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## NEW ZEALAND IS FAR AHEAD IN UNITY

### "MUTUAL TRUST" LACKING IN AUSTRALIA

"The ecumenical movement has a long way to go yet in Australia. I can say this with confidence because I have seen the process, and been involved in it, at a more advanced stage in New Zealand," the Reverend David Taylor said last week.

Mr Taylor, an Anglican priest, has been the assistant general secretary of the Australian Council of Churches for the past three and a half years.

He is returning to New Zealand this month to be associate general secretary of the National Council of Churches there.

"My call to serve in New Zealand is a call to participate in things for which Australian Churches will not be ready for some years yet.

"Even to mention them in Australia is asking for trouble. Clergymen are apt to be shocked at the mere thought of them.

"It is useless suggesting ecumenical co-operation of a particular kind until those who would be affected have reached the required degree of mutual trust.

"But before I leave Australia I feel I must bear witness to the fact that in New Zealand the movement has made deeper penetration into the separate Churches and into the ranks of the clergy than in most parts of Australia.

#### CO-OPERATION

"The result can be seen in many ways, one being that New Zealand, with just over half the population of New South Wales, sometimes gives to Inter-Church Aid twice as much as New South Wales.

"Current events in New Zealand show clearly that the rising Christian brotherliness is not levelling off on any sort of plateau yet. On the contrary, it appears that God is doing big things still," he said. He mentioned these particular points:

- New ways of co-operating with the Churches of East Asia and the Pacific Islands are being perceived and accepted.

- Those timid people who spend their energies warning others against the various dangers of the ecumenical movement are unable to frighten them as much as they once could; "not that dangers don't exist, but many people have taken courage to render the service their Lord has demanded from them, in spite of dangers."

- The Third National Conference on Faith and Order will take place in 1964, and five commissions in five cities are working on preparatory studies.

#### PAST EXPERIMENTS

- Some Churches are taking union negotiations very seriously, and pressing on.

- For the seventh time a national five-day ecumenical conference for theological students will be held, in May, 1963, the Reverend John Garrett being brought to Christchurch from Sydney this time as guest speaker.

"Taking place every two years, these have influenced a generation of younger ministers. In due course, as with so many New Zealand ventures, this will be introduced into Australia, as an 'experiment'.

"But in New Zealand, they are far past the experimental stage. The N.C.C. subsidises these conferences, which is evidence that it has faith in them."

- Additional denominations

are entering the ecumenical fellowship.

"Not only are Baptists and the Churches of Christ active supporters and foundation members of the N.C.C., but the Cook Islands Christian Church is a member, and the annual meeting was attended by observers from the Assemblies of God and the Church of the Nazarene. The Evangelical Lutheran Church is considering membership."



The Archbishop of Melbourne, the Most Reverend Frank Woods, with Recruit Wran June Roberts and Wran Raema Dickhart, after the Confirmation service at the R.A.N. Memorial Church, Flinders Naval Depot, on Advent Sunday (see story page 3).

## TRENDS ON IMMIGRATION POLICY, REFORM STUDIED

FROM A CORRESPONDENT

Gallup polls in Australia showed a definite trend against the White Australia policy, Mr A. C. Palfreeman said in Sydney last week.

Mr Palfreeman, who is a lecturer in political science at the University of New South Wales, was addressing a meeting of the N.S.W. Association for Immigration Reform.

Mr Palfreeman said latest Gallup polls showed that from 60 to 65 per cent. of the Australian population were in favour of a relaxation of the White Australia policy.

He said that the trend shown in Gallup polls was not, however, reflected yet in Australia's major political parties.

There had been various branch resolutions in the Liberal Party, the A.L.P. and the D.L.P., but no party had adopted a change in policy.

Mr Palfreeman said there had been important changes in the administration of Australia's immigration policy over the last four or five years.

First, there had been less secrecy. This had been so especially in the case of the present Immigration Minister, Mr A. R. Downer, who had made several very candid, open

statements about the White Australia policy.

Secondly, the restrictions against non-Europeans had been relaxed in a number of ways.

But, said Mr Palfreeman, the White Australia policy fundamentally had not changed.

Mr Downer, he said, had devised several ingenious methods of showing that the White Australia policy did not exist any more.

#### NO ACTION

Mr Palfreeman said that in view of the claims of the Gallup polls, it was surprising that no definite action had been taken in political parties to bring about a change in policy towards White Australia.

He said that no member of Parliament, for example, could say too much in favour of non-

European entry "without being told to keep quiet."

(Mr Palfreeman is understood to have been referring particularly to Dr J. Cairns, M.P., who joined the Victorian Association for Immigration Reform, and, as a consequence, was forced to resign from the association by the A.L.P. in Victoria.)

An Australian of mixed Australian-Chinese parentage, Mr William Liu, of Kingsford, N.S.W., told the meeting that he had for years been trying—without success—to have part-Asian Australian citizens allowed to take part in Australian citizenship conventions and Good Neighbour and assimilation movements.

The Immigration Department—and the Minister—had even refused him permission to attend Citizenship Conventions in Canberra as an observer.

The Secretary of the N.S.W. Association for Immigration Reform, the Reverend Peter Saphin (a Methodist minister, who is a chaplain at the University of N.S.W.), said the association was keen to enrol new members and to collect funds towards its work.

He suggested that those interested in the work of the association should get in touch with him at 829 Anzac Parade, Maroubra, N.S.W., telephone 34-1694.

#### TOC H FOUNDER'S NEW PLANS

ANGLICAN NEWS SERVICE

London, December 10  
Dr P. B. ("Tubby") Clayton, founder of Toc H, who has been Vicar of All-Hallows-by-the-Tower, London, for forty years, has announced his retirement from the living.

It will take effect early next year. Dr Clayton will then concentrate more fully on Toc H.

He will be 77 on December 12. After retirement as vicar, he will make extensive tours of Toc H branches in Britain before the organisation's fiftieth anniversary celebrations in 1965, and will visit Australia, his native land, next autumn.

#### LEAFLETS FROM THE SKY

FROM OUR OWN CORRESPONDENT  
Newcastle, December 10

Leaflets emphasising that Our Lord should be at the centre of Christmas celebrations will fall from the sky in Newcastle on December 14.

Churches with representatives on the Newcastle committee organising the crusade for a Christian Christmas hit on the scheme as a novel method of publicising the crusade.

The plane which will carry the leaflets will be piloted by a Roman Catholic priest who holds a private pilot's licence; an Anglican priest, a Methodist minister and a Salvation Army major will drop the leaflets.

The Anglican will be the Newcastle Director of Christian Education, the Reverend Noel Delbridge.

A prize donated by a Newcastle store will be awarded to the child who collects the largest number of leaflets after the drop.

December 14 is the first day of the school holidays, and competition between school-children picking up the leaflets will ensure that the streets are not littered.

#### NEW HEADQUARTERS FOR A.C.T.

The Australian College of Theology has purchased a property, which is to become its federal headquarters, in the Melbourne suburb of Mont Albert.

The registrar is to become a full-time officer of the college from January 1, 1963.

The present part-time registrar, Dr Colin Duncan, has been appointed to that office by the college council.

Dr Duncan, who is a graduate of Melbourne, London and Cambridge Universities, and a Fellow of the A.C.T., will be in residence at the new headquarters from December 20, 1962.

All communications to him after that date should be addressed to 12 S. John's Avenue, Mont Albert, E.10, Victoria; and not to 44 Arnold Street, North Carlton.

The new telephone number will be 89-4291.

This year's examination results for the Associate in Theology (Th.A.) appear on page 11 of this issue.

## GENERAL SYNOD REPORT

### FOR SALE TO THE PUBLIC

The Official Report of the Proceedings of the first General Synod, held last May under the new Constitution, is to be on sale to the general public.

The honorary Secretary of the Standing Committee of the General Synod, the Venerable H. G. S. Begbie, said this week that it was felt the Report should be available to all interested Anglicans.

Although in years past it has been theoretically possible for individuals to purchase copies of General Synod Proceedings, in practice copies of these Reports have usually gone only to diocesan registries and senior Church officials.

Archdeacon Begbie said that copies would be available before Christmas.

#### TEN CANONS

The Report, which occupies some 180 printed pages, contains a complete list of members of General Synod, together with details of the membership of its Boards, Committees, Commissions, etc., and its officers.

It reproduces the full text of the Primate's presidential address, the synod sermon preached by Bishop Stephen Bayne, and the address by H. E. the Governor-General.

It contains also the full text of all ten Canons passed by the General Synod, together with the new Standing Orders and Rules, all Questions asked, Resolutions passed and Reports received by the General Synod.

Copies may be obtained direct from the honorary Secretary, Standing Committee of General Synod, Diocesan Church House, George Street, Sydney, at 6s. 6d. each (including postage).

#### EXTENSIONS AT BOORAGUL

On Saturday next, December 15, at 3.15 p.m., extensions to the C. A. Brown Homes for the Aged at Booragul will be dedicated by the Bishop of Newcastle, the Right Reverend J. A. G. Housden.

These extensions include a modern twelve-bed hospital unit, which will be opened by Mr C. V. Millington, President of the Lions Club of Newcastle.

This club was responsible for the raising of £10,000 which made the building possible.

On the same afternoon the bishop will dedicate extensions to the single living quarters and five new self-contained units at the home.

The buildings will be open for inspection for the public after 2 p.m.

Invitations to attend the ceremony have been extended to all parishes of the diocese, to Church and civic leaders and local Federal and State parliamentarians.

The total cost of this project, known as Stage 4, has amounted to £54,674, of which £20,558 has had to be found from diocesan resources.

The Federal Government has assisted with a subsidy of £2 for £1 for building costs.

Arrangements for the ceremony are in the hands of the Reverend T. J. Johnstone, Home Missions Chaplain for the Diocese of Newcastle, and Mr F. W. Lean, Chairman of the Booragul Committee.

The new buildings will enable 52 aged people to be accommodated at the home. It is hoped to continue further extensions at Booragul as soon as funds are available.



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**THE CELTIC SAINTS . . . 8****S. NINIAN'S CATHEDRAL**

By MICHAEL J. LAURENCE

ABOUT the time when S. Ninian finished the building of the little stone church on Whithorn, he heard of the death of S. Martin, the Bishop of Tours, so he called the Church S. Martin's, but later when S. Ninian died he was buried in the church, so it gradually came to be known as S. Ninian's Cathedral.

S. Ninian chose for his special praying place a cave that was hidden in the cleft of a rock at the mouth of a little creek called the Physgill Burn. It was about two miles away from the Island round Burrow Head, but is still there for travellers to see who visit Whithorn.

Two miles away, but in a different direction, there was a prosperous little village and there S. Ninian decided to build his cathedral.

The present parish church is built only a few yards from the place where S. Ninian erected his cathedral, but the ruins which people go to see are those of a later church which was built on the same spot.

S. Ninian travelled in all directions, teaching the people, baptising them, seeing that churches were built and forming new communities of monks like his own at Whithorn. He had a bell which he rang as he went along to call the people to come to hear him preach. The bell was called Clog Linn.

**MANY ENEMIES**

The people loved him dearly, for when they were sad he shared their sadness and when they were glad he rejoiced with them. He was very brave and wise and knew how to guide them when they were in trouble or difficulty.

His turning the people from their old heathen ways made him many enemies. One was Tudvaal, a British King, who would argue with him every time he saw him and did as much harm as he could to his work whenever S. Ninian was not there.

S. Ninian took all Tudvaal's unkindness very patiently and was sincerely sympathetic when he heard he had a disease in his eyes which not only caused him great pain but was sending him blind.

When Tudvaal became quite blind, he was very frightened and sent for S. Ninian and asked if he would heal him. S. Ninian had a long talk with him, then, putting his hands upon his head and his eyes, prayed God to restore him his sight.

God heard his prayers and gave King Tudvaal his sight again. He was so grateful, he became a Christian and helped S. Ninian in his work as much as he had tried to harm him before.

S. Martin had explained to S. Ninian when he was in Tours that if his monks had no money they could not live richly and become discontented, and if everyone knew they were poor no one would attempt to rob them, so to keep themselves alive the monks had herds of cattle which S. Ninian blessed once each year.

One story says that once it grew dark before the animals could be taken back to the fields which had walls instead of fences. S. Ninian drew a large circle on the ground where they were with his pastoral staff and prayed that all within it might remain under God's protection during the night.

Some robbers were prowling

about that night, and hearing the cattle moving and seeing no guards slipped in among them, meaning to drive them away, but a big bull chased the leader of the band and gored him so badly he seemed to be dead. The other robbers tried to run away, but they could not leave the Circle of Protection.

S. Ninian heard the noise and the shouting and ran to the place to see what was wrong.

When he saw how frightened the robbers were and in what danger, he felt very sorry for them and took them out of the Circle and healed their leader.

The rest of the band then asked his forgiveness and, after explaining why it is wrong to steal, S. Ninian blessed them and let them go.

It was on one of his journeys along the Roman Road that S. Ninian came to Glasgow and blessed a cemetery, where S. Kentigern built a cathedral church over a hundred years later and where the present Glasgow Cathedral now stands.

S. Ninian worked and travelled and preached for more than thirty-five years before he died in 432.

He was buried in his cathedral church at Whithorn, and people came from many lands, and even from France and Spain and Prussia, to visit his grave.

Sometimes there were as many as a thousand people gathered there on his Feast Day, which is September 16 in the Scottish Prayer Book.

**OPPORTUNITIES UNLIMITED**

By GEOFF. MASON

WHAT are you looking for when you start to think of your vacation at Christmas?

Maybe you want a change from the ordinary?

You probably want your vacation to be worthwhile with plenty of good fun, perhaps something with challenge, excitement, fine friends and good fellowship?

You may seek the opportunity to learn something different, to listen to interesting people, to discuss and develop spiritually and to work to help someone less fortunate.

Perhaps you would like to include as well, time for relaxation on the beach, maybe barbecues, hikes, sightseeing.

All these can be yours, along with much more by giving yourselves, your energies, your enthusiasm to serve others through the medium of Ecumenical Work Camps.

How often do we have the opportunity of this different kind of vacation to share in some of the most vitally important youth work going on in the world today, to be a part of this world embracing fellowship, building bridges of understanding, trust, love and respect, to join in this modern witness of the Church.

For centuries men have assisted each other in times of need by giving voluntary help to those who have suffered from natural or man-made catastrophes. But only comparatively recently has this been done by international—inter-denominational groups—of people, who see in this work the possibility not only of healing the physical wounds, but at the same time creating a spirit of reconciliation and mutual confidence.

It has not always been an easy task to bring together successfully large groups of people from widely varying backgrounds, and there have often been difficulties, disappointments and even frustrations.

But the will to work together is stronger than these difficulties, and from the experience gained, the movement is continually learning new lessons and becoming a more effective instrument for peace and unity.

Since the Second World War Ecumenical Work Camps have spread and increased so that in 1962 there are 53 camps in 36 countries, involving more than 1,300 young people.

**BASIC PURPOSE**

Reconciliation has remained a basic purpose of work camps—reconciliation between youth from different nations, races, Churches, and also that which has proved so far in Australian projects, reconciliation between the community and the unaccepted person and also new understanding and respect between trade and professional people.

Many work camps have testified to "the dignity of dirty hands" as they work without pay to meet a need.

In its totality the work camp is meant to witness to the Gospel and ministry of reconciliation which Christ has given His Church.

This Christmas there will be three projects in Australia. One in Victoria, one in New South Wales and one in Queensland.

In Victoria we are seeking 40 enthusiastic young men and

women between 18 and 20 years for the project at Queenscliff, from December 26 to January 11, where we are to build a hall, do some fencing and landscaping as well as smaller jobs like painting and curtain-making to complete a holiday home for the Aboriginal Advancement League, to be used for the benefit of Aboriginal families in Victoria. This will mean that at last this scheme will be able to go into operation and will also save the Advancement League several hundred pounds.

Our accommodation, toilet and cooking facilities are first-class, as our "home" will be a school 100 yards from the work site.

Tradesmen are particularly required for this project. Maximum work will be seven hours per day with plenty of time for relaxation, discussion groups, etc. The Camp Leader will be David Cox, and the Work Leader will be Laurie Woodward.

In Queensland there is to be a camp at the Marsden Boys' Home at Kallangur. They will paint the main building and save the home £300 in labour. Thirty young men and women are required for this task from December 26 to 31. In N.S.W. there will be built a three-bedroom home at Dubbo for a needy part-Aboriginal family. Sixty young men and women are required for this project from December 26 to January 13.

Do you still want that vacation, the one we started by talking about, then won't you come and join us? If so, apply immediately to:

Miss Shirley Pearce, Secretary of the Victorian Christian Youth Council, c/o Y.W.C.A., 60 Russell Street, Melbourne.

**STATEMENT ON OBSERVERS**

ECUMENICAL PRESS SERVICE

Geneva, December 10

The Vatican Secretariat for Christian Unity has issued a brief statement expressly dissociating itself from reports which question "the religious or ecumenical attitude" of the non-Roman Catholic fraternal-delegates to the Second Vatican Council.

Observers believe the statement was prompted by a statement attributed to the Bishops-in-exile of the Byzantine Ukrainian Rite in which they criticised the attendance of Russian Orthodox observers at the council.

Read at a Press conference by Msgr. Willebrands, of the Secretariat for Christian Unity, the Vatican statement said that "all (the observers) without exception have manifested a sincerely religious and ecumenical spirit."

"The Secretariat therefore expresses its regret concerning all statements which are not in accordance with the spirit in which such friendly contacts have been established. The Secretariat is bound to dissociate itself from such statements."

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## CONFIRMATION AT FLINDERS CHAPEL

### ADVENT MESSAGE FROM ARCHBISHOP

FROM A CORRESPONDENT

Melbourne, December 10

The Archbishop of Melbourne, the Most Reverend Frank Woods, visited Flinders Naval Depot on Advent Sunday, December 2, for a Confirmation service in the R.A.N. Memorial Chapel.

