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FINAL DECISION WILL BE MADE ON CATECHISM CONVOCATIONS NEXT WEEK

ANGLICAN NEWS SERVICE

London, January 8

The full synod of the Convocation of Canterbury will next week meet to give further consideration to canon law revision, make a final decision on the revised Catechism, and discuss an alternative order of Baptism and Confirmation.

In the Upper House, the Bishop of Southwark, the Right Reverend Mervyn Stockwood, will lead the discussion on the abolition of capital punishment.

The Convocation of Canterbury has been engaged in canon law revision since 1948. Four blocks of canons are now expected to be completed within two years.

They are: concerning the Church of England; ministers, their ordination, function and charge; the order of deaconesses; and things appertaining to churches.

The full synod will make a final decision about the revised Catechism which the Bishop of Coventry, the Right Reverend Cuthbert Bardsley, will invite Convocation to "receive with gratitude" and commend for use in teaching for a trial period of seven years.

In this final revision the devil has his place: "... first, that

I would renounce the devil and fight against evil."

Earlier attempts to eliminate "the devil and all his works" from the Catechism led to much controversy.

Interest in the revision has been very keen: more than 500 amendments to the original draft prepared by a revising commission were submitted from the Canterbury Convocation and more than 200 from York.

An alternative order of Baptism and Confirmation produced by the liturgical commission will be discussed in full synod on the report of a joint committee which recommends the revision of these services in certain respects.

The committee, however, is not unanimous in wanting change.

UPPER HOUSE

Bishop Stockwood, who is a member of the National Campaign for the Abolition of Capital Punishment, will introduce the subject in the Upper House.

He will ask the bishops to support the introduction of a bill in Parliament providing for "the abolition of capital punishment or at least its complete suspension for a period of five years."

A resolution in these terms was carried by a large majority in the Lower House last October after two clauses had been added to it.

One was that treatment for the convicted person which would assist in his reclamation and ensure the safety of society should be provided.

The other was that provision should be made for suitable compensation for the relatives or dependants of the victims of homicide.

These additions are also in Bishop Stockwood's motion which will be seconded by the Bishop of Exeter, the Right Reverend Robert Mortimer.

At York the motion for the abolition of capital punishment, or its suspension for five years, will be proposed by the Bishop of Blackburn, the Right Reverend Charles Claxton.

The Archbishop of York, Dr F. D. Coggan, will propose that the revised Catechism be commended for use in teaching for a seven-year period.

DR KNIGHT DIRECTED R.S.C.M. SUMMER SCHOOL IN SYDNEY

The Royal School of Church Music held its seventh annual residential summer school of Church Music at Moore Theological College, Sydney, from January 2 to January 12.

Instruction given at the course was in choir training technique and the history of English Church music.

Dr Gerald Knight, director of the Royal School of Church Music, directed the course. He was assisted by a group of lecturers which included Mr John M. Barrett (Canberra); Mr William Pierce (Brisbane); the choir-master of the Canterbury Fellowship, Melbourne, Mr Peter Chapman; and the organist and master of the choristers at S. Andrew's Cathedral, Sydney, Mr Mervyn J. Byers.

Of the 54 adults receiving instruction, only six were Anglican clergy.

The other students were Anglican laymen, Protestants, and some Roman Catholics.

Twenty-seven choirboys from all over New South Wales were also in residence at the Summer School.

Mr Mervyn Byers, one of the lecturers, said that the purpose of the school was to raise standards of worship.

Mr Byers said improvement was necessary in the spoken part of the service, for the clergyman often becomes too familiar with what he is saying, and gabbles his words.

Mr Byers said that this course



The Archbishop of Brisbane, the Most Reverend R. C. Halse, with the deacons and priests after the ordination service in S. John's Cathedral on S. Thomas' Day.

APPEAL ON POVERTY

DR RAMSEY TO ALL NATIONS

ANGLICAN NEWS SERVICE

London, January 1

Nations should get together to grapple with the problem of poverty, said the Archbishop of Canterbury, the Most Reverend A. M. Ramsey, in Canterbury Cathedral on Christmas Day.

"A fortnight ago I saw in Calcutta rows and rows of homeless refugees sleeping on pavements," he said.

"Poverty in the world is for nations to grapple with, not singly but together in their service of each other.

"In that service their true glory will be seen."

When Christ came, Dr Ramsey said, the glory of man and the glory of God were set in uncompromising conflict, and they were in conflict still.

The true glory of nations was to serve one another; the true glory of the strong was to serve the weak; the true glory of a man was to serve his fellows and to humble himself before his Maker.

"But the conflict is stubborn, pride dies so very hard.

"Centuries of Christmases, centuries of the power of Christ at work in the world still leave us confessing in our hearts that pride is pleasant, power is nice, humility is painful, service is an effort.

"In all of us the false glory of self dies very slowly before the true glory of Christmas."

CHRISTMAS IN THE UKRAINE

FROM OUR OWN CORRESPONDENT
Kiev, January 7

The Orthodox Faithful celebrated the Feast of Christmas throughout the Ukraine last night with the traditional liturgy.

Each church in this city was filled to overflowing for the long service.

Some tourists who joined in the worship were surprised at the number of brave young soldiers of the Red Army who came.

The Feast is no longer a secular holiday in Russia. Only believers observe it.

was designed to overcome the serious lack of organists and trained choir instructors. Untrained choirs were unsuccessfully attempting work beyond their ability, and so detracted from the act of worship.

It was emphasised by Mr Byers that the purpose of the school was not to make profits. The charge for the whole course was £19. The lecturers all donated their services.

Mr Byers said that it was the duty of all Churches to improve the standards of their worship. They could achieve this by send-

ing a representative to the school for instruction.

Mr Byers regarded the nominal charge made by the R.S.C.M. as well within the means of most parish councils.

Past summer schools have shown good results. A gradual process of evolution of better standards of worship is what Mr Byers and his colleagues hope to accomplish.

The R.S.C.M. does not want to dictate; it would rather have standards of worship improved by encouragement and persuasion.

GOLDEN JUBILEE FOR THREE

FROM OUR OWN CORRESPONDENT

Melbourne, January 8

A special celebration of Holy Communion at S. Paul's Cathedral, Melbourne, on S. Thomas' Day meant much to three retired clergy of the diocese, for it honoured the fiftieth anniversary of their ordination to the priesthood.

The three priests are the Reverend Sydney Buckley, the Reverend Walter Green, and the Reverend Edwin Warner.

The Reverend Walter Green acted as celebrant, and many friends joined in good wishes to the three sharing a golden jubilee.

All three were ordained by the Archbishop of Melbourne, although the Reverend W. Green had been made deacon by the Bishop of London. All three had English experience, but served most of their ministry in the Diocese of Melbourne.

The Reverend S. Buckley is remembered as the headmaster of Ivanhoe Grammar School for twenty-eight years, resigning the Parish of Ivanhoe to become head of a new and struggling school, which he built up in a remarkable way.

The Reverend W. Green is a son of the late the Right Reverend A. V. Green, formerly Bishop of Armidale and Grafton, and then of Ballarat.

At one period early in his ministry, he was Sub-Warden of the S. Aidan's Theological College, founded by his father.

He has had a long association with the Community of the Holy Name, which he served as chaplain and assistant chaplain.

The early ministry of the Reverend Edwin Warner was spent in parish work, first in

Australia, and then in England for several years.

Returning to Australia in 1917, he was vicar of various parishes until 1940, since when he was associated with the Mission of S. James and S. John until his retirement in 1959.

He now lives at Mornington. One son is Vicar of Ringwood, in the Diocese of Melbourne.

ENTHRONEMENT OF BISHOP ARDEN

The Right Reverend D. S. Arden is to be enthroned as Bishop of Nyasaland on January 19 in S. Peter's Cathedral at Likoma, on Likoma Island, which is about seven miles from the eastern shore of Lake Nyasa.

The cathedral, which is a remarkable structure, is 315 feet long, roughly as long as Winchester Cathedral.

It was built of brick by native Christian workmen who also carved the pulpit and reredos.

It stands on the site where formerly witches were burned. There is a congregation of about 1,500 people at each of the two Eucharists on Sunday.

Bishop Arden, well-known in this country, is a younger brother of Mr Michael Arden of Castle Hill, Sydney, and Dr Felix Arden of Brisbane, where his mother also lives.



Some of those who attended the Royal School of Church Music Summer School held at Moore Theological College, Sydney, from January 2 to 12. (Left to right): Miss Ruth Sowerby (Newcastle), Mr Jack Inchley (Melbourne), Mr Geoff Wells (Mudgee), Mrs Betty Erskine (Griffith), Canon L. M. Murchison (Canberra), Mr Clifford Boyd (Adelaide) and Mr R. A. Anderson (Bendigo).

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SUMMARY AND REVIEW OF 1961

JULY

Two Melbourne architects made a special contribution to the Carpentaria appeal, as reported in our issue of July 7: they designed model houses for the mission stations there. The design was planned on the simplest form for setting-out, the equilateral triangle. This imaginative conception, instead of the dull and conventional "box," achieved at once simplicity and cheapness.

Our Malayan correspondent reported in our issue of July 7 something of the work of laymen in the New Villages. Leadership there is, in the form of a trained ministry, trained medical and social workers; but this rests upon a base of lay evangelism which had begun to achieve some striking results.

During this month we recorded with deep regret the death of Mr J. C. Glass, C.B.E., who had served for more than a year as a director of The Australian Church Press Limited and as a financial adviser to The Anglican Press Limited. It was due largely to his efforts and those of his associates that The Anglican Press Limited was saved from a fate worse than death.

The Country Party in New South Wales announced during July its support of the policy of State aid for denominational schools. We noted editorially that this was "a leaden plank which will sink the platform of any political party which employs it."

One of the most hostile bursts of publicity ever received by an Australian archbishop from the secular Press was seen during the month, after the Archbishop of Sydney, the Most Reverend H. R. Gough, made a somewhat surprising statement during a sermon to the twelfth biennial Law Convention in St. Andrew's Cathedral, Sydney.

Perhaps the most significant thing about the great uproar which followed was that His Grace remained silent. A few supported him in public; very many more took strong exception to his statement.

UNIVERSITIES

It is now known that the sole "evidence" on which His Grace criticised unnamed university teachers was a laughable pamphlet written some time previously by a Dr V. J. Kinsella, of Sydney. It is not known, even now, whether Dr Kinsella gave the pamphlet to Archbishop Gough, who in turn sent it on to Judge Adrian Curlew, who was Chairman of a youth policy advisory committee set up by the New South Wales Government, or whether Judge Curlew received the pamphlet from Dr Kinsella and gave it to Archbishop Gough. It is known that Dr Kinsella had a supplementary broadside roneo'd and delivered by hand to the archbishop.

We were in a difficult position. We had already given the impression to our less critical readers of being in some way or other antipathetic to Archbishop Gough. However false this impression was, it certainly existed among a small proportion of our readers, and we had no wish to strengthen it.

On the other hand, with sources of information about Australian universities in general, and the University of Sydney in particular, which were far superior to anything available to His Grace, we knew that he was quite wrong in what he said. We knew that his statement would gravely damage relations between the Church and the University of Sydney, as well as other Australian universities. We had to decide whether we should ignore the incident altogether, or whether we should publish the facts objectively, and then comment upon them. That is what we decided to do.

In our issue of July 14 we simply stated the facts. We included quotations from the responsible secular Press, together with comments by the Roman Catholic, Methodist, Presbyterian and Anglican heads of university

colleges, all of whom disagreed completely with what His Grace had had to say. In our Leading Article, under the heading "Morals and Our Universities," we said:—

"Anglicans rejoice in a great tradition. We disagree with each other about more things — including even doctrinal matters — than other Christian groups; yet remain good friends and good Anglicans. No one values this tradition more profoundly than the Archbishop of Sydney, the Most Reverend H. R. Gough. From the day of his enthronement, His Grace has never hesitated to state openly, in straightforward and manly fashion, his views on the internal affairs of the Church and on matters of wider public interest alike. Some of his views have been unpopular. To his great credit, knowing this full well, he has chosen the path of courage and said his say at all times.

"We propose now accordingly, in the spirit of His Grace's invitation, to disagree entirely with his views on Australian university teachers and students. We do so with very great respect, and in the thankful knowledge that it will make not a jot of difference — whatever the timid and non-Anglicans might apprehend — to the relationship which exists between His Grace and this independent newspaper.

"No educated Anglican with any academic training in philosophy and knowledge of Australian universities will agree with His Grace's remarks. They were made at a service attended by some of the finest legal minds of the West. The occasion was singularly ill-chosen. The remarks themselves were based upon 'evidence' that is laughable. Those remarks, in our respectful submission, were grossly, gratuitously, insulting not only to university teachers and students, or to those grave Senates of our universities who so ably discharge their high responsibility for the moral welfare of students. What His Grace said amounts by direct implication to a slight upon the people of Australia whom His Grace accuses of being ignorant of, or ignoring or condoning, a state of affairs which, were there any substance in what he said, would of course be scandalous.

"The 'evidence,' according to His Grace's personal chaplain (and obvious from His Grace's phraseology), was mainly a pamphlet issued two years ago by a Dr V. J. Kinsella. Dr Kinsella, upon whom the University of Sydney some years ago conferred a Doctorate of Medicine, is a Sydney surgeon of the highest reputation, personally and professionally, whose public-spiritedness and good intentions none who knows him doubts. He is a Roman Catholic. His only formal training in any branch of Philosophy was acquired at occasional lectures on Scholasticism by a Sydney Roman Catholic group. We fear, with respect, that he failed quite to grasp the essence of the teachings of the great S. Thomas Aquinas. We are sustained in this by no less an authority than Dr John Burnheim, the distinguished Rector of St. John's (Roman Catholic) College within the University of Sydney. We suspect that Dr Kinsella deeply regrets that he ever put pen to paper. He has earned our respect for the frank and manly way in which he has now retracted any implication against the three professors mentioned by name in his pamphlet.

"But where does this leave His Grace, whose admittedly major (if not only) source of information for his wildly sensational charges has collapsed?"

"His Grace's charges were loose and general. He mentioned no one by name. It was a District Court Judge, His Honour Judge Curlew, who did this. His Grace had said that his 'evidence' was before a committee over which His Honour presides. His Honour disclosed what the 'evidence' was — Dr Kinsella's pamphlet. This was a highly improper action. Indeed, it was a disgraceful action.

"Each of the three professors named is the father of a family, like His Grace himself. Each is a gentleman of distinguished academic standing, of unblemished personal reputation, of the highest moral character, held rightly in honour by his friends, his colleagues and students.

"We join with the learned Warden of St. Paul's College within the University of Sydney, the Reverend F. R. Arnott, in condemning His Grace's remarks as 'grossly uninformed' and, to the extent that those remarks reflected in the slightest way on the three professors, expressing for our part that apology which, we doubt not, will be forthcoming soon from other quarters.

"All this will not, as we trust, affect in the least our relations with His Grace, with whom we are proud to share the conviction that opinions in these matters should be truthfully stated. For this reason, and in order to put some matters in perspective, we add what His Grace himself has more than once stated in public, namely, that he is no scholar. His grounding in the Humanities (pace Professor O'Neill) is in fact slender. He has no academic training of note in Philosophy. He is not, and has never claimed to be, a learned theologian. His Grace is pre-eminently a practical man of God, a pastor, whose gifts for conciliation, whose friendliness and tolerance, were unquestionably required at the time of his election. However much we disagree with him, with great respect, upon this present question, we should be the first to hold that no one has been disappointed in those qualities which led the Diocese of Sydney to ask him to come here three years ago."

ANOTHER SIDE

Very great pressure was then brought to bear on a number of bishops and others in the Church to disagree publicly with us over the views expressed in this Leading Article. All this went on very much behind the scenes, and was ineffective. One or two members of the Australian Episcopal Union remonstrated half-heartedly and in private with us; only the Archbishop of Perth was moved to pen a very temperate letter for our columns in support of the Archbishop of Sydney.

There was, of course, "Another side of the case," and this was the heading of our Leading Article of July 21, in which we made our stand quite clear.

We said:—

"Last week certain views on Australian universities expressed by the Lord Archbishop of Sydney were discussed in these columns. Not the least regrettable consequence of the expression of those views, and the widespread publicity to which they gave rise, was that this afforded an irresistible chance for Professor Emeritus John Anderson to issue forth from the cold of retirement into the warm sunlight of publicity once again.

"The Professor is now reported in the secular Press as saying that 'religious superstition' (a quibble: what he meant was 'religious belief') should be deplored as much as loose living; that university morals have declined directly as university religious societies have flourished; and that no attention should be paid to criticism by the Church of 'academic freedom.'

