attained.

This includes getting up onto the swing entirely by her own efforts and, what is more — actually swinging herself. (Great sighs of relief from Mum who has been longingly anticipating the pay off!)

Sally now considers herself sufficiently grown up to participate in any game that is of current interest to the older children, though her presence is not always welcomed, and she is not yet sufficiently mature to understand why!

When Bronwyn arrives home from school breathless, with the query "Mummy, may I go down to Betty's to play?" A little pleading voice reiterates "And may I go too, please Mummy?"

From daylight to dark, the birthday was a most exciting affair, with the party tea for the family a fitting climax. The little birthday girl, with sparkling eyes, would lean towards me, catch my hand and say confidently, "Mummy, ISN'T it wonderful to have a birthday?" This she did so often throughout the meal that I was quite deeply touched. She is such a satisfactory little person to do things for.

Sometimes, when we have been out for a little while, she will say upon our return, "Wasn't that a lovely little outing?" or upon getting up in the morning she greets me with, "What a beautiful shiney day it is going to be."

That simple remark is sufficient to give colour to my day, if I should arise stumbling and blind to the glories of the new day, when the hours of sleep have been too few.

Another morale booster is her oft repeated remark as she gives me a quick spontaneous hug, "You ARE a dear old thing aren't you?" or "Aren't you a nice little girl, Mummy?"

Sally has always been a special joy to me in that I have given myself the opportunity

really to enjoy her. I deeply regret that it was only with her impending arrival as our fourth child, that I took stock of the situation on the home front, and resolved to devote myself entirely to the needs of my husband and family.

How I wish I could put the clock back a few years to do likewise with the elder three. So much of the best of their earlier years has remained untapped because of a Mother trying to do her "duty" by the parish and her family as well.

I am convinced now, that a clergyman's wife's main duty is to make home as comfortable a place as possible for him, making it "a home of peace and love" as the Mothers' Union prayer says.

That, from my own experience with young children, cannot be achieved when the husband and wife are continually coming and going to this and that.

Michael four years ago said to me — "Mummy, I'm sick of coming home from school and finding you are not home." That was the start of the reformation in our household.

Most clergymen are seldom able to live a normal family life — that is, to spend the average amount of time a layman does with his children.

He couldn't do so if he wanted to, therefore it is so much more necessary for his wife to give more of her time to them. I wish I had realised that sooner myself.

Michael has been waiting for weeks for Father to help him put up an aerial for his crystal set, whilst Neville is patiently waiting for him to assist him with putting bird wire around an aviary he (Neville) has spent weeks building.

Each day they enquire if Dad can help. A firm promise simply cannot be made, but the boys live in hope and Dad likewise.

There are so many things cropping up unexpectedly, in parish life, in addition to all the known ones, that the children of the clergy are usually the ones who miss out each time.

The wives through experience

TWO SCHOOLS AFFILIATE

ORGANISATION CHANGES

FROM A CORRESPONDENT

Melbourne, November 21

After December 31, 1960, Malvern Memorial Grammar School will become affiliated with Caulfield Grammar School.

Students up to and including Form II will be taught both at Malvern Grammar School and at Caulfield Grammar's Shaw House.

Students above Form II will be educated at the main school of Caulfield Grammar School, situated in Glen Eira Road, East St Kilda.

Caulfield Grammar School has a country centre at Yarra Junction, Cuming House, and, in future, the centre will be used by both schools.

BUILDING

At present there are 893 pupils at Caulfield Grammar and 294 at Malvern.

Malvern Grammar School will work closely with Caulfield Grammar School in all matters affecting both schools, such as the integration of academic courses, sport and finance.

It is likely that a building programme will be undertaken at Malvern in the near future.

Mr D. B. Coult's will continue as headmaster of Malvern Grammar School.

FACT & FANCY

A correspondent writes that the report last week of the consecration of Bishop Gowing in Auckland reminded him that S. John's Theological College there was built from the proceeds of the work of the novelist, Charlotte Yonge, well known for "The Heir of Redcliffe," a novel beloved by our Victorian grandmothers.