After arriving at the depot, His Grace had morning coffee at "Cerberus House" with Commodore and Mrs. R. Rhodes who also were present in the chapel for the service.

The confirmands had been prepared and were presented by the Ships' Anglican chaplain, the Reverend R. C. Lovitt, and comprised members of the ship's company, recruits and Wrens.

In his sermon the archbishop firstly encouraged the confirmands to possess the two working manuals for members of the Church of England, viz., a Bible and a Book of Common Prayer.

He advised that they should read each week beforehand, whether going to Holy Communion or not, the Collect, Epistle and Gospel of the Sunday next to follow.

He suggested that they take a sentence or phrase from one of them, think prayerfully about it, preach themselves a little sermon on it, and apply it in their daily lives.

He took as his text "Behold, the King cometh" from the Gospel for Advent Sunday.

#### NONE WORTHY

He reminded the congregation that God came to this earth in a lowly fashion and that He still comes in an ordinary and simple way.

His Grace pointed out that our worthiness is not a necessary condition for His coming, for none of us is truly worthy.

In the service of Holy Communion He comes through the simple things of bread and wine, and deigns to come to others through us — by our influence and witness out into the world.

The Confirmation service was held within the service of Holy Communion with the archbishop as celebrant, assisted by Chaplain Lovitt, and Midshipman (Aircrew) R. Ray performing the duties of server.

The newly-confirmed were joined by the other Anglican members of the congregation when they made their first Communion.

During the service, music was provided at the organ by Mrs. E. Harridine, and the choir

under the direction of C.P.O. Tony Barlow led the singing.

The choir, during the administration of Holy Communion, rendered as an anthem "Come Holy Ghost our souls inspire."

After the service the confirmands, parents, relations and friends, archbishop and choir assembled in the Wrens' gymnasium for a buffet luncheon.

This gave His Grace an opportunity of moving freely amongst the sailors, Wrens, their families and friends.

Before leaving the archbishop expressed his appreciation of his visit to Flinders Naval Depot.



Bishop Donald Redding, the ordaining bishop, and the Reverend J. S. Drought, who preached the occasional sermon, with the four priests and six deacons after the ordination service in St. Paul's Cathedral, Melbourne, on S. Andrew's Day.

## PERTH CATHEDRAL CROWDED

FROM OUR OWN CORRESPONDENT

Perth, December 10

No Feast Day in the Church's Kalendar ever drew a bigger crowd to St. George's Cathedral, Perth, than did the first Sunday in Advent, this year.

And yet, the cathedral observed the occasion liturgically. The colour of the penitential season was evident in the church, the music and the hymns were as for Advent, the Prayer Book was followed in that the Advent Collect and lessons were used.

Only, crowds of people kept arriving at the church until it is possible to say this without exaggeration) every seat, and there were many extra seats provided, was occupied, and then people stood throughout the service.

Could it have been that His Royal Highness the Duke of Edinburgh was the attraction? At all events, he was there, as just another worshipper, to pray with fellow Christians, to sing the praises of God and to be invited to read the Bible to the congregation.

Bruce Naylor at the cathedral organ, played "Now come, Redeemer of our race" by Buxtehude; "O Thou of God the Father" by Bach, and "O God, Thou Faithful God" by Flor Peeters, before the service began.

The trumpet sound in Advent always stirs one to an appreciation of the season's solemn warning; the organist sounded this call in the verse of the hymn, "That when next He comes with

glory and the world is wrapt in fear, with His mercy He may shield us, and with words of love draw near." For the anthem the choir sang "Rejoice in the Lord," by Henry Purcell.

The choir having entered the cathedral from the north door, the Governor of Western Australia, Sir Charles Gairdner, and Lady Gairdner, arrived at the west door and were received by the Dean of Perth, the Very Reverend James Payne, who escorted them to their seats.

Next came the Duke of Edinburgh, who walked across from Government House. He was met at the west door by the Archbishop of Perth, the Most Reverend R. W. H. Moline, who presented the Dean of Perth to the Duke.

Then, led by the dean, and accompanied by the archbishop, the Duke of Edinburgh was escorted to his seat.

#### ROYALTY

The Order for Morning Prayer up to the Third Collect was sung by the Reverend Malcolm McKenzie, assistant to the Dean of Perth, and the remaining part of the service was said by the dean.

Prayers for the Queen's Majesty and for the Royal Family took on a new significance. Of course they need our prayers.

The Press blows hot and cold over royalty; we approve of something they did not do; we disapprove of something they did do; newspapers pry into their private lives; columnists at a loss during the silly season to fill their column find royalty always a worthwhile target.

After all the noise and shouting of the Games and the boasting of human achievement and the glorification of Sport, this service came as a quiet, dignified climax of thanksgiving.

The Archbishop of Perth, who was the preacher, spoke of Judgement, which was part of the Good News. The City of Perth recently had been on trial — our hospitality and our gifts of organisation.

Our visitors have been on trial; athletes too have been on trial, their generosity of character and their sportsmanship.

The Spirit of Friendship too had been on trial. The ties of unity, friendship and understanding between the member nations of the British Empire and Commonwealth had all been on trial.

The Church had been on trial as always it is. Did the Church count? Did it cut any ice? In Perth, in Western Australia, did the Church make any impact?

Our Lord said there was a final day of reckoning, but that was not a single isolated event; it went on constantly. Whenever Our Lord came into our lives to

## MISSION AT EMMAVILLE

FROM A CORRESPONDENT

Emmaville, December 10

The Rector of Cessnock, the Reverend W. H. S. Childs, conducted a mission late last month in the Parish of Emmaville in the Diocese of Armidale.

Emmaville is a small tin-mining area in the New England district and has a population of 800. Early in the 1900s it was a thriving town with a large population which included 1,000 Chinese.

Mr Childs was commissioned for his work by the Archdeacon of Armidale, the Venerable C. R. Rotho, on Wednesday night.

The mission lasted for a week, and during that time homes in Emmaville were visited and contact made with shearers, miners, railway fitters and graziers.

#### MEN'S DINNER

Mr Childs spoke to a women's gathering, and each afternoon conducted a children's service.

On Friday night a men's dinner was held in the memorial hall. Sixty men were present and many of them came to the service afterwards in S. Paul's Church.

During the week many people came to the services who had not been to church for some years.

The local Press and radio were used extensively to publicise the mission.

## HEADMASTER FOR DARWIN

The recently appointed headmaster of the Carpentaria Junior Residential College, Darwin, N.T., Mr M. A. Callaghan, has been made a Special Commissioner by the R.S.C.M. Council, Addington Palace, England.

Mr Callaghan will leave his position as Director of Music at Wells Cathedral School at the end of December and take up his new position in the college late in January, 1963.

The Bishop of Carpentaria, the Right Reverend S. J. Matthews, who is at present in the U.S.A. on the invitation of the Protestant Episcopal Church in the U.S.A., last month launched an Australia-wide appeal for funds to complete the proposed extensions to the college.

The bishop's appointment of Mr Callaghan has been very happily and enthusiastically received by the Anglican community of Darwin and Mr Callaghan's many friends and colleagues throughout the Commonwealth.

The secretary to the college council, the Reverend A. G. Bishop, has reported a wonderful response to the appeal from many church people in all States. The details of the amounts received and the names of contributors will be published at a later date.



Mr M. A. Callaghan

## THEATRE CREW WANTED

A Trust, formed in Sydney to stage the play, "The Witnesses" next Easter, is looking for Christians experienced in theatrical work.

The positions to be filled are: stage manager; lighting and sound technicians; stage carpenters and hands; business manager; and wardrobe mistress.

The Trust is also looking for a centrally-located warehouse or large garage where the sets can be built and painted.

Further details may be obtained from the publicity officer, Tom Glynn, whose telephone number is LL 5487.

## CHOIRS VISIT ESPERANCE

FROM OUR OWN CORRESPONDENT

Esperance, W.A., December 10

Forty boys and girls from the choirs of S. John's Cathedral, Kalgoorlie; S. Matthew's, Boulder; and Holy Trinity, Norseman; travelled by cars and utilities driven by Goldfields parishioners to Esperance for a visit from November 23 to 26.

The boys and girls were accompanied by the Archdeacon of the Goldfields, the Venerable A. Kemp; the Rector of Norseman, the Reverend R. Todd; Mr and

Mrs A. Mountier, as music instructor and organist respectively; and Miss D. Saunders, choirmistress at the cathedral.

All the girls and half the boys were billeted with Esperance parishioners, while the other eleven slept in the parish hall, where all the visitors gathered together for meals.

A public concert, in which the Esperance Choral Society also took part, was held on the Saturday evening. Sacred and secular songs were interspersed with comic sketches.

#### COMBINED CHOIR

On the Sunday the combined choir sang the services at S. Andrew's Church. This choir visit has inspired the youth of the Esperance parish to form a permanent church choir.

Choir rehearsals took up much of the time, but entertainments were provided for the visitors and members of S. Andrew's Youth Club, and included a launch trip to some of the islands in Esperance Bay and an afternoon at the beach.

## HIGHER TOWER AT TAREE

FROM OUR OWN CORRESPONDENT

Newcastle, December 10

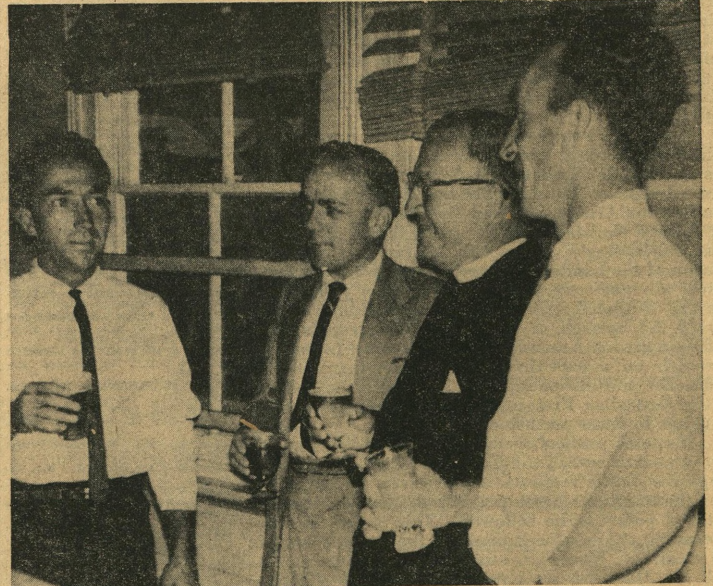
A further 20 feet will be added to the tower of S. John's Church, Taree, which is now 64 feet high.

The architect, Mr H. O. Woodhouse, said last week that the tower would be surmounted by a cross 11 feet high making the total height 95 feet.

The cross will be finished in bronze to stand out against the skyline, and at night blue neon tubing will outline the side which will face Taree.

The tower is an open structure, and this will give lightness of design.

Mr Woodhouse described the church as being of modernised Romanesque design with a Spanish flavour.



The Rector of Cessnock, the Reverend W. H. S. Childs (second from right), speaking to men in a hotel at Emmaville, Diocese of Armidale, during the week he conducted a mission in S. Paul's parish late last month.



# THE ANGLICAN

THURSDAY DECEMBER 13 1962

## RESPONSIBILITY AND THE PRESS

Last week saw a typical example of the basic reason which has led most of us, at one time or another, to hold doubts about the "ethics" of the Press: a tendency in some sections to distort or suppress the truth for the private purposes of proprietors. The occasion was a symposium at the University of New South Wales. The Chairman of the Australian Broadcasting Commission, DR J. R. DARLING, gave a paper on "Mass Media in Education." His words were summarised in such respectable newspapers as the *Sydney Morning Herald* and the *Age*, respectively, under the headings "Community TV suggested for Education" and "Educational Future for TV Predicted." Both headings, together with the account of what DR DARLING said, were as reasonable and fair as could be asked of any Australian daily newspaper. A few days later the *Sydney Morning Herald*, in a Leading Article, criticised what DR DARLING had said in a few opening words to his address. It might have appeared to most who read it that the *Herald* was revealingly sensitive itself to what most of its own senior staff would agree was fair criticism by DR DARLING. So sensitive, indeed, that it descended to a play on words which is happily not a part of its best tradition. However, no criticism whatever can be levelled at the *Herald* for any confusion of facts with opinions. It kept them separate, and in their proper places.

The newspaper which sadly let down the side of the Press last week was the *Sydney Daily Telegraph*, which is controlled by SIR FRANK PACKER, and which — the more sadly because of its excellent foreign news coverage and the high capacity of many of its senior staff — has a justifiably unenviable reputation for "slanting," "distorting" and "suppressing" news, and for publishing misleading matter with a cynicism that the late DR GOEBBELS might have envied.

It is a sensible convention for dog not to eat dog — especially for a small ecclesiastical one to bite a large, distinctly secular specimen — and in the ordinary way the mere fact that the *Telegraph* ran true to form would not be mentioned in these columns. In recent times, however, the *Telegraph's* cynical disregard for the most elementary standards of journalistic decency, which has distressed most of its own senior writers, has become a cause for concern to all other newspapers, large or small, because inevitably public distrust of any one large newspaper tends to affect the reputation of the Press as a whole.

DR DARLING's actual words were: "The Press and cinema have almost deliberately abdicated from the field of responsibility for education, even for enlightenment or information, and will, anyhow, be ignored in this address." He then set forth, as might be expected in one of his distinguished record, a number of stimulating propositions concerning the use of Television for educational purposes.

The *Telegraph's* heading to its "report" of DR DARLING's address was: "A.B.C. Chief Criticised. 'Headmasterly' attack on Press." The opening paragraph of its farcical "report" set the tone of what followed. It did not publish what DR DARLING said, as the *Age* and the *Herald* did; it merely used DR DARLING's few opening words as an excuse to quote at length the views of SIR FRANK PACKER through his Editor in Chief. This Editor in Chief was then reported at four times the length of DR DARLING! The point here, as readers will not be slow to appreciate, is that SIR FRANK and his employees are entitled to put their views at whatever length they wish, and as often as they wish, in the form of editorial comment. To publish their own views as *news* is a slightly different matter.

If this were an isolated instance of journalistic dishonesty, it would hardly merit note. But it is not. It is an example of what appears to be a policy of deliberate deception. Thus, on October 19, the *Telegraph*, in a Leading Article, attacked the Financial Editor of the *Sydney Morning Herald*. In so doing, it quoted what misleadingly purported to be the editorial opinion of the London *Investor's Chronicle*. The fact, which was perfectly well known to the *Telegraph*, was that it quoted against the Financial Editor of the *Herald* the opinion of one of the *Telegraph's* own staff — a man who merely contributes to the *Investor's Chronicle* on a part time basis! Such flagrant impertinence and dishonesty may be rare in the history of the Australian Press; but it is becoming too common not to cause uneasiness.

It causes particular uneasiness when, as we feel bound now to reveal, the Editor in Chief of the *Telegraph* frequently requests, and receives, direct advice over the telephone from THE PRIME MINISTER on the editorial policy to be followed. This is not the way to conduct either a newspaper or the government of the country. Whatever, our points of disagreement with MR MENZIES, we have never had the slightest doubt about his integrity, and we are anxious that he should not be compromised by too close an association with so dubious a journal as the *Telegraph*.

# CHURCH AND NATION

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

## Long Holiday For Parliament—Why?

Federal Parliamentarians went into recess last week for a period which will embrace not only Christmas but also, it is rumoured, almost all the ensuing three months.

While the value of Parliament's work is not necessarily to be measured by the length of its sittings, an adjournment until March 26, as suggested, does seem excessive in view of the economic problems, especially unemployment, yet to be solved. Even so, the projected long adjournment might not have seemed so bad if Parliament had not rushed into this long adjournment with so many big questions inadequately debated.

The Minister for Trade, Mr McEwen, gave an up-to-date appreciation of the Common Market negotiations as affecting Australia on the last day of the sitting. It was a valuable (but verbose) and controversial survey, which the Parliament should have had the opportunity to discuss.

Only a token debate, barely redeeming a promise, took place on education matters—again on the last day.

Surely the Parliament should have spent another week in session to complete without unseemly haste its more important business.

Some Labour members declared their willingness to stay that other week, and the Labour Party also sought unsuccessfully to have the Parliament recalled by the end of February.

While such gestures cannot always be divorced from window-dressing, I feel both moves should have been made by the Government, which has the business of running the country.

Why Parliament should not meet while The Queen is visiting Australia is incomprehensible. It did so on the occasion of her previous visit ten years ago. Surely the intention is to make these visits increasingly normal practice. One of the least realistic ways of doing so is to suspend parliamentary activity at a time when pressing problems await the consideration of the people's elected representatives of all parties.

If Parliament does not meet until March 26, less than three weeks will remain before Easter brings another recess.

## Two Barwickian Landmarks

A second big landmark in a comparatively short political career has been thrown up by the Federal Attorney-General, Sir Garfield Barwick.

This is the blueprint for legislation to curb monopolistic practices, which was outlined in Canberra last week during his own absence abroad in his other capacity as Minister for External Affairs.

The first landmark, of course, was the uniform divorce legislation. Both projects had the similarity that they emerged from long-delayed investigation into a maze of differing practices which cried aloud for some sort of codification. That Sir Garfield Barwick should have been the one to have inspired and carried through these daunting legal tasks proclaims him a man of action.

Yet as a practising politician Sir Garfield had fallen short of the popular success predicted for him. Why is this? Why, in particular, is he so consistently denigrated by a section of the Sydney Press?

I believe there are faults on the side both of Sir Garfield and his critics. In the first place, he had won personal fame in the law before he decided to leave it for politics. He also had by then a knighthood, which is almost a certain bar to the Prime Ministership. It was easy to say that he "condescended" to enter politics, and his early invitation into the Ministry may have appreciated his own sense of importance, as it certainly also aroused the jealousy of those less gifted but with longer service.

