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"THE ANGLICAN" SUMMARY AND REVIEW FOR THE YEAR 1960

The last three quarters of 1960 saw a series of international upsets, on a scale, and in point of importance, rarely experienced in mankind's history. The dominant common theme to all these events was the upsurge of racial and national feeling, particularly in former colonial areas. A subsidiary theme was the growing antagonism between the United States and the Soviet Union.

The dramatic quality of events in the Congo drew public attention from no less potentially dangerous developments in other areas — notably in South Africa, Laos, Algeria, Turkey, the Indo-Chinese borders and Japan.

APRIL

The very beginning of April saw the flight from his See city of the Bishop of Johannesburg, the Right Reverend Ambrose Reeves.

For many years past he has been a fearless preacher of the Christian Gospel of the Fatherhood of God and the Brotherhood of Man. This Gospel, in the light of the warped theology of the Government of the Union, now became sedition, and it was unsafe for the Bishop any longer to stay in the country.

He knew too much.

In England during the month, as throughout most of the rest of the world, there began to pass into secondary schools from primary schools the post-war "bulge" which has created so difficult an administrative problem.

The problem appears to have been common to all countries; but some have tackled it better than others. In Australia and in the United States, it has been overcome, by and large, by the simple and disastrous expedient of lowering standards of teacher training. In the Soviet Union, if one may believe the anti-Soviet publication *Life*, it has been solved without any reduction in standards of teacher training and without any lowering of the level of attainment required from students.

It seems fairly apparent, to judge from such research as has been carried out on the subject in Australia, that the Australian solution has involved a decline in the standards both of teacher training and pupil attainment. The present position is that it has never been easier for a child of mediocre ability to get a university scholarship.

According to the evidence amassed by the several State Departments of Education, there is another, even more serious, aspect to the problem: an increasing number of children of potential University calibre tend to leave school at the minimum legal age. Fewer than one half of those children who are capable profitably of undergoing a University course actually embark on it. The others, instead of benefiting themselves and the community by a few additional years of academic discipline, are lost in the ranks of commerce and industry.

No one would advocate giving the State the absolute right, in a Christian community, to dictate to parents what their children should do on leaving school—and whether they should leave schools or go on to the university. That is the Russian way. What is urgently needed is a great deal more parent education in this matter. Neither the community nor the individual can afford the enormous waste of talent which is seen on all sides in Australia to-day.

In China, it is possible that the best answer to the "bulge" problem has been found. Without going into the mechanical details of what the Chinese have done, this can be said: that nothing whatever could have been done had the problem not been tackled in the right spirit. What is lacking in Australia is the spirit, the will, to enable each child to maximise his talents.

HOW TO SWIM

It was the late Mr Gladstone who once observed that there was only one way to learn to swim: by swimming. He said this in reference to the upheaval which was beginning in his time to produce new national states in Europe. Then, as now, newly-evolved nations, like adolescents, make mistakes. There is nothing surprising about this: the surprising thing is that they do not make more. An excellent example of this kind of error occurred during April when Dr Nkrumah banned *Drum* simply because it was printed and published in the Union of South Africa. As everyone knows, that magazine had sailed as perilously close to the repressive legal whims of the Union, in its advocacy in the cause of indigenous Africans, as any magazine possibly could. One suspects the ban in West Africa was in truth attributable to the jealousy of purely local printers and publishers.

The most significant event of the month in the international scene was the visit of Mr Chou En-lai to Delhi, where, instead of being greeted by the usual flowery welcome customarily associated with visits of this kind, he not only received a very cool reception indeed from Mr Nehru at the airport, but travelled the

ten miles into the city along a route which was without decorations or crowds to greet him — except for some 5,000 policemen.

The coolness sprang from the childishly regrettable miscalculations of the pundits of Peking which led them to believe they could without challenge "re-occupy" territory on the North-West and North-East frontiers of India which, they claimed, was historically Chinese.

It may well be that Chinese claims to these areas can be sustained by an appeal to history. It might well be that the International Court itself at the Hague, on grounds of law and history, would uphold the claims of the Chinese. That, however, did not excuse the Chinese actions, for two reasons.

First, in this shrinking world, no nation, surely, is going to stand upon too nice a point of history or law if by so doing it heightens, rather than diminishes, international tension — least of all a great nation like China.

Second, no claim, however well based, can excuse its enforcement by military means. The principle which must apply to Nazi Germany, to the United States, to the Soviet Union and other states must apply equally to the Chinese People's Republic.

The West owes a great deal to Mr Nehru for his handling of the affair. It would have been an easy matter for him to have taken the issue to the United Nations. It would have been very easy indeed, in the light of Indian public opinion, for him to have answered force with force. The fact that he did not do so has gone far to redeem him in the eyes of many for the immorality of India's stand over Kashmir.

CHINA AND THE UN

Some thought that the incident underlined the desirability of continuing to exclude China from the United Nations; others thought the very reverse. The latter is our view. It is ridiculous to expect world opinion to have its maximum potential effect upon the Government of China while that country is treated like a pariah. The more isolated the Chinese are from the breath of world opinion, the less they are compelled to rub shoulders with others in the halls of the United Nations, and the further from reality they, and the rest of the world, will drift.

Even the State Department of the United States was moved to protest during April about the continued excesses of President Syngman Rhee, and his complete disregard of those ordinary democratic niceties which the



One of the most important events of 1960 for the Anglican communion was the inauguration of the Province of East Africa at Dar-es-Salaam on August 3. Here the Archbishop of Canterbury, the Most Reverend G. F. Fisher, accompanied by the Archbishop of East Africa, the Most Reverend Leonard Beecher, is arriving for the inauguration.

Americans had "taught" South Korea since the war. Mr Herter himself went on record with an expression of "profound and growing concern" over the trend of events in South Korea. The sequel showed how well-founded his concern was.

Inevitably, the Law of the Sea Conference failed.

No one knows whether there is a three-mile limit, a twenty-mile limit, or no limit at all. In this mad world, with every nation striving for what it conceives to be its own vital interests, and these interests obscured by a complex of economic, military and other considerations, no agreement is likely on such a question. Militarily, we are a long way indeed from the concept of a three-mile territorial limit which depended upon the range of a cannon; economically, the nations have slipped further back, despite vast advances in the science of economics, than they were in the time of the Staple Acts and the childish fiscal policies of the Middle Ages.

Even the Bishop of Armidale made an unusual visit during April: to a couple of pubs in the Parish of New Lambton, during the course of a mission which he conducted there.

Out of the visit—or was it an earlier one with the Bishop of Coventry?—came a good story. Over a glass of lemonade the bishop said to one of the men in the bar: "I hope I'll be seeing you at the parish hall tonight."

"Sorry, no," said the man. "I have got an appointment to go fishing."

"Well," the bishop said, "that is what I'm doing, too."

"Yes," said the man, "but

you're going after souls — we hope to get on the perch."

In Sydney, a new assembly hall, which had cost some £30,000 to build, was opened at S. Catherine's School, Waverley. It was named the Janet Barker Hall, after the school's founder.

An equally impressive addition was made to S. Margaret's Girls' School, Albion Heights, Diocese of Brisbane, when the archbishop dedicated a new three-storey building which contained four classrooms and a well-equipped Physics laboratory.

A NEW BIBLE

The Oxford and Cambridge University Presses jointly announced that March, 1961, would see the appearance of the New Testament section of the New English Bible. By that time it will be 350 years since the publication of the great Authorised Version.

The Bishop of Southwark, the Right Reverend Mervyn Stockwood, announced during the month that he proposed during 1962 to take over a hotel by the seaside, in order to give the wives of his parish priests the chance of a good holiday at a price they could afford. This is an idea which might be investigated in Australia.

An induction probably unique in the Anglican communion was recorded in our issue of April 8: the Right Reverend R. J. Lipp, a bishop of the Church of South India, was instituted and inducted as Vicar of S. Mary's, South Camberwell, Diocese of Melbourne.

Originally a Lutheran, who was born in Germany, Bishop Lipp studied at Basel Missionary College in Switzerland and served from 1936 with the Basel

Mission Society at Malabar in South India. He was consecrated in 1954.

The Right Reverend A. W. G. Hudson, now a Coadjutor Bishop of Sydney, was consecrated in the Abbey on April 4.

It gave pleasure to his many friends during April to learn that the Venerable R. J. Hewett, who had for many years been the Federal secretary of the Church Missionary Society in Australia and Tasmania, had been appointed a vice-president of the C.M.S.

In Adelaide an experimental liturgy, first devised in England three years ago, was used on Passion Sunday at the parish Church of S. Andrew, Walkerville—by special permission of the bishop, and on the understanding that it would be held once only, and not repeated.

The Right Reverend W. J. Hudson announced during the month his resignation with effect from the end of October as Bishop of Carpentaria, in order to become head of the Bush Brotherhood of S. Paul and assistant Bishop in the Diocese of Brisbane.

The Society of the Sacred Mission announced during the month that it planned to open a branch house in Perth, at the invitation of the archbishop. It appeared from the form of the announcement that it was not proposed, at least for the time being, that this new priory should train candidates for the Sacred Ministry. Its function was to serve as a centre for pastoral, evangelical and educational work, and to provide a home where men might come to stay for shorter or longer periods

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KOREAN LEPERS APPEAL

Contributions towards the appeal for the Reverend Roger Tennant's settlement for lepers in Korea now total £247/10/6. In addition to £218/18/0 previously acknowledged, the following donations have been received:

Miss E. Sprigg	£5/0/6
Anonymous	£10/0/0
Mrs G. Clarke	£2/2/0
Mrs M. Miller	£1/0/0
D. M. Smith	£1/0/0
J. A. Wepham	£10/0/0

TOTAL £247/10/6

SUMMARY AND REVIEW OF THE YEAR 1960

(Continued from page 1)

and share something of the ordered life of the house.

Our reaction, had it been another theological college, might have been sharp: it is our impression that, as the number of theological colleges in Australia increases, the quality of the training, over-all, deteriorates.

The Bishop of Southwark was one of a group of speakers who spoke to a rally of some 60,000 people in Trafalgar Square, London, during the month, in opposition to atomic warfare. Bishop Stockwood said that he was compelled by his religious convictions to say that he was opposed to atomic warfare, the testing and the manufacture of hydrogen bombs. The rest of what he said, duly reported in our columns, formed to our mind a sane and Christian commentary on the dangers of atomic warfare.

Some there are who declare that Christian pacifists are traitors or fifth columnists. They are nothing of the kind. We have an uneasy feeling that they may be the best Christians of all. The whole question of atomic warfare is as complicated as anyone likes to make it; but there simply cannot be any doubt about what the Church teaches.

MAY

The human interest story of the month was the marriage of H.R.H. the Princess Margaret to Mr. A. Armstrong-Jones. It was most interesting to notice the reception given even by some extreme Left-wingers to criticisms in London of expenditure on decorations for the wedding. The fact is, the public loves a show. The money was not spent to please Her Royal Highness, who barely had time to glimpse the decorations, but to provide a spectacle for the public.

We wished Her Royal Highness well in her marriage.

Her regular attendance at Church, and her association with the most important events in the life of the Church ever since she became of age, and above all the painful decision which she was prompted to make a few years ago because of her religious conviction, make her a model to all Anglicans.

Since the death of her father, she has probably been one of the most hard-worked members of the Royal Family.

We were appalled, as all right-minded people must have been appalled, at the state of idle gossip and titillating tale which appeared about her in a section of the English Press. It is a good thing to see that so much of this — despite the notoriety sought by ex-butlers for financial ends — has now died away.

MELBOURNE DEATH

We recorded with regret during the month the death in Melbourne of our former advertising representative, the Reverend W. F. Hart.

From Tasmania, we recorded with regret the death of Archdeacon James May.

The Commonwealth "Conference" held in London during the month was as unsuccessful as any such event can be when it ceases to be a series of informal "talks" and becomes anything like a formal "conference".

The facts that the dark-skinned members of the Commonwealth so much outnumber the light-skinned, that there are foundation members and members newly admitted, raise problems enough at informal meetings. The problems are insuperable if any formal basis is given to them.

By the middle of the month it had become fairly plain that all would not be as plain sailing for the Summit Conference as had been expected. Mr Khrushchev was adopting an increasingly "tough" tone over the matter of Berlin.

By the time the Summit Conference took place, Mr Khrushchev was speaking with the voice of Chairman-Mao.

And no wonder!

Looking back now upon the events of the three or four weeks which preceded the Summit Conference, it might be said that, had it not been for the incredible folly of the U-2 flight on its eve, something constructive might still have been achieved, despite the culpable intransigence of both the Russians and the Americans.

Whether all that was required in the way of preparatory work had been done or not, it was impossible to ascertain from even the best informed section of the Press; but at least it was never suggested that any stone had been left unturned by those responsible for the preliminary work. Mr Khrushchev, with an understandably critical set of colleagues to satisfy at home, had little choice but to present as "tough" a front as he could by the time the meeting took place. From all that has become known since, it seems apparent that such concessions as the West was certainly prepared to give (as far as President de Gaulle and Mr Macmillan were concerned) would have satisfied Mr Khrushchev's Russian critics even if not his friends in Peking.

The U-2 incident, without doubt, wrecked even such slender hopes as there were. It is nonsensical to maintain, as did most of the Western Press with one heart and voice, that Mr Khrushchev pressed his demands for an unequivocal apology from President Eisenhower too far.

What do they think Mr Eisenhower would have done in the same position?

What do they think would happen if a similar Russian aircraft were to fly at a similar height in similar circumstances over the United States?

To us, there is only one answer, and we shudder to think of it.

RUSSIAN LEGALISM

It is a strange thing that for all their lawlessness from our point of view, in many ways, the Russians, like the French, have a propensity for legalism. It saw full play over the U-2 incident. For all the casuistry displayed by some lawyers of the West, the present state of international law is such that those U-2 flights, violating the air space of the Soviet Union, were illegal.

At this interval of time we see little to change in our Leading Article of May 13, when we said under the heading "The Rules of the Game":

"At intervals during the past five years or so, unarmed American aircraft, bent on peaceful meteorological flights between such places as Japan and, say, New York, have been blown off course by unexpectedly high winds. They have then been shot down by suspiciously-minded Russians and Chinese over such places as Mongolia. Since nothing was ever subsequently discovered of the aircraft or their crews to provide evidence of their peaceful intent, the Americans have understandably protested on each occasion about uncalculated Russian suspicions and actions.

"The Russians have not been awfully tolerant, for it is said that their own aircraft, too, have accidentally strayed off course during this same period while flying from Moscow to Vladivostok. Instead of their pilots finding themselves at the appointed time over the region of Toms, they appear to have strayed over Greenland, northern Canada, and even England. Clearly, pilots are not what they used to be — whether Russian or American.

"The only difference that really matters is that no Russian aircraft to date appear to have got themselves shot down. Whether they fly faster or higher when lost, or the Americans' detection and gun and rocket systems are below par, or whether these 'lost' Russian aircraft are strictly imaginary, is not known. In all this childish, savage game, the

Russians have kept the eleventh commandment: they have not been found out. Human nature being what it is (and it happens to be the same in Moscow as in New York), who will begrudge the virtuous Russians the present enjoyment of their reward? Not we! For as many years as these American aircraft have managed to get 'lost' we have criticised in these columns the very bases of the policy which has allowed them ever to get airborne. If our criticisms have lost us the favour of one or two pompous occupants of seats in high places, we are consoled by the thought that they accord with the views held by the great majority of our readers and all Anglicans.

