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## SYNOD PRONOUNCES ON TWO MATTERS OF PRINCIPLE

### RECTOR'S BENEFICE AND STATE AID TO CHURCH SCHOOLS

Sydney Diocesan Synod, which met for five days last week, was so unusually quiet that the biggest laugh was raised by one synodsmen, who, commenting on the atmosphere, said, "No doubt we'll soon get back to normal."

Only two fundamental matters of principle, of interest to the rest of the Church in Australia, cropped up during the session.

*These were: can a clergyman, licensed to a cure of souls, be lawfully compelled against his will to surrender any part of his benefice to another parish; and the perennial question of government aid to denominational and independent schools.*

The first question arose out of a proposal to alter the boundaries of the Provisional District of S. Barnabas', Punchbowl, on the recommendation of a permanent committee of the Synod which investigates and reports regularly on new parishes generally.

There were cross-currents of churchmanship underlying the proposal; but for once, to the credit of the Synod, these were not expressed during the debate.

The whole matter was discussed on the plane of high principle, and in a way which demonstrated that Sydney Synod is as firmly attached as ever to established rules of procedure.

The rector of a parish which would have lost a small branch church, if the proposal of the committee had been accepted, made it clear that he would not agree to his parish being whittled away against his own and his parishioners' wishes.

The Rector of Beecroft, the Reverend J. R. L. Johnstone, quoted Cripps and Halsbury and other English authorities, and deduced from them the correct principles which he believed should apply — namely, that the immemorial custom of the Church is that no authority can properly take away from any clergyman any part of the cure to which he has been licensed, without his agreement.

#### LEGAL DEFECTS

The Synod liked this view. They liked it even more after the Registrar of the Diocese, the Venerable H. G. S. Begbie, speaking on behalf of the committee, admitted that there were legal defects in the way that the proposal had been brought forward.

The Chancellor, Mr W. S. Gee, said that some aspects of the proposal were "a bit irregular," and the Principal of Moore Theological College, Dr D. B. Knox, finally compelled the withdrawal of the proposal when he discovered a legal defect of such substance that it became impossible to pursue the matter.

The discussion on State Aid for Church schools arose from the report of a sub-committee set up by the Synod a year ago, and a recommendation that the report be adopted.

There is no doubt that the Synod was substantially in favour of the principles embodied in the report; but it was badly expressed in some details.

In one place, the report stated in effect that education was the responsibility of the modern democratic State, and several members of the Synod would not have this — they claimed that the education of children was primarily the responsibility of parents.

Since no one would have wished for any report on so important a subject to have been endorsed only by a majority of the Synod, which might have given the wrong impression to outside bodies, it was resolved after discussion to receive the report and ask the sub-committee to revise it and present it again.

#### OPPOSITION

In the meanwhile, the Synod expressed its opposition to governmental aid for Church schools in any form which has until now been proposed or canvassed.

The results of the elections to the several committees of the Synod were interesting, but not spectacular.

As usual, undisguised voting "tickets" were issued by the Anglican Church League and the Central Churchman's Movement, respectively.

This year a new movement, the Synod Laymen's Reform Association, entered the field with yet another "ticket," which appeared to cut across "party" lines.

This group held a dinner on the first night of the Synod, at which Sir Bertram Stevens gave a talk about Australia's moral responsibility towards India.

As usual, the A.C.L. "ticket" won.

However, the mathematically minded members of the Synod pronounced, after the voting

figures went up, that they showed a continued drift — about 6 per cent. — away from the A.C.L. in the direction of liberalism.

The Synod closed its ranks at one stage in support of the Archbishop.

The Archbishop's Presidential Address, in which he referred to road accidents and "immorality" among young people, has been acidly treated by all sections of the Sydney Press.

Privately, not a few members of the Synod might have agreed with the tone of the scathing Press comment; but as a matter of loyalty none was happy to say so in public, and the house unanimously accepted a resolution endorsing His Grace's views.

## "AFRICA IS IN A DAY OF DELUGE", SAYS DR RAMSEY

ANGLICAN NEWS SERVICE

London, October 24

The Archbishop of York, the Most Reverend A. M. Ramsey, last week echoed Dr David Livingstone's famous appeal made a hundred years ago to the University of Cambridge for men to go to serve Africa in the name of Christ.

*Dr Ramsey, addressing a crowded meeting at the university, asked for men to serve Africa "while there is still time, for what is happening in Africa is a challenge to you all."*

The meeting was supported by the local associations of the three principal missionary societies: the Church Missionary Society, the Society for the Propagation of the Gospel,

and the Universities' Mission to Central Africa.

The archbishop, in a reference to the Monckton Report, said that while it urged the continuance of Federation as the best

hope for the territories growing in prosperity and partnership, it also pleaded that each territory should have the right of secession.

"This shows a perfect understanding of African psychology," he said.

Also the Report suggested that if the name "Federation" were altered it might make a lot of difference to the Africans.

This, considered the archbishop, was another excellent example of understanding African psychology.

"Africa really is in a day of deluge," said Dr Ramsey.

"Will there in the future be a specifically African Christian culture which alone will suffice for the new day?"

#### OUR PROBLEMS

"The answer depends on whether we European Christians, in the short time we have left, are going to give of our best."

"Heart-rending problems exist in Africa because of our efforts."

"We created the problems and crises by the things, some of them good, and a few of them bad, that we did."

"It is up to us to give ourselves in service to God by helping to solve the problems we ourselves posed."

A leaflet distributed to all who attended contained intercessions for the eleven "recognised missionary agencies" of the Church of England.

## MELBOURNE SYNOD

### OPENING LAST

MONDAY

FROM OUR OWN CORRESPONDENT

Melbourne, October 24

A cathedral-sized congregation, the choir at its best, the dignity of Evensong, and an impressive Archbishop's Charge from the pulpit, combined to provide a solemn opening for the first session of the newly-elected Synod of the Diocese of Melbourne this evening.

At the conclusion of the service, there was an adjournment to the Chapter House (which is now too small for these occasions), to continue proceedings there.

The archbishop read the second portion of his charge, which then received the acclamation it merited, but could not receive in the cathedral.

#### THREE BILLS

Leave was given for the introduction of three bills, and the first reading of each was taken.

One was introduced by the Advocate, making provision for an amendment of the Archbishop's Appointment Act, to make it clear at what point the See actually became vacant, and the Election Board could begin its work.

Dr G. B. Bearham introduced a small bill amending the Mission District Act, making wider provision for the investment of funds; and the Advocate brought forward an important bill to repeal the Act relating to the Council of Youth and Religious Education, and to provide instead for a Department of Christian Education.

A full report of subsequent proceedings in Synod will appear in next week's issue.

## CLERGY AND DOCTORS CONFER AT MELBOURNE WEEKEND SESSION

BY OUR OWN CORRESPONDENT

Melbourne, October 24

The sixth weekend conference of medical practitioners and clergy held at the Retreat House, Cheltenham, on Friday and Saturday, October 21 and 22, was attended beyond the capacity of Retreat House, and proved to be most successful.

As many as possible were in residence, and others attended the various sessions on Friday evenings, on Saturday morning or afternoon.

The Reverend David M. Taylor, assistant general secretary of the Australian Council of Churches, was most provocative in his paper on "The Unity of God and the Healing of Man."

He said that both professions are linked by the unity of God as well as by their concern for the healing of man, and the present state of development in medicine has come about only amongst people with knowledge of the unity of God.

Since God is one, and is rational, then truth is also a unity and also rational, and loyalty to God does not mean running away from new truth, for all truth is in harmony with other truth, he said.

Knowledge must be inade-

quate for man if God is left out, and there can be no real difference between secular and sacred because all truth is sacred.

Real definition of what is involved in the terms secular and sacred is part of our vocation, and constitutes the building of the bridge between the unity of God and the healing of man, Mr Taylor said.

#### INTEGRATION

Five discussion groups then considered matters that arose from the speaker's remarks, and provided the opportunity for comment and question.

On Saturday morning, Dr L. R. H. Drew, Senior Medical Officer at Royal Park Psychiatric Hospital, considered "An Approach to Practical Doctor-Clergy Co-operation," pleading for integration between medicine and religion rather than

parallelism, because together they can provide a dynamic philosophy of health.

He put forward the possibility of clinical co-operation where conditions are favourable.

Panel discussion followed this address, and the practical difficulties were considered.

The final address was by Archdeacon G. T. Sambell, who emphasised the need for facing the implications of the religion-medicine relationship now, rather than discovering, as in England, that years of discussion had not brought about the progress that might have been expected.

To explore directions that ought to be considered, the Archdeacon provided each discussion group with a definite question to investigate, and these findings were reported to the full gathering at the end.



The Rector of S. Matthew's, Guildford, Diocese of Perth, the Reverend E. W. Robotham, with his wife and four daughters and a friend in period costume at the service this month commemorating a century of worship in the parish. (See story Page 3.)



## MEDIATOR IN DISPUTE

### CHURCHES PLAN CONSULTATION

#### SOLUTION SOUGHT TO DEADLOCK

ANGLICAN NEWS SERVICE

London, October 24

Dr Robert Bilheimer, acting general secretary of the World Council of Churches, arrived in Johannesburg on October 23 in connection with the deadlock among its member churches in South Africa.

The deadlock has followed the deportation of the Bishop of Johannesburg. Dr Ambrose Reeves, and is threatening to disrupt plans for a conference of the eight member churches set down for December 7 to 14 in Johannesburg.

#### DISCUSSIONS

The Archbishop of Cape Town, the Most Reverend Joost de Blank, and the Archdeacon of Cape Town, the Venerable C. T. Wood, are flying to the Witwatersrand to-day for discussions with Dr Bilheimer.

Dr Reeves was to have been one of the Anglican delegates to the Johannesburg conference. The Archbishop of Cape Town has said that if the Bishop of Johannesburg cannot attend the conference in Johannesburg, it must be held outside the Union.

But the three Dutch Reformed Churches are insisting that the conference should be held within the Union, whether the bishop can be present or not.

The chief matter to be discussed at the conference is the Christian approach to race relations.

### CHURCH BOOM IN U.S. CONTINUES

ECUMENICAL PRESS SERVICE

Geneva, October 24

Church membership in the United States of America has continued to rise rapidly during the past year, according to figures released to-day by the National Council of Churches in the United States.

Total church membership in 1959 rose to 112,226,905 persons—or 63.4 per cent of the population—the largest percentage ever recorded.

It represents an increase of 2,669,164 new members, or a 2.4 per cent. rise over the number of communicants in 1958.

The figures have been compiled from reports issued by 254 churches and religious bodies.

The total Protestant membership reported by 226 bodies was 62,543,502, an increase of 1.7 per cent.

Roman Catholic church figures show a membership of 40,871,302—an increase of 3.4 per cent.

Protestant membership represents 35.3 per cent. of the total population. Roman Catholics constitute 23.1 per cent of the total.

The steady growth in church membership is revealed in a table relating membership to population.

In 1850 only 16 per cent. of the population were members. By 1900 the figures had risen to 36 per cent. In 1940 it was 49 per cent.

In 1955 it was 61 per cent.

### NEW BISHOPS FOR TWO POSITIONS

ANGLICAN NEWS SERVICE

London, October 24

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, on October 18 consecrated two new bishops of the Church of England in St. Paul's Cathedral.

They are the Suffragan Bishop of Buckingham, the Right Reverend G. D. Savage, formerly Archdeacon of Buckingham, and the Bishop of Tewkesbury, the Right Reverend F. T. Horan, formerly vicar of Huddersfield.

## STRATEGY IN DAMARALAND

### BISHOP-ELECT MAKES PLANS

THE "LIVING CHURCH" SERVICE

New York, October 24

The Reverend Robert H. Mize, Bishop-designate of Damaraland, South-West Africa, described his aims and plans for the diocese at a banquet held by the American Church Union in New York last week.

"I am confident a diocese to be worth its salt in South Africa must be a Catholic diocese," Mr Mize said.

"I do not intend to pull any punches in presenting the whole of the Faith."

He said there were 1,000 white communicants in the southern area, with the cathedral at Windhoek, which seats 130.

In Ovamboland there were 12,000 African communicants, with the Church of S. Mary seating 1,500 in one village, eleven other churches, and many out-stations.

He said he found four "blessings in disguise" in the apartheid policy of the Government of the Union of South Africa.

They were:

- The challenge to the Church to articulate her position carefully in regard to theology and social issues;

- The problems caused by the fact that fifty per cent. of the Coloured people (as distinct from the members of African tribes) were members of the Anglican church;

- The fact that the Union Government has told whites who want to enter Ovamboland that missions at present there may remain, but no new missions may enter—thus leaving the entire responsibility for the area in Anglican hands;

- And the fact that a persecuted church is a strong church, he said.

### SERVICE HELD FOR NAVAL READERS

ANGLICAN NEWS SERVICE

London, October 24

The centenary of the Royal Naval Lay Readers' Society was celebrated with a service of thanksgiving in S. Anne's Church, H.M. Dockyard, Portsmouth, on October 13.

The origin of the society was in a weekly Bible reading for officers held in his drawing-room by a naval chaplain, W. R. Payne.

Some of these officers, shocked by the vice and depravity they saw in the Devonport of the eighteen-sixties, asked the chaplain if he could not do something for the ordinary seamen.

So the society came into being, and is still carried on to-day by a number of full-time lay readers.

The Bishop of Coventry, the Right Reverend C. K. N. Bardsley, who served as Archbishop's representative to the three armed Forces, describes these lay readers as "a first-class body of men—young, vigorous, down-to-earth, with a tenacious hold, personal and experiential faith".

### SOUTHWARK FINDS ANOTHER BISHOP

ANGLICAN NEWS SERVICE

London, October 24

In saying goodbye to the Vice-Provost of Southwark, Archdeacon L. A. Brown, who is to be consecrated Bishop Suffragan of Warrington on S. Andrew's Day, the Provost of Southwark, the Very Reverend G. Reindorp, remarked on the number of bishops that have been supplied by the Southwark Cathedral Chapter.

It has sent members to be Bishops of Coventry, Croydon, Colchester, Bristol, Plymouth, Newcastle and Warrington in recent years.

## CONVERSATION SOUGHT

### CHURCHES AND UNIONS MEET

ECUMENICAL PRESS SERVICE

Geneva, October 24

Trade union leaders and chaplains in Manchester last week issued a report of their discussions, recommending increased exchange of ideas between unions and the churches.

The report states that churches have a special task to keep before workers in industry a sense of purpose in life, and that the trade unions must keep before the churches the priority of social righteousness and of fair dealing in human relationships.

Five points of similarity between churches and trade unions are listed.

They are: The problems of adaptation to the modern world; large popular memberships most of which are nominal; leaders out of touch with the rank and file; a tendency to splinter and also to amalgamation; and members who do not practise what they preach.

#### RETHINKING

The trade unionists agreed that they needed to rethink their position in the light of the more affluent and democratic society of to-day, but held that there is a tendency of churches to be dominated by their wealthier members.

They said they found in the churches a failure to realise how much real poverty there still is, and how much insecurity about the future.

The churchmen, on the other hand, said they felt that the trade unionists underestimated the depth of Christian teaching about brotherhood.

The study concluded that trade unions should be less prejudiced against churches, but churches should set a better example of unity among themselves and help their members to be more unbiased in approach to industrial disputes.

### NO RECRUITS FOR GAMBIA

ANGLICAN NEWS SERVICE

London, October 24

The Bishop of Gambia and the Rio Pongas, the Right Reverend St John Pike, has flown back to his West African diocese after a rather fruitless attempt to find recruits in England.

Bishop Pike, who is looking for priests, doctors, a dispenser and teachers, said he had tramped the country during his furlough.

No one, it seemed, knew the crying need of Africa; this had to be realised before it was too late.

### HOPE SEEN FOR REFUGEE AID

ECUMENICAL PRESS SERVICE

Geneva, October 24

The number of refugees living in camps in Europe was reduced from 20,600 to 17,600 during the first half of 1960, the United Nations High Commissioner for Refugees reported last week.

He told the executive committee of his office that the financing of the camp clearance programme was now totally assured, providing some firm promises of help become formal pledges.

About 1,400 handicapped refugees have migrated under special World Refugee Year schemes between July and September this year.

Dr Lindt said there were strong indications that countries which had provided opportunities for resettlement and had liberalised their selection criteria during World Refugee Year would continue to do so.

## AID PROJECT EXPANDS

### CHURCHES GIVE MANY MEALS

ECUMENICAL PRESS SERVICE

Geneva, October 24

Anglican and Protestant churches in North America are now providing one hot meal a day for more than 80,000 needy people in South Korea, at 132 feeding stations set up by Korean Church World Service.

In addition, about 20,000 refugees from North Korea receive hot meals daily while they are building houses and roads, or starting farms in self-help projects.

In a report on the work of the churches' agency, the director, the Reverend H. Shorrock, said last week that during 1959 Church World Service provided six million dollars in cash or contributed goods.

The programme includes work for tuberculosis control at sixteen outpatient clinics which have treated ten thousand cases in the past six years.

An amputee project helped 276 patients last year.

Other aid is given to orphanages, war widows, and homes for single girls.

Mr Shorrock said that in the future the programmes would be gradually taken over by Korean agencies, thus releasing funds for other areas of need.

### CHURCH BASIS FOR SCHOOLS

ANGLICAN NEWS SERVICE

London, October 24

The Minister of Education, Sir David Eccles, opened an exhibition of plans for voluntary teacher training colleges at the Building Centre here last week.

