

The independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust, incorporating the Church Standard

SYNOD REJECTS PLAN FOR 'BOUNDARIES' REVISION DEBATE IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, June 1

The Synod of the Diocese of Adelaide on May 26 rejected a plan for the revision of its boundaries.

A Special Call of Synod was held to discuss the Standing Committee's report, which contained recommendations for offering a substantial portion of its territory to the Diocese of Willochra.

The motion to adopt the report, however, was heavily defeated.

A Eucharist was celebrated by the Bishop of Adelaide, the Right Reverend J. T. Reed, in St. Peter's Cathedral, Adelaide, at 7 a.m., attended by a large number of clerical and lay members.

Synod was opened with prayer by the president at 10 a.m. and continued through a break for luncheon and dinner, until 10.30 p.m. There was an attendance of 350 synodians.

The bishop read a presidential address to the synod tracing briefly the steps which led to this Special Call of Synod and pointed out that synodians had in their hands not only the Report of the Standing Committee which recommended that certain territory be offered to the Diocese of Willochra, but also a statement from the Bishop of Willochra which the president had caused to be read to the synodians. This information, which suggested that additional territory should be added to the further strengthening of the Diocese of Willochra.

PRESIDENT'S VIEW

The president said that he considered the matter to be of such importance that unless the adoption of a motion specifying the territory to be offered to Willochra receives at least three-fifths of the votes of the clergy and of the laity present and voting, I shall myself vote against it.

"It would be better to preserve the status quo than to proceed in this matter with a significant number of the members of this synod opposed to it."

The report of Standing Committee which recommended offering to Willochra the Rural Deaneries of Eyre Peninsula and Yorke Peninsula and certain parishes, received very little support in the debate which followed.

This may have been due to the Bishop of Willochra's statement which suggested that, in addition to the parishes or districts of Gawler, Lyndoch, Angaston, Kapoona, Willochra, Renkema and Renmark should be ceded.

These parishes comprise the Rural Deanery of Gawler, except for the Parish of Salisbury and the district of Elizabeth.

MANY CRITICS

The report had many outspoken critics among the clerical and lay synodians from all areas concerned in the report, and the voting when presented was against the motion.

For the adoption: Clergy 19, laity 26. Against the adoption: Clergy 106, laity 162.

The bishop voted against it, and the motion was declared lost. The matter had been given during the morning of alternative motions, and the afternoon and evening sessions were spent in debating these motions and voting on them.

Archdeacon J. R. Bieby moved that the question of the episcopacy in South Australia be referred to the Provisional Provincial Council for their consideration. The amendments were added to include representatives

from the rural deaneries of both dioceses, and also to make a report of progress to synod of September, 1963, and 1965.

This motion was defeated largely because of the feeling of synod that to refer the matter to any other body was to admit its own failure and would also have the effect of postponing the matter indefinitely.

Archdeacon Bieby's second motion read as follows:

"That this Synod, having in mind the inordinate load placed upon the Lord Bishop at the present time and (also) the fact that considerable time may elapse before diocesan boundaries can be adjusted, respectfully but strongly recommends to the Lord Bishop that, both for his own sake and also for the better administration of the diocese, he should give respectful consideration to the appointment of one or two assistant bishops to whom he could delegate as far as possible such matters as the revision of some portions of this diocese."

This motion was carried, although a considerable number sought to disabuse the synod's mind of any idea it might have that this was a mere formality, and Bishop Reed himself did not seem to welcome it with enthusiasm.

EYRE PENINSULA

The Rural Dean of Eyre Peninsula, the Reverend J. E. Meakin, moved a motion which, had it remained unamended, might have carried the synod with it. In effect it moved that the territory asked for by the Bishop of Willochra be offered to the Diocese of Willochra. His wording ran as follows:

"That this Synod agrees that in order to strengthen the Diocese of Willochra the Parishes and Deaneries comprising the Rural Deaneries of Eyre Peninsula, Yorke Peninsula and the District of Gawler (except for the Parish of Salisbury and the District of Elizabeth) should be ceded to the Diocese of Willochra and the Bishop of Willochra of Willochra advised accordingly."

EXTENSIONS BLESSED AT S. JUDE'S

FROM A CORRESPONDENT

Adelaide, June 1

The Bishop of Adelaide, the Right Reverend T. T. Reed, blessed the final extension to St. Jude's Church, Brighton, S.A.

It is in cream brick, built at a cost of £45,000, and will accommodate 450 people. More than 700 were accommodated for the service of blessing.

It is a two-level building, built on a site which is situated at Brighton, South Australia, the founders of St. Jude's planned for its future.

There would be a church, hall, school, the lot. It was a materialised idea there was a change of mind in 1952, and a second porch added. In 1954 a third porch was added.

In 1954 the church was badly damaged by fire. The extension was completed in 1962. The new extension is divided

It was opposed by the synod solicitor, Mr G. E. H. Bieby, and other speakers on the grounds that it would cost much more care, time and detailed consideration than could be given by a synod which had no opportunity of studying its implications beforehand.

However, its chances of acceptance were improved when it was amended by a three-fifths majority which added to the territory proposed to be ceded the Parishes of Salisbury and District of Elizabeth.

(Continued on page 11)

WELCOME TO NEW BISHOP AT NEWCASTLE SYNOD

FROM OUR OWN CORRESPONDENT

Newcastle, June 1

The annual synod service in Christ Church Cathedral to-day was attended by almost one hundred clergyman of the Newcastle diocese and more than two hundred lay representatives from parishes as far north as Kendall and south to Woy Woy.

The service began with an official welcome and recognition to the new Assistant Bishop, the Right Reverend Leslie Tibbald.

His episcopal insignia, given to him by the people in the diocese, was formally presented at the service where he was received and blessed by the Bishop of Newcastle, the Right Reverend A. G. Housden.

After the bishop blessed him, the bishop and the dean formally installed him in his cathedral stall beneath the pulpit. The sessions of synod were open to the Press and visitors for whom special seats were reserved in Tyrrell Hall.

In his presidential address, Bishop Housden spoke of the "change" of the parish system, the "winds of change" superannuation of the clergy, and "four practical matters" within the diocese. The bishop spoke of the reformation needed in the Church to which the Toronto Challenge was largely concerned.

Every Anglican was urged to look "outwards" instead "inwards", the preservation of local life and organisation should not take priority over a sense of responsibility for the Church in other lands.

Much of the diocesan and parochial machinery should be examined afresh in the light of these "winds of change". The parochial system, inherited from England and used there in a different situation, was a source of spiritual needs for industrial urban communities.

PAUL REPORT

The bishop said the Paul Report had much in it that was relevant to the Australian scene. He also commended the Parish and People movement in helping to bring about a reformation in the working and witness of the Church.

The speech of clergy superintendent, Mr. J. M. ...

FRINARY APPEAL

The response to the appeal for the establishment of the Frinary Church in Brisbane has been very small. £5,000 is required.

The Archbishop of Brisbane, Most Reverend P. N. W. Strong, made the appeal in the correspondence columns of this paper when it was announced that the Frinary would be established.

The need for a Frinary can be forwarded to the honorary secretary, Mr. S. Leach, 37 Walton Street, Brisbane, N.S.W. Cheques should be made out to "Brisbane Frinary Fund."



Parishioners of S. Jude's, Brighton, South Australia, inspect the new extension of their 110-year-old church after its blessing on May 24 by the Bishop of Adelaide, Dr. T. Reed. The old and original church building forms the sanctuary and a wooden screen separates the extension from the Lady Chapel. (See story this page.)