"Espionage, like telephone tapping, is good dirty fun, with its own peculiar conventions and rules. Chief among these is that the real principals in the game — the governments concerned — must always make sure no act of their agents can be sheeted home to them. The Russians, it must be admitted have managed to keep scrupulously to the conventions: that is, no one has ever caught them red-handed at any flagrant breach. They have managed to shrug off Fuchs, Petrov, and a dozen others by simply disowning them, expressing horror and regret and, on occasion, ostentatiously 'de-moting' some senior officer. That is the way these things are done. But to own up to espionage, to admit employing spies, never!

"Our small complaint with the Americans is that they just do not play the game in the only possible way. They debate it, as they have tended from the highest of motives to debate nearly every canon of diplomacy and international good manners for years past. Barely half a century ago, an admission such as that made by the State Department this week would have served any national state with a shred of dignity or self-respect as a sound *casus belli*. To-day, the code of politeness which once marked the conduct of the nations has so far declined (for which the Americans are not least to blame) that few people realise that the State Department's admission is something more dangerous by far than the flight of the U-2 aircraft itself. These idiots in Washington have admitted being guilty of the inexcusable! Without the appropriate apology! At a time like this, let us hope for continued Russian restraint!"

A STUPID ACTION

During the month we were saddened to receive confirmation of the imprisonment of the Chinese of Bishop James Walsh, one of the Maryknoll Fathers, who had lived most of his life in China and who met some members of the Anglican delegation there four years ago.

We said in a Leading Article that "his treatment, by those whom he loved and whom he interpreted to visitors from the West, suggests that the Chinese have betrayed the tolerant values on which their ancient culture rested and have themselves fallen victims to the gross practices of the modern barbarian world."

The Synod of the Diocese of Canberra and Goulburn passed an unequivocal motion during the month condemning the apartheid policy of the Government of South Africa.

The Diocese of Gippsland decided to employ the Wells organisation to conduct a diocesan canvass.

The Diocese of Newcastle took the preliminary steps to establish an Anglican residential college within the University of Newcastle.

The Archbishop of Melbourne, the Most Reverend Frank Woods, was elected Chairman of the General Board of Religious Education, in succession to Bishop J. D. McKie. This was the first time that a Metropolitan had been elected

Convocation of Canterbury had a useful meeting in London, when much disagreement was expressed with the policy of the Church of Sweden in permitting the ordination of three women to the Sacred Ministry.

Although this is not necessarily the view of THE ANGLICAN, there is a growing body of opinion in favour of the Church moving from the position towards women which was stamped upon it in Apostolic times by such men as S. Paul who, simply reflecting the mores of his time, regarded women as in some way inferior.

The month ended with a provocative Leading Article in our columns following the announcement that the General Synod scheduled to be held in September would be of a "token" nature.

We headed the Leading Article: "Token or Bogus Synod?"

VOX ECCLESIAE

The proposal, we said, would have the effect of gagging the voice of the Church for a year — if those who originated and supported the project were allowed to get away with it.

We branded the proposal as "disingenuous," and said:—

"There will be 'elections' in some form, of course, to enable those who will rig them to pretend that they have complied with the law of the Church as it now stands. They will be as safely 'fixed' as elections in the Soviet Union, and in just the same way. The results will be known in advance. All the subsidiary bodies of the General Synod — the Australian Board of Missions, the Standing Committee, the General Board of Religious Education, the Australian College of Theology, and so on — will be re-elected *en bloc* for a further period, no matter how tired or stale, inefficient or in need of new blood they may be.

"Let us examine this 'essential business' nonsense. Just what is 'essential'? Who decides this and by what right? The House of Bishops? The Primate? The Standing Committee? The Continuation Committee? The Constitution Committee? Not if we can help it! There is only one criterion by which Anglicans can judge what these committees have done during the past five years: results. Those concerned have taken all this time and have failed to bring the new Constitution into effect. This is just not good enough. Reasons there are for this shocking dilatoriness; but whether they are good and sufficient reasons is another matter. They should be advanced and tested, not within small esoteric coteries, but in open debate in the proper place: General Synod itself.

"Are the reports of the several committees of the General Synod to be 'essential' business? Their preparation is a lengthy and serious matter which takes a great deal of the time of the executive officers concerned. It is only to the General Synod itself, at five-yearly intervals, that these bodies can render account of their stewardship, that their performance can be examined, that policy decisions can be made at the highest level. What is to happen this year? Are 'token' reports to be made? Are the customary thorough, detailed reports to be presented for perfunctory examination by a 'token' House?

"What of our unconscionable delay in sending a warm invitation to the Chung Hua Sheng Kung Hui to pay us a return visit? This is no matter for any individual in the Church to decide. It is a matter, surely, for that same General Synod which, five years ago, was the first Christian body outside China to receive a formal message of greeting and good will for long years from our Chinese brothers in Christ. Is this an 'essential' matter?

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SUMMARY AND REVIEW OF THE YEAR 1960

(Continued from page 2)

"What of the whole concept of Promotion and the way it has been acted upon in the Church? Is this an 'essential' matter? Or is it something to be shelved for yet another year during which it may develop even further in the wrong direction? What of the suggestion of a permanent central secretariat to serve the Primate? Is His Grace, or the Diocese of Sydney, to continue for another year to bear a burden which should be shared by the whole Church? Or is this an 'essential' matter? What of the lamentable paucity of Anglican publications and public relations work generally? Are these 'essential' matters for discussions?"

"Without satisfactory answers to these questions we shall have not a 'token,' but a 'bogus' General Synod. Only one voice of authority has so far protested: the Lord Bishop of Adelaide. He deserves prompt and active support from all who value the orderly conciliar tradition in the Church. No considerations of finance or expediency can justify making General Synod a farce this year — and least of all the pious hope that 1961 will see us with the new Constitution. The things which need to be done and discussed are too important to leave until then."

JUNE

June saw the most significant developments in the international scene of any month of 1960.

In Turkey the Menderes Government was overthrown by a coup led by a number of Turkish colonels. Mr Menderes had asked for it. His policy, like that of the incredible Syngman Rhee in Korea, was one of oppression, and suppression of political and economic freedom — all bolstered up with American dollars.

In Turkey, as in Korea, the widest implications of what happened during the year affected the United States, rather than the internal structure of each country. The same pattern was followed throughout the year all over the world: a reactionary government, supported by American money and arms, went too far on a course of repression and was thrown out by an exasperated local population.

Much of the month was spent in holding post mortems on the failure of the Summit Conference.

A large body of Conservative back benchers in the House of Commons, in the debate which followed after Mr Macmillan's return, made it clear that the time was now come for China to be admitted to the United Nations. Whether or not the Chinese attitude was a decisive element in the policy followed by Mr Khrushchev can only be guessed; a lot of Conservatives took the realistic view that a Summit Conference could never be a successful affair if the representatives of one-quarter of the human race were not admitted on equal terms with representatives of the other so-called Great Powers.

KIDNAPPING

The Government of Israel, during the month, contrived the kidnapping in South America of Adolf Eichmann, and had him privily conveyed by air to Israel, where he was to stand trial for war crimes.

Although in principle it is distasteful to pass judgement in any case before all the evidence has been heard, Eichmann's part in the murdering of Jews during the war is well enough known for us to say that he deserves everything that comes to him. At the same time, the action of the Israeli Government was peculiarly repugnant to those who have any real attachment to the concept of the Rule of Law. It is not for the West to criticise the Government of Israel for trying Eichmann in its own courts and in its own territory;

the dreadful precedent was set by all the Allies at the time of the Nuremberg trials. Kidnapping a man in another country, however, is another matter.

International troubles of the month were nowhere more alarming than in Tokyo, where rioting Japanese made impossible the proposed visit of President Eisenhower. The cancellation of the visit was of scant diplomatic significance, in the narrow sense, since what *The Economist* called Mr Eisenhower's "taste for trivial peregrination" really had no diplomatic foundation to it. The incident, without doubt staged by Communist and Left-wing groups in Tokyo, strongly aided by "students," proved yet another of the drips of water which, during the year, saw the gradual erosion of American prestige and influence, particularly in the Far East.

FORMOSA TRIP

What made the whole affair worse, in the eyes of Far Eastern countries generally, was the fact that Mr Eisenhower enjoyed a "successful" visit to Formosa. The fact that he could not visit Japan, but could visit Formosa, simply strengthened the belief of most of mankind in the status of Formosa as a mere American satellite.

Nor was trouble confined to the Far East.

Mr Patrice Lumumba succeeded to the legacy of the Belgians in the Congo and, not surprisingly, started off with the warm good wishes and support of nearly all the Press of the West. The exception, understandably, was the Belgian Press: they knew the gentleman at first hand.

It took some weeks for disillusionment to dawn on Western countries outside Belgium.

The Algerian disturbances continued outside the cities, and the Algerian rebels agreed to hold talks in Paris.

In the long run, the most significant event of the month may well prove to have been the meeting in Bucharest of the

leaders of forty-six countries of the Communist block. The most notable absentee, of course, was Marshal Tito.

In due course rumours, inspired and otherwise, spread around the world about the proceedings. For the time being, it seems clear, the Russians, rather than the Chinese, are still the custodians of the Authorised Marxist Version.

Nearer home, in Indonesia, President Sockarno, returning after a tour abroad, took time off to remind his politicians that, by virtue of the decrees he had issued immediately before his departure, he was not only the Head of State but also its Chief Executive.

This polygamous gentleman, who no doubt still wears his Japanese Order of the Rising Sun — third class — went on record as saying: "I have only two superiors above me. First, God Almighty, and second, the People's Consultative Congress."

Since the Congress did not exist, His Excellency was being perhaps a little too modest.

Our first issue for the month reported a happy practical result of mutual co-operation between the churches from Melbourne, where, a week earlier, the Archbishop of Melbourne had officially opened a new home for aged Russian refugees which was blessed during the same ceremony by the Lord Sava, Archbishop of the Russian Orthodox Church in Australia and New Zealand.

ALL CONTRIBUTED

All member churches of the Australian Council of Churches had contributed to the project.

The most exciting event of the month, alas, is one upon which it is impossible to say much, since the events concerned are still the subject of litigation in the Equity Court of New South Wales.

Briefly, on the night of June 7, an attempt was made to take over The Anglican Press Limited — not, as is customary in these things nowadays, by the use merely of money; but by physi-



June 7 last year saw the consecration of the former Archdeacon of Wagga Wagga, the Venerable R. E. Davies (left), to be Assistant Bishop of Newcastle. Here he is being congratulated by the Bishop of Rockhampton, the Right Reverend T. B. McCall, outside St. Andrew's Cathedral, Sydney. The Reverend Gordon Griffith is in the centre of the group. The Assistant Bishop of Canberra and Goulburn, the Right Reverend R. G. Arthur, is behind Bishop McCall.

cal force. The full story is not expected to be told for some little time yet; but it will make most interesting reading when it does see the light of day.

In the meanwhile, the affairs of The Anglican Press show a slow, steady improvement.

On June 27 and June 28 the Synod of the Diocese of Sydney met in special session to consider whether or not it should change its method of electing committees.

We commented in a Leading Article on June 3 as follows:—

"It has long been a scandal in the Australian Church that the affairs of the Diocese of Sydney have been controlled by a well organised minority, and that relations between that diocese and the others have in consequence been harmed by mutual suspicion and ignorance. In the past, this minority has been able to enforce its will chiefly because of an inequitable election system under which not only other minorities, but in fact the great majority of members of synod, because they were unorganised, could never succeed in electing representatives to the Standing Committee and other bodies."

MAJORITY VIEW

"The majority of members of Sydney Synod have shewn during the past three sessions that they have tired of minority control: in each session the majority inflicted at least one serious defeat on the junta. During extraordinary scenes at the last session, the junta barely managed by a shrewd tactical manoeuvre to avoid defeat on the crucial issue of changing the present unfair system of election: the matter was referred to a Select Committee, which has now sent its reports to the President, who has in turn honoured his undertaking of last year to summon a special session of Synod to decide what it wants. It has frequently been claimed that the junta represents 'Evangelical' thought. It does not. It never did. Were its claim true it would enjoy the support of the majority, which happens to be Evangelical in outlook, and it would not be afraid of any decision of an Evangelical majority under a fair voting system. The junta stands for naked power politics, jobs-for-the-boys, bigotry and intolerance for which there is no room in the Church. The special session of Sydney Synod to be held this month will see the end of a state of affairs which has done the majority of its members, and the diocese, great harm for long enough."

In the event, the forces of re-

action were too strong: no change was made in the voting system, although a majority of the Synod as a whole voted for it. The obstacle was that a majority of the clergy did not.

Not unnaturally, there has been quiet, persistent and continuing discussion among clergy and laity alike in the Diocese of Sydney, ever since the vital vote, about the complexion of the clergy in the Synod and, above all, about the attitudes of future clergy of the diocese who will come from Moore Theological College.

Departing for once from our custom of "reviewing" only, and making a forecast, we forecast that the next cause celebre in the Diocese of Sydney will concern Moore Theological College.

CONSECRATION

The month saw the consecration in St. Andrew's Cathedral, Sydney, of the Reverend R. E. Davies as Assistant Bishop of Newcastle. He succeeded Bishop Storr as Warden of St. John's College, Morpeth.

The Very Reverend E. J. Wetherell was appointed to be Dean of Armidale.

Newcastle Synod passed a resolution requesting the Director of Education in New South Wales to withdraw from the secondary schools of that State what we for our part regard as an extremely bad history book, "Australia in the Modern World" by one O. W. Hunt.

Mr Hunt is presumably an "expert" of some sort in the Department of Education. The book reflects an amusing ignorance on his part of what the Reformation was all about.

The Diocese of North Queensland held a Synod which, as usual, provided not only THE ANGLICAN, but much of the secular Press, with good "copy."

Things are never dull in Townsville these days.

The Primate, who was accorded a liturgical reception in Townsville, then travelled south to Brisbane, where that diocese held its 34th Synod during the middle of the month.

We recorded that, during Evensong, the Primate occupied a throne set behind the High Altar "after the primitive custom."

During the month the first African Bishop of the Church of the Province of South Africa was appointed. He was Canon A. H. Zulu, a member of the Zulu Royal house, who became an Assistant Bishop of Kaffria.

At the end of the month, the Bishop of Ballarat, the Right Reverend W. H. Johnson, became seriously ill.

JULY

The beginning of July saw the announcement by the Government of India of the draft of its third 5-year plan.

It would be out of place to make an analysis here of the details of what was proposed. The significant thing about the plan—as about the two which preceded it—was that it represented an attempt within the framework of what is perhaps euphemistically called a "free economy" to impose direction upon the several spheres of the economy without destroying its "freedom."