The exhibition shows details of thirty-seven colleges. The twenty-three which are Anglican include the new college to be built at Canterbury.

Sir David said that the £36,000,000 expansion scheme devised by the Ministry was the largest ever known, and it came at exactly the right time.

"I realise," he said, "that this puts a great strain upon the churches and other voluntary organisations to maintain their proportion of the cost but the buildings that are going up will reflect the religious basis of the instruction to be given. I believe this to be vital."

"The churches have always seen the logic of putting their resources into teacher training, and the response that they have made to our drive gives us the greatest confidence for the future of our schools."

### PLAQUE TO MARK COUNCIL'S ORIGIN

ANGLICAN NEWS SERVICE

London, October 24

A plaque to commemorate the formation of the British Council of Churches in 1942 is to be unveiled by the Archbishop of Canterbury at Baptist Church House, London, on Tuesday, October 25, at the close of the first session of the council's half-yearly meeting.

The meeting at which the council was formed was held in the same place in which the present sessions are being conducted, and the commemorative plaque has been presented by the Baptist Union of Great Britain and Ireland.

### HOME BLESSED FOR NEW COMMUNITY

ANGLICAN NEWS SERVICE

London, October 24

The home of the new Community of the Glorious Ascension at Stratford Park, Stroud, Gloucestershire, was blessed on October 15 by the Bishop of Gloucester, the Right Reverend W. M. Askwith.

The Archdeacons of Cheltenham and Gloucester and a dozen other clergy were also present.

So far there are four members of the new community. Their field of work is among children and young people.

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## CENTURY OF WORSHIP AT GUILDFORD

### SPECIAL SERVICES, SOCIAL FUNCTIONS ARRANGED

FROM OUR OWN CORRESPONDENT

Perth, October 24

How an ex-Roman Catholic priest built the first Anglican church in Guildford was recalled this month at the centenary celebrations of S. Matthew's Church, Diocese of Perth.

Though services were held in various places in the Swan River Colony since its establishment in 1830, the first church was not built until 1836 by Dr Louis Giustiniani, an Italian nobleman and physician and a former Roman Catholic priest, who had been received into the Anglican communion, and appointed chaplain to the colony at Guildford.

This church, consecrated in 1860 by the first Bishop of Perth, the Right Reverend Mathew Blagden Hale, and dedicated to S. Matthew, was destroyed by a hurricane on March 10, 1872. The present S. Matthew's was built on the same site and consecrated in 1873.

To mark this centenary of Christian worship special services and social functions were arranged.

#### PREPARATIONS

Much preparation had preceded these functions; a group of men had had a busy time cutting the grass, clearing the grounds round the church, sweeping the ceiling and walls of the parish hall and putting up the decorations; the Mothers' Union was responsible for the catering for two nights; the Ladies' Guild had arranged for cups of tea to be available for the picnic lunch.

So the scene was set and the church was filled to capacity for Festal Evensong when the rector, the Reverend E. W. Robotham, met the Governor of Western Australia, Sir Charles Gairdner and Lady Gairdner at the west door.

The Governor read one of the lessons. The sermon was preached by the Right Reverend R. E. Freeth, who also unveiled a plaque in memory of the late Charles and Fanny Harper.

The Sunday morning service

## C.M.S. GOLDEN JUBILEE

### CELEBRATIONS NEXT WEEK

FROM A CORRESPONDENT

Adelaide, October 24

The Federal Council of the Church Missionary Society is to meet here from November 1 to 3 during the South Australian C.M.S. golden jubilee celebrations.

There is to be a Jubilee Rally in the Adelaide Town Hall on Thursday, November 3.

The Primate, Canon M. A. C. Warren, and Bishop A. Stanway will speak. The Bishop of Adelaide, the Right Reverend T. T. Reed, will preside.

Members of the Church of England Boys' Society and the Girls' Friendly Society will form a guard of honour at the Town Hall.

A thanksgiving service will be held in S. Peter's Cathedral on Sunday, November 6, at which the Primate, who will be given a liturgical welcome, will preach.

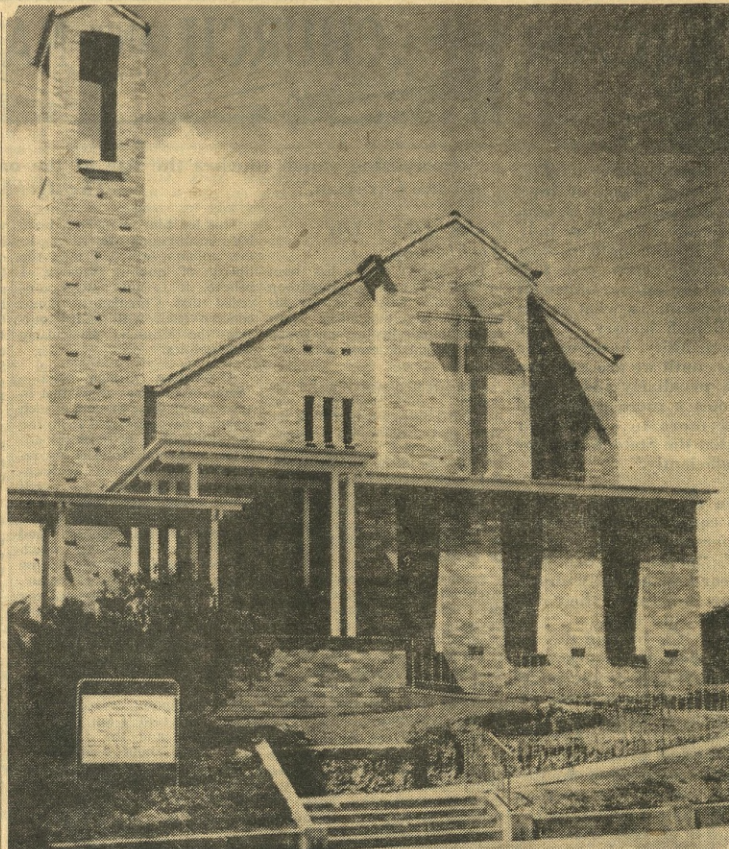
It is fifty years since C.M.S. first began in South Australia. During that time twenty missionaries have been sent out to Uganda, Tanganyika, Iran, Egypt, Sudan, Malaya, India and North Australia.

rolled back the years when a number of parishioners arrived dressed in period costumes, some coming on foot—the ladies in their ample skirts and old-world bonnets, being escorted by their husbands in stove-pipe trousers, short coats, top hats, with cane or walking stick; others drove up to church in a buggy and another family arrived in a sulky.

Members of the Historical Society of Western Australia arrived in two buses. Many former parishioners from different parts of the State attended the service, which was followed by a picnic lunch under the trees and gaily-coloured umbrellas on the lawns looking down on the river. The Right Reverend C. L. Riley preached at Evensong.

An interesting brochure to mark the centenary had been prepared, in which it was stated that in 1925, Mr A. Miles was engaged as organist for a term of three months' probation at £30 per annum. Mr Miles, thirty-five years later, is still the organist at S. Matthew's, Guildford.

The rector, the Reverend E. W. Robotham, with his numerous helpers, are to be congratulated on having organised the celebrations, the memory of which will long remain.



The new Church of S. Stephen at Adamstown, Diocese of Newcastle, showing the western front which was dedicated by the Bishop of Newcastle on September 25. The site is a dominant one, facing the Pacific Highway; the cross, which has hidden fluorescent lighting, shows up clearly for miles around at night. The architects are Louis Williams and Partners of Melbourne; the work was supervised by Hoskins and Pilgrim.

## CONFERENCE ON VOCATIONS TO THE SACRED MINISTRY HELD IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, October 24

Fifty-four laymen, the youngest of whom was eleven and the oldest fifty-four, along with eighteen parish clergy, gathered for a conference at Guildford Grammar School on October 8.

They came from twenty metropolitan parishes and one country parish, this latter notable exception being the Parish of Kellerberrin whose rector and three laity made a round trip of 270 miles in order to be present.

The purpose of the gathering was to learn more and to pray about vocations to the Sacred Ministry of the Church.

Amongst the laity present nine felt they have a definite vocation to the priesthood, thirty-two are considering whether they have a vocation or not and thirteen indicated that they have come to the conference because they were interested in the question of vocation, but had not before coming felt any

actual call to the ministry.

The conference opened at 10.30 a.m. with a short devotional service in the chapel, conducted by the Reverend J. Best, the Reverend A. C. Holland then spoke on "How God Calls to the Ministry."

#### DISCUSSION

The assembly then broke up into eight groups to discuss in detail three questions relating to the work of a priest which Mr Holland had propounded.

Before lunch those who were brave enough tried out the school's excellent swimming

pool on what was a rather bleak day for such a pastime. There were more "chickens" than "ducks."

After lunch the Reverend W. R. Bennetts told the story of his own call to the priesthood and showed how God not only calls, but opens up the way for this calling to be met.

During the course of the conference it was decided to endeavour to form a Guild of those who consider that they have or may possibly have a vocation to the Sacred Ministry. The Guild will be limited to those of fifteen years of age and over.

## NEW RECTOR INDUCTED TO PARISH OF ATHERTON

FROM OUR OWN CORRESPONDENT

Townsville, October 24

People from all over the Atherton Tableland, Diocese of North Queensland, farmers and business folk, matrons and maids, brothers from the priory, and clergy of the archdeaconry, filled the church of S. Mary the Virgin, Atherton, on October 19, for the induction of the new rector.

He is the Reverend A. R. Macfarland, and the Venerable B. S. Kugelman, of Cairns, conducted the institution ceremony.

Following a bidding prayer, Archdeacon Kugelman spoke of the Body of Christ and the specific duties of its members, both clerical and lay.

He emphasised the duty of the laity to look after all matters temporal, and so free the priest from details of administration to allow him to concentrate on his spiritual duties.

After the rector-elect had made the required promises, the licence of the bishop was read by the acting registrar, the Reverend A. T. B. Haines.

The new incumbent, accompanied by the archdeacon and attendants, visited the parts of the church at which his ministrations will centre, and finally gave the Blessing from the High Altar. The service concluded with the singing of "Urba beata Jerusalem."

At the reception in the parish hall following the service, the archdeacon welcomed the new rector, who, he said, was a scholar and a faithful priest who had endeared himself to many by his pastoral concern.

The senior warden, seconding the welcome, urged the people to support the new rector by regular attendance at church.

## FAREWELL IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, October 24

Last Tuesday evening in the Chapter House, the clergy and laity of the Diocese of Melbourne farewelled Archdeacon R. H. B. Williams, who has served the diocese for the whole of his ministry.

Archdeacon Williams is retiring from diocesan responsibility and from many of the committees on which he has served so effectively, but he is not retiring from the active ministry, and after a short holiday is to become vicar of the new Parish of S. Margaret, Caulfield.

A presentation was made as an expression of the respect and affection in which he is held by all those who have come in contact with him and his work.

## CATHEDRAL JUBILEE IN BRISBANE THIS WEEK

FROM OUR OWN CORRESPONDENT

Brisbane, October 24

An all-night vigil in S. John's Cathedral, Brisbane, will precede the consecration of two new bishops, to take place on the Feast of S. Simon and S. Jude, October 28.

They are the Reverend G. Ambo and the Reverend S. J. Matthews to be consecrated by the Archbishop of Brisbane, the Most Reverend R. C. Halse.

The vigil will begin at 6 p.m. following a devotional address by the Bishop of New Guinea, the Right Reverend P. N. W. Strong, and Evensong.

It will conclude with the Eucharist at 6 a.m.

October 28 marks the beginning of the festival celebrations for the golden jubilee of the consecration of the cathedral, performed by the Most Reverend St Clair Donaldson in 1910.

The cathedral is the result of the vision and faith of an earlier Bishop of Brisbane, the Right Reverend W. T. T. Webber, whose mortal remains lie under the altar stone in the cathedral.

## AUSTRALIAN AID SOUGHT

### EAST AFRICAN APPEAL

FROM A CORRESPONDENT

Melbourne, October 24

An appeal to the Church of England in Australia to provide teachers for secondary schools in East Africa, and literature and money for training Christian African leaders, was made in S. Paul's Cathedral, Melbourne, yesterday.

The preacher, the Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, was dealing with the question, "What is really happening in Africa to-day?"

The bishop spoke of the rapid industrialisation of the country and its political development.

Most significant of all, he said, was the underlying revolution of feeling against the white man, in spite of many personal friendships.

The African thinks back on two world wars; he thinks of the tension between East and West; of the dangers of nuclear warfare; on the attitude to negroes in the United States of America, and to Africans in South Africa and Southern Rhodesia.

He weighs the white man in the balances, and finds him wanting, Bishop Stanway said.

The Christian Church in this setting was looked to for leadership, and the responsibility for encouraging it lay in great part with Australia, he said.

## RECTOR OF NEW PARISH INDUCTED

FROM OUR OWN CORRESPONDENT

Brisbane, October 24

The first rector for the new Parish of Christ Church, St Lucia, Diocese of Brisbane, the Reverend Adrian Charles, was inducted on October 12, after two years in charge of the area as a parochial district.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, performed the ceremony, assisted by the Archdeacon of Brisbane, the Venerable F. Knight, and the Rural Dean, the Reverend G. Gibson.

The Reverend W. G. Bennett, who, when he was Rector of S. Paul's, Taringa, ministered to the people of St Lucia, was also present.

During the supper which followed the service, parishioners pledged their support for the rector, in particular in the building of a new and permanent church.



# THE ANGLICAN

FRIDAY OCTOBER 28 1960

## THE NEED FOR COMPASSION

The Christian virtue most conspicuously tending to disappear in modern life is compassion, or love, as it is rendered in the New Testament. It is odd, at first sight, that this should be the case where individuals in society are concerned, for the modern State assumes an increasing responsibility each year that passes for the aged, the poor and the infirm, whose lot by any material criterion is superior to what it has hitherto been at any time in British history. As the State assumes ever-wider responsibility, however, the individual seems to assume less, until we are near the time when what should be a peculiarly individual, personal virtue-in-action becomes a mere theoretical abstraction. People tend ever more to evade their Christian duty on the ground that the State does it for them — and so much more "efficiently."

But does it?

The answer is implicit in the dreadful neologism, "personalise," which has come into vogue these past few years. The need to "personalise" the abstractions of "medical services," "pensioner benefits" and the like makes only too clear how horribly impersonal these are become, and how they fail in their real object, which is not physical only, but spiritual.

The truth is, of course, that it is beyond the wit of man to invest with a personal element the organisation of any service for the aged, the ill or the poor. Such organisations, of themselves, can no more be given souls than a piece of surgical equipment. There can be no love in any abstraction or thing inanimate; only in the hearts of men who conduct or use them.

Few worse examples could be adduced of the disappearance of the virtue of love in our society than the recent revelation of yet another scandal in the administration of Callan Park, one of Australia's largest mental hospitals. It may safely, if sadly, be assumed that conditions there are typical at this moment of all such institutions in Australia. At no time has even an Australian government department claimed that conditions in any mental hospital under its control were ideal. Since the Second World War there has been a continuing series of exposés of conditions in one such hospital after another. Government Departments have usually denied the existence of more gross malpractices, but have admitted that "shortage of trained staff" and other difficulties have caused conditions which were not what could be wished.

Perhaps the saddest thing about the recent revelations of conditions at Callan Park has been the reaction of the majority of the lay and medical staff employed there. Their prompt reaction to public criticism of proved cases of theft of patients' food and clothing was to threaten to go on strike! This, as has been stated, is a "fairly typical case of Australian 'mateship' gone mad. The 'boys' must stick together. It does not matter if some of them are thieves or sadists. They must remain united as blood brothers." It is greatly to the credit of the secretaries of the two industrial unions concerned that they did not hesitate to point out that such a strike would have injured only the inmates of the hospital.

Could anything be more wicked, on the face of it, than any move towards a strike in these circumstances? Yet, instead of condemning, these wretches, it would be a salutary exercise in Christian charity for the community first to understand that, such things as their rates of pay, their hours of work and conditions generally apart, the would-be strikers only reflect, after all, the attitude of the community at large. They are, like most of us, creatures of the circumstances of our times. They, like most of us, tend to regard compassion as something of the past which has now been superseded by the machine-age state. As with most of us, so with them: they are largely untouched by the saving power of Our Lord. On an industrial plane, the present difficulties will doubtless be resolved after consultations in the usual way; but on another plane, only a knowledge and love of Jesus Christ can in the long run solve the problem. For the growth of that knowledge, and love, we, as Christians, are in duty bound to pray.

## Fuller Amplification Needed

The suggestion of THE ARCHBISHOP OF SYDNEY, THE MOST REVEREND H. R. GOUGH, that no publicity should be given to the banning of any book, is a novel one from an Anglican. At first sight, such a proposal might savour of Moscow or the Roman Curia, and appear wholly at variance with Anglican and British democratic tradition. None who knows him, however, could possibly attribute to His Grace what is suggested in the Press. Here is a matter on which the proper constitutional authority of the Church should make an early pronouncement.



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

## Press Attack On Archbishop

The Sydney Press has been in full cry after Archbishop Gough this past week for his temerity in suggesting how sexual immorality among young people might be most effectively tackled.

"No need to worry about the young," one editorial was headed. This newspaper took the view that Archbishop Gough's criticisms, made in his presidential address to the Sydney Synod last week, were "close to being alarmist," and it urged him to be "careful not to fall into the ranks of the bluesones who try to curtail freedom in the name of morality."