C.M.S.' URGENT NEEDS

£58,000 AND MEN AND WOMEN

In a letter despatched this week to all members of the Church Missionary Society of Australia, the society's Federal Secretary, Canon A. J. Dain, drew special attention to the need for a further £58,000 if the budget for the year 1963-4 is to be met when the financial year ends on June 30.

Writing of the opportunities facing the society and its missionaries, Canon Dain speaks of the need for a further £58,000 if the budget for the year 1963-4 is to be met when the financial year ends on June 30. He also speaks of the need for "support and inspiration of a dedicated body of praying friends in the Church of Australia."

FEDERAL TRAINING

Canon Dain's letter refers to the completion of the first term of the Australian Course under the leadership of the society's 250 missionaries and their reports that the new buildings of the Federal Training Centre in Victoria are due for completion in July.

The Church Missionary Society with more than 6,000 registered members and 250 missionaries drawn from nearly every diocese of the provinces of the Australian Church, is looking forward to the extension of its work in Victoria where it hopes the first C.M.S. missionaries will begin service within the South American dioceses of Chile, Bolivia and Peru.

Canon Dain expected that an announcement concerning the precise nature of the work in which the missionaries will engage will be made within the next few weeks.

BIBLE SOCIETIES

ESUMES PLEASURE SERVICE The Geneva June 1. Some 75 leaders of twelve churches in 48 countries, ranging from Brethren and Methodist to Roman Catholic and Orthodox, will meet representatives of the Bible Societies at Driebergen, Holland, from June 22 to 26. The meeting is part of the 150th anniversary celebrations of the Netherlands Bible Society.

## Pastors' Conference,

"Camp Ambassadors",

Stonewall Topi, June 6-12.

All pastors are invited to be guests of Ambassadors for Christ for these four special days of conference. Relax in the delightful setting of Stonewall Topi and enjoy the ministry of the Rev. Wyatt Lutz (N.Z.), the Rev. John G. Balfour, the Rev. Donald Hughes, the Rev. John A. MacFarlane, the Rev. Paul Toms, and Evangelist Bill Cadmore, the Rev. A. Gardner.

Subjects to be covered include:

- Surveying your parish.
- The Pastor and Evangelism.
- Pastor Training.
- The Pastor's personal problems.
- Promoting your ministry.
- The Pastor and foreign missions.
- Sims of the ministry.
- Ministering to the emotionally disturbed.
- The Pastor and Youth Work.
- The Pastor and Evangelism.
- The Pastor and Sunday School.
- Sessions on Counseling.
- Daily Devotional.
- Meals and accommodation provided free.

Register now for all or part of the Conference—

The General Director, Ambassadors for Christ, Stonewall Topi, Hantsburg, N.S.W., and a detailed programme will be sent by return.

## MERIDEN CHURCH OF

ENGLAND GIRLS'

GRAMMAR SCHOOL

Stratfield, Sydney.

Boards and day pupils, see year book for details.

Nurses to Hospital, Leaning Centre, Stratfield, Sydney.

Thurs. classes in middle and upper schools, open to all girls.

Application for admission to the Grammar School, see year book.

## S. CATHERINE'S,

WAVELEY

Boards & day pupils, see year book for details.

Members admitted to building of premises.

Admission to Leaning Centre, Stratfield, Sydney.

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## THE CELTIC SAINTS

## THE APPOSTOLIC SUCCESSION

By MICHAEL J. LAURANCE

ALTHOUGH Theodore had been the consecrated Archbishop of Canterbury since the death of the last of the British or Celtic Archbishops.

His powers, indeed, extended over the whole of the British Isles, more than five-sixths of Britain owing its allegiance to the British or Celtic Archbishops.

The fact that the Church in England was still in the hands of the British or Celtic Archbishops was a fact which had to be taken into account by the Pope when he decided to appoint a new Archbishop of Canterbury.

It was the most thoughtful and most thoughtful Englishman who had been appointed to the office of Archbishop of Canterbury.

By this consecrating man from both Churches to work among the people of England, we can see how the archbishop was to be consecrated by the British and Celtic Churches within the framework of the Roman Church.

Two BISHOPS

When Archbishop Theodore arrived in England there were only two bishops in the Anglo-Saxon lands: one at Canterbury and one at Winchester.

The archbishop was first to go to Canterbury, the seat of the canons of the Council of Nicaea which insisted upon the consecration of three bishops on an altar.

His special favour was, we know, a special favour of the archbishop. Bishop Wilfrid was the reverse, so it seems more reasonable to think that he had worked frequently by one of the consecrated bishops when the archbishop was in England.

of Apostolic Succession became a triple line through the consecration of the Bishop of Winchester on his way to the Holy Land, the Archbishop of the Church in Jerusalem.

We can say, then, that the Church in Britain came first through St. John and the Church in Rome through St. Peter and Paul and the Church in the West, and lastly through St. James and Paul to the Church in Jerusalem.

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to Gaul or Italy for priests to consecrate him, but chose the more direct route to Rome to consecrate his own country representative, the Archbishop of the Church in Jerusalem.

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He built the church on his own land and chose the priest to whom he would entrust his land and his people.

The multitude of small oblations which came from this time when it was the custom to consecrate the altar with every first builder of a church.

The priest once chosen by his then or "patron" of the living, the priest was consecrated and induced into it by his bishops, who were the churchmen, to look on a oath of fealty, owed his allegiance to the then, lived as a freeholder on his land, usually looking after it himself and was not to claim (1) a third of the produce of the parish both vegetable and animal; (2) the best animal belonging to any one who died in the parish, but then taking the best; (3) "tithes" which was a penny for each plough team in the parish; (4) church- and light- and other dues which were paid to the parochial authorities for the poor, the sick, lighting, cleaning, and vicarage.

His one drawback to the system that he had instituted and in which he was induced by his then or "patron" of the living, the priest was that he was not to claim (1) a third of the produce of the parish both vegetable and animal; (2) the best animal belonging to any one who died in the parish, but then taking the best; (3) "tithes" which was a penny for each plough team in the parish; (4) church- and light- and other dues which were paid to the parochial authorities for the poor, the sick, lighting, cleaning, and vicarage.

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## ABBOTSLEIGH

WAIRONGA

Church of England

School for Girls

Both Day Girls and Boarders

Illustrated Prospectus on application

Miss E. B. ARCHOLD,

M.B.S. &amp; A.S., U.M.

TARA

PARRAMATTA

A city school in a country

setting for Boarders and Day

Girls.

Full primary and secondary

courses with all facilities

for meeting the Wyntham

Scheme.

Prospectus on application to the

Headmistress.

Miss H. W. CLARIDGE, B.A.,

Master's Drive,

NORTH PARRAMATTA.

## ALL SAINTS' COLLEGE

BATHURST

Est. 1872.

Conducted by the Church of England

Diocese of New South Wales.

A boarding school situated in 80

splendid acres with extensive

grounds.

Boys are accepted from 8 years

of age. The school has a full

range of modern scientific,

mercantile and agricultural

courses.

Prospectus on application to

Headmaster.

The ARMIDALE SCHOOL,

ARMIDALE, N.S.W.

Boards and day pupils, see year

book for details.

Application for admission to the

School, see year book.

The school is the only one, representing

the Church of England in the

Diocese of New South Wales.

The school is a day school, with

boarding facilities for day

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## VICTORIAN BISHOPS' STATEMENT

### SCIENCE GRANT AND "STATE AID"

FROM OUR OWN CORRESPONDENT

Melbourne, May 25

A meeting of Bishops of the Province of Victoria has given approval to the offer of \$25 million from the Federal Government as a grant for science facilities for schools, including independent schools.