Succinct answer to a reader in the "Gordonvale Gleaner": "Marrying a 'no-hoper' in the hope of reforming him is a bad mistake. Marriage rites won't right him, and the altar won't alter him."

It is pleasing to see the "Catholic Weekly's" mention of the Dean of Grafton, the Very Reverend E. A. Warr, to the Roman Catholic nuns when their convent was badly damaged by a fierce storm last month.

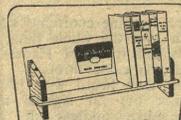
From the parish magazine of S. Stephen's, Coorparoo, about their parish festival last month:

"During the actual service, I was impressed by the quick thinking of the Reverend Donald Routley, in freeing, by an unobtrusive kick with the right foot, a microphone lead, thus allowing the rector to enter the pulpit (a) in the nick of time, (b) without damage to the rector round whose neck the microphone was tied, and (c) without losing the microphone."

A reader writes that our Leading Article last week on the Collect for Trinity XXV reminded him of the Cornish custom of starting on the Christmas cooking after "Stir-up Sunday". He wonders if any Australian women follow this practice.

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

WOLLASTON COLLEGE SHOWS PROGRESS

"A CHALLENGE TO YOUTH"

FROM OUR OWN CORRESPONDENT

Perth, November 21

"Wollaston College is a challenge to the youth of Western Australia to consider the vocation to the Sacred Ministry," said the Archbishop of Perth, the Most Reverend R. W. H. Moline, last week.

His Grace was preaching at the college's annual festival which he said he hoped would year by year increasingly catch the imagination of the Church in the West.

When God called young men to the priesthood, He called to total unconditional service. A man who was called had to put God first, he said.

He should be ready to go wherever he was sent and to do whatever was required.

All personal interests, even the most sacred human affections, all hopes of preferment and all private concern for material things had to be subordinated to the Will of God.

A very large gathering had assembled on the lawn of the college quadrangle to view a film strip on Wollaston College made by Miss Lily Best, with a tape-recorded commentary spoken by the Warden of the College, the Reverend C. A. Pierce.

Supper was served after the film and then came the festival service which was conducted by the warden, the archbishop being the preacher.

Since coming to Perth, nothing had given him more serious concern, said the archbishop, than the supply and training of men for the Sacred Ministry. He had been torn between two imperious and conflicting demands.

On the one hand there was the urgent need to provide a pastoral ministry for a rapidly expanding population, and on

the other hand there was the duty from which no bishop could escape to ordain only those who were called and qualified for that sacred office.

Archbishop Moline was deeply conscious of the fact that in both those respects he had risked serious criticism, and he was convinced that the only way to span the gulf between those two demands was to have a theological college, adequate both in quality and size to make the Church in the Province of Western Australia virtually self-supporting.

For that reason he strained the loyalty of his advisors by pressing in 1956 for the foundation of Wollaston College.

The generous response of founders and benefactors to the appeal organised by Archdeacon Hawkins, who had since become Bishop of Bunbury, enabled them to proceed and the province was extremely fortunate in securing as first warden of the college a man who was willing to exchange the attractions of an assured position at Cambridge University for the unknown hazards of an embryonic college at the other end of the world.

MANY APPLICANTS

Since his arrival four years ago, the warden, the Reverend C. A. Pierce, had had to contend with all sorts of difficulties, great and small, and at times his faith and grit must have been severely tested.

But through it all he had stuck to his task, and the college had made steady progress. The initial struggle was not yet over, but already the college was making itself felt.

There were, at the present time, nine Wollaston men studying in the Diocese of Perth. It was anticipated that next year there would be more applicants for admission than could be accommodated.

Owing to shortage of manpower it had often been necessary to appoint a priest to an independent charge within two or even one year of his ordination, and the idea had grown that a young priest was entitled to expect such preferment almost as a right.

That was quite wrong, Archbishop Moline was certain that we would not attract the right men to the priesthood by making it too easy or by offering material rewards.