Another newspaper (which Archbishop Gough had accused of "unworthy sarcasm" and "cynical language of fancied superiority" in attacks on Bishop Clive Kerle, one of the Sydney coadjutor bishops) turned its guns on the Archbishop himself after he had delivered himself of this criticism.

This newspaper seems to be concerned mainly to contest the Archbishop's view that "full and literal implementation of the existing censorship laws" is needed "to stop the spread of moral disease through unclear and obscene literature."

Now censorship is a controversial issue, and the Archbishop himself showed in his address that he was well aware of this. Opponents of censorship, he said, were motivated by fear of interfering with the liberty of the individual, but he believed such fear arose from a misunderstanding of the true nature of liberty.

The Archbishop also said in another passage that a newspaper is fully entitled to criticise statements made by any public personality, whether he is a bishop or a Prime Minister.

## Moulding Opinion In Christian Pattern

Besides his call to action on the moral front Archbishop Gough in his Sydney Synod address last week also dealt extensively with the need for safer driving, on which, he said, Christians must give a lead.

This led him to make a brief but encouraging reference to this column, which I take the liberty of quoting because, I believe, it is not always conceded that Christianity should concern itself with affairs outside the Church, particularly with politics.

Archbishop Gough said:—"Some of you may think that in speaking of these matters at such length I have departed from the traditions of a presidential address at Synod. But let us remember the words of the Archbishop of Canterbury — words which appear each week in 'The Anglican' at the head of its column entitled 'Church and Nation' — 'Everything which touches the life of the nation is the concern of the Christian.' 'We must do all that we can to mould public opinion in the pattern of Christian standards. We must always be in the forefront of endeavour to right wrongs and to establish justice. If we do this we can the more justifiably point men to Our Lord, who said 'I am the Way, the Truth and the Life' and who 'went about doing good,' and they will more readily listen to our 'preaching' of the Gospel."

## Personality And Television

Television's incomparable magic in bringing the personality of a distinguished visitor into the homes of tens of thousands of people who might otherwise have been unaware of him and his mission was seldom better illustrated than in a Sunday night interview with Canon Max Warren, general secretary of the Church Missionary Society, on the Sydney programme, "Meet The Press."

Few people in the Anglican Communion can speak so authoritatively on international problems, especially in Africa and Asia, as Canon Warren. And in the pleasantest way, he gives the impression that he knows what he is talking about, whether giving a prepared address or speaking "off the cuff."

Yet a man so well grounded in problems of Church statesmanship can also bear himself

with becoming modesty and be highly appreciative of the work of others. Those who heard Canon Warren address the Sydney Synod last week must have been touched by his praise of the preceding address by the Reverend B. I. Chiu, who recently came to Sydney from South-east Asia to become home secretary of the Australian Board of Missions.

On television Canon Warren showed he could also play the role of a good public relations officer for the Church.

Presumably in an attempt to "popularise" the programme, one journalist on the panel turned the talk away from the Congo and other missionary areas to inquire whether missionaries still tried to force natives to wear clothes.

Canon Warren ventured a few dry comments on the subject, including one that commercial interests were interested in seeing that natives did wear clothes. But he assured the inquiring journalist that it was generally necessary these days to go a good few miles into the bush to find naked natives in Africa.

## Shocking Housing Of Mental Patients

In the accommodation of mental patients New South Wales has seemed to lag badly behind some other States, especially Victoria, in recent years.

The disclosures about the shocking conditions at Callan Park Mental Hospital, Sydney, made this week by a Sydney newspaper, must touch the consciences of us all.

The problem has been aggravated as successive governments have failed effectively to get to grips with it that it has become financially formidable now.

But cost must not be allowed to stand in the way of humane reforms. One would feel happier about the prospect of an early attack on the job if the State Government itself made some announcement of its intentions.

The real task of arousing the public to demand action is being undertaken, presumably, by a newly-appointed superintendent of the institution. Increased public interest in this tragic problem is valuable. But the effective primary contribution can be made only by Government action on better accommodation, increased staff and enlightened treatment.

—THE MAN IN THE STREET.

## CLERGY NEWS

BEGRIE, The Reverend A. E. S., Rector of St. Stephen's, Willoughby, Diocese of Sydney, and Chaplain-General to the Australian Military Forces, has been appointed an Honorary Canon of St. Andrew's Cathedral, Sydney.

FINLAY, The Reverend D. formerly Rector of Boyan Brook, Diocese of Bunbury, has been appointed to the staff of St. Paul's Cathedral, Bunbury.

GOODWIN, The Reverend C. A., Rector of St. Mark's, Darling Point, Diocese of Sydney has been appointed an Honorary Canon of St. Andrew's Cathedral, Sydney. He leaves for a three months' trip abroad at the end of November.

HANINGTON, The Reverend R. V., Rector of Raymond Terrace, Diocese of Newcastle, to be Rector of Diocese of Newcastle, in the same diocese.

MASON, The Reverend J. F. W., at present Chaplain at the Church of England Grammar School, North Sydney, has been appointed Rector of St. Marks, Northbridge, Diocese of Sydney.

## ONE MINUTE SERMON

## RECONCILIATION BEGINS

GENESIS 42

These last chapters are dramatic, a wonderful story of the working out in God's Providence of His purpose for Joseph, Jacob and the family, the story too of a family reconciliation and the happy ending to Jacob's tumultuous life.

For the famine not only laid Egypt low but it reached up into Palestine—indeed "all countries came into Egypt to Joseph to buy corn; because that the famine was so sore in all lands."

Jacob therefore commissions ten of his sons (for he would not part with Benjamin whose birth had cost Rachel her life) to go down to Egypt, and seek to buy corn.

They arrive. Joseph recognises them at once, they do not recognise him. Joseph remembers his dreams as they bow before him and treats them rather roughly accusing them of being spies. Oh no! they say, we are honest men, but hungry, and we've come to buy.

We are twelve sons, one is dead, one is at home with our father.

Joseph tests them. Are they the same cruel men of earlier days, have they jealousies towards Benjamin as they had towards him? He holds them for three days, he hears their talk to each other, their belief that punishment has come on them for their treatment of Joseph.

Finally he takes a harmless revenge on Simeon, his chief enemy, putting him in prison while he provides their corn, restores their money and gives them provision for the way. They will have to return, there are years of trouble still.

Will they be honest men, will they care that Simeon is enslaved, will they come again with Benjamin? The scenes are so tense, so real!

Imagine their journey home, the money restored, the extra food, their fears. "What is this that God hath done unto us?"

Nothing can be his from Jacob! For Simeon is not with them. So the whole story is told, the returned money revealed and Jacob's sorrow revived. "Joseph is not and Simeon is not and ye will take Benjamin away."

They had not cared in the old days. They had paid their father out for his favouritism, they had deceived him with the report of Joseph's death. What will their attitude be now.

Reuben has the kindest heart, but no backbone, no one will trust him, and all that Jacob can do is to express his despair and refuse to sacrifice Benjamin to the uncertainty of Egypt. To what a sad pass has favouritism brought this unhappy family.

## RELIGIOUS BROADCASTS

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

SUNDAY, OCTOBER 30:  
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.  
Wesley Chapel, City Road, London.  
Preacher: The Reverend M. Woodward.  
RELIGION SPEAKS: 3.30 p.m. A.E.T., 3.45 p.m. W.A.T.  
\* "On Translating the New Testament." Prebendary J. B. Phillips.  
PRELUDE: 7.15 p.m. A.E.T., W.A.T.  
The A.B.C. Adelaide Singers.  
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.  
The Reverend R. Mathias.  
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.  
For the Twentieth Sunday after Trinity.

MONDAY, OCTOBER 31:  
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.30 a.m. W.A.T.  
The Reverend S. J. Henshall.  
MONDAY, OCTOBER 31 — FRIDAY NOVEMBER 4:  
READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.  
The Reverend M. Holly.  
MONDAY, OCTOBER 31 — NOVEMBER 5:  
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.  
October 31: Miss L. Gillespie.  
November 1: The Reverend C. Miller.  
November 2: School Service. "Stories from the New Testament" — "Jesus makes a promise."  
November 3: The Reverend M. Holly.  
November 4: The Reverend S. Henshall.  
November 5: The Reverend A. Macdonald.

WEDNESDAY, NOVEMBER 2:  
RELIGION IN LIFE: 10 p.m. A.E.T., 9.40 p.m. S.A.T., 10.30 p.m. W.A.T.  
"Behind the Word" — "Truth". The Reverend R. Miller.  
FRIDAY, NOVEMBER 4:  
EVENING: 4.30 p.m. A.E.T., W.A.T.  
\* St. David's Cathedral, Hobart.  
MONDAY, OCTOBER 31 — NOVEMBER 5:  
EVENING MEDITATION: 11.23 p.m. A.E.T. (11.53 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.  
The Reverend W. Young.

TELEVISION:  
SUNDAY, OCTOBER 30:  
ARN 2, SYDNEY:  
5.15 p.m.: "Sunday Special" — "Soldiers' Brother Desmond."  
10 p.m.: "It's Happening Now" — "World Fellowship."  
ARV 2, MELBOURNE:  
5.15 p.m.: "Sunday Special" — "Nursery Time", The Reverend V. Roberts.  
10 p.m.: "Into All the World." Canon M. Warren.  
ABQ 2, BRISBANE:  
11 a.m.: Divine Service from Garden Island Naval Chapel. Preacher: The Reverend G. C. Swain.  
5.45 p.m.: "Sunday Special" — "The World We Live In" — "Out to Space", The Reverend H. Girvan.  
10 p.m.: "On Being a Bishop." The Bishop of Armidale, the Right Reverend J. S. Moyes.

ARS 2, ADELAIDE:  
5.45 p.m.: "Sunday Special" — "Animal Story", Brother Columba.  
10.15 p.m.: "Old Churches in a New Land". A feature on the Orthodox Churches—Part 1.  
5.45 p.m.: "Sunday Special" — "The World We Live In" — "Up Through the Earth". The Reverend H. Girvan.  
10 p.m.: "Old Churches in a New Land". A feature on the Orthodox Churches — Part 2.

ABT 2, HOBART:  
5.45 p.m.: "Sunday Special" — "What is Man?" Clive Smith.  
10 p.m.: "Viewpoint." "The Church in South Africa."  
10.20 p.m.: "Epilogue." The Reverend J. Bishop, C.R.

MOLES, The Reverend C. R., has been appointed to the charge of St. Paul's, Glen Waverley, and St. Matthew's, Mulgrave, Diocese of Melbourne, on the sub-division of the Parish of Glen Waverley-Springvale.

MORRIS, The Reverend R. W., Vicar of St. John's, Diocese of St. Andrew, to be Rector of Sea Lake, in the same diocese.

MULLINS, The Reverend G. A., to be Assistant Curate at St. Peter's, Box Hill, Diocese of Melbourne, as from November 15.

VINEY, The Reverend S. S., Vicar of St. John's, West Brunswick, Diocese of Melbourne, has been appointed Vicar of the Church of the Ascension, Springvale, in the same diocese, from December 29.

## CHURCH CALENDAR

October 30: The Twentieth Sunday after Trinity.

November 1: All Saints' Day.



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

### THE WIDOW'S MITE

### CHILDREN GIVE TO POLYNESIA

TO THE EDITOR OF THE ANGLICAN  
Sir,—I have just finished checking a pile of coppers and threepences, totalling three pounds (£3), which is the result of children in our Riversdale Sunday School collecting for the Polynesian Mission.

In the tiny South African "dorp" of Riversdale, S. Andrew's Parish, a completely Coloured congregation, has been using the Australian G.B.R.E. "Teacher." We decided to collect for the mission as was suggested.

The money does not present a grand amount, but in fact, it represents, in value, something like the widow's mite. These children who collected are all very poor, many of them do not get sufficient to eat.

They live in unbelievably cramped and overcrowded conditions; their houses, many of them not better than mud shacks, with no resemblance of modern conveniences such as running water in the home or electricity. Their parents, if they are lucky, earn £5 to £10 per month! The cost of living is much the same as New Zealand—a loaf of bread, 2 lb., costs 10d.

I mention these things to show that these are poor people and what these children have collected represents a gift of no mean proportion from their own meagre substance. I should think it unlikely that Polynesian folk, who will have some small benefit from the gift, live in conditions any worse than these people.

Further, I should think life is more tolerable for them, because they are FREE. Freedom is a precious heritage that these coloured folk know nothing about. They are restricted, badgered, oppressed and ill-treated in every way, and yet life offers them enough to enable them to laugh and smile and think of others in their need.

I can write like this about these folk, because I am a New Zealander who has been out here with my wife and family since 1958. I know the things that these Cape Coloureds are denied.

The Christian Church is struggling to make a stand against racial oppression to-day but, sad to say, they are 200 years too late.

Yours sincerely,  
(The Reverend)  
PETER RITCHIE.

Ladismith,  
South Africa.

### BISHOP BAYNE

TO THE EDITOR OF THE ANGLICAN  
Sir,—In view of the announcement in your paper of October 14 that the bishops at their recent Gilbulla meeting decided that "the Right Reverend S. F. Bayne, executive officer of the Anglican communion, will be invited to visit Australia" for the next General Synod, some comment may be pertinent.

It is presumptuous to describe Bishop Bayne as the "executive officer of the Anglican communion" and his office as the "Anglican Secretariat" (as did the business paper of General Synod).

Bishop Bayne is the executive officer of the Advisory Council on Missionary Strategy set up by the Archbishop of Canterbury at the request of the 1958 Lambeth Conference. The status of this council, like that

of the Lambeth Conference itself, is unofficial and derives no authority from the churches of the Anglican communion.

The council consists of Metropolitan and their representatives and certain others appointed by the Archbishop of Canterbury, but their association is, like Lambeth, at the instance of the Archbishop of Canterbury, not of their churches.

As the councils terms of reference indicate, it is "advisory and cannot settle policy", and its advice is tendered to the Archbishop of Canterbury, and through him to the bishops, who comprise the council. When the appointment of Bishop Bayne was made in April, 1959, the Church Information Board stated that it was "not basically administrative in character, nor does it envisage the creation of a central secretariat for the Anglican churches" (THE ANGLICAN, May 1, 1959).

No doubt there is much Bishop Bayne will be able to accomplish in this capacity, and his visit to Australia in the near future is to be welcomed. But the tendency to regard the Lambeth Conference or other informal meetings of bishops, as able to assume executive responsibility for the churches of the Anglican communion is to be resisted, as is the acquiescence by our duly constituted synods in accepting financial responsibility, without question, for an office set up unilaterally by the bishops—the advice of the bishops—an office in which our synods have no voice or control and in whose setting up they had no share.

Yours faithfully,  
(The Reverend)  
D. W. B. ROBINSON.  
Sydney.

### WEST INDIAN LITURGY

TO THE EDITOR OF THE ANGLICAN

Sir,—I was most interested to read in your issue of October 21 the article by the Reverend Arthur Lloyd on the new Liturgy of the Province of the West Indies. In supplementing what the article contains, may I make the following observations?

The new Liturgy has been issued by the authority of the Provincial Synod, which adopted it by a unanimous vote, for permissive use under the direction of the Bishop of the Diocese. It will be so used for three years, then referred back for revision to the Provincial Synod, which will meet again in 1962. Concerning this the Archbishop of the West Indies, said in his Charge to his Diocesan Synod: "It is most improbable that any major change will be found necessary when this final revision is made. We may safely assume that what we now have before us will remain in all its essentials."

The Liturgy, which has been pronounced by an eminent Oxford theologian to be "one of the best, if not the very best, yet produced anywhere in the Anglican communion", was compiled by the Community of the Resurrection at the request of the Bishops of the Province. The text was composed by Father R. L. Wrathall, C.R., in consultation with Dr E. C. Ratcliff, Regius Professor of Divinity in the University of Cambridge. Father Ronald Palmer, S.S.J.E., who was one of the principal revisers of the Draft Canadian Prayer Book, Dr E. L. Maschall, and the Most Reverend T. Hannay, Primate of the Episcopal Church of Scotland.

I was sorry that the Reverend Arthur Lloyd, in his article, made no mention of the revised text of the Prayer of Humble Access, which seems to me to be one of the most interesting and valuable features of the new Liturgy. The Prayer, as it stands in 1662, is open to serious theological objection on the grounds that it makes the Body of Our Lord efficacious for one thing, the cleansing of our sinful bodies, and His Blood for another, the

washing of our souls.

This unfortunate dichotomy is removed in the revised Prayer, which is worth quoting in full:

"We Do Not Presume to come to this thy Table, O Merciful Father, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that with bodies and souls made clean from every stain of sin we may evermore dwell in him, and be in us."

I am,  
Yours sincerely,  
L. E. W. RENFREY.  
Mile End,  
S.A.

### IN DEFENCE OF CHURCH SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—As an old boy of Melbourne Grammar and a former master at the King's School I find much needs saying about the article by the Rector of Claremont in the issue of September 23.

I pass over a good deal of vague statement and sweeping generalisation to concentrate on some vital issues in his thesis. First, whatever the case with parents to whom Church schools are a novelty, the fact that such schools are "private" is not the reason why former pupils send their children to their old school: the matter is much simpler.

My father sent me to my school chiefly because he went there himself, and this is so with most "Old Boy" parents. It is not a "snob motive," but a basic instinct which leads us to want our children to look and behave like us.

If any proof is required for the contention that the "private" nature of the school does not cause this loyalty, let Fr Pidd and the reader consider the similar attitude of old boys of Sydney selective high schools, who are also usually anxious for their sons to follow them in these schools.

