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15,000 PEOPLE AT UNITED SERVICE IN PERTH

WITNESS AT END OF GAMES

Perth, December 3

Fifteen thousand people, representing member Churches of the World Council of Churches, occupied all available seating accommodation in the stands and enclosures of the Western Australian Cricket Association's grounds last week for what the printed service called "A United Service of Worship and Witness."

Not since the Billy Graham crusades had such a large gathering come together for a religious function, it was stated.

The Moderator of the Presbyterian Church in Western Australia, the Right Reverend Keith Dowding, preached.

It was an occasion, he said, when we of different denominations witnessed to the fact that we were one Church ready to obey and to serve God.

Most people, he said, believed that there was One God, even the devils in hell believed that and trembled, but the Christian religion was more than that. It was, as the Creed affirmed, a belief in God—faith in action.

It was so important what one believed, said Mr Dowding. The word "miscreant" to-day meant a villain, a delinquent. Formerly the word meant one whose creed was amiss, and because of that so also was his behaviour.

Furthermore, there were twelve hundred million non-Christians whose beliefs in God were amiss, who had to come to the knowledge of the One, True God revealed in Jesus Christ.

On the arrival of the Governor of Western Australia, Sir Charles Gairdner, with Lady Gairdner, the vast congregation stood while they were greeted by the Archbishop of Perth, the Most Reverend R. W. H. Moline, and conducted to their seats.

All remained standing until the arrival of His Royal Highness Prince Philip, Duke of Edinburgh, when the National Anthem was played by the band of the Salvation Army which accompanied all the singing.

The Archbishop of Perth greeted the Duke and then presented to him the other ministers who, besides himself, were taking part in the service.

They were, besides the preacher already mentioned, the Reverend G. R. Limb, President of the Methodist Conference in Western Australia, and the Reverend Edwin White, Chairman of the Congregational Union of Western Australia.

THANKSGIVING

The form of service was well thought out; it included the Collect for Purity from the Anglican liturgy and the Apostles' Creed, the Lord's Prayer, and much in which any Christian could join with other Christians without offending anyone's conscience.

Thanksgivings and intercessions were topical and therefore uttered with greater earnestness.

We thanked God for gifts of body, mind and spirit, for the joy of youth, the zest of manhood and the peace and wisdom of old age; for the happiness and security of Christian homes, for the gifts of civilisation, for material blessings and for the ordered freedom of our way of life.

Above all, we thanked God for the Holy Incarnation, the Redeeming Sacrifice, the mighty Resurrection and the glorious Ascension, for the coming of the Holy Ghost, for the good hand of God upon the Church in history and for those who spread the Gospel through the world.

We prayed for the Queen and Royal Family, we prayed that

wisdom might be given to governors, ministers of State, members of Parliament and others who held authority that they would ever seek to advance the kingdom of God on earth.

In the intercessions, prayers were offered for the meeting of many nations in friendly competition, that it might be used to strengthen the bonds of brotherhood which should bind together the whole family of God.

We prayed for the sick, the oppressed, the persecuted, the homeless, for refugees and for people without a country, for the millions who were hungry, and for the youth of the nations.

LIFE OR DEATH

The lessons were appropriately chosen; the Old Testament lesson from Deuteronomy 30, verses 11 to the end—the momentous choice—life or death, blessing or cursing; this lesson was read by the Chairman of the Congregational Union, the Reverend Edwin White.

The second lesson from II Timothy 2, verses 1 to 15, was read by the Duke of Edinburgh from the New English Bible: "A soldier on active service will not let himself be involved in civilian affairs; he must be wholly at his commanding officer's disposal. Again, no athlete can win a prize unless he has kept the rules."

This gathering of Christian

people has borne a good witness of friendliness and fellowship; much attention was paid to detail involving many organisations from the various Churches.

(Continued on page 12)



Members of the Church of England Boys' Society at S. John's, Gordon, Diocese of Sydney, try out their new ship after it had been dedicated by the rector, the Reverend R. A. Wotton, at Bobbin Head last Saturday afternoon.

WOMEN WORKERS RECEIVE AWARDS FOR TRAINING

FROM OUR OWN CORRESPONDENT

Melbourne, December 3

The spacious and lovely Church of S. John the Evangelist, East Malvern, made a dignified and splendid setting for the annual presentation of certificates and diplomas for graduates from S. Christopher's College on Tuesday afternoon, November 27.