"These views, and the circumstances in which they were expressed, will strike many as mere vulgar polemicism and headline-snatching, rather than the reflection of true scholarship. They are consistent with the attitude of the Professor during his thirty years' tenure of the Challis Chair of Philosophy in the University of Sydney. However, as Christians in particular must take care to note, nothing in them necessarily affects the academic standing, the moral character or private reputation of him who holds them. In particular, practical terms, it must carefully be kept in mind that there is no shred of evidence that Professor Anderson has ever directly or indirectly advocated communism or premarital sex experience or any-

thing of the kind. These things are irrelevant to his philosophical views.

"The really substantial grounds upon which Professor Anderson merits hard censure are more fundamental. They are two. First, by word and deed for nearly forty years he has shown himself, outside his narrowly specialised field, in at least one respect a profoundly ignorant man. Second, he has shown himself a profoundly intolerant man.

"His ignorance has nowhere been more apparent than in the field of Theology, 'Queen of the Sciences.' In systematic Theology he has no grounding whatever. He regards the idea of revelation as belonging to a sphere of discovery which can be 'criticised' out of existence. He has been known, to be sure, to refer with respect to the Gifford Lectures by Alexander on Space, Time and Deity. He has been known to make complimentary reference to certain aspects of the work of Niebuhr. But of the not inconsiderable bulk of the theological learning as a whole he is as ignorant as he is of nuclear physics. His views on either should accordingly be accorded the respect properly accorded to those of Dr Kinsella on Philosophy.

"His intolerance was manifest in his attitude towards professional theologians, and in the monochrome views of too many staff appointments to the Department of Philosophy during his regime. It seems not to have occurred to him that there might just possibly be some solid intellectual basis for an academic discipline which engaged the serious attention of such brilliant minds as the present and former Archbishop of Canterbury and Bishop Stephen Neill — to name only three contemporary Anglicans, and to ignore the countless others with academic records not less distinguished than Professor Anderson's who have adorned the disciplines of Theology and Philosophy for some little time past.

"If to-day the Department of Philosophy in the University of Sydney happens to be the best in Australia this is due not to Professor Anderson, but to the liberal, enlightened and tolerant policy of his successors, who have made it a representative School — one consequence of which has been the death of 'Andersonianism.'

"A fact of some importance may now be mentioned. Professor Anderson and the remnant of his band believe that 'academic freedom' means they are responsible only to themselves for the way in which they spend public monies. They are wrong. How wrong, the competent ecclesiastical authorities might by now have pointed out, had they troubled to take proper advice. The University and University Colleges Act, 1900-1948, as amended, together with the Royal Charter of 1858, governs the purposes and constitution of the University of Sydney. The recitals in the Charter, and the very first words of the Preamble to the Act, read as follows: 'Whereas it is expedient for the better advancement of religion and morality and the promotion of useful knowledge . . . Be it therefore enacted . . .'

"We doubt not that the Professor's ignorance extended to this fact. He is far too honest and scholarly knowingly to have accepted for so many years a stipend from a body to whose major purpose he was opposed on principle. It would be meet, however, for others who speak of 'academic freedom' to bear the expressed real purpose of the University in mind.

"Professor Anderson naturally relished what we said about him as little as the Archbishop of Sydney had enjoyed our earlier Leading Article. It is always the fate of the newspaper which tries to take a fair and detached point of view to find itself attacked from both extremes. Professor Anderson, who had heartily approved what we had said on July 14, strongly attacked us later during a public meeting at the Newcastle University College.

(Continued on page 3)

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"THE ANGLICAN" SUMMARY AND REVIEW OF THE YEAR 1961

(Continued from page 2)

We were content to report his words and to rest on what we had printed earlier.

It gave enormous pleasure, and inspiration, to all who saw him during the month, to welcome to Australia the Bishop of Hong Kong, the Right Reverend R. O. Hall. We gave him the page one lead in our issue of July 21.

It was announced during the month that May of 1962 had been tentatively agreed as the day for the first meeting of the General Synod under the new Constitution. The actual date would be dependent, however, upon the Tasmanian Parliament passing the necessary legislation, and on the attitude of the Diocese of Adelaide.

Appointments of two new African bishops were announced during the month: Archdeacon R. N. Bara Hart to be Bishop of the Niger Delta and Archdeacon Agori Iwe to be Bishop of the Diocese of Benin, to be formed in January of 1962.

The General Secretary of the Samoan Church, the Reverend Vavae Toma, was appointed Secretary of the Continuation Committee established by the conference of Pacific Churches and Missions in Samoa in April.

The Bishop of Bombay, the Right Reverend W. Q. Lash, announced his retirement, for family reasons, at the age of fifty-six. One of the most colourful bishops of the Anglican communion, albeit in an humble way, Bishop Lash was a member of the Franciscan community, the Christa Seva Sangha. He lived as an Indian, and was consecrated barefooted.

There was one of those periodical rows in the United Kingdom about the method of making episcopal and other ecclesiastical appointments in that country. Captain Stephen Swindler, the Labour member for Newcastle-under-Lyne, had asked the Prime Minister whether he would set up a committee of enquiry into the matter.

ELECTION SYSTEM

The Prime Minister said that he saw no need for such an enquiry, and that it was his duty to carry out the constitutional function of advising the Crown on episcopal appointments to the best of his ability.

As most people will guess, the Committee of the House of Commons which deals with ecclesiastical matters, and on which members of all parties are represented, does a very sound and conscientious job. The same has been true of the successive gentlemen who have held office of Patronage Secretary (as the title is popularly called) to the Prime Minister and to the Lord Chancellor. While it is true that, for a long period, only "safe" appointments tended to be made, it was only under some such system as obtains in the United Kingdom that the two present English Primates could have been appointed.

The question is of course one of peculiar intricacy. The system has its roots deep in the constitutional development of the

United Kingdom. It is complicated by the legal relationship between Church and State. None can pretend that it is perfect, or even desirable, in principle. On the whole, however, it does appear to work — at least as effectively in most ways as our own synodical form of Church government.

Another death recorded in our columns during the month was that of the Right Reverend C. B. Pilcher, who had been Bishop Coadjutor of Sydney during 1936-1956. Instead of the usual memoirs, we were happy on this occasion to print in full the address given at the funeral service by the Bishop M. L. Loane, which said all we could have written, and more, and more gracefully.

The last day of the month saw issued in Melbourne a pastoral letter over the signatures of the archbishop, the Roman Catholic archbishop, the Greek Orthodox archbishop, the Moderator and the heads of all other denominations, calling all Christians to "a sense of true compassion for the unemployed."

AUGUST

Sixty-three delegates, nearly half of them lay people, attended the third annual "Parish and People" conference at Ballarat at the beginning of the month.

The National President of the Church of England Men's Society, the Right Reverend R. E. Richards, made an extensive tour of branches of the Society in Queensland.

The Church Army celebrated its twenty-seventh birthday in Australia.

The Tasmanian House of Assembly passed through all stages the bill to give effect to the new constitutions.

Advance plans were announced for the great Anglican Congress to be held in Toronto in 1963.

We reported the Archbishop of Perth on August 14 as making a point which the Archbishop of Sydney had made in another connection a year or so earlier, namely, that we tended to build churches which were too small.

His Grace was actually speaking about the dedication of a joint-owned church which Anglicans shared with Methodists at the tiny centre of Milling, in Western Australia.

"In some places, I am quite sure that the erection and use of joint-owned churches can save us from the scandal caused by advertising our divisions through the erection of a number of quite unworthy buildings," Archbishop Moline said.

During the month we referred in a Leading Article to the Joint Commission on Church Union of the Methodist, Congregational and Presbyterian Churches which met during that week in Melbourne.

The Archbishop of Melbourne continued his practice of sending observers to take part in the Commission's work; but this was the only practical expression of Anglican interest.

We suggested that in view of

the present constitutional position, with a General Synod and Standing Committee under the new Constitution still to be elected, this might give our bishops, at their meeting two months later, the opportunity to speak what we felt was undoubtedly the mind of the Church as a whole. We suggested that they might ask the Joint Commission to accept an Anglican delegation. We suggested that the overwhelming majority of Anglicans throughout Australia would heartily approve any such initiative on their part.

We received strong support for the suggestion in our following edition, August 25, when the Bishop of Tasmania, the Right Reverend G. F. Cranswick, Bishop Vockler, the Dean of Perth, and a leading Methodist minister in Victoria, the Reverend Austin James, had letters published in our correspondence columns approving our suggestion.

In the same issue we reported the Archbishop of Brisbane, the Most Reverend R. C. Halse, as stating to the secular Press in his see city that the bishops were "almost certain" to discuss the question at their forthcoming meeting.

With such powerful support, we really hoped that, for once, the Bishops' Meeting might really do something; but alas this was not to be.

UNITY TALKS

We felt — and still feel — that this was a pity. To have joined in the discussions would have committed us to nothing. It would, however, have enabled us to ensure that the mind of the Church of England was properly represented to our separated brethren. The Bishops' Meeting has of course no constitutional status at all in the Church. We have from time to time in all charity made this clear and, in so doing, queried the propriety and validity of some of the actions and statements done and made by the bishops on their own authority — particularly because some of those actions and statements appeared to us to run counter to the true catholic tradition of the Church, which does not ignore the rôle of the laity and the inferior clergy. Here, however, was at last a matter on which, had they given it, we feel the whole Church would have applauded the bishops for their leadership.

The interdenominational Order of S. Luke extended its work during the month, when a branch was formed in Newcastle to study spiritual therapy for the sick. Some twenty Anglicans and one Methodist were admitted at a service at Waratah by the Chaplain of the Order in New South Wales, Fr John Hope, Rector of Christ Church S. Laurence, Sydney.

The Rector of S. Paul's, Maryborough, the Reverend G. A. Lupton, resigned his parish during the month to offer for missionary work in the Diocese of Carpentaria.

His was an example which



—Armidale Express picture.

Five deacons and four priests were ordained by the Bishop of Armidale on S. Thomas' Day. This group was taken in the grounds of S. Peter's Cathedral after the service. Seated are the Reverend N. E. Collins, T. R. Wallace, J. P. Lane, R. G. Butler, M. S. Wearne, who were made deacons. Standing are Archdeacon R. Daunt-Fear, Archdeacon R. I. H. Stockdale, the Reverend W. H. Dempsey, R. D. Bowden (who were priests), Bishop Moyes, the Reverend M. McGregor (chaplain), the Reverend A. C. Hampton, C. B. Marrett (also priested), Archdeacon C. R. Rothero, and the Very Reverend E. Wetherell.

might well be followed by many younger clergy — particularly those without family responsibilities.

Perth diocesan synod asked its diocesan council during the month to investigate the possibility of forming an Anglican Building Society in Western Australia.

There was a most interesting proposal during this month, from the Church in West Africa, to relax the commonly accepted rule whereby baptised people who had been married by native custom and not by the Church were excluded from Confirmation and Holy Communion.

The proposal was made by the Bishop of Accra, the Right Reverend R. Roseveare, who was a member of the Society of the Sacred Mission. It will be discussed during the provincial synod this year.

The Bishop of Chelmsford, the Right Reverend S. F. Allison, was translated to Winchester during the month.

The controversy over the method of episcopal appointments in England continued when the Bishop of Bristol, Dr O. S. Tomkins, said it was time to try hard to discover a method of appointment which did not strain consciences, and was yet not in itself undesirable. The bishop made this statement shortly after Canon L. J. Collins had had the temerity to vote against the election of Dr R. W. Stopford as Bishop of London.

In our last issue for the month we were able to publish the text of two sets of statements, setting out the arguments for and against the Diocese of Adelaide adopting the Constitution.

Each statement was compiled by the bishop, with the help of a small committee.

SEPTEMBER

Our first issue of September contained a statement by the General Secretary of the Church Missionary Society, Canon Max Warren, that he aimed in his latest "Newsletter" to "make Anglicans uncomfortable" about neglected aspects of ecumenical action.

As if the Anglican Press has not enough to worry it from sources outside the Church, its honorary Managing Director stated in the first week of September that the most senior officers of the Diocese of Sydney were actually discriminating against it and placing their printing work elsewhere, although The Anglican Press Limited had given lower quotations for the printed matter concerned.

Under the heading "An Investigation is Needed" we said in our Leading Article on September 1:-

"It is no secret that the authorities of the Diocese of Sydney have for years past disliked having on their doorstep The Anglican Press Limited. The reasons for this attitude must puzzle many. Here is a fine printing establishment, set up with money subscribed by some twenty of the Australian dioceses and by thousands of individual Anglicans, wholly owned and controlled by Anglicans, which aims to serve the Church. Although Sydney was one of that minority of dioceses which was unable to provide any capital, individual Anglicans in that diocese subscribed more money than church people in any other. It might have been thought, as the honorary Managing Director of the Press says in a statement published elsewhere in this edition, that elementary loyalty would have impelled the diocesan authorities at least to give the Press the opportunity of tendering for the considerable volume of new printed matter which they undertake.

CONFUSION

"The attitude of the Sydney diocesan authorities undoubtedly springs in part from confusion of mind. They perversely, at all times, refuse to recognise, as everyone else does, the distinction between printing and publishing, on the one hand, and the distinction between this newspaper and The Anglican Press Limited, on the other. It has been made clear to them time and again; but they still choose deliberately to ignore it. It should not be necessary again to state that this newspaper is a completely distinct and separate entity from The Anglican Press, which has stuck loyally to that Press as its printer for three years past, despite occasionally indifferent service and quality (happily now a thing of the past) because it was considered the moral duty of a Church paper, however independent its editorial policy, to patronise a Church Press in which so much Anglican money and good will was bound up.

"It should be said that there is not, and never has been, any suggestion of the Press seducing the Sydney diocesan authorities from their loyalty to those commercial printers in Sydney who have served the diocese so well for many years past. "Fair criticism of the Sydney diocesan authorities is based on different, more serious grounds. They have given the printing of new kinds of work in many cases, without even calling for competitive tenders, to printers with little or no previous Church printing connection or experience. This, surprising enough in

itself, becomes a matter of sheer amazement when it appears that some individuals near the top of the diocesan chain of command are actually financially interested in one at least of these firms new to the field of Church printing. No one would suggest, or believe, any imputation of corruption against the individuals concerned; but this is not good enough. Church leaders must not only be above financial corruption, as they all are; they should do nothing to give the slightest colour to any accusation on this score which might be made against them.

"The gravest possible charge made against the Sydney diocesan authorities, elsewhere in this edition, is that, having called for tenders to print certain matter, and The Anglican Press Limited having submitted the lowest tender, the contract was then given to another firm which had quoted a higher price. The matter cannot be left there. It is the clear duty of the diocesan authorities to demand the relevant facts in detail, to satisfy themselves whether the statement is true or false. If it proved true, after searching enquiry, appropriate action must be taken. If false, then a complete retraction and apology should be sought. One thing is certain. A criticism of this kind, coming from a responsible source, cannot be "launched off" or ignored. Unless it is met and answered, the administration of the financial affairs of the Diocese of Sydney will remain suspect."

In the event, no enquiry whatever was made. Despite the seriousness of these accusations, no one in authority in the Diocese of Sydney sought in any way to have them substantiated or withdrawn.

Readers will draw their own conclusions.

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, delivered a Charge to his synod at the beginning of September which seemed to us a model of its kind.

We applauded his words about the rôle of the laity, which involved by implication yet another warning about the growth of clericalism within the Church.

We applauded, too, his suggestion that we should include in our prayers Mr Khrushchev and Mr Mao Tse-tung, on the ground that prayer surmounts all political barriers.

It might be noted in this connection that Chinese members of the Anglican Communion regularly pray during divine worship for Mao Tse-tung at that same place in the service for which we in Australia pray for The Queen's Majesty.

(Continued on page 7)



The clergy of the Diocese of Kalgoorlie. Front row (left to right): the Reverend A. N. Athporth, A. R. H. Greaves, D. W. Bryant, J. Miles. Back row (left to right): the Reverend F. Myhill-Taylor, the Venerable A. J. Kemp, the Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, and the Reverend R. C. Todd.

THE ANGLICAN

FRIDAY JANUARY 12 1962

WANTED: TWO PATRIOTS

It is all very much like Munich. Some nine months ago, a warning appeared in these columns headed "Can We Afford Mr Menzies?" in these words: "... the more speedily MR MENZIES is removed as far as possible from public life, the better ... our view arises ... from a gnawing anxiety about the future of Australia under ... one who ... truly terrifies us every time he utters a word on ... international affairs ... His conduct of external affairs must be considered as humorous in the extreme — by the Russians ... the closest similarity exists ... between MR MENZIES and the late MR NEVILLE CHAMBERLAIN. The consequences, it may be feared, will also prove similar."

The present state of this realm becomes each day more like that of England in 1938. Not only for any similarity in the political, economic and military facts of the situation, objectively considered; but because of that dull public apathy and ignorance in which England then bumbled as we do now and, above all, because of the nerveless frame of mind of the Sovereign's Chief Minister in England then, in Australia now.