It is true that the motive of old boys of our Church schools is usually loyalty to the school institution rather than to the Church, but this in itself need be no bad thing. If the institution the boy has been trained to admire offers good Christian leadership he is likely to accept it for the sake of the School—this at least is a good beginning. It is, of course, true that schools sometimes fail to make this Christian impact.

Fr Pidd does admit a possible Christian impact, but asserts that it will produce "a school religion . . . divorced from the larger life of the local worshipping community." If true this statement reflects no discredit, because a school worshipping group is at least a real community sharing all aspects of sacred and secular experience—particularly in a boarding school—while the "larger life" of the parish is really much narrower. The social trend away from worship and sectarian differences means that no congregation is a whole neighbourhood; it is a district praying club. This good school religion can be much better than parish life.

It is a frequent jibe that good communicant boys and girls "lapse" after leaving school: it is regrettably true, and the weakness of the parish as a community must bear much of the blame. Though I have known many fine clergy, I remain a keen churchman through my school and university college training, and despite my parish experience rather than because of it. Of course, the parish is not outmoded, but it needs more staff and smaller units to recapture the lapse.

So far as Church day schools are concerned—Fr Pidd's main theme—integration with the parish is not hard to plan. Give each nearby parish representa-

## I'D LIKE TO KNOW . . .

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

A child develops a brain tumour. Why does a loving Father make an innocent babe suffer? I'm sure you can't answer.

This is the ancient and ever-recurring problem of the suffering of the innocent. It comes to my desk just as I have been pastorally concerned with three such problems. Why? Why? Why? Is the anguished cry. What can be said?

Like every other question which intends to disturb our faith, we must renew and keep fresh the fact that God is our Father. Appearances may seem otherwise. How can a loving Father remain loving and yet

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.

allow such things to happen we cry? We must, even though we cannot see clearly, re-affirm that God is our Father.

We must realise, too, that goodness is not a kind of insurance policy. We say to ourselves that if we do the right, surely we can expect the rewards of the righteous. But it doesn't follow.

Job suffered every ill and yet no explanation was forthcoming. Even Our Lord, Who went about doing good, was not immune from suffering.

deeply to a challenge than to a compulsion.

It is the Church which has failed youth, rather than the governments. For instance, the Church claims to value family life: yet often the parent cannot or will not answer a child's pressing questions on sex. The parent says he was not taught, but if he is one with a sense of duty he asks his minister. The latter should be able either to give the complete answers, or to advise where they may be got. Few ministers, however, can do either.

The child grows towards confirmation age, teens and adolescence; and even at that perilous but creative moment, finds few to help him. He shares thoughts with others, and experiments; and for him, sex quite likely is given a twist which may spoil his later years.

Engaged couples occasionally seek advice, or "ask mother." Only too often there follow babies going to children's homes and many a forced marriage. And the married couples, for want of advice or information or even sympathy, drift apart. A Church which bothers so little to instruct on so tremendous a matter has small claim to caviat at divorce of those it never troubled to teach.

Visits of the very helpful Father and Son Welfare Movement are rarely properly prepared for by churches concerned, nor are they at all fully followed up by churchmen; and the Marriage Guidance work is always badly hampered by lack of public funds or co-operation. Books on sex matters are placed in young people's hands and serve some use, but get almost no explanation or discussion, so that the reader feels let down, and that sex isn't quite nice. Anyway, if a child needs at least 1,000 hours to learn his "sums," what person in his right senses expects him to learn what he should know of sex instruction in less than an hour?

Is not the Church guilty? Sex should not be left like this, you say? But who will or can alter it? The Church could. But it moves too slowly. We who have given our long years to trying to rouse Christian people know that. Always there is going to be a plan shortly. May that plan soon be forthcoming!

Yours, etc.,  
(The Reverend)  
DOUGLAS BLANCHE.  
Ermington, N.S.W.

### CHURCH FAILS YOUTH

TO THE EDITOR OF THE ANGLICAN  
Sir,—A positive attitude is surely called for. The "cure" for the "cancer" of "sexual impurity" lies, not with mere restriction by "fully implemented censorship laws"—not with outward compulsion, but with the inner development of the mind's creative forces. These, assisted by sympathy, factual information, frank discussion and fearless attention to truth, train the mind to face life as a whole, and lead to wise and responsible decisions. Youth responds more

Although it may bring no comfort, we should not forget that much which is best in life comes from the shaping hand of pain and sorrow. Endurance, courage, a radiant faith, new insights to help others, fresh experiments to alleviate the suffering of others, all have come, and continue to come, from the sick room.

Suffering draws out the sympathy of man to man. It reveals depths of compassion we scarcely dreamed that we possessed. In a very real sense, "Only through tears comes understanding."

We, too, are part of corporate humanity. "No man is an island unto himself," wrote John Donne in the seventeenth century. We are bound up in the parcel of life. We share the unearned good of others, enjoying fruits for which we did not labour. Equally, we share the evil and ignorance of others.

### SURRENDER

If we received only the rewards and punishments for our own individual actions, would not our world become lonelier and less lovely? As members of a great family, God wants us to overcome evil, rise triumphant over physical ills and build up a strong sense of Christian fellowship and character.

When all is said, however, if we are wise we will turn to the example of Our Lord Who also cried, "My God, why . . . ?"

While He was enduring torturing agony and passing uncertainty, He could still asserting with His dying breath, "Father, into Thy hands I commend My spirit."

There is no final answer in this life for innocent suffering, and we are foolish if we expect it from some academic treatise. Our Lord did not explain the tormenting riddle, but, more important, He did show us a Father involved in the sufferings of His children.

We must deepen our hold on the Fatherhood of God Who so enters into the warp and woof of life that He suffers with us, and gives of Himself to every needy soul who calls upon Him.

### NEW JOURNAL

TO THE EDITOR OF THE ANGLICAN

Sir,—May I ask space to commend to your readers the Journal of Religious History, published by the Department of History in the University of Sydney? The first number appeared recently and contained scholarly articles by Anglicans and others. It is hoped to bring out two numbers each year, at a subscription of £2/2/- annually.

I very much hope that sufficient subscribers will be found to enable the Department of History to put this valuable journal on to a permanent basis.

Yours, etc.,  
E. C. B. MACLAURIN.  
Sydney.

### NEW HOUSE OF LAITY CHOSEN

ANGLICAN NEWS SERVICE

London, October 24

The returns for the five-yearly election to the House of Laity of the Church Assembly—the national assembly of the Church of England—were completed on October 15.

Of the 342 seats, 196 have gone to members of the last house and 146 to new members.

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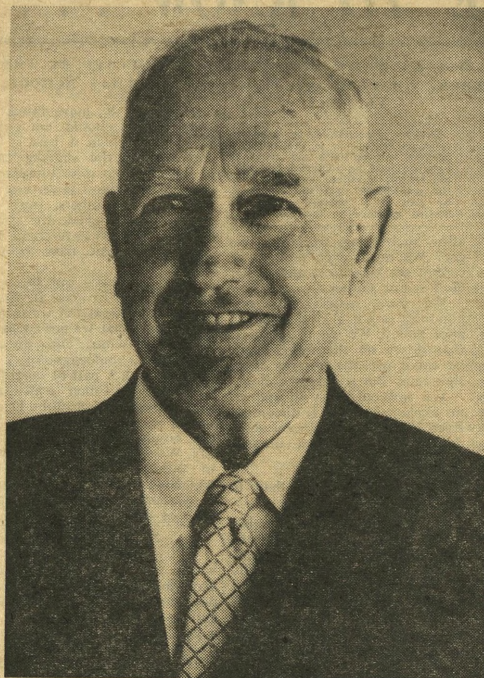
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## ANGLICAN OF THE WEEK



Our Anglican of the Week is a layman who has served the Church in the Diocese of Grafton for forty-seven years.

He is Mr Albert Bunter, of Ballina, N.S.W., who has been during this time parochial councillor, rector's warden, treasurer, member of the patronage board and a synodman.

He first served in the Parish of Bangalow, and then in Ballina where he has lived for the last twenty years.

Mr Bunter resigned this year as rector's warden. His faithful service was acknowledged by the parish last Tuesday, October 25, when, in the presence of the Bishop of Grafton, he was made a presentation.

His rector said of him: "Throughout his life he has set a fine example of true and genuine stewardship and of regular worship of Almighty God. He is a most faithful son of the Church."

## MANY SERVICES HELD FOR COLLEGE FESTIVAL

FROM A SPECIAL CORRESPONDENT

Brisbane, October 24

The annual Solemn Eucharist for the Friends of S. Francis' College, Brisbane, took place on the lawns of Bishopscourt on the morning of October 8.

This beautiful service, which was held in a picturesque setting of trees and shrubs, took place within the octave of the patronal festival of the college, with about 250 present.

The celebrant was the principal, Canon I. F. Church; the vice-principal, the Reverend D. Thawley, was deacon, and the sub-deacon was the senior student, Mr Raymond Smith.

Festival celebrations had begun on Monday evening, October 3, with Solemn Evensong.

## SERVICE HELD TO BLESS FLEECE

FROM OUR OWN CORRESPONDENT  
Wangaratta, October 24

For the third successive year, the ceremony of blessing the fleece took place in the woolshed of Mr Roy Fox at Kanumbra, in the Parish of Alexandria, Diocese of Wangaratta, earlier this month.

The sheep was shorn by Mr Graham Hodson, then presented to the Rector, the Reverend E. A. Cooper, for blessing.

The lesson was read by a member of the Young Anglican Fellowship.

A large congregation representative of the parish attended the ceremony.

## BOOK REVIEWS

### BOOKS WE WANT BUT CANNOT AFFORD

THE CHURCH QUARTERLY REVIEW. July-September, 1960. S.P.C.K. Pp. 130. English price, 25s. pa.

EDITORIALS can be dull and pompous, but those written each quarter by Bishop Wand for this Review are invariably stimulating and provocative. They seem likely to become in their field what Dr Max Warren's famous *News Letter* is in its.

For this number, in terms that are at once appreciative and critical, the Editor discusses the liturgical revival with particular reference to the baptismal services.

A large proportion of the journal is, as always, given up to book reviews.

These are indeed excellent, and appear to be written in such a way that the reader may not only appraise a particular book, but may also see it against the background of related thinking of this and earlier generations. The result is that one gains something of an education even in fields otherwise neglected.

To one who suffered by and still grimly remembers the book shortage of a few years back it is refreshing to notice how in this one journal 50 to 60 new books of theological value are reviewed each quarter.

But despair sets in when one notices that these books would cost in Australia nearly £100.

When it is observed that merely to keep up fully with a single subject might cost more than a priest's income, one can only admire what the Presby-

terians are doing, and hope that Anglicans will come to realise the need for more libraries with adequate funds.

It may not be inappropriate to note how far Australia is lagging here.

The haughty attitude some adopt towards American qualifications ought at any rate be modified by the knowledge that there a theological college, if it is to be accredited or recognised, must spend approximately £A5,000 per annum on its library, exclusive of equipment and janitorial maintenance (Bulletin 22 of the American Association of Theological Schools, June, 1956, p. 11).

The remaining pages of this issue are given up to eight articles by competent, even famous, authors.

The topics range from the mysticism of Jeremiah to the Christian meaning of "The World," from the baptismal formula of the Syrian rite to Christian giving.

There must be few who would be uninterested or unenlightened. I personally was particularly intrigued by an appraisal of the Patriarchate of Moscow in the light of its relationship to the World Council of Churches.

Life in this generation does seem to involve one in new standards of judgement. No doubt it will, if nothing else, keep us mentally young.

—C.C.C.

## ARTICLES THAT SHOULD BE WIDELY READ

THE EXPOSITORY TIMES. August, 1960. T. and T. Clark, Edinburgh. English price, 2s.

PROFESSOR MIEGGE is an Italian theologian of unusual ability. His book, "Visible and Invisible," is an inspiring work.

In this issue his book on Rudolf Bultmann is reviewed. He holds that Bultmann's influence has been a disturbing one in the Church, but his fearless honesty is to be welcomed. Bultmann is fired with a zeal for evangelism and a longing to meet the needs of the educated. But Miegge feels that Bultmann has an insufficient realisation of the Person

of Christ, the Crucified and Risen One.

Two books by Nathaniel Micklem and John Bennett on Church and State are reviewed at length. Neither approves the idea of the secular State — it may become the secularising State. When men are silent about God they may forget they are under higher judgement. "The State is not interested in religion, but deeply involved in the religion of the people."

There is a most interesting article on "Interpreting the Bible" by the Reverend T. Glyn Thomas. He is concerned with the growth of the fundamentalist attitude to the Scriptures and asks a series of searching questions to move people to read and to think, rather than accept answers that are too easy, too slick, to problems of conduct and a too convenient transferring of guilt to others. This article should be read widely.

Further, there are articles on S. Paul and the Greek world, the Fourth Gospel, in addition to the many reviews of books, the "Short Sermons," and, finally, a page on a life of Father Kelly (founder of Kelham). He had an almost overwhelming sense of God, and feared that the "clergy are so absorbed in getting people to come to church that the church services have become a substitute for God." The book, "No Pious Person" (Faith Press), tells the life story. There are, indeed, highlights in this issue.

—J.S.A.

## CENTENARY FOR QUEANBEYAN

FROM A CORRESPONDENT

Queanbeyan, October 24  
The Governor General and Viscountess Dunrossil attended the centenary service of Christ Church, Queanbeyan, Diocese of Canberra and Goulburn, on October 23.

During the service, the Governor General unveiled a window in memory of the first rector, the Reverend E. Smith, whose parish included the whole of the Canberra area.

The church was designed by the second rector, Canon A. D. Soares, and was opened on the fourth Sunday in October, 1860.

## BENDIGO CLERGY IN CONFERENCE

FROM OUR OWN CORRESPONDENT

Bendigo, October 24

Almost all the clergy of the Diocese of Bendigo attended the annual clergy conference and retreat at Cheltenham from October 17 to 21.

The Bishop of Bendigo, the Right Reverend R. E. Richards, told the clergy of some of the matters discussed at the recent bishops' meeting.

The conference began after Evensong on Monday and continued through Tuesday, with addresses by the Reverend R. S. Pethybridge on the Church and immigration; and by the Reverend L. Flavell, acting chaplain of the Community of the Holy Name.

The clergy also discussed the work of the Young Anglican Fellowship, parish life conferences, and the diocesan paper.

The retreat, which began on Tuesday evening and ended on Friday morning, was conducted by the Vicar of St. Peter's, Box Hill, the Reverend H. Eggleston.

## FURTHER GIFTS TO CHAPEL APPEAL

FROM A CORRESPONDENT

The appeal for the memorial chapel at H.M.A.S. "Watson", Sydney, has now reached £23,235/8/-.

Previously acknowledged gifts amounted to £22,565/15/8, and the following sums have now been received:

The Government of N.S.W., £500; the Council of the City of Perth, £80; H.M.A.S. "Harman" — Junior Rates Social Club, £22/17/10; Mrs D. Aherne, the Bishop of Kalgoorlie, each £10/10/-; M. W. Stevens, Royal Belgian Embassy, and Randwick Presbyterian Church, £10; Mr B. Harley, £5/5/-; Miss M. B. Brown, £5; Mrs M. J. Fletcher, £3/3/-; Miss V. B. N. Cook, £2/2/6; Mr J. A. Wyatt, Mr and Mrs J. Haworth, £2/2/- each; Mrs C. J. Taber, £2; Two Well-Wishers, Mr M. Weaver, Mr W. R. Pratt, Miss O. Wilson, £1 each.

## SYNOD CANCELLED

The Synod of the Diocese of Ballarat, which was to have been held on November 14, 15 and 16, has been cancelled because of the vacancy of the See.

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# The Youth Page

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

Can you explain the origin and meaning of the title "Defender of the Faith" which appears on our coins as a title of the Queen?

This title was originally conferred on Henry VIII by Pope Leo X in the year 1521.

Martin Luther, the founder of German Protestantism, had written a book called "The Liberty of the Christian Man".

Luther maintained in this book that the system of Catholic sacraments administered by the clergy of the Church kept the ordinary man in a kind of spiritual bondage to the clergy.

If the sacraments were necessary to salvation and only the clergy could administer the sacraments, then he believed that ordinary people were dependent on the clergy for salvation.

Luther tried to show that

the sacraments were not necessary to salvation, so that an ordinary Christian man need no longer consider himself to be in bondage to the spiritual domination of the clergy.

Henry VIII, himself a competent theologian, wrote a book combating Luther's heretical opinion—and in this he showed himself a defender of the Catholic Faith.

In recognition of his service, Pope Leo conferred this title on Henry personally.

It was recognised by the English Parliament in 1544 as one of the official titles of the English sovereign and it has been so used ever since.

## AUSTRALIAN YOUNG PEOPLE WILL ATTEND ASSEMBLY

FROM A CORRESPONDENT

Preparations for the youth section of the Third Assembly of the World Council of Churches were discussed last month by the joint youth committee of the World Council of Churches and the World Council of Christian Education.

Australia is responsible for nominating four young people to attend the assembly as youth participants.

The assembly will take place at New Delhi, India, from November 18 to December 5, 1961.

These delegates will be chosen by the Australian Christian Youth Council from names submitted by its constituent members, and forwarded to the Youth Department of the World Council of Churches for the final selection of the delegation of one hundred from all parts of the world.

In addition, a number of young people are needed to help in the behind-the-scenes work of the assembly.

They will act as stewards, messengers, office-workers, and will be chosen as capable of benefiting from the experience of attending the ecumenical gathering.