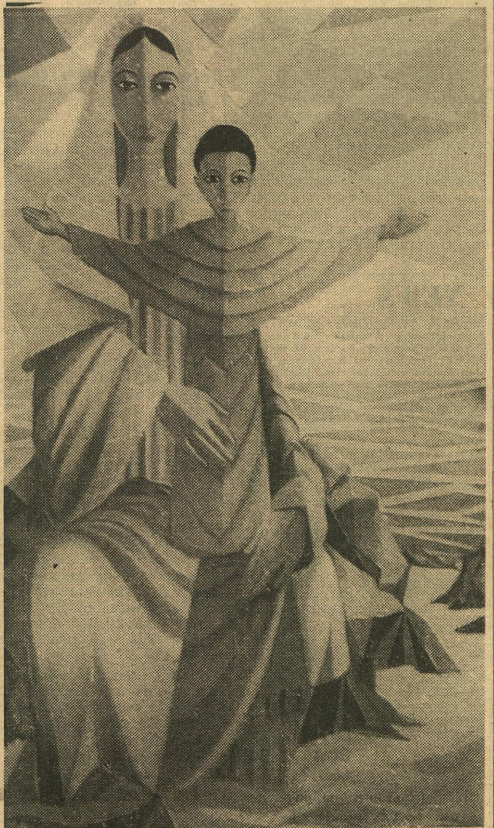
Too little notice by far was taken in Australia of the plan at the time of its announcement. It is a regrettable fact that too little notice is always taken here of what goes on in India. This is the more unfortunate because, in the eyes of the uncommitted nations of the East, the choice before them lies between the Indian example, on the one hand, and the Chinese example, on the other. Let us not be too sure, without knowing the facts, that the Indian example is necessarily the better one. Whatever may be placed on the debit side of the Chinese experiment there is unanimity among all observers that you cannot find a beggar today in Shanghai but that you find more of them than ever in Rangoon and Calcutta. In terms of sheer material productive efficiency, it is almost certainly the case that the Chinese technique enables them to leave the Indians far behind. The temptation is all too easy for us to discount the Chinese achievement simply by saying, "Yes, but at what a price!"

ANOTHER INCIDENT

As if the U-2 incident had not been enough, July saw yet another American-Russian dispute, this time arising from the flight into the Arctic regions to the north of Russia of an American RB-47 reconnaissance aircraft. On the facts, as they became available in the West, there seems no doubt that, for a change, the American spokesmen told the truth when they said that the flight was of a purely routine meteorological nature. The trouble is, that the Americans had told a whopping great lie barely a month earlier about the U-2, and not everyone was convinced of the sudden conversion of the Americans to the paths of righteousness and truth.

The real danger of the flight of the RB-47, from the British point of view, was that it had

(Continued on page 9)



An interesting entry in last year's Blake Prize competition, "And Behold, Angels came and Ministered unto Him," painted by Dennis Hooper-Colesey, of South Australia.

THE ANGLICAN

FRIDAY JANUARY 6 1961

FREEDOM AND POWER

When the Children of Israel asked for a King who could rule them in peace and lead them to war "just like the other nations," the prophet, Samuel, was duly and properly shocked. Like religious leaders of all times, he was a conservative in all things in which matters of conscience did not demand a change: he was a product of the ancient Semitic tradition whereby the ruler of a people only exercised his power by virtue of the popular consent given him at the time of his elevation. The basis for this popular consent was defined as "that which is acceptable to the Will of God," and was expressed by means of a covenant, confirmed by a sacrifice, which was the visible token that God was present. Thus, the ruler was given the power to rule, in exchange for which he undertook never to transgress the existing social and religious mores of his people.

The complement to this situation was that any failure of his in this regard led to his rejection by God as ruler.

This was an admirable system of government in a simply society, because, while the whole tendency was to conserve the past, there was still a certain degree of flexibility, for gradual evolutionary change expressed through development of public opinion, moulded by the spiritual leaders of the community.

The advent of the more centralised control of an hereditary monarchy and priesthood weakened greatly this primitive democratic structure. In protest against this weakening, the great prophets, Jeremiah and Ezekiel, sought to define more clearly the rights of the individual, a process which found its supreme expression in the iconoclastic humanism of Jesus. Jesus taught that man could realise his greatest freedom within the service of God, and that human rights transcended all human authority.

Such a view was, of course, deeply shocking to the local administrators of law and order, and was the historical (as distinct from the theological) reason for His death. It should cause no surprise that the Sadducean priesthood was the most active element in the move to destroy the heretic, for, as the events of the Reformation clearly proved, no leader is more embittered in strife than a spiritual one whose material well-being is threatened.

It is essential that modern society should be considered within the framework of these factors—power and freedom in any way compatible, or must we allow society to relapse into complete anarchy if the rights of the individual are to be fully safeguarded? Save for a few purblind individuals in Spain, there are probably no survivors to-day of those strange people whose faith in human nature was such that they believed that, if all restraints and controls were removed, society would automatically organise itself through each individual seeking that occupation for which he was most suited. Such a view demands an all-embracing faith in a God whom most of them rejected as a capitalistic bogey from a past era.

So, then, society has to find a compromise between totalitarianism and anarchy which will enable this extremely complex modern way of life to function while the freedom of the individual remains intact. The answer is the old one given by Jesus and Paul—that men should bear each other's burdens, that the requirements of the other fellow should transcend your own, and that whenever authority inhibits the exercise of some essential human right, then authority must be changed. This is the Church's message, and thus has it been throughout all ages; one of the great tragedies has been that the Church herself has so often failed to practise what she has preached, and that the greatest tyrants have often had ecclesiastical backing.

Since the Church is the great and official agent for diffusing this concept throughout society, we are bound to ask *quis custodiat custodios*, who will take care of those who take care? The answer lies in the psychological phenomenon that we call conversion of the individual, "being saved," that frame of mind wherein the human mind undergoes a deliberate kenosis or self-emptying so that it lies open, waiting to be filled by the Spirit of Truth, whose guidance will then direct its decisions and actions.

This is another way of saying that the virtue perhaps demanded first above all others from Christians is humility. This virtue alone can safeguard him who has it from the corruption of power. Today, in as great a degree as ever in the life of the Church, all power in the hands of her sons, and all power even coveted by them, tends to corrupt — as witness the actions of some parish priests, of some bishops, of some laymen, of groups within synods, of whole synods; all of them properly, lawfully, wielding power, and being corrupted in the process.



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

Hospital Patients As Clinical Material

A controversy is expected over a New South Wales proposal that medical students should be allowed to seek clinical material in the intermediate wards of public hospitals.

This request is being made because it has been found that there are not enough public ward patients to provide the first-hand training essential for the men and women who will be the doctors of to-morrow.

There can hardly be any question about the necessity for adequate opportunity being given for the observation of disease by students, especially disease in its rarer manifestations.

But the move to extend the facilities raises, in my mind, two points, which are really inter-related.

The first is that many doctors and students are inclined to be unmindful of the dignity of the individual in making these observations. Some medical men carry the cold, impersonal touch to extremes.

The second is that, if the doors are to be opened wider for the benefit of medical students (and the case for doing so is admittedly strong), they should be flung fully open so that all patients, whether in public, intermediate or private wards, can be available for study. This in itself should encourage a warmer approach by doctors and students because of its reminder that all sections of the community are contributing to the campaign against disease.

I believe, however, that adequate safeguards should operate so that, if a patient has a genuine objection to mass scrutiny, his wishes will be respected.

In practice, though, it is probable that objections will be fewer if it is known that patients in any class of ward may be asked to permit examinations for the enlightenment of students.

A wealthy man in a private ward may have symptoms of a disease more instructive to medical science than a sufferer from the same disease in a public ward. The value of the information to be obtained should be the guiding principle in seeking patients for examination by students and not the

type of ward in which they are being treated.

The New South Wales Cabinet would be wise to permit student training in all wards of public hospitals, and to leave it to the medical superintendent to choose the cases for study on the strict basis of their scientific interest.

Apparently the question does not involve Church hospitals. But I would hope that Church spokesmen would feel themselves able to support the view that medical training in public hospitals should be permitted to range over all the wards.

Watch Needed On Unemployment

The growth in unemployment, as revealed in the latest monthly compilation, adds another sobering note to those already struck by the Government in its economic restrictions to correct the trade imbalance and limit hire-purchase transactions.

The registered unemployed in Australia at the beginning of December totalled 43,313. This is trifling by comparison with the figures in the United States and Canada, for example, and in any case they are inflated by the inclusion of some young people who have recently left school and have not yet found jobs.

Nevertheless, there has been a tendency in official quarters to play down the significance of rises in the unemployment figures in recent years. This is doubtless because it has been obvious that the great majority of workers, in a current phrase, have never before "had it so good". And certainly some of the fluctuations in unemployment figures are due to seasonal occupations, particularly in Queensland.

But no one should feel happy in this prosperous country at the thought that anyone able and willing to work cannot find a job. It should be remembered, too, that probably at least two other persons are dependent on many of the 43,000 unemployed.

It is likely that hundreds of men in the motor and building industries will have to seek other work in the next few weeks because of the new turn in the Government's economic policy.

The Minister for Labour, Mr McMahon, has a special responsibility at this time to watch the unemployment situation and to see that prompt action is recommended to the Federal Cabinet to prevent a deterioration in it.

Churchmen Extolled In Hotel Brochure

A hotel brochure is not the type of publication in which one would expect to learn about the history of churches in the area.

But on a recent visit to New Zealand I had put in my hand a most attractive booklet, which, while it was undoubtedly designed mainly to extol the merits of a well-built and well-run hotel in the Auckland suburb of Onehunga, devoted most of its letterpress and illustrations to the history of the area, with particular reference to the churches.

The Reverend Samuel Marsden, who made many visits to New Zealand from New South Wales early last century and preached the first sermon in New Zealand on Christmas Day, 1814, is given extended notice because of his explorations in the isthmus on which the wide-spread city of Auckland now stands.

The "indefatigable" George Augustus Selwyn, first and only Bishop of New Zealand, also comes into the story. So, too, does Dr Arthur Guyon Purchas, first Vicar of St. Peter's Church, Onehunga; a picture of the memorial brass to him in the church is given in the brochure.

Incidentally, the brochure says that during a few weeks in Sydney in the 1840s Dr Purchas started the choral society there.

Christmas Stamp On A Big Scale

The Primate recently warmly commended the Federal Government for authorising the publication each year of a special Christmas stamp, portraying some part of the Christian message.

The most recent special stamp, featuring an open Bible with the text, "Behold I bring you good tidings of great joy," widely proclaimed its message throughout Australia and abroad.

(This, incidentally, was the text of Marsden's first New Zealand sermon, mentioned earlier.)

I noticed from stamps on my Christmas cards that New Zealand has a similar idea, which in the case of a two-penny stamp for Christmas, 1960, was spectacularly impressive. It was nearly three times the size of the Australian five-penny Christmas stamp and featured a nativity painting by Rembrandt. The unusual size enabled the detail of the scene in the stable at Bethlehem to be reproduced with remarkable fidelity.

I wonder whether the Australian Postmaster-General could be asked to note this ambitious achievement for adoption here next Christmas.

—THE MAN IN THE STREET

CHURCH CALENDAR

January 8: Lucian, Priest and Martyr.
January 13: Hilary, Bishop and Confessor.

ONE MINUTE SERMON

A PROPHET'S INSIGHTS

JEREMIAH 1:1-19

Jeremiah himself gives us an account of his call. It is an immense call, including nations and kingdoms. The tiny Jewish State had been caught into the current of universal politics, its career was entangled with the nations. Other prophets besides had covered the wider horizon. And we must remember that these prophecies were not just predictions, they were the "word of God and filled with His Divine energy." It accomplished God's task and did not return to Him void.

Jeremiah's prophecies carried on for 40 years through the reigns of Josiah, Jehoahaz, Jehoiakim (Eliakim) Jehoiachin, Zedekiah (Mattaniah) in whose time 586 B.C. Judah went into captivity.

Jeremiah realised that before his birth God predestined him to be a prophet to the nations. He pleaded his youth but God told him to face his mission and be unfraid. Then God placed His words in the mouth of Jeremiah and sent him forth.

What an awesome task, but how thrilling to know that God has a task for one in life and that one is in the hand of God. Is this not true in a real sense of every life but how few of us realise that God is interested in each one, has a task for each one and that "underneath are the everlasting arms." Life for us all would be different if we ceased to live in lonely independence. "I knew thee" that is, "I chose thee," is a strange but living phrase that you find again in Amos. 3:2, Hos. 13:5.

The bitter difficulty of Jeremiah's position is found in this that his task will be more destructive than constructive. Four verbs are used of the former — to pluck up and breakdown, to destroy and to overthrow, and only two of the latter, to build and to plant. He is God's deputy.

And now in the rest of the chapter God turns to Judah, and her judgement. This is given in two visions. There seems almost a play on words in this vision for the word for "almond" is "shaked" and the word for "watch" is "shocked." The sense of the vision is very clear. Whereas other prophets have pleaded with God to wake from sleep and save His people Jeremiah knows that God has no need for such cries. He is awake and moving to the fulfilment of His purpose.

The second vision teaches the prophet that judgement is to come from the north. The obvious expectation is that the Scythians from near the Danube spreading over to the Caspian Sea are like a cauldron whose flames are being fanned till it overflows. At the time Assyria has been the northern enemy but is slackening her hold.

Jeremiah is like Hosea in that he lays chief emphasis on religion. The root of misconduct is a wrong relation to God.

And indeed God has laid it upon him to speak to the people all that God has said for if righteousness exalteth a nation, then truly a nation which neglects God is doomed. Are Australians conscious of this lesson of history?

MEMORIAL PEWS TO FORMER BISHOP

FROM A CORRESPONDENT

Adelaide, January 2. The Bishop of Adelaide, the Right Reverend T. T. Reed, dedicated pews in memory of the fourth Bishop of Adelaide, the Right Reverend A. N. Thomas, in St. Peter's Cathedral, Adelaide, on December 11.

The six pews, each costing £150, are made of oak and embellished with coloured coats of arms.

CLERGY NEWS

AMENT, The Reverend R. F., has been appointed Assistant Curate of St. Peter's, Wynnum, Diocese of Brisbane.

BREWER, The Reverend P. M., has been appointed Assistant Curate of St. Thomas', Toowoomba, Diocese of Brisbane.

COHEN, The Reverend L. D., formerly Assistant Priest at Broken Hill, Diocese of Riverina, has been appointed Assistant Priest at Corowa, in the same diocese.

COLLINS, The Reverend W. J., has been appointed Assistant Curate of St. Paul's, Ipswich, Diocese of Brisbane.

COPELAND, The Reverend P. J., has been appointed Assistant Priest at St. Mary's, South Perth, Diocese of Perth.

DENNIS, The Reverend W. E., has been appointed Assistant Curate of St. Nicholas', Sandgate, Diocese of Brisbane.

FOX, The Reverend A. M., has been appointed Assistant Curate of St. Andrew's, Indooroopilly, Diocese of Brisbane.

GATE, The Reverend A. B., has been appointed Assistant Curate of All Saints', Chermids, Diocese of Brisbane.

HUGHES, The Reverend J. D., has been appointed Assistant Curate of St. Peter's, Gympie, Diocese of Brisbane.

LAY, The Reverend R. H., has been appointed Assistant Curate of St. James', Toowoomba, Diocese of Brisbane.

MILL, The Reverend J. J., has been appointed Assistant Deacon at St. Mary's, Moonah, Diocese of Tasmania.

NEWMAN, The Reverend D. G., has been appointed Assistant Priest at St. John's, Northam, Diocese of Perth.

NEWTON - HAMILTON, The Reverend L. T., Vicar of Carisbrook with Taibor, Diocese of St. Arnaud, has been appointed Vicar of Quambatook, in the same diocese, to commence duties at the beginning of February.

PEARCE, The Reverend R. A., has been appointed Assistant Priest at St. Edmund's, Wembley, Diocese of Perth.

PHILP, The Reverend R., to be Assistant Curate at Mount Isa, Diocese of North Queensland.

PEARSON, The Reverend W., to be Assistant Curate at St. John's, South Townsville, Diocese of North Queensland.