Not one single Australian daily newspaper maintains a permanent correspondent in Indonesia — or has done for many years past. The Australian public has accordingly a better excuse for its ignorance than the English, whose Press carried warnings for years from a most distinguished corps of correspondents in Berlin. Perhaps this is irrelevant, in justly apportioning responsibility, except to the extent that it reflects upon our newspaper proprietors and senior executives. Foreign policy in Australia, following the sound tradition of the United Kingdom, has always in this century been peculiarly the responsibility of, and connected with the prerogatives of, the Crown, upon the advice of the Ministry of the day. However desirable it may be for our foreign policy to rest upon a bipartisan basis, the Government alone has power to implement it, and must alone accept responsibility for its success or failure.

Since 1914, however, as the conduct of his country's foreign policy has ever more closely and vitally concerned the very life of the ordinary man, it has become increasingly the moral responsibility of our Government to ensure that the citizen is told plainly at least the bare facts about that policy, and from what principles it is derived. Australia has now at last almost reached the stage where, to put the matter in its lowest terms as one of political survival, it is essential for any Government to take the electorate into its confidence about foreign policy — if it hopes to continue in office. Oddly, both the late W. M. HUGHES and DR H. V. EVATT sensed this. However had DR EVATT's policies in many respects might have been, the public was at least clearly informed about them. There was never the slightest doubt about what MR HUGHES aimed at! Just what MR MENZIES' foreign objectives are none can tell; neither he nor his apologist and interpreter in other respects, that exemplar (on a strictly part-time basis) of knightly virtue, Sir Frank Packer, has ever made clear — if they know.

For too long now, during a dangerous period of our history, Australia has been without a proper Minister for External Affairs. SIR GARFIELD BARWICK, though as distinguished and sincere a man as ever has held public office, is not the stuff of which a PALMERSTON, a HUGHES or an EDEN was made. His talents lie altogether in another direction, and the more quickly he realises this and acts upon it the better it will be for his own reputation and his country's future.

The guilty man in our present straits is THE PRIME MINISTER, MR MENZIES. Of his many brilliant qualities, as of MR CHAMBERLAIN's perhaps sounder ones, we all know. We all know too that each of them, in an hour of crisis for his country, was hurled from office not by an electorate which each had misled and treated with contempt, but by those in his own party who put their country first. Each of them presided over a cabinet of "yes men." Each excluded from office any colleague with true independence of mind. CHAMBERLAIN laboured, as MR MENZIES does, under the mad delusion that he alone, personally, knew how best to conduct foreign affairs. Both, in consequence, intervened constantly, disastrously, with the only machinery which might have prevented a war. It was evident to all men that both completely lack the deep knowledge, the judgement and flair which the conduct of foreign policy demands.

In our view, MR MENZIES is unfitted to hold office. Like a lion that has tasted blood, he has tasted foreign policy. He will never be able to leave it alone. He must go. There is no VANSITTART to resist him in the Department of External Affairs. There may be no CHURCHILL in the wings at the House; our need for one may be some months hence. But are there not two genuine Liberals with the courage and patriotism this country needs, who by their unselfishness will make the emergence of an Australian CHURCHILL unnecessary?



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

War Clouds Over New Guinea

The sabre-rattling by Indonesia's Dr Soekarno over Dutch New Guinea has distracted Australians' thought from their own political and economic problems in the past fortnight or so.

The future of the whole of New Guinea is essentially the kind of question which the United Nations should best be able to solve. Just now, however, the prestige of the U.N. is not high. True, it has been set by the gravest difficulties in the past 18 months over the Congo. The death of Mr Dag Hammarskjöld was a cruel blow at a vital juncture.

Yet the U.N. still remains outstandingly the most hopeful avenue for settling peaceably vexatious questions involving rival national interests. In the case of New Guinea the prime concern should be the welfare of its indigenous inhabitants. In that question Australia obviously has an outstanding interest as a trustee power.

Unhappily, there has been a trend for Australian relations with Indonesia over New Guinea to be treated as a party political question with the Labour leader, Mr Calwell, unexpectedly bellicose in a recent comment.

In view of the possibility that Mr Calwell will be Prime Minister soon, it is a cause of anxiety to the average Australian that a change of Government might bring violent and unwise switches in foreign policy.

In recent years the rival parties in the United States have usually presented a united front on major aspects of foreign policy. That has not been entirely accidental because the custom has developed of the Government inviting prominent opponents to confer with it when a crisis looms. Further, expert oppositionists have not infrequently been given office or entrusted with special missions in furtherance of this bipartisanship.

Australia has not done much on those lines. A coalition government move in the last war failed. The best that could be achieved in the way of joint consultation was a war advisory council. There is a Parliamentary foreign affairs committee,

but the Labour Party has declined to nominate members for it.

The purpose of this commentary is not to take political sides but to suggest that, at this grave juncture in our relations with Indonesia over New Guinea, the interests of Australia would best be served by regular consultation between Government and Opposition leaders, especially when, as now, Parliament is out of session.

Bickering among ourselves, inflamed by some jingoistic newspaper editorialising, is not very helpful in making a wise and Christian contribution to a peaceful solution of this question.

Serious Sunday Newspapers

The "Sunday Times" of London (no kin to "The Times" as the Americans would say) has been in the news this week through the announcement that Princess Margaret's husband, Lord Snowdon, is to join its staff as an artistic adviser.

The "Sunday Times," like the "Observer" and the "Sunday Telegraph," sets a high standard in serious journalism. That is not to say that these papers are dull. Indeed, the quality of their writing is bright as well as high, and humour is not despised. But all three papers are less interested in the ephemeral things which engross most Sunday papers in Australia, and give generous space to foreign affairs, science, literature and the arts generally.

A good index to the interests of the "Sunday Times" is given by these concluding paragraphs from its main editorial, "A Year For Humanity," on December 31: "No development of 1961 has held more promise than the flowing tide of Christian unity; to the momentous Delhi meeting of the World Council of Churches is now to be added the great Ecumenical Council called by Pope John. This movement is hostile to no country and no creed: its enemies are materialism and hate and war. Its advance is a sign that humanity is striving to come into its own. We must gird ourselves for the tasks of 1962, but we need not do so with trembling or despair."

Fine Standard In Entertainment

Tens of thousands of listeners, scattered all over Australia, must have found pleasure over the past 20 years in the weekly session of "The Village Glee Club," broadcast by the A.B.C. This old sentimentalist is an unashamed "fan."

This week, as other "fans" will know, the choristers so pleasantly conducted by Mr Crump held their 1,000th rehearsal, a most notable milestone.

The long and continuing success of this broadcast is of special significance to Church people because the programmes presented are always in the best of taste. Humour finds a regular place in them. So also do items of spiritual uplift. In the 1,000th presentation, for example, there was a fine rendering of "How Great Thou Art."

In an era when much that is unwholesome is purveyed as entertainment, it is good to see that a show that sets a consistently high aesthetic standard is so popular.

In offering congratulations to "The Village Glee Club" perhaps one may be permitted to commend them in the words of a Pauline exhortation for their lively interest in "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

Suffer Little

Children . . .

An infant was charged in a Sydney court the other day with being a neglected child. His parents had abandoned him.

The charge, of course, was a mere formality. The procedure was followed to enable him to be given proper care.

Yet I feel it is time the Law found some better way of dealing with such cases than by charging an innocent baby, even formally.

With a State election pending there may be no early opportunity to rectify this matter. But the Minister for Child Welfare in the next N.S.W. Government might well be urged to abolish this archaic and unfair procedure.

—THE MAN
IN THE STREET.

RELIGIOUS BROADCASTS

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

SUNDAY, JANUARY 14:
RADIO SERVICE: 9.30 a.m. A.E.T. Belgrave Heights Convention. Preacher: Dr. Paul Kees of U.S.A.
DIVINE SERVICE: 11.00 a.m. A.E.T. From Manly Methodist Church.
RELIGION SPEAKS: 4.15 p.m. A.E.T. "Religious Liberty — A Changing Climate of Opinion" — the Reverend John Thornhill.
PRELUDE: 7.15 p.m. A.E.T. St Gregory Chorale, Sydney.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Reverend E. J. Stormon S.J.
THE EPILOGUE: 10.48 p.m. A.E.T. from St Martin-in-the-Fields, London.
MONDAY, JANUARY 15:
FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Frank Borland.
WEDNESDAY, JANUARY 17:
RELIGION IN LIFE: 10.00 p.m. A.E.T. "What is Religion about?" Part 2. Professor J. Macnurray.
FRIDAY, JANUARY 19:
* EVENING: 8.30 p.m. A.E.T. St John's College, Morpeth, N.S.W.
MONDAY, JANUARY 15 — SATURDAY, JANUARY 20:
READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Mr John Cowling.
PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Venerable Graham Delbridge.
DAILY DEVOTIONAL: 10.03 a.m. A.E.T. Monday — Mrs E. Keys-Smith. Tuesday — The Reverend E. R. Rogers. Wednesday — The Reverend Fr Victor Kennedy. Thursday — The Reverend E. V. Newman. Friday — The Reverend W. R. Ray. Saturday — The Reverend H. Howard Williams.
EVENING MEDITATION: 11.15 p.m. A.E.T. Dr Raynor C. Johnson.

SATURDAY, JANUARY 20:
SATURDAY AFTERNOON TALK: 5.20 p.m. A.E.T. "God in Action" by F. A. Cockin is reviewed by the Reverend B. R. Wylie.
TELEVISION:
SUNDAY, JANUARY 14:
ARN 2, SYDNEY:
5.15 p.m. "Sunday Special" — "Asking Questions?" The Reverend Vivian Roberts.
6.30 p.m. "A Life of Perfection."
10.30 p.m. "Viewpoint" — "Visser 't Hooft."
ARY 2, MELBOURNE:
5.15 p.m. "Sunday Special" — "Working Together." The Reverend Keith Sanders.
6.30 p.m. "What do Women Pray for?"
10.30 p.m. "Meeting Point" — "Rescue" — The story of the Samaritans.
ARO 2, BRISBANE:
5.15 p.m. "Sunday Special" — "Davey and Goliath" — "Boy Lost."
6.30 p.m. "Paul of Tarsus" — "The Road to Damascus."
10.30 p.m. "Report from New Delhi."
ARS 2, ADELAIDE:
5.15 p.m. "Sunday Special" — "Davey and Goliath" — "All Alone."
6.30 p.m. "Paul of Tarsus" — "The Feast of Pentecost."
10.30 p.m. "Epiologue" — The Most Reverend Francis Grimshaw.
ARW 2, PERTH:
5.15 p.m. "Sunday Special" — "Service with a Smile." The Reverend Eric Derbyshire.
6.30 p.m. "Meeting Point" — "Call Nothing Thine Own."
10.30 p.m. "Epiologue" — Mgr Bogan.
ABT 2, HOBART:
5.15 p.m. "Sunday Special" — "See How They Grow." Clive Smith.
6.30 p.m. "Operation AUCA." Tom Fleming.
10.30 p.m. "Viewpoint." Emil Brunner.

CLERGY NEWS

ADAM, The Reverend A. J., Assistant Priest at Singleton, Diocese of Newcastle, to be Rector of Clarence, in the same diocese. He will be inducted on February 6.
ALLAN, The Reverend Donald, from the Diocese of North Queensland, to be Assistant Priest at Mayfield, Diocese of Newcastle.
HEWLETT, The Reverend T. W., Rector of Orbst, Diocese of Gippsland, to be Vicar of the Parochial District of Nerrim South, in the same diocese, as from March 12.
LINTON, The Reverend A. W., to be Assistant Curate of Warraul, Diocese of Gippsland.
MC CONCHIE, The Reverend K. L., who was inducted as Rector of Bairnsdale, Diocese of Gippsland, on January 4, has been appointed Rural Dean of Bairnsdale Deanery.
MC DONALD, The Reverend N. W., Rector of Leongatha, Diocese of Gippsland, to be Rural Dean of Toora.
OAKLEY, The Reverend F. C., to be Assistant Curate of Moe-Newborough, Diocese of Gippsland.
SOMERS-SMITH, The Reverend L. J., to be Assistant Curate at Stratford, Diocese of Gippsland.
WESTON, The Reverend Arnold, Vicar of Warraul, Diocese of Gippsland, to be Vicar of Poowong and Loch, in the same diocese.
WILLIAMS, The Reverend G. L., formerly of South West Rocks, N.S.W., has sailed for England on the "Oriana."

ONE MINUTE SERMON

"THE SONS OF GOD"

S. JOHN 1: 6

"A man sent from God!" What a thrilling thought. It really is true of each one of us, each one has a work to do. S. John the Baptist's work was to witness, to tell people of the Light, to draw attention to the Light, to persuade men to follow the Light, to walk in the Light. He was never to draw attention to himself but always to point to Him who is the Light.

And now we begin to get a fuller, clearer picture of the Light. It has always shone, from the beginning, always making every man alive in his reason and his conscience. "Every check on animal lust felt by the primitive man, every stimulation to a nobler life, is God self revealed in the soul."

And now the word becomes personal. "In the world He was." The ideals of the heathen, all that is noble in non-Christian faiths or conduct are the result of the voice of Christ and His influence. Isaiah, Zoroaster, Buddha, all owe everything to Him. There is one Divine Light, all others derive from Him.

And yet He is not recognised for what He is. We are so full of prejudices, so tied to the world and the flesh that many miss the meaning of the Saviourhood. Even the Jews, His own people, received Him not but cast Him out and still look for the Messiah who came 2,000 years ago and they did not recognise Him. So His coming means judgement and by our reactions to Him we become or show ourselves children of darkness or children of Light.

But those who receive Him by an act of self-surrender, they have the right to become Sons of God. True we are all children of God by creation. But the writers of the New Testament, while they imply that God is the Father of all men, do limit the references to "His Children."

They are those who by His grace reproduce His character "that ye may be the sons of your Father" (S. Matt. 5:48). Jesus is His Only Son but we share that sonship by adoption (Romans 8:15).

To those who receive Him, that is, believe on His Name, His Name is His nature — to believe on, trust in, the Christ who reveals the Love of God is the condition of our becoming sons of God and becoming like Him.

"The right to become the sons of God," who were born. The phrasing of this passage does seem to call attention to the Virgin Birth of Our Lord whose coming was not due to any human willing or purpose but was an act of God alone.

And the fact that you and I can become the children of God is as much due to the activity of God alone as was the birth of Jesus.

Tertullian accepted the text "who was born," a tremendously significant reference to our Blessed Lord. The plural "who were born" has the greater authority. Have we with a whole-hearted faith accepted what God has done for us, and through Jesus Christ live as children of God seeking to be perfect even as He is perfect."

SYDNEY SYNOD SPECIAL SESSION

A special session of the synod of the Diocese of Sydney is expected to be called early in April.

It will discuss money and property matters, particularly in reference to the development of the site of S. Andrew's Cathedral.

The actual date of the meeting will not be announced until after the return of the Archbishop of Sydney, the Most Reverend H. R. Gough, on January 29.

CHURCH CALENDAR

January 14: Epiphany 2.
January 18: Prisca, Virgin and Martyr.
January 20: Fabian, Bishop and Martyr.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

THE "OPEN LETTER"

DR MASCALL'S VIEW

To THE EDITOR OF THE ANGLICAN
 Sir,—I should like to be allowed to express dissent from your statement of November 10 that "there is little about the letter (the Open Letter on Inter-communication) which will upset many professional theologians." While many of the signatories of the letter are scholars of distinction, they are by no means representative of theological opinion in this country, and many English theologians would feel exactly the objections of your "average layman" and would be ready to support those objections by argument.
 Yours faithfully,
 E. L. MASCALL.
 Christ Church, Oxford, England.

To THE EDITOR OF THE ANGLICAN
 Sir,—Your correspondent B. J. Seers must surely have misread John 20:18-23 (December 29).
 Commencing with point four: He says, "It is of passing interest to note that at least one woman disciple would have been present at this commissioning (20:18)."
 Does your correspondent really believe that Mary Magdalene spent the whole of that first Easter Day in the presence of the eleven male Apostles? A Jewish woman, whose reputation had been nil, and who had been converted?

If Mr Seers reads the verse again he will see there is a definite interval of time between Our Lord's appearance to Mary and her immediate telling of the news to the Apostles and the evening of that day when Our Lord appeared to them in the Upper Room.
 I shall take point one, two and three together: The Apostles were alone in the Upper Room; Our Lord appeared to them. He sent them forth with His authority. Upon them He promised the Holy Spirit would come. To them He gave the authority to forgive or retain sin.