Three interesting aspects of the assembly will be an ecumenical work camp, a pre-assembly work youth meeting and the pre- and post-assembly youth visitation teams.

The aim of the visitations is to have "highly selected teams of delegates in strategic places," and the East Asia Christian conference youth committee will discover how the national ecumenical youth councils in Asia wish to make use of these people.

As well as working at the assembly the stewards may, at

their own expense, take part in visits to Christian youth in Asia and the Pacific, attend a pre-assembly world youth meeting (approximate dates November 10 to 16, 1961) and participate in international ecumenical work camps and Asian youth camps and conferences.

Stewards are responsible for their own travel expenses to and from the assembly. It is understood that board and accommodation will be provided during the assembly.

Land has been provided at Kempsey by the N.S.W. Aborigines' Welfare Board on which forty young people of several denominations will build a house for an Aboriginal family.

Last summer, the N.S.W. Christian Youth Council organised a similar work camp at Coff's Harbour.

Ecumenical work camps began just after World War II, when Christian young people be-

gan to hold them as experiments in concrete Christian service.

Beginning with one camp in 1947, the programme had increased to seventeen camps in 1950, when it came under the sponsorship of the Youth Department of the World Council of Churches.

It soon expanded to countries outside Europe, so that in 1959 there were fifty camps in countries right across the world, and more than one thousand young people were involved in this Christian service.

In the early years work camps did post-war reconstruction, and fostered reconciliation between young people alienated and isolated from one another during the war years.

The projects later included churches, youth centres, refugee camps, disaster situations, community service and social work.

Reconciliation has remained a basic purpose of work camps—reconciliation between youth from different nations, races and churches.

The active work proclaims to those who are watching the

## NATIONAL WORK CAMP PROGRAMME TO BEGIN

FROM A CORRESPONDENT

Melbourne, October 24

The Australian Christian Youth Council, an interdenominational council in which Anglican youth groups are represented, announced this month that its first summer ecumenical work camp will be held at Kempsey, N.S.W., from December 26, 1960, to January 14, 1961.

The council has adopted as its policy a national programme of such camps, and this one is to be organised in conjunction with the N.S.W. Christian Youth Council.

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Reconciliation has remained a basic purpose of work camps—reconciliation between youth from different nations, races and churches.

The active work proclaims to those who are watching the

camp that the Christian vocation is humble service, the role of the servant.

The shared life tells those within and without the Church that God's people are one in Christ.

The morning worship on the building site shows the secular world that there are youth who live in the grace and power of God.

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

Australian young people have participated in the World Council of Churches' ecumenical work camps from the beginning.

Now the Australian Christian Youth Council is calling for the services of forty young people aged between eighteen and thirty for its project at Kempsey.

Inquiries may be directed to the Australian Christian Youth Council, 100 Flinders Street, Melbourne, C.I.

The closing date for applications is November 14.

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Dressed in costumes of one hundred years ago, these young people attended the centenary service at S. Matthew's Church, Guildford, Diocese of Perth, this month. (See story page 3.)

## ARCHDEACON IN SUPPORT OF TO-DAY'S YOUTH

FROM A CORRESPONDENT

Melbourne, October 25

Archdeacon R. H. B. Williams, who retired last week from full-time diocesan work here to become Vicar of S. Margaret's, Caulfield, writes a refreshingly forward-looking letter in the current issue of the Melbourne "Messenger."

He does not accept the widely-held view that the young people of to-day are more badly behaved than the previous generation.

"Dire pictures are presented," he says, "of the tendency of youngsters to go to the Devil. 'In my ministry of over fifty years they do not appear to have made much progress in that direction.'"

He says that the "bodies and wiggles of to-day" are no more proportionately to population than were "the larrikins and larrikinnesses" in the early years of the century.

"Experience shows that where the Church ministers with sympathy and understanding to the needs of the rising generation, though one hundred per cent. will not be held, it is surprising the proportion that does remain faithful, particularly where opportunity is given for them to build their social life around the Church, and thus probably meet with and marry within their own faith."

"One of the joys of a long ministry is to meet many I had the privilege of preparing for Confirmation or influencing in some other way now in active Church work, seeking to do for the new generation what was done for them."

"Youth should not be squashed, it can be won and guided."

The archdeacon says that "those old fogies who continually decry the present, fear the future, and idealise (falsely) the past have ended their usefulness."

Archdeacon Williams is the senior priest with the longest continuous service in the diocese. Canon F. E. Maynard, who is Vicar of S. Peter's,

Eastern Hill, was ordained before the archdeacon, but entered the diocese later.

The archdeacon has been correspondent for THE ANGLICAN since its inception. He was "The Messenger's" Editor for many years.

## THE CITIZENS OF HEAVEN

WE PROFESS to believe in the Communion of Saints every time we say the Apostles' Creed.

By this phrase, "the Communion of Saints" we mean that all who are members of the mystical Body of Christ, the Church, are united by this membership into a fellowship with one another—with the dead as much as with the living.

But on All Saints' Day, which the Church keeps on November 1, next Tuesday, we think in particular of those who have died trusting in God and at peace with Him, and are now occupied solely in worshipping Him.

They now live entirely for the purpose for which they were made, the purpose of worship. With them we are joined in the Communion of Saints, and to their blessed state we press forward.

If the Holy Communion is celebrated in your parish church next Tuesday, you should make a point of being present.

The Church does not set aside her feast days without very good reason, and the purpose of our going to Holy Communion on this day is to praise God in company with His saints.

You will notice in the Book of Common Prayer that a

special collect, epistle and gospel are included for us on All Saints' Day. You will find them immediately before the services of Holy Communion.

In the collect we first of all commemorate God's action: in creating this bond of fellowship between all who believe in Him.

Then we ask Him for grace to live such holy lives as the saints have lived that we may, when we die, be allowed to join in their worship.

The epistle is taken from the Book of Revelation, and records a vision of S. John of the continual worship that is going on before the throne of God.

### PICTURES

S. John has used pictures to describe the truths revealed to him.

The first picture is of an angel with God's seal or personal stamp, who is marking out the Hebrew people whom God owns.

The lesson for us here, although we are not Hebrews, is to see behind the picture, that redemption is God's act—and our own opinion of our spiritual worth is not going to count for anything in God's sight.

The vision then widens to include a countless number of people from every race—the company of the redeemed.

We are shown them engaged

in their characteristic activity—the worship of God, without distraction, because they have been made completely holy, and "clothed with white robes" as the sign.

The gospel for the day contains those verses from S. Matthew's Gospel commonly known as the Beatitudes.

Here we must be particularly careful to see Our Lord's teaching in relation to all we know about Him and His sayings.

It would be contrary to the whole spirit of the New Testament, wouldn't it, to be merciful just in order that we should be treated with mercy—or to do any of the other things simply with the aim of obtaining the benefits.

Christ was not saying: "Do these things for your own soul's sake," but "Do these things for God's sake."

Perhaps on All Saints' Day we should read this passage from another standpoint: not as a series of injunctions, but as a description of the Kingdom of Heaven.

The saints, we are told, now see God face to face. Their desire for holiness is now satisfied. Their loss of liberty on earth for the love of God has not mattered in the long run: they are now citizens of heaven.

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## SOME CONCLUSIONS: PART 1

By the Reverend Arthur Lloyd

SINCE 1928, the subject of Prayer Book revision has "caught on" in all corners of the Anglican communion. That there are serious blemishes in the 1662 Book is obvious, not only for what it says in part, but also for much which it does not say.

It was never intended that such a Book would remain for ever the norm of Anglican worship, and while we can appreciate much of its inherent beauty and worthiness, no scholar or earnest parish priest could fail to accept the need for revision. A good deal of its introductory matter needs drastic pruning and simplification. Better translations of the *Te Deum* and *Quicunque Vult* are required.

The traditional structure of the Holy Communion is obscured and distorted. A hymn of praise is badly needed at the beginning—an Introit? The restoration of the *Gloria in Excelsis* to its original place would also help, as well as preventing its continued receipt of an emphasis due really to the Communion itself. The Offertory section could well regain its full significance.

The Prayer for the Church needs revision and re-drafting, and might be better placed before the Offertory. The Prayer of Humble Access interrupts the flow of the Liturgy and would be better placed immediately before the Communion. The Comfortable Words would be best omitted. The eucharistic element in the prayer, generally, is very meagre, and there are no references to Our Lord's victory through the Resurrection and the Ascension, nor to the Heavenly Altar.

The Prayer of Consecration is hardly a prayer at all. The Oblation Prayer is confused in its references to sacrifice (the whole rite misses the real significance of Sacrifice), and should be amended and added to the Consecration Prayer, just preceding the Lord's Prayer.

There is no Fraction in the proper order or manner. Nor is there sufficient emphasis on the need for all Christians to be present and to participate. Indeed, the liturgical function of the laity is reduced to an unsatisfactory minimum.

The Burial Service has no recognisable liturgical form at all. All the Occasional Offices need re-drafting, and particularly those of Christian Initiation, and the Ministry to the Sick.

### CATECHISM

The Catechism needs simplification, plus new sections on the Church, Bible and Ministry. Finally, new services are needed for burial of a child, adult baptism, harvest, the Laying on of Hands, Confession and Absolution.

Fortunately, with the amount of revision that we have outlined in these articles, there is much warning to be noted about procedure, and much possible amendment that can be considered.

Future revision has been aided by much preliminary work in allied fields. Throughout Christendom there has been a recovery of the doctrine of the Church as "the Body of Christ", and increasing emphasis is being placed on the significance of the laos.

The pressure of the demand for unity amongst Christians, due recognition that the Church

holds a much different position in our increasingly secularised and anti-Christian societies, the revival of Biblical theology, the decline of Liberalism, increasing emphasis on the value of the Parish Communion, new movements in Christian education, the blurring of the old party divisions, are all helping to produce a new "atmosphere" and a completely fresh approach to worship and its Prayer Book.

The strength of the Liturgical Movement, the great work of the Royal School of Church Music, the influence of wireless and television with renewed possibilities in their use, the revival of interest in processions, and the increasing demand for services for children and for special occasions, are all going to affect future revision.

### SERVICE BOOKS

In 1944 the General Synod of Australia authorised the publication of a "Book of Occasional Services" — parts taken from the 1928 Book, the Salisbury and Oxford Diocesan service books, Eck's "Parochial Office Book", and the Southwark book.

Another factor that has to be considered is the development of hymn-singing as one of the important parts of public worship; although it must be recognised that the Church of England is suffering from too many hymnals! and from a sad lack of general guidance on the principles governing the selection and use of hymns.

Revision should be possible. There can be no argument that the Church is competent to settle constitutionally new forms of worship, so long as they do not involve doctrinal con-

flict with the Holy Scriptures. While much needs changing, revision should be more conservative in so far as it should conserve the best of our traditional forms of worship.

Any changes must be made in the light of the theological and liturgical insights of our age, and prophetic approach to what may develop next. Theologians and Bible students should be co-opted to work with liturgists.

The means of public worship must be intelligible; contemporary; and giving expression to new knowledge. It must be the joint and co-operative enterprise of main schools of thought; and it would seem obvious that it must be gradual.

The most sensible approach must surely be to appoint Liturgical Commissions who will draw up tentative forms, and that these be given authorised use on an experimental basis over a set term.

Further consideration and amendment would then follow, until finally a suitable form of service would evolve. Such a commission was appointed in England in 1954 under Dean Dunlop of Lincoln.

Finally, revision must be for the sole purpose of producing richer, worthier and more suitable forms of worship. There should be no suggestion of "discipline". Naturally wise revision will produce a positive discipline, but it will be the by-product, not the aim, of revision. Any necessary measures for discipline should be considered and developed independently of the Prayer Book.

It is a plain statement of fact that the Church of England in Australia should be active in this matter now.

## A COLLEGE RE-ESTABLISHED

FROM A CORRESPONDENT

"I AM going to ask you to do more than you have ever done before." These were the words of the Bishop of Wangaratta to the gathering of six hundred families from the S. Columb's Hall districts last year.

It was the commencement of the new three-year pledge period to keep the college progressing, and by Christmas, 1959, S. Columb's Hall had been successfully re-established.

December, 1952, had witnessed the last ordination of men from the college, when two deacons were ordained.

For four years afterwards, the Reverend J. Hall struggled to maintain the pastoral oversight of the college districts.

A disastrous bushfire in 1952 had destroyed thousands of acres of farmland. Homes and churches were destroyed. But the districts rallied to help their warden, and to-day two magnificent churches stand as a witness to their faith in times of disaster.

However, in 1955, Mr Hall retired, and the college, without students or finance, was taken over by the Reverend C. L. Oliver.

After five hard years, the college is again restored, and is once more training clergy in the manner for which it has been noted.

Each year since 1957, all the college districts have gathered at the cathedral in Wangaratta

for their corporate communion. This is followed by a garden party on the lawns of S. Columb's Hall.

This year, with a teaching faculty of one resident and three visiting lecturers, and with some thirty subject passes from the Australian College of Theology to its credit, the college looks forward to an ever more active future.

The college was founded during 1903, when the first Bishop of Wangaratta, the Right Reverend T. Armstrong, decided to arrange for the training of diocesan readers.

He called the Reverend G. V. Lambie from the Parish of Rutherglen to take charge of the college.

### EARLY DAYS

At that time, part of the college district belonged to the cathedral parish. Milawa and Glenrowan, formerly parishes in the Diocese of Melbourne, were parishes with their own districts.

The Benalla district was the first to be canvassed by Mr Lambie, who called the first meeting of laymen to discuss the foundation of a training college.

The first S. Columb's Hall was in Rowan Street, Wangaratta, and the foundation stone of the present building was set by the Most Reverend H. Lowther Clarke, fourth bishop and first archbishop of Melbourne, on November 2, 1905.

## ISLAM MOVES IN ENGLAND

By Winifred Merritt

Miss Merritt, of Ballarat, Victoria, is the only woman to have become a Scholar in Theology of the Australian College of Theology. Following her recent return from overseas she is engaged in a special study of "World Religions and the Christian Witness."

IN the town of Woking, in Surrey, there is a Mohammedan mosque, the Shah Jehan Mosque.

It was built in 1889 by Dr Henry Leitner, an Orientalist and ex-Registrar of the University of the Punjab, with donations from Indian Muslims, notably the then-ruler of Bhopal State, the Begum Shah Jehan, after whom the mosque is named.

It is constructed of Bath stone, in the Indo-Saracenic style.

Its builder had intended to establish in Woking an institution for the study of Oriental languages, cultures and religions, but died before his ambition could be realised; and for many years the building was locked and empty, apart from odd occasions when a few Muslims from London came to pray at festival seasons.

In 1912 the first Muslim missionary to Europe in the twentieth century arrived in England, and eventually, after somewhat protracted negotiations, the mosque was opened to Muslims living in Britain.

The Woking Muslim Mission and Literary Trust quickly became a centre "for the propagation of Islamic ideas and ideals to the British people, as well as the great religious centre of Islam in the West."

Now, at regular intervals, Muslims converge on Woking, and the extensive grounds are filled with tents and campers.

There are in Woking Islam a resident Imam, regular Friday services, and two great religious festivals, the first the 'Id al-Fitr (the word 'fitr' means "to begin"), and the second 'Id al-Adha (meaning "sacrifice").

The former is connected with the Muslim duty of fasting, and the second, as its name indicates, with that of sacrifice.

Following each is a "Day of Happiness," emphasising that true happiness lies in the performance of duty.

"In the moment of their greatest joy, the Muslims gather in as vast a congregation as possible and fall prostrate before their great Maker, giving thanks to Him that He has enabled them to perform their duty or to make a sacrifice."

The word 'Id means "recurring happiness," and comes from a root "to return."

On March 28, 1960, the 'Id al-Fitr took place in Woking, and the great activity which accompanied it brought the quiet ground surrounding the mosque to sudden life.

Personal preparation for 'Id is symbolic. One must take a bath, put on one's best clothes, use perfumes, and do all in one's power to appear neat and tidy.

Women are specially asked to be present at 'Id gatherings. "The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman."

"God enjoins you to treat women well, for they are your mothers, daughters and aunts."

"The rights of women are sacred. See, therefore, that women are maintained in the rights granted to them." "And the best of you are those who are kindest to their wives."

### INITIATION

In addition to his attendance at the service, a Muslim is required to remember his poorer brethren, a charitable fund being associated with both 'Ids, payments being compulsory.

The time of 'Id prayer is between sunrise and noon, and a very interesting programme note reads: "A sermon will be delivered in English after the prayers. Duration: 20 minutes."

In the March 'Id at Woking, certain persons who had expressed their desire to accept the Islamic faith were formally receiving the ceremony of initiation following the sermon.

No form of baptism or other rite is required. "Whoever says with conviction, 'There is no God but God and Muhammad is God's last Prophet,' is a member of the universal brotherhood of Islam. It is, however, expected that such declaration of conviction should as a rule be made public or at least before some witnesses."

The following is the form of declaration made by the Woking converts: "I, . . . do hereby faithfully and solemnly declare of my own free will that I worship God and God alone; that I believe Muhammad to be His Messenger and servant; that I respect equally all prophets — Abraham, Moses, Jesus, et cetera, and that I will live a Muslim life by the help of Allah." Three marriages were solemnised during the festival.

In the grounds of the mosque were stalls conducted by the ladies, where handicrafts, knitwear, table linen, saris, bangles, and other goods were on sale, and literature on the Koran and the life of Muhammad were available. Pakistan, Indonesia and Lebanon had exhibition stalls.