The Bishops also criticised the distinction made between Roman Catholic and other schools as a basis of allocation of the grant.

The statement issued on behalf of the bishops by the Metropolitan, the Most Reverend Frank Woods, made it clear that approval of this grant is not to be interpreted as a decision in favour of State aid to Church schools.

The full text of the statement issued by the bishops:

"The Federal Government's proposal is designed to assist secondary schools, both government and independent, to acquire the buildings necessary for more adequate teaching of science."

"This is not a proposal for 'State Aid to Church Schools' in that some of the terms of the grant aroused so much controversy, and which, as we understand it, will be no longer to be maintained or we demand it."

"The present proposal is to subsidise certain capital expenditure on secondary schools, in the acceptance of such a subsidy, we see no danger to the maintenance of independent schools."

### AUTONOMY

"For some years grants have been accepted by denominational colleges within our universities with varying interference and autonomy."

"We do not, therefore, believe that the present proposal offers in any way upon the controversy of 'State Aid to Church Schools' as we have defined above."

"We therefore commend the government's present proposal and its approval of the grant by the governing bodies of Anglican secondary schools for grants of money from this source for the purposes stated."

"We believe, however, this commendation does not commit us at this time to any decision on the grant."

## TOMATO PATCH FEEDS HONG KONG ORPHAN: C.E.M.S. VENTURE

FROM OUR OWN CORRESPONDENT

A tomato patch in a paddock of a north-west coast rectory is providing schooling and a good daily meal for an orphan child in Hong Kong.

The State Council of the Church of England Mission Society was held at the annual meeting at London on Saturday.

The Bishop of Tasmania, the Right Reverend R. E. Davies, presided at his first meeting, and 40 members came from the north and south islands.

Last year the C.E.M.S. was asked to help the plight of the orphans in Hong Kong. St. Stephen's parish at Penguin told the meeting that 15 had been raised from 150 tomato plants.

Nearly 150 members will plant cauliflower and cabbage. Members of St. George's parish Burnie will support a child from voluntary donations. Adoption of a child costs \$24 a year.

Bishop Davies said he would be calling a meeting of all members of the Church to promote more interest in the life and work of the diocese and he

hoped to appoint commissioners to look after C.E.M.S. activities. The meeting was held at Outlands in Tasmania.

Members were welcomed to the meeting. A. G. G. Grevson in the House of Bishops.

The standard of some tele-communications is under scrutiny. It had been referred to the Bishop of Tasmania, who asked that a report making specific reference to offending programs be submitted.

### LAY ANGELESISM

The annual meeting of the State C.E.M.S. will be held at St. Paul's Cathedral, Melbourne, on Saturday, September 26. The annual president, the Right Reverend R. E. Davies, Bishop of Bendigo, will be invited and asked to give the opening prayer.

The Baring out a Briton scheme has been referred to the southern executive because the north and south executives have been used in other forms of welfare work among new settlers in the C.E.M.S. in Australia.



The Most Reverend R. E. Davies, Bishop of Bendigo, presiding at the meeting of the Victorian Bishops' Conference.

"We feel bound, however, to urge the Government to reconsider its decision as to the method of allocation to the independent schools."

"The proposal to use the distinction between Roman Catholic and non-Roman Catholic schools as a basis of distribution of government grants will have unfortunate results."

"We will endeavour to perpetrate and even increase the emphasis on sectarian differences which have in recent years so markedly diminished among us."

"The annual which has been designed for the new Church of St. Richard of Chichester, Lockleys, N.S.W. The church to be dedicated on June 7."

## NEW BUILDINGS BEGUN IN DIOCESE OF PERTH

FROM OUR OWN CORRESPONDENT

Pertch, June 1

From two centres, in the Perth metropolitan area and from the country, news comes of steady advance.

The foundation stone of the first new building, the Anglican Centre of All Saints, Dianella, has been set and blessed by the Right Reverend the Most Reverend George Appleton.

Representatives from the whole Perth diocese, including the choir of St. Patrick's, Mt Lawley, and the choir of the district, the Church of England Boys' Society of the district, the Land Girls' Society of the district, King's College, the elder daughter of the Bishop of Perth, and the gathering of the Anglican family.

The archbishop was presented with a flower arrangement, the gift of Mr Milton Boyce, the vicar of St. Andrew's, Kingsley, the elder daughter of the Bishop of Perth, and the gathering of the Anglican family.

The church is entered from a porch with a metal spire 40 feet high. A feature which dominates the building and night, with the cross illuminated, it will be, for many miles around.

To the side of the church entered from an enclosed courtyard.

### NARBMBEEN

Work has started on the erection of the new St. Paul's Church at Narembeeen in the country west of Perth. The building will contain a church to seat 120, a hall, a kitchen, a canteen, a chancel, altar, prayer desks, pulpit, lectern and a clergy vestry.

The church is entered from a porch with a metal spire 40 feet high. A feature which dominates the building and night, with the cross illuminated, it will be, for many miles around.

To the side of the church entered from an enclosed courtyard.

The whole project is under the direction of the Reverend Cecil Hodgson. It will be a great tribute to him and to his loyal and open hearted help of the vicar, St. Paul's opens its doors for worship.

### SUNDAY EVENING IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, June 1

The fourth season of "Women's Work" in operation on Sunday evening, May 31.

This is a Sunday evening coffee lounge at the church of St. Paul's Cathedral, which was begun by the Very Reverend St. Basil Babbage when he was Dean of Melbourne, and has continued each winter since.

It was intended to attract the interest of Melbourne on Sunday evenings, and has proved to be very popular. Last winter, it was attended by an average of 400 on each evening it was open.

Another innovation in this parish is the opportunity to sing at the service. The vicar has invited the congregation to sing at the service, and have queries answered.

## LITURGICAL DEMONSTRATION GIVEN IN BRISBANE

Continued

FROM OUR OWN CORRESPONDENT

Brisbane, June 1

The Confraternity of the Blessed Sacrament held its annual meeting on May 30 at the Church of St. Michael and All Angels, New Farm.

St. Michael's proceeded the meeting, the celebrant being the Bishop, Coadjutor of Brisbane, the Right Reverend John Hadfield.

Following the meeting a liturgical demonstration was conducted by the Precursor of St. John's Church, Brisbane, and St. R. L. Sturtell, for the Australian Church Union.

Following the demonstration with an explanation, the Precursor said that it would be pleased to consult to the Solemnity.

Thinking of the origin of the

### UNIQUE MURALS FOR LOCKEYS

FROM OUR OWN CORRESPONDENT

Adelaide, June 1

One of the most striking features of the new Church of St. Richard of Chichester, in the Adelaide suburb of Lockleys, which is to be opened by the Bishop of Adelaide, the Right Reverend George Appleton, Sunday, June 7, is a set of windows which are to be their kind to be executed in Australia.

The mural panels which have been designed by the well known artist, Mr. Dennis Kollman, are ten feet high and four feet wide, and there will be two panels on each side of the sanctuary. The figures on the panels are life-size representations of the figures of each with its distinctive symbol beneath him.

The murals have been made by blue vitreous enamel of finely powdered glass, sprayed and fired on a background of steel. The figures have been sprayed with liquid gold imported from Germany.

Then the figures, enlarged from the design to life-size, have been outlined in black and fired again. The gold of the figures has been fired in the effect of brush strokes.

The murals are considered to have a modern, artistic effect obtained by medieval glass representations of the figures. The artist also achieved a stained-glass effect by using windows of semi-circular glass framed with open ornamental brickwork and light filters. The whole effect is most impressive.