ROBERTS, The Reverend V. W., Assistant Curate at St. Alban's, Lindfield, Diocese of Sydney, to be Rector of St. John's, Dural, in the same diocese.

SCHULTZ, The Reverend B., has been appointed Assistant Priest at Broken Hill, Diocese of Riverina.

SMITH, The Reverend R., has been appointed Assistant Curate of Holy Trinity, Fortitude Valley, Diocese of Brisbane.

SOUTHERDEN, The Reverend J. E., has been appointed Assistant Curate of St. Mary's, Redcliffe, Diocese of Brisbane.

STELL, The Reverend G. D., has been appointed Assistant Curate of St. Barnabas', Sunnybank, Diocese of Brisbane.

TWIDELL, The Reverend I., has been appointed Deacon-in-Charge of Tootumwal-Finley, Diocese of Riverina.

WHITE, The Reverend C. J., has been appointed Assistant Curate of St. Andrew's, Lutwyche, Diocese of Brisbane.

WHITTE, The Reverend A., Rector of The Rock, Diocese of Riverina, is seriously ill in the Royal Melbourne Hospital.

CLERGY ILLNESS

NEWELL, The Reverend D., Rector of The Rock, Diocese of Riverina, is seriously ill in the Royal Melbourne Hospital.

CHURCHES UNCOVER ISSUES IN RACE CONSULTATION

AREAS OF AGREEMENT OUTLINED IN SOUTH AFRICAN STATEMENTS

WORLD COUNCIL OF CHURCHES' INFORMATION

Geneva, January 2

"A heightened appreciation of one another's convictions and actions" was one of the outcomes of the consultation between delegates of eight churches in the Union of South Africa last month, convened by the World Council of Churches.

The delegates issued a statement from the conference. The Dutch Reformed Church of Africa, one of the three Dutch Reformed Churches participating, dissociated itself from the statement by issuing a further one.

The other two Dutch Reformed Churches issued a supplementary statement, but claimed that their position was not incompatible with that of the other churches.

Eighty delegates from the eight member churches of the World Council of Churches in the Union attended the consultation in Johannesburg, from December 7 to 14.

In addition, a seven-man delegation was sent from the World Council of Churches itself.

The consultation has recommended the creation of a South African Conference for the World Council of Churches, composed of representatives of its eight member churches in the Union.

The delegates to the consultation will now report its findings to their several churches.

"We realise that the ultimate significance of our meeting will consist in the witness and decisions of the churches themselves in consequence of these consultations," they said.

A preamble to the statement issued from the consultation described the difference in viewpoints between participants:

"We are united in rejecting all unjust discrimination.

"Nevertheless, widely divergent convictions have been expressed on the basic issues of apartheid.

DIVERGENCE

"On the one hand, apartheid is regarded as unacceptable in principle, contrary to the Christian calling, and unworkable in practice.

"On the other hand, the claim is made that a policy of differentiation can be defended from the Christian point of view, that it provides the only realistic solution to the problems of race relations, and is therefore in the best interests of the various population groups."

The statement included these points:

● All racial groups which permanently inhabit our country are part of our total population and are indigenous.

● They have an equal right to make their contribution towards the enrichment of the life of the country, and to share in ensuring responsibilities, rewards and privileges.

● No one who believes in Jesus Christ may be excluded from any church on the grounds of his colour or race.

● There are no Scriptural grounds for the prohibition of mixed marriages. The well-being of the community and pastoral responsibility require, however, that due consideration should be given to certain factors which may make such marriages inadvisable.

● The right to own land wherever he is domiciled and to participate in the government of his country is part of the dignity of the adult man, and denial of this right cannot be justified.

● There can be no objection on principle to direct representation of coloured people in Parliament.

● The system of migratory labour has disintegrating effects on African life. No stable

society is possible unless the cardinal importance of family life is recognised.

● The wages received by the vast majority of non-white people oblige them to live below minimum standards. Concerted action is required to remedy this grave situation.

● No person should be punished except after a fair trial before open courts for previously defined offences.

● There should be greater security of tenure in homes for non-white people. Residential areas should be planned with an eye to the economic and cultural levels of the inhabitants.

● The Church has the duty and right to proclaim the Gospel to whomever it will, in whatever circumstances and wherever possible, consistent with the general principles governing the right of public meetings in democratic countries.

Any legislation which would limit this is unacceptable.

MORPETH TEAM FOR CASINO

FROM A CORRESPONDENT

Casino, December 30

S. Mark's, Casino, Diocese of Grafton, will have another parish mission next year from August 20 to 27.

The missionaries will be the warden and vice-warden of S. John's Theological College, Morpeth.

They are the Right Reverend R. E. Davies and the Reverend G. D. Griffith.

A number of students from the college will assist them.

Bishop Davies and Mr Griffith have previously conducted missions together at June and Morwell.

The rector, the Reverend W. A. Brown, has engaged the Civic Hall, Casino, for the two Sunday evening mission services.

Preparation has begun in the parish with prayer; and a Mission Team will be formed early in the New Year.

ORDINATION FOR RIVERINA

FROM OUR OWN CORRESPONDENT

Hay, N.S.W., January 2

In S. Thomas' Church, Naranderra, Diocese of Riverina, on S. Thomas' Day, December 21, the Bishop of Riverina, the Right Reverend H. G. Robinson, ordained one man to the diaconate and one to the priesthood.

The Reverend Bruce Schultz is to serve as Assistant Priest at Broken Hill, and the Reverend Ian Tweedell as Deacon-in-Charge of Tocumwal-Finley.

The ordinands were presented by the Archdeacon of Hay, the Venerable V. E. Twigg, and the organist was the Reverend L. Heydon, Rector of Arianth Park.

The occasional sermon was preached by the Reverend G. Butler-Nixon, Assistant Priest in the Parish of Griffith, and a former fellow-student of Mr Schultz at S. John's College, Morpeth.

The Dutch Reformed Church of Africa issued a separate statement, saying:

"It is our conviction that separate development is the only just solution, of our racial problems.

"We therefore reject integration in any form as a solution to the problem.

"The agreement that has been reached contains such far-reaching declarations that we cannot subscribe to it."



Three of the delegates to the consultation on racial problems, between sessions in Johannesburg last month. Left to right: Mr C. Parlin, New York, Methodist; the Reverend S. S. Tema, the Dutch Reformed Church of the Transvaal; and the Reverend E. E. Mahabane, the Methodist Church of South Africa.

YOUTH BECOMES INVOLVED IN STEWARDSHIP

ANGLICAN NEWS' SERVICE

London, January 2

A Bristol experiment in running a junior stewardship campaign has just been adapted successfully to conditions in the Diocese of Manchester.

An appeal to young people to join in the "Every Member Canvass" was part of the campaign just concluded at the parish church at Horwich.

The young people, church members, who were asked to assist were for the greater part members of families which did not attend church.

Thirty-one young people were involved, three of them hostesses and two visitors.

The sub-campaign included a dinner, at which the hostesses had their own tables and guests, and a series of visits to every-one on the list.

The result was that twenty of them made pledges from six shillings to three-and-six a week. A total of £81 was promised for the year.

In addition, the whole opera-

tion showed them that they were recognised as part of the church family.

FR HEBERT FOR ENGLAND

ANGLICAN NEWS SERVICE

London, January 2

Fr Gabriel Hebert, S.S.M., of S. Michael's House, Craferes, South Australia, is returning to Kelham, England, in February.

The Director of the Society of the Sacred Mission, Fr Paul Hume, who is at present at Craferes, has asked him to do this in order to undertake special work there.

Fr Hebert will be greatly missed here for his scholarship and in particular for his contributions to the cause of Christian unity.

I'D LIKE TO KNOW . . .

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

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

Why is it that so many people find the Church of Rome attractive? Census figures indicate that while the Roman Catholic Church is growing, the Anglican and Protestant Churches are in retreat.

Do "so many"? Skillful propaganda suggests that the number is many, but figures, when procurable, are deceptive in view of the size of Roman Catholic families. As on many occasions has been pointed out, it is a two-way traffic: converts to the Anglican Church are sizeable in number, but they receive no publicity.

Rather than "many" — for to many the prevalent attitude to Rome is one of good tempered indifference — I would suggest "some". For it is a significant fact that in France, Italy and Poland, all traditional strongholds of Roman Catholicism, Communism has made its most devastating inroads. As Professor Jung points out, "The Catholic who has turned

his back on the Church usually develops a secret leaning towards atheism," and for that reason many of the intelligentsia in those three countries have strong Marxist leanings and follow atheistic existentialism.

Some do find that the Church of Rome appeals to them because of its undoubted antiquity and universality. It has stood firm for so long. Successive waves of criticism have challenged the Christian Faith. These have left behind a strong feeling of unsettlement, particularly in the minds of the many who cannot decide questions for themselves. They yearn for an authority which will take the responsibility out of their own hands. They must be under authority. They are unwilling, if not unsuited, for freedom of thought.

This quest for clear-cut authority is met by Rome's uncompromising presentation, its rigid and unchanging standards in an age of shifting values. Many years ago, the writer Beverley Nicholls said that Rome offered discipline against disorder, rigidity against flexibility, finality against flux. The fascination of this is compelling, particularly to the intellectuals, who would affirm with Graham Greene, the novelist, that his conversion was an intellectual and not an emotional one.

In Fosdick's autobiography, he mentions that he was counselling a young woman who was in the act of withdrawing to Rome. He asked her why she was taking this step. Her answer was typical, wrote Fosdick. She wanted a religion which had "something granite in it" and which "possessed her".

AS ADULTS

It is here that some Anglicans are affected. They want to know the truth, but are not prepared to undertake the study. Our Church can never be a home for such: she ever treats us as adults.

To yet others, the Church of Rome stands for the reality of the supernatural world. Non-Roman Churches often appear so delightfully vague about this. That it exists, they agree; but of what nature it is, they leave not only undefined, but undiscussed. Rome talks authoritatively about man's responsibility towards, and relationship to, the after life.

While the simple believer finds in her organisation a meaning for his life, the mystic finds in her real significance. The deeper truths of religion are unveiled to those who are prepared to engage in mental prayer and the essential discipline of the Christian life.

Others are stimulated by the courage of the members of the Roman Catholic Church under persecution. Such courage is infectious. They see men and women standing firm against overwhelming odds, preferring to die rather than deny their faith. The very stand of Rome against Communism adds to her prestige in the eyes of many seekers.

Yet to those who do go over to Rome, there is frequently suspicion and restlessness. In "The Life of the Right Reverend Ronald Knox," son of the Evangelical Bishop of Manchester, his biographer, himself a Roman Catholic, says, "There were unique services which he might have done for the Church, and was not allowed to do".

Knox's efforts were timidly received by the hierarchy. In despair he wrote to the Cardinal at Westminster that it looked as if "the Church of Rome does not want converts, finds them an embarrassment, and does not know what to do with them".

For whatever reason they join, let us remember what Kenneth Latourette wrote: Rome has a wealth of theological learning, a roster of saints, a wealth of devotional and liturgical experience and learning, and a long record of selfless devotion.

My correspondent's second question will be handled next week.

S.P.C.K. VISITOR IN THE WEST

FROM OUR OWN CORRESPONDENT

Perth, January 2

The chief organising secretary of the Society for the Promotion of Christian Knowledge, the Reverend Eric Thornton, visited Western Australia during the first week of December.

After visits to Kalgoorlie and Boulder, he addressed clergy in Perth, spoke at public meetings, and preached in S. George's Cathedral.

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ANGELICAN OF THE WEEK



Our Anglican of the Week is a former Assistant Commissioner of Police in Singapore who is studying for the Sacred Ministry in England.

He is Mr Brian Goodrich who was born in Penang. He was for several years an active parishioner of S. Andrew's Cathedral, Singapore.

He was Vicar's Warden for three years and also a server at the cathedral.

Mr Goodrich took a leading part in the Stewardship Campaign in 1959 and in the supplementary stewardship campaign last year.

Whilst on leave in England in 1957 he was appointed to the board which represented the diocese in the selection of the present Vicar and Dean of Singapore.

As a "friend" of S. Peter's Theological Hall, Singapore, Mr Goodrich showed a special interest in the work of training local men and women for the ministry.

"This particular interest is not surprising for Mr Goodrich has felt a call to the ministry of the Church and entered Wells Theological College in England last

August," says the Vicar of Singapore, the Very Reverend E. O. Sheild.

"Mr Goodrich's vision of the Church has not been narrowly Anglican. He has strongly supported the move for Church unity in Malaya and pleads for more urgency in bringing this about."

He won the respect and friendship of all local people who came in contact with him due to his unassuming and actively Christian life.

DR FISHER'S TOUR SERMONS PRINTED

ANGELICAN NEWS SERVICE

London, January 2

The three sermons preached by the Archbishop of Canterbury in Jerusalem, Constantinople and Rome, were published last week as a booklet entitled "Feeling Our Way."

The booklet was published by the Church Information Office, Church House, Westminster.

BOOK REVIEWS

DEVOTIONAL MANUAL OF LIMITED USE

APPROACH WITH JOY. Martin Sullivan. Whitcombe and Tombs, N.Z. Pp. 193. New Zealand price, 7s. 6d.

THIS book of nearly 200 pages, with a hard cover and clear print, is a manual of devotion and instruction.

It includes some prayers for private use; grace before meals; an abridged form of Morning Prayer; the Nicene Creed; and some of the better-known canticles, psalms and hymns.

"A Plan of a Christian Church" is unfortunately drawn on the old traditional plan, and misses the fruits, in this direction, of the liturgical movement.

A useful list of "Familiar Words" is helpful, but not all the definitions are helpful. "Catholic" means "episcopal and scriptural" as well as "universal".

It was the "Order of Holy Communion," not the first Book of Common Prayer printed in English, that was ordered to be printed on April 1, 1548, and it was to be introduced then, not printed!

Surely a definition of Confirmation is deficient which does not mention that it is the occasion of the coming of the Holy Spirit.

A number of other definitions are unsatisfactory, not least being Sunday as "the Christian Sabbath" — it is a too common mistake that the Christian Church simply transferred the Sabbath from Saturday to Sunday. The Lord's Day is not the Sabbath.

In the generally useful explanation

of the Catechism, it is a pity that the Sacrament of Unction is limited to its use with the dying, and called "Extreme Unction".

This Sacrament is far from limited to such use as many faithful Christians can testify. And why does our salvation belong specifically to "3 p.m. on Good Friday"?

THE chart for "The Christian Year" is spoilt by the reference to Christmas as "Xmas". This won't meet with the approval of the "Put Christ back into Christmas" movement. Jesus Christ is not unknown, nor comparable to the unnamed in a divorce case!

Again, one wonders why "14-plus" is specified as the right time for Confirmation, when the Prayer Book stipulates quite definite rules as to its proper time without stipulating any particular age. The closing section of the book is a collection of 95 hymns — some of the best of A. and M. with other favourites from various sources.

The value of this book lies in its glossary of terms, its summary of teaching of the Catechism, and its handy size. Yet, with its duplication of parts of the Prayer Book and Hymnal, one wonders just what will be the value of it. Any manual of devotion ought to include the Sacrament of Holy Communion to make it a worth while present.

—A.F.L.

EXPLAINING THE CHURCH'S YEAR

THROUGH THE CHRISTIAN YEAR. Christine Chaundler. Mowbray and Co. Ltd. Pp. 96. English price, 7s. 6d.

This short book describes simply the significance of the seasons of the Church's year, from Advent to Trinity.