In previous years, the presentation of certificates has been in the memorial hall, and the service in the college chapel, where lack of space has been a serious drawback.

The decision to use the parish church this year proved to be most popular, and many favourable comments were passed by those who attended.

The service was conducted by the college chaplain, the Reverend Russell Clark, and an address was given by the Right Reverend Donald Redding, who spoke of the duty of repayment of a debt.

We owe a debt to others, because the heritage of Chris-

tian faith is something we have received, including education and a way of life.

This debt is due, not only to those before us, but also to those around us.

We can only repay by the endeavour to put back into daily life a sense of vocation, expressed by useful service to the community, by working to the best of our ability, and by striving to put something into life.

For a sense of vocation, the first essential is to wait upon the Lord, then to mount up with wings by seeking the inspiration of the Holy Spirit.

After the hymn following the address the graduands were presented to the bishop by the Principal of S. Christopher's, Mrs Olive Jose.

Candidates for diplomas were Pamela Jaques, and Edith Porter (in absentia).

DIPLOMAS

The diploma is granted to graduates who have done twelve months' satisfactory field work, and further study after qualifying for the certificate of the college.

Those who came forward to receive certificates were Velda Campbell; Cathryn Dibben; Ruth Egge; Margaret Fox; Glen Jimmison; Merran Morrow; Beverley Philben; Jacqueline Watters.

At the conclusion of the presentation, the graduates formed a procession to the altar rail, where they received the bishop's blessing after "Come Holy Ghost, Our Souls Inspire" had been sung kneeling.

After the benediction, the con-

FIRST DIOCESE TO MEET QUOTA

With the contribution of £2,016 paid to the Australian Board of Missions at the end of November the Diocese of Canberra and Goulburn has exceeded its objective of £8,000 by £67.

It is the first diocese to achieve its objective this year.

The lag in contributions from all over Australia during the year has created a serious end-of-the-year shortage.

Just over £50,000 is still needed by A.B.M. if it is to meet its budget for 1962.

EQUAL PAY, SAYS DR COGGAN

ANGLICAN NEWS SERVICE

London, December 3

The Archbishop of York, Dr F. D. Coggan, says in this month's "York Diocesan Leaflet," that far too few women are devoting their gifts full time to the work of the Church.

To increase the part women can play in Church affairs he suggests that women Church workers should be put on the same financial footing as men.

"It is spurious spirituality which says these material things do not matter," he states.

In parishes they should receive fuller courtesies like robes and proper seats at services. Lay readership should also be open to women.

Women should also be trained to teach divinity in colleges and schools and to become chaplains in universities, hospitals and factories.

"A new day calls for new methods of training," Dr Coggan says.

"It is strange how slow the Church has been in giving proper care to these things."

A.T.I.M. ISSUES SURVEY

The Australian Trade and Industry Mission, whose director is the Reverend L. E. Styles, of Melbourne, has issued a survey on the employment of young people.

It is prefaced by a pastoral letter from the heads of the Christian Churches in Australia.

The letter emphasises "the need for an active Christian concern for the employment of the large numbers of young people who will join the Australian work-force during the next few years."

They express concern at unemployment among young people and point out the Churches' duty in this regard.

The letter is signed by the Primate for the Church of England, and by heads of the Roman Catholic, Greek Orthodox, Presbyterian, Methodist, Baptist, Congregational, Lutheran Churches, the Churches of Christ and the Salvation Army.

The survey shows by means of graphs that Australia has a far greater increase in the number of young people than any other industrialised nation — an 81 per cent. increase in the 15-19 years age group over the period 1955-1970.

Allied with the natural increase in population is the large number of migrants now entering Australian employment.

More than 19,000 young people registered as unemployed in September this year.

The largest numbers belong to the semi-skilled and unskilled occupations.

These figures reflect the changing needs of an industrial community which requires greater numbers of trained men and women with a lessening demand for the untrained.

The survey points out that in view of this parents (especially those in the lower income group) may need help in keeping older children longer at school.

CITY MOVES

Christian concern is needed in the trend of young people to move away from their homes in order to secure employment.