## SERVERS' CAMP HELD IN BALLARAT DIOCESE

FROM OUR OWN CORRESPONDENT

Ballarat, June 1

A highly successful camp for the Servers of the New Guinea Martyrs within the Guild of Servers of the Reservoir, near Ballarat, Victoria, from May 21 to 23.

This chapter is of servers within the Wimmera Deanery of the Diocese of Ballarat. The chaplain is the Reverend Peter Ash, vicar of the Reservoir, near Ballarat, Victoria, from May 21 to 23.

The setting for such a camp is ideal as the large house, which is the property of the Vicar, is situated on the banks of the reservoir, which serves the Wimmera and Mallee districts.

The camp commandant was the Reverend Canon G. H. Stowell, and six priests and fifteen servers included some 100 who travel more than 100 miles to attend. A camp fire and sing-song arranged by the Vicar, Dinnoh, the Reverend Neville Thurlston, was a highlight of the day.

### STIFF MUSCLES

A Friday, begun with the Gachard and the Vicar, the Reverend Arthur Cloudsdale, of Hopkinson, who was also game master.

He arranged a rather energetic session of "puffins and milk" which soon found some stiff muscles among the older servers. The Bishop of Ballarat, the

Declaration said that though the demonstration followed in part the theory of Dom Gregory Dix, "The Shape of the Liturgy" and the theory of Dom Jean Leclercq, "The Sacrament of Jesus" provided stronger evidence for the Last Supper being the ordinary meals rather than a "celebrated" meal.

It was noted that the story of Our Lord's command to "do this" in this (was) was an ordinary meal, rather like a meal.

With the Gentile mission (vid. S. Paul in 1 Corinthians) had behaviour over the meal ceased the two to be separated.

The seven-fold action of Our Lord was, as it were, condensed into the seven-fold action of the Eucharist, fraction and communion.

The demonstration then followed, giving a sense as it was celebrated according to the Hippolytan rite, circa 200.

A dozen people at the door scrutinised all worshippers in the pews for signs of age of persecution.

The bishop was seated with probably the "reserved sacrament" for use during the service. The servers, in the vestments, when all the faithful had arrived, a SOLEMN PRAYER.

Each person knelt and placed the hands on the bread and wine on the altar and said: "Then the sole prayer was sung (the prayer of the 'The Shape of the Liturgy')."

All then communicated, and returned to the "reserved sacrament" for use during the service. The servers, in the vestments, when all the faithful had arrived, a SOLEMN PRAYER.

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LETTERS TO THE EDITOR

The following letters to the Editor... reference is always given to ensure that the Editor is able to refer to the original article...

integrity and independence, even if it means that I should be your sincerely, BISHOP C. CLEMENTS, Bishop of Canberra and Goulburn.

Bishop, Canberra, (M.V.)... I have read your letter to the Editor... I am sure that you will be able to find a way to deal with this problem...

STATE AID MORE VIEWS

To THE EDITOR OF THE ANGLICAN Sir.—I register an emphatic protest to you for the way in which you have published the "Apology and Statement" of the Management of THE ANGLICAN. This I do because you have used your valuable space for the cause of truth and principle but for plain mischievous-making.

The Editor only of the Statement refers to the point at issue. This is the criticism of the Metropolitan of New South Wales for agreeing to set up an Advisory Committee to advise the present Commonwealth provision of State Aid to schools. In the very same issue your paper publishes an article on the subject of State Aid to schools. This article is written by Mr. H. Venn Brown which states that the "private citizens" (General Synod mark you) who are in favour of State Aid should support every explicit statement and action that appears in the news papers. All he did was to provide machinery for giving advice to the Commonwealth. If no decision in this respect will accept State Aid, then as far as this Church is concerned, the committee will be of no use.

But one question you failed to put. I will put it. Had our Metropolitan any shadow of right NOT to constitute this committee? He has to provide this machinery would have directly affected any diocese in the country which decides to constitute this aid. In such cases the diocese would have been bound to exercise its undoubted right. I believe that any Metropolitan with a proper sense of responsibility would have an obligation to constitute the committee of Advice.

The bulk of the Statement is made up of matter irrelevant to the point at issue. All six points in reports to what might be termed "dark sayings". These suggestive passages make martial reference to certain incidents or situations. They do not tell the whole story.

You know perfectly well, Mr. Editor, that the vast majority of your readers are quite innocent of the matters only you know. Know anything about them at all? Most members of the public who are so kind to read your paper do not know the whole truth. What, in fact, the statement is to build up a sequence of references, which are in the minds of most of your readers, to a question concerning the administration of our State Aid which readers are briefed on suggestion, not on the whole truth.

You the bulk of your readers, as you well know, have no opportunity of knowing the whole truth, or of testing whether element of the truth is being chosen to suggest a word, they are not in a position to make sound independent comments on the comments in the "State Aid" letter, but only with your readers.

This makes foolishness of the Statement's claim that the management to announce the whole truth, or of testing whether element of the truth is being chosen to suggest a word, they are not in a position to make sound independent comments on the comments in the "State Aid" letter, but only with your readers.

I suggest, Mr. Editor, that the time is overdue for you to exercise your right to publish the whole truth, or of testing whether element of the truth is being chosen to suggest a word, they are not in a position to make sound independent comments on the comments in the "State Aid" letter, but only with your readers.

To THE EDITOR OF THE ANGLICAN Sir.—In a recent issue of THE ANGLICAN, we were told that a clergyman cannot divest himself of his office and accept purely as a private citizen.

Now we are told (May 29) that the Government will accept as "private citizens" on the government side to schools. In the very same issue your paper publishes an article on the subject of State Aid to schools. This article is written by Mr. H. Venn Brown which states that the "private citizens" (General Synod mark you) who are in favour of State Aid should support every explicit statement and action that appears in the news papers. All he did was to provide machinery for giving advice to the Commonwealth. If no decision in this respect will accept State Aid, then as far as this Church is concerned, the committee will be of no use.

There appears to be equally much to be said for the Prime Minister's action on the subject of the question of State Aid to schools. It is not an official in whatever capacity he holds that is the form of financial aid, comparable to average costs per child at a government school, to independent schools or to the parents themselves, depending on the requirements to be met by government schools as being met by private schools. If what I have said is a true picture of the matter, it is the property of the grant being made to government schools. If the grant is made to independent schools, we certainly do not expect our bishops to approve of political meddling by the independent school authorities. Sir Robert Menzies would be well advised to give a categorical offer if they truly had no Catholic bias.

Yours truly, (Canon) RICHARD L. NASH.

To THE EDITOR OF THE ANGLICAN Sir.—I suggest from the interjection of his letter (May 28) that the Reverend D. Martin, Sub-Warden of St. George's College, Adelaide, who has not yet become acclimatised.

We will not doubt learn that what you say in your Leading Article of the same date is true. Australian bishops do not separate. There is a considerable difference between a government of the Church in Australia and England.

I do not think Mr. Martin is an good ground when he makes reference to his independence to the "extraordinary intemperance" of the Government. He would have been better advised to have said that the Government is in a position to provide that they are in favour of government control. I realise this means that the Government has a large extent, but I do not think you are right in your suggestion that the Government would gain.

Personally, I am in favour of government control. I realise this means that the Government has a large extent, but I do not think you are right in your suggestion that the Government would gain.

Yours faithfully, G. R. WALL, Vic.

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To THE EDITOR OF THE ANGLICAN Sir.—The Government of this country, in common with the other countries of the world, have for some time past insisted that a clergyman cannot divest himself of his office and accept purely as a private citizen.

To ensure this, government departments, and the administrators of these departments, are required to maintain government standards. The Government of this country, in common with the other countries of the world, have for some time past insisted that a clergyman cannot divest himself of his office and accept purely as a private citizen.