The author includes biographical notes on the lives of those saints whose names appear in the calendar of the Book of Common Prayer.

It would be a valuable addition to the library of someone in his early teens.

The book includes many photographs of paintings by well-known religious artists.

—A.H.

TEACHING SCHEME FOR JUNIORS

THE LIFE OF OUR LORD. George Austin. The Faith Press. Pp. 127. Price, 7s. 6d.

This book has been written to assist Sunday school teachers in giving a year's course on the main events of Our Lord's life.

The scheme follows the Church's year, beginning with Advent lessons on the preparation for His birth. It has been planned for scholars who are able to read and to find their way with some ease about the four gospels.

The course is divided into two parts. Until Whitsunday the main events of Christ's life are followed. The season of Trinity is devoted to a study of special aspects of His ministry, in particular the parables and miracles.

The author recommends the dubious practice of reading the story outline to the class — a practice which generally fails to engage the attention of classes of the size normal in Australian parishes.

Otherwise the book is a valuable addition to the numerous helps for Sunday school teachers now available.

The great variety of suggested "things to do" with each lesson will be appreciated by most teachers of junior classes.

—A.H.

GIFTS FROM CHURCH MUSIC SUPPORTERS

ANGELICAN NEWS SERVICE

London, January 2

The Friends of Cathedral Music, an organisation founded in 1956, now have 430 members (including 135 honorary members), the annual report published last month said.

One of the society's aims is to support and encourage cathedral chapters and musicians.

The report states that the first presentation made in pursuance of this aim has been the gift to Coventry Cathedral of Stanford's Communion and Evening Service in C. together with Benedictus and Agnus Dei in F.

The Friends also have made a donation of £10 to the fund for re-establishing a choir school at Lincoln.

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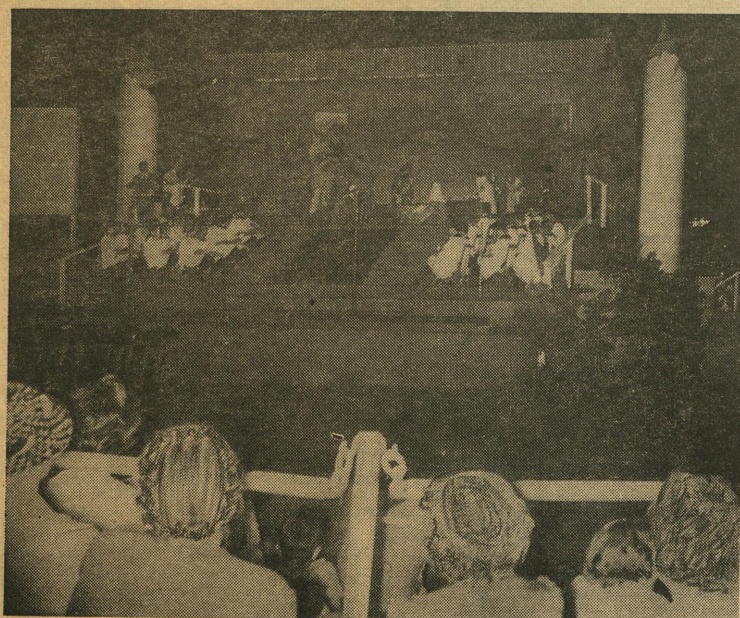
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The tableau presented in Sydney by the "Crusade for a Christian Christmas" in Hyde Park on December 22. The script was written by the Deputy Registrar of the Diocese of Sydney, the Reverend K. Roughley. The actors were from S. Brigid's Roman Catholic School, Marrickville. S. Clement's Church, Mosman, provided the choir.

THE YOUTH PAGE

QUESTIONS WE MUST FACE

What evidence is there, apart from the Christian tradition, that Jesus Christ ever lived?

There is very little of such evidence, and what there is is neither direct nor contemporary.

The historian Tacitus, who was born about 60 A.D., tells of a noblewoman in Rome, Pomponia Graecina, who was tried for the crime of embracing a foreign superstition.

Although she was acquitted, it is said that she lived for forty years "in the distress of mourning with only sorrow in her heart."

MISUNDERSTANDING

If the foreign superstition was Christianity, as is probable, then the mourning and sadness of this woman were just what Christian gravity and modesty would appear to be to the dissolute society of the Emperor Nero's time.

Tacitus, again, tells how Nero fastened blame for the great fire of Rome on "a class hated for their abominations, who are commonly called Christians. Christus, from whom their name is derived, was executed at the

hands of the procurator Pontius Pilate in the reign of Tiberius."

Suetonius, another second century historian, had much the same kind of thing to say.

Pliny the Younger, one of the Emperor Trajan's provincial governors, tells how he examined certain Christians.

He found them innocent enough people, who "were accustomed to meet before daybreak and to recite a hymn to Christ as to a god."

He says nothing, however, to indicate that he knew who this Christ was supposed to be.

So we cannot produce much outside evidence. All it amounts to is that there were people called Christians. They derived their name from Christ, who was put to death under Tiberius. And these Christians were persecuted for pursuing their religion which concerned the worship of Christ.

NEWS-LETTER FOR Y.A.F.

The National Council of the Young Anglican Fellowship is to be commended on its excellent new organ, "Serve," published for the first time in December.

The news-sheet will appear twice a year, to inform the several thousand Fellowship members of Y.A.F. activities of national significance, and to break down diocesan isolation.

The title has been taken from the motto of the Young Anglican Fellowship—"We serve the Lord Christ."

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ISLAND WARRIORS PRESENT AN HISTORIC WELCOME

NEW BISHOP OF CARPENTARIA IN STEPS OF FIRST MISSIONARIES

FROM OUR OWN CORRESPONDENT

Thursday Island, January 2

An old-time welcome was given to the Bishop of Carpentaria, the Right Reverend S. J. Matthews, and his two missionary candidate sons on Murray Island, in Torres Strait, last month.

After they had travelled over two hundred miles from Thursday Island in the mission lugger, "The Torres Herald," they landed on the island to be "challenged" by warriors clad in old-time fighting costume, one with a magnificent bird-of-paradise headdress.

The warriors held bows and arrows and pointed them towards the visitors as they came ashore.

Hundreds of Island people stood silently behind the warriors.

The pageant changed shortly, however, when the Reverend Seriba Sagigi, an Island priest, who is the descendant of a family of chiefs, called on the people to kneel for the bishop's blessing.

The warriors then stood aside, and the visitors made their way up a mat-covered pathway strewn with pink frangipani and lined with banana trees each bearing a large bunch of fruit.

The "Drums of Mer" beat out a rhythm and the people sang the "First of July" hymn.

The "challenge" given by the warriors was a re-enactment of that given to the first missionaries, when they landed at that spot on July 1, 1871.

Speeches of welcome were given by Mr Sam Passi, a churchwarden and descendant of the first priest from Murray Island; by the chairman, Mr Abou

Noah; and by the white school-teacher, Mr Dobson.

A feast of honour, held in a long native hut also decorated with laden banana trees from the gardens which flourish in the volcanic soil of the Murray plateau, had been prepared by members of the Mothers' Union.

This was followed by a programme of Island dancing.

The next morning, Sunday, Mr Asai Baruna was made a deacon in St. James' Church, a temporary building of bamboo and dried grass.

LOCAL EFFORTS

This church was erected when the first one, built by the London Missionary Society, had fallen to pieces.

By great self-sacrifice over the years, the people of Murray Island have raised £1,200 towards a new church, but will need double that amount before a permanent structure can be built.

This was the first ordination conducted by the new bishop, and also the first time such a ceremony had been performed on Murray Island.

The island was once a strong-

hold and centre of the ancient cruel heathen rites.

After visits, services and welcomes at Saibai, Dauan and Yam Islands, the "Herald" arrived at St. Paul's Mission, Moa Island, where the bishop was given a liturgical welcome.

Here the members of the Mothers' Union not only prepared a feast, but also escorted Bishop Matthews, with drums and singing, to and from his residence.

On December 18, Mr Eddie Mosby of Yorke Island was made deacon in All Souls' Cathedral, Thursday Island.

Many boats brought his relatives and friends from Yorke and other islands, and the cathedral was crowded for the ordination.

The Reverend Peter Hand, principal of St. Paul's Theological College, presented the candidate to the bishop for ordination, and also gave the address.

The following day, Mr Jim Mosby, chairman of the Yorke Island community and representative of the Central Islands, gave a dinner in honour of his newly-ordained brother.

At this, the Roman Catholic priest on the island, Father McDermott, gave reminiscences of the famous "Yankee Ned" Mosby, the American founder of the family and grandfather of the present generation.

Y.A.F. CONFERENCE ON NATIONAL SCALE

FROM A CORRESPONDENT

The first National Conference of the Young Anglican Fellowship has been set down for January 14 to 21, 1962.

It will take place at the Newcastle Diocesan Conference Centre, Morpeth, near Maitland.



More than thirty children in every hundred in the Congo are threatened with death by starvation at the present time. These youngsters are members of the displaced Baluba tribe, which the appeal made by the Inter-Church Aid Division of the World Council of Churches will help, if church people respond as they should.

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THE CONVERSION OF ENGLAND

Up to about 400 years after Christ the southern part of Britain was a civilised part of the Roman Empire, and the Christian Church was fairly well established there.

No one knows how it came originally. Christianity was taken to Ireland from Britain by S. Patrick about 432 and flourished to such an extent that 130 years later, in 563, it was able to send missionaries back to northern and north-western Britain.

These missionaries were led by S. Columba, who settled in the island of Iona, off the south-west coast of Scotland.

By this time, however, Roman civilisation in southern Britain had disappeared.

Nearly every trace of Christianity had been destroyed by the Anglo-Saxon tribes, and southern Britain was entirely heathen again.

After a time the confused mass of Anglo-Saxon invaders settled down into seven English kingdoms.

In the year 597 Augustine landed in Kent, the southernmost of the English kingdoms, and in a short time had converted its king and its people.

Augustine had been sent from Rome by Pope Gregory the Great, as a missionary to the English, and to found a Church of the English people.

His attempts to evangelise the rest of the English kingdoms, however, were unsuccessful. These kingdoms were evangelised from the north, by the Celtic Church established by S. Columba at Iona, which later spread into Northumbria.

The greatest of these Celtic missionaries was S. Aidan of Lindisfarne, but there were many others only slightly less famous.

FAR-REACHING

It was these northern missionaries who really converted the English people and founded the Church in Great Britain.

A famous Roman Catholic writer, Montalembert, has said: "From the cloisters of Lindisfarne, Northumbrian Christianity spread over the southern kingdoms."

"What is distinctly visible is the influence of Celtic priests and missionaries, everywhere replacing and seconding Roman missionaries, and reaching districts which their predecessors had never been able to enter."

"Of the kingdoms of the Anglo-Saxon Confederation, only Kent was won and retained by the Roman monks, whose first attempts among the east Saxons and Northumbrians ended in failure."

"Wessex and East Anglia were converted by the combined action of continental missionaries and Celtic monks."

"The two Northumbrian kingdoms and those of Essex and Mercia, which comprehended in

CANTERBURY, ROME AND BETHLEHEM

By the Right Reverend Stephen Bayne

IT made news when the Archbishop of Canterbury announced that he was to visit the Vatican, and well it might. Many feared or hoped for secret negotiations of one kind or another, or for some dramatic announcement of conversion on one side or the other.

But the drama and import of the meeting did not lie in such vivid speculation, but in the plain fact that, thanks to the courage and courtesy of the Archbishop (very closely matched by that of the Pope), a door long shut was once more open.

It was not easy to open such a door, after the long centuries in which it has been locked (and painted over and furniture shoved against it and such other things as we do to obliterate an unused door).

But it is done, and cannot be undone, and a way has been opened for members of Christ's Body to speak together again, at a depth and with a responsible thoughtfulness impossible for all the long years of injury and ignorance and suspicion on both sides. For that, many Christians gave thanks.

But what of the larger question of the participation of the Roman Church in ecumenical life generally, and in specific plans and hopes for Christian unity? All of us have had to live so long without any communication with the Roman Church, much less dialogue, that we are nearly as handicapped in thinking realistically about their place in such things as they are themselves.

Not quite — for the Churches in the World Council of Churches have had years of the difficult, costly, nourishing, humbling ecumenical encounter which Rome's insularity has denied its own people, and this is an experience without price and without equal.

Yet, when this is said, it must also be said that the member Churches of the W.C.C. are by no means of one heart and mind in all this.

A WARNING

Dr Visser 't Hooft rightly warned the Churches of the W.C.C. at St. Andrew's last summer, of the danger of thinking of the World Council as "an opposite number of or a counterweight to the Roman Catholic Church." He went on to say that this is a danger for both Roman Catholics and "those on our side who think too easily in terms of the formation of ecclesiastical power constellations," and rightly (I think) admonished us all of the universal scope and claim of the W.C.C. to stand "for unity in Christ of all who recognise Him as God and Saviour."

Yet, despite this warning, the report of the Executive Committee at St. Andrew's, commenting on the new "climate" in Rome, greeted it with what seemed to many, including myself, a somewhat gingerly welcome, like an old maid aunt entertaining a nephew in the distilling business at Christmas dinner.

Perhaps the most chilling note in the welcome was the reminder that the new climate did not mean "that any of the fundamental differences which exist between the Roman Catholic Church and the Churches in the

W.C.C. have been solved."

I caught myself wondering, as I listened to these words, what those "fundamental differences" were, which ranged Anglican, Orthodox, Old Catholic, Lutheran, Methodist, Presbyterian, Baptist on one side, and Rome on the other. I could think of only two — the dogma of papal infallibility and the willingness to engage in ecumenical dialogue.

Perhaps there are others. But the point is the underlying assumption, apparently expressed in the phrase about "fundamental differences," that between us and them there is a great gulf fixed, incomparably greater than any gulf between Orthodox, say, and Baptist, or Anglican and Reformed.

I think this is nonsense. But it is not nonsense, alas, to recognise that, to many in its member Churches, the W.C.C. is precisely the Protestant answer to Rome, a counterweight to the Vatican — and to such there does appear to be an abyss between "us" and "them." I greatly fear that the words of the Executive Committee gave aid and comfort to such Churches, despite the sensible warning of Dr Visser 't Hooft.

I don't mean to labour a point here, but really only to add my vote to what our Anglican leaders have steadily said: that it is

quite impossible to imagine any final unity of the visible Church which does not include all Christians, Roman Catholics as well as others; that we must be committed to nothing less than such an ultimate whole; that we wish with all our hearts that they would take their place in the ecumenical dialogue; that we would ask of them no more than the W.C.C. asks of anybody else, that they subscribe to the basis of membership, pay their dues, and speak and listen responsibly in common with all the rest of us with whom they are inextricably bound in Holy Baptism.

DIALOGUE

Very likely we are a long way from that now. No doubt there is much for all of us to learn before such intercourse is possible. But even the learning itself will be a healthy thing; it would do few of us harm to have to look more carefully at what we commonly suppose and often say about each other.

Even more, it would do us all good to examine and test in love and firsthand knowledge what we want to say to each other. For the ecumenical dialogue means that we speak as well as listen, teach as well as learn. Most of all, it means that we speak and listen, humbly and in common, to the only God there is.

For whatever it is worth, my

own Christmas intention begins here. The Incarnate Son comes into this shadowed world to renew its brightness and restore it to Him from whom it comes. To us it is given to know Him and offer ourselves to Him to be remade by Him, to let Him form us in His form, to be the first-fruits of a new race of men.