But if Sir Garfield's demeanour as a new Minister riled the critics and the rivals, it seems to me that he has done plenty since then to show that he was more than worthy of his preferment. And I thought I noticed in his televised interview this week on returning from a short visit to India and South-East Asia that he is learning the art of modesty. He spoke of the views of those

"who know India much better than I do yet" and generally presented a much more agreeable front than on some previous occasions.

Australia has lacked a vigorous and constructive Attorney-General for so long that it seems a pity that Sir Garfield cannot be allowed to give his whole time to that portfolio, particularly as some tricky constitutional problems are looming.

## Dressing To Please S. Paul

S. Paul's firm views against women preachers and teachers were quoted in a Sydney secular newspaper the other day to explain the reluctance of all denominations except the Congregationalists to ordain women as ministers.

My own view is that some of the Pauline edicts about women will be modified by changing times. For instance, most older women still wear hats in church, many younger ones do not. Paul did not absolutely forbid the practice of the latter, but he did ask a rhetorical question on the subject: "Is it comely that a woman pray unto God uncovered?"

Paul, indeed, laid down the law for women's appearance in church in considerable detail.

In the First Letter to Timothy, as translated in the New English Bible, for example, Paul said: "Women again must dress in becoming manner, modestly and soberly, not with elaborate hairstyles, not decked out with gold or pearls or expensive clothes, but with good deeds, as befits women who claim to be religious."

One does not see much conscious fashion-parading in churches these days. In any case, this seems to me to be an age of good taste and not ostentation in adult dressing; so few appear to offend against the Pauline "modest and sober" injunction in any case.

But I think Paul might properly have included a stern word or two about lip-sticked communicants if he had been writing to Timothy to-day.

## Christmas Brings The Beetle

Christmas beetles have been beating a lively tattoo on the window panes as I have been beating out these notes on this typewriter.

I guess they've been engaged in this seasonal activity for a long time now. Back as far as Old Testament days? I shouldn't be surprised.

Out of curiosity I looked up my concordance to see whether the beetle gets a mention. Yes, just one in Leviticus, chapter 11, where the clean and unclean animals are listed . . . "Even these . . . ye may eat . . . the locust . . . and the beetle . . . and the grasshopper."

Still, I have other plans for Christmas dinner!

—THE MAN IN THE STREET.

## COLLECTION STOLEN

FROM OUR OWN CORRESPONDENT

Brisbane, December 8  
£250, in hundreds of collection envelopes in a canvas bag, was stolen from the parish office at Christ Church, St Lucia, last Sunday night.

The money had been left in an unlocked safe. Brisbane detectives are investigating.

## CHURCH CALENDAR

December 16: Advent 3.  
December 19: Ember Day.  
December 21: S. Thomas, Apostle and Martyr.  
December 22: Ember Day.

## ONE MINUTE SERMON

### "AND IT WAS NIGHT"

S. JOHN XIII: 21-30

It is easy to understand how the thought that one of His chosen friends would betray Him disturbs Jesus, much more than the trials before Pilate and the High Priests.

There is nothing so disturbing as disloyalty in a friend—Psalm 41: 9. "Our unfaithfulness is the unfaithfulness of friends," but it is doubtful whether Church people think of it in that way.

You will remember that at a meal the guests reclined on couches with their left elbows as their support and their right hands free to take food. It seems likely that Judas was on Our Lord's left and S. John on His right. If you read S. Matt. XXVII: 20-25, and the 24th verse of this chapter this would seem so.

The other disciples round the table completed the group, and it was to this group of seeming friendship that His words came. "Truly, truly, I say to you, that one of you shall betray Me." No wonder they looked at each other with amazement and asked, "Is it I?"

But S. Peter is not content to be amazed. He beckons to S. John to ask who it is. And he whose head comes across Jesus' breast asks the question and gets the reply which the others would probably not hear. "He it is for whom I shall dip the morsel and shall give it him." Only S. John it would seem heard the answer and reported it.

The morsel was given to Judas who was nearest on the other side. Our Lord's act of kindness and appeal failed. Judas had made up his mind. To what end we know not. It may have been to force the issue of the Kingdom, it may have been for gain—possibly the former. But it was a betrayal and Our Lord's desire is that what is to come should come quickly.

Judas understands His words and so does S. John. What an awful sentence is that in which he describes the world "outside" into which Judas goes—"and it was night." It always is when Jesus the Light of the World is refused.

Judas must have planned this at Bethany, so the place of the last supper is not clearly stated (S. Mark 14: 13-16). Our Lord must have this hour with His disciples in safety without interruptions.

Jesus could have prevented Judas' action—other disciples would have seen to that. He could have saved Himself but He would not have saved mankind. He could have kept His life but lost His Kingdom. And is it not true of us that we can seek security in this world but may lose ourselves in eternity? God's will, God's Kingdom, God's rule is the one important fact in life and the keynote of your lives and mine must be for each of us "Lo, I come to do Thy will, O God."

## CLERGY NEWS

BYRON, The Reverend N., Rector of Nyngan, Diocese of Bathurst, to be Rector of Dunedoo, in the same diocese.

GRUNDY, The Reverend T. P., Assistant Priest at All Saints' Cathedral, Diocese of Bathurst, to be Rector of Nyngan, in the same diocese.

HEBLEWHITE, The Reverend J., has been licensed as Deacon to the Rector of Shepparton, Diocese of Wangaratta, as from December 1, 1962.

HELMS, The Reverend C., to join the staff of Holy Trinity Cathedral, Diocese of Wangaratta, as Deacon.

KEEN, The Reverend N. A., Chaplain of S. Mary's School, Herberton, Diocese of North Queensland, to be Principal of Forest Lodge, Geraldton, Diocese of North-West Australia.

JOYNER, The Reverend K. V., Rector of Dunedoo, Diocese of Bathurst, to be Senior Assistant Priest at All Saints' Cathedral, in the same diocese.

PETERS, The Reverend D. J., Rector of Portland, Diocese of Bathurst, to be Rector of Gulgandra, in the same diocese.

RICHARDS, The Reverend A. J., Priest-in-charge of Baradine, Diocese of Armidale, to be Rector of Mulgoa, Diocese of Sydney.

TAYLOR, The Reverend G. A., Curate of S. Paul's, Lithgow, Diocese of Sydney, to be Rector of S. John's, Waverley, in the same diocese.

TITLER, The Reverend S. G., Rector of Myrtledale, Diocese of Wangaratta, will resign the cure of souls in S. Paul's, Myrtledale, as from January 31, 1963.

TREVOR, The Reverend I. C., formerly of the Diocese of Adelaide, was induced as Vicar of Apia, Western Samoa, Diocese of Polynesia, on December 4.

## RELIGIOUS BROADCASTS

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

SUNDAY, DECEMBER 16:

RADIO SERVICE: 9.30 a.m. A.E.T. "Star for a Dark Night"—a play by Arthur Silver.

RELIGION SPEAKS: 4.15 p.m. A.E.T. Reporting from the Asian Church Women's Conference—Mrs Edith Bailey.

PRELUDE: 7.15 p.m. A.E.T. The A.B.C. Adelaide Singers.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Reverend John Evangelist McCristal, O.E.M.

THE EPILOGUE: 10.48 p.m. A.E.T. From the Chapel of the King's College Chapel, Cambridge (No. 53).

MONDAY, DECEMBER 17:

FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Mervyn Holly.

WEDNESDAY, DECEMBER 19:

RELIGION IN LIFE: 10.00 p.m. A.E.T. "On Planning a Cathedral" (S. Mary's Star of the Sea Roman Catholic Cathedral, Darwin)—The Reverend Frank Flynn.

FRIDAY, DECEMBER 21:

EVENSONG: 4.30 p.m. A.E.T. From S. Peter's Cathedral, Adelaide.

MONDAY, DECEMBER 17-SATURDAY, DECEMBER 22:

READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Commissioner Frederick Coutts.

PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend Mervyn Kelly.

DAILY DEVOTIONAL: 10.03 a.m. A.E.T. Monday—Miss Joyce Trickett. Tuesday—The Reverend J. Edwin Davies.

Wednesday—The Reverend Vernon Cornish. Thursday—The Reverend A. M. Jackson. Friday—The Reverend John Northey. Saturday—The Right Reverend R. G. Arthur.

EVENING MEDITATION, MONDAY-FRIDAY, 11.15 p.m. A.E.T. The Venerable Eric Pitt.

TELEVISION: SUNDAY, DECEMBER 16: ARN 2, SYDNEY: 11.00 a.m. "Divine Service" from S. Paul's Cathedral, Sate, Vic. Preacher: The Right Reverend D. A. Cornsey. 4.45 p.m. "Sunday Special"—"A Good Land"—The Reverend Hugh

Girvan interviews Mr John Davis on the Holy Land. 6.30 p.m. "With One Accord"—A discussion on the meaning of Christianity.

10.30 p.m. "Hark the Glad Sound"—Commissioner Frederick Coutts.

ABV 2, MELBOURNE: 4.45 p.m. "Sunday Special"—"Fighting Fire"—The Reverend Vivian Roberts.

6.30 p.m. "What Goes On"—"Christmas Under Fire"—The Reverend John Garrett.

10.45 p.m. "Epilogue": The Reverend Hugh Jones (Part 3).

ABO 2, BRISBANE: 11.00 a.m. "Divine Service"—From All Saints' Church, Hunters Hill, N.S.W. Preacher: The Reverend C. H. Sherlock.

4.45 p.m. "Sunday Special"—"Davey and Goliath"—"Down on the Farm."

6.30 p.m. "The Hungry People"—The work of the Inter-Church Aid and Refugee Service of the World Council of Churches.

10.45 p.m. "Epilogue"—The Reverend Hugh Jones (Part 2).

ABS 2, ADELAIDE: 4.45 p.m. "Sunday Special"—"The Liberator"—The Reverend Eric Derbyshire.

6.30 p.m. "What Goes On"—"Christmas Under Fire."

10.40 p.m. "The City of David"—Pastor S. M. Simpfendorfer.

ABW 2, PERTH: 4.45 p.m. "Sunday Special"—"Spies." 6.30 p.m. "The Day Dawns"—A programme for Advent.

10.40 p.m. "The Nativity of Jesus Christ"—Flemish paintings of the 15th Century against background of contemporary music.

ABT 2, HOBART: 11.00 a.m. "Divine Service"—S. John's Church, Dee Why, N.S.W. Preacher: The Reverend Neville Chynoweth.

4.45 p.m. "Sunday Special"—"Davey and Goliath"—"Dilog Show." 6.30 p.m. "The Cry Goes Up"—"Among the Uprooted"—deals with the plight of the refugees.

10.30 p.m. "A Piece of Work"—Canon L. J. May talks on the new Christ College, Hobart.



## 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 in which the writer's name is appended for publication. Parts of some of the following letters may have been omitted.

## COLLEGE IN DARWIN PLACES FOR ABORIGINES

TO THE EDITOR OF THE ANGLICAN

Sir—The Diocese of Carpentaria's Australia-wide Appeal for financial assistance to complete the proposed extensions to the Carpentaria Junior Residential College has aroused widespread interest throughout the Commonwealth in both Church and State circles. From time to time a list of individual subscribers, parishes, dioceses and schools to the Operation or Building Fund will be published in this paper.

The college council's attention has been drawn to a sentence occurring in the Bishop's Appeal Letter which accompanies the brochure sent to all parishes in the Commonwealth.

In the letter the sentence, "... Aboriginal children, who as wards of the Commonwealth, deserve the opportunity to develop in the same fields as their white brethren," refers to such Aborigines who have not been granted full citizenship and are wards of the Director of Welfare in the Northern Territory. The Bishop did not intend that particular sentence to refer generally to Aboriginal people. In the Northern Territory a "ward" of the Commonwealth, referring to Aborigines, is one who is not regarded as capable of looking after himself, is over the age of 15 and under 65, and comes under the care of the Director of Welfare. Where full citizenship rights have been granted this, of course, does not apply.

We, the members of the College Council, are aware of the tremendous task which confronts the Diocese of Carpentaria in the development of the college to the dimensions outlined in the issue of THE ANGLICAN on November 23. We join with our bishop in commending the appeal to your readers and in his request for their regular prayers for our endeavours.

Yours sincerely,  
(The Reverend)  
A. GRAHAM BISHOP,  
Secretary,  
Council for C.J.R.C.,  
P.O. Box 181,  
Darwin, N.T.

## UNAUTHORISED JOURNAL

TO THE EDITOR OF THE ANGLICAN

Sir—In view of certain complaints which have come to us about a duplicated publication entitled "Anglican Journal" carrying the name of the Melbourne University Anglican Society on its title page, and because we do not know to whom copies of this publication may have been sent, we beg leave to use your correspondence columns to make a public statement about the publication.

The Committee of the M.U.A.S. has a publications officer who is responsible to the committee for all publications issued in the name of the society. His responsibilities include the appointment of editors or editorial boards for different publications. In particular, he has appointed a former committee member as editor of the M.U.A.S. "Newsletter." This is a small cyclostyled pamphlet produced usually once each term containing letters from the president and the chaplain of the society, summaries of addresses given to the society, reports of society activities, and notices of future activities.

What should have been the "Newsletter" for Term III, 1962, appeared very late in the year in two parts. The first part con-

sisted of two articles on capital punishment offered with the assurance that the "Newsletter" proper would follow in the near future. This promise was not fulfilled. Instead, members and an unknown number of other people received the above-mentioned "Anglican Journal."

We desire to make it known: 1. That the "Anglican Journal" appeared after the Melbourne University Anglican Society had wound up its activities for the year.

2. That the title of the journal was changed without the knowledge of the M.U.A.S. committee, that the committee neither expected nor requested a change in the orientation of the magazine, and that it cannot accept any responsibility for any particular article or statement made in the "Anglican Journal."

3. That the Publications Officer of the M.U.A.S. did not authorise the changes made in the magazine nor was he consulted about such changes or about any material which was published in the magazine.

4. That the "Chaplain's Letter" appearing in the "Anglican Journal" was not written for such a publication but for the normal "Newsletter" and that its appearance in the "Anglican Journal" must not be taken to imply the chaplain's approval of the "Journal" in general or of any particular statement or article published in it.

5. That the editor of the "Newsletter" has now been relieved of his duties. The editorship has not been taken out of his hands because of any views he may hold and which he has every right to express, but because he has used the name of the Melbourne University Anglican Society for a publication in no way authorised by that society.

Yours sincerely,

EDWIN K. ROBINS,  
Chaplain,  
DAVID PATE,  
Committee Member,  
Melbourne University  
Anglican Society.

## CHOIR SCHOOL APPEAL

TO THE EDITOR OF THE ANGLICAN

Sir—I write once again to challenge the morality of the proposed action of the S. Andrew's Cathedral Chapter with regard to funds collected for the S. Andrew's Cathedral Choir School Appeal, and further, to protest at the cloak of silence with which they apparently seek to surround such actions.

First of all the question of possible misuse of funds. Some readers, and the members of the Cathedral Chapter, will recall my previous letters to THE ANGLICAN published on August 2 and 30, 1962. The grounds for my concern expressed there have never been answered by anyone at all, the only public reaction being a letter from the then Dean of Sydney published on August 9, which only served to arouse further concern.

It would be pointless to reiterate all that I said in those letters—the responsible people have already seen them—sufficient to repeat the following two paragraphs from my letter of August 30.

"To sum up. The money that was collected was for the specific and clearly stated object of rebuilding the S. Andrew's Cathedral Choir School, and none other. Such a school no longer exists in name, and it's doubtful whether it exists in intention and purpose, either. What I, as a subscriber, demand is that the funds so far collected be used for the stated purpose and not dissipated in building another large Church school. As I have said before, that may be important, but, after all, we didn't subscribe to that."

"There is a clear moral duty binding on the Sydney authorities and even if the larger scheme is finally carried out, the £30,000 given ought to be used in providing the distinctly 'choral' aspects of the school and its equipment."

Secondly, my protest at the cloak of silence assumed by the powers-that-be in Sydney. Following the correspondence in these columns, I received a letter, dated September 18, from the Secretary of the S. Andrew's Cathedral Chapter, informing me

that my letter to the Editor of THE ANGLICAN had been tabled at a Chapter Meeting, and that a motion had been passed completely supporting the dean in his letter of reply. Reference was then made to my original letter to the Chairman of the Appeal Committee, dated May 28, and of which, after exhaustive enquiries, they had been unable to find a trace. Then came a request for a copy of such letter "to enable an answer to be given." So on September 24 I replied to the Chapter and included a copy of the letter referred to. Since then? Nothing, only silence. And this despite the fact that on November 7 I again wrote to the Secretary of the Chapter asking if my letter had been received and when I might expect an official reply. To this date I have received no reply or even acknowledgment.

Having silenced the organist and other local critics, it would appear that they intend simply to ignore all other protests.

Of course it doesn't really matter if my views differ from those of the Chapter. What is important is that if their actions are right and proper, and in accordance with the intention of the original appeal, then they must be seen to be so.

One final point. It was very interesting to note that the sub-heading on the letter from the Sydney Chapter was "Choir School Appeal!" Is there, or is there not a S. Andrew's Cathedral Choir School? Is there, or is there not a S. Andrew's Cathedral Choir School Building Appeal?

Yours faithfully,  
(The Reverend)  
PHILIP K. NEWELL,  
Middle Brighton,  
Victoria.

## LOCUM WANTED FOR LEVUKA

TO THE EDITOR OF THE ANGLICAN

Sir—In the middle of next year the Venerable C. W. Whonsbon-Aston, Archdeacon of Fiji, and Vicar of Levuka, will go on three months' leave and I am looking now for some priest who would be willing and able to take charge of the Parish of Levuka in the Crown Colony of Fiji for the period of the Archdeacon's leave. I will be very glad if, in the first instance, interested priests would get in touch with me at Bishop's House, Box 35, G.P.O., Suva.