It suggests keeping as much industry in the country areas as is economically possible and the need for securing suitable accommodation and companionship for young people having to live away from home.

The survey suggests that Christian families "adopt" such young people in preference to the establishment of hostels.



Not with champagne, but with lemonade (much dearer to a boy's heart), the ship for the C.E.B.S. branch at Gordon, Diocese of Sydney, was named "Spirit of Saint John," at Bobbin Head, last Saturday afternoon.

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UNITY WITH ORTHODOX**DISCUSSION IN ROME**

ANGLICAN NEWS SERVICE

London, December 3

The Vatican Council on November 26 began its discussion on a draft decree dealing with the problem of Christian unity as it affects Rome's relations with the Eastern Orthodox Church.

Cardinal Cicognani, the Pope's Secretary of State, who was chairman of the preparatory commission for the oriental Churches said that the draft "Ut unum sint" contained an expression of the solicitude of the Roman Catholic Church for restoring union with the separated brothers of the East.

"We are united in faith," he said, "but we disagree on a few truths, such as unity in Peter."

He added that the document concerned only the Eastern Churches, and its purpose was to emphasise the doctrine of the Church in such a way that the council might prepare a document which could "open the way of unity in the charity of Christ."

According to a statement issued at the Vatican last Monday, the first part of this new project explains the theological unity of the Church, which is based on the unity of government, that is, upon Peter and his successors.

Account was taken of the difficulties which the separated oriental brothers have in accepting this truth, but it was made clear that the Church neither could nor wished to accomplish unity to the detriment of any Truth, however small.

THE DEFENCE

In the formulation of the project, the statement says, an attempt has been made to avoid scholastic terminology of a Latin flavour in order to arrive as closely as possible at the orientals' way of thinking and expression.

The second part of the project treats of the means which should be adopted in reaching a conciliation, namely, of a theological, liturgical, juridical, and psychological character.

None of these means, it was emphasised, was new. Some had already produced good results, and all had to be exercised more intensely and universally.

The project stated that the Church, while possessing truth, did not wish to leave anything untried for achieving unity.

It says that faith and religion to-day must be defended against the forces of atheism by all and with every possible energy.

Such a defence could be more efficacious if carried out with the union of all those professing the Christian faith.

The third part examines the ways and the conditions of the reconciliation respecting all that forms part of the religious, historical, and psychological heritage of the oriental Church.

There will be separate treatment of the same subject based on the project to be prepared by the theological commission and the secretariat for Christian unity.

Other problems, such as rites and participation in sacred functions, had been referred to other drafts.

COMMUNIST STUDY AT COVENTRY

ANGLICAN NEWS SERVICE

London, December 3

Members of the congregation at Coventry Cathedral are among those taking part in a course on Soviet Russia at the Coventry International Centre for Christian Reconciliation.

The tutor is Dr R. W. Davies, Lecturer in the Economics and Institutions of the U.S.S.R., at Birmingham University.

The course, consisting of ten meetings, is entitled "Russia and the Communist World," and topics under discussion include the Russian Revolution and the History of the Soviet Regime under Lenin and Stalin.

RUMANIAN VISIT**VITALITY OF CHURCHES**

ECUMENICAL PRESS SERVICE

Geneva, December 3

Members of a four-man World Council of Churches' delegation said on their return here from a week's visit in Rumania that they are convinced their visit created new "bonds of friendship" with the Rumanian Churches and "significantly advanced the cause of peace and international understanding."

In a communique issued here they also praised the "vitality" of the Rumanian Churches: as they had observed it in church services, seminaries and life in the monasteries, and emphasised that the "close and fraternal relationships" between the Rumanian Churches had given them "special satisfaction."

The communique expressed "profound gratitude for the warm hospitality" with which they had been welcomed by Orthodox Patriarch Justinian, at whose invitation the visit was made, and to Metropolitan Justin of the Lutheran and Reformed Churches with whom they also conferred.

During the visit the delegation made trips to Bucharest, Cluj Sibiu and Jassy and also visited several monasteries and industrial centres.

During a reception at the Patriarchate they had conversations with Professor D. Dogaru, general secretary of the government's Department of Cults. Members of the delegation were: Dr Franklin Clark Fry, New York, chairman of the Central Committee; Archbishop Iakovos, New York, a W.C.C. president; Dr W. A. Visser 't Hooft, general secretary; and Bishop Emilianos, representative of the Ecumenical Patriarch of Constantinople at World Council headquarters.