CLERGY TO DISCUSS CHURCH IN INDUSTRY

ANGLICAN NEWS SERVICE
London, November 14

All the clergy of the Diocese of Southwark are being invited to a meeting at the Christ Church Centre, Blackfriars, on December 16, when the Bishop of Woolwich, the Right Reverend J. A. T. Robinson, will speak on the role of industrial missions in the whole strategy of the Church.

At the same meeting a manager and a trade unionist will discuss the task of the Church in industry as they see it, and the work and activities of the South London Industrial Mission will be described by its secretary, Major K. G. Adams.

RETIRING FROM NYASALAND

ANGLICAN NEWS SERVICE
London, November 21

The Bishop of Nyasaland, the Right Reverend F. O. Thorne, last week announced his intention to retire next Easter. He is sixty-eight.

DIOCESAN NEWS

NEWCASTLE

CARDIFF MISSION

The retiring warden of the Church Army College at Stockton, Captain G. J. Coad, is conducting a week's mission in the Parish of Cardiff this week. Captain Coad, who is now Rector of Wallsend, was commissioned as missionary by the bishop at S. Thomas' Church, Cardiff, at the 8.15 a.m. Eucharist last Sunday.

CONFIRMATIONS

The bishop has conducted four Confirmation services in the diocese in the past week. The services were at Nabiac last Sunday afternoon, at Raymond Terrace last Sunday night, at Stockton on Tuesday night and at Teralpa on Wednesday night (November 20, 22 and 23).

MORPETH DINNER

The annual valedictory dinner was held at S. John's College, Morpeth, on Monday night, November 21. The dinner was attended by the bishop as well as the assistant bishop, who is also warden of the college.

MELBOURNE

CHURCH LIFE ABROAD DESCRIBED

The chapter of the Rural Deanery of Amberwell met at Christ Church, Hawthorn, on Tuesday, November 15. The Acting Rural Dean, the Reverend W. Holt, presided. At the morning session, the Venerable J. A. Schofield led a discussion on the Occasional Services, and in the afternoon the Archdeacon of Kew spoke of some of his impressions of Church life in America and England. Archdeacon Thomas recently returned from a visit overseas.

HUGHESDALE CEREMONY

On November 19, the Archbishop of Melbourne, the Most Reverend F. Woods, set the foundation stone of the new Church of the Holy Nativity, Hughesdale.

SCHOOL CHAPEL

A new chapel at "Lowther Hall" Church of England Girls' Grammar School, Essendon, was dedicated on November 21 by the Archbishop of Melbourne, Dr F. Woods.

S. CHRISTOPHER'S COLLEGE

The graduation ceremony at S. Christopher's Training College for lay people at East Malvern took place on November 22. The Archbishop of Melbourne presided.

ORMOND CONSECRATION

The Archbishop of Melbourne consecrated Christ Church, Ormond, on November 24.

NORTH SUNSHINE HALL

A new church hall, to be known as S. Mary's, North Sunshine, was dedicated by the Bishop Coadjutor of Melbourne, the Right Reverend D. L. Redding, on November 19.

CHURCH FOR OCEAN GROVE

On November 26, the Archbishop of Melbourne will dedicate the new Church of S. Peter, Ocean Grove, at a ceremony beginning at 3 p.m. The Lieutenant-Governor, Sir Edmund Herring, will be present.

PERTH

ELECTRONIC ORGAN FOR MOORA

A new electronic organ has been installed in S. James' Church, Moora. It was used for the first time on November 13 at Evening service, the organist from the Perth firm which sells such instruments, gave a recital which demonstrated the versatility of the instrument. On the following Sunday the organ was dedicated by the Rector of Moora, the Reverend R. R. G. McQueen.

JOINT-OWNED CHURCH

Last week the Archbishop of Perth, the Most Reverend R. W. H. Moline, dedicated a new church in Miling, in the Dalwallinu parish, which will be used jointly by Anglicans and Methodists. Taking part in the service was the Reverend Ralph Sutton, Minister of Wesley Church, Perth, who preached a sermon on the need for a re-united Christendom.

MISSIONARY FOR MALAYA

Miss de la Parelle from South Australia left Perth by air last week for Singapore en route to Penang where she will be matron in S. Nicholas' School for blind children. Miss de la Parelle, who has been at the House of The Epiphany, Sydney, was detained in Perth for over twenty-four hours while repairs to the aircraft were carried out. The Provincial Missionary Council attended to her hospitality while she was in Perth.