The Apostles in their turn, handed on the authority Our Lord had given them, that authority in every case being shown by the laying-on-of-hands. Take for example the ordination of the seven deacons (Acts 6:6) and the confirming of the converts in Samaria (Acts 8:17).
 The Church of England can trace her descent through her line of bishops back to the Apostles and from them to Our Lord.
 It is evident, therefore, that those clergy who can trace their authority in a direct line back to the Apostles and the authority Our Lord gave them that first Easter evening must be much "more effective" than those minister who trace their line back only to men who left the Church (Calwin, Knox, Luther, etc.) who lived at the most but four or five hundred years ago.
 I am, etc.,
 CONVERT
 Melbourne.

NOT A STABLE?
 To THE EDITOR OF THE ANGLICAN
 Sir,—It is very strange to note so many emphatic statements made to the effect that Our Lord was born in a stable. There is nothing to prove this theory. Neither Matthew nor Luke, who recorded the Birth of Christ in their gospels, suggested anything of the sort.
 Stables in the Middle East,

like everywhere else, are places set apart exclusively for keeping horses. I do not think that Mary and Joseph were anywhere near a stable when Christ was born.

The Church of the Nativity in Bethlehem is built over a grotto which is supposed to be the traditional site where the birth took place. This has a cave-like structure and does not give the impression that it was a stable. May be that sheep were sheltered there during the cold nights of winter time. Flocks with their shepherds were in the fields at that time, far out of Bethlehem, so there were none about the place when the birth took place.

Even if the birth took place in that cave, on hearing the news the people of Bethlehem must have offered accommodation to Mary and the Babe in a house. In Matthew 2:11, we are told that the three wise men came into a house and saw the young child.

I am neither a theologian nor a historian, but I was born and brought up in Palestine, and I cannot reconcile myself to the idea that Our Lord was born in a stable.

The theory of the stable is a Western one and perhaps more English than anything else and very strange to the people of Palestine where Christ was born. The fact that a manger was made use of is no proof that the event took place in a stable.

I read my Bible in arabic, and find vast differences in many instances in the meaning of expressions between the English and Arabic versions, which in my opinion has a lot to do with wrong interpretations and conclusions.

Let not our imaginations take us away from the true gospel story. Christ was born in Bethlehem, but not in a stable.

Yours faithfully,
 J. GORDON BOUTAGY.
 Mosman, N.S.W.

MINOR POINTS

To THE EDITOR OF THE ANGLICAN
 Sir,—A great deal of discussion has taken place in our Church journals about vestments, and various names for the Holy Communion service.

Perhaps the decline in church interest on the part of the man in the street is because people are fed up with church discussions about minor points.

The Church should get down to the job of teaching plain Christianity, with a commonsense approach to the parables of the New Testament, plus the problems of the Old Testament people.

Both can teach mankind today a sound lesson. Then I believe more people would show greater interest in the Church.

Whether our friends of the Salvation Army dedicate children under the flag, with a promise made by the parents, and we use a font, and baptise with water, is of minor importance. The greater thing is for children to become God-fearing men and women, with a burning desire to serve God and their fellow men, in the everyday events of life.

A better social order is based on better men and women. Therefore, the task of the Church is to forget about vestments, and what particular name we shall call Holy Communion or which particular form baptism should take, and deal with the teaching of Christ.

The late D. R. Davies wrote a book, "Down Peacock's Feathers," dealing with the general confession. The book explains the mess man has made of civilisation, and chapter IV, "The Corruption of Human Nature" would make good sermon material.

Yours, etc.,
 J. HECKLEY.
 Queenstown, Tasmania.

CHILD TEACHERS

To THE EDITOR OF THE ANGLICAN

Sir,—Having been a subscriber to your paper since its inception, I have not always subscribed to your viewpoint, but have appreciated your direct approach, and your fearless and aggressive attack in the defence of your ideals.

In your issue of December 15 appears an article with the headline, "Bishop against child teachers." "The custom of allowing children aged 15 and 16 to teach in Sunday schools was a monstrous practice, the Bishop of Blackburn, the Right Reverend C. R. Claxton, said on December 3."

I take extreme exception to the above remarks and I would like to quote just why. In the small church community of S. John's, Parkville, Parish of Scone, Diocese of Newcastle, there is a Sunday school, generally carrying an enrolment exceeding 40 pupils.

The Sunday school superintendent is a mother of three and also a busy housewife. She was formerly the daughter of a Sydney rectory, now the wife of a prominent churchman. The Sunday school is carried on very efficiently under her guidance and has been commended by the rectors of the parish, for fine service well done.

She has been obliged to recruit suitable senior ex-pupils to assist with the junior classes from time to time with excellent results.

I would like Bishop Claxton to be present at an annual Sunday school service and prize-giving to witness the efficiency with which the service is conducted. The carols are sung in groups, the lessons are read by senior boy and girl respectively, collection taken up, and the organ is played by several sufficiently competent members of the Sunday school group.

Another feature is the enacting of a suitable play after the Church service in the nearby church hall, together with the prize-giving.

I feel that if Bishop Claxton was better informed his use of the word "monstrous" might well be modified.

Yours faithfully,
 A. AUBREY BELL.
 Blackville, N.S.W.

MATERIAL AID FOR REFUGEES

The secretary of the Australian Commission for Inter-Church Aid and Service to Refugees, the Reverend F. F. Byatt, said last week that donations of money are "most useful as they can be used for any need, at any time, in any place."

The commission consequently does not appeal for material aid such as food and clothing.

However, at harvest festivals and other occasions, people who wish to do so may make gifts of food to Inter-Church Aid, but only the following goods are acceptable:

Tinned meats, fats, honey, sugar, powdered and condensed milk, oats, flour, jam, tinned cheese and dried fruits. Glass containers should not be sent.

All such contributions should be taken to: the World Council of Churches' Office, Resettlement Department, 125 Leicester Street, Fitzroy No. 6, Victoria.

They may also be despatched from the nearest railway station, addressed: "Inter-Church Aid—for Relief," Spencer Street Railway Station, Melbourne, Victoria.
 Money gifts should be sent to: The Australian Commission for Inter-Church Aid, Room 14, 6th Floor, 37 Swanston Street, Melbourne, C.1.

ORDINATION IN GIPPSLAND

The Bishop of Gippsland, the Right Reverend D. A. Garnsey, admitted two men to the diaconate on St. Thomas' Day.

They are the Reverend D. G. Farlie who will serve his first curacy at Bainsdale and the Reverend D. W. Teed, at Morwell.

PD LIKE TO KNOW . . .

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

There are two problems I have about Reincarnation. When is the soul born into the new body? If the number of souls is being reduced through souls becoming enlightened, how do believers in this theory account for the world's increasing population? Why do we reject Reincarnation?

Reincarnation is the belief that the soul migrates from body to body, suffering from the mistakes of the past life until desire is extinguished and enlightenment is reached. With Nirvana, the soul is amalgamated in the great flame and individual existence is lost.

At the end of one existence, the soul waits until a suitable body is ready for it. There is a beautiful passage in the Buddhist funeral service, "When the day's work is ended, night brings the benison of sleep. So death is the ending of a larger day, and in the night that follows, every man finds rest until, of his own volition, he returns to fresh endeavours and to labours new. So it has been with this our brother, so will it be for all of us until the illusion of a separated self is finally transcended, and in the death of self we reach enlightenment."

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.

Those who believe in reincarnation accept that the number of souls is being replenished through the upward evolutionary journey. Through inanimate matter, through plants and finally through animals, the ego comes into full consciousness. The new soul is born.

Reincarnation satisfies the natural quest for continuance. But at what a cost! Life is robbed of its zest and interest. We live under the pall of past errors. With what relief Nirvana is eventually attained after cycles of existence.

Life to the Christian is filled with zest. It is good. History is for us no ceaseless circular process, no meaningless cycle. We do not find our salvation by turning our back on life, but accepting the dynamic view that Christ has invaded life. He is victorious over evil. He cancels the power and the penalty of sin. With such good news, we believe that we are going somewhere, and with the transforming influence of God's spirit, goodness will be triumphant. When we further investigate this doctrine, we find the rea-

soning about suffering tends to induce a spirit of complacency and an absence of compassion. The wealthy becomes self-satisfied because his riches are the reward for past goodness. The unhealthy complacently accepts his sickness as inevitable and ordained.

Thirdly, this theory misunderstands the relationship between the soul and the body. To the Buddhist, the soul occupies many bodies but only to inhabit them. They are then cast aside like a useless ornament.

To us, there is a vital relationship between soul and body, a relationship confirmed by physiologists and neurologists who have shown how much the mind depends upon the brain, the glands, etc.

We believe that although the body and the soul are sundered at death, they will be reunited at the day of resurrection. Naturally, this "resurrection of the body" has nothing to do with the reanimation of the corpse, or the recombination of dead matter. It is the assurance of the perpetuation of the individual personality; that "you" will always be "you."

This is the keystone of our rejection of reincarnation. Our individual personality is inviolate.

Was the origin of the Sisters and Brothers of our Church a continuation of Roman Orders, or were their Orders started anew?

There were no religious Orders in the Church of England after the Reformation until 1845 when the Community of the Holy Cross began its corporate life. Three years later, the Bishop of Exeter publicly appealed for help in the educational work at Plymouth. Miss Lydia Sellen volunteered and so admirable was her teaching work that the bishop sanctioned the establishment of the Sisters of Mercy. There were some angry Protestant protests, but an outbreak of cholera revealed the magnificent work the Sisters were doing. These two communities were merged in 1856.

The third community began in 1848 at Wantage. After an early difficult stage this community settled to penitentiary and teaching work.

The women's work antedated the men's work by several years. Their pastoral usefulness was plain. The first community for men was the Society of St. John the Evangelist founded at Cowley, Oxford, in 1865.

Bishop Gore's Community of the Resurrection was founded at Mirfield in 1892 and at Kelham in 1893. Father Herbert Kelly founded the Society of the Sacred Mission. This latter community has branch houses in Adelaide and Perth.

EPIPHANY CAROL SERVICE

ANGLICAN NEWS SERVICE
 London, January 8
 For the first time for many years an Epiphany carol service was held at Southwark Cathedral yesterday.
 The theme was "God so loved the world that He gave . . ."
 The service was in aid of the world's homeless and hungry.

NEWCASTLE APPOINTMENTS

FROM OUR OWN CORRESPONDENT

Newcastle, January 8
 The Bishop of Newcastle, the Right Reverend J. A. G. Housden, has announced several new appointments in the diocese.

The former Rector of Wickham, the Reverend Kenneth Steel, took up duties last Sunday as Rector of Nabiac, a parish which includes the two expanding townships of Forster and Tuncurry. He succeeds the Reverend Cedric Douglass, who is now Rector of Toronto.

The induction service at S. Paul's Church, Nabiac, will be held on Wednesday, January 9, at 7.30 p.m. by the Archdeacon of Newcastle, the Venerable A. N. Williamson, assisted by the Rural Dean of the Manning, Canon R. D. McCulloch.

NEW PRESIDENT OF R.S.C.M.

ANGLICAN NEWS SERVICE
 London, January 8
 The Archbishop of Canterbury, Dr A. M. Ramsey, was elected president of the Royal School of Church Music at its annual meeting on December 29.

At the same time Archbishop Lord Fisher of Lambeth, the Archbishop of York, Dr F. D. Coggan, and the Archbishop of Cape Town, the Most Reverend Joost de Blank, were elected vice-presidents.

The meeting sent a message of greeting to the director, Dr Gerald H. Knight, who is at present taking a summer school in Australia.

In the R.S.C.M. Council's annual report it was stated that numbers continued to increase in all parts of the membership and showed an overall increase. At present 6,574 choirs of churches, schools, colleges, hospitals, etc., are affiliated to the R.S.C.M. and a further 129 are associated.

The report sounded, however, a warning note. It pointed out that the R.S.C.M. continued to be solvent, but that this was only achieved by omitting activities which in the view of the council were essential.

"If the Church believes that the work of the R.S.C.M. is useful, much more financial support must be forthcoming. This is a matter which concerns all who go to church," states the report.

A former priest of the diocese, the Reverend W. J. K. Richards, who until recently was Rector of Beaconsfield, in the Diocese of Tasmania, has been appointed as priest-in-charge of the Provisional District of Beresfield.

He is to be inducted in S. Paul's Church, Beresfield, on January 9, at 7.30 p.m. He succeeds the Reverend J. G. Titus-Rees, who died last year.

The Reverend John Adam, who is at present assistant priest in the Parish of Singleton, has been appointed Rector of Clarencetown in place of the Reverend F. Palmer, who has retired. He will be inducted and instituted as rector in the Clarencetown parish church on Tuesday, February 6, at 7.30 p.m.

The Reverend Rex Davis, a young married priest who has worked in America and England since ordination, has been appointed temporarily to Wickham as relieving priest.

The Reverend Donald Allan, who has worked in the Dioceses of Sydney and North Queensland, has been appointed to Mayfield as assistant priest. He will replace the Reverend Peter Ashley Brown, who has been appointed to Gosford as assistant priest.

Sister Parsons, of the Church Army, is returning to Newcastle next month to take up a full time appointment as visitor to Newcastle hospitals.

The bishop has announced that this appointment is a beginning towards a full-time hospital ministry.

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ANGLICAN OF THE WEEK



Our Anglican of the Week retired on December 13 from the position of Matron of S. Christopher's College, East Malvern, Melbourne, which she has held for fourteen years.

She is Miss Dorothy Young who was born in Adelaide and was associated from childhood with the well-known city Church of S. John, Halifax Street.

She taught for three years in the kindergarten section of S. Paul's Church Day School and also assisted in the kindergarten Sunday school established at S. John—the first kindergarten Sunday school in Adelaide.

Living next at Tyabb, in the Parish of Hastings, Victoria.

FAMOUS CHURCH DAMAGED

ANGLICAN NEWS SERVICE

London, January 8
Two organs have already been delivered—and the offer of a third has been made from Rotterdam—for Chesterfield parish church, which suffered £30,000 worth of damage in a fire on December 22.

The famous crooked spire of the church was saved by firemen, but the Snetzler organ was totally destroyed.

Although the fourteenth century church is one of the best known in the country it has been decided only to issue a local appeal for funds.

The vicar, the Venerable Talbot Dilworth-Harrison, said last week that the parish had already been given two organs—one worth £3,500, which has been used in Nottingham Cathedral.

In addition £350 in cash has been given from other parishes.

BISHOP STABBED BY AFRICANS

ANGLICAN NEWS SERVICE

London, January 1
Two Africans stabbed the Bishop of Bloemfontein, the Right Reverend B. B. Burnett, four times in the street at Grahamstown to-day.

Police took the bishop to hospital, where he was given blood transfusions.

The attackers escaped with a picnic basket and a rug which the bishop and his wife had been using in a roadside picnic.

A THINGMEJIG OR A WHATSITSNAME

A translator from the Belgian Congo tells us this story: I wanted the word for table, so I tapped with my finger on the table in front of me, and asked half a dozen boys who were standing round, "What is this?"

One boy said it was *dodola*, another *etanda*, another *bokali*, another *nele*, and another *meza*. Apparently a rich language to possess five names for a single object! Next day I told a boy to fetch the *bokali*, and he looked at me in astonishment. When I came to check the words, I found that *dodola* meant to tap, that *etanda* meant a plank, that *nele* meant a cloth, that *meza* meant a table, while *bokali* meant hardness. So I had told the boy to fetch hardness.

BOOK REVIEW

LIFE OF RICHARD II

THE HOLLOW CROWN. Harold F. Hutchinson. Eyre and Spottiswoode. Pp. 276. English price 30s.

IN these days when medieval history is little studied in Australian schools, most people who know anything of Richard II derive their information from Shakespeare.

Our present author thinks that this is unfair to Richard, and much of Shakespeare's drama has no basis in history.

The book uses all available material to present a fairer version of the life and death of Richard.

"It tries to show Richard in his period, and to avoid the anachronistic approach of liberal historians who have too often looked at medieval history through Whig glasses."

Richard, son of the famous Black Prince and grandson of Edward III, was crowned King of England and France and Lord of Ireland at the age of ten.

Hutchinson suggests that he was weighed down by the military reputation of his father. But Richard was no coward as he showed during the Peasants' Revolt of 1381.

Besieged in the Tower, Richard agreed to meet the rebels so that the nobles whose lives were demanded by the rebels might escape.

WITH his famous "Let me be your leader," he led the rebels out of the city while his retinue looked for help. The executions which followed were probably not his fault.

Richard had an almost mystical sense of kingship and its powers. He saw the Lords Appellant kill or exile his friends and sat by while his uncle insulted his queen, and he seems to have set himself to revenge them.

Even here, he showed mercy and this led to his arrest and abdication: if he had killed his uncle instead of exiling him, there would have been no invasion by the man who became Henry IV.

However, by his confiscation of the property of Henry, one of the most powerful of the barons, Richard was suspected

of threatening the property of all barons.

Richard was not the tyrant that Shakespeare depicted, nor was he insane. He had a hasty temper but his actions showed good sense.