What if we are so busy drawing lines among ourselves that He will go unnoticed? What if the single love that bears Him in our humanity finds only the shattered fragments of an answer from us?

Is there any feast of unity quite like the Nativity? This is the immense celebration of unity, this yearly remembrance of the new race in Him, by whom all things were made.

So I pray that the "new climate," if that is what it should be called, may be welcomed on every side, with love and boldness mixed, and that all Christians of good will may lay their prayers for unity at His feet.

Unity does not come by seeking for identical opinions. It comes only through the humbling acceptance of a new nature, which we share, willy-nilly, with others and which comes as a free gift which nobody deserves. This strikes me as precisely the point of Christmas.

CANON WARREN GIVES LEAD FOR INTERCESSION METHODS

FROM A CORRESPONDENT

Five "calls to Prayer" which could transform the Church from within are described by Canon M. A. C. Warren, general secretary of the Church Missionary Society, in this month's issue of the C.M.S. Newsletter."

But before one starts, there are three factors which must be overcome — speed, noise and numbers, he said.

"Our greatest need is time, time to be quiet, to think, to get perspective, to see things whole."

"A second reason for our poverty in prayer is that the noise of life makes it difficult to concentrate," Canon Warren said.

"The sheer literal noisiness of urban life is beginning to play tricks with human receptivity."

"But apart from the physical impact of noise, there is the continual blare of publicity, every-one shouting at the top of his voice trying to make himself heard."

"This generates a mood and disposition which are strangers to prayer."

"Perhaps the subtlest obstacle of all is the sheer pressure of humanity in terms of numbers."

"The population explosion is a fact which is increasingly devaluing the individual, depersonalising relationships, and making it difficult to believe that people matter," he said.

"BE STILL"

"The Christian must refuse to give the inner assent of his will to whatever tries to prevent God being heard. We can only take up the cross when we have dropped whatever else we are carrying," Canon Warren said.

The first call to prayer he spoke of was "the call to be still and know God."

Quiet hillside spots such as Christ used for withdrawal must be found in the great cities of the West. And the problem of privacy is a real one in countless homes in Africa and Asia as well as in the West, he said.

"Maybe some will recognise a call to make such centres of quiet possible for the Church in Africa and Asia. A few such

centres exist but all too few," he said.

"Those who pray for the Church in Asia and Africa should, in hearing this call to prayer, keep this in mind."

"The call to practise the presence of God is a call to be aware of God in the very midst of the press and bustle of life," Canon Warren said.

"It demands of Christians some equivalent to the way the Muslim combines 'prayer with affairs.'"

"One very practical way of doing this is to make your daily newspaper a prayer-paper."

"Incidentally, a newspaper used in this way is thereby disinfected of its power to create panic. Perhaps the greatest witness that Christians can give in a world like this is to carry about with them the peace of God, while they are carrying about their newspapers," he said.

The third call he described was "the call to practise the presence of other people."

"Fundamentally this is a call to have a heart at leisure from itself."

"How terribly easy it is to be so full of what one is doing, even preaching the Gospel, that

one loses sight of people," Canon Warren said.

The fourth call was "the call to make prayer personal."

"One of the surest ways of killing the spirit of intercession is to confine one's prayers to generalities," Canon Warren said.

"Indeed, there is a very great deal to be said for our confining our regular missionary intercessions to a strictly limited circle of people about whom and whose needs it is possible for us to be very well informed."

"The operative word there is regular," he said.

RESPONSIBILITY

"I am thinking of that form of intercession which represents a real commitment of one's self in deep concern for one individual or small group in a particular situation, a deliberate identifying of one's self with them."

"Such a concentration enormously enriches one's ability to remember less regularly and in more general terms the much larger company for whom one is called to pray," he said.

The final call was "the call to make prayer a corporate activity."

Canon Warren quoted a missionary correspondent from India: "The Church should pray together with a sense of responsibility for one another, and for the Name and Honour of the Lord, and pray for the work He has graciously given into the hands of particular members, but which is still the Church's work."

"Who knows," he said, "one day it might become necessary, in the interests of the general public, to put up outside some of our parish churches during the hour of divine worship a poster with the legend 'Danger—people praying.'"

NEED SEEN FOR "EXPLORATION"

SUGGESTION AFTER EASTERN VISIT

ANGLICAN NEWS SERVICE

London, January 2

The Archbishop of Canterbury, Dr G. F. Fisher, last week said that the great problem after his eastern visit was how to follow it up.

Dr Fisher was writing in the latest issue of the Canterbury "Diocesan Notes."

"A prominent ecclesiastic in the East said to me that we must get on with the problems of living together like Christians, and leave the theologians to catch up with us in due course," Dr Fisher said.

He said he thought there was a great deal of truth in this opinion.

"Roman Catholics have often told me how utterly ignorant their people and priests are of what the Church of England believes and does."

"The ignorance on our side is more often why the Church of Rome feels able to believe and do some of the things which it believes and does."

"Here is the ground for mutual exploration," Dr Fisher said.

STRENUOUS TOUR FOR BISHOP

FROM A CORRESPONDENT

Mt Magnet, December 20

In temperatures above the century, the Bishop of North-West Australia, the Right Reverend J. Frewer, this week concluded a strenuous tour of the Parish of the Murchison.

The bishop arrived from Geraldton on December 10 and on Sunday celebrated the Holy Communion, dedicated All Souls' and confirmed before leaving Mt Magnet to visit the four other towns in the parish.

The rector drove the bishop in the new parish Falcon car to Cue on Monday, Meekatharra on Tuesday.

At each of these towns Confirmation services were held with a celebration of the Holy Communion being held on the following mornings.

On Wednesday and Thursday Wiluna and Sandstone were visited where Evensong was said, schools and parishioners visited.

In the six day visit to the parish, the bishop and rector travelled 520 miles over roads described by a visitor as "pretty rough."

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SUMMARY AND REVIEW OF THE YEAR 1960

(Continued from page 3)

taken off, without any knowledge of it by the British Government, from a base in the United Kingdom. Flights such as these should of course be carried out within the common obligations of the American-British alliance and for the common advantage of the Allies. It is not suggested that Her Majesty's Government in the United Kingdom should give authority for each such individual flight—that would be impracticable. But the incident showed that the tolerance allowed to the Americans by the British, and by the American Government to its military arm, was unduly liberal. There arose in consequence a strong feeling that the effectiveness of American political control over its military and intelligence services had become even more loose since the U-2 incident.

The hero of the month was of course the Secretary-General of the United Nations, Mr Hammarskjöld, without whose prompt action in convening an emergency session of the Security Council, and without whose brilliantly clear and unbiased assessment of the course of events in the former Belgian Congo, unless these events were directed by a supra-national body, untold suffering for millions would have resulted.

From this point of time, despite the lack of co-operation in more recent months from the Soviet Union and others, it is impossible to see that Mr Hammarskjöld made a single false step during July.

The affairs of the Congo have still, to be sure, to be resolved; but at the least, the joint action of the United Nations prevented the spread of anarchy.

NEW GUINEA

We took advantage of the events in the Congo to advert in a Leading Article to a question which is dear to our hearts equally as Australian citizens and as Anglicans, namely, New Guinea. This is what we said:

"Our record in Papua and New Guinea assumes greater significance each day, against the sombre background of events in Africa. What kind of future lies ahead for New Guinea? Something like what happened in India? Or Indonesia? Ghana? Kenya? Or the Congo? To say that circumstances are different in New Guinea seems pointless: they were different in each of the one-time colonial areas which has to-day become a sovereign national state. Anyone who had said twenty years ago that China, Egypt, Ghana or India would be a sovereign state to-day would have been laughed at. He would have been told that it requires an 'educated' and 'trained' and 'experienced' population to sustain any national state. He would have been told that each of these countries lacked other basic prerequisites of national sovereignty. Similarly, too many people tend to say the same of

New Guinea, after comparing conditions there with what we know in Australia.

"One of the intellectual difficulties which inhibits clear thought about the development of New Guinea is that we Australians are prisoners of that same Western culture which has steadily, since at least the onset of the Industrial Revolution, undermined those other cultures which once made the world a varied place. It rarely occurs to us that Western culture, which has been strong enough to swamp the indigenous cultures of Russia, China, Africa and India, may not necessarily on that account be qualitatively 'superior' in any sense. Stronger it undoubtedly is, by certain physical criteria; but barren Sparta proved stronger by the same criteria than Athens.

"Of two leading aspects of our culture, the political and the technological, it may be said that the first has proved an unsuccessful export which, by and large, has failed to 'stick' outside Europe, while the second may yet have proved the source of the dragon's teeth which will devour us in the end. One quarter of the population of the globe, at most, appreciates the concept of Western political democracy sufficiently to practise it in some degree. No attempt to synthesise this concept has ever yet proved successful: the most that can be done is to try graft a shoot on to a different cultural stock which has been very carefully prepared to receive it.

"If it is ridiculous to try impose a House of Commons or a Chambre des Députés on an untrained, unprepared population which has suddenly acquired the theoretical status of sovereignty, that does not mean that the same population will be incapable of conducting some of its own business at the level of a parish or village council. The experience of European countries suggests, almost without exception, that you can never expect the concept of political democracy to work at a national level unless it has evolved from smaller units of local government. Oddly, as it must appear to some, the reason that Australia is so hopelessly centralised and bureaucratic, and that the individual continues to matter less each year in our own country, is that Canberra has not evolved in the same way as London or Paris by way of local and regional government. Something has already been done to introduce the idea of local self-administration into New Guinea. Has enough been done? Is it being done in the right way?

NO BARRIER

"Illiteracy is not necessarily an insuperable barrier against participation in local government; no one need be able to read or write in order to grapple with purely practical, applied matters, unless a centralised bureaucracy stifles local government bodies with tons of *papasserie* as we do in Australia. At higher levels, and above all at the highest national level, much more than mere literacy is required if the national unit is to become a reality. Individuals, and groups of individuals, engaged in administering the affairs of a national state, be it ever so small, must base their decisions on abstract principles. To grapple with these requires much training and practice.

"Whatever criticisms may be made of other aspects of Western culture, there is one which—though it may appear to be dying in the West itself—has proved a benefaction to the rest of the world: Christianity, with its educational and medical implications. It is little more than a century since mass illiteracy was common throughout Western Europe; but for a thousand years and more before that time every Western country could boast a substantial stratum of the educated. If New Guinea is to achieve the only status which is thinkable to us, then that status will be achieved through a thorough-going programme of Christian-based education. To

provide this is the greatest challenge which the Australian Church and nation has yet faced in our short history."

During the month, Bishop Stephen Neill reached Australia. From the very moment that he touched our shores at Fremantle, during his visits to the other States, and through his delivery of the Moorhouse lectures in Melbourne, he was "news" for THE ANGLICAN and the secular Press alike. He was, with Canon M. A. C. Warren, one of the two most stimulating Church leaders this country has seen for many a day.

On July 15, after an illness of several weeks, duly reported in our columns, the Bishop of Ballarat died. We said in our obituary: "A few leaders with more love than iron in their souls do not go amiss in the Church: Johnson was one of these. Others can stick up for 'principles' in a fashion which may estrange; men like Johnson are the salve that heals, the cement that binds together. They

So far, we gave no cause for complaint; but the Dean of Brisbane was another matter. The Dean, we noted, had "attended a race meeting at Eagle Farm as the guest of the local Turf Club, had enjoyed a good lunch, smoked a cigar and then backed six winners."

"Once upon a time," we said, "this escapade would have touched off a public Anglican row of giant proportions which would have rated column after column on page one for weeks. As a publicity lurk..."

Apparently, it was not a publicity lurk at all: the Dean presumably genuinely likes watching horse races and venturing his modest florin on the most likely nag.

Father Trevor Huddleston was appointed during the month to become Bishop of Massasi, East Africa.

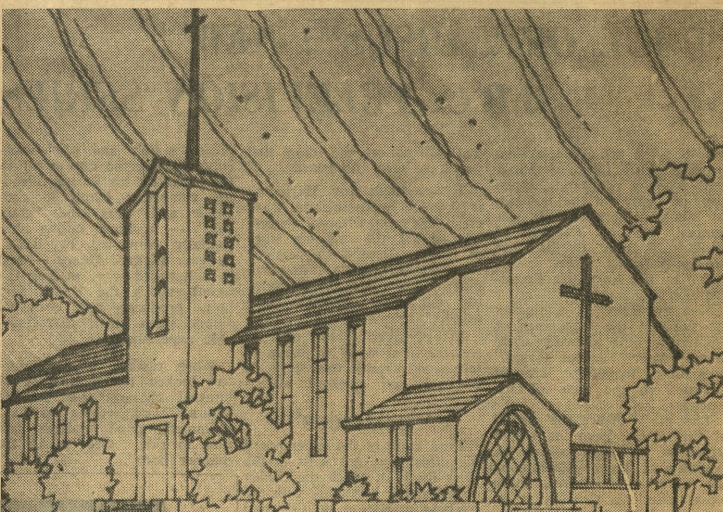
We recorded with deep regret the death of the wife of the Dean of Sydney in our issue of August 12.

The event of the month, as it

a committee of the International Commission of Jurists was published during the month. It provided, on the face of it, detailed evidence on which the committee's indictment of the Chinese on the ground of genocide, first published in June, was based.

Although the Committee seemed to have been fairly cautious in the way it assessed the accounts of all the witnesses, some gained the strong impression that the document as a whole was rather propagandist than objective. To this day, all the facts about Chinese intervention in Tibet have not been uncovered. The Chinese have only themselves to blame for this, and for Western suspicions of what they did—and are doing.

At the same time, by any objective criteria, it is nonsensical to assert that Chinese claims to Tibet as Chinese territory are not at least as well based as those of the United Kingdom to the Channel Isles—and very much better based than Australia's



One of Melbourne's newest churches: St. Augustine's, Mont Albert, which was dedicated by the Bishop Coadjutor, the Right Reverend D. L. Redding, on December 17, 1960.

provide the oil of common sense and humour which enables the machinery of the Church of England to continue to function."

"He was a Bishop, we said, 'in a fashion reminiscent of the days of the early Church, or the Orthodox Church in Greece to-day,' for his 'conception of the office of a Bishop was, above all, a personal, pastoral one.'

Towards the end of the month the Governor General, the Viscount Dunrossil, set the foundation stone for extensive new additions to Moore Theological College, Sydney.

In Papua, the day before, St. Luke's Hospital was dedicated at Embi, in the north of Papua, by the Bishop of New Guinea.

It was announced at the end of the month that Mr T. R. Garnett would succeed Dr J. S. Darling as Headmaster of Geelong Grammar School.

AUGUST

Our first issue of August got us into a lot of trouble, with a Leading Article headed "Who will go in a Sputnik?"

We poked some gentle fun at two Methodists, the Reverend B. R. Wyllie and the Reverend Harvey Perkins, who, speaking for the Australian Council of Churches, got themselves sizable headlines by criticising the Minister of Immigration's Milne Memorial Lecture, in which Mr Downer forecast a lessening of Australian ties with England.

In the same Leading Article we dug up two or three more Methodists, the odd Presbyterian, and a couple of Roman Catholics, all of whom had had headlines in the Australian Press during the preceding week, though not for any serious reason.

affected the Anglican communion as a whole, was the incorporation of the Province of East Africa and the enthronement of the Bishop of Mombasa, the Most Reverend Leonard Beecher, as the first Archbishop.