RETURNING TO NEW GUINEA

The Reverend Norman Cruttwell passed through Fremantle in the liner "Strathnaver" returning from England to New Guinea. His mother who accompanied him disembarked at Fremantle to proceed by air to Adelaide.

SYDNEY

HISTORICAL TOURS

Two more tours will be held this year by the Church of England Historical Society, Sydney, and the S. Andrew's Cathedral Communicants' Guild. On December 3 the societies will join the Bar Island Church Committee in celebrating the eighty-fourth anniversary of this church in the Hawkesbury River. The address at the service will be given by the master of the "Outward Bound" school, Mr W. M. M. Deacock.

On December 10, the societies will visit S. Paul's, Cobby, for the opening of the new church hall. Bookings for either tour may be made with Mrs N. M. Hastie, WA1091, Sydney Exchange (evenings).

LONGUEVILLE JUBILEE

The archbishop preached at the golden jubilee of S. Aidan's, Longueville, last Sunday morning. The service marked the fiftieth anniversary of the setting of the foundation stone of the original church in 1910.

CATHEDRAL CONFIRMATION

The archbishop confirmed more than one hundred adults in the cathedral last Sunday afternoon.

MILTON CENTENARY

The archbishop spoke at a centenary tea and service in the Parish of Milton on the south coast on November 23.

CASTLE HILL EXTENSIONS

The Right Reverend R. C. Kerle opened and dedicated extensions to the church hall at S. Paul's, Castle Hill, last Saturday afternoon.

TASMANIA

MIGRANTS SPONSORED

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, on behalf of the Church of England Men's Society, has sponsored a family from England to migrate to Tasmania under the "Bring Out a Briton" scheme. The family is Mr and Mrs Arnold Weston, who are in their middle thirties, and two sons, Graham, thirteen, and Alan, ten. They live in Derby, England, and are good church workers. Mr Weston is a turner and fitter, and served with the Royal Air Force during the Second World War. He is a member of his church choir, a keen bellringer and a Sunday school teacher. Mrs Weston is a member of her church Mothers' Union and the Young Wives' Group. This nomination is the first major move by the C.E.M.S. to bring out an Anglican family.

WANGARATTA

C.E.M.S. VISIT ARMY

On November 16 members of the Church of England Men's Society at Kiewa, Diocese of Wangaratta, men of the Kiewa-Yackandandah Parish, and members of the C.E.M.S. at Talgaro

were guests of the Albury Area Commander for a tour of 1 Central Ordnance Depot. As a result of the visit, many Army personnel are expected to attend the next admission service for members of the C.E.M.S. at Gundowling on November 30, when nine members will be admitted.

M.U. BIRTHDAY

The Mothers' Union at Holy Trinity Cathedral, Wangaratta, celebrated its twenty-fifth birthday on November 16. The Venerable P. H. Dicker conducted the Mothers' Union office, and the Bishop of Wangaratta, the Right Reverend T. M. Armour, gave the address.

After the service, a welcome was given to members of other branches in the diocese in the parish hall. A play, "A Life of Mary Summer", was presented by the cathedral group of Young Wives.

PARISH HAS ITS OWN 'BUS

FROM OUR OWN CORRESPONDENT

Perth, November 21

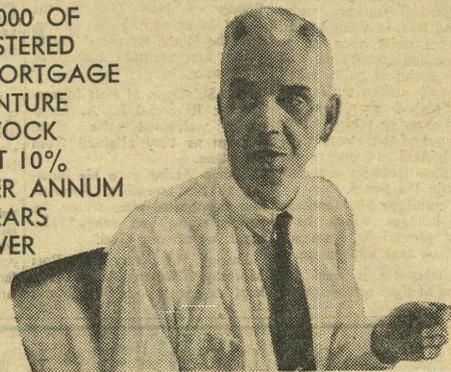
"Don't be afraid to hail the 'bus; we shall be delighted to pick you up and bring you to church," says the Rector of Cannington, the Reverend Reg. Miley, in his parish magazine.