Yours, etc.,

JOHN CHARLES  
POLYNESIA.

## DOG COLLARS

TO THE EDITOR OF THE ANGLICAN

Sir—In spite of the Bishop of Kalgoolie (November 15) people do become uncomfortable and inhibited in the presence (polite or "breaking-in") of a clerical collar... in almost all cases. The bishop's is evidently an exceptional case, and the reason for this is both apparent and very noteworthy.

Clearly the bishop finds it both an essential part of, and fully compatible with, his high calling to meet people everywhere on their own physical and social ground—including men in hotel bars. The cleric who demonstrates this thinking is the only one who can have it both ways—namely, proudly wear the badge of his profession, yet experience no mental barrier set up against him.

Perhaps this is the hint which, with tactful indirectness, the bishop wished to pass on to his brethren.

Yours, etc.,

N. GOULD,  
Killarney Vale,  
N.S.W.

## CHRISTMAS

TO THE EDITOR OF THE ANGLICAN

Sir—Recently, in a local publication, readers were invited to give their opinions as to whether "We exclude Christ from Christmas."

I think it is quite wrong to say that we can exclude Christ from Christmas because Christmas is Christ with us. All we can exclude is ourselves from Christmas. There is no other reason for Christmas, only the birth of Christ.

Sending Christmas cards with manger scenes, angels and the

## 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.

Why is it that our society seems almost impervious to our presentation of the Christian Faith?

Australians, like men and women of most ages, covet the comforts of security, self-indulgence and even sloth. Looking at the contemporary scene, can we not say that we have achieved them?

So the possession of world peace, the enjoyment of full employment, a home filled year by year with an increasing number of gadgets, a reasonable sufficiency of money—these are the things by which many of us Australians assess our lives.

When we estimate the attractiveness of career or calling, how frequently is it that we rely on monetary reward, opportunities for leisure, and pension rights to guide us.

This selfish contentment makes us largely unthinking. The Australian World Council of Churches in one of its annual messages said, "Australia is face to face with the grievous problems which always accompany prosperity. False conceptions of money, sport, group and class loyalties, material comfort are dominating our life."

"And so we become indifferent to the teeming millions to our North who suffer from the ravages of starvation and disease. In the last fifteen years, forty million people have crossed boundaries looking for asylum and rest."

The refugee problem is so great that in Korea one in every

three persons is a political refugee. It is even worse in other areas: Hong Kong with its hundreds of thousands of refugees who have sought refuge from Chinese communism is all too recently in our memories.

Now while these factors of comfort and security insulate us from the Christian message, are there not other potent factors? We live in a statistical age. Everything is assessed by figures—our intelligence, our income, our life expectancy. We know that people at a certain age are more prone to this or that disease or temptation; that our life expectancy is increasing; that our liability to be out of work, or to be laid aside unceremoniously, are reducing factors in many lives.

I want to suggest that this in itself presents an almost impervious barrier to the reception of the Christian faith. For suffering and death have always dominated Christian thinking. Now they are pushed to the hem of life. The spiritual challenge which goes with these two phenomena of life has been fobbed off.

This does not mean that God is denied, or even disbelieved. But never forget that the powers of evil are neither dormant nor dead—they are active and alert. Have you ever read C. S. Lewis' magnificent "Screwtape Letters"? If you have, you will remember Wormwood's report to his uncle, the devil. His progress had been slight in tempting a Christian from his allegiance. The devil's reply was whenever he began to think about things spiritual, turn his thoughts to his stomach, to what he was going to eat for lunch, to his projected plans for the evening.

But it is an insulating factor which raises an effective barrier to our presentation of the Christian faith. But never forget that the powers of evil are neither dormant nor dead—they are active and alert. Have you ever read C. S. Lewis' magnificent "Screwtape Letters"? If you have, you will remember Wormwood's report to his uncle, the devil. His progress had been slight in tempting a Christian from his allegiance. The devil's reply was whenever he began to think about things spiritual, turn his thoughts to his stomach, to what he was going to eat for lunch, to his projected plans for the evening.

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But as Harry Blamires suggests in a new paperback, "The Will and the Way" (S.P.C.K.), He is merely pushed into the place of the unusual, the unexpected, the exceptional. So you will find that as you chat to your non-churchgoing neighbour that he will blithely tell you that he frequently watches the Epilogue on television, he occasionally hears a religious talk, that he always gives a donation to the Salvation Army annual Self-Denial Appeal and that he would never dream of passing the church by when his daughter wants to get married.

So there is a combination of friendliness with indifference. Australians are ever prepared to see the fair dinkum thing; to defer occasionally to the done thing in religion; but the action of God in life seems sporadic, occasional, exceptional. And so He can be relegated to a segment of life, to the periphery of experience, to a more convenient season.

Since our lives are for the most part unexceptional, average and quite normal, the real significance of the Christian life seldom affects us. Yet that process which we call conversion is inviting God to move from the outskirts to that place which He rightly deserves and rightly demands—the central place.

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## BOOKS FOR CHRISTMAS GIVING . . . 1

## A SPLENDID BIBLE

THE OXFORD ANNOTATED BIBLE. Edited by H. G. May and B. M. Metzger. Oxford University Press. Pp. 1544. 87s.

"THE Bible carries its full message, not to those who regard it simply as a heritage of the past or, praise its literary style, but to those who read it that they may discern and understand God's Word to men," says the preface to this volume.

The text is that of the Revised Standard Version, which to many people is more enlightening than the King James Version of the recent New English Bible.

However, the true value of this Bible is in the wonderful help it gives in the intelligent reading of the Scriptures.

Each book of the Bible has a short introduction dealing with such things as date, authorship and the writer's purpose.

There are as well as the R.S.V. footnotes, cross references, tables of chronology and of weights and measures, and twelve beautifully produced maps.

There are essays by way of general introduction to both

Testaments, another on "How to read the Bible with understanding" (Professor H. H. Rowley), and notes on the geography, history and archaeology of Bible lands.

The notes at the bottom of each page are invaluable, not only for providing a précis of each chapter, but for clarifying textual difficulties, and paraphrasing analogies as, for example, Luke 17:24, "For as the lightning flashes and lights up the sky from one side to the other, so will the Son of man be in his day," to "The coming will be sudden and visible to all."

The whole production is a delight to handle—the clear, large type; the fine paper, and the easy references, are an incentive to use this Bible: it is more than worth its price as a life-time companion.

A wonderful family Christmas gift.

—J.S.

## AN INSPIRED COLLECTION

THE EDUCATION OF A CIVILISED MAN: A Selection of Sermons and Speeches by Dr. J. R. Darling. Edited by Michael Perse, F. W. Cheshire, Melbourne. Pp. 224. 45s.

From some six hundred manuscripts of talks given by Dr Darling during his thirty years as headmaster of Geelong Grammar School, both to the school and outside bodies, Mr Perse has selected these, dividing them into four sections: Literature and Education, Church and State, Concerning Man and Concerning God.

Of the addresses to the school all were given in the chapel and all emphasise the Divine sovereignty. Those on the Seven Deadly Sins, particularly Sloth, are excellent.

The extracts from Speech Day reports are very well worth-while preserving both for their content and entertaining turn of style.

The 1960 report "What should a Church school be and do?" is, of course, well-known and deserves to be read carefully by those in charge of schools that are "Church" only in name—where the chapel and Divinity are extras like woodwork, not "a faith to steer by."

Mr Perse has made a thorough task of editing: references are given to all but a few (untraceable) of the numerous quotations, mostly from the Bible, the Prayer Book, Shakespeare, and well-known poets.

Profits are to go to the Martyrs' School, New Guinea.

—J.S.

## CHURCH CUSTOMS EXPLAINED

CURIOSITY SHOP. S. G. Thicknesse. Mowbrays. Pp. 85. English price 6s.

Simple explanations of twenty-six Church customs are given in this book, originally published in 1950 and now reprinted as a paperback.

Apart from satisfying one's curiosity, the book has the merit of sifting the custom (or fashion) from the historically traditional.

Answers are given to such questions as "Why wedding rings?" "Why say Amen?" "Never a Hat?" "Why wear a dog collar?" and "Incense?"

There are eight black and white plates.

—J.S.

## BIBLE ATLAS

BAKER'S BIBLE ATLAS. Edited by Charles F. Pfeiffer. Oliver and Boyd. Pp. 333. 68s.

This volume is more than an atlas; it is really a reference book, very suitable for the school library.

It differs from other Bible atlases in that it follows the Scriptural sequence.

There are twenty-six maps printed in four colours as well as numerous outline maps indicating the geographical feature emphasised in the text which is also illustrated by seventy-five large photographs.

A final chapter deals with archaeology in this century. There is also a geographical gazetteer. It is an American production.

—J.S.

## JUST FOR FUN

ORDERS IN ORBIT. S. J. Forrest. Mowbrays. Pp. 62. English price 7s. 6d.

The author, in verse, pokes fun at some of the established institutions, humbugs and innovations in the Church.

There are "Anglican cows (who) chew overmuch cud" and "Spiky servers who discussed how Rome with Sarum vies."

Rather funny sketches, too, but not for the pompous.

—J.S.

## ALL THE OTHERS WRONG?

NEWMAN: LIGHT IN WINTER. Meriol Trevor. Macmillan. Pp. 654. 68s.

MY interest in John Henry Newman dates from 1933 when I first read Oxford Apostles, written by Geoffrey Faber at the time of the centenary of the Oxford Movement.

My tastes being inclined towards nineteenth century biographies, I have encountered his name and estimated his influence in the lives of people so diverse as W. G. Gladstone and Charles Bradlaugh, and so have come to this book of Miss Trevor with more than ordinary interest. What sort of figure was Newman?

Miss Trevor writes with a passionate conviction that Newman was a saint, scholar, and far-sighted theologian who was shamefully treated by his contemporaries—particularly his Roman Catholic ones.

Her treatment of Faber, Ward, Talbot, Barnabo, Cullen, Manning, Wiseman and Vaughan does almost as much damage to their reputation as Purcell's life of Manning did to Cardinal Manning.

It is a pity that she does not leave the documents in the case to speak for themselves and avoid the temptation to add "glosses."

What she has given her readers is a book of absorbing interest but, nevertheless, a biography in the honorific style that she so despises in Faber. Incidentally, her own style is unpolished, and some of her language verges on the blasphemous in the accurate sense of that adjective.

What then was Newman? To Anglicans he must be one of the absorbing figures of the nineteenth century, as his influence on the Church of England was profound both before and after his conversion to Roman Catholicism.

TO Roman Catholics he has been a controversial figure emerging from the dark distrust of the mid-century to the adulation of to-day.

The fact is that Newman was an extraordinary, complex person of abundant genius: perhaps it was his own fault as well as his misfortune that so many Anglicans regarded him as a crypto-Papist before 1845 and so many Roman Catholics thought him a crypto-Anglican after that date.

It was his metier to father distrust and his life for thirty years after he went to Rome is a see-saw of shining promises and inexplicable withdrawals by his ecclesiastical superiors.

## TOWARDS UNDERSTANDING

1662 AND AFTER: Three Centuries of English Nonconformity. John T. Wilkin. Epworth Press. Pp. 260. English price, 35s.

THIS year we have celebrated the tercentenary of Cranmer's liturgical work as it has come to us through the Book of Common Prayer of 1662. Cranmer in the end succeeded in being a martyr.

It was a shock to me some years ago to realise that he himself in his time had signed an order handing over to the secular arm for burning a man whom he had condemned for heresy.

We have come to a stage of mutual understanding when neither Roman Catholics nor Anglicans can celebrate their English martyrs without remembering that they in their turn had done as they were done by.

Here we have a book that can help Anglicans and Nonconformists to similar mutual understanding, its author a member of the staff of a Methodist theological college in England.

Beginning from the restoration of the monarchy in 1660, the book traces the negotiations between the High Church party on the one hand and the Puritans and the Presbyterians in the English Church together with the Independents on the other—negotiations which failed and were followed by the Act of Uniformity and the consequent ejection from their benefices of 1,900-odd ministers who would not conform.

The author is scrupulously fair, and he sets this against the

background of the earlier ejections of Episcopalians during the Commonwealth, and he shows the sufferings endured on both sides.

It makes salutary reading for us all. The book is well documented; and we go on to see the beginnings of toleration after Charles and James have gone.

AT first toleration of dissenters was possible only because of the greater fear of Roman Catholics; and then it became part of the decline of religion which marked the early years of the eighteenth century. It then took another 100 years before discriminatory legislation was removed from the Statute Book.

In the nineteenth century we are shown the great expansion of nonconformity; and then we are led on to the dawn of the age of unity in the twentieth.

There are useful appendices giving the text of Charles II's Declaration of Breda, which raised such hope of toleration; the Act of Uniformity of 1662, which dashed this hope; a calculation of the number of the ejected; and a statement on the ejections of Episcopalians between 1640 and 1660.

The book is not great writing; but it reads well, and altogether is an excellent safeguard against a one-sided understanding of the unhappy past.

—A.J.

The ultra-montanists, in the words of Ward, one of their chief apologists, would have preferred a papal bull with breakfast each morning so that the whole of their lives could be directed.

Newman wanted an educated laity who would be able to listen to and rebut the arguments of the scientists and the modernists. He distrusted the over-centralisation of the Church particularly when some of the decisions given from Rome would be a mere rubber-stamping of what Manning had suggested to Rome.

Newman's character still remains as enigmatic as the smile on La Gioconda.

—J.T.

## VERSATILE ELIZABETHAN

SIR WALTER RALEIGH. Norman Lloyd Williams. Eyre and Spottiswoode. Pp. 295. English price, 30s.

SIR WALTER RALEIGH has always been famous as one of the adventurers who, during the reign of Elizabeth I, helped to set the foundation of the British Empire.

Born in 1554, the fifth son of a Devonshire gentleman of moderate means, Raleigh went to France at the age of 15 as a volunteer in the French Civil War. Three years later he was at Oriel College, Oxford, and by the time he was twenty-three he was at the Court.

Thus was set the foundation of a versatile career as a soldier, sailor, explorer, businessman and dabbler in politics. But Raleigh was also a man of thought.

He wrote rather laboured verse, in the style of the Court poets (including a number of poems for the Queen), scientific investigation fascinated him and for his day he was something of a free thinker.

When he was imprisoned by James I for his suspected part in the Main Plot in 1603, he turned his thirteen years' imprisonment under suspended sentence of death to good account by setting out to write a History of the World. The accounts of his execution, in 1618, are famous and moving.

When he was laid down on the block, some found fault that his face was westward. Raleigh exclaimed:

"So the heart be right, it is no great matter which way the head lieth."

The author has woven into a connected narrative contemporary letters, anecdotes, official records and Raleigh's own pub-

lished writings (including his poems) in an attempt to bring out the tones and character of his life.

He has filled in the historical background to the narrative with prose that is both suggestive and concise. He can sum up the general situation at Elizabeth's accession in a simple sentence: "In 1558 Elizabeth became Queen, inheriting an empty treasury, an exhausted credit, a neglected Navy, depots empty of munitions, a Council and Clergy who had served Catholic Mary, and Protestant extremists made more obstinate by persecution."

By deliberately choosing from a wide range of available material Williams has presented a valuable collection of sixteenth century documents, illuminating and illustrating both the man and the age in which he lived.

If at the end of this book the reader still feels that Raleigh's character is something of an enigma he will at least realise that such an impression is due to the nature of the historical sources rather than the ability of the biographer.

—A. deQ. R.

## CARDINAL BEA'S NEW BOOK

ECUMENICAL PRESS SERVICE

Geneva, November 26

A new book by Augustin Cardinal Bea, president of the Vatican Secretariat for the Promotion of Christian Unity, containing his most important addresses and articles on Christian unity has been published by the Civiltà Cattolica Press in Rome.

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NONAGENARIAN  
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Bishop J. W. Ashton, now in his ninety-seventh year, and living in retirement in Melbourne, was Bishop of Grafton from 1921 to 1938.

This warm, personal account of his early life in England, and his later ministry in Queensland, Grafton and Melbourne, will be of especial interest to those who recall—or can imagine—conditions in Australia when the motor car was still a novelty.

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## BOOKS FOR CHRISTMAS GIVING . . . 2

CHRISTIANITY WITH ITS  
BACK TO THE WALL

RELIGION IN THE SOVIET UNION. Walter Kolarz. Macmillan. Pp. 518 with index. 72s.

THE Australian churchman is faced with an almost insuperable problem in assessing the strength of religious convictions in the U.S.S.R. How can he find the facts, and how far can he trust what is offered to him as facts from various sources?

Walter Kolarz' book attempts to deliver him, and others like him, from this quandary.

It is a dispassionate and objective account of the survival of religion in spite of persecution, ridicule, anti-God propaganda and heavy disabilities.

Mr Kolarz is a journalist and author, who has written several books on other aspects of Russia.

He did not set out, he says, in his preface, to write this book with any preconceived ideas about religion in Russia.

Indeed, he admits that the evidence he gathered in his survey before writing the book thoroughly surprised him.

He found religious conviction of a toughness and vitality that surpassed all his expectations, and this was so of all Christian denominations that exist in Russia.

The conclusion he comes to is that communistic ideology has quite signally failed in its avowed attempt to stamp religion out of the minds and hearts of Russia's people.

In stating this conclusion of the author, we hope that you will not accept it without reading the book.

We believe that the conclusion would be worthless apart from the evidence supplied in the pages of the book.

Nor will the reader find it a dull book of statistics and collected opinions. We found it an enthralling book to read, full of surprises and dramatic incident.