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WAKE TO KNOW

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDOCK.

My friends and myself are very interested in missionary work. We would like to see you please publish particulars, qualifications necessary to be a missionary, apply, etc., as we feel that a few other young people who feel as we do.

Glady I attempt to do this. For it is in my opinion that the Church for our people to be in the world and preach the Gospel. For nothing so confirms faith, and strengthens conviction, as the willingness to tell others the Christ means to you. And when you, the will to go overseas to the mission fields, the Church is richly blessed.

accept their share of the 5-million Commonwealth Government handout will come as a shock to many of their flock.

No one questions the necessity of improving the standards of education. Science has done so much to improve the standards of living in this country that Church leaders commend the results of an action which itself was based on the highest moral reasons of motive, and because it has been proved to be of personal advantage, then churchmen are compelled to wonder why the ethics of Commonwealth cases are being met.

What I have said is a true picture of the matter, it is the property of the grant being made to government schools. If the grant is made to independent schools, we certainly do not expect our bishops to approve of political meddling by the independent school authorities.

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To THE EDITOR OF THE ANGLICAN Sir.—The brutal fact about so many of our bishops apparently is that they have been so prepared to accept direct State Aid to schools that they have not yet become acclimatised.

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Readers are invited to submit questions for answer in this weekly question box. Questions must be addressed care of the Editor. Questions marked "not for publication" will be answered privately, not if stamped and addressed.

Motivation: This is vital. Why are you thinking of service for Christ overseas? It is a desire for missionary work. We would like to see you please publish particulars, qualifications necessary to be a missionary, apply, etc., as we feel that a few other young people who feel as we do.

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# THE MODERN MARTYRS' CHAPEL AFRICAN'S NAME ADDED

ANGLICAN NEWS SERVICE

The Dean and Chapter of St. Paul's Cathedral, London, have added the name of Yona Kanamuzi, a priest of the Church Missionary Society's Ruanda Mission, to the roll of names of Anglican Martyrs in the Modern Martyrs' Chapel.

He was killed on the evening of January 23 last when he had been detained for his work though he knew by his own confession he was on the "missionary's" blacklist for helping persons "illegally" to escape of the State.

After praying for his captors and singing hymns, he was shot and his body thrown into a river. A schoolmaster friend was arrested at the same time, bound and threatened with an axe, but for some reason was not harmed and lived to tell what he had seen and heard.

Yona Kanamuzi was a key figure in work among Ruanda's royal relatives, who have been killed or exiled in great numbers of reprisals.

He had built up an impressive work in a royalist settlement in the east of Ruanda, where Christian adherents in 24 village churches were numbered. He had been in the teachers' aids had in the recent years (repeated).

His death was a great loss to the Ruanda people. He was taken with Pastor Yona Kanamuzi, who was shot and killed. "Pastor Yona Kanamuzi, you know that we have not signed any papers, we have not accepted any of the terms of the open pages, which give a list of names of Anglican Martyrs since 1850: most of these are of missionaries or local Christians in Africa, Asia, and Melanesia."

One or two are famous, such as John Cole Pateson, first Bishop of Malawi, martyred in 1871 when he was mistaken for one of the slave traders who had been harassing his people. James Hannington, first Bishop of Eastern Equatorial Africa, was murdered in Uganda in 1885 while trying to open a new route to the East Victoria Nyanza.

The chapel of Modern Martyrs formed in 1961; it is appropriately consecrated to broken bits and pieces. The wooden altar is inset with marble panels from the Jesus Chapel which stood with the Anglican Memorial now is: over it hangs a white marble crucifix set in the old Victorian setting which was damaged by a bomb in 1942.

## CHURCHES' PLEA ON LA W

ANGLICAN NEWS SERVICE

Eleven religious leaders from more than 1,000 people gathered in the City Hall in Johannesburg on May 29 to appeal to the government to rescind its 90-day detention law.

The meeting, headed by the Bishop of Johannesburg, the Right Reverend Leslie Stradling, said the first step was to appeal to the government to rescind its 90-day detention law. The bishop said: "This sweeping of people into internment camps and without allowing them access to the outside world is to treat them as 'non-persons'."

The meeting passed a resolution "requesting" the government to abandon clause 17 of the Prevention of Terrorism Act, 1963—the 90-day clause when it comes up for renewal. The petition and other material signed by more than 60 Durban and Johannesburg personalities was read out at a multi-denominational service in Cape Town on May 24 when prayers were offered for withdrawal of the law.

# A LOOK AT THE U.S.

## CANON WARREN IN "FRONTIER"

ANGLICAN NEWS SERVICE

Canon Max Warren, whose monthly articles in "CMS, News-Letter" have so much looked forward to when he appears in the "Frontier" Church Missionary Society, "Frontier", the "Christian quarterly".

His latest contribution, which appeared in the summer issue last month, he discusses "The first question of understanding America and American problems is a particular responsibility for Christians, and in the course of his article he writes:

"It is a very lonely thing being in America today. They are among the most misundersanding people in the world."

"They are busy learning the hard way that gratitude is not a political virtue. All this helps to explain the American preoccupation with being American."

"The United States could be considered as a Christianized nation, but it is not. This has happened here. It has happened here. No nation can remain so great if it lacks a sense of mission."

"Perhaps the most important question of our time is: whether the United States of America is a Christian nation, which is larger and more all-pervading than its present anti-Christianity."

"To a far greater degree than any other nation, the future will be determined for good or ill, in this spiritual sense, by the United States. That, as I see it, is at the heart and importance of being American."

## ENTHUSIASM IN CAPE TOWN

ECUMENICAL PRESS SERVICE

Genova, June 1 (Reuters)—The Anglican, Catholic and the Dutch Reformed Churches were among those who attended the enthronement last month of the Most Reverend R. S. Taylor.

"There were also representatives of most other Churches in Cape Town, including the Greek Orthodox."

However, South African government officials were absent despite the fact that special invitations had been sent to the Premier, Dr. Verwoerd, and the members of his government.

The Archbishop avoided any mention of apartheid or any political topic. He expressed his support of the economic movement, and declared that the Church was the most important task facing Christendom.

## RESETTLEMENT COMPLETED

ECUMENICAL PRESS SERVICE

Genova, May 25 (Reuters)—The resettlement of some 8,000 refugees from Calcutta to the United Kingdom was completed at midnight on May 7.

The resettlement, started early in February, ended what was described as "the world's worst refugee problem."

The resettlement was conducted by Bengali Refugees Services, a Section of the National Christian Council, which has received 10 million pounds from funds donated by the member Churches of the W.C.C. It has accepted for 500,000 dollars to finance the cost of the project.

The refugees have been resettled in three separate sites in the Calcutta area, and with their own homes. The agency also is helping them to start schools, play grounds, and other community centres.

# BROADCASTING EXPERTS

## MEETING IN GERMANY

ECUMENICAL PRESS SERVICE

Some 100 European religious broadcasting specialists met at Arnoldsheim, Germany, have mapped plans for closer cooperation in the field of radio and television information.

The meeting was the European Conference of the World Association for Christian Broadcasting. The majority of the participants, who came from ten European countries, were American broadcasters.

A major decision was to set up an association auspices a scheme to co-ordinate Protestant programming on European radio and to exchange information on possible Eurovision efforts. A main feature of the meeting was the showing of recent religious TV programmes.

The meeting session held concurrently with the European specialists' meeting (the W.A.C.B. 15-member executive committee laid plans for a regular exchange of news items of medium and short wave transmitters in Europe).