In a small book published in

Karachi, entitled "Charms of Islam," copies of which are on sale at the mosque in Woking, are statements and comments by a long list of influential people "in praise of Islam, the Prophet Muhammad, and the contribution of Islam to civilisation."

The names include those of H. G. Wells, Edmund Burke, Napoleon Bonaparte, the Marquis of Dufferin, C. F. Storr, Bishop Carpenter, Edward Gibbon, A. J. Toynbee, the Reverend J. M. Rodwell, Sir William Muir, A. C. Bouquet, Thomas Carlyle, Washington Irving, the Reverend John Owen, the Reverend R. Macgregor, Bishop Boyd, Lamartine, and Mahatma Gandhi, to name but some.

In the introduction to the book, Ebrahim Ahmed Bawany writes: "This booklet is a presentation of what the intellectual minds of the West have found concerning Islam and Prophet Muhammad, in spite of all the prejudices against Islam, with which they were brought up from childhood."

"Their fair conscience inspired them to pay homage to the Great Prophet Muhammad and to Islam. Let the readers form their own judgement concerning Islam, and the last of God's Prophets, Muhammad."

Another comment in the book quotes a list of people of note who have accepted the faith of Islam, "who will tell you why they became Muslims, what was the Charm of Islam which attracted them, and why they think that Islam alone is the universal, rational and practical religion, suited for people in all ages, in all climes and for all times, and that Islamic ideology alone can save mankind from the total disaster towards which it is heading."

Free Islamic literature is available to enquirers, and reduced rates are granted to libraries and individuals purchasing books.

A Brains Trust is to be organised, consisting of from five to seven qualified persons, to answer questions, further understanding of Islam and remove doubts. It is also planned to publish in English two or three times a year a booklet, free or at cost, containing selected questions and answers.

"It is better to teach knowledge one hour in the night than to pray the whole night" was Muhammad's precept.

## CHURCHES GIVE TO CONGO APPEAL

ECUMENICAL PRESS SERVICE  
Geneva, October 24  
Funds totalling 26,540 dollars have been contributed by churches in four countries for aid in the Congo, in response to the World Council of Churches' appeal.

In a report issued last week, the Division of Inter-Church Aid and Service to Refugees said that the funds will be distributed through the relief department of the Congo Protestant Council.

Great Britain has contributed 14,000 dollars; Canada, 10,000 dollars; New Zealand, 1,400 dollars; and Australia, 560 dollars.

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# LIFE IN A RELIGIOUS COMMUNITY

**MEN** in community don't live ethereally. The chores have to be done and each has to take his part.

In addition to the rhythm of the prayers, I soon found myself scraping plates into the right bowls on leaving the Refectory, but I was spared the stoking!

I suppose there are too many associations with another place to expect a visitor to a religious house to be handy with a shovel, even if it's only for a hot-water system.

I ran into a lay-brother who was most knowledgeable, Brother Geoffrey Calf.

**MUNRO:** How long have you been a lay member of the Society?

**CALF:** Just on seven years.

**MUNRO:** You were a novice, of course, before that?

**CALF:** Yes, for about four years.

**MUNRO:** And what is your task at the moment, Brother?

**CALF:** Mainly secretarial work.

**MUNRO:** Does that involve very much?

**CALF:** Well, a matter of some confidential work for the superior. For the rest it is generally office work.

**MUNRO:** And I suppose it has all the hours that have to be given to normal office work?

**CALF:** Yes, and all the usual worries and troubles as well.

**MUNRO:** Did you have any difficulty in deciding that God was calling you to a lay vocation within the society?

**CALF:** No difficulty whatsoever. The vocation to the lay work is a distinct one of its own and quite separate from any other vocation.

But Brother Geoffrey was very busy.

He left me to fend a bit more for myself.

Periods of silence helped throughout the day with reflection and meditation. But there was relaxation.

The common room piano was never quiet when silence could be broken.

But study was the thing that took the major part of the time.

A student from Adelaide, John Stephenson, assured me about this.

**STEPHENSON:**

About two and a half hours are set aside for the students in chapel, whereas we spend about six hours either at the desk or the lecture room.

**MUNRO:** I have heard it said that all work and no play makes Jack a dull boy. Do you get any time to play?

**STEPHENSON:** Yes, we get quite a bit of time to play, really. There is free time on various days of the week. On Tuesday and Thursday afternoons there are always two hours free; and on Saturdays and Sundays the afternoons are always completely free.

Sunday morning is free, apart from the normal times that we spend in prayer, and in the little work that we have to do around the kitchen.

**MUNRO:** What kind of games do you play?

**STEPHENSON:** Well, we have tennis and cricket during summer. During winter we play basketball and quite a lot of hiking is done.

But I still wanted to get at the heart of the matter, and at last I caught up with the Sub-Prior, a friend of mine for many years, Father Lawrence Evers, whose sarum-red girdle with

three knots had many times allowed you the use of some personal things? Just how far is it taken?

**EYERS:** They are the outward mark of the three promises we take when we make our profession in the society—poverty, celibacy and obedience.

**MUNRO:** This promise of poverty surely allows you the use of some personal things? Just how far is it taken?

**EYERS:** Well, we have no possessions of our own but the things that we need are provided for us by the Society—our clothing, toilet articles, a room to work in, a table, pens, pencils, books.

All the things that we require are allotted to our use, but remain the property of the Society and they can, if necessary, be transferred to some other person.

**MUNRO:** You hold them in common?

**EYERS:** Oh, yes, they are held in common, but normally under the stewardship of the individual. Mostly the things we have are the things we will need in any case.

**MUNRO:** What of the promise to obey; is that absolute?

**EYERS:** Yes, insofar as it means our time and our abilities are all at the disposal of the Society for the work of the Society.

**MUNRO:** And are you able to question a direction coming from your superior?

**EYERS:** Yes, the constitution under which we live is quite clear about this, namely, that we can point out to a superior any aspects of the case which we may think he has overlooked, and having made such statement as we want to, if we think it's worth making, then leave the decision to him.

**MUNRO:** When it comes to the promise you make to lead a celibate life, what purpose lies behind that?

**EYERS:** The same purpose that lies behind all the promises we take. You see, everybody is given possessions by God, or most people at least, and they must remember that their goods are the gift of God to be used according to His will.

Most people are made to be married and they must remember that marriage, home life, and family life are gifts of God. In the same way people are given time and abilities to use in that time.

But in every case the promise that we make first of all sets us free for the divine service, and secondly bears witness to the world as to the fact that our goods and possessions are in the hand of God.

Just as their marriage, love, and home life are in the hand of God, and their time and their abilities are also in the hand of God, so we bear witness as we ourselves are set free in our way for the divine service that all people are called to exercise these things not according to their own will, but according to God's will.

But the Society of the Sacred Mission like any other religious community or, for that matter, the great company of all faithful men and women who go to make up the Church, are only really seen for what they presume to be when gathered for the Eucharist, the Great Thanksgiving, when each morning at the Lord's Table they gather in solemn trust with the God and Father of our Lord Jesus Christ.

I set out finally to speak with one of the lecturers, but on the way met a young man, Anthony Scott, of St. Arnaud, busy studying his Greek New Testament.

**MUNRO:** What were you doing before you came as a first-year student this year?

This is the concluding article in the series originally presented on the A.B.C. by the Reverend John Munro, Federal Supervisor of Religious Broadcasts for the Australian Broadcasting Commission. It is reproduced with the permission of the A.B.C.

**SCOTT:**

I was in a pharmacy in Victoria.

**MUNRO:** Are you finding the study rather different?

**SCOTT:** Well, yes, it is very different.

**MUNRO:** What are you tackling?

**SCOTT:** Well, in the first year here we more or less do a generalised course where we get an overall view of the real theological course. . . .

**MUNRO:** Somehow applying yourself to good study methods?

**SCOTT:** Yes, more or less settling down. It is really a year of absolute re-adjustment so that you can adjust yourself to the conditions for work here, and of course, to the new subjects.

**MUNRO:** What about the Greek?

**SCOTT:** Oh, the Greek, that is, of course, entirely different from most things, but if you have done a language before, as most of us have, you don't find it too much trouble.

My remaining questions were aimed at a lecturer, a priest-member of the society whose scholarship is acknowledged throughout the world, Father Gabriel Herbert.

**MUNRO:** In your study is freedom allowed to each brother to develop his own capabilities?

**HERBERT:** Well, the principle of our society is that everyone is not turned out to one mould and our obedience does not mean that men are used just as if they are units of manpower.

One of our society documents says that in all work of the society the utmost use must be made of individual authority and responsibility, and it says that self-willed ability is a chief source of weakness in any work which people undertake in common.

This is evident in the Church where we see so many individualists each running his own job. And so in our Society, as in other religious communities, we surrender the right to choose our own work.

But then comes the task of a superior to find out what is the work for which each one is best fitted, and to put him to that. And you see this can be done, for when men live together as closely as we do, we get to know pretty well what one another's aptitudes are.

So at S. Michael's House it can happen that a brother is given a work to do—it might be lecturing in some subject—and does not really make good at it. But there can be other things at which he excels—it may be in getting to know people.

Here the superior has a guide in allotting men to the jobs which are on hand to be done.

**MUNRO:** Will religious orders be accepted in a united Church, do you think?

**HERBERT:** I take it that question has reference particularly to the Protestant side of Christendom. Well, the South Indian Church, five years after its inception, did decide to establish an order for women, the Sisters of the Church of South India, and this is now going on.

But my job is not to talk about that, but our own community.

We do find in our experience that free Church people do not seem to be put off by the fact that we wear a religious habit, and here in Australia we are constantly meeting them, being ask-

ed to address gatherings, for instance, of Methodists and the Churches of Christ.

And two of us are members of the interdenominational circle in Adelaide and are very much at home there.

Then there is the Week of Prayer for the Unity of all Christians, and, of course, in a community where some people, some brothers, are interested in a thing like this, others want to know all about it, and it becomes a community affair.

**MUNRO:** What is the Society's attitude to the ecumenical movement?

**HERBERT:** Well—that goes back to our Father Herbert Kelly. From 1908 onwards he had very much to do with the Student Christian Movement, and he regularly went to its conferences, and there was one of these meetings at which a man has said: "It's no use asking Free Churchmen to accept your sacramental doctrine."

Father Kelly said afterwards that he was sizzling to get at him. It was the phrase, "It's no use," that made him sizzle most.

He replied, "Is anything of any use? Any fool politician can both up a compromise organisation. What is the good if we differ about principles? It is the principles that we have to learn to reconcile."

"The speaker has spoken of the Churches living side by side. That is toleration. I hate toleration. We Anglicans are in sore distress for want of the things you can give us. We are near dying for lack of them, but we believe we have some things we can give you which are not less necessary. I come to you offering and seeking love and help. Are you going to say we will tolerate you. I would rather you bludgeoned me. There is more love and faith in doing that."

Once upon a time two Free Churchmen from the Student Movement were talking with Father Kelly in his room at Kellham, and one of them said, "Father, we agree with you more than you think." He replied, "I know you do."

Well, as I said at the outset, I wanted to capture for listeners something of the rhythm of life

in the Society of the Sacred Mission.

But these words are only the outward and audible signs of the inward and spiritual grace which only those who live the "religious" life can ever fully know in quite that way.

We who have to come down from the mountain to the plain—as I did quite literally on leaving S. Michael's House to return to Adelaide—because our particular calling lies on the plain, can learn, I think, two things.

The first is that God surely calls some to serve Him in this way.

Their very existence should keep the rest of His Church from becoming too soft, too comfortable, and their occasional appearances in the streets and market places are a witness to an eternal order where the continuous praise of God is a first priority.

The second thing is—I certainly had to put this in my little note book—that members of a society such as this are under no illusions about any easy response to God.

Theirs is not an easy choice, yet they are very clear about the need for every man and woman to respond to God to the utmost wherever they may be.



The library at S. Michael's House, Crafrers, South Australia.

## OBITUARY

### G. D. STEVENSON

We record with regret the death on October 14 in Sydney of Mr G. D. Stevenson, who had been a devoted worker for S. Basil's Church, Artamon, over the past forty-two years.

**L. T. L. writes:** He was elected People's Warden in April, 1918, and, apart from 1929-30, continued either as warden or parish councillor until his death.

He was a Sunday school teacher for more than 30 years, and took a keen interest in all that affected the welfare of the church and gave generously to its support.

His love of, and faithfulness to, his Church set an example for all to follow, and S. Basil's, and the Church at large, are the poorer for his passing.

As managing director of Walther and Stevenson, he was well known and respected in the city and will be greatly missed.

The funeral service was conducted by the acting Rector, Archdeacon C. S. Robertson, on October 15, and a well-filled church and a full choir gave evidence of the esteem in which "Doug"—as he was affectionately known—was held in the parish.

## COMMENTS ON MARRIAGE BILL FROM CHURCHMEN

FROM A CORRESPONDENT

Melbourne, October 24

The subcommittee set up by the Marriage Guidance and Education Council of the Diocese of Melbourne to study the bill before the House of Representatives relating to marriage has this month issued a report of its investigations.

The subcommittee agreed that the bill as a whole is admirable, both in intention and in its provisions.

Nothing was noted to which the Church should take exception.

However, it suggested seven points on which more definition was required.

### LEGAL FORM

The committee noted that the definition of the effective formula for a "non-church" marriage (Para. 43 (2)) in effect defines the essential legal ceremony of marriage.

It found here that the mere minimal requirement in a "non-church" marriage would do nothing to emphasise the dignity

of marriage, the responsibility of the mutual action, and the implied permanence of the union.

### SUGGESTION

The committee suggested that, in the interest of the institution of marriage, "directions to marriage officers should provide a more adequate ritual framework."

The committee further noted that present practice is understood to be that the certificate of marriage is handed to the bride, on the assumption that she is the person most concerned to possess the evidence of marriage.

It suggested that this practice was not worthy of encouragement.



ANGLICAN MEN OF LETTERS . . . 9

# ROBERT HERRICK: POET OF NATURE

BY THE REVEREND EDWARD HUNT

COURTHOPE, in his "History of English Poetry," makes the rather remarkable statement that the religious instincts of many Englishmen can hardly find full satisfaction within the Anglican channels as marked out by George Herbert. Men of emotional temperament, he says, were carried irresistibly towards the more splendid ceremonial of the Church of Rome.

Apparently, Courthope bases his debatable assumption on the fact that Richard Crashaw was driven by Puritan excesses to join the Church of Rome.

Even so, the fact remains that Crashaw's best poetry was written while he was still an Anglican.

Courthope also implies that the Church of England doctrine is too sober, and its ritual too dull, except for men of abstract thought, but admits that Laud's influence gave to our Church the principle of the beauty of holiness.

Surely this in itself was no mean poetical achievement.

Professor Bethell shows better judgement in preferring George Herbert's "Christian spirituality and devotional simplicity, combined with the Christian gentleman tradition, inherited from Castiglione," to "the sugared violence" of Crashaw's Continental imagery, which is foreign to the tenderness of the reformed Anglican Church.

In any case, the famous Donne was a convert from Romanism, while it was the Church of England that Jonson and Benlowes found irresistible, their sojourn in the Church of Rome being of exceedingly brief duration.

## SONG-WRITER

"Innocent jollity and pious reflection, churches and farmsteads, scholarliness and countryside, spiritual strength and poetical faintness, between them the Elizabethan and Caroline churchmen poets have it all," says Bethell, "for all share with Shakespeare the sense of essential Anglicanism."

And for those who find George Herbert a trifle dull, there is the verse of Herrick, termed by some "the poet of daintiness."

Robert Herrick, of an old Leicestershire family, was born in London in 1591. His father, Nicholas, was a city goldsmith, and Robert, after being educated at Westminster, was bound apprentice to his uncle, Sir William Herrick, a goldsmith in Chancery.

In 1613, he entered S. John's, Cambridge, taking his B.A. in 1617 and M.A. in 1620. For the next nine years, we have no record of his career, but we gather from his verse that he mixed with Ben Jonson and earned fame at Court as a song-writer.

In 1629, Herrick was appointed to the living of Dean Prior, in Devon, where he remained, except for a period in London during the commonwealth, when he was supported by Endymion Porter, one of the chief literary patrons of the time, until his

death, in October, 1633.

He was buried in the churchyard at Dean Prior, although in "Hesperides" he expressed the wish for London "to give my sacred relics burial."

In 1630 he wrote his Pastoral on the birth of Prince Charles, and in 1633 an ode on the birth of the Duke of York.

One of his most beautiful compositions, "Content in the Country," was written at this time, and his fairy poems were published in 1635.

"Wits' Recreations" followed in 1640, and his masterpiece, "Hesperides," including "Noble Numbers," appeared in 1648.

In 1647 he had been ejected from his living because of royalist sympathies. John Simms, a nominee of Parliament, taking his place. However, Herrick bore little resentment at the wrong done to him, and made the best of his years in London, until restored to his living in 1662.

After "Hesperides," however, he did not publish anything, nor did he need to, for his literary fame was now secure.

Herrick combined in singular manner the membership of Jonson's circle of wits in London,

with the undisturbed life of a country pastor.

Described by Swinburne as "the greatest song-writer, as Shakespeare is the greatest dramatist, ever born of the English race," his best verses are exceedingly beautiful, as in such songs as "Bid me to live," "Gather ye rosebuds" and "Cherry Ripe."

His poems still appear in modern editions, and retain their popularity.