HEADQUARTERS  
IN ROME

THE WORLD OF THE VATICAN. Robert Neville. Harper and Row. New York. Pp. 256. U.S. price, 4.95 dollars.

Written for the general reader, this account of the history, and present practice of life within the Leonine Walls, provides a most necessary background for understanding the present Roman Catholic Ecumenical Council.

Perhaps most important is the chapter on the corporate structure of the Holy See: the several congregations, tribunals and offices are explained.

Of great interest are the three chapters—a small biography—on Pope John, and the substance of the encyclical he has issued, particularly "Mater and Magistra."

Necessary for the intelligent following of the council debates is the chapter on the Sacred College of Cardinals wherein are found both "conservatives" and "progressives": brief sketches are given of the outstanding personalities such as Cardinal Ottaviani, Agagianian and Bea.

—J.S.

GREAT THEMES  
IN EPISTLE

A STUDY IN ROMANS. E. K. Lee. S.P.C.K. Pp. 160. 3s. 9d.

Mr Lee has written a book that is quite different to the conventional commentary—he has picked out some of the dominant themes in the great Epistle and has treated them from what might be called a soteriological viewpoint.

In point of fact, he has done precisely what both Augustine and Luther did, although there is no mention of these two in his book.

It is interesting to note how much Bultmann seems to have his cloak over modern commentators when we remember that he has denied the credibility of the greater part of the gospels.

This is an interesting and stimulating book which can be read with profit.

—J.T.

It presents a picture of Christianity with its back to the wall such as we in sedate and comfortable circumstances have never experienced. It is well worth reading for that alone.

It shows also that religion does not depend on buildings, or outward symbols of any sort, for when all buildings are demolished or put to secular use all bells silenced, all ornaments or worship destroyed, most priests killed or imprisoned, religion goes on.

Its vitality does not depend on these things alone. God does not leave himself without witness.

Corroboration for Mr Kolarz' thesis has been provided recently by Dr Ramsey, Archbishop of Canterbury and Primate of All England.

On his return from visiting Russia, he stated, according to the London "Daily Telegraph"

on August 4, that despite the intense anti-religious campaign and propaganda conducted in the Soviet Union, "religion still does go on, and whole families go to church. Indeed, I attended a church at which there were 2,500 people, and this was not because they knew I would be there."

Dr Ramsey did not mention, although he most probably knew it, that the church-goers suffer disabilities, such as exclusion from membership of the Party.

Mr Kolarz gives great weight to this truth, to the extent of believing that "religious believers form the new oppressed class of the communist régime."

The Communist authorities themselves admit that religion "is in our country the only form of ideology antagonistic to Marxism-Leninism." (July, 1962, issue of Voprosy Filosofii.)

—L.E.W.R.

## SPIRITUAL GROPINGS

DESCENT FROM ARARAT. Christopher Burney. Macmillan. Pp. 90. 16s. 9d.

A MOUNTAIN climber who has lost both his memory and his whereabouts is rescued by a stranger who suspects him of suicidal tendencies. The two men spend a night on a ledge and part next day when they reach lower levels. During this short time they discuss problems of personality, identity, and destiny.

Within the framework of this short story, the author has packed many provocative statements and questions for thinkers. While not everyone will agree with his philosophy or his religious views, all Christians should be prepared to face up to the issues raised, which are expressed with subtle simplicity and great clarity.

The stranger resents the tyranny of words but is unable to escape it. He will not own to a belief in God but claims to be aware of Him and to know Him.

He sees a person's "awareness of his own being" as far more important than "second-hand things."

The book abounds with epigrammatic statements, for example, "Much so-called philosophy is really inventing plausible excuses," "Being and creation are like the opposite sides

of the same coin," "Blaming is only a way of making oneself feel better by making someone else feel worse."

And of Predestination he says "We do more than just be happened to, and I've no use for the supposedly Oriental idea that you should just sit there and take it."

There are spiritual gropings in this book which are not peculiar to the author and the clergy will find in it many subjects that should be tackled in the light of to-day's thinking.

—A.T.B.H.

## STIMULATING SYMPOSIUM

THE PHILOSOPHY OF THE DEAF. Edited by Walter Backholer. Australian Association for Better Hearing. Pp. 80. 5s.

PHYSICAL disability of any description is more than the deprivation of some bodily function normal to other folk; for physical handicaps can, and do, have devastating effects on personality.

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THE OLD TESTAMENT FROM WITHIN. Gabriel Hebert. O.U.P. Pp. 149. 12s. 6d.

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Despite a sense of impertinence in doing so to a distinguished theologian, we commend this book strongly both to the lay and clerical readers of this paper.

—J.T.

ENJOYABLE  
MEMOIRS

REMINISCENCES OF A NONAGE-NARIAN BISHOP. John William Ashton, second Bishop of Grafton, 1921-1938. The Church of England Information Trust. Pp. 90. 10s.

BORN, educated, and ordained in England; then twice Rector of St. Andrew's, South Brisbane; Rector of Bundaberg (when there were many South Sea Islanders in the congregation); Vicar of All Saints', East St Kilda, in 1911 (where Horace Crotty was a Sunday curate), and then Bishop of Grafton for seventeen years; the life of the Right Reverend J. W. Ashton has been full, rich, and varied, and, even in retirement, far from idle.

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He found the Diocese of Grafton an ideal one to work in. During his episcopate Bishopholme was built and Christ Church Cathedral completed.

Many people besides the bishop's grandsons will enjoy this book; not least those of S. John's, Camberwell, where he continues to exercise an active ministry: this ministry received only a temporary set-back some time ago, when he broke a leg. For, as soon as it was possible to do so, he was back in his accustomed place in the sanctuary.

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—J.S.

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DON'T UPSET THE CHOIR. Reginald Frary. Mowbrays. Pp. 64. English price 8s. 6d.

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—J.S.



## THE REVEREND H. W. BAKER'S EQUITY SUIT

Our account of the suit must end this week, with the conclusion of the evidence given in the witness box. To reproduce in full the legal arguments which went on for a fortnight after the evidence was completed is unnecessary, we are advised, since Mr Justice Jacobs may be expected to cover them succinctly in his Judgement.

That Judgement we shall publish in due course.

Last week, our account ended at a point during Mr Baker's cross-examination by Mr Jenkyn.

Mr Jenkyn had suggested that Mr Baker held strong views on the relationship that should exist between a school chaplain and any unordained headmaster.

This relationship, which involves the whole question of who the Ordinary may be in a school chapel is, of course, of very great interest. However, it is not relevant in Mr Baker's suit, and Mr Justice Jacobs accordingly allowed an objection by Mr St John to the question being discussed.

Mr Jenkyn continued:

— I was asking you a little earlier about the form in which you had received the licence from the Archbishop in 1937, the only one you have received in relation to The King's School. I was asking you whether you placed a significance upon the words in that licence that you were "under the control of the headmaster." Do you remember?

A.—Yes.

Q.—After Mr Hake came in 1939, did you again give thought to the wording of the licence that you were holding from the Archbishop in the light of Mr Hake not being an ordained man?

A.—I did not give thought to the wording of the licence but I gave thought to the facts of the situation.

Q.—Would it be correct to say that you, from then onwards, decided not to do anything about raising expressly the terms of your own licence but to bide your time until a new headmaster arrived; deliberately bide your time until a new headmaster arrived?

A.—That does not represent the situation at all.

Q.—And it would not be correct to say you sort of had that in mind all the time to, as it were, say nothing about the licence?

A.—No.

Q.—But, if I may use the vernacular, "Keep it up your sleeve" until the retirement of Mr Hake?

A.—No, the licence did not come into my mind but I did receive a private word of advice.

Q.—You are quite sure about that, that was not in your mind, what I was putting to you?

A.—No, there was no such plan at all.

Q.—May I take it it was never, as it were, part of a plan on your part that when the time came ordinarily for your retirement under the terms and conditions at 60, or whatever the age was; did you have it in your mind you were at that stage going to raise the issue that you were there for life?

A.—No. The situation at that stage was, the retirement was so far ahead it was not a question to be thought of.

Q.—So at no stage, not even up to the present time, have you ever sort of formulated a plan that you would again bide your time until retirement age a few years later and then suggest you did not have to go like other masters but could stay for life?

A.—No, it was earlier than the present time; the headmaster in fact said to me one day—

Q.—No. I did not ask what the headmaster said—

A.—You have asked me a question.

HIS HONOUR: Any protection of your rights to answer will be through your counsel.

MR JENKYN: I would be prepared to have that part of the answer struck out.

Q.—You say you did not have that in mind, that it was part of a plan you would put into operation at the time when the time ordinarily came up?

A.—There was no plan or plot of any kind.

Q.—Do you remember ever writing these words to the Archbishop: "His request"—his, being Mr Price the Assistant Chaplain at The King's School—"will certainly cause you to look at the licence of both of us and you will discover mine is two stages out of date . . ." Did you write that?

A.—Yes.

Q.—There are very good reasons for that. I was appointed under the last clerical head and licensed as curate. Do you remember writing that?

A.—Yes.

Q.—When Mr Hake came nobody thought of the licence. You mean by that you had thought of it, do you not?

A.—No, nobody thought of it, I said.

Q.—And then he asserted claims to all the prerogative of his clerical predecessors and if my licence had come to light . . . Of course, you had it in your possession?

A.—Yes.

Q.—If my licence had come to light at that stage apparently putting me under canonical obedience to him the fact would have been in the fire although the proposition is impossible. You wrote that?

A.—With stress on the last words, yes.

Q.—So everybody forgot it. You mean by that, you forgot about it?

A.—I meant the Diocesan Headquarters forgot. They forgot and I forgot.

Q.—You did not think about it?

A.—I did not think about it at all.

Q.—Then came the (1954) Ordinance and after that it was then left to sleep. Do you remember writing that?

A.—That, I imagine is there, yes.

Q.—"I think if it is left to sleep again now, that it the best thing. It could be considered when Mr Hake resigns." Did you write that?

A.—Yes.

Q.—I have always had that in mind.

A.—Oh, yes. That is an exaggeration, but I wrote it. I did not know it "always" I knew it for about the previous eight years, but not longer.

Q.—What you are intending to indicate there is, "I always had in mind when Mr Hake resigned to bring up at that stage the question," as to that alteration you were licensed, to eliminate any reference to "under the control of the headmaster"; did you not?

A.—Not precisely that, no.

Q.—Was that included in what was in your mind?

A.—The licence should have been rectified.

Q.—Did you have in mind you were going to wait until after Mr Hake resigned, and then bring it up that there should be an elimination from your licence of any reference to "being under the control of the headmaster"?

A.—I made no reference there to being under the control of the headmaster at all.

Q.—Was not that what you suggested?

A.—It was in relation to that, but—

Q.—Did you then go on to say, in that same letter: "Considering miracles, if you propose to licence the Senior Chaplain"—referring to yourself there—"as virtually the rector, many of my objections would vanish"?

A.—Yes.

Q.—That is what you were

referring to as something you always had in your mind?

A.—I do not think that is covered by the words "always in mind". The "always in mind" was "earlier".

Q.—This letter you wrote in those circumstances was in relation to an objection that you had raised to Mr Price, the Assistant Chaplain of the school, who had been appointed Master of the Preparatory School, being given a licence as Master of the Preparatory School and Chaplain of the Preparatory School.

A.—Was your question that it was in any way related?

Q.—Was it related?

A.—Definitely related to it, that was the sole occasion of the letter.

Q.—Knowing the contents of your licence, which you have always known since 1937, have you not—

A.—Well, it has been there, yes.

Q.—You received an answer to that letter from the Archbishop, in which there was a reference to your licence?

A.—Yes. Would you read me that reference?

Q.—Did you, in reply, say this: "I note what you say about my licence." He had no present intention of changing the verbiage of your licence?

A.—Yes.

Q.—The further point that I was appointed unconditionally without, e.g., any retirement clause . . . Are you putting that forward seriously?

A.—Yes, the letter is such; you can see it, and you have got it.

Q.—You were appointed unconditionally without, e.g., any retirement clause?

A.—Yes.

Q.—Were you speaking about your licence?

A.—No, about my letter of appointment to the school.

Q.—So at that stage when you wrote that letter you had this concept you were appointed by the School?

A.—No, I do not imply I was confined to that at all.

Q.—But that is what you say in this letter?

A.—But I never implied, nor do I now imply, I was appointed only by the school.

Q.—You insist on that amendment in the witness box?

A.—Yes.

Q.—But you were saying to His Grace, the Archbishop, "I was unconditionally without, e.g., any retirement clause and that may some day be interesting." What do you mean by that?

A.—Well, the cutting out of the section of the School—

Q.—But what do you mean by the words, "that may some day be interesting"?

HIS HONOUR: He is about to tell you. Please answer the question, Mr Baker.

WITNESS: The situation of the granting of an independent licence to my assistant carved out a piece of territory from my licence, both physically and in fact, and in the exercise of Orders or spiritual authority. It was done without any reference to me whatsoever, and there should have been reference to me. It therefore raised all these other questions and I did not mention them. I may have been unwise or incautious but they were all raised by this situation.

MR JENKYN: Do you really think that is an answer to the question I asked you about your appointment being unconditional without, e.g., any retirement clause may some day be interesting?

A.—That was a mere addendum because the time would come when, perhaps, my retirement would be mentioned and I would then bring forward this fact.

Q.—That you were to stay for life?

A.—I have never contended I was to stay for life. I have contended I cannot be removed except by normal processes of ecclesiastical law.

Q.—So, you were saying there "it may be interesting some day when I have in mind to raise the fact that I cannot be retired as a Master of King's School?"

A.—As a Chaplain.

Q.—You could not be retired as a Master of King's School?

A.—As Chaplain.

Q.—That was in the terms of appointment?

A.—That was in the terms of appointment and it would be used when the time came, quite correctly.

MR JENKYN: And was it correct to say that you described the issue of a licence to Mr Price, the contemplated issue of a licence to Mr Price as being a Chaplain of the Preparatory School, as a breach of your contract with the school?

A.—Will you read me that passage?

Q.—Yes. "Naturally I may care to adjust this situation before you issue a licence to Mr Price so his admission in fact produces the difficulties I mention. Further, I cannot appear to condone a breach of my contract with the school and licence with the Church."

A.—That is the whole statement and it was a breach of my contract.

Q.—What was your contract with the school?

A.—The contract with the school and the Church. The contract made implied in me licence for the whole of The King's School. It was a unitary thing in itself. It should be in certain papers that have been produced, and I have seen them.

Q.—What did you regard as being the contract for the school you had entered into?

A.—That the school later on recognise the terms of the licence, that the school is one thing and I am the Chaplain of the whole school. This is pretty embarrassing for Mr Price.

Q.—So apart from your licence by the Archbishop you regarded yourself as having a contract with the school?

A.—In the sense that the school was endeavouring to recognise this situation.

Q.—And this was when you say you did not regard yourself as being a master, you were a Chaplain?

A.—Yes.

Q.—You say that in the face of the Ordinance which provides that when you do receive a licence under the Ordinance you become a member of the staff; you become a member of the staff of the school?

A.—Yes, in certain things.

Q.—And did you say it in the face of the facts that the Ordinance prescribed that you are to do such other duties as the headmaster may reasonably require?

A.—That does not affect it, that is by analogy—property right in my licence.

Q.—Property right in your licence?

A.—Yes.

HIS HONOUR: You mean by analogy, the English property rights of a Rector?

A.—Yes, I did mean that.

Q.—That is what you referred to?

A.—That is basically in the phrase given there.

MR JENKYN: So I may not misunderstand you, do you subscribe to the view you were appointed by the School Council as Chaplain?

A.—The School Council used those words.

Q.—Did you use them?

A.—No, I did not use those

words in a complete and general sense.

Q.—You never have?

A.—No.

Q.—Did you in relation to some of the correspondence to which I have been referring, say, "I am appointed by the School Council as Chaplain to the whole establishment; this is a binding legal contract and we cannot alter it unilaterally."

A.—I may have used them, indeed I must have used those words.

Q.—You did use them?

A.—Yes.

Q.—When you used them did you believe that they correctly described the position?

A.—I used those words—had I been questioned then as you have been questioning me now, I would have put them differently.

Q.—How would you have put them?

A.—I would have brought the Archbishop into it as well.

Q.—This is your letter you were writing to the Archbishop I am reading from, and you were writing to the Archbishop telling him that you were appointed by the School Council as Chaplain. Why would you have brought the Archbishop into it?

A.—I have no doubt he would have read it the right way.

Q.—I was asking you about whether you had in mind for quite some time this plan to have your licence altered after Mr Hake retired, and also this plan to await the right time to raise the retirement issue. You had said on more than one occasion had you not—

MR ST. JOHN: Is that a question? You are not suggesting he agreed to any plan are you—if so can you make that clear. I think that is only fair (question allowed).

MR JENKYN: You have on more than one occasion, when referring to your own intentions, used the expression that your strategy is usually a long term strategy, have you not?

A.—That is so vague I have not the faintest idea what it refers to. One does a thousand different things.

Q.—Have you any recollection of writing that your strategy is usually a long term strategy and people mostly attend to you in the long run?

A.—Oh, I remember writing something like that but whom did I write to though?

Q.—You remember writing something like that do you?

A.—Yes, I do.

Q.—And that is your view is it not?

A.—My view is I go slowly, and people find me.

Q.—And finally go your way?

A.—No, that is not what I meant.

Q.—Is it not?

A.—No.

Q.—I want to ask you a couple more questions about the conversations in April, 1961?

A.—Yes.

Q.—You are familiar, of course, with each letter you wrote to the Archbishop some little time after that conversation?

A.—I have not looked at it the last few days. I think it was pretty long. Certainly it was my letter and I know it.

Q.—Would it be correct to say that in that letter you attributed the bulk of the conver-

sation that you had, you attributed the bulk of that to the Archbishop?