Dr. John Bachman, professor in audio-visual techniques at the Lutheran Theological Seminary, New York, to carry out the programme.

The committee also outlined plans for various projects to train African and Latin American in radio programming.

## EXCHANGE SERVICE

A discussion on the nature of relationships between various international organisations relevant to the section that is being sought with the World Council of Churches and the World Council of Churches, and that "corporate members" of the W.C.C. are being changed with the International Church Broadcasters.

The committee approved continuation of its Programme of Exchange Service, which was launched in January, and voted to issue a Spanish edition of its official journal. This appears in English and French in British English and French in French. It is published by the Rev. Dr. Fridtjof Birkel, of Stavanger, Norway. Appointed secretary of the section was the Reverend E. H. Lymann of the W.C.C. The meeting was the first held by the executive committee since W.A.C.B.'s formation in Lima, Nairobi, in May, 1963.

## CONGRESSIONAL DECISION

ECUMENICAL PRESS SERVICE

The Congressional Union of England and Wales was held in its annual meeting in London to become a national Church League for England, as merely an association of local congregations.

Eight hundred members of the local provides for a "convoking" of the members to strengthen the 200,000 Congregationalists' unity of purpose and action.

It was pointed out that about 1,000 congregations were in favour of the action and only 39 opposed.

It was noted that the present "independence" of local Churches has become a "dependence" and that in many areas, such as financial support of ministers, they are acting together as one Church.

The Reverend J. A. Figures said that in his inaugural address to the Church of England, the general population has increased. Only 1 in 130 persons, as compared with 1 in 38 in 1903.

With the population increasing, he said, "Congregationalists must be more powerful and more independent than they are."

# OUR BEST BOOK "BUYS"

THE ANGLICAN Book Department, in co-operation with the Church of England Information Files, has pleasure in offering the following titles.

All works published by this Dept. are available to MEMBERS at their special discount of 15 per cent. Prices to non-members are as shown below. Publications by the Trust include:—

THE OFFICIAL REPORT OF THE CHURCH OF ENGLAND — A ANGLICAN CONGRESS, Toronto, 1962. 5/6. (Postage 1/6.)

combined to publish this complete Official Report of the Anglican Congress of 1962. Pp. 312. Price 25/-d. (Postage 1/6.)

THE LIFE AND LETTERS OF JOHN STEPHEN HART, by J. B. McCall. Bishop Hart, one of the great men of Melbourne and Bishop of Warrington, played a leading role in the development of our Church. This wholly full-length biography, by the Bishop of Rockingham, was the first major work specially commissioned by the Trust. Pp. 182. Price 20/-d. (Postage 1/6.)

THE ANGLICAN WAY — being a series of four addresses delivered during the year 1963 at the invitation of St. John's Theological College, Margate, 1959. The authors are: the Rev. Dr. John Bourne, the Bishop of Armidale, the Bishop of Exeter, and the Bishop of Ely. Pp. 26. Price 2/-d. (Postage 1/6.)

SONNETS AND SONGS, by T. T. Coleridge. Edited by Canon Fawcett & E. Maynard. Pp. 162. Price 3/-d. (Postage 3/4.)

THE CONSTITUTION OF THE CHURCH OF ENGLAND IN AUSTRALIA, 1843-1963. Edited by Canon Fawcett & E. Maynard. How many Anglicans know the bare facts about the way our Church is governed in Australia? Every Church officer, and every in the Bishop of Armidale, has his own copy of the Constitution. Pp. 47. Price 2/6d. (Postage 1/6.)

THE CONTINUITY OF THE CHURCH OF ENGLAND, by Canon Fawcett & E. Maynard. Every Anglican should have this new edition which will be a useful addition to his bookshelf. It is a simple and readable account of the way our Church of England preserved her continuity in Australia since 1843. Pp. 162. Price 3/6d. (Postage 1/6.)

THE HONEST TO GOD DEBATE, by J. T. Robinson and David Edwards. Pp. 162. Price 3/6d. (Postage 1/6.)

Stocks are again available of this special to HONEST TO GOD. Pp. 288. 5/6. (Postage 1/6.)

THE HONEST TO GOD DEBATE, by J. T. Robinson and David Edwards. Pp. 162. Price 3/6d. (Postage 1/6.)

Books from other publishers available from our stocks include:

CHURCH FUND RAISING: A Ten-step plan to increase your pledges and strengthen your Church. Offered A. Penfold, Jr. McGraw-Hill Book Company. Pp. 256. Price 38/-d.

Here is a thoroughly tested 10-step plan for raising Church funds. This is a practical way of increasing both the number and amount of pledges and contributions — beginning interest in Church work and activities — and building a more dedicated congregation. Written in simple, plain, and direct language, it includes practical and detailed suggestions, case studies of other experiences, and statistics of results. In addition, you find many helpful forms and directions on how other aids may be constructed.

WHITE AUSTRALIA — TIME FOR A SHORT HISTORY OF THE CHURCH OF ENGLAND IN VICTORIA, by the Reverend M. W. Raine. This pity and authoritative work was originally published in 1947 by the Editorial Committee set up by the Diocese of Melbourne in connection with the 150th Anniversary of the Church of England in Victoria. Through the courtesy of the Diocese of Melbourne, 1000 copies are offered at a limited number of copies at the same price as in 1947. Pp. 88. Price 2/6d. (Postage 1/6.)

PROCEEDINGS OF THE FIRST GENERAL CONFERENCE OF THE CHURCH OF ENGLAND, 1962. OFFICIAL REPORT. Pp. 100. Price 1/6d. (Postage 1/6.)

The work, ordered to be printed by the General Synod, is available at a small cost price. It contains the text of the resolutions passed in the Synod, together with the complete text of all officers' and members' contributions. Pp. 182. Price 4/6d. (Postage 1/6.)

THE EMPLOYMENT AND PAYMENT OF CLERGY IN AUSTRALIA. This supplies have now reached us of this Report which covered such a wide area of our Church's work in this year in England. The result of a study of the employment of clergy in Australia, it presents a factual survey of the Church in England and will be of great significance to Australia as well. Pp. 100. Price 1/6d. (Postage 1/6.)

As the above titles, and all books reviewed in our columns, are available direct from—

The Book Department, THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

LETTERS TO THE EDITOR

BRISBANE SYNOD MOTION

TO THE EDITOR OF THE ANGLICAN
Sir,—You appear to have been misled in one or two respects about the attitude of certain members to State Aid for Church schools in your leading Article of May 28.

You state that "only one Australian synod has as yet introduced the principle of direct State Aid." Actually, two synods in the Province of Queensland alone—North Queensland and Rockhampton—have strongly supported direct State Aid for their schools.

One important error of fact is your statement that the Brisbane Synod has "firmly opposed it (i.e., direct State Aid) on principle." This is not so. Three years ago a select committee of synod presented a very comprehensive report on the whole question of State Aid and its various possible forms. This report recited the arguments put forward by both the supporters and opponents of State Aid, and in the process pointed out various administrative problems and possible long-term effects of a system of direct State Aid. The report did not, of course, ever, ask synod either to approve or disapprove of direct State Aid.

It is true that synod in fact did not pass a motion (which I myself moved) asking the State and Government to contribute to independent giving certain additional forms of financial aid to independent schools. The almost unanimous vote in favour of a motion clearly showed that synod recognised the practical possibility for aid in this form. It is the particular resolution did not pass that is either approved or disapproved of the principle of direct State Aid.