The classical Renaissance greatly influenced Herrick's genius, but his theological foundation is shown in such lines as "I sing and ever shall of Heaven, and hope to have it after all."

## CHURCHMAN

"Noble Numbers" were purely religious poems and show him at his best. His piety was simple and sincere, and he was completely content with Anglican dogma and ritual.

His confident faith is expressed in such lines as "I do believe I shall inherit Heaven by Christ's merits, not my merit." "As an artist in words, Herrick was far beyond all the poets of his age, even including Crashaw." And

this tribute coming from Courthope, is high praise, indeed.

In the rich profusion of the imagery of his folk-lore poems, the same critic says that Herrick surpassed even Shakespeare himself.

Of "Queen Mab" he wrote, "a rug of carded wool, which, sponge-like, drinking in the dull light of the moon, seemed to comply, cloud-like, the dainty deity."

On his monument might be written, as justly as on that of Goldsmith, "Nullus genus scribendi quod tetigit non ornavit."

But it was in his love of nature that Herrick struck a new note in Anglican literature. He was almost the first of the pastoral poets. As Andrew Lang says, his poems are "like a large laughing meadow in early June, diapered with flowers and sweet with the song of birds."

His "sweet spontaneous glad and musical muse" is shown in "Daffodils."

Herrick loved children as deeply as he loved roses, and Anglicans may well be proud of this man-of-letters, whose sense of religion was as deep and sincere as his sense of poetry.

FROM A SISTER'S NOTE BOOK . . . 19

## BLUEPRINT FOR THE CHRISTIAN

IN the middle of His Sermon on the Mount—that blueprint for a holy Christian life—Jesus said, "After this manner therefore pray ye: Our Father

Jesus Christ was God come to earth to reveal God to man and restore us to Himself. Like all human beings (for by taking our nature He put Himself under its limitations). He was dependent on analogical language.

He could only tell us what God is like by metaphors and analogies and parables, translating His experience of the Blessed Trinity into terms we understand from our human experience.

Therefore when we pray we are to think of God as our Father. Responsible and responsive; Someone with whom we individually are to have a personal relationship. And yet He is our Father. It is His universal Fatherhood which places on us the obligation to live communally.

Indeed, it makes companionship with other human beings a very need of our nature, just as His universal Creatorship welds the universe inescapably in one—hated here brings evil there; famine here affects prosperity on the other side of the world; disturbances in the sun or the depths of the sea bring atmospheric changes and tidal waves.

Are we living with our neighbour, whatever his colour or temperament or worldly situation, as if we had a common Father?

"... which art in Heaven." Our Father, yes; and we must approach with confidence and love to pay our dues and ask our needs; but also Almighty God, Creator of Heaven and earth, whose Glory and Omnipotence fills the whole world. And so our familiarity must be tempered with awe. What is our response to the Transcendent and yet Imminent God Who is our Father?

The response natural to the creature as He seeks His Creator: "Hallowed be Thy Name"—worship, adoration, filial love, homage. Let all things hallow—praise and reverence and show due honour—all that Thou art; all that is, that is summed up in your holy and terrible Name. "Thy Kingdom come. . . . Thy Kingdom come; may the world and all things in it be according to Your will. You are the Creator, the blueprint is Yours; we acknowledge that

only You can interpret it for the best. We accept Your Rule, and submit to Your wholly good and right will. For in Your will alone is the possibility of our perfection, the realisation of the potentiality of our human nature; in Your will alone is our peace, our security, our fulfilment.

"Thy will be done, in earth as it is in Heaven"—in our material, temporal, physical natures as in our souls. Not only our Sundays do we give You, but Monday to Saturday also; not only the lip-service of our formal prayers, but our hearts and our every word and thought; we acknowledge Your right to our bodies as well as our souls.

We know that we are of earth, having physical bodies with appetites and desires, but we also believe we are inheritors of the supernatural realm, and acknowledge that the desires and aspirations of our souls are the more powerful, the more lasting, the more important.

Our souls are made in Your Image and only You can satisfy them. But our souls are imprisoned in our bodies. That You may rule the one, we must offer you the other.

## WHOLE MAN

Therefore, Thy will be done by the whole man, even as it is by the whole company of Heaven, that we may become integrated personalities, whole, formed according to your blueprint.

"Give us this day our daily bread." We have given You our bodies and acknowledged Your Rule; you know our physical needs; we ask You now, our Father, in trustful confidence, to supply them.

Let us not be anxious for tomorrow; let us not dissipate our energies in coveting what is out of our reach; what You have given us is sufficient for You are our loving Father as well as our omniscient merciful, ever-just Creator and Sustainer.

We accept all good things (and there are so many when we open our hearts to a thankful spirit) and all bad things directly from Your Hand because the blueprint is Yours and we cannot always see the good purpose behind the "bad" things. We know You work through human beings and material circumstances because they make up our environment in this country called Time, but we recognise Your Hand behind them.

And the need of our souls—give us this day forgiveness, restoration to a clean relationship with You and with our fellows. "Forgive us our trespasses," the ill that we would not and yet do, and the ill that we have willed, for we have repented and now confess our trespasses, and would make what amendment we can by forgiving them that trespass against us.

We will hold no grievances, we will not envy our neighbour's prosperity whether of health or wealth, we repent of our rebellious will, and admit that all things work together for good to them that love Thee. Therefore forgive us, and restore us to Thyself, and heal the hurt that exists between us and all others.

"Lead us not into temptation . . . Of Your mercy keep us from temptations that are too strong for us at present. We do not ask to be freed from them for we know that by them our wills are purified and that is what you desire in us. And we want to be able to offer you each victory over temptation, as a child trustingly offers a beloved father a present that in reality he has himself provided.

No, we do not ask or expect to be delivered from temptation in this life of preparation and probation, but we are still weak; therefore do not lead us—and leave us alone—where temptation will overwhelm us; but keep us from the Evil One and deliver us from the evil that is in our own hearts.

We ask all this Father, for it is natural that we should. Our prayer is a part of Reality, of Truth. You made us for Yourself and there is no rest for our hearts until they find it in surrender to you. For we are only ourselves when we are yours. We are only fully human when we are also supernatural, for Thine is the Kingdom, the Power and the Glory, and we were made to share it with you.

Help us to realise the beauty of Your Kingdom that is called Eternal Life—we know part of it lies within the borders of earth and part in that closeness to you we have named Heaven—where Your Rule is absolute. Give us grace to unite our wills with Your will, so that we may feel Your Power ruling our lives for good, for peace, for order. And at the last admit us to Your Glory. . . .

—COMMUNITY OF THE SISTERS OF THE CHURCH.

## CALL TO PRAYER COMES FROM VICTORIAN CLERGY

FROM A CORRESPONDENT

Melbourne, October 24

The clerical members of the Board of the Brotherhood of S. Laurence and of the Geelong Council of the Brotherhood have issued a statement asking for prayer for the international situation.

Their "Call to Prayer" asks for a weekly intercession service in each parish.

It also asks that the Special Prayer which has been drawn up be used at least once a day.

The statement says: "From the human point of view the outlook for the peoples of the world is hopeless."

"All man's plans for the peace of the world have failed, and the international situation goes from bad to worse."

"For too long God has been left out of man's planning, but yet He has a plan for man's salvation, here and in the hereafter."

"In faith, in penitence and in the spirit of expectancy, we must seek to know that we, as individuals and we as a nation, must do in order to be saved from the disaster with which mankind is faced."

Suggestions for the intercession service are given on the leaflet, copies of which may be obtained from the secretary, the Reverend M. J. Clarke, S. James' Vicarage, Dandenong, Victoria.

Some very worth-while ideas for talks before the prayers are given.

They are based on the fact that the critical situation of our way is a challenge to our faith ("Do we really believe that when man suffers Christ suffers?"); on belief in prayer; and on the miracle of the Feeding of the Five Thousand.

## BUSH SPORTS DAY HELD FOR C.E.B.S.

FROM OUR OWN CORRESPONDENT

Wangaratta, October 24

Eleven branches of the Church of England Boys' Society in the Diocese of Wangaratta were represented at a Bush Sports Day and Rally at Swanpool on October 15.

Before the sports programme began, the Bishop of Wangaratta, the Right Reverend T. M. Armour, blessed the recently acquired mobile kitchen unit.

The diocesan president of the society, the Reverend G. M. Browne, conducted the dedication service.

The diocesan secretary, the Reverend T. Banfield, was in charge of the sporting events, which had been arranged by the host branch of S. Aidan's, Swanpool.

Holy Trinity, Wangaratta, in first place, was followed by S. Luke's, Wodonga, and S. Aidan's Swanpool.

## LAY READERS' CONFERENCE

FROM OUR OWN CORRESPONDENT

Newcastle, October 24

The first week-end conference of the Newcastle Diocesan Lay Readers' Association will be held at the Morpeth Conference Centre next Saturday and Sunday.

The conductor will be the Assistant Bishop of Newcastle and Warden of S. John's College, the Right Reverend R. E. Davies.

The conference will start on Saturday afternoon with an opening service and address at 2.30 p.m., and addresses and discussions will be held on Saturday afternoon and night.

The conference will close on Sunday afternoon with a service at 3.30 p.m.

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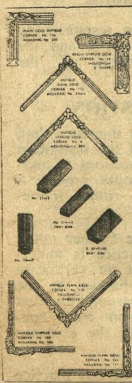
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# WHY A SCHOOL IS MOVING

By ROBERT ROBERTSON, REGISTRAR OF THE KING'S SCHOOL, PARRAMATTA, N.S.W.

NO blame can be attached to William Grant Broughton, first Bishop of Australia, the founder of The King's School, that the site selected for the erection of the first buildings owned by the school comprised only about six-and-a-half acres.

The plan for the establishment of The King's School was devised by Broughton and when it had received the sanction of the Home Authorities in March, 1831, he was charged with the necessary measures for carrying it into effect.

According to the Historical Records of Australia, Broughton suggested that, for the purposes of buildings, playing fields and gardens, about 100 acres would be required.

If Broughton's suggestion had been favourably received by Governor Bourke, the necessity of moving the school might never have arisen.

Bourke was not only unsympathetic with Broughton's plan for establishing Church schools on the lines of the public schools of England but in many ways, both direct and indirect, he showed himself antagonistic to it.

The school opened very inauspiciously on February 13, 1832, in a rented house in about half an acre of ground in George Street, Parramatta, with an enrolment of six boarders and six day boys.

However, the first headmaster, the Reverend Robert Forrest, a young clergyman from Cumberland, England, soon proved his worth and ability and before the close of the first year his numbers had grown to 41 boarders and twelve day boys.

Before the end of the second year, two additional cottages had to be rented to accommodate the overflow of boarders.

At this stage Broughton had to press the governor to provide the land and buildings promised to the headmaster at the time of his acceptance of the appointment in England.

The bickering and bargaining over sites and buildings form an unpleasant page or two in our early history and present Sir Richard Bourke in a rather unfavourable light.

Broughton, a sagacious man of vision, having in mind the future development of the school, asked for a grant of sufficient acreage in the Government Domain whereon to erect the necessary buildings.

His request was flatly refused by Bourke who in his turn suggested alternative sites none of them exceeding in size the one finally granted and one of them containing only one-and-a-half acres. In all, four sites were considered before the final selection was made.

## PLAYING FIELDS

Although the site chosen was very small compared with what Broughton desired, it did fulfil the then requirements of the school until the years 1855-1858, a period of temporary popularity under the Reverend F. Armytage, when outside houses had to be rented to house additional boarders.

In 1870 school games were better organised and the need of extra playing fields began to be felt. Rugby football had been introduced in that year and it was then that a portion of Parramatta Park was leased and converted into what is now called the Main Oval or Firsts' Ground.

Additions, too, had to be made to the school buildings to keep it abreast of educational changes and this meant reducing our restricted playgrounds in the vicinity of the school still further.

With the advent of Dr Edward Harris as headmaster in 1889, the school came under the rule of the first headmaster who had had considerable experience of teaching in the leading public schools of England.

He had been headmaster of the Exeter School, dating back to 1833, when it moved from a very restricted site in the heart of the city of Exeter, to a com-

monious site a mile from the city.

He had seen famous old foundations like The Bluecoats' School and Charterhouse abandon inadequate sites in the heart of London and rebuild on ample estates in the countryside. He had seen the increase in prestige and importance which had followed these events.

At the time of Dr Harris' arrival the school was badly in need of extensive repairs, renovations and extensions to the buildings and the estimated cost of such was about £9,000.

Dr Harris, having in mind the future growth of the school and its ability to hold its own with the other G.P.S. of Sydney, urged the council to move the school to a larger site which would be adequate for future growth and render it independent of leased areas for playing fields. The council approved of the idea.

The headmaster had a great ally in the person of Sir (then Mr) Joseph Abbott, the father of two of Harris' pupils, a member of the school council and a prominent member of the Legislative Assembly.

Sir Joseph sponsored The King's School Act through parliament which incorporated the council and gave it authority within certain limits to dispose of its lands and invest the proceeds in other lands and buildings.

## NEW SITE

An offer was made to the council of an area of 22 acres on the western side of Parramatta Park which was owned by the County of Cumberland Agricultural and Horticultural Society — now the Parramatta Showgrounds.

The idea of abandoning the present site and moving the school to an entirely new estate with such opposition by Old Boys and the townfolk of Parramatta that the project was modified to a scheme which embraced the retention of the original site and the acquisition by purchase of 22 acres of Parramatta Park adjacent to the school property.

Sir Joseph Abbott obtained the approval of the Minister for Lands provided the Park Trust approved. The Park Trust expressed approval on condition that the townfolk approved at a public meeting to be held for the purpose at an early date.

The public meeting was held and the proposal was turned down by a two-to-one majority of the citizens. An alternative proposal was then made to lease the 22 acres in question and once again the transaction was submitted to a public meeting.

Again the citizens turned it down but a second meeting was convened a little later when the citizens approved.

These events were spread over the years from 1891 to 1897. Dr Harris had resigned through ill health in 1895 and his successor, the Reverend A. H. Champion, was content to ask the council to carry out the renovations, repairs and extensions of the buildings which had remained in abeyance whilst the question of the movement of the school was engaging its attention.

The Reverend Stacy Waddy, an old pupil of Harris, succeeded the Reverend A. H. Champion in 1906 and his regime was marked by a steady and rather remarkable increase in the number of enrolments.

There were 59 boarders at the school when he assumed office and 210 when he resigned in the middle of 1916. No former headmaster appreciated more the need for more land than Stacy Waddy.

He acquired this first by leasing Old Government House for his junior boarders, purchasing Broughton House for his newly formed land classes and two years later Macarthur House for boarders generally.

However, as all pupils had to spend the whole day at the main school the congestion there of boys and the inadequacy of the accommodation became more

pronounced than ever. Buildings had to be extended which meant further encroachment on the limited grounds.

Under the Reverend E. M. Baker, who assumed office in 1919, enrolments increased rapidly until the peak was reached in 1929 with 443.

The extension of the chapel, remodelling of the main school building, construction of temporary classrooms in wood further reduced the dwindling spaces on the main site whilst the purchase of Thomas House at Westmead added a little more to the areas owned in Parramatta but contributed more to the state of over-population at the main school.

Before Baker came to the school the question of building a War Memorial to commemorate the sacrifices and service of Old Boys in the First World War was being considered and at that time, Mr H. C. Blackland, a former pupil of the school under Dr Harris and one of the senior masters at the school under Waddy, Pattinson and Baker, urged the school community to consider acquiring a suitable site and rebuilding the school on it as an appropriate war memorial.

He gave expression to his views (mainly those of his old headmaster, Dr Harris) in a very fine letter published in the school magazine.

As the War Memorial Committee had by that time decided upon extending and completing the School Chapel as the main objective of its appeal, Blackland's suggestion did not receive the attention it merited.

After the conclusion of the Second World War the question of providing a suitable memorial to Old Boys who served and to those who made the supreme sacrifice was again considered by a joint committee of members of the council and of the Old Boys' Union.

The first scheme considered was the acquisition of the Parramatta City Council Depot, opposite the Villiers Street entrance to the school drive and to erect thereon a new dining hall and assembly hall as a war memorial and to utilise the space left in the main building for remodelling and extending the remaining buildings.

When rough estimates of the cost were submitted, the wisdom of sinking so much money on the old site was seriously questioned and the committee came to the conclusion that it would be wiser, where so much money was involved, to secure a suitable site and plan and build a new school on modern lines than to continue the unsatisfactory and extravagant policy of periodically trying to extend and remodel long outmoded buildings.

Hence, when the war memorial committee was elected and an appeal for funds circulated the main objective of the committee was to raise sufficient funds to secure a site and build a new school as a suitable war memorial.

## GOWAN BRAE

The choice of a suitable site in the right locality was the first major concern of this great project and many difficulties were encountered at the outset.

A large section of the Old Boys and the citizens of Parramatta demonstrated in no uncertain manner that any site chosen would have to be in or very near to Parramatta before they would support any attempt to move the school from its time-honoured site.

Sites as far afield as Wollongong and Penrith were seriously considered by the council and the war memorial committee and just as seriously opposed by a large section of supporters of the school.

However, the acquisition of the magnificent Gowan Brae estate in Parramatta and a little over a mile from the present site eminently fulfils all that was hoped for in the search for a site and has brought into complete unanimity all friends and supporters of the school.

## DIOCESAN NEWS

### ADELAIDE

#### C.H.N. FUNCTION

The hostel run by the Community of the Holy Name in Adelaide will hold its annual fundraising function on the lawns at Wellington Square, North Adelaide, on November 5. Half of the money raised will be used in the missionary work of the community in New Guinea.