There is no evidence that he was a tyrant unless we accept the Articles of Association by which he was finally condemned. "His 'tyranny' was the sum total of the acts of a medieval king, true to the traditions of his time but with a rather better morality than usual."

WE see much of the activity of churchmen in that period, and not much of it to their credit! The Great Schism in the Papacy affected diplomacy.

France followed Clement and therefore England supported Urban; and because Bohemia was Urbanist, Richard was married to Anne of Bohemia. Despite these unhappy beginnings, the marriage was a happy one.

Archbishop Sudbury, who was killed by the rebels, was the Chancellor and was regarded as responsible for the third poll tax which led to the 1381 Revolt. Archbishop Arundel was the brother of one of the Lords Appellant.

After resuming power Richard took the Great Seal from Archbishop Arundel and gave it to William of Wykeham "whose benefactions at Winchester and Oxford will be remembered long after his work as a time-serving priest-administrator has been forgotten."

John Ball, one of the leaders of the Peasants' Revolt, was a priest who had been preaching in the open air for twenty years attacking the established clergy and their property.

He thought that he should be the only archbishop, and wished to abolish all lords, bishops, abbots and priors and use their property for the common good. This fascinating book, carefully documented and well-illustrated, gives a balanced view of the life and work of Richard II.

—G.H.W.

MANY BOOKS RECOMMENDED ON CHANGING SOCIETIES

"The issues involved in economic aid are vastly complicated," writes Canon Max Warren in his current newsletter. There is a great need for instructed Christian public opinion about it.

He says that "a wholly new attitude to stewardship will have to be developed which actively rebels against the materialistic values of a society obsessed with status."

Canon Warren praises the "Freedom from Hunger Campaign" launched by the Food and Agriculture Organisation of the United Nations, but says "it will remain at best a first-aid operation if people imagine that a Sunday collection in church for this cause gives them quit-tance of their consciences."

He says that, "there must be more widely evoked an attitude of contempt and disgust whenever the appeal is made to us to seek greater comfort for ourselves, while other peoples in

the world continue in destitution.

"We must learn to ask ourselves awkward questions.

"Have we frankly recognised that our ability to help other nations depends in practice upon our readiness for harder work all round, so that increased productivity will strengthen our balance of payments position?"

"Have we anything to learn from the Germans who since the war have built up their foreign exchange and financial strength throughout the world substantially through exporting more than they consumed, that is, by keeping their standard of comfort down while they worked harder?"

He suggests that many people in Britain are being over-paid and therefore selling their goods at too high a price abroad.

It was up to the laity, the Christian business man, to remedy this state of affairs.

Canon Warren quotes a number of recent books by economists on the moral significance of the urgent needs of the underprivileged countries for "the affluent societies."

They include F. C. Benham's "Economic Aid to Underdeveloped Countries;" D. L. Munby's "God and the Rich Society;" Andrew Schonfield's "The Attack on World Poverty;" and W. W. Rostow's "The Stages of Economic Growth."

He also commends "Barbara Ward's 'India and the West' for an appreciation of the economic difficulties of India; and J. K. Gilbrath's 'The Affluent Society'."

Canon Warren has a word for Australians: "If you live in Australia take Munby with you to the beaches!"

He appeals for Christian men and women with technical skills to serve abroad to help fill the gaps until the underprivileged countries have enough technically trained workers.

"What are wanted are men and women who have never had it so good and for that simple reason recognise their indebtedness before God and their less-privileged fellow men."

The industrial, agricultural and social revolutions taking place in Africa and Asia are bringing about "new missionary frontiers."

They call for "missionaries in the whole-time service of the Church . . . who with Asian or African fellow-workers will be able to give their undivided attention" to new challenges.

Canon Warren at this stage recommends Richard Taylor's "Christians in an Industrial Society," and Gibson Winter's "The Suburban Captivity of the Churches."

He concludes by pointing to the danger of being comfortable: "There are all too many Zions in which Christians can feel at ease."

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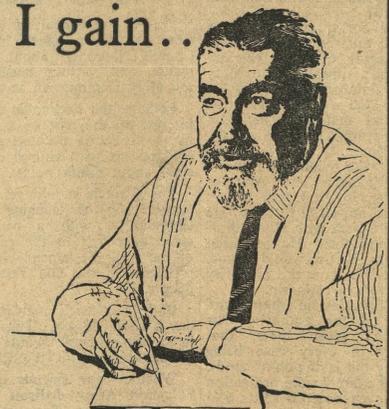
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SUMMARY AND REVIEW OF 1961

(Continued from page 3.)

It was announced during the month that the Registrar of the Diocese of Ballarat, Mr K. S. B. Archer, would retire at the end of the year after having been associated with the Registry for forty years.

Mr Archer had served under five of Ballarat's six bishops. Doyen of our Australian registrars, he will be missed as much as any man from the counsels of the Province of Victoria and the General Synod.

September 15 was a great day for us, since we were able then to announce that the Diocese of Adelaide had resolved to accept the Constitution after a very full debate. We were able on this occasion to send a representative to Adelaide to cover the proceedings fully.

We commented in a Leading Article entitled "The End of the Beginning":—

"It was an act of faith on the part of the Diocese of Adelaide to resolve last week to accept the Constitution for the Church of England in Australia. The rest of the Church will do well never to forget this. It was an act of faith on the part of the Diocese of Sydney, and of most others, to accept the same Constitution during the past five years. That is something which the Diocese of Adelaide must always remember.

CONSTITUTION

"Certain clear impressions will last in the minds of those few who have had the experience of hearing and seeing the Constitution debated in more than half of our dioceses. The first is the extraordinary faith and trust in each other that they showed, once the fundamental issues were clarified. There can be no doubt at all, in the minds of those fortunate few, of the strength of Anglican solidarity and loyalty on basic issues. The second strong impression would be the way in which each diocese declared its mind after

impression: that no one was wholly satisfied with the Constitution. Oddly,—indeed, very oddly—the most important criticisms have sprung in identical terms from wholly different schools of thought within the Church. The same points have been raised, in almost identical language, by both Anglo-Catholics and Conservative Evangelicals. Most encouragingly, however, those with the strongest and best intellectually based convictions about the flaws of the Constitution have demonstrated their humility, from Sydney to Adelaide, by accepting the mind of the majority once that mind was good.

GOOD WILL

"Placed though we are in so unusually good a position to observe and try to reflect the life of the whole Church in action in Australia, and to try with a proper sense of responsibility to gauge its mind in some things, this newspaper may on occasions have gauged wrongly. It is a profound relief to find that we made no error about the fate of the Constitution. From the moment that the late Bishop Batty resumed his seat, in a positive agony of embarrassment at the tumultuous applause which greeted him, after the triumphant Third Reading of the Determination in the General Synod of 1955, we have never faltered in saying, as Bishop Vockler said in Adelaide last week, that with faith and good will the worst-devised constitution can be made work well; but that without these things the best constitution will surely fail.

"Whatever its faults, this Constitution will now come into effect with the unanimous good will, and determination to make it work, of every Australian diocese. The preservation, and strengthening, of this good will becomes now a grave responsibility for everyone concerned in the governance of the Church.

ensure that all the preparations for the first General Synod to be held under the new Constitution next year are properly made. The responsibility is the more grave because the Standing Committee has been strongly—and, in our view, rightly—criticised on the grounds that its performance over the past six years has been pedestrian and dilatory, and that because of the corrupting effects of co-option it has lost contact with the mind of the Church. Of concrete matters, to which the present Standing Committee, or others in the inner counsels of the Church who will technically replace that body, should bend their energies well before the next General Synod, we shall have more to say in due course. It is enough here to say that there should be every opportunity, well in advance, for members to consider the obvious major topics they will have to discuss."

Dr Donald Coggan was enthroned on September 13 as Archbishop of York. It was of interest to many of our readers that the picture of the ceremony which appeared in our edition of September 22 showed him wearing a cope and mitre, since he is regarded as one of the understanding thinkers of the Evangelical movement in the United Kingdom.

The day before, the Right Reverend R. G. Arthur had been enthroned as Bishop of Grafton.

A difference between the Bishop of Worcester and the Mothers' Union on the rules of that organisation were duly reported in our columns during the month.

At the end of the month twenty diocesan bishops, who were attending the annual Bishops' Meeting at "Gilbulla," signed and sealed a document declaring that their dioceses had accepted the Constitution. It was resolved at the same time that the Constitution would come in

was not a particularly satisfactory meeting. The Press was naturally enough not invited, but there was not even the type of informal briefing which always existed in the time of the late Archbishop Mowll.

One thing or another should be done about these Bishops' Meetings if they are to continue. Either the Press side of them should be handled properly, or else there should be no Press releases. We felt the matter sufficiently important to publish a Leading Article more critical of the bishops as a body than had hitherto appeared in our columns.

Under the heading "Too Much Ground?" we said:—

"Our bishops, following their annual meeting at 'Gilbulla,' have issued an account of their deliberations which is published in full, without amendment, elsewhere in this edition. It is an account of some interest, first, for what it says, and second, for what may legitimately be inferred from it. As to the first, only two of the eleven matters covered are, strictly speaking, within the sole province of the bishops to decide. These are, the execution of the Deed appointing the day on which the new Constitution is to come into effect, and the approval of the use of the New English Bible in public worship — though some may have reservations about this. As to the second, it would appear that the bishops, in some nine matters, reached conclusions which will greatly help the Church to express her mind in due course through proper constitutional forms in the Catholic tradition. Meanwhile, however, these conclusions are neither the final expression of that mind nor in any way binding on Anglicans generally.

"The lead given by the bishops in some matters will be generally welcomed; in other matters no decision appears to have been taken after discussion, which will disappoint many; in other matters again, the bishops appear to have decided something or other, but precisely what they decided is by no means certain from their statement.

BISHOPS' MEETING

"For example, those two distinguished figures, THE ARCHBISHOP IN JERUSALEM and BISHOP STEPHEN BAYNE, have accepted invitations to visit Australia during the General Synod to be held next year. This is something definite and clear, and will rejoice all informed Anglicans. Against this, no decision appears to have been taken in principle about the suggestion that the Australian Church should accept complete financial responsibility for the work of the Missions to Seamen in this country within the next four years. Of course, the bishops cannot commit the Church to the financial expenditure involved; but it would have helped us all if they had indicated whether they thought the suggestion feasible and desirable. Similarly, what did the bishops decide about the work of marriage guidance? Their statement only says they listened to a report. Could we not here have expected some lead? Even if only in the form of a commendation of this vital work?

"The most confusing section of the bishops' statement concerns the use of public moneys for denominational schools. It is disappointing to find no thread of principle running through what they say. The bishops 'realise the perplexity in the minds of many citizens as a result of the controversy over State aid to denominational schools,' the Press release says. Alas! The bishops' collective statement does nothing to clear up that perplexity! As far as can be judged, the bishops appear to dislike the idea of public money being used for any purpose in connection with denominational primary schools; but they think that public money should be used for capital grants for secondary schools. But why this distinction? And upon what ground of principle?

(Continued on page 12)



MEMORIAL WINDOWS

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The Bishop of North Queensland, the Right Reverend Ian Shevill, setting the foundation stone of the new church at Yarrabah Mission last year.

going through the same procedures which govern all synodal discussion. One or two bishops, because of their age or strength of character, or because of a relatively apathetic house of laity or clergy, may appear unduly to have influenced the decisions of their respective synods, either in favour of or against the Constitution. In the end, however, the picture which has emerged is one of scrupulous observance of those forms of discussion which have evolved both in Church and State, in British communities, over more than a thousand years. This is no mere bishops' Constitution; it is one approved by the great majority of all faithful Anglicans.

"Common to the debate in every synod has been a third

This is not the end. It is only, as a famous Anglican once said in another connection, the end of the beginning. Let none underestimate the tough problems that await us—and not in the comfortingly distant future; but here, now. Let none delude himself that our spirit of present good will can last without continuing nourishment and exercise. The forces which inhibited the evolution of a national constitution of any kind for so many years are no longer in the ascendant; but they are not yet dead; the Devil perceives them dormant in the hearts of us all, and he will try stir them—is trying now.

"An especial responsibility rests upon the Standing Committee of the General Synod to

to effect on January 1, 1962.

It was announced after the meeting that the then Primate, the Most Reverend H. R. Gough, had invited Bishop Stephen Bayne to be the preacher and principal visitor at the General Synod proposed to be held in 1962, and that His Grace had also invited the Archbishop in Jerusalem, the Most Reverend A. C. MacInnes, to visit Australia during March and April.

The bishops issued after the meeting what we considered a completely unsatisfactory statement about State aid for Church schools. They also made a statement about the international situation. On the whole, from the point of view of any newspaper which aimed to keep Anglicans properly informed, it

MUSICIANS OF THE CHURCH . . . 17

VINCENT NOVELLO: FOUNDER OF NOVELLO AND COMPANY

By the Reverend Edward Hunt

AS a tune needs a composer, so a composer needs a publisher; save for the encouragement of music publishing firms many a composer might well have remained "a mute in-glorious Milton."

Fortunately for our Church musicians they have been well served down the years by many a publishing house.

And of these, the famous firm of Novello and Company deserves special mention. It is a household word, familiar to all music-lovers.

As a choirboy the very name Novello and Co. always fascinated me; but it was not until I read "A Century and a Half in Soho" that I became fully acquainted with the history of this famous musical house and realised the great services it has rendered to Church music in general.

In "The Shepherd of Bethlehem" recently published by Gordon Powell, in which mention is made of "the music of the angels," we find recorded "printed photo offset litho by Novello and Company of Slough and bound at Soho."

After a century and a half in Soho the firm's great work of publishing books in an artistic form continues, and a pleasure indeed it is to handle a well-produced book in this age of paper-backs.

But it is the members who make a firm, and many of the leading lights of Novello and Co. were musicians as well as publishers.

Vincent Novello, the founder of the firm, has tunes in E.H. and A.M. Albano for "Once only" and Panshurst for "Before Jehovah's awful Throne," as well as a setting in the Psalter.

Vincent Novello, one of several children, was born in London, September 6, 1781, his father Giuseppe having come to England from Piedmont, and Turin, 1771, setting up as a confectioner.

He married an English wife but not a great deal is known about either of Vincent's parents. As a lad Vincent showed a remarkable aptitude for music, and seems to have been mainly self-taught.

"He would slip away from meals to use his recreation-time in finding out chords on an old pianoforte."

IN FRANCE

His notes were taught him by a Signor Quelli, the only instructor Vincent ever had.

He went to school near Boulogne, becoming fluent in French, as well as English and Italian.

The ship in which he returned to England was the last to leave France before the outbreak of the Revolutionary War.

Had he missed sailing the firm of Novello might never have been founded in England.

Becoming a choirboy at the Sardinian Embassy, Lincoln's Inn Fields, he became friends with Samuel Webbe, the organist, and also with Danby, organist at the Spanish Embassy chapel.

At 16 he himself was appointed organist of the Portuguese chapel, Grosvenor Square, so outstanding were his musical talents.

He soon attained fame as singer, composer, conductor and choir-trainer, as well as organist and viola player, and George IV offered him the post of private organist at Brighton Pavilion.

This he declined, but was organist at Moorfields Chapel, 1840-43. He was one of the original founders of the Philharmonic Society, 1813, and also

took a leading part in the Classical Harmonists' and Choral Harmonists' Societies.

After his marriage, 1808, Novello set up house at 240 Oxford Street and the Lambs, Shelley, Keats, Samuel Wesley, Leigh Hunt and Hazlitt were among the famous people who gathered there.

It was from this address that his first musical publications were issued, 1811, but from 1829 they were issued from 67 Frith St., Soho.

The Novellos had a large family of sons and daughters, all of whom were encouraged to take part in literary, artistic and musical activities.

Of his eleven children, several became prominent in these circles, but his son Joseph is best-known, succeeding him in the publishing business.

Vincent retired to Nice, 1849, and died there, August 9, 1861, in his 80th year. His practical experience as musician made him early aware of the paucity of good music printed in England.

Like many other church musicians he was often forced to make manuscript copies of his works. To remedy this he began to print good but cheap

editions of music, beginning with music of the Roman Church, to which he belonged, but gradually extending his publications to composers of other Churches.

The establishment of his famous firm dates from 1811, when, at the age of 30, he issued his "Collection of Sacred Music" in two folio volumes, dedicated to the Reverend Victor Fryer.

MOTETS

He paid all the costs himself, out of his meagre earnings as a professor of music, as no publisher would undertake the risk of publication; perforce his own publisher he thus laid the foundation of his famous printing house.

His first venture fortunately proved successful and literally created the taste for compositions of a like kind.

His second publication, "A Collection of Motets for the offertory" in 12 books, was the standard work of its kind.

In 1816 came "Twelve Easy Masses for Small Choirs" and, 1822, "The Evening Service."