S. Michael's parish, Cannington, in the Diocese of Perth, now has its own 'bus which follows a published schedule as it traverses the streets of Queen's Park and Maniana.

To be distinguished easily from other 'buses in the locality, it has its distinctive colourings of blue with a red band and a white top. Many people worked hard to provide the parish with its own 'bus.

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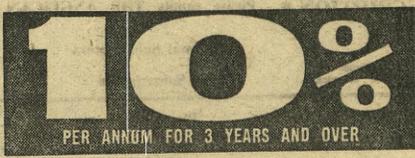


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HOME FOR THE AGED FOR TOOWOOMBA

INSTITUTIONAL FEATURES ARE AVOIDED BY THE PLANNERS

FROM A CORRESPONDENT

Brisbane, November 21

A new Church of England Home for Aged Persons is to be established in Toowoomba, Diocese of Brisbane.

Work on the home has already commenced, on a forty-five-acre property bought for £4,200.

Including the cost of the land, the architects' fees, furniture and other items, the first buildings will cost about £144,750.

These buildings will accommodate fifty aged men and women, including five married couples.

Under the terms of the Aged Persons Homes Act, the Commonwealth Department of Social Services has approved a grant of £83,350 to help finance the project.

A large part of the balance of the costs is being met from an allocation by the diocese of £34,000, being part of a total bequest of about £100,000 made to the diocese under the will of the late Philip James Symes to be used for the benefit of the aged.

BENEFACTOR

The remainder of that bequest has been allocated by the diocese for the erection of an aged persons' settlement on a twenty-five-acre property in Zillmere, Brisbane.

The home will be named "Symes Thorpe," in memory of its benefactor, and to avoid the suggestion of institutional life.

Residents will live in a series of home units and apartments of brick construction.

The main meals only will be taken at the central dining building.

The home units consist of ten bed-sitting rooms each of which have individual showers, water closets and built-in wash basins.

The room units open on to small protected courtyards, and are also equipped with small flower boxes, writing tables and natural finished maple wardrobes and dressing tables.

The layout of these rooms enable individual occupants to have complete freedom of movement within the home.

These buildings also contain common lounges which have their own ground level terrace and fireplace and kitchenette.

This kitchenette is used for the serving of light refreshments,

thus reducing staff requirements. In addition to the provision of showers for individual rooms, a bath for medical purposes is also included, one to each building.

Visitors have ready access to each building without having to pass through the normally impersonal corridors of a large building.

Each lounge has its own fireplace.

All residential units are linked by covered ways which form protected garden courtyards between these buildings.

The buildings have been kept close to the ground to attain a residential character and the designers hope that the aged people going to live in this home will not have the feeling that they are in an institution.



Dame Pattie Menzies (second from right) meets members of the Mothers' Union at North Balwyn, Diocese of Melbourne, after the Mothers' Union office on November 10. She later told members her impressions of Princess Margaret's wedding. With her are (left to right) Mrs Houghton, enrolling member; Mrs J. P. Stevenson, vice-president; and the vicar, the Reverend J. P. Stevenson.

PAPUANS GREET THEIR NEW BISHOP

FROM OUR OWN CORRESPONDENT

Port Moresby, November 18

About 250 Papuans knelt on the tarmac at Jackson's Airport here last Friday morning to receive the blessing of the first native bishop in the South Pacific.

The Papuans turned out in force to welcome the Right Reverend George Ambo who was consecrated last month in St. John's Cathedral, Brisbane, to be the second Assistant Bishop of the Diocese of New Guinea. His arrival at Port Moresby was his first contact with the diocese as a bishop.

He was accompanied by his wife and eldest son, Oliver; the Bishop of New Guinea, the Right Reverend P. N. W. Strong, and the Right Reverend David Hand, first assistant bishop of the diocese.

The Sub-Dean of Port Moresby, the Reverend K. A. Lashford, welcomed the three bishops as they alighted from the plane.

Bishop Ambo gave his blessing to the assembled Papuans and Europeans, after which the people stood and sang "Now thank we all our God."