Thanks to influential friends here and there, we were able to reproduce, in the issue following the news story, pictures of the Archbishop of Canterbury and the new Metropolitan during the ceremony.

PAPUAN BISHOP

As far as Australia was concerned, the event of the month was the announcement by the Bishop of New Guinea that Father George Ambo would become a new Assistant Bishop.

The Reverend S. J. Matthews, priest-director of the Torres Strait Mission, was elected in the same month to succeed Bishop Hudson as Bishop of Carpentaria.

The elections to the House of Representatives in the new republic of Cyprus, which took place on August 16, were exceedingly dull. Only six out of ten of the Greeks on the roll even voted. Not that it mattered a great deal: the triumph of Archbishop Makarios and his running partner, Dr Kutchuk, was assured.

An obscure Captain Kong Le seized power in Laos—yet another reminder of the continuing trend towards neutralism in the new nations of Asia and Africa.

The Kabaka of Buganda went to London for talks about the next stage in the tricky job of preparing Buganda for self-government and ultimate independence. It was a long way from the position which worried the late Archbishop Mowll so much ten years ago.

The full report on Tibet by

claims to New Guinea.

The English suffered during the month a strike of merchant seamen, against the instructions of their union officials, of a type rare in that country, but quite common in Australia since the war.

It amounted to the same old story: a leadership which had lost touch with its rank and file. The same thing can happen even in the organisation of the Church.

The position in the Congo continued to deteriorate as, week after week, Mr Lumumba continued to place himself in predicaments from which it demanded the ingenuity, the patience and the careful exertions of half the civilised world to extricate him. He kept his audience in a positive agony of danger and excitement. In the words of one observer, "If his diplomatic contortions at some times seem to suggest an intelligence pressed beyond its capacity, it is certainly possible to discern a political logic even in so strange an outburst as the demand for the withdrawal of the United Nations."

This month, Ceylon troubled the international waters still further: the freedom party of Mrs Bandaranaike made it clear that they were not going to put up any longer with so irritating an accessory of democratic life as a free Press.

President Soekarno chose this month to break off diplomatic relations with Holland. He was also somewhat un-civil on learning that Australia would as a matter of course provide food and water for a couple of Dutch ships travelling around Australia to West New Guinea. He is a difficult man to please.

On this unhappy note, the month ended.

[To be concluded next week]

OBITUARY

THE REVEREND H. SANGER

We record with regret the death on December 24 of the Reverend Hubert Sanger, in Artarmon, Sydney.

Mr Sanger, one time headmaster of the Armidale School, and earlier on the staff of the King's School, Parramatta, had been living in retirement near Urunga, Diocese of Grafton.

After graduating from the University of Cambridge, he was ordained by the Bishop of Rochester in 1905. He later came to Australia to join the Bush Brotherhood of S. Paul, Queensland.

Representatives of the two schools where he served were present at the funeral service in S. Basil's Church, Artarmon, on December 28.

Mr Sanger is survived by his wife, his daughter, and two sons.

MISS M. HERRING

We record with regret the death of Miss Millicent Herring, the first warden of the House of the Epiphany, the missionary training college of the Australian Board of Missions.

Miss Herring died after a car accident in Victoria at Christmas.

She was warden of the House of the Epiphany from its foundation in 1929 until May, 1945.

Previously she had been a missionary with the Society for the Propagation of the Gospel in the Diocese of Tinnevely, India.

Miss Herring was a graduate in Arts of the University of Melbourne. She had been living in retirement at the hostel of the Community of the Holy Name at Auburn, Victoria.

INTEGRATION VIA COMMERCE

THE "LIVING CHURCH" SERVICE

New York, December 28
Church women in Seattle, U.S.A., are at present undertaking a programme to support businesses which employ Negroes.

"Project Stickers" is organised by Mrs W. W. McNeil, wife of the Archdeacon of Olympia.

Stickers have been made available bearing the message "As your customer, I welcome being served by any qualified person regardless of race, creed or colour."

The stickers may be affixed to any communications with business houses.

THREE PRIESTS FOR PERTH

FROM OUR OWN CORRESPONDENT

Perth, January 2
The Archbishop of Perth ordained three former students of Wollaston Theological College, Perth, to the priesthood on St. Thomas' Day in S. George's Cathedral, Perth.

The Reverend P. J. Copeland will join the staff of S. Mary's, South Perth; the Reverend D. G. Newman that of St. John's, Northam; and the Reverend R. A. Pearce, S. Edmund's, Wembley.

The Rector of Dalkeith, the Reverend A. F. J. Blain, conducted the ordinands' retreat and gave the address at the service.

TWO ORDAINED IN HOBART

FROM A CORRESPONDENT

Hobart, January 2
One man was ordained to the diaconate and one to the priesthood in S. David's Cathedral, Hobart, on St. Thomas' Day, December 21.

The priest is the Reverend J. A. van Emmerik, Curate at S. James' Church, New Town.

The Reverend J. J. Mill is to be deacon on the staff of S. Mary's, Moonah.



The Rural Dean of the Eastern Solomons, Diocese of Melanesia, Canon Edmund Kiva, who has visited all States of Australia this year. His father and grandfather were cannibals.

WILLIAM JONES: CHAMPION IN AN UNSTABLE AGE

By the Reverend Edward Hunt

THE eighteenth century has much in common with our own, especially in matters of thought. In those days religion in general and our own Church in particular had to meet the challenge of rationalism, even as we to-day have to meet the challenge of what may be termed nuclear thought.

Isaac Newton then held a somewhat similar position to that of Einstein in our own times. Some thought that gravity was a theory alien to religion, even as some hold relativity and the energy of matter to be a challenge to the sovereignty of God.

In Newton's age Deism and rationalism flourished, but it was well met by such churchmen as Bishop Horne and William Jones, who found in High Church Anglicanism an antidote to semi-Christian Deism, some of whose exponents were under the delusion that the moral fruits of Christianity would continue to grow when the tree had been plucked up by the roots. Jones of Nayland is of special interest in the study of such a mentally unstable age.

William Jones was born at Lowick, Northants, July 30, 1726, descendant of an old Welsh family, one progenitor being said to be Colonel John Jones, brother-in-law of Oliver Cromwell and a regicide, a link of which Jones was not proud, and which led him to keep January 30 as a day of humiliation "in penance for the sins of his ancestor", although the direct descent from Colonel Jones apparently has not been proved.

He was educated at Charterhouse and University College, Oxford, where he formed a life-long friendship with George Horne, later Bishop of Norwich, sharing kindred tastes in music, character and theology, including an interest in the teachings of John Hutchinson (1674-1737), whose philosophy as laid down in "Moses Principia" found a complete system of science and revealed truth in the mystical interpretation of the Hebrew language.

"BRITISH CRITIC"

Taking his bachelor's degree in 1749, Jones held various curacies in Northants, and then was preferred to livings in Kent, Bethersden (1764) and Pluckley (1765) by Archbishop Secker, to whose notice he had been brought by the publication of a defence of the "Catholic Doctrine of the Trinity" (1756).

In 1777 he became perpetual curate of Nayland, Suffolk, which provided him with a distinguishing title, and exchanged Pluckley for Paston, Northants, which he visited annually; but "he set up his staff at Nayland for the remainder of his days".

He married Anne Bridges, daughter of the squire of Nayland, a marriage that is said to have filled the squire with rage and indignation, possibly because he did not fully agree with the old High Church party, whose rallying centre Nayland soon became.

In 1792, Jones helped to found a "Society for the Reformation of Principles" to counteract the influence of the French Revolution. It resulted in the publication of the famous "British Critic".

Horne, on becoming Bishop of Norwich, appointed him his chaplain and Jones edited the works and wrote a splendid biography of his old friend in 1799.

However, he was never entirely free from poverty, which obliged him to take pupils until 1798, when Archbishop Moore

gave him the sinecure rectory of Hollingbourne, Kent.

His constant friend and biographer, William Stevens, paid the stipend of a curate for "the old boy" as his many devoted friends called him. He died on January 6, 1800, active to the last. Jones was learned in many subjects, writing intelligibly on abstruse themes, his "Catholic Doctrine of the Trinity" presenting the Hutchinsonian point of view with a succinct and able summary well supported by biblical proofs.

However, he repudiated the name Hutchinsonian, like Horne being mainly attracted by Hutchinson's reverent and spiritual treatment of Holy Scripture as contrasted with the general attitude of the age.

Although he published "First

Principles of Natural Philosophy" in 1762, his scientific knowledge earning him the F.R.S., it is doubtful if he followed Hutchinson in his serious attempt to refute Newton's theory of gravitation as expressed in Hutchinson's "Glory or Gravity," 1733.

DEEP PIETY

Jones is also remembered for "Physiological Disquisitions," 1793, and "Letters from a Tutor to his Pupils," which show his sterling good sense, admirable taste and deep piety, ranking indeed with the later famous letters of Bishop King of Lincoln.

As a musician he is remembered as composer of the familiar tune "Nayland," which he called "Stevens" after his friend, hence it appears sometimes as "S. Stephens." He re-

tained to the last "the lively spirit of a boy, with more than a common share of manly wisdom" which he manifested in skilful but kindly controversy.

His collected works, published in twelve volumes with a life by Stevens, 1801, and his inclusion in "English Divines," 1849, bear witness to his fame as an author, but his chief fame is his rigid adherence to the Catholic tradition in the English Church, based on profound theological knowledge.

His orthodox High Churchmanship was joined to "a more spiritual tone than was common in his day," and he is remembered as a leader of "the school, more numerous than is commonly supposed, which formed the link between the Non-Jurors and the Oxford Movement."

"PAUL OF TARSAUS": NEW B.B.C. TELEVISION SERIES

IN 1956 the B.B.C.'s television play-cycle "Jesus of Nazareth" made a profound impression, not only on the children for whose programmes it was planned, but on millions of adults throughout Britain, and also in Australia, where it was shown by the Australian Broadcasting Commission.

Now the B.B.C. is continuing the story of the beginnings of Christianity with a further cycle of ten plays, "Paul of Tarsus," dramatised from the account recorded in the Acts of the Apostles.

The plays depict the spread of Christianity from the Upper Room at Jerusalem, where the disciples of Jesus gathered on the Feast of Pentecost, seven weeks after the Crucifixion, to the time when it was established in the capital of Empire at Rome.

They are written and produced by Joy Harington, who also wrote and produced the "Jesus of Nazareth" play-cycle, and the role of Paul is played by Patrick Troughton, an actor familiar to B.B.C. audiences in Britain and overseas.

This 1960 production falls in the year in which the 1,900th anniversary of S. Paul's shipwreck has been commemorated; the shipwreck is shown in the final episode, which concludes with a glimpse of Paul in prison awaiting his trial before the Emperor Nero.

The idea for the "Paul of Tarsus" series was born in 1956, when the "Jesus of Nazareth" play-cycle closed with the words from Jesus to his disciples, "You are my witnesses, go therefore into all the world and

teach all nations the things that you have seen and heard . . ."

To producer Joy Harington it seemed impossible to leave off at this point without attempting to tell the amazing story of how a handful of peasants and fishermen, living in an occupied country, set about carrying out their Master's command.

It has taken three years of research and study to bring to television screens this story of physical and spiritual adventure.

DAMASCUS

Production of the series posed big difficulties, not least in the story itself, in which the climax comes at the beginning with the blinding revelation on the road to Damascus, which transformed the persecutor Saul into the apostle Paul.

What follows is the record of a man's complex journey through scattered cities, encountering clashes of classes, races and religions.

The journey itself had to be reconstructed; but the cost of moving a film unit from place to place dictated that a single centre should be found, and after a reconnaissance cruise taking in the Greek islands, Italy, Malta and Turkey, Crete was chosen.

The small port of S. Nicholas and the surrounding countryside offered backgrounds for the journeys to Lystra, Athens, Philippi, Damascus and Rome, and for Paul's shipwreck in an "Alexandrian grain ship".

There, too, were friendly people who entered into the

ORDINATION AT TOWNSVILLE

FROM OUR OWN CORRESPONDENT

Townsville, December 22

The retreat for ordinands which took place at Bishop's Lodge, Townsville, last week was conducted by the late Archbishop William Temple's adviser on ordinands, Canon C. C. Hunt.

The ordination was held in S. James' Cathedral at 7 a.m., two being made deacon and two being advanced to the priesthood.

The Reverend R. Philp, the descendant of a pioneer family in the north, whose name is linked with Burns, was ordained to the priesthood to be assistant to Archdeacon P. Mayhew, of Mount Isa.

The Reverend W. Pearson will serve at S. John's, South Townsville, and the Mission to Seamen.

Mr George Trower, another North Queenslander, was raised to the diaconate and will be at-

tached to the Parish of S. John's, Cairns, under Archdeacon B. Kugelmann.

Mr Alan Clarke, who has also completed his course at S. Francis' College, Brisbane, was made deacon to work in the Parish of S. Matthew's, Mundingburra.

A third deacon was made for North Queensland by letters dimissory on S. Thomas' Day by the Archbishop of Brisbane.

The servers at the ordination included several students in training for the diocese who are at present at S. Francis' College, one being Mr David Philp, a brother of one of the ordinands.

THE B.B.C. WILL FEATURE TWO LONDON CHURCHES

B.B.C. SERVICE

London, December 28

Two of the better-known historic churches in London will be featured on the B.B.C.'s General Overseas Service in the two first weeks of January.

They are S. Bride's, Fleet Street, famous for its association with journalism and with the Pilgrim Fathers, and the Temple Church, pre-eminently to-day the church of the legal profession.

The story of S. Bride's will be told by Elizabeth Young on January 3 and 6.

Wren's lovely "bride-cake" steeple, tallest among the city spires, crowns a church dedicated to one of S. Patrick's followers, and originally built on the site of a Roman temple.

Roman, Saxon and Norman relics have been found beneath the seventeenth century church which Wren built after the Great Fire of London.

This in its turn suffered during the bombing of the last war and extensive restoration was necessary before it was rededicated three years ago in the presence of the Queen, and Commonwealth and United States representatives.

The restoration includes a finely carved oak reredos which is a memorial to the Pilgrim Fathers, and in particular to Edward Winslow, one of their leaders, who as a printer's apprentice worshipped in S. Bride's.

U.S.A. LINK

Another link with the New World is the statue of a little girl, Virginia Dare, whose mother and father were former parishioners, and who was the first child of British parentage to be born in America.

The story of the Temple Church will be heard on January 10 and 13, in the second of the series on London's famous churches.

The church is the last rem-

nant of the monastery built beside the Thames by the Crusader Knights Templars in the twelfth century, and fortunately its oldest part, the Norman nave, is still preserved, though much restored.

Escaping the flames of the Great Fire, it was gutted by incendiary bombs during the last war.

It has a considerable architectural significance, for it follows the characteristic round plan of the Templars' churches, imitating the Holy Sepulchre in Jerusalem.

JERUSALEM

A patriarch of Jerusalem consecrated it in 1185, while on a mission from Pope Lucius III to offer Henry II the throne of Jerusalem.

This patriarch, Heraclius, died in London, and tradition states that he was buried in the Temple; certainly his effigy is there, and can still be seen.

Also to be viewed in the church is the three-hundred-year-old tomb of the great jurist John Selden, which was discovered when bombs exposed the undercroft, revealing the lead coffins of the Crusader founders and of the lawyers into whose hands the monastery lands passed when the Templars' Order was abolished.