He was tireless in making copies of manuscript music, working accurately and rapidly,

and since to him "copying" meant editing and arranging, his daughter Mary did well to write of "The Life and Labours of Vincent Novello."

By 1825 he had published collections of Mozart and Haydn and a selection from the music in the Fitzwilliam Museum, Cambridge, in addition to many other works.

None of these had ever been printed in vocal score, and many had never been printed in any form whatsoever.

Novello's activities were not regarded with favour by all organists and musicians, some of whom complained that he was doing away with the mystery of the organist's art. None the less his labours made good music available to the public at large at a moderate price.

Unlike the modern outlook he was not interested in the "profit motive" but in the "musical motive."

And we may say of Vincent Novello that his lifetime spent in energetic service to the world of music has left behind a debt which can only be repaid in gratitude by music-lovers in general and Church musicians in particular.

BISHOP AGAINST CO-EDUCATION

FROM OUR OWN CORRESPONDENT

Armidale, January 8
The Wyndham Report on Secondary Education in N.S.W. gives the impression that Australia is part of "a man's world" in the opinion of the Bishop of Armidale, the Right Reverend J. S. Moyes.

Speaking last month at the Tamworth C.E.G.S. he said the report envisaged mainly a syllabus for males, and it presupposed co-education.

"In a nuclear age we need more than ever the feminine contribution to thought and action, the sense of the value of life which women have more than men," Bishop Moyes said.

"As against co-education of teenagers, I believe that girls should have the chance to develop their sense of values without the disturbing effect of the constant presence of boys, such as co-education provides.

"There are several years when the sexes are the better for separate development.

"A girls' school has an immense contribution to make, to help women dress as women, talk as women, walk as women, and keep alive in the community the feminine outlook and standards of behaviour, which are of such importance to the true balance of her moral and social life.

"A girls' school can make this possible and help girls to develop their true sense of moral values in a way a mixed school in the teenage years cannot hope to do."

MISSION TO LINCOLN

ANGLICAN NEWS SERVICE

London, January 8
Seventy thousand members of the Church in Lincolnshire have received individual prayer-cards in connection with the diocesan mission launched in Advent, 1960, and due to culminate in 1963.

Much has been done in fostering the spirit of inter-dependence between parishes in the diocese.

In June there will be a school for parochial clergy who would be willing to conduct missions and teaching weeks.



The Chaplain of the Missions to Seamen at Port Melbourne, the Reverend H. W. Coffey, with the bell of the S.S. "Diomed" on which the old year was rung out and the new year rung in.

ADELAIDE C.M.S. SUMMER SCHOOL

The Federal Secretary of the Church Missionary Society, the Reverend A. J. Dain, will preside at the C.M.S. Summer School from January 25 to 29 at the Retreat House, Belair.

He will report on his tour of East Africa and South-East Asia last year.

Mr Dain will also give four Bible studies on the Epistle to the Philippians.

Mrs Dain will speak on "Praying with Understanding."

Mrs M. Linton will speak to women about Tanganyika on Friday afternoon, January 26. She was formerly Sister Marjorie Waters.

Bishop Festo Olang' and the Reverend Gersham Nyaronga will arrive on January 27 and stay until the Tuesday morning.

MARRIAGE GUIDANCE COUNSELLORS

The Marriage Guidance Council of N.S.W. is inviting applications from married men and women between thirty and fifty years of age for selection and training as marriage counsellors. The minimum educational standard is the Leaving Certificate.

Potential discussion group leaders, for work especially among young people, are also needed. They should have had experience in teaching, tutorial class leadership or similar fields.

The basic training course for counsellors will be held from July, 1962, to June, 1963 (one evening weekly). The course for group leaders is much shorter.

Applications should be made in writing by January 31, addressed to the Director of the Council, 2 Wentworth Avenue, Sydney.

SEAMEN RING SIXTEEN BELLS

FROM A CORRESPONDENT

Melbourne, January 8

Seamen from the liner "Oriana" and other ships and with the staff, voluntary helpers and hostesses of the three Missions to Seamen clubs in Melbourne ushered out the Old Year with a carol service in the mission's Mariners' Church at Port Melbourne.

The lessons were read by Padre Robert Long of Central Mission, Lay Reader Stewart Murray of Williamstown Mission and by Cadet Robin Mallan of S.S. "Afric."

The prayers were taken by Padre Perry Mitchinson; the service was conducted by Padre H. W. Coffey of the Port Melbourne Mission.

At midnight the two hundred present were marshalled by one of the Mission voluntary helpers, Mr Angus MacDonald, V.C., and led by piper Malcolm Murray of the Burns Club of Melbourne to the magnificent ship's bell of the S.S. "Diomed," which serves as the church bell.

Here the oldest seaman present, sailmaker W. Boner, aged 66, of the S.S. "Oriana," rang out the Old Year with eight bells and the youngest seaman present, deck boy Tony Sparason, aged 16, of the same ship, rang the New Year in with eight bells.

Then all present joined hands and sang "Auld Lang Syne."

Midnight on New Year's Eve is the only time in a ship when sixteen bells are rung. Normally eight bells signify the end of the watch and the commencement of the next.

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ANGLICAN PERSPECTIVES : EAST & WEST

By THE RIGHT REVEREND STEPHEN F. BAYNE

THIS is written from New Delhi, where the Assembly of the World Council of Churches is in its early days, still at the stage of being bombarded with words by assorted theological howitzers, not yet settled down to full dialogue.

The Anglican delegates are all present and on duty, I'm glad to report.

One more Anglican Church, that of Uganda, has been admitted to membership, so there are three more delegates from our flock to add to the about-80 Anglicans among the 650-odd delegates here.

We sit separately, by nationalities and Churches, among our companions of other traditions.

There isn't any Anglican "bloc" or confessional organisation—I sit as one of the 13 delegates from the Episcopal Church in the U.S.A. which astonishes some who look for me among the Church of England's lambs or an some lonely eminence of my own.

But it isn't of Anglicans I want to write, but of East and West.

Quite properly and movingly, most of the speakers thus far have been from Asia, and have underlined the necessity of "de-Westernising" the Church and its teaching if it is to take deep and fruitful root in Asian soil.

The preacher at the opening service, for example, the Reverend U Ba Hmyin, of Burma, asked, "Is it possible to make the radical break from purely Western ways of thought, to do in Asia what first-century Christians did in the Greek world . . . ?"

"We need the contribution of Oriental modes of apprehension based on primitive Christianity of Hebrew origin."

Or, again, Dr Paul Devanandan, of India, said, "We need a Church which is truly indigenous and witnesses who think and speak and behave like those whom they address."

Who would not wholeheartedly agree? Certainly every North American would understand something of this need and wish for a "truly indigenous" Church.

My own Church was, of course, the child of imperialist colonialism; not for 182 years were we permitted an indigenous episcopate.

The fight to throw over the thrall of foreign rule and influence was a bitter one, and for generations we were dominated by an alien culture.

But in God's good time we developed an indigenous ministry and Church. Our American bishops and clergy are now mainly natives, and we have at least begun to develop American forms and patterns for the preaching of the Gospel and the ministering of the life of the Church.

SILLY JARGON

So in a tiny way we can share in this widespread thirst for new and more natural forms of thought and teaching.

So, too, I may presume to offer some sagacious counsel on this subject. Three thoughts occur to me.

One is that it is always dangerously easy to be among the struggling minority, among the "younger" Churches (to use a silly bit of jargon, as if the Church were ever anything but continuous with the Incarnation if it is the Church at all).

The danger lies in the temptation to rest in an attitude of protest—to dwell on the need for restatement and reformulation and not go on from there to do some restating and reformulating.

I think we "Westerners" are sometimes more anxious for indigenisation than our non-Western companions are.

Like the policeman in "The Pirates of Penzance" (a Western cultural phenomenon, alas), our brethren cry, "Forward on the foe," but they don't go.

I do not say that it is so now, but it could easily become so, that the cry for cultural and theological independence would become simply a fixed slogan.

You don't "indigenise" Christianity simply by changing words here and there, or wearing different costumes.

I know, because we Americans have been through that mill, and tried it, and discovered that real indigenisation calls for an understanding and penetration of one's own culture which is deep and costly and difficult and slow.

The American Church is only in the early stages of this process, even 350 years after its beginning (1607, in Jamestown, not those Johnny-come-latelys in Massachusetts).

So my first bit of sagacity for the indigenisers is to get cracking, and particularly in the most delicate and complex task of getting inside their own culture and imagining what Our Lord is presently up to in that culture and then going to find Him and take their stand by His side. He is the only truly indigenous Minister there is.

Second, we need to ask just how much of the Christian apparatus is "Western" anyway.

Certainly the Bible is not; the Bible is far more alien to England or America than it is to India.

I cannot walk in a Delhi street five minutes before I have seen every important type of Biblical character and situation.

I know that they are also equally present in a New York street, but they have to be discovered there.

They are not indigenous to the West; they are Eastern, and the Bible as a whole is Eastern.

And so are the Creeds. Such odd bits of Greek thought-forms as are in the Creeds only remind us that Greek philosophy is again not "Western"—it was a product of the exciting, jostling traffic in ideas born in the fecund countries east of the

Bosphorus at a time when the West was still wandering among the trees.

But for the most part, the Creeds are simply war-songs for the simple, so they can cry together in a few phrases what the Bible teaches about the great acts God has done and is doing and will do.

Is nothing then "Western"? Well, yes, many things. Church government, for one, is full of Western and largely Mediaeval eccentricities.

It is certainly not characteristic of Biblical culture for the Church to be run by the clergy; this is a Westernism.

So is the lord bishop (here I must tread delicately—I hasten to say for British readers *et al* that there is no hidden agenda here and no bolshevist attack on the nobility; all I say is that the Mediaeval form of the episcopate is not the only one).

So is the catechism, at least in some of its forms. So are the 39 Articles. So is a Bach chorale, or the Tudor dress of bishops, or the long monologue of the Communion service in the Prayer Book—and so one could go on.

NO WORDS

There are many such, often unsuspected, often most subtle. And the identification of these is a task for the most painstaking and expert research.

How to dissect out the Westernisms in the relationship of Church and State in a new Asian nation, for example, or in the preaching of the one God to people who have believed in Him under various aliases for a longer time and with greater assiduity than anything the West can boast?

Finally, the whole matter of translation, of de-Westernising is not simply a matter of exchanging new words for old.

There are no words in any language adequate to express or communicate the deep things of God.

Christianity never has found a vocabulary or a philosophy equal to this task.

What we have done is to take words and ideas where we found them, and then to stretch and twist and remould them until they could serve our purposes with at least minimum adequacy.

"Person" is such a word, for instance—we have taken and used this word in three languages.

It was not big enough in any of the languages to do the job, but it was the best word we could find to communicate even a fragment of the intense and glorious selfhood of the Lord Jesus and at the same time be true to the immense action of God expressed in Him.

So we borrowed it, crammed it full of a meaning it did not originally bear, sent it forth with an image and superscription on it which gave it an exchange value for the needs of the Christian community, indeed even far beyond that community. "Freedom" is another such word, "grace" is yet another, and so they go.

The only point I am making is that this is going to be true always, with any language or culture or philosophy.

Yang and Yin, or the profound solitude of Eastern techniques of meditation, or the depths of non-violence or whatever—none of these will prove any more commodious a vessel for Christian truth than our poor, limited Western words have done.

Christians have always had to put new wine into old wineskins. There was no help for it, when it came to words and institutions, and there never will be any help for it.

In our time we have used the forms and the ideas of many cultures, and we will continue to do so, just as Our Lord used the bread and wine which was at hand.

But the important thing is not

the words or the customs or the institutions or the habits of mind; the important thing is what we do with them.

Bishop or vestment or theological statement or form of worship or Church constitution or hymn or whatever it is, none of these is anything in itself.

Simply to change them will accomplish nothing. It will only be the unchanging life and faith of Christ's people, poured into these narrow bottles until they fill them and overflow and cascade in immeasurable richness to bless the lives of our brothers, that will accomplish the "de-Westernising" we seek.

And it may be, at that point, that we shall discover that in Christ there is no East or West. But that is another story.

Let none of these thoughts suggest I am against indigenisation.

As an indigenous clergyman, much concerned with the problem of translating Christian truth into the indigenous language of the West, I welcome allies in non-Western areas, particularly if they are concerned to translate and communicate Christian truth and not simply to domesticate it.

The truth is that we are all East and West alike, perplexed as to how to translate the acts of God into the terms of this mortal creation. There would be an indigenisation worth seeing!

The curious thing is that that greater translation happened quite simply and easily and almost unnoticed at the time, when the Word was made flesh and dwelt among us.

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SOME WORLD-WIDE PRESS COMMENTS ON NEW DELHI

A.C.C. INFORMATION SERVICE

Secular newspapers in many countries made editorial comment on the Third Assembly of the World Council of Churches which ended in New Delhi, India, last month.

"The Times," London, said: "The Third Assembly of the World Council of Churches in Delhi has added substance to the aspiration of its title."

"The entry of the Russian Orthodox Church and its sisters in Bulgaria, Poland and Rumania has had two stimulating effects. "Some east European Churches had been members already, and one major meeting was held in Hungary in 1956, but only now is the Christian witness in Communist countries strongly represented."

"Although the Roman Catholics are no more than observers, the charge of pan-Protestantism loses its validity."

"At the same time the evangelical complexion of the council grows stronger through the integration with the International Missionary Council and the admission of growing communions in South America and newly independent Churches in Africa."

"The aspiration of visible as opposed to merely 'spiritual' unity was endorsed at Delhi; but it is doubtful if it was greatly advanced—or, indeed, could be—at so comprehensive an assembly."

"The Economist," London, said: "It remains to be seen whether this young council will be able to carry the weight of Orthodoxy that has now shifted the balance of the council's life from Europe and America to the Middle East and Asia. No longer can it be accused of being a pan-Protestant movement financed by the Churches of the U.S.A."

The "Tagesspiegel," Berlin,

said the meetings in Asia have shown that the ecumenical movement has "emerged from the stage in which it was an affair for specialists."

The "Kölnische Rundschau," Germany, wrote that it has become apparent that "the history of world Christendom is no longer being forged by the Churches in the West, with their long traditions. The young Churches of Africa and Asia, in which the Christian message is still unbroken and closest to the original, have come prominently to the fore."

The "Stuttgarter Zeitung," Germany, said that it was only incidentally that the delegates to the Assembly learned that out of the 21 participants from Eastern Germany who were to have gone to New Delhi only eight were allowed to travel.

"SPUR US ON"

The religious Press everywhere gave prominence to news from and comment on New Delhi.

In French-speaking Switzerland, the weekly "La Vie Protestante" said: "Ecumenism is a movement which runs vertically downwards, for it springs from the head of the Church, which is Christ."

In Paris, the weekly "Réforme" said the W.C.C. exists "in order to present us with challenges and to spur us on. That means that ecumenism cannot merely be a subject of interest or study, in which only a few people are concerned. "It is a movement which involves both study and action, re-

search and obedience. It is in our own local setting that we have to participate in this world-wide movement."

In an interview with the Roman Catholic weekly "Témoignage chrétien" in Paris, Father Beaupère, head of the S. Irenaeus Centre at Lyons, states that the assembly at New Delhi is a stimulant to the Roman Catholic Church as a whole "for it forces us to make haste and to extend our efforts to train our own missionaries and catechists."

He said, "ecumenism does not consist of wishing one Church to triumph over the ruins of the others, but of every Church being more loyal to the call of Christ."

"Témoignage chrétien" has also published an article stressing the importance, from the Roman Catholic standpoint, of the mass entry of Orthodoxy into the W.C.C., "because these Churches are relatively very close to Catholicism in dogma and ecclesiology, and their influence will now be greater in the W.C.C."

The fusion of the W.C.C. and the I.M.C. is regarded as encouraging for the future "for it joins up with the evolution which has taken place in Catholicism: the whole Church must regard itself as practising missions."

With regard to the new "Basis" of the W.C.C., it "deliberately turns its back on the old liberal and relativist trends and commits itself to greater intellectual and spiritual rigour based on Holy Scripture, which is the common denominator of all the confessions."

THE THIRTY-NINE ARTICLES . . . 25 (PART 1)

OF THE SACRAMENTS

By FRANCIS JOHN BRERLY

THE Twenty-Third Article of Religion shows why only those who have been duly ordained according to the laws of the Church of God may minister the Word and the Sacraments in the Church.

The Twenty-Fourth Article tells us that the Services of the Church must be ministered in the language of the people. The Twenty-Fifth Article goes on to tell us about the Sacraments which are to be ministered.