### BALLARAT

#### WARRACKNABEAL GIFT

This year's Confirmation candidates at Warracknabeal have given a silver-plated Baptismal shell to the parish church. This follows last year's gift by the confirmands of a carved crucifix for the pulpit.

### MELBOURNE

#### G.S.S. FESTIVAL

The Chapter of All Saints, Guild of the Servants of the Sanctuary, Melbourne, will hold its tenth annual Festival Eucharist at S. Martin's, Hawksburn, on November 5, at 9 a.m. All priests and servers in the diocese are invited to attend. After the service and breakfast, a bus trip will take place to Ballarat, where the day will conclude with the Guild Office in S. John's, Ballarat.

#### FRIENDS OF S. PAUL'S

The Friends of S. Paul's Cathedral, Melbourne, have arranged a function in the Chapter House on November 4 at 8 p.m., "Impressions of Art Galleries Around the World". The Director of the National Art Gallery of Victoria, Mr E. Westbrook, will conduct the evening.

## NEWCASTLE

### SEAMEN'S MISSION

The bishop last Saturday dedicated new furniture at the Wakehurst Institute Mission to Seamen at Wickham. The bishop also unveiled a memorial plaque at the mission.

### CHURCH ARMY SERVICE

Last Monday the bishop admitted five new Church Army trainees as evangelists. The admission service took place in the chapel of the Church Army Training College at Stockton.

### RURAL DEAN TRANSFERRED

The Rector of Raymond Terrace and Rural Dean of Paterson, the Reverend R. V. Hanington, has accepted an appointment to the Parish of Scone. He will replace the Reverend E. H. V. Pitcher, who will come to Newcastle as academic chaplain.

## PERTH

### BEREAVEMENT

Much sympathy is felt for Canon Arblaster, a veteran priest of this diocese, on the death of his wife, who passed suddenly to her rest last week. Canon and Mrs Arblaster had recently returned from a holiday in England to enable them to spend some weeks with their son, the Reverend E. H. Arblaster, his wife and children, before the latter returned to Central Tanganyika.

Actually, the Reverend E. H. Arblaster and family were still on the high seas, returning to Tanganyika, when Mrs Arblaster died. The funeral service in S. Barnabas, Kalamunda, was conducted by the rector, the Reverend Arthur Lee; and, at the graveside, Mrs Arblaster's nephew, the Reverend

W. H. C. Hyde, Chaplain of Guildford Grammar School, officiated.

### FATHER PAUL HUME

To enable the many friends of the S.S.M. Priory in Mount Lawley to meet the Director of the Society of the Sacred Mission from England, Father Paul Hume, an invitation has been issued by Father Laurence Evers for Monday, October 31, when friends and well-wishers could attend a meeting at 8 p.m. to meet the Father Director of the Society.

## SYDNEY

### SCHOOL APPEAL

On Wednesday, October 26, the Archbishop of Sydney launched an appeal for £100,000 to build a chapel and assembly hall for Abbotsleigh School. Sir John Northcott is the chairman of the appeal committee.

Apart from the plans which the appeal will assist, the school council has undertaken to meet the cost of a library wing and laboratories costing £80,000, which has just been completed. A block of nine classrooms to cost £70,000 will be commenced early in 1961.

### LAWSON JUBILEE

Services to mark the conclusion of the jubilee week at Emmanuel Church of England, Lawson, will be held next Sunday, October 30, with guest preachers at two services. The Venerable H. M. Arrow-smith will preach at Morning Prayer at 11 a.m., and the Rector of Leura, the Reverend K. R. le Huray, will give the address at the thanksgiving service at 7.30 p.m.

Since the jubilee of the setting of the foundation-stone in February this year, new carpets have been laid in the sanctuary and the aisle, extra heaters have been installed, and the interior of the church has been painted.

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## MAJOR BOOKS PUBLISHED TO DATE:

### THE CONTINUITY OF THE CHURCH OF ENGLAND

This is a completely new edition of this famous work by Canon FARNHAM E. MAYNARD. It was first published in 1939 and has been out of print for five years. It contains valuable references and bibliographies, and effectively demolishes certain claims by the Church of Rome. The foreword to this Second Edition is written by His Grace the Archbishop of Brisbane, the Most Reverend R. C. Halse.

### THIRD TIME OF ASKING

By the Right Reverend J. S. MOYES, Lord Bishop of Armidale. Only some eight bishops having survived the ordeal of three Lambeth Conferences, are still alive to-day. Bishop Moyes is one of them. Lambeth itself, however, is only incidental to this book, which covers the adventures of the bishop in Canada and the United States, as well as in England, France, Germany and other countries on the Continent, before and after the Conference. The bishop has a style—and opinions—all his own, and those who have read his previous books will not be disappointed in this one!

### ON SAFARI

By IRENE F. JEFFREYS, Miss Jeffreys, the C.M.S. State Secretary in South Australia, was the first woman in that State to qualify as a Chartered Accountant and a Chartered Secretary. She chose to forgo the opportunities of highly paid jobs which lay ahead of her, in order to devote her talents to the cause of missions. Last year, she completed a trip around the world, during the course of which she saw at first hand what C.M.S. was doing in India and the Far East, in Africa and elsewhere. One result of her trip is this excellent travel book, crammed with the incidents and personalities she encountered.

### THE MAN FROM MAWAMBAL

What do you reckon would have taken place had Our Lord been born in a little Australian bush town, instead of the little country town of Bethlehem? And if he had been born a few years ago, instead of nineteen centuries back? This highly provocative, superbly written Gospel-type book, with the slang in Australian instead of Aramaic, will suggest some of the answers. It comes from the pen of Mrs UNA FITZARDINGE who, after a brilliant academic record at Sydney and Oxford universities, was Headmistress of S. Catherine's School in Sydney for some years before her marriage. The Trust had the great good fortune to be chosen to publish this work, which we anticipate will not exactly pass unnoticed when it is published next month.

### FAR WEST

This is a racily written account of his adventures in a Gipsy Moth by the Reverend L. DANIELS, a former R.F.C. pilot who took to the air in the far west of New South Wales in the early 'Twenties. There is not a dull moment in the book; but there is more to it than that: it is an account of the work of Australia's FIRST flying parson, and of how our Church led the field in the developments which have since given rise to the work of the Presbyterians and our own, and much larger, Bush Church Aid Society. The foreword was one of the last things written by the late Primate, the Most Reverend H. W. K. Mowll, a few weeks before his death.

The Treasurer,  
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## U.S. CHURCH REPORTS ON MISSION ISSUES

### RECOMMENDATIONS FOR A STREAMLINED PROGRAMME

THE "LIVING CHURCH" SERVICE

New York, October 24

Recommendations concerning missionary work being undertaken in Africa, Asia, the Pacific and South America by the Protestant Episcopal Church in the United States of America were presented to the meeting of the National Council of that church last week.

In presenting the report of the Committee on Overseas Missions, the Bishop of Connecticut, Bishop Gray, said: "The world is moving faster than the Episcopal Church. We cannot slow down the world, even if we would; but we can and must speed up the Church," he said.

Among the recommendations for streamlining the church's missionary work is one for the establishment of a permanent advisory council for evaluation and strategy on the whole mission of the church.

Such a council, appointed by the Presiding Bishop and responsible through him to the General Convention and the National Council, would be independent of any existing department or division of the National Council, and have a full-time executive and adequate budget.

#### CLOSER BONDS

Other recommendations were for the adoption of the necessary legislation to permit overseas missionary districts to participate fully in the life of adjacent Anglican provinces, and to encourage their steady growth towards autonomy.

The committee urged that full studies be undertaken of the Spanish-speaking areas of South America, of Africa, and of the Pacific area, for the guidance of future overseas work.

It suggested that consideration be given to work among the Chinese dispersion in South-East Asia, and that a programme be developed for re-summing work on the mainland of China when that becomes possible.

The committee recommended that the education of all clergy be strengthened with respect to the Church's mission.

To do this, the curricula of seminaries could be enlarged, and theological students could

be encouraged to spend one year overseas as part of their training, the report said.

The committee further recommended that the National Council consider whether the missionary district of Liberia should become a part of the Province of West Africa.

The report was received for study, and will probably be discussed during the next three meetings of the National Council.

The National Council also received the report of a survey of Anglican work in South America.

It has recommended that the Church's task in South America be included for discussion by the Advisory Council on Missionary Strategy, when it meets in conjunction with the Anglican Congress in Toronto in 1963.

## WEST INDIAN MIGRANTS ARE BEING LOST TO THE CHURCH

ANGLICAN NEWS SERVICE

London, October 24

Very many Anglican migrants from the West Indies to Birmingham are being lost to the Church according to clergymen working in the city.

It is claimed that the materialistic outlook of many British people and their widespread lack of understanding of religious belief are turning the migrants towards the Pentecostal sects.

A chaplain to Birmingham's Coloured population, the Reverend Paul Burroughs, says that West Indians, a fundamentally religious people, are shocked that, for example, Good Friday is treated as an ordinary work day.

They have been surprised at the agnosticism found among their White work mates.

They have countered all this by turning to the sects which, however wrong, at least speak out about their beliefs.

One Birmingham vicar has

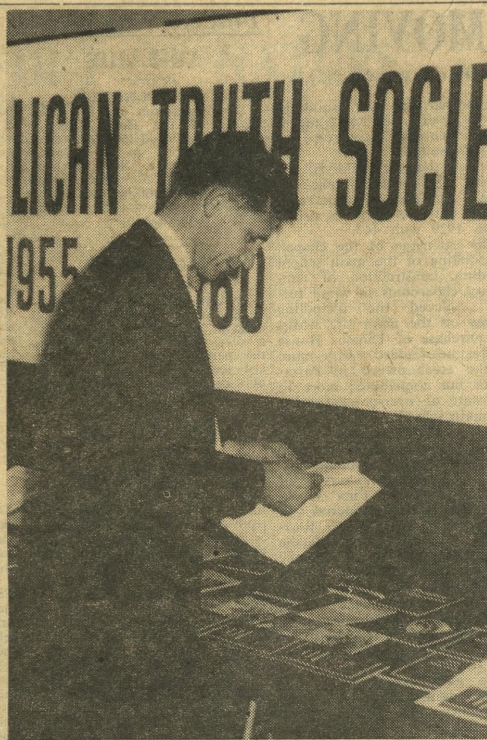
suggested that the solution would be to give West Indian Anglicans a church of their own in Birmingham.

However, Canon John Hay, the Jamaican priest who travels all over England, keeping in touch with his fellow-countrymen, is against such segregation.

#### OPPONENT

He said that in many places West Indians fitted quite happily into the congregation but he was investigating complaints where they had been told they were not wanted.

He confirmed that a Pentecostal sect had started their own church in Brixton, which has one of the largest Coloured contingents in the metropolitan area.



Dr K. C. Westfold, author of the new Anglican Truth Society booklet "God and Space," looking at one of the displays at the A.T.S. meeting on October 1. Dr Westfold is Reader in Applied Mathematics at the University of Sydney. (See story this page.)

## SCHOLARSHIPS IN THEOLOGY

### OFFERS MADE BY INTER-CHURCH AID

FROM A CORRESPONDENT

Melbourne, October 24 Applications from church people in Australia for theological scholarships in Asian, American and European theological colleges are now being received by the Australian Commission for Inter-Church Aid and Service to Refugees, in Melbourne.

The national secretary of the commission, the Reverend F. F. Byatt, said today that 150 scholarships were available for 1960-1961, and applications for them should be made before December 1.

The selection committee consists of the heads of theological colleges in Melbourne, with the chairman of the commission, Dr A. C. Watson, and Mr Byatt as convener.

Over twenty denominations have already availed themselves of the scholarship scheme.

The scholarships are tenable only in another country and in a theological college of another denomination.

Applications must be accompanied by a supporting letter from the national head of the applicant's church.

The application forms may be obtained from the secretary of the commission, Room 14, Sixth Floor, 37 Swanston St., Melbourne, C.I.

## BEQUEST WILL HELP WELSH ABROAD

ANGLICAN NEWS SERVICE

London, October 24

A bequest of £2,000 to the former Welsh Church in Chubut, Patagonia, is to be used for members of the Church of Wales living outside Great Britain.

The money was left by the Reverend T. A. M. Jones, Rector of Llanddeiniolen, who died in 1942.

## £400 PENSION FOR RETIRED CLERGY

ANGLICAN NEWS SERVICE

London, October 24

The improved financial position of the Church Commissioners has made possible a £400 pension for retired clergymen as from April next year.

## A.T.S. CELEBRATES ITS FIFTH ANNIVERSARY

At a dinner held in Sydney on October 1 to celebrate the fifth anniversary of the re-constitution of the Anglican Truth Society, the president, the Right Reverend Ian Shevill, outlined the progress which the society had made during that time.

He said that the A.T.S. was the only body of its type regularly giving Australian writers the opportunity of literary expression.

It was also the only society providing the Church with a constant flow of books at inexpensive rates.

There was no doubt that the A.T.S. was firmly established in the life of the Australian Church—sales had increased steadily and the name of A.T.S. was rapidly becoming more and more a household word.

Visitors at the dinner included the Primate and Mrs Gough, the Archbishop of Brisbane, and a number of other distinguished guests.

Other speakers included the secretary of the society, the Reverend M. B. Eagle, and the vice-president, the Bishop of Rockhampton, both of whom stressed the growing usefulness of the society in the life of the Australian Church.

Bishop McCall pointed out that many of the great societies overseas had started as small groups, and he was sure that the A.T.S. would also continue to grow in this way as more churchpeople came to know and value its publications.

Both the Primate and the Archbishop of Brisbane conveyed their congratulations to the society, and both expressed

the hope that the value of Christian literature would become increasingly realised.

Following the dinner the quinquennial meeting of the society was held, and officers were elected for the ensuing five years.

In a statement to THE ANGLICAN after the meeting, the secretary asked that the thanks of the committee be extended to all who had so generously supported the A.T.S. in the past five years.

"The Society has sold nearly 200,000 booklets since its inception, and as we move toward the quarter million mark the committee trusts that it will continue to be a useful handmaid of the Australian Church and the Church overseas," he said.

## DISCUSSION PLANNED ON SUNDAY CUSTOMS

ANGLICAN NEWS SERVICE

London, October 24

Two subjects have been chosen by the London branch of the William Temple Association for its fortnightly discussions which began on October 18.

One is "The Welfare State and Individual Responsibility," and the other "The English Sunday."

"The English Sunday" discussions will cover the theological, legal, historical and social aspects of the question.

## CLASSIFIED ADVERTISEMENTS

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

#### BIRTHS

MORRIS (LIVINGSTON). — To Mary and Richard, of the Vicarage, Quam-batook, on October 20th, at Swan Hill District Hospital — a daughter (Mary Joy).

#### ACCOMMODATION VACANT

FULL BOARD or bed and breakfast available October-March. Single rooms. Apply Principal, Ridley College, Parkville, Melbourne, N.Z.

#### FOR SALE

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

#### CHURCH NEEDLEWORK

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

#### POSITIONS VACANT

CHURCH OF ENGLAND Flying Medical Service. Vacancies for nursing staff and domestic workers in outback hospitals. Information from Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone BM 3164 (Sydney Exchange).

DIocese of ST ARNAUD. Applications are invited for the position of Registrar. Clergymen preferred. House provided. Full details from the Bishop, Bishopsholme, St Arnaud, Victoria.

GIPPSLAND GRAMMAR SCHOOL. Cathedral Close, Sale, Victoria. (A registered Church of England School for boys). Teachers required for 1961. Graduates in Science or Arts, single, experienced in Secondary work to teach in Forms 1, 2, 3. Salary according to Education Department scale. Applications, stating age, qualifications, experience and church affiliations, to Headmaster.

GIRTON C.E.G.G.S., Bendigo, Victoria. Two full time and one part time teachers are required from 1961. Residence is available. Subjects: Divinity, French, History, English. Salary scale for Graduates £1,102-£1,425; non-Graduates £790-£1,315.

ORGANIST CHOIRMASTER for S. Stephen's Church, Willoughby, New South Wales. Applications in writing to the Rector.

DRAMATIC SOPRANO. For your Wedding. Norma Cranfield. Phone: 72-6845 (Sydney Exchange).

#### TOURING, PLAY

THE OUTSTANDING play, "Christmas at the Cross Roads" tours from mid-November. Bookings now being accepted. Australian Christian Theatre Guild, P.O. Box 17, Artarmon, New South Wales.

#### WANTED

WANTED. STILES: Sydney B.A. Hood, in good condition, by theological student. Box No. 242, THE ANGLICAN.

#### PERSONAL

HOLIDAY EXCHANGE. Sydney Rector, evangelical, pleasant suburb, handy to city and beaches, seeks exchange December 26-January 19. Box No. 243 THE ANGLICAN.

## CONSECRATION TO BE BROADCAST

FROM A CORRESPONDENT

The consecration of two new Australian bishops in St John's Cathedral, Brisbane, on October 28 will be broadcast by the A.B.C. in "Radio Service" on November 13.

The men to be consecrated on the Feast of St. Simon and St. Jude are the Reverend S. J. Matthews, to be Bishop of Carpentaria, and the Reverend G. Ambo, to be Assistant Bishop of New Guinea.

The broadcast will be made at 9.30 a.m. A.E.T., and 9 a.m. W.A.T.

## TEACHERS, 1961. FIRBANK C.E.G.G.S.

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