During his stay in Port Moresby, Bishop Ambo was kept busy with both Church and

civic functions.

On the evening of his arrival he was entertained at a reception, given by the Administrator, Brigadier Cleland and Mrs Cleland at Government House. Representatives of leading Church and native organisations were present.

Bishop Ambo officiated at his first service here as bishop when he was the celebrant at St. Francis Church, Koki, on the Sunday morning. The Koki Mission is under the care of the Franciscan Friars.

OFFICIAL ACTS

Following that he preached in St. John's Co-Cathedral, Port Moresby. He was present in the evening when the Bishop of New Guinea confirmed thirty candidates.

After the Confirmation there was a parochial welcome for Bishop Ambo in the parish hall, which like the cathedral was overflowing with people. Among those present were about forty Anglican Papuan soldiers from

the Pacific Islands Regiment, at Taurama.

Amongst other things Bishop Ambo was presented with a beautifully bound Concordance of the Bible. When replying Bishop Ambo gave many humorous instances of his visit to Australia, and his impressions of the large cities. He said the people of Australia were tremendously kind to him and he would remember them with warm affection always.

Before leaving Port Moresby, Bishop Ambo said that the Papuans needed to realise, more than anything else that they were one people, and should strive to weld themselves into a unity. He said that it would be many years before they reached the stage of self government.

Self government, he said, must not be rushed into — "we have the Congo as an example of that."

"We need to advance in Faith, education, public health and agriculture if we are to become a united and strong nation. Sufficient staff to cope with our needs is the pressing problem."

ART CONTEST ON MISSION THEME

THE "LIVING CHURCH" SERVICE New York, November 21
The National Council of the Protestant Episcopal Church in the United States of America last week announced plans for the Creative Art Contest for 1961.

It is open to all young people in Episcopal Church schools over the age of six.

The original contributions must be concerned with one of the objectives of the Church School Missionary Offering for 1961.

These are to meet capital needs in the missionary district of Mexico, Nevada and San Joaquin.

REMEMBRANCE DAY KEPT IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, November 21
The annual Remembrance Day service was held at St. Andrew's Cathedral in Singapore on Sunday, November 13.

The service was attended by members of the forces and Ex-servicemen's Association.

To conclude the service, the whole congregation moved from the church into the compound to lay poppy-studded crosses in a garden of remembrance.

SYNOD CONCERN FOR MAORIS

ANGLICAN NEWS SERVICE

Dunedin, N.Z., November 21

The Synod of the Diocese of Dunedin last month asked the Government to take action to improve the relations between white and Maori people in the Dominion.

"This synod views with concern the possibility of serious deterioration of Maori-Pakeha relations in New Zealand," the synod resolution said.

"It urges upon the Government the need for a full, interracial investigation of the subject, particularly with a view to encouraging young people of the Maori race to take fuller advantage of the opportunities for higher education."

GENEVA VISIT BY RUSSIAN LEADER

ECUMENICAL PRESS SERVICE

Geneva, November 21

Bishop Nikodim, head of the Office of Foreign Relations of the Moscow Patriarchate of the Russian Orthodox Church, paid an informal visit to the Geneva headquarters of the World Council of Churches last week.

He was on his way to Moscow from Paris, when he took part in the consecration as bishop of Archimandrite Alexis von der Mensbrugghe.

Bishop Nikodim has been director of the Office of Foreign Relations since July, 1959. At thirty-two he is the youngest bishop in the Russian Orthodox Church.

TRUE FORM SOUGHT FOR "THE MESSIAH"

FROM A CORRESPONDENT

Handel's own version of "The Messiah" will be performed by the combined Lydian and Oriana Singers, and a professional orchestra, in the Cell Block Theatre, The Technical College, East Sydney, on December 3 at 7.30 p.m.

The producers have attempted to recapture Handel's intentions by reducing the scale of the production to its chamber orchestral proportions.

Box plans will be held at Paling's and Nicholson's, Sydney.

DR KNOX ELECTED TO CANOPY

The Principal of Moore Theological College, Sydney, Dr D. B. Knox, has been elected by the clergy of the diocese as a canon of St. Andrew's Cathedral.