It begins, "SACRAMENTS ORDAINED OF CHRIST BE NOT ONLY BADGES OR TOKENS OF CHRISTIAN MEN'S PROFESSION, BUT RATHER THEY BE CERTAIN SURE WITNESSES, AND EFFECTIVE SIGNS OF GRACE, AND GOD'S GOOD WILL TOWARDS US, BY THE WHICH HE DOTHTH WORK INVISIBLY IN US, AND DOTHTH NOT ONLY QUICKEN, BUT ALSO STRENGTHEN AND CONFIRM OUR FAITH IN HIM."

"THERE ARE TWO SACRAMENTS ORDAINED OF CHRIST OUR LORD IN THE GOSPEL, THAT IS TO SAY, BAPTISM AND THE SUPPER OF THE LORD."

Some of the Continental Reformers, particularly Zwingli, taught that God deals directly with the soul and that the Sacraments are only like badges or tokens to distinguish the Christian from the non-Christian; so everything depends upon the spiritual attitude of the receiver of the Sacrament.

The Church of Rome, on the other hand, teaches that everything depends upon the Intention of the Church and that the spiritual attitude of the receiver is not so important.

This Article was written to show that the Church of England teaches that the Sacraments are, as the Catechism puts it, "the outward and visible signs of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same and a pledge to assure us thereof." The Article then tells us just as the Catechism teaches, that there are two Sacraments, namely Baptism and the Supper of the Lord (or Holy Communion or the Eucharist or the Mass as it is also called), for which Our Lord ordained the outward and visible signs by which we are to receive the Sacrament and which are at the same time, the sign or pledge of the inward and spiritual grace which we receive in the Sacrament.

BADGES

We shall understand this part of the Article more easily if we compare the thought of the Sacraments as badges or tokens as Zwingli taught, and as "the outward and visible signs of an inward and spiritual grace" as the Catechism teaches.

Let us think first of Holy Baptism in connection with the word badge.

When a child goes to school, it is given a badge to wear. That badge distinguishes that particular school from all other schools, but the child may wear the badge only while he attends that school.

When he leaves the school he may no longer wear the badge. When a child is born into an ancient family, however, he too, has a crest or badge to wear. He wears it because he is born into that particular family and into the heritage of the family. A child can leave one school and go to another, but a child can never cease to belong to his family or to be his father's child.

That is the difference between Holy Baptism as Zwingli taught and as the Church teaches. To Zwingli, Baptism, like the school badge only distinguished the Christian from the non-Christian, but to the Church, Holy Baptism is the outward and visible sign of the inward and spiritual grace of our regeneration whereby we are born into the Family of God and wear the crest or badge of God (the Cross marked on our brows) because we are the Children of God and can never cease

to be our Heavenly Father's Children.

Secondly, let us think of Holy Communion in connection with the word token.

A woman had a rose bush which she prized very highly because it had been planted for her by her daughter shortly before her death. Each time the mother plucked a rose she saw in it a token of her daughter's love for her. Every rose was to the mother a sign of her daughter's love, but no rose had the power to convey that love to her.

Up in the hills, on the other hand, we see a spring and down in the valley a mighty river. The spring, we know, feeds the river with itself and sends it flowing to the sea.

That is the difference between

Holy Communion as Zwingli taught and as the Church teaches.

To Zwingli, the Elements of Bread and Wine in the Holy Communion are tokens or signs of God's Revealing Love for us, but to the Church the Elements are "the outward and visible signs of the inward and spiritual grace" that "the Body and Blood of Christ are verily and indeed taken and received . . . in the Lord's Supper," and that they are the means whereby God feeds us with Himself, His Love and Life and Light as the spring feeds the river with itself. The spring is the life of the river. God is the Life of His Children.

So this Article teaches that the Church of England believes the two Sacraments of the Gospel to be "certain sure witnesses and effective signs of God's grace"

and love towards us in which He, working invisibly by His almighty Power, not only quickens us (that means gives us spiritual life) in Holy Baptism, but maintains that life within us, feeding us with Himself, in Holy Communion.

The Sacraments of the Gospel are certain signs. That means they are sure and indisputable, fixed and regular.

There are other signs of God's grace and love towards us, but the two great Sacraments of the Gospel can never be disputed nor can they ever be altered.

They are indeed the outward and visible signs which God Himself has appointed whereby we are assured of inward and spiritual grace of our regeneration and of the maintenance of that spiritual life in our souls.

IS THE W.C.C. RESPONSIBLE FOR LEADERSHIP?

A.C.C. INFORMATION SERVICE

The Policy Reference Committee, set up by the Third Assembly of the World Council of Churches at New Delhi last month, was responsible for giving guidance to the assembly on some fundamental matters of policy.

Its report shows the kind of leadership it wanted the W.C.C. to give to the Churches.

"While it is universally recognised that the council is a council of Churches, and can only do what its member Churches authorise it to do, we feel that the council, as the ecumenical conscience of the Churches, should be constantly vigilant for occasions where ecumenical action is particularly desirable, and where it may call upon its members to consider such action."

The committee recorded its appreciation of the Report of the Central Committee given by the chairman, Dr Franklin Clark Fry, and of the book "Evanston to New Delhi."

That report showed to what extent the W.C.C. had given a lead during the seven years be-

tween the Second and the Third Assembly.

"A major responsibility rests with the member Churches, without whose ready collaboration there is little the council itself can do," said the Policy Reference Committee.

"The committee has learnt with some concern that response by member Churches to specific enquiries addressed to them by the Central Committee, often involving matters of great importance, has often been most disappointing."

"It therefore urges member Churches to consider the Council's work as an integral part of their own work—'our' work rather than 'its' work . . ."

"All member Churches should examine their respective structures to see if adequate provision has yet been made for dealing with communications received."

The committee said it was part of the council's task "to keep the whole people of God ahead of events."

In order that the W.C.C. may perform its dual task (both doing what the Churches ask it to do and giving leadership to the Churches), the committee recommended that provision be made for retaining some staff members on a long-term basis.

The committee strongly endorsed what was said in "Evanston to New Delhi" in reference to regional developments, the most recent of which was the Conference of Churches and Missions in the South Pacific, held at Samoa in May, 1961.

"The role of the World Council is to be ready to accept and to accommodate itself to a variety of relationships with the regions, and to pursue its dominant purpose of encouraging the maximum collaboration between the Churches in each area so that they may play their full part in the world-wide fellowship."

"Doing only what the Churches authorise it to do does not mean that the council must always lag behind the Churches," said the Reverend D. M. Taylor, assistant general secretary of the Australian Council of Churches, this week.

"The Churches can authorise the council to give leadership in particular types of situations. And this is what they have done."

ONLY ONE STANDARD FOR ALL, SAYS CANON

FROM OUR OWN CORRESPONDENT

Perth, January 8

There was only one standard of right and wrong for clergy as for laity, said Canon C. W. Walsh, who preached when five students of Wollaston College were made deacons in S. George's Cathedral on S. Thomas' Day, as briefly reported in last week's issue.

Whatever was considered wrong for a clergyman to do, said Canon Walsh, was wrong also for the layman. There could not be two standards of good and evil among men.

The task of the clergy was to turn the hearts of the disobedient to the wisdom of the just; disobedience to the Will of God was the root cause of all sin.

These five men have interesting backgrounds. John Edwin Williams (42) is married and has four children. He is a returned soldier and has been an accountant with the Dunlop Rubber Company. He is from the Parish of S. Alban, Highgate.

Kenneth Edward Broadbent (32) is married to the daughter of the Reverend J. H. Thompson, Rector of Mount Yokine-Tuart Hill. He is an actor and has done radio work and appeared in films and television. He played a part in the film "The Sundowners."

Tasman Duncan Cope (28) has served in the P.M.G.'s department in Australia and in New Guinea. He has been ordained for the Diocese of New Guinea, to which he will return in 1964.

Noel Maxwell Townsend (26) is an old boy of Guildford Grammar School. He has been a clerk in the Fremantle Harbour Trust and is from the Parish of S. Patrick Mount Lawley.

Keith Joseph Wilson (25) has been a school teacher in State

schools. He comes from the Parish of Mount Barker in the Diocese of Bunbury.

A CATHEDRAL CAROL SERVICE

FROM OUR OWN CORRESPONDENT

Perth, January 8

Seeing that it would be impossible to describe the numerous Christmas carol services which were held in churches everywhere in the diocese, special mention may be made of the service of Carols and Nine Lessons held in S. George's Cathedral, Perth, on Christmas Eve.

Just within the west door of the cathedral, a huge Christmas tree had been set up with just enough Christmas bush added to it to give it an authentic Australian effect.

Suspended from the pillars in the nave there were wreaths of ivy each with a trailer of red ribbon. Beautiful blooms of flowers were tastefully arranged in the sanctuary and at the chancel steps.

The lessons were read by a choirboy, a server, a choirman, a lay member of the cathedral chapter, the precentor, the priest-in-charge of the cathedral, the Lord Mayor of Perth, the Archdeacon of Perth and the Archbishop of Perth.

Several new carols were sung by the choir, but there was not wanting a goodly share of the singing for the congregation also.

In order that all men might know and understand that a Christmas tree has no religious significance and that it was not known in England earlier than the middle part of the reign of Queen Victoria, there was in the cathedral a crib also.

At the conclusion of the service of Nine Lessons and Carols, a procession wended its way from sanctuary and chancel being led by the archbishop and followed by the cathedral clergy and dignitaries, all vested in copes, with servers, acolytes and choir, to the crib which had been set up in the south transept.

There the archbishop prayed that "this crib may be to us a symbol of Thy humility, who laid aside Thy Glory to be born in a manger for us men and our salvation."

Then the archbishop blessed and hallowed "this representation of the most glorious nativity of

Thy Son our Saviour Jesus Christ."

Then came a scene, the simplicity and beauty of which one does not often behold. The hymn "Away in a manger" was sung at the crib, all kneeling.

This was no picture of a prelate and priests too mighty to kneel while they looked upon the figures of kneeling shepherds and prostrate Wise Men.

The archbishop was the first to kneel and all around the large crib there were kneeling clergy in copes, vested crucifer and taperers, acolytes, servers and choristers, mothers with their little ones, and older folk, and away and beyond down to the west door of the cathedral, the worshippers knelt to sing the hymn about "The little Lord Jesus asleep in the hay."

MANY BISHOPS FROM SOUTHWELL

ANGLICAN NEWS SERVICE

London, January 8

"How many more bishops, I wonder, will Southwell be called upon to provide?" asks the bishop, the Right Reverend F. R. Barry, in his "Diocesan News."

"We have sent out at least six during my time (since 1941) and four archdeacons on top of that—a pretty good contribution from one diocese."

"Heavy though the cost has been to ourselves, we may rightly feel some pride in that record."

The newest recruit to the episcopate is the Archdeacon of Newark, the Venerable Frank West, who is to be consecrated to be Bishop of Taunton in Westminster Abbey on February 2.

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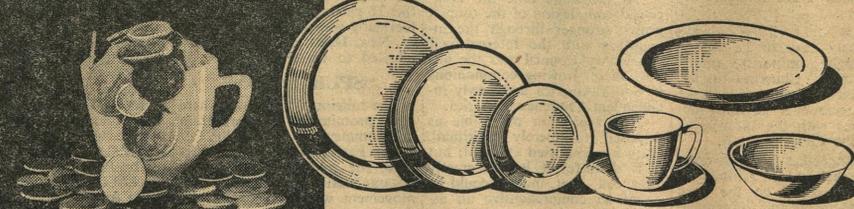
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BISHOP WRITES ON RE-UNION

ANGLICAN NEWS SERVICE

London, January 8

The Bishop of Southwark, the Right Reverend Mervyn Stockwood, is to make re-union the theme of his Charge to each of his ruridecanal chapters this year.

Linked with this is his intention to spend Holy Week in Jerusalem, and to visit the place where Our Lord prayed that his followers should "be one."

"I am sure," he writes in this month's Southwark Diocesan Leaflet, "that, if we can talk over our problems together in love and charity, steeped in an atmosphere of prayer and believing in the power of sheer grace, rather than adopt entrenched positions determined only to have our prejudices confirmed, we may be led forward."

"To do other is to place ourselves in the place of the Jews and the Samaritans on the first Good Friday, who were content to indulge their ecclesiastical rivalries while the Saviour died on the Cross."

Bishop Stockwood gives a somewhat lengthy appraisal of the Open Letter on intercommunion, released on November 1 last year.

If the controversy is conducted in a constructive and charitable spirit, he says, it is to be welcomed.

What had to be avoided was an attitude of mind which assumed that "the answers are already known and nothing remains to be said except to vindicate our particular point of view." Justice had to be done to the facts.

After deploring the "appalling scandal" of Christian divisions, the bishop says that to refuse to wait upon God for the guidance of His Spirit is a sin.

"It is not for us to dictate to the Spirit how He shall operate. We must follow where He leads, and the paths may be un-

expected and possibly unconventional."

Commenting on episcopacy he says, "It is not for us to say that episcopal ordination is the one and only method by which God gives cognisance, but we must bear witness to the truth of episcopacy as it is understood and accepted by our Church."

"We must not forget that, although there are many interpretations of the apostolic succession, we are agreed that, so far as our ministry is concerned, episcopal ordination is what the Prayer Book requires."

"It would be wrong to jettison or disparage what we have inherited, and what to many of us seems to be in accordance with God's purposes and guidance."

No matter what reservations Anglicans may have about the validity or authority of Non-

conformist orders, the bishop says, there can be no denying their effectiveness.

"In many parts of the world the work of Christ's Church is being furthered by men who, although they lack episcopacy, are blessed by God and are being used to His glory."

"What is more, in our own country, there have been times when the progress of the Gospel seems to have owed more to the Free Churches and their ministers than to ourselves."

"We retained the apostolic succession, but they had retained the apostolic success."

"What do we mean if we say that their orders are not recognised by Him, or that they are outside the Church of Christ?"

"Our problem is to find a way out of the impasse which does justice to the facts."

SIR EARLE PAGE

The Bishop of Armidale, the Right Reverend J. S. Moyes, gave the address at the funeral service for Sir Earle Page in St. Andrew's Cathedral last month.

He spoke from the text, "They shall mount up with wings as eagles; They shall run and not be weary; They shall walk and not faint" (Isaiah 40: 31).

The bishop said:

There is always regret and sorrow when the strange curtain of death separates us from someone we have honoured and cared for. They have moved on into a further realm in life, we remain to do our best in the turmoil of this troubled world.

The accounts already printed reveal Sir Earle Page as one of Australia's great men. The text I have chosen from the Prophet Isaiah gives, as I knew him, the characteristics which marked that greatness.

Isaiah is writing of another day and in a far different situation. He recognises the frustrations, the disappointments and the utter weariness that can mark the life of the pilgrims of his time, but for those who have faith in God, he suggests three great achievements in the face of what may come. They are given in the text.

I interpret it not as often it is interpreted, as a kind of deescendoc, flying, running, walking—but rather, as three facts that belong in our life activity—the vision of the eagle that alone can look into the sun, the eagle's enthusiasm that meets life's tasks with speed and energy and the steady perseverance that sees things through.

I did not know Sir Earle Page as well as many of you—but these three things I found in him, vision, enthusiasm and perseverance. I have imagined that his early years as a young physician developed in him a deep sympathy with an understanding of the people in rural areas. He was clearly a man of skill, sympathy, insight and foresight in his profession and this laid a foundation for the greatness of his later work in wider spheres.

His understanding of the hardships of the people in somewhat undeveloped areas no doubt helped to inspire his great projects in the National Health Scheme, the Australian Agricultural Council, the Federal Aids Road Scheme, the Australian Loan Council, the Nymboida hydro-electric development.

He dreamed of water conservation on a far wider scale than any government so far has had the vision to follow him. His realisation of the lack of understanding of the needs of the countryside sent him into politics where, for 42 years, he played a prominent part, as he realised that local problems are part of national ones.

This also led him to seek extension of local government, more decentralisation, the formation of the Country Party and the effort to develop and bring to fruition the New State Movement. Vision and enthusiasm and perseverance marked his policy and strategy in all these projects.

And time will tell whether the last two were positive visions inspired by foresight or under the compulsion of frustrations provided in parliamentary life by smaller men.

I knew him in later years in the setting up of the New England University. He was chairman of the Advisory Committee of the University College and then the first Chancellor of the University when it received its charter.

Here at close quarters we were privileged to admire his leadership, the qualities I have mentioned before and the wisdom with which he guided our efforts to win from unwilling sources the beginnings of what will be a great asset in the educational life of Australia.

I have never seen him discouraged or ready to give in or give up. "They shall mount up with wings as eagles; They shall run and not be weary; They shall walk and not faint."

A great man for whom Australia can thank God; a man of character and trusted in public and private life.

A man to whom it was given to achieve much and for whom the laying down of his task and his life coincided in a fashion many of us would envy.