A.—I don't recollect anything to that effect. Will you tell me what you think means that.

Q.—You referred in that letter—starting your opening paragraph in the letter, "On the 14th April last at your request I attended you and Bishop Loane together at Church House whence you informed me . . ." and so on and so on, do you remember that?

A.—Yes.

Q.—In fact, would you agree with me in that letter you attributed the whole of that conversation in its relevant parts to the Archbishop?

A.—The Archbishop certainly said everything significant that was said by Bishop Loane.

Q.—I did not ask you that?

A.—You asked me that question and I say he said everything.

Q.—Everything?

A.—Yes.

Q.—Afterwards you made an affidavit in an application in this suit?

A.—Yes.

Q.—I suppose you are familiar with that too?

A.—I think so.

Q.—Would you agree with me that then you attributed part of what you had previously attributed to the Archbishop, to Bishop Loane?

A.—No.

Q.—What?

A.—No. In my evidence yesterday I dealt with this question and I said some things were said by one and some by the other. I adhere to what I said about that and I say that practically everything that was said by each other, the other said it first.

Q.—I am seized about what you said yesterday?

A.—I adhere to that.

(Continued on page 9)

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## MR BAKER'S SUIT

(Continued from page 8)

Q.—What you said yesterday was, in effect, whatever the Archbishop said, Bishop Loane said something of the same kind?

A.—Practically.  
Q.—In practically the very same words?

A.—Yes.  
Q.—When you gave that evidence yesterday you said that is the first time you had ever suggested that that was the situation at this conversation, was it not?

A.—If it is not in the affidavit then it is the first time I have publicly suggested it.  
Q.—The first time you have said it?

A.—The first time publicly.

Q.—When you did I suggest you were conscious of the fact that the account you had given in your affidavit, you had attributed to Bishop Loane some of the matters to which in your original letter you attributed to the Archbishop?

A.—I have said they were said by both. In writing to the Archbishop I was quite entitled to say what he said.

Q.—You knew when you gave that evidence yesterday that there was a difference between what you had said in your letter to the Archbishop and what you had said in your affidavit?

A.—I deny that there was any difference.

Q.—Who opened the conversation?

A.—The Archbishop.

Q.—Who told you that the Council had made some decision about a new headmaster being appointed?

A.—They both did.

Q.—Who told you, who said it first?

A.—The Archbishop said it more vaguely in the first place, Bishop Loane more precisely in the second place.

Q.—When you gave your detailed account in the affidavit it was purporting to be a detailed account was it not?

A.—It was purporting to be as good and as sincere an account as I could give in writing.

Q.—You did not attribute any such statement to the Archbishop as having been originally made by him, you attributed that to Bishop Loane?

A.—Yes, that was my recollection at the time as I worked it out.

Q.—I thought you said it was the Archbishop who first mentioned that matter?

A.—Yes.

Q.—And when you gave evidence yesterday of course you had already seen recently the details of your affidavit had you not?

A.—I had refreshed my mind upon the subject.

Q.—And you were conscious of the fact that there appeared to be a discrepancy between your letter to the Archbishop and the account you gave in the affidavit?

A.—I was certainly not conscious and I deny it.

Q.—Anywhere in the affidavit did you say that the two of them said virtually the same thing to you?

A.—I have never said they said precisely the same things.

Q.—Substantially the same things?

A.—Apparently the affidavit does not say they said substantially the same things. I thought it did.

RE-EXAMINATION:

MR ST JOHN: Paragraph 28 of your affidavit does say, "The whole conversation lasted about half an hour and I have not been able to reproduce the whole of it. I cannot be sure of the exact sequence of the conversation. I am sure, however, that the above represents accurately the substance of what was said on each side and both the Archbishop and Bishop acquiesced in everything the other said." Is that the passage you had in mind?

A.—Yes.

Q.—The letter on the conversation which Mr Jenkin has put said in its opening words, "On the 14th April last at your request I saw you and Bishop Loane in at Church House and you informed me . . ." and so and so. Did you intend by the

word "you" there to mean the Archbishop only?

A.—No.

Q.—Did you intend it to mean the Archbishop and Bishop Loane?

A.—Yes.

Q.—My learned friend Mr Kerrigan yesterday asked you certain statements you made to the Archbishop concerning teaching — religious education in the diocese of Sydney?

A.—I recall that.

Q.—In what document were those or in what nature of documents were those things done?

A.—It was a confidential letter to the Archbishop as one of his Priests writing to him on a matter of importance concerning policy.

Q.—Did you ever authorise him to publish that letter in any way?

A.—Certainly not.

Q.—You have been asked about your appointment as Chaplain and Master at The King's School. I would like to put to you the actual documents that were exchanged at the time.

A.—Yes.

MR ST JOHN: I call for letters of the 26th December 1936, the 29th January 1937, the 30th January 1937 and the 22nd February 1938 (produced).

Q.—When Mr Jenkin was cross-examining you yesterday about the issue of the licence you mentioned a conversation at the time you received it with the late Archdeacon Johnson; what was that conversation?

A.—The Archdeacon—(objected to; withdrawn).

Q.—My friend Mr Jenkin also cross-examined you along the lines that it was your belief or your claim you were entitled to remain at The King's School until you were 90 or as the case may be. Have you given further thought to what Mr Jenkin put to you yesterday when you claimed to the Archbishop you were entitled to remain in the school indefinitely. Do you remember a further fragment of conversation bearing on that matter?

A.—Yes I do.

Q.—Is this in the conversation between yourself and the Archbishop and Bishop Loane?

A.—Yes.

Q.—Could you tell us to the best of your recollection the words in question?

MR JENKYN: Is this an admission on what I put yesterday, was it correct that he had said that to the Archbishop. I don't mind him asking that. If it is not the same answer, it is not the answer to the question I was asking. I object to it.

MR ST JOHN: It is a partial admission. I cannot say this very thing was said, but something bearing on it. The question yesterday was whether he had not claimed to the Archbishop that he was irremovable. That was the substance of it.

HIS HONOUR: I will allow the question and further questions may be asked on it.

MR ST JOHN: What is it you recollect?

A.—Overnight I recollected at one stage in that interview that the Archbishop looked at me with surprise and said words closely like those suggested by Mr Jenkin, "Surely you don't think you can stay there until you are 90?" I consulted my counsel about this and asked...

HIS HONOUR: What is the conversation?

A.—That is all.

Q.—What did you say?

A.—I said nothing further to that.

Q.—No answer?

A.—No answer.

MR ST JOHN: Do you recollect anything leading up to it?

A.—No I don't but I must have said something.

Q.—That is all you recollect of it?

A.—That is all I recollect.

Q.—Has it ever been your claim you are entitled to stay forever regardless of your state of health, efficiency or anything of that kind?

A.—No, that would be absurd.

Q.—What degree of personal contact do you as Chaplain have with the members of the Council, if any?

A.—None.

Q.—Have a look at those letters. Are those the three letters and a copy of a letter which passed between you and the school at the time of your ap-

pointment or at about the time of your appointment?

A.—Yes, I acknowledge that letter and signature.

Q.—That is referring to letter of what date?

A.—Letter of the 26th December 1936 and the letter of the 30th January.

Q.—And the carbon copy of the letter of the 22nd February 1937?

A.—Yes, and the letter of appointment by Reverend C. D. Parkinson of the 29th January 1937.

(Four letters above referred to dated 26th December 1936, 30th January 1937, 29th January 1937 and 22nd February 1938 tendered and marked Exhibit "F.")

MR KERRIGAN: There is one question I would like to ask and it arose out of the re-examination. The question was asked whether some questions I put to Mr Baker did not arise out of a confidential letter. I don't want to leave it in that position that there was any breach of confidence in this matter.

HIS HONOUR: That is not fresh matter.

MR KERRIGAN: I would like to ask Mr Baker one or two things.

HIS HONOUR: I will limit it very much.

MR KERRIGAN: Have a look at this letter, will you, is that the letter your counsel was referring to when he asked you did I put questions to you from that letter?

A.—Yes, that is the letter.

Q.—Is it marked "Confidential"?

A.—No.

Q.—And it is dated the 17th March?

A.—Yes.

Q.—Will you have a look at this letter of the 19th March from you to the Archbishop?

A.—Yes.

Q.—Do you see that is marked "Confidential"?

A.—Yes, and for a very different reason.

Q.—Never mind about the reason, one is marked "Confidential" and the other one is not marked?

A.—Yes.

Q.—Do you still say the letter ought to be regarded as a confidence between yourself and the Archbishop?

A.—Yes.

(Witness retired.)

MR ST JOHN: That is all my oral evidence but there are certain documents I wish to tender. I would like first of all to tender the affidavit of discovery sworn on behalf of the defendants — two affidavits of discovery because they identify various documents which I should like to tender.

HIS HONOUR: You have copies, Mr Jenkin and Mr Kerrigan, of the affidavit of discovery. Is there any objection to the tender?

MR JENKYN: I don't know what particular documents my friend is referring to. I object to the affidavits going in.

MR ST JOHN: We handed yesterday to my friend's junior a list of the documents we proposed to tender.

HIS HONOUR: How does the affidavit come into it?

MR ST JOHN: The affidavit verifies handwriting of certain persons on letters as being the handwriting of specific defendants and identifies the documents as being in the possession of the defendants.

HIS HONOUR: Is there any difficulty? Why not tender the documents first and see if there is any formal objection to them. We will start with the documents (Discussion ensued).

MR ST JOHN: I have given a list of these documents to my learned friends and I now call for the documents.

(Documents produced.)

MR ST JOHN: These are the documents and I do tender them.

MR JENKIN: I object to the tender in bulk. (Argument ensued.)

(Letter from Archbishop to Bishop Loane dated 2nd December 1960 tendered and marked Exhibit "G.")

(Letter from second named defendant to first named defendant dated the 6th December 1960 tendered; objected to; argument ensued; objected as part of Exhibit "G.")

MR ST JOHN: The next

document is a document headed "Confidential" I ask my friend to admit that the handwriting is the handwriting of the second-named defendant.

HIS HONOUR: There won't be any need to note an admission. If it appears to have any effect, the signature appears on the statement of defence. I can always compare it.

MR JENKYN: I make the concession that there is handwriting on that document, which is Bishop Loane's handwriting but I would object to the relevancy.

(Argument ensued on objection; tender deferred.)

MR ST JOHN: I tender a further document which is referred to by Mr Wright in his affidavit. There is a further copy signed by Mr Riley. He was another member of the same executive committee, a special committee — Bishop Loane, Mr Wright and Mr Riley. The minutes will show this. The minutes will show this was referred to a special committee consisting of Bishop Loane, Mr Wright and Mr Riley. The external evidence shows quite clearly this document was prepared for use by that committee and was in fact used by them. I have a further copy to Mr Riley with his notes on it.

HIS HONOUR: I will defer that. They are both objected to.

MR ST JOHN: I take it it is admitted this document does bear the handwriting of Mr Riley.

HIS HONOUR: If it does not I will compare it with the signature on the statement of defence.

MR B. B. RILEY'S EVIDENCE

TO MR JENKYN: My full name is Bernard Blomfield Riley and I am one of Her Majesty's Queen's Counsel.

Q.—In 1960 and 1961 were you Honorary Secretary of The King's School Council?

A.—Yes.

Q.—And you had been for some time before 1960?

A.—For two or three years, I think.

Q.—I want to ask you about the meeting of the Council on the 30th March, 1961, when a resolution was passed asking for the resignation of the Chaplain, Mr Baker. Were you present at that meeting?

A.—Yes.

Q.—How many members of the Council were present at the meeting? Was it a full meeting?

A.—I do not recall at this stage whether there were any absentees.

Q.—I shall have the minutes turned up in a moment. What was the voting on that resolution asking for the resignation?

A.—It was unanimous.

Q.—The minutes show there were 15 present. I show you Exhibit "H" and you say it was a unanimous vote of those present?

A.—Yes.

Q.—I want to then ask you about the meeting of the 13th October, 1961, and the subsequent meeting of the 27th October, 1961. Prior to the meeting of the 13th October, you had received a letter of the 4th October from the solicitors for the plaintiff asking for the grounds or reasons for the proposed resolution?

A.—I recall receiving such a letter, I am not certain of the date of it.

Q.—Did you, on the 5th October, reply to that letter?

A.—I did, Yes.

Q.—Had you been apprised, as Secretary, with the correspondence passing between the plaintiff and the Archbishop?

A.—So far as I know, yes.

Q.—And you had, yourself, correspondence with Baker, the plaintiff, during the interim between March and October?

A.—As Honorary Secretary of the Council, yes.

Q.—When you wrote the letter of the 5th October, 1961, did you in that letter giving particulars intend to convey to the plaintiff that there were any new grounds or any different grounds from what had been referred to in the correspondence between yourself and himself and the Archbishop?

(Objected to by Mr St John; question not pressed.)

HIS HONOUR:—There is nothing I can see so far in the evidence to suggest there was any wilful or conscious suppression or misleading in the writing of that letter.

MR JENKYN: Who was the Clerk of the Council in 1939?

A.—Colonel Coates.

Q.—Did Colonel Coates go to the war?

A.—Yes.

Q.—When did he leave The King's School to go on service?

A.—Yes.

A.—So far as I know, at the beginning of the war. I was not then myself on the Council; but as a matter of general knowledge.

Q.—Could you give us the approximate date?

A.—I would think, towards the end of September or some time during September of 1939.

Q.—At the meeting on the 13th October you yourself were present?

A.—Yes.

Q.—At that meeting Mr St John and junior counsel and Mr Baker attended to show cause?

A.—Yes.

Q.—Before Mr St John and junior counsel and Mr Baker came into that meeting, did you yourself address the meeting of the Council?

A.—Yes.

Q.—Did you have the letters of the 4th and 5th October with you?

A.—Yes.

Q.—That is, the letter asking for particulars and your letter of reply?

A.—Yes.

Q.—What did you do with regard to those letters?

A.—I read them to the Council.

Q.—And what did you say with regard to them?

A.—I cannot remember exactly what I said but I did my best to explain the purports of the letters and I did say something to this effect that the matter the Council had to consider in relation to Mr Baker was the matter particulars of which had been given to Mr Baker in the correspondence; and that the Council should consider no other matter except what Mr St John saw fit to advance to the Council when he addressed them later.

Q.—Was Mr St John then called in?

A.—Yes.

Q.—The correspondence you refer to is the correspondence of the 4th and 5th October — or other correspondence?

A.—May I just see those letters, to make quite certain?

Q.—Yes. I show you copies of those letters?

A.—Yes. Those two letters.

Q.—Then the Council was addressed?

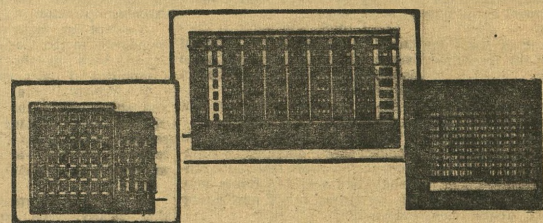
A.—By Mr St John, yes.

Q.—Did you do anything after the Council was addressed by Mr St John?

A.—Yes, I did.

(Continued on page 10)

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## MR BAKER'S SUIT

(Continued from page 9)

Q.—While Mr St John was there, or after he had retired?

A.—While Mr St John was still present I said to him that I proposed to address the Council and that I was sure that if he would like to remain while I did so the Council would be agreeable to his doing so.

Q.—Did you indicate in what particular manner or what matters you proposed to address to the Council?

A.—Except I indicated I proposed to address them in relation to Mr Baker's matter. I do not think I was more particular than that.

Q.—Did Mr St John remain or did he leave?

A.—He left.

Q.—And his junior, and the plaintiff, left?

A.—Yes.

Q.—And then you addressed the Council, did you?

A.—Yes.

Q.—Was the vote then taken, immediately after your address to the Council?

A.—No, the Council adjourned consideration of the matter until a subsequent date, which I think was the 27th October.

Q.—And on the 27th October when the Council re-assembled, on that occasion was the decision taken?

A.—Yes.

Q.—That was the decision I think, as the minutes show, of 10 to 4?

A.—Yes, I believe that is so.

Q.—To make it perfectly clear, 10 in favour of the resolution and 4 against it?

A.—Correct.

Q.—Correct.

A.—Correct.

A.—Correct.

A.—Correct.

A.—Correct.

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A.—Correct.

A.—Correct.

A.—Correct.

HIS HONOUR: I do not think you can do that. You can proceed to any question having established Mr Riley has heard or read what the plaintiff's account is.

MR ST JOHN: If you feel your memory is in any way at fault, you may mention it to me and then perhaps you may read the affidavit?

A.—My memory is not clear.

Q.—Would you like to see it?

A.—It is a matter of complete indifference to me.

(Objected to by Mr Jenkyn.)

Q.—Would you agree from your recollection of what was stated in the affidavit you read, that it correctly stated the grounds upon which the Council then wished Mr Baker to retire?

(Objected to by Mr Jenkyn, in that form; question allowed.)

Q.—What is your answer to that?

A.—My recollection of it is not good enough to enable me to say that without seeing the purport of the conversation.

Q.—Would you agree that the Council decided on the 30th March that a new young headmaster should be appointed?

A.—No, I would not agree with that.

Q.—Had it decided at or about that time that a new young headmaster should be appointed?

A.—No.

Q.—Had it decided that a new headmaster should be appointed at some time in the immediate future?

A.—Well, there had been no formal decision to that effect. The matter had been discussed.

Q.—In relation to that had there been consideration of the question of replacement of the Chaplain?

A.—Yes.

Q.—Had there been any suggestion that the new headmaster might be a young man?

A.—I don't know.

Q.—Well, was it a ground of the Council's action at that time that Mr Baker might be too strong for a new headmaster?

A.—I don't know about the ground for the Council's action in so far as other members of the Council are concerned. As far as I myself was concerned, that was not my view.