This vacancy was caused by the death of his father, Canon D. J. Knox.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

S. SAVIOUR'S CATHEDRAL, Goulburn. Applications are invited for the position of organist and choirmaster of the Cathedral. Applications stating qualifications and experience should be forwarded to the Dean.

VERGER-CARTAKER. Applications in writing (only) are invited for the above position from churchmen for the parish of St. Matthew's, Manly. Modern flat on premises available for married couple. Apply with references to Rector and churchwardens, 1 Darley Road, Manly, New South Wales.

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).

YOUTH SECRETARY for Australian Board of Missions in New South Wales required 1961. Applications should be addressed to the State Secretary, A.B.M., 14 Spring Street, Sydney.

ACCOUNTANT, QUALIFIED, wanted. Brotherhood of St. Laurence. Adequate salary dependent on experience. Further particulars, Archdeacon Sambell, 73 Queensberry Street, Carlton, N.S.W. FJ 3378 (Melbourne Exchange).

STAFF REQUIRED for St. Mary's Girls' School, Herberton, North Queensland. 1st term commences January 31, 1961. (1) Commercial Mistress. Sub-Junior to Senior Standard. (2) Music Mistress. Accommodation is available. Applications to the Reverend C. F. Cusick, P.O. Box 519, Townsville.

PRIEST WANTED, Central Churchman, for parish of Yallourn in the Latrobe Valley, Victoria. Rewarding work at the heart of rapid industrial growth. Particulars from Diocesan Registrar, P.O. Box 28, Sale, Victoria.

MUSICAL DIRECTOR for St. Luke's, Mosman, commencing in February, 1961. R.S.C.M. principles. Particulars to Canon Cameron.

RIVERINA HOUSE Hostel for School Girls, Hay, Matron wanted for 1961. Must be Anglican, communicant, with vocation for such work. Experienced in dealing with girls, parents, household duties, management and problems. Approximately twenty (20) students. For further particulars, apply to Diocesan Secretary, P.O. Box 10, Naranderra, New South Wales, stating salary and conditions required.

POSITIONS WANTED

MATRON with 12 years' experience, Britain and Australia, seeks position similar capacity in Sydney school, 1961. Matron, 45 Oxford Street, Bondi Junction.

ACCOMMODATION VACANT

VACATION BOARD. Full board or bed and breakfast available November to March. Single rooms. Apply to Principal, Ridley College, Parkville, Melbourne, N.Z.

FEMALE casual guest vacancies during Students' Christmas Vacation (December to early February). Full board per week: Single Rooms, £6/6/-; Double Rooms, £5/10/-; 6-bed Dormitories £4/10/-. Warden, Edith Head Club, 37 Spring Street, Melbourne.

ACCOMMODATION WANTED

YOUNG COUPLE, teachers, require self-contained flat, mid January. Parramatta area preferred. Would consider home where owner going overseas. Reply Box No. 248, THE ANGLICAN. Or telephone YU9942 (Sydney Exchange) from 12.30 to 1.30 weekdays.

FOR SALE

CHURCH NEEDLEWORK
Robes for Clergy and Choir. Vestments, Altar Frontals, Linen. Mrs R. Burtis, The Rectory, Wingham, New South Wales.

THE ECCLESIASTICAL and Academic Outfitters for all your requirements in Church Needlework, Vestments, Choir Outfits, Banners, Clergy Robes, Academic Hoods and Gowns, etc. Price lists: Mrs E. J. Cooper, St. John's Rectory, 14 St. John's St., Adelaide, S.A.

CHILDREN'S HOLIDAY THEATRE

2.30 P.M., DAILY, Commencing Boxing Day. "Journey of the Three Kings" and "Astonishing Adventures of Pang." Chapter House, Sydney. Australian Christian Theatre Guild, P.O. Box 17, Artarmon. Phone JF 1889.

ENGAGEMENT

KLEINSCHAFER-BOWDEN. The engagement is announced of Linda Kleinschaffer of Speer's Point to Raymond David Bowden of Stockton.

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