I think it not unfitting to close with words applied to Abraham Lincoln:

*He held his place —
Held the long purpose like a growing tree —
Held on through blame and faltered not at praise
And when he fell in whirlwind, he went down,
As when a lordly cedar green with boughs
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky'.*

TOUR OF EUROPEAN CHURCHES

ANGLICAN NEWS SERVICE

London, January 8

Dr Gilbert Cope, who is a staff tutor in theology at the University of Birmingham and a well-known liturgiologist, is to take a party of architects, artists, clergymen and others concerned with church building on a study tour of Germany, Denmark and Sweden.

The tour will take place from June 12 to 27 this year. Centres to be visited will include Hamburg, Lubeck, Copenhagen, Malmo, Vaxjo, Stockholm and Uppsala.

CHURCHMEN HONOURED

ANGLICAN NEWS SERVICE

London, January 8

Three names which appear in the New Year Honours list are of particular interest to churchmen.

The Dean of St. Paul's, the Very Reverend W. R. Matthews, who is already a Knight Commander of the Royal Victorian Order, was given the further distinction of the Companionship of Honour.

The Most Reverend J. L. C. Horstead, lately Archbishop of West Africa and Bishop of Sierra Leone, who is shortly to be instituted to the living of Appleby Magna in the Leicester diocese, was made a C.M.G.

An O.B.E. was bestowed on Mr F. D. Campbell Allen for his services to the Church of England.

Mr Campbell Allen was chairman of the Central Board of Finance's Christian Stewardship Committee from May, 1958 (when the committee was first appointed), to January, 1961, and he is also chairman of the executive committee of the London Diocesan Fund and a member of the London Diocesan Reorganisation committee.

He is a member of the Church Assembly for the London diocese.

MORE TELEPHONE SAMARITANS

ANGLICAN NEWS SERVICE

London, January 8

Southwell is the latest diocese to install a branch of the Telephone Samaritans, the movement which offers help and friendship to people who, through mental or physical distress, have lost hope and are tempted to suicide.

A telephone will be manned day and night by members of the Samaritans.

DIOCESAN NEWS

ADELAIDE

FAREWELL TO RECTOR

The Rector of St. John's, Halifax Street, the Reverend E. J. Cooper, will be farewelled at services on January 21. He will be inducted as Vicar of All Saints', Preston, Diocese of Melbourne, on January 31. He will commission a parishioner, Mrs. G. Scholz, for service in the Diocese of Polynesia at the 9 a.m. Eucharist on January 21.

NEWCASTLE

DIPLOMA

Miss Audrey Fuller, who has been working in the Newcastle diocese to complete her third year of training in Christian education, has received her Diploma in Christian Education from St. Christopher's College, Melbourne.

Miss Edith Porter, who has received the certificate which marks the completion of two years' study at St. Christopher's College, will now work for a year in a parish in the Newcastle diocese.

SYDNEY

AUSTRALIA DAY CONVENTION

The tenth Australia Day Convention for the Deepening of Spiritual Life will be held at St. Matthew's, Manly, on January 29, commencing at 2.30 p.m. The speakers will be the Reverend John Turner, the Reverend B. B. Thiering, Dr Howard Guinness (in the afternoon) and in the evening at 7.30, the Bishop of Nelson, the Right Reverend F. O. Hulme-Moir.

Further information may be obtained from St. Matthew's, Rectory, Manly.

PERTH

CHRISTMAS PARTY AT NORTHAM

At a Christmas party held on the Northern Native Reserve, tribute was paid to Mr and Mrs Quayle, resident members of the South-West Native Mission, Mr George Stack, a resident of the native reserve, thanked Mr and Mrs Quayle for all that they had done for the people on the re-

serve. The party was attended by a large number of the white population of the town, including the Mayor of Northam and the Leader of the Opposition in the State Parliament. The Reverend L. Bothamley, Archdeacon of Northam, Monsignor Ahern and ministers of other Churches were present. A group of children from St. John's Sunday school, Northam, presented a Nativity play. Santa Claus arrived and all residents of the reserve received gifts.

NEW PARISHES

The Parish of Applecross, which has already brought into being the Parish of Manning, is now to be divided again. In February this year a new Parish of Mount Pleasant-Brentwood will come into existence with its own rector.

The expansion of the metropolitan area is indicated by the formation of a new parochial district comprising Kenwick, Thornlie and Riverton, to the cure of which a young priest has been appointed.

"AFTER NEW DELHI"

ANGLICAN NEWS SERVICE

London, January 8

The Archbishop of Canterbury, Dr A. M. Ramsey, who is the new president of the British Council of Churches, will preside in the Central Hall, Westminster, on Thursday, January 11, at 7 p.m., at a meeting arranged by the council on the subject of the Third Assembly of the World Council of Churches.

The other speakers will include the Reverend Edward Rogers, who was president of the Methodist Conference in 1960, and Dr Roger Pilkington, the author and broadcaster.

DONKEYS FOR NEW GUINEA

ANGLICAN NEWS SERVICE

London, January 8

"Operation Ass," conducted at Eton College, has provided five donkeys for transport for certain areas of the New Guinea Mission.

The only male donkey has been named "Henry" after King Henry VI, founder of Eton.

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"THE ANGLICAN" SUMMARY AND REVIEW OF THE YEAR 1961

(Continued from page 7)

"As far as we can judge, the overwhelming majority of Anglicans endorse the views on State Aid which have been put forward in these columns in the past. It is quite true that hard cases arise from the application of those views. It is quite true that a minority of highly respected Anglicans do not endorse the views of the great majority. These differences are to be found even among the bishops. In the present case, although the bishops deserve all credit for their courage in trying to produce a statement on State Aid acceptable to them all, we could wish they had said nothing at all, rather than issue so loose and confusing a statement which is too obviously bad a compromise to please anyone.

"The statement on nuclear war is sound, because it deals with the matter of principle. Less felicitously phrased is the note on unemployment: it shows no firm grasp of economic theory, yet proposes practical measures. Of Christian unity the fairest comment on what the bishops have said is that they express a pious hope but fail to give any real leadership in how to translate that hope into reality.

"A significant omission is any statement about recruitment for and the quality of the sacred ministry. These decidedly are matters for the bishops. They are matters of the highest importance. It is disappointing to find that they were apparently not considered.

"The main impression left by the summary of their deliberations is that the bishops tried to do too much in too little time. Most of what they appear to have covered should have been dealt with by the Standing Committee of the General Synod. It might best help the Church, and strengthen the position of the bishops, if, at future meetings, they concentrated their attention on at most two or three major subjects — after careful advance preparation. At the moment, they are over-working, trying to cover too wide a field."

OCTOBER

The acquisition of a fine building by the Diocese of Sydney was announced in our issue of October 6.

The property is in Kent Street, diagonally opposite the present Cathedral Precinct's Lodge. It had formerly been used by the tobacco firm, W. D. & H. O. Wills Limited.

With approximately 50,000 square feet of floor space, it will go far towards providing the accommodation that the fast growing diocese urgently needs

for its administrative work.

Melbourne synod passed during the month the legislation necessary to provide for the appointment of a second assistant bishop, and resolved to take action — estimated to cost £150,000 — about the fabric of St. Paul's Cathedral.

In Detroit, the General Convention of the Protestant Episcopal Church in the United States resolved to enter into full communion with the proposed Church of Lanka. Following a strong plea for acceptance of the Lanka scheme by the Archbishop of Canterbury, Convocation similarly agreed. So did the Church in Wales.

Equally important, the Episcopalians resolved in Detroit — the bishops unanimously — to accept the official invitation of the Presbyterian Church in America to join in discussions about organic Christian unity.

We commented tartly in our Leading Article on October 13 that "we Anglicans in Australia appear to be missing opportunities all along the line" by comparison with Anglicans in England and the United States.

The assistant Bishop of Adelaide, the Right Reverend J. C. Voelcker, was appointed to be Bishop in Polynesia in succession to Bishop L. S. Kempthorne.

Mr K. Keavney was appointed Director of the Department of Promotion in the Diocese of Sydney. There were some untidy aspects of this appointment, which we decried in a Leading Article. However, they were all sorted out in due course.

Professor A. P. Elkin, who is a priest of the Diocese of Newcastle, received the M. E. Gregory medal awarded by the Bishop Museum, Honolulu, during the month, for his distinguished services to science in the Pacific.

The Bishop of Armidale, the Right Reverend J. S. Moyes, was honoured by the award of a Doctorate of Letters *honoris causa* from the University of New England, whose Deputy Chancellor he is.

During the month we lost Miss Allison Hardie, assistant editor of THE ANGLICAN, upon her marriage to the Reverend David Cobbett. They are both now in Korea.

NOVEMBER

The appointment of the Venerable G. T. Sambell to be a bishop coadjutor of Melbourne was announced in our first edition of November.

The perennial row within the Church over ecclesiastical millinery flared briefly during the

month in — of all places! — the Diocese of Adelaide, where the rector of the city church of the Holy Trinity, the Reverend L. R. Shilton, sent what struck us as a singularly ill-informed letter to his congregation, and where the bishop, Dr T. T. Reed, published what seemed to us an unexceptionable and wholly Anglican statement in his monthly diocesan magazine.

Mr Shilton, who appears to equate the Evangelical position with what priests wear during public worship, prefaced his remarks by a reference to the "landmark" of Adelaide's acceptance of the Constitution.

He went on: "However, it seems rather incongruous that at the time when such a move for mutual co-operation is made by the Church in Australia, theological students from our Church and other Churches similar to it should be 'unemployable' in this diocese because of their conscientious belief to do only that which is lawful within the Church of England and to find an opportunity of ministry in a Church which claims comprehensiveness.

TWO STATEMENTS

"The evangelical churchman is not an obscurantist refusing to move with the current ecclesiastical traditions, but one who believes that the truth of God as revealed in the Scriptures and as enshrined in the Book of Common Prayer should be maintained with the same tenacity of purpose which led the Reformers into suffering and death.

"The recognition which is given generally throughout the Church of England to evangelicals has been well marked by the appointment of the new Archbishop of York, the Most Reverend F. D. Coggan, who has plainly declared that he is an evangelical.

"Let us continue to pray that more men may feel the call of God to the ministry from our own congregation, and will be given an opportunity of fulfilling that vocation either within or outside this diocese."

The weakness of Mr Shilton's view, to the extent that it rested on clothing, was best illustrated earlier in this review. Dr Coggan, as a matter of course, wore the customary cope and mitre in York Minster at his enthronement.

The Bishop of Adelaide wrote that he had heard it said that he had refused to accept men from certain parishes because of their churchmanship.

The bishop listed what he requires of men to be accepted as candidates for Holy Orders,

and ended his list by saying: "I require that they . . . have an active loyalty to the Church of England, revealed by a profound conviction that she is a true part of the One, Holy, Catholic, and Apostolic Church of God, that the Orders of her Ministers are Catholic and Apostolic, and that her Sacraments are valid and effective means of Grace; that they are unfeignedly willing to use the Book of Common Prayer and to conform to its rites and ceremonies; that they will obey their Ordinary in all things lawful and canonical; and that they are ready to serve as assistant curates, mission chaplains, and priest-in-charge in any parish or mission district to which it may be necessary for the bishop to appoint them and therein to conform with the customs and practices of that parish or district, in so far as they have the approval of the Ordinary."

This last point is believed in some circles in Adelaide to be the centre of the problem that has arisen, and the cause of most of the criticism.

Replying to it, the bishop wrote: "It has always been my desire to be fair and just to all shades of churchmanship in the diocese and to respect every man's convictions.

"I have, however, a responsibility, as the chief pastor, to take care that congregations do not suffer, if I can prevent it, from sudden changes of teaching and practice arising from the coming of a new minister who differs very noticeably from his predecessor in churchmanship. There should be continuity, as far as it can be obtained, in the worship and witness of a congregation.

"Further, I am of the opinion that every minister of the Church of England should be able to minister in any church in the diocese wherein he serves, and especially within the diocese wherein he has been ordained, just as the bishop is

willing to do, and that he should be ready to follow the lead given in this matter by his bishop.

"If he cannot do this the bishop must, of necessity, find that clergyman of limited use within his diocese.

"A bishop cannot reasonably be expected to accept as a candidate for Holy Orders a man who holds strongly divergent views from those of his Ordinary, and who is only willing to serve an assistant curacy in a parish or district which suits his own ecclesiastical outlook, and whom the bishop may find impossible to appoint to any available cure of souls, which would conform with the peculiar views of the assistant curate when he had completed his curacy.

"The Diocese of Adelaide is not a 'monochrome' diocese and has only a limited number of churches which are at either extreme of churchmanship.

OPEN LETTER

"It follows, therefore, that men who begin their training with settled convictions of extreme churchmanship are potentially 'unemployable' unless they are ready to accept the fact that there are differences of churchmanship within the Church of England and are ready to respect the convictions of those with whom they disagree within the fold of the Anglican communion."

November 10 saw the appearance of the Open Letter by 32 English theologians to the two English Primates. We supported their approach in a Leading Article.

The same edition saw publication of the facts concerning the purported dismissal of the Chaplain of The King's School, Sydney.

In New Delhi, the Third Assembly of the World Council of Churches opened on November 18. It was a significant occasion because, for the first time, representatives of the Russian

Orthodox were in attendance.

The Church Assembly resolved to ask the English Primates to appoint a Commission to consider the method of Crown appointments to ecclesiastical offices.

The foundation stone of the new cathedral of S. Boniface at Bunbury was set by the Governor of Western Australia, Sir Charles Gardner.

Archdeacon T. C. Hammond died in Sydney. Fr Charles Preston, S.S.F., died in England. On "Stir-Up Sunday," the Sunday next before Advent, some 1,800 people attended an open-air Eucharist at Horsham, Diocese of Ballarat. It was the largest Anglican gathering that had ever taken place in Victoria outside Melbourne.

The Venerable T. W. Thomas was appointed to become Dean of Melbourne in succession to Dr S. B. Babbage.

And so to December, the season when the Australian Church, apart from Christmas Day, enters its deep summer slumber, interrupted only for a few conferences and house parties, and from which month there is rarely much to report.

The year closed with the deplorable action of India against the Portuguese territory of Goa, followed by the launching of President Soekarno's campaign to seize West New Guinea. Nothing better underlines the opinion given at the beginning of this Review on December 29: that the year had seen "no substantial improvement in the lot of man as a political animal, either at home in Australia or on the world stage. Christians in general, and Australian Anglicans in particular, however, have good cause for thankfulness for developments within the Body of Christ during the year."

By coincidence, almost identical words were used in a Leading Article which appeared shortly afterwards in "The Times."

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COLLECTION AT DEDICATION WAS TOO HEAVY

At the dedication of the new S. Alban's Church, Woodburn, Diocese of Grafton, on December 17 the weight of the collection was so great that it split the alms dish in two.

As the cedar alms dish, replacing the usual small brass one, was handed to the bishop, the Right Reverend R. G. Arthur, it split and the money showered to the floor.

Bishop Arthur said afterwards that it was the first time in his ministry that the weight of a collection had split the alms dish.

The hallowing of the church was the climax of an effort begun by the people of the Woodburn parish in 1948.

The original church was a wooden building in the eastern end of the town.

The foundation stone for a new church was set by the first Bishop of Grafton, the Right Reverend C. H. Druit in 1913.

Work was not continued on the new church, and the site was sold.

The old church was moved to the centre of the town where the foundation stone of the present church was set in 1948 by the Bishop of Grafton, the Right Reverend C. E. Storrs.

Work was not resumed until 1961, when a Lismore architect, Mr D. G. Board, prepared a plan based on the existing foundations.

USE OF GLASS

The new church is of brick construction. Full use has been made of glass, giving the interior of the church a bright appearance.

At the hallowing service, Bishop Arthur described the new church as "a dream come true."

He said he rejoiced with the rector, the parochial council,

and the people that the church had been completed.

The bishop said that the new church was a witness to all who passed of the Christian faith and the Christian cause which it sought to serve.

The rector, the Reverend E. Baldwin, accompanied by the churchwardens, Messrs. C. Doak, I. Roder, and C. Grissell, received the bishop at the door of the church, where a petition was read and delivered to him.

Bishop Arthur then knocked on the closed door. It was opened and he entered the building.

VISITORS

A procession of wardens, the visiting clergy, the Girls' Friendly Society, and the Church of England Boys' Society moved to the chancel.

Clergy taking part in the service were Archdeacon J. V. J. Robinson, of Lismore, Canon C. Rowe, and the Reverend R. Hancock, of Ballina, who was the rector when the foundation stone was set in 1948.

ARCHDEACON WOODS ON TOUR

ANGLICAN NEWS SERVICE London, January 8

The Archdeacon of Sheffield, the Venerable Robin Woods, has left on a visit to Malaya, Singapore and Australia.

He was from 1950 to 1958 Archdeacon and Dean of St. Andrew's Cathedral, Singapore. He is to preach the centenary sermon there.

In Malaya, he will conduct missions, principally in Kuala Lumpur and Penang.

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