Q.—Subsequently, you received a letter from Mr Baker or you saw a copy of it, stating the substance of what he said occurred between himself and the Archbishop. Do you recollect that?

A.—A letter to whom?

Q.—Either to the Archbishop or you, and in any event seen by you and setting out the substance of what he said occurred between himself and the Archbishop; shortly after the 14th April?

A.—I have seen such a letter at some stage.

Q.—I think you agree it contained a statement as to what happened, substantially the same as what subsequently appeared in the affidavit?

A.—I am unable to say that from recollection.

Q.—But in any event you do recollect that it contained a statement to the effect that the Archbishop had said Mr Baker may be too strong for a new young headmaster?

A.—I recollect that statement has been made by Mr Baker.

Q.—Whether in that letter or not, you do not recollect?

A.—Yes.

Q.—When you heard that, it did not surprise you at all?

(Objected to by Mr Jenkyn.)

Q.—When you heard or read that statement, did it surprise you the Archbishop did so express himself?

(Objected to by Mr Jenkyn; allowed.)

A.—Yes, I think it did surprise me a little.

Q.—Did you feel it did not represent what the Council had in mind when it decided to call for the resignation?

(Objected to by Mr Jenkyn; allowed on the basis that the witness may answer if he knows what the members of the Council had in mind.)

A.—I don't know.

Q.—I ask you to judge it solely by the discussion which occurred before the resolution?

(Objected to in that form by Mr Jenkyn; disallowed.)

Q.—Had that been said in discussion at all in the Council?

A.—That Mr Baker might be too strong for a new young headmaster?

Q.—Yes.

A.—I do not recall it.

Q.—Well, do you recall what grounds had been discussed as a reason calling for his resignation at that time?

A.—Discussed, when?

Q.—In Council, before the resolution of the 30th March. (Mr Jenkyn objected to "discussed"; general form of the discussion allowed, going to the expression of a view prior to that date.)

Q.—What reasons were advanced in discussion at Council meetings either on the 30th March or earlier as the reasons for calling on Mr Baker to hand in his resignation?

A.—I do not pretend to be able to recall individual reasons that were advanced by any particular person, but I could give you, I think, the effect of the discussion.

Q.—I would be glad to have that.

A.—The effect of it, as I remember it, was this: that it was extremely likely that there would, within the next two or three years, be a new headmaster at the school; that it would be advisable that he should take over a school which had as its Chaplain someone other than Mr Baker, and a man who during two or three years preceding the appointment of a new headmaster, had worked as Chaplain at the school so that he might "learn the job," if that is not a disrespectful way of putting it, and be able to work with the new headmaster with a knowledge of how the job had been done up to that time.

Q.—Was that based in any way on a consideration of the personal characteristics of Mr Baker?

A.—Yes, it would have been.

Q.—And in any way on what his relationship had been with the existing headmaster?

A.—Yes, I think so.

Q.—And no doubt the headmaster contributed to the discussion?

A.—I am not sure of that.

Q.—But whether at that meeting or earlier, I think you agree from time to time the headmaster would have addressed remarks to the Council concerning his relationship with Mr Baker?

A.—Yes.

Q.—And those were at least a substantial part of the reasons advanced for this decision?

A.—Which?

Q.—The reasons you mentioned, his personality and relationship with the present headmaster?

A.—Yes.

Q.—In fact, I think you had been a member of a small sub-committee which had been appointed to consider the matter and to make a recommendation to the Council, following the Archbishop's letter in December?

A.—Not to make a recommendation to the Council but to report back to the Executive Committee of the Council.

Q.—Which I think you did; and subsequently the Executive of the Council debated what was recommended by the sub-committee and itself made a recommendation to the full Council?

A.—Yes.

Q.—I think the minutes show that clearly. Of course, the recommendation of the sub-committee was debated by the Executive of the Council and subsequently by the Council itself?

A.—The Executive Committee of the Council; subject to that, what you say is substantially right.

Q.—You were at that time Chairman of the Executive Committee?

A.—Yes.

Q.—And you well remember, no doubt, the document now Exhibit "J," which I show you?

A.—Yes, I do remember this document.

Q.—And you do remember that was a document prepared by Bishop Loane?

A.—The top one bears a note in my handwriting.

Q.—And the bottom one, you will agree, bears a manuscript note at the foot of the second page in the handwriting of Bishop Loane?

A.—Yes.

Q.—I take it this document was then discussed at the meeting of the sub-committee?

A.—Exhibit "J"?

Q.—Yes.

A.—Well, it was before us, yes.

Q.—The contents of it, no doubt, came up for discussion?

A.—Yes, that is so; this is at the meeting of the small committee?

Q.—Yes.

A.—Yes.

Q.—And that was a committee set up for this very purpose?

A.—Yes.

Q.—You decided to make a recommendation to the Executive Committee, after discussing the contents of that document?

A.—Yes.

Q.—Would you agree you decided to make that recommendation for the following reason, as well as others: "That the headmaster is likely to relinquish his office in the not distant future and we felt it would be most undesirable for Mr Baker to be Chaplain of the School whenever a new headmaster should take up his duties?"

A.—For that reason, I do not think there are any others.

Q.—You do not think there are any others. Would you agree with me, at any rate, that the reason given was passed, to a large extent at least, on a consideration of Mr Baker's personality and characteristics and his relationship with the previous headmaster?

A.—His personality and characteristics, yes; and his relationship with the present headmaster.

Q.—In other words, it certainly included the various matters which were mentioned in that document, Exhibit "J," the typescript of the document Exhibit "J" (shown to witness).

A.—May I have the question again?

Q.—Yes. Would you say the reasons which prompted you in making the recommendation to the Executive Committee included a consideration of the matters referred to in the typescript of Exhibit "J"?

A.—We did consider those matters, yes.

Q.—And they substantially prompted the decision which you made?

A.—Yes.

Q.—No doubt you had your own personal view as to how far you agreed with Bishop Loane's assessment?

A.—Well, I did, but I don't know about other people.

Q.—At any rate, it would be correct to say, in the broad, a consideration of those various matters prompted the decision you made?

A.—Speaking for myself, some of them did; I don't know about the others, really.

Q.—Judging from what was said by the others, you would think it prompted their decision also?

(Objected to by Mr Jenkyn; disallowed.)

Q.—Do you recollect what they said?

A.—No, I do not.

Q.—At any rate, having considered that document, and having discussed the matter, that small committee agreed, did it, that it would be most undesirable for Mr Baker to be Chaplain to the school whenever a new headmaster should take up his duties?

A.—Yes.

Q.—That was the decision which you then reached and which you reported to the Executive Committee?

A.—Yes.

Q.—We know that in the months that followed there was a certain amount of correspondence and activity designed to ensure that Mr Baker's services would be terminated—(objected to by Mr Jenkyn; disallowed.)

Q.—Would you agree that letters were written and steps were taken to ascertain in what way Mr Baker's services might be terminated during the months that followed?

(Objected to by Mr Jenkyn; disallowed.)

Q.—Apart from the letters, do you agree action was taken designed to ensure that Mr Baker's services were terminated, in accordance with the recommendation?

(Objected to by Mr Jenkyn; disallowed.)

Q.—Well, was any action taken?

A.—You said "apart from letters"?

A.—I cannot recall any action that was taken, apart from letters.

Q.—The matter was considered by the Council on various occasions?

A.—Yes.

Q.—And advice was sought from lawyers?

A.—Oh yes.

Q.—Discussions were had between you and the Archbishop and Bishop Loane?

A.—Yes.

Q.—Would you agree that the Archbishop and Bishop Loane showed themselves most anxious to ensure that Mr Baker's services were terminated before the end of the year?

(Objected to by Mr Jenkyn; question allowed only so far as it could amount to an admission against himself, not as to his own conduct but as to matters which may be relevant to matters in issue.)

Q.—Would you agree that the Archbishop and Bishop Loane showed themselves most anxious to ensure that Mr Baker's services were terminated by the end of the year?

A.—As far as the Archbishop is concerned, I would say "Yes," qualifying it by omitting the word "most"—most anxious. I do not recall anything that Bishop Loane said that indicated a similar view.

Q.—Do you recollect that subsequent to the meeting of the 30th March it was your duty as Honorary Secretary to settle the form of minute to be forwarded to Mr Baker?

A.—Well, I did so.

(Objected to by Mr Jenkyn; allowed as to credit.)

Q.—I do not imagine you drafted the letter of 5th October, 1961, giving particulars; you did not personally draft the letter giving particulars, did you?

A.—My recollection is that I did draft it, but not settle.

Q.—At that stage did you have it in mind that the Council had in its previous discussions shown that it took exception to various traits in Mr Baker's personality, and that was part of it?

(Objected to by Mr Jenkyn; allowed.)

Q.—Did you know from what the Archbishop had written to you that he did, in fact, disapprove of some of Mr Baker's actions?

A.—Yes, the Archbishop had said that in a letter.

(Luncheon adjournment.)

Q.—I suppose you have to confess you do not remember the detail of what I did put to the Council on the 27th October?

A.—I agree.

Q.—But would you agree with this, at any rate, I did speak generally on what I hope was the unfairness of dismissing Mr Baker?

A.—I am sorry, I misunderstood the first question.

Q.—I put to you that you would not remember the detail of what I had put to the Council on the 27th October?

A.—Oh, not the details, no.

Q.—But, in the broad, would you agree I dealt with what I hope was the unfairness of dismissing the plaintiff, after 25 years' service and so on?

A.—Yes.

Q.—But I did not deal with personality, character or relationship with Mr Hake in any way?

A.—Yes, that is so.

A.—Yes, that is so.

A.—Yes, that is so.

A.—Yes, that is so.

A.—Yes, that is so.

A.—Yes, that is so.

A.—Yes, that is so.

A.—Yes, that is so.

A.—Yes, that is so.

A.—Yes, that is so.



# AUSTRALIAN COLLEGE OF THEOLOGY

## TH.A. RESULTS LISTED

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### PASS

Woodington, Sydney Sargent, Newcastle; Stanley, Lesley, Melbourne; Noonan, R. Dianne, Melbourne, aeq.; Hayes, Colleen Dawn, Newcastle; Pushee, Frank Ernest, F.C.A., Sydney; McRae, Peter Prince, Brisbane; Halliday, Kenneth Walker, Sydney; Hegarty, Lorna Beatrice, Melbourne.

### PASS—PART II

(In alphabetical order)

Ackworth, Jeffrey Mark, New Guinea; Aitken, Frank, Nth. Queensland; Apperley, Joan Havard, Armidale; Babia, Eric, Carpentaria; Barker, Theodora M. F., Sydney; Beattie, Ronald Charles, Carpentaria; Bottroff, Ruth Marjorie, Adelaide; Brent, Sally Elizabeth, B.Sc., Sydney; Brown, Arthur John, Melbourne; Campbell, Susan Elizabeth, Brisbane; Claridge, J. R., Adelaide; Cook, Esther, Brisbane; Connolly, Robin June, Tasmania; Cooper, Christine Mary, New Guinea; Craig, Arthur Reginald, B.A., Dip.Soc. Stud., Adelaide; Dobbryn, Daphne Margaret, Sydney; Egan, Robin Elaine, Melbourne; English, Frederick John, Melbourne; Gibson, Evelyn Mabel, Brisbane; Graham, Elizabeth, Melbourne; Green, John, Adelaide; Green, Thomas George, Melbourne; Hocking, Charles G. S., M.B., B.S., Wangaratta; Hoffman, Heather Joyce, Rockhampton; Holker, Henrietta Frances, Adelaide; Jeffery, David Leigh, Melbourne; Jenks, Dorothy Margaret, New Guinea; Lamb, Alan, Rockhampton; Langley, Michael Edward, Carpentaria; Leechman, John Cheadle, Sydney; Lees, Margaret Ella, Perth; Lewis, Marjorie Briant, Adelaide; McClennand, Marie, Adelaide; McLaren, Joan Olive, Melbourne; Manas, Iganie, Carpentaria; Mander, Keith Cedric, Melbourne; Markham, Irene Beatrice, New Guinea; Mathews, Peter Thomas, Sydney; Nothrop, Barbara Helen, Tasmania; Nott, Richard Gerald, Newcastle; Paul, Margaret Ann, Newcastle; Proverbs, Valery Mary, Tasmania; Rae, Sister C. H. N., Melbourne; Rice, Verna Eileen, Sydney; Rogers, Dorothy Rae, New Guinea; Scott, Sydney Frank, Gippsland; South, Lillian Mary, Sydney; Sowerby, Douglas Hamilton, Newcastle; Spinaze, Georgina, Grafton; Veal, June Isabella, Brisbane; Vesperman, Nancy Evelyn, New Guinea; Vincent, Phyllis Edna, Melbourne; Walden, Edna Evelyn, Brisbane; West, Leonard Lloyd, Adelaide; Wilson, Nalda, Nth. Queensland.

### PASSED IN SINGLE SUBJECTS FOR TH.A.

1. New Testament. 2. Church History. 3. Prayer Book. 4. Christian Missions. 5. Elementary Greek Grammar.

Ash, Frances, B.A., 1, 2, Sydney; Ball, Eunice Dawn, 1, 3, New Guinea; Bani, Michael, 1, 2, Carpentaria; Barnes, Valerie, 3, Armidale; Barnsley, Marcia June, 2, 3, Brisbane; Bourne, John Wallace, Ph.C., 2, 3, Adelaide; Brent, Sally Elizabeth, B.Sc., 5, Sydney; Brook, Ronald George, 1, Brisbane; Brown, John, 1, 2, Gippsland; Buckton, Owen Maxwell, 2, 3, Rockhampton; Byfield, Ruth Doris, 1, 3, Sydney; Cantrill, Rosemary Anne, 3, Sydney; Clements, Geoffrey John, 2, Perth; Devlin, Dermot Trevor, 3, Perth; Domars, Malcolm Richard, 1, Sydney; Dover, Avril, M.A., 2, Waiapu; Durry, Gail, 1, 3, Melbourne; Evans, Louisa Laura, B.A., 3, Melbourne; Fell, Kevin, 1, Riverina; Freeman, Eileen May, 1, Ballarat; Frye, Reginald St. George, 3, Perth; Gower, Neville Martin, 2, 3, Adelaide; Grainger, John Thornton, 1, 3, New Guinea; Green, Arthur Charles, 1, 2, Rockhampton; Hale, Ruth Carolyn, 1, Bendigo; Harris, Geoffrey Stephen, B.D.S., 2, 3, Sydney; Harvey, Douglas George, 3, Melbourne; Hedger, Kathleen, 1, Ballarat; Hills, Doreen Janette, 3, Sydney; Hodges, Irene Stella, 3, Canberra-Goulburn; Howard, L. R. D., 1, 3, Adelaide; Jewell, Geoffrey William, 3, Sydney; Jewett, Anne Frances, 1, 3, Tasmania; Kelly, Edward Cecil Swete, 1, Brisbane; Lang, Gail Merlyn, 1, 3, Melbourne; Lees, Jennifer Mary, 2, 3, Perth; Lewis, Francis Norman, 2, Adelaide; Lewis, Morna Joy, 1, Adelaide; McConnell, Johann, 1, Brisbane; Macknamara, Lindsay, 2, 3, Melbourne; Mapp, Barbara Marion, 1, 3, Brisbane; Mau, Kabay, 1, Carpentaria; Maw, Peter, 1, Melbourne; de Mestre, Andre, 3, Armidale; Mills, Elliott Whitfield, L.L.B., 1, Adelaide; Mitchell, Annie Nora, A.Ed., 1, Adelaide; Mitchell, Sandra Jean, 2, Adelaide; Morton, Julia, 1, Adelaide; O'Sullivan, Maureen Marie, 1, 3, Sydney; Passi, The Reverend Dave, 1, 2, Carpentaria; Philpott, Joan, 1, Adelaide; Platt, Joseph Edward, 2, 3, Tasmania; Robson, Patricia Ann, 5, Sydney; Sauber, Neil Ernest, 3, Sydney; Sauber, Pamela Vera, 3, Sydney; Scott, Irvine John, 2, Brisbane; Smith, D. J. Morris, 1, Riverina; Soule, Allen Francis, 1, 3, Riverina; Spinks, Dorothy, 2, 3, Brisbane; Stuart, Cyril Wilson, 1, Auckland; Tanton, Pat, 1, Auckland; Timmins, Graham Edward, 1, Ballarat; Waigana, Stanley, 1, 3, Carpentaria; Ward, Harold Vivian, 2, Christchurch; West, Graeme John, 2, Melbourne; White, Alan, 1, 3, New Guinea; Willmott, Jonathan Edward, 1, 3, New Guinea; Willmott, Muriel Elizabeth, 2, 3, New Guinea; Wood, Mavis Jean, 2, Grafton.

### ANNIVERSARY AT IONA

ANGLICAN NEWS SERVICE

London, December 4

The 1,400th anniversary of the landing of S. Columba on Iona, when he introduced Christianity to Scotland, is to be celebrated next June.

Dr George MacLeod, leader of the Church of Scotland's Iona community, says it will be "a great ecumenical occasion."

The celebrations of the Holy Communion on June 2 will be open to all denominations.

Among those taking part in the celebrations will be leading members of a number of denominations.

A whaler will carry a party to the island as part of the celebrations, which will include a four-day retreat.

On June 16 Roman Catholic worshippers will hold an open-air service outside the restored abbey.

## DIOCESAN NEWS

### BATHURST

#### ORDINATION

The Bishop of Bathurst proposes to ordain priest the Reverend Leslie Turner and the Reverend Brian Goff, and to make deacon Messrs Christopher Collins, Peter Carmley, John Mason, John Parton, John Butler and Gordon Wilson, in S. John's Church, Wellington, on Ember Saturday, December 22.