CHRISTMAS ART EXHIBITION

ANGLICAN NEWS SERVICE

London, November 26

Students at Leeds College of Art have been invited by the Vicar of Leeds, Canon Fenton Morley, to stage an exhibition on the theme of the Nativity in Leeds parish church from the middle of December onwards.

The exhibition will include paintings, sculpture, pottery and prints, and there will be a competition when prizes will be awarded for the best exhibits.

Canon Fenton Morley writes: "There is so much glamour and so much elaborate over-decoration that the real meaning (of Christmas) is lost in the tinsel technicolour of a Bethlehem stable got up to look like a miniature cinema foyer."

"This is not a 'stunt' but an experiment in communication. It may help us to see in a new light the essentials of the meaning of the Incarnation."

CHURCH ARMY IN EAST AFRICA

ANGLICAN NEWS SERVICE

London, December 3

In harmony with the movement towards independence in Africa, the Church Army has re-organised its work in East Africa by setting up an autonomous body to be called "The Church Army in Eastern Africa."

The new society will co-ordinate Church Army work in the provinces of East Africa and Uganda, Rwanda and Burundi.

At present there is in Uganda only one serving C.A. captain—Kenneth Emuria, the first African C.A. captain in the country.

Uganda-born, and brought up in Kenya, Captain Emuria ministers to people from all over East and Central Africa, works among police and railwaymen in Nsambya (Kampala), and is on the staff of the Greater Kampala Pastorate.

"ONE-SIDED VIEW"**THE CHURCH'S IMAGE**

ANGLICAN NEWS SERVICE

London, December 3

The image of the Church seen by most people to-day is of a body concerned mostly with machinery and finance, the Bishop of Liverpool, the Right Reverend C. A. Martin, told his diocesan conference on November 24.

The Church seemed to show little or no emphasis on strong convictions in the realm of either faith or morals, he said.

Many clergy would complain that before they could begin to teach the truths of the Christian faith they had to try to dispel the idea of religion already formed in people's minds.

This was put there by popular Press reports of Church Commissioners' financial statements, Church Assembly debates, television programmes, or writings and speeches by bishops, deans and theologians.

"WORLDLY WISE"

"A popular conception of the Church is of a body which has become worldly wise: discovering new ways of accumulating large sums of money and of investing them with enviable efficiency; and of bishops receiving large salaries and living in palaces surrounded by vast gardens maintained at public expense."

They saw, too, "clergy deeply concerned to hold on to their rights, privileges, and freedom and a laity anxious to maintain the Church of their forefathers and to carry on what has been handed on to them, but far less, if at all, concerned with the application of the Christian faith to daily life."

The bishop said that even if it were admitted that there was an element of truth in what the critics said it was a very one-sided view.

They took no account of the self-sacrificial devotion of the majority of clergy to their pastoral and priestly duties or of the generous offering of time and talent by thousands of lay men and women to Sunday schools and youth clubs.

HONG KONG HOT MEAL SERVICE

ECUMENICAL PRESS SERVICE

Geneva, December 3

Ten thousand Hong Kong school children will have a hot meal at midday, thanks to the contributions of Churches in several countries, the U.S.A., and Hong Kong Government, and various service organisations in this Crown Colony.

They have co-operated in opening the Children's Meals Kitchen at Hung Hom, an industrial area of Kowloon, where the youngsters will be fed a hot, nourishing meal 200 days of each year at the rate of less than two cents (U.S.) for each meal.

The initial capital cost of H.K. 180,000 dollars was met by donations from the United States Government, the Hong Kong Rotary Club, and Church World Service, relief agency of U.S. Protestant and Orthodox Churches.

Other assistance came from the Dutch Churches, and the Canadian Government and Churches, which have made available large supplies of tinned pork.

CONSECRATION OF TWO BISHOPS

ANGLICAN NEWS SERVICE

London, December 3

The Archbishop of Canterbury, Dr A. M. Ramsey, consecrated the Venerable W. G. Sanderson, formerly Archdeacon of Barnstaple, to be Suffragan Bishop of Plymouth, and the Reverend D. H