In fact, the Queensland diocese has shown itself to be very favourable to some form of State Aid. Two of our factors in this attitude are: first, we have been accustomed to direct State Aid for Queensland schools for more than 40 years through the various State Aid Acts which have had one of the main objects of the diocese to support and encourage the work of the Church, Church schools in Queensland have always shared with partial success,—to keep fees low enough to allow more than the very average attendance. It has been recognised that the State policy can only be continued through the extension of State Aid in some form.

(Yours sincerely)
The Reverend R. B. RAYNER,
Brisbane.

We are surprised at the Brisbane Synod Resolution, and would be glad to know the names of the members who voted in favour of the Report, adopted by the Brisbane Synod, and the names of the members of direct State Aid for Church schools.

A Staff Correspondent present at the meeting reported produced by the Select Committee of the Brisbane Synod in 1961. The letter, published in the Brisbane Anglican, is a very fair and sensible statement of the various arguments for and against direct aid to Church schools. It is a commendable and a commendable of a select committee of the Brisbane Synod.

Indeed I can tell you that the following is the text of the resolution of the Brisbane Synod: "Resolved that the Brisbane Synod be pleased to endorse the proposal for direct State Aid for Church schools in Queensland." This is the text of the resolution as it appears in the Brisbane Anglican. It is not the text of the resolution as it appears in the Brisbane Anglican.

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IN DEFENCE OF POLICIES

TO THE EDITOR OF THE ANGLICAN
Sir,—Following recent matters raised in your edition and other comments, along with the correspondence provided, may I say both sides is sometimes needed. Present services a most essential purpose in the Church, needs to be recognised. The result often of neglect and decay. This is not to say that the treatment is no less than other forms of neglect and decay. It is very great when words such as "loyalty," "civility," "unworthy behaviour," "unworthy emotional overtures" which are not only unhelpful but also insulting and logical thinking.

(Yours faithfully)
G. HUGH GILMORE,
Aldinga.

A WARNING

TO THE EDITOR OF THE ANGLICAN
Sir,—I am a member of the clergy and any other persons who may be approached by a man of reasonable good appearance and speech who offers to take you to a place that he says he has been to some time in New Zealand. I have never been in New Zealand; and I have never seen any man who looks like the man in the story he tells lacks cohesion in his mind and is unable to cover up and misdirection in the impression he makes. I am sure that if you are without a home, which still could be a warning to you.

(Yours faithfully)
G. OVEGROVE,
Traralgon.

MY LODGE

TO THE EDITOR OF THE ANGLICAN
Sir,—Whilst I do not see much research in the Battley Library, I am a member of the staff. I have written on a letter written on August 1963, in which I mentioned Brisbane (previously the first Bishop of Perth) and I thought I should like to mention it to you for here, which still could be a warning to you.

(Continued from page 5)

right. Now whatever people may choose to call me they do it on my own terms. I have no right to claim to be called Mr. M. And the omission of the name of the signatory in the name of the Sign is in itself a serious matter. It is a matter of the name of the signatory Derby by a lay person. I believe some of the reasons for this are: 1. The name of the signatory Derby by a lay person. I believe some of the reasons for this are: 1. The name of the signatory Derby by a lay person.

Yours sincerely,
PETER PERTH.

CENSORSHIP

TO THE EDITOR OF THE ANGLICAN
Sir,—I have been greatly bothered by the correspondence which has followed your generous action in publishing my article on the subject of the "immaturity" of our young people. I am glad to know of this personal attack on my article. It is an ironic appraisal—and I hope it may be considered that I am not bitter and sarcastic but only a little disappointed. I am sure I have no right to argue, nor by incision, nor by publication, nor by incision, nor by publication.

This, after all, however it is, is not a personal attack on me. It is a personal attack on me.

(Yours faithfully)
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neighbour as myself. I know that neither of us can begin to compare healthiness until we are troubled by some of the things which spring from the glorious knowledge that we have of our own limitations, we can search in everything for ourselves.

Yours faithfully,
FREDERICK MAY,
Sydney.

CALL FOR NEW STRATEGY

IN ACADEMIC WORLD

ECUMENICAL PRESS SERVICE

Geneva, June 1

A re-examination of the way in which the Student Movement movements and the World Student Christian Federation perform their tasks in a changing academic world was called for by an international consultation held last month.

The consultation was held in Geneva, Switzerland, and was attended by representatives of the World Student Christian Federation, university leaders, administrators, and students. The consultation was held in Geneva, Switzerland, and was attended by representatives of the World Student Christian Federation, university leaders, administrators, and students.

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NEW GUINEA WEDDING

Friends from the New Guinea Mission and other guests when Mrs. Betty Randall and the Reverend J. C. Ashton were married at St. Anne's, Strathfield, Sydney, on June 2.

The Archbishop of Brisbane, the Most Reverend P. N. W. Strachan, officiated at the wedding. The Rector of St. Anne's, the Reverend N. J. Chynoweth, officiated at the wedding.

Yours faithfully,
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# ANGLICAN HERITAGE AND UNITY

## BISHOP SHEVILL AT MACKAY

FROM OUR OWN CORRESPONDENT

Mackay, Qld., June 1

Two variations of the land's annual Visitation and Annunciation processions in the Southern Archdiocese of Mackay occurred last week.

One of them was the institution of the Reverend Roger Swetsham as Priest-in-charge of St. Andrew's Church, North Mackay, on Tuesday evening.

This took place in the presence of a large congregation for the solemn Evening of the Feast of St. Augustine of Canterbury.

After the presentation of the new priest by Archbishop V. Brake, Bishop Shevill read the licence of the Reverend Roger Swetsham to the congregation and formally instituted him as Priest-in-charge. He was assisted by the Reverend A. T. J. Haines, who read the prayers.

In his sermon, Bishop Shevill outlined the life of St. Augustine and spoke of the difficulties he encountered in establishing the See of Canterbury and said that the one-hundredth anniversary of the Archdiocese of Mackay, which would be visited the day after next year.

Saints, the bishop said, were not people who never made mistakes but people who refused to be defeated by them and continued trying.

**DIVERSE LEADERS**  
He illustrated this theme by references to such diverse leaders as St. Peter, who after his initial denial of Our Lord became a great leader of His Church, St. Stephen, who was attacked for his leadership in the revival of the Church's heritage of worship, but whose persistence led to enrichment of the Church's worship on a wide scale, and Bishop Erskine, whose great faith against tropical fevers was regarded as being the first step towards the establishment of the School of Tropical Medicine in Australia and enabled people to live in health and comfort in North Queensland.

The efforts of the people of St. Andrew's to establish the Church in North Mackay would likewise result in great spiritual benefits to future dwellers in that area. The sharing of such benefits was part of "the communion of saints," he said.

On Wednesday evening, Bishop Shevill participated in the live broadcast of the Christmas Eve service launched by Father Charles (K.C.), the Reverend J. T. Given, the Reverend J. Whitney (Presbyterian) of Walkertown, and Father Charles, in introducing Bishop Shevill, said that their efforts had received great support in the preceding weeks when Fr. Given had invited the Roman Catholic Bishop of Rockhampton to speak during his visit to Mackay, and now additional support had been given by Bishop Shevill's acceptance of his invitation to speak this week.

**DIVISIONS**  
Bishop Shevill said that Christian leaders were now realizing that they were not competitors but companions.

It seemed that about every 500 years great divisions had come to Christendom. In A.D. 500 some Eastern Christians, like the Copts, Abyssinians, and some Monophysite groups had separated from the main body of Christians and still worshipped God in their own way.

Then about A.D. 1000 there came the great separation of the Orthodox Churches from the rest of Christendom, and in the 16th century, Anglicans and Protestants found themselves divided once more by various theological differences.

Now we were only 30 years away from the year 2000 and it

looked as though this might reverse the trend by a great movement towards unity.