The Temple is to-day pre-eminently the church of the legal profession, and is distinguished also for its music, under the famous organist, Australian-born George Thalben-Ball.

This B.B.C. programme will include music by the choir of the church, directed by Dr Thalben-Ball.

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

THE HOME AND THE CHURCH

BY THE RIGHT REVEREND J. C. VOCKLER

IN his memorable Bampton Lectures, Dr Spencer Leason, at one time Headmaster of Peterborough, has reminded us that there are four principal agencies concerned with the education of children — the Home, the School, the State, and the Church, each of which, ideally, is a partner in a four-fold alliance which seeks the truth.

To-night I want to direct my remarks to a consideration of two of these partners — the home and the Church — which ought to concern very greatly those of us who support a Church school.

Everything for which this school stands and which it seeks to achieve will be frustrated unless in the homes of the girls there is an active co-operation with our endeavours and a genuine acceptance of the principles which underlie and inform the work of a Church school.

We cannot understand these aims unless we accept the Christian belief that each child belongs primarily to God. As Dr Leason says: "The child belongs to God: Who created it, using the human parents as instruments of His will, and employing by a marvellous dispensation the love for each other of husband and wife, the purest and most sacramental of human emotions, to execute His purpose in bringing new life into the world. His purpose for each new life so created, to be worked out over who knows what stretches of time and eternity, is that it should be made perfect."

Here is a very noble sense of vocation of parenthood, indeed, and one in the light of which the responsibility of parents to bring up children in the fear and nurture of the Lord is placed squarely before us.

At its lowest level unless the home is backing up what the school is trying to do then you are wasting your money. If the home is obstructing the fulfilment of those ideals of true religion and service for which the Church school stands, then you will have to answer for that before God.

FAMILY UNIT

The home can be the cradle of true religion, in which case the school has a solid foundation on which to build, or it can operate to destroy religion.

The foundation of true religion lies in worship which is not an optional luxury but the inescapable privilege and duty of Christians.

That duty is transformed into the greatest joy when the family worships as a family unit. To send children to church or Sunday school is to suggest that religion has no point or value for adults — that it is, in fact, a childish occupation.

To make occasional use of God on Christmas and Easter Days is to demonstrate to the child that your religion has nothing to do with the whole of life and is, at best, a social convention of little worth.

A family which worships together on Sundays and in whose home family prayer is a daily event is one in which children will grow up aware of the connection of God with all life and of the way in which religion can sanctify all of life in joy and sorrow, in pleasure and in pain.

Children have a right to expect from their parents the highest and the best. That will include, for Christians, worship — for you cannot be a Christian apart from the worshipping family of God, the Church.

It will also involve a willingness to guide and advise children in all the problems and perplexities of life. Children

ought to be able to trust and respect their parents, and to feel that they are loved and cared for.

They cannot do this if parents are so occupied with business and pleasure that they have no time for children. Delinquency is by no means confined to one group in our society, and one of its most potent causes wherever it is found is the instability of children in homes where there is too little time for them and their problems.

How tragic it is to see the energies of men and women consumed by the acquisition of material goods or social status and their children deprived of the friendship and affection of parents. For some the T.V. set is fast becoming a substitute for parental care and others direct their desire to be thought important into other less worthy channels.

Much is said to-day about juvenile immorality. There is no doubt, I believe, that the statistics show that the situation is quantitatively worse than in former years. What, furthermore, is revealed by the facts is that the age groups involved are younger than ever before.

The blame for this must attach to the home where children are left unsupervised and socially neglected. Far too many parents escape the responsibility of training their sons and daughters in the facts and duties involved in our sexual natures and also leave their children at home night after night without adequate supervision.

They have no one else to blame but themselves if this policy ends in personal tragedy. Nothing and no one can replace the home as a cradle of religion and a bulwark of sound morality.

The other party in the education of the child to which I would now direct your attention is the Church. This school exists because of the conviction of Christian men and women that the Church of God has a duty in this sphere — a duty which, however, cannot be carried out in isolation.

The Church as the society constituted by God to be the agent through which men are to be brought to salvation seeks to provide in its worship and instruction the basis for an interpretation of life and its meaning in terms of God's will and purpose by which the whole of life can be integrated.

One of the tragedies of modern life with its pressures and specialisation is that we tend more and more to divide up our minds and our allegiances into compartments. The traditional centres of human life have been the Church, the

home, the village, and daily work.

The advent of automation and the increasing de-personalisation of so much of modern life has turned daily work for so many into a necessary rather than a creative activity; the growth of modern cities has robbed the locality in which we live of any possibility of providing men with a centre of unity.

The changing conditions of work and community life together with economic pressures have left their mark on the home which is no longer for many a place of security and significance and which is now threatened by an indiscriminate use of T.V., for there is little point in the family being at home if no one ever speaks to anyone else.

SOCIAL CONTEXT

Of the traditional centres of meaning for men in our society only the Church remains and it faces a great opportunity and a great challenge.

It is by its very nature a community, a society, which rises above every man-made barrier of class, race, or occupation.

For the weary and disillusioned it provides a centre of meaning in God; for all of us in our daily work it provides a means of consecration of our endeavours to God in a true

sense of vocation; it provides by its very nature a social context where in we may meet as equals and neighbours; it provides us with the basis on which alone we can rebuild that healthy home life which is of the essence of a stable and sound society.

The Church of God looks to you and me to fulfil our place and function within it — to pray within its life, to worship with it, to commit ourselves to its missionary task and vocation in society and in the world, to make real in our daily lives our membership of it, and to see that we do not simply go to church, but that we are the Church in our homes, in society and at our work.

If we accept this responsibility then our homes will be blessed by God and there will be a two-fold stream of blessing from the Church to the Home and from the Home into the Church and because of your fidelity as Christians in Church and home this school will be enabled to fulfil its peculiar task — of strengthening and building up young lives in the faith and fear of God in co-operation with an active life in the local church and with Christian homes founded upon the solid rock of faith and piety and devoted to all things excellent. For this task may God bless us all.

RELIGIOUS BROADCASTS

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

SUNDAY, JANUARY 8:

RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T., "Liberty and People." The Reverend K. O'Sullivan.
RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.
"Point of Contact." "The Word for Australian Industry — One Standpoint." Mr W. P. Beeson.

PRELUDE: 7.15 p.m. A.E.T., W.A.T. The Westminster Madrigal Singers.
FLAUN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T. The Reverend E. Owen.

THE EPILOGUE: 10.45 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.
For the First Sunday after the Epiphany.

MONDAY, JANUARY 9:

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
The Most Reverend J. Freeman.

MONDAY, JANUARY 9 — FRIDAY, JANUARY 13:

READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.
The Reverend E. Osborn.

MONDAY, JANUARY 9 — SATURDAY, JANUARY 14:

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

January 9: Colonel M. Bell.
January 10: The Right Reverend J. J. Booth.

January 11: The Reverend V. Kennedy.
January 12: The Reverend A. P. Campbell.

January 13: The Reverend G. Nash.
January 14: The Reverend E. Webber.

WEDNESDAY, JANUARY 11:

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

"Among Down and Out." The Reverend Frank Jennings.

FRIDAY, JANUARY 13:

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

*St. Paul's Cathedral, Melbourne.

MONDAY, JANUARY 9 — SATURDAY, JANUARY 14:

DAY, JANUARY 14:

EVENING MEDIATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

*The Right Reverend G. Cranwick.

TELEVISION:

SUNDAY, JANUARY 8:

ABN 2, SYDNEY: 5.15 p.m.: "Sunday Special" — "Baptism of Jesus." The Reverend K. Sandars.

ABV 2, MELBOURNE:

11 a.m.: Divine Service from St. Giles' Cathedral, Edinburgh. Preacher: The Right Reverend C. Ray.

5.15 p.m.: "Sunday Special" — "The Child Jesus." The Reverend W. J. Hobbin.

6.30 p.m.: "The Church in New Nations." The Reverend P. Potter and Mr C. Smith.

ABO 2, BRISBANE:

11 a.m.: Divine Service from Holy Trinity, Orange. Preacher: The Reverend G. Smeed.

5.15 p.m.: "Sunday Special" — "The Child Jesus." The Reverend W. J. Hobbin.

6.30 p.m.: "Twentieth Century Man" — "People Under Pressure." The Reverend R. Miller, Dr A. Sinclair, Dr J. Ward and Mr A. Neal.

ABV 2, PERTH:

6.30 p.m.: "Twentieth Century Man" — "People Under Pressure." The Reverend R. Miller, Dr A. Sinclair, Dr J. Ward and Mr A. Neal.

10 p.m.: "The Flying Angel" — A feature on the Missions to Seamen.

ART 2, HOBART:

6.30 p.m.: "What Hope Has Man-kind?" A discussion between a scientist, a philosopher and a theologian.

10 p.m.: "The Churches on the Drawing Board." Dr C. Wright and Mr J. Earle.

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NOSIA



The S. Thomas' Day ordination at Christ Church Cathedral, St Arnaud. The Bishop of St Arnaud, the Right Reverend A. E. Winter, ordained to the priesthood the Reverend P. N. Wellock (left) and the Reverend F. D. B. James.

COMMENTS ON TALKS

SECULAR PRESS GIVES SUPPORT

HISTORY MADE IN SOUTH AFRICA

ECUMENICAL PRESS SERVICE
Geneva, January 2

Two leading newspapers in Johannesburg, South Africa, last month gave editorial praise to the statement issued at the conclusion of the Churches' consultation on racial policies.

The consultation, convened by the World Council of Churches and representative of its eight member Churches in the Union, took place in that city early in December.

"The Johannesburg Star" described the statement as "the authentic voice of the Christian conscience."

The Johannesburg "Daily Mail" commended the delegates for "grappling with some of the most controversial problems in South African life, and facing them without flinching."

"The measure of agreement reached must strike everyone as both courageous and remarkable," the paper said.

Mr Alan Paton, the South African novelist and an Anglican lay delegate to the consultation, said:

"The sessions moved gingerly through the minefield of South African history, but in the end the conclusion was that history may explain but cannot justify the present injustice."

CHURCHYARD ON ANCIENT SITE

ANGLICAN NEWS SERVICE
London, January 2

Plans are now in hand for re-developing the south side of the hilltop churchyard adjoining the parish church of S. Lawrence, West Wycombe, Buckinghamshire, as lawns and a burial ground.

Special features of the scheme are that all memorials in the new churchyard will consist of head-stones only (a plan which is now being adopted in other parts of the country) and that the lawns will be grown from a new labour-saving grass, which requires the minimum maintenance to be kept neat and tidy.

The church dates from 1230. Its connection with the Dashwood family began in the seventeenth century.

No excavation has ever taken place on the hilltop, which is the site of the lost village of Haveringdown, believed to date from the Iron Age.



Picture by courtesy of the Armidale "Express"

The nine newly ordained clergy for the Diocese of Armidale, with the Bishop of Armidale and senior clergy of the diocese on S. Thomas' Day. The new priests, on the left, are the Reverend E. J. Waterhouse, the Reverend B. Hatherly, the Reverend M. Purcell, the Reverend D. Robinson, and the Reverend R. McDonald. The new deacons, on the right, are the Reverend W. Dempsey, the Reverend C. Marrett, the Reverend D. Bowden, and the Reverend A. Hampton.

INDIAN CLERGYMAN CHOSEN AS UNIVERSITY CHAPLAIN

FROM OUR OWN CORRESPONDENT
Singapore, January 2

The Reverend Joseph Matthew has been appointed to the staff of S. Andrew's Cathedral, in Singapore, and seconded to the Malayan Christian Council for work among students at the universities and training colleges here, on behalf of all member Churches of the Malayan Christian Council.

As student chaplain, he will have pastoral responsibility not only for Anglicans at the university, but members of other denominations who accept his ministry.

A students' service was held at S. Andrew's Cathedral on Sunday, December 11, to mark the beginning of Mr Matthew's work here.

Members of the Student and Youth Department of the Y.M.C.A. also attended.

The general secretary of the Malayan Council of Y.M.C.A.s, Mr M. Catchings, gave the address.

EXPERIENCE

Mr Matthew, who comes from Tholassery, Tiruvalla, Kerala, in India, is a graduate of the Kerala university. He also holds the degree of S.T.B. of the General Theological Seminary in New York, and the degree of Th.M. of Princeton University.

Recently he has been principal of a Bible School in Tholassery. At the same time he was secretary of the Board of Pastoral Work in the Diocese of Central Travancore and president of the Diocesan Youth League.

Kerala is part of the diocese of Central Travancore, Church of South India, and Mr Matthew therefore is a presbyter of that church. However, he was or-

dained a priest in the Anglican tradition before the union.

The Malayan Christian Council has bought a property with a house near the university here.

It is hoped that eventually a student centre will be established there, where the Student Chaplain may reside and from which he may operate.

UNIVERSITY COLLEGE FOR TOWNSVILLE

FROM A CORRESPONDENT
Townsville, December 26

On Christmas Day in all churches in the Diocese of North Queensland there were collections for the university college which the Church will build when the university is erected in five years' time in Townsville.

The university centre which will open next year is accommodating its students in the old migrant hostel at Wulguru.

On December 18 the bishop dedicated a new £5,000 church hall which has been erected next to the migrant hostel partly to care for the students expected next year and partly to provide yet another branch church for S. Matthew's, Mundingburra.

A chaplain is to be appointed to the university from the commencement of the centre's operations next year.

SYDNEY COMMITTEE ON STATE AID

BISHOP LOANE EXPLAINS DIOCESE'S VIEWS

The Bishop Coadjutor of Sydney, the Right Reverend M. L. Loane, said on December 19 that the views of the Bishop of North Queensland with regard to State aid for Church schools were not those of the Diocese of Sydney,

Bishop Loane said that Roman Catholics by their votes shared equally with others in the control of public schools.

"In N.S.W. over 50,000 Roman Catholic children attend public schools and receive regular religious instruction in their own faith with the approval of their bishops.

"Our State educational system recognises the necessity of providing a religious basis for education and also recognises the right of Christian ministers to instruct children of their own Churches within the State schools.

"This feature of the system

will be strengthened if and when the recommendations of the Wyndham Report are put into effect.

"The public schools promote friendship and understanding and to encourage segregation by religion, particularly at this stage of the development of our educational programme, would in the end do great harm both to the Churches and to the public schools of the State. These schools though capable of development are among the best in the world."

Bishop Loane was speaking as chairman of a committee set up by Sydney Synod to study developments in the matter of State aid for denominational schools. The synod at its last session expressed opposition to "any and every system of State aid so far proposed."

"It would not be right for a government to hand over public money to private schools not controlled by the representatives of the people, as Bishop Shevill and Mr Santamaria wanted," Bishop Loane said.

"A democratically elected government representing citizens of all denominations has not only the right of registration of schools and inspection of the teaching of all subjects, but also the obligation to appoint and dismiss teachers and to specify text books and curricula in schools, supported by public money."

FAREWELL FOR REGISTRAR

FROM OUR OWN CORRESPONDENT
Melbourne, January 2

The registrar of the Diocese of Melbourne, Mr R. C. Wardle, was the guest of the council of the diocese at a farewell dinner at the Athenaeum Club on December 14.

Farewell speeches were made by the Archbishop of Melbourne, Dr F. Woods, the former archbishop, Dr J. J. Booth, and Mr H. W. Buckley.

The registrar, in responding, referred to the fact that he had served with four archbishops, and told amusing stories about the life of the diocese over the forty-two years of his association.

CLASSIFIED ADVERTISEMENTS

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