#### S.P.C.K.

After many years as diocesan secretary of S.P.C.K. (in which time the Diocese of Bathurst has become a strong supporter of that excellent society) Archdeacon W. Chas. Arnold has resigned because of pressure of other duties. The Reverend Stephen Carr (Cwra) has been appointed in his stead.

#### PORTLAND

Special visiting priest for S. Andrew's-tide and Advent Sunday services has been the State Secretary of A.B.M., the Reverend N. J. Eley, who also screened two films on the mission of the Church and appealed for prayers, personnel and money for the mission field. His itinerary also took in the parishes of Oberon and Condobolin.

### BRISBANE

#### FORTH ENVOYS' RE-UNION SERVICE

Those who had been commissioned as envoys in the missionary campaign "Forth" met for a service in the Lady Chapel of S.

John's Cathedral on Monday evening, December 3. The Bishop Administrator, the Right Reverend John Hudson, led the envoys in acts of thanksgiving and intercession.

After the service, there was a meeting in the S. John's School building, before which each member was asked to fill in a questionnaire about the campaign. There followed much lively and interesting discussion on the findings of the questionnaire, with recommendations on "follow-up."

#### Y.A.F. ACTIVITIES

The diocesan Y.A.F. held its last combined function for the year on Saturday, December 8. A picnic was held at Heifer Creek and the Valley of the Sun.

S. John's Cathedral branch of the Y.A.F. has presented three performances at different parts of the city, of Christopher Fry's play, "A Phoenix Too Frequent." The proceeds of this effort will go to the Y.A.F. project for the year, which is the Enoggera Boys' Home. This branch held its break-up on December 9, with a swimming party at the "Oasis" and a smorgasbord at the Precinctors' House, before attending Evensong.

### KALGOORLIE

#### CONFIRMATION

The Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, administered the sacrament of Confirmation to nine young people and adults at Holy Trinity Church, Norseman, on the morning of December 9 and then in the evening to twenty-five candidates at S. Andrew's, Esperance. These are the second Confirmation

services held in each centre this year. The number of people confirmed at Esperance this year is seventy-two, which is a record and is indicative of the rapid growth of the Esperance parish.

#### NEW CHURCH

Tenders, closing on December 19, have been called for the erection at Esperance of the War Memorial Church of S. Andrew, which is to replace the present temporary building.

### MELBOURNE

#### S. JOHN'S HOME

The archbishop dedicated the third family unit, "Alern Court," Nunawading, of the S. John's Home for Boys and Girls last Sunday afternoon.

#### INSTITUTION

On Thursday, December 13, at 5 p.m., during Evensong in S. Paul's Cathedral, the archbishop is to institute the Reverend D. W. Hardy for the Parish of S. Stephen's, Belmont. He will be inducted on December 14 at 8 p.m.

#### FOR INDIA

Deaconess Lucia Koska left Melbourne on the "Stratheden" on December 8 for missionary service in India.

### NEWCASTLE

#### TEACHERS' COLLEGE

On Thursday, December 13, the graduation service for students for the Newcastle Teachers' College will be held in Christ Church Cathedral at 10 a.m. The preacher will be the Dean of Newcastle, the

Very Reverend J. N. Falkingham. It will be preceded by a service of Holy Communion for Anglican students at 8.45 a.m.

#### MISSIONS TO SEAMEN

On Monday, December 10, the bishop was present at a ceremony at the Missions to Seamen, Hannell Street, Wickham, when a television set was presented to the mission on behalf of the C. of E. Boys' Society in the Diocese of Newcastle. The C.E.B.S. had made an acquisition of the television set their project for 1962. The Diocesan Chairman of C.E.B.S., the Reverend T. J. Johnstone, and the Secretary, Mr J. McElan, spoke on behalf of the society; the Chaplain of the Newcastle Missions to Seamen spoke on behalf of the missions; the bishop commended the effort that had been made by the members of the C.E.B.S. throughout the diocese.

#### DEDICATION

On Sunday at 8 a.m., at S. Luke's, Wallsend, the bishop dedicated a new pulpit and altar cross, both in memory of Mr Caleb Firkin, an outstanding churchman for many years.

At 10 a.m. the bishop administered Confirmation in S. Mary's Parish Church, Maitland, and at 4.30 p.m. administered Confirmation at Murrumbidgee.

### WANGARATTA

#### SHEPPARTON

82 Confirmation candidates, including 31 adults, were presented to the bishop, the Right Reverend T. M. Armour, at S. Augustine's, Shepparton, by the rector, the Reverend G. F. D. Smith, on December 9.

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## FORTY YEARS IN THE PRIESTHOOD

The Venerable L. W. A. Benn, of Maffra, Diocese of Gippsland, will celebrate the fortieth anniversary of his ordination to the priesthood on December 17.

He will observe the occasion at the 8 a.m. celebration of Holy Communion in S. John's, Maffra, on Sunday, December 16.

Born at Dumbalk, on the farm pioneered by his father last century, he spent all his early years in South Gippsland at Loch Leongatha and Dumbalk.

The first Bishop of Gippsland, Dr Pain, urged him to seek Holy Orders. He began preparation for this purpose at the Divinity Hostel in Sale (now S. Anne's School) in 1916.

After completing the introductory course prescribed, he served in stipendiary readerships in Korumburra, Bass, Trafalgar and Walhalla.

He then entered Ridley College, Melbourne, and on completion of the Th.L. course, was admitted to the diaconate by the second Bishop of Gippsland, Dr G. H. Cranswick, in 1921.

Then followed a curacy in Maffra with Archdeacon D. W. Weir, from 1921-23. During this period he qualified for the priest's examination and was ordained to the priesthood on Sunday, December 17, 1922.

Those ordained with him were: Priests, J. B. Montgomery (now deceased); C. B. G. Chambers (now retired); S. T. Ball (now Vicar of Christ Church, South Yarra); H. C. Busby (now retired); and P. H. Dicker (now Archdeacon of Wangaratta).

Deacons ordained were: G. J. Baxter (deceased) and A. Gearing (now deceased). The conductor of the retreat was the then Canon Hancock. Archdeacon A. E. F. Young presented the candidates and Bishop G. H. Cranswick conducted the ordination.

### IN BRUTHEN

In 1923 Archdeacon Benn was appointed to Bruthen and in subsequent years served in the parishes of Morwell, Heyfield and Maffra. The whole of his ministry has been spent in Gippsland except for service overseas with the A.I.F., 1939-1944, and in Japan and Korea with the R.A.A.F., 1949-50.

At the conclusion of the second world war he was appointed Diocesan Commissioner for Post-War Reconstruction; Archdeacon of Gippsland; Vicar General; and Registrar of the Diocese of Gippsland.

Soon after his arrival in Bruthen in 1923 he married Miss Ivy Brumley. They have three children—Mr Rex Benn, with the Commonwealth Education Office in Sydney; Mrs Ruth Craig, of Melbourne; and Mrs Dorothy Russell, in Rotorua, New Zealand. There are five

grandchildren.

On December 16 the archdeacon will mark the 40th anniversary of his ordination at the 8 a.m. celebration of Holy Communion in S. John's, Maffra.

He hopes that many past and present parishioners, together with those for whom he has performed the marriage ceremony and those whom he has presented for Confirmation, will come to share with him in this landmark of his ministry.

## RAIN UPSETS CAROLS

FROM OUR OWN CORRESPONDENT

Melbourne, December 10  
You can never tell with Melbourne's weather! What is more, you can never win! Trinity Grammar Middle School is sure of that.

For the last two or three years, the school has presented a Christmas carol service in Holy Trinity Church, Kew.

This year, new extensions to the Prep. School, and a new Junior School oval, provided the ideal setting for an outdoor function on a summer evening, and Middle School planned accordingly.

Instead of a carol service in the church, a pageant carol service, based on the York cycle of Mystery Plays, was organised by the school Music Master, Mr W. M. Thomson.

With the multi-coloured Eastern costumes, elaborate lighting, and realistic scenery, a particularly colourful production resulted, with some fifty boys from Middle School in the pageant, and another fifty in the choir. Sixth former R. Campbell acted as narrator.

At appropriate places in the story, carols were sung by the choir, and provision was made for seven congregational carols.

With the right angle of Prep. School and Music School buildings as background for the stage, the congregation's seating space was the grass of the oval, and the intention was that rugs on the grass would give the note of informality, and the touch of the Middle Ages, when morality plays were performed in the open air.

Late on the afternoon of Friday, December 7, for when the pageant was planned, rain set in, and continued, causing a real upset to plans.

Great credit is due to all who shared in the production of the pageant, and the overcoming of difficulties, to make the evening a success.

There was a good attendance, but rugs on the grass were conspicuous by their absence.



The Bishop of Rockhampton, the Right Reverend T. B. McCall, ordained the Reverend Raymond Smith to the priesthood in S. Andrew's Church, Longreach, on S. Andrew's Day. (Left to right): The Reverend S. J. Hessey (Aramac), the ordinand, the Reverend J. Bayton (Longreach), and the Reverend A. D. Soares (Winton). Mr Smith, assistant curate at Longreach, was formerly an interstate Rugby League footballer.

## CERTIFICATES PRESENTED

FROM OUR OWN CORRESPONDENT

Melbourne, December 10

The annual presentation of certificates and badges to Sunday school teachers and others who have been successful in courses of study organised by the Department of Christian Education of the Diocese of Melbourne took place on Saturday, December 8.

Successful candidates, their friends, and all interested attended Holy Communion at S. Paul's Cathedral, and then had a breakfast in the Chapter House. After breakfast, the archbishop congratulated them and awarded the certificates and badges.

The Department of Christian Education conducts classes for the G.B.R.E. courses of Kindergarten and Higher Kindergarten, Commission to Teach, and Higher Teaching Certificate. Classes also study for the A.C.T. course of Th.A.

## "FREEDOM FROM HUNGER"

### NEW PROJECT

A "Freedom from Hunger" home will be built in the Sutherland district of Sydney to raise funds for the Freedom from Hunger Campaign.

The home will be built by retired Cronulla builder Mr Gordon Leech, who expects most of the labour and materials to be donated.

Mr Leech has already had offers of help from local tradesmen. He is at present finalising purchase of a block of land in the district at one third of its market price.

This will be the third home which Mr Leech has built in aid of a charity. His two previous efforts yielded more than £3,000 for mentally retarded children.

The "Freedom from Hunger" home will be of brick construction and will be between 10 and 11 squares in size.

Work on the house is expected to commence shortly after Christmas and will take approximately 10 weeks to build.

Mr Leech said to-day that he expected the sale of the house to yield at least £2,500 for the Freedom from Hunger Campaign.

## B.S.L. AUXILIARIES

FROM OUR OWN CORRESPONDENT

Melbourne, December 10

The historic homestead of "Avalon" presented to the Brotherhood of S. Laurence earlier this year by Mr Richard Austin, was used for the first time on November 26 for the annual meeting of the Brotherhood auxiliaries.

About four hundred members of the auxiliaries were present, and handed over cheques for £6,300 to the Superior of the Brotherhood of S. Laurence, the Reverend G. Kennedy Tucker.

This amount came from the efforts of sixteen auxiliaries. A further £15,930 has also been raised from the salvage division shops.

The chairman of the annual meeting was the Director of the Brotherhood, the Right Reverend G. T. Sambell, Bishop Coadjutor.

The Minister for Shipping and Transport, Mr H. Opperman, and the Shire of Corio Engineer, Mr F. Sutcliffe, were also present.

Before the meeting commenced a visit was paid to S. Laurence Park, Lara, which is a cottage settlement for elderly people.

## NEWCASTLE CRUSADE

FROM A CORRESPONDENT

Newcastle, December 10

The Australian artist, Mr William Dobell, judged an art competition which was held on Saturday last, December 8, at S. Peter's Church, Swansea, Diocese of Newcastle.

The art competition was held in conjunction with the annual Christmas fair which was opened by the Lord Mayor of Newcastle, the Hon. F. J. Purdie.

The committee of the Newcastle Christian Christmas Crusade is sponsoring an outdoor programme in Civic Park, Newcastle, from Monday, December 17, to Friday, December 21.

The performances will begin each evening at 7.30, when a member of the crusade committee will speak.

The crusade will be officially opened on the Monday evening by the Lord Mayor in the presence of the heads of Churches.

The programme will be as follows:

Monday — Official Opening. The Royal Newcastle Hospital Choir.

Tuesday — Presentation of the Salvation Army Christmas play and music.

Wednesday — International Night. Greek Orthodox and Lutheran Churches.

Thursday — Hamilton Wesley Choir.

Friday — Newman Society play and choral items.

A tableau has been designed by Mr Tripp of N.B.N. Channel 3 which will be the main feature of the outdoor display.

Collections each evening will be donated towards the Newcastle branch of the "Freedom from Hunger" campaign.

On Sunday, December 16, the "Messiah" will be presented in the City Hall at 2.30 p.m., and a second performance will be given at S. Andrew's Church, Mayfield, on Sunday, December 23, at 2.30 p.m., under the baton of Canon H. Marshall, the acting conductor of the Newcastle City Choir.

## DARWIN COLLEGE APPEAL

The following contributions had been received for the Carpentaria Junior Residential College as at December 3:

The New England Girls' School, Armidale, N.S.W., £50; C. Newman, Vic., £1; Mrs C. M. Brimacombe, N.S.W., £10; Mr and Mrs E. A. Creighton, W.A., £3/3/-; Mrs L. Kinsela, N.S.W., £5; Miss L. Yapp, Vic., £5; J. P. Shelton, Vic., £10; Parish of Cohuna, Vic., £10; Parish of Brewarrina, N.S.W., £3. Total: £97/3/-.

Contributors may send donations to: The Secretary, P.O. Box 181, Darwin, Northern Territory. Cheques should be crossed and made payable to the Carpentaria Junior Residential College Operating Fund, C/o C.I.R.C. Operation Fund.

## Th.A. CLASSES IN SYDNEY

Classes were conducted this year for the Examination Th.A. (Associate in Theology) under the direction of the Australian College of Theology at the offices of the Australian Board of Missions in Stanmore, N.S.W.

The second part of this course, Old Testament, Christian Doctrine and the Principles of Education, will be held from February to October, 1963, in the small meeting room, C.E.N.E.F. Building, at the corner of Kent and Bathurst Streets, on Tuesday evenings at 6.30.

Details of the course are available from Miss R. Byfield, Caruthers Street, Penrith. Telephone 57-6731 (evening).

## CLERGY OVERSEAS

Passengers aboard the s.s. "Canberra" for England include Canon Harry Thorpe, Diocesan Chaplain of the Bathurst diocese, and the Reverend John Wagstaff, of Melbourne.

Canon Thorpe is on a short leave of absence for duty in Switzerland. He will return to Bathurst late in April.

Mr Wagstaff will act as chaplain to migrants leaving England in February.

## 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

**DENTIST REQUIRED** to serve in association with staff of Christian Doctors and Nurses. Modern equipment and surgeries available in Ceduna, South Australia. Details from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone 26-3164 (Sydney Exchange), or 276 Collins Street, Melbourne. Telephone 63-8962 (Melbourne Exchange).

**NURSING STAFF** (Double Certificate), hospital assistants and domestic help for Old Folk's Home. Opportunities for Christian service. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone 26-3164 (Sydney Exchange), or 276 Collins Street, Melbourne. Telephone 63-8962 (Melbourne Exchange).

**A BETTER JOB.** Be a Pitman shorthand-typist in 10 weeks through our individual tuition. Day and evening classes. Personalised employment service, also specially planned postal courses. New Era Business College, 104 Bathurst Street (corner Pitt Street), Sydney. 26-2362 (Sydney Exchange).

**ORGANIST AND CHOIRMASTER** wanted for S. Peter's Church, Brighton Beach, Victoria. Newly reconstructed pipe organ and R.S.C.M. principles. Applications to the Vicar, 1 Moffat Street, Brighton Beach.

**RESETTLEMENT DEPARTMENT**, Australian Council of Churches. Applications are invited for the position of Executive Officer (male or female). Salary is within the range £1,100 to £1,300. Commencing salary to be commensurate with qualifications and experience. The duties of the Officer will be to assist in the organisation and supervision of office staff engaged in the reception and care of refugee migrants. Administrative and organising experience are therefore essential. Apply in writing immediately to Deputy Director, Resettlement Department, Australian Council of Churches, 511 Kent Street, Sydney, New South Wales, from whom application forms may be obtained.

**ORGANIST AND CHOIRMASTER** wanted for S. Paul's Church, England, Cooma. Two manual and pedal pipe organ, 4-part choir of 22 affiliated with R.S.C.M. Opportunity wide open to build large teaching connection in piano, organ and singing. Apply to the Rector, Cooma, New South Wales. Telephone Cooma 70.

### FOR SALE

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### ACCOMMODATION VACANT

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### ACCOMMODATION WANTED

**WIFE OF T.P.I.** year pensioner wishes to board a little girl from Monday to Friday, from February 5, 1963, who will be attending S. Gabriel's School, Birrell Street, Waverley. Apply Mrs Wells, 203C School Avenue, Bradfield Park.

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### BEACH SERVICE

FROM OUR OWN CORRESPONDENT

Newcastle, December 10  
About 50 parishioners of S. Peter's Church, Swansea, in the Newcastle diocese, attended a Holy Communion service on the Toowoomba Bay Beach on Sunday, November 24.

The Mothers' Union suggested the service as part of its Christian Family Year observance.

A hired 'bus took the congregation to Toowoomba Bay in time for the service to start at 11 a.m., conducted by the rector, the Reverend William Peterson.

The congregation sat on the sand and sang four hymns, accompanied only by the surf.

## A CHRISTMAS GIFT SUGGESTION

What would make a more appropriate gift to your friends and relatives than a subscription to THE ANGLICAN? Here is a gift that comes, not once, but 52 times a year.

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