"We were living in the jet age," he said, when Christians had been able to travel widely and discover each other. They also found that Christianity was only a small pocket in world religions.

Islam was making great strides and Buddhism was experiencing renaissance. It was apparent that Christians were more necessary than almost anything else in our world.

The World Council of Churches had endeavoured to bring all religions together; Pope John would always be recognized as a great Apostle of Unity, and Pope John had met the Ecumenical Patriarch and both were urging themselves to the quest for unity.

"Let us give effect to Our Lord's prayer: 'That they may all be One.'"

"At Trinity we remembered that the United God existed in three persons, and by the year 2000 there might be a united Christendom, and the world would be a different way.

"We must be able to explain our faith to others and not feel that religion was an unbreakable shield which we hid behind and together and understand one another better, not merely backslapping which inevitably resulted in backsliding.

**REAL TASK**  
All religions during the periods of darkness had fought among themselves, but as the light came, they turned to the real business of living.

The Christian family existed not in a state of enmity but the family but to unite in fighting the forces of Satan, the devil, and the devil. It was time to put the nonsense and get down to business for the Church.

This did not mean abolition of any Church by another, for some people would always want to worship in simple ways, while others preferred the richness of the age-old liturgical pattern.

The unity which is strength within each Church is the strength which is the main task of the Church.

The Reverend T. Given, in introducing Bishop Shevill, said that the personal of the Christian Unity which said that following the lead of the great religious leaders, the next address would be given by an evangelist with a new title, the Right Reverend J. Whitney, now Moderator of the Presbyterian Church.

**STATEMENT ON STATE AID**  
The Archbishop of Sydney and Metropolitan of New South Wales, the Most Reverend H. Gough, has corrected "certain statements" which have been made recently about his attitude towards State aid.

Writing in his diocesan paper "Southern Cross," His Grace said:

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# GENS AT SUBIACO

FROM OUR OWN CORRESPONDENT

Perth, June 1

The residents in about 3,000 homes in Shenton Park and part of Subiaco have been asked to disclose their Church affiliations in a census which is being conducted at present.

Working together in the census are Anglican, Roman Catholic, Methodist and Church of Christ churches.

About eight members of four churches will take a fortnightly census in each street seeking the information.

The callers will ask householders to fill in a card their name, address and Church affiliation.

Should there be two denominations in one family two cards will have to be filled in.

## BETTER LIAISON

Four thousand cards have been printed. The results of the census will be compiled by the committee at a meeting on June 10.

The object of the census is improved Church membership. About eight members of four churches will take a fortnightly census in each street seeking the information.

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Amstron Army Chaplain-General H. Cunningham visits the Changi Gai Chapel with Chief Officer E. W. Gosder. Both are former prisoners-of-war of the Japanese during the occupation of Singapore. (See story this page.)

# NEWLY OPENED AT ANGLICAN FARM SCHOOL

FROM OUR OWN CORRESPONDENT

Perth, June 1

Of a total of 1,100 delinquent boys who had been committed by magistrates to Hillston, the Anglican Farm School at Stoneville, only 170 had returned.

It was said by the Honorable Mr. Logan, Minister for Child Welfare with the Government of Western Australia, last week when the Archbishop of Perth, the Most Reverend George Appleton, dedicated a new £85,000 wing at this reformatory school.

The new 60-bedroom wing with administrative quarters, which had been built at government expense was opened by the Minister for Child Welfare before 1954 at the residence area of delinquent boys in the hands of the Salvation Army.

On the Salvation Army relinquishing their charge, the Government asked the Church of England to undertake the residential care of the 1,100 boys, and the Church has accepted the challenge.

Since that time the Government has spent an average of £50,000 each year on buildings, salaries and running costs and the Church has cared for almost 1,100 boys at Hillston, which has accommodation for 60 boys.

The first new building stands consists of 369 acres surrounding the State from the Diocesan Trusts and excised from the 2,200 acres of surrounding Church lands.

Originally, the buildings consisted of two small rectory service-type bunnings which the Government undertook to replace progressively by properly designed brick structures.

The new brick opened that the orchard and vegetable gardens the institution. The three-room school, providing woodwork, masonry and clean work facilities. This was followed by the building of the lavatory block, the dining room, and then the new dining-room and kitchen.

**GARDENS**  
In 1951, the boys themselves, the more of them than the staff, were made responsible to plant a large area in the school. The alcoholic requirement understanding at the deepest level.

It needs a positive approach to a delinquent as people, not cases. Because alcoholics are, in fact, critically ill, they had to be met on the personal level, and their problems treated accordingly.

The curriculum was divided between the school, the farm and necessary domestic tasks. These tasks, while occupying the time of the inmates, did not themselves "reform" the boys.

Reformation came about through the personal influence of all members of the staff through the whole routine of every day.

Psychologists of the Child Welfare Department visited the institution every week, and the boys had interviews with psychiatrists and other specialists as circumstances required.

The Honorable Mr. Logan asked the boys to look upon their time at Hillston as a glorious opportunity instead of as a punishment.

## CHURCH AND ALCOHOLISM

FROM OUR OWN CORRESPONDENT

Melbourne, June 1

Neither ergo psychiastris are effective as Alcoholics Anonymous in the treatment of alcoholics, because the latter works on the rock bottom stage.

This was asserted by the Reverend Dr. Cairns, Chaplain of the Memorial Hospital, during the course of his H. R. Francis Memorial Lecture.

The lecture was delivered on Thursday, June 1, at the conference of the Victorian Temperance Alliance.

Chaired, Clary, because the training given to them made them more of a help than the people. The result was a man on the sinner, leave him out in the cold. The alcoholic requires personal understanding at the deepest level.

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turned to the institution was a credit to the policy of the department and to the staff who implemented that policy.

His Grace thanked the Lecturers Commission for its generosity, since the validity of a cause had been established, the Lecturers Commission usually came forward with a handsome grant.

The Church of England was grateful, the archbishop said, for having been given its part in particular sport to which he would offer a silver cup in full particular sport to be competed for annually by Hillston, Parkerville Children's Home, Guildford Grammar School, Christ Church Grammar School and Hale School.

During afternoon tea visitors were seen engaging many of the boys in conversation. The latter exhibited no trace of guilt consciousness or embarrassment.

Everybody was cheerful, optimistic, serene, perfectly at ease. The institution is controlled by a joint committee of the Church of England and the Department for Child Welfare.

# THIRD CHURCH DEDICATED AT CAMP TERENAK

FROM A CORRESPONDENT

Singapore, May 30

The last of the three churches built at Camp Terenak, Malacca, was dedicated last month by a former prisoner-of-war of the Japanese during the Singapore occupation of World War II.

Like Tampi, Pontian Keh and Batu Pahat, the new church was dedicated by a former prisoner-of-war of the Japanese during the Singapore occupation of World War II.

The Other Protestant denominations Church was blessed and dedicated on Sunday, April 19, by Australian Chaplain-General H. Cunningham.

Chaplain-General Cunningham spent nearly two weeks in Malacca, Malacca, was dedicated last month by a former prisoner-of-war of the Japanese during the Singapore occupation of World War II.

During this time he revisited Changi Gai, Singapore, and the Singapore Association members. He also visited the Australian Army Chaplain-General H. Cunningham, who was appointed Kangarwa Cemetery.

Chaplain-General Cunningham held talks with the Australian High Commissioner, Sir G. Murray, and the Hon. T. K. Critchley.

He also visited the Hon. T. K. Critchley, who was appointed Kangarwa Cemetery.

Chaplain-General Cunningham also revisited farms World War II action posts in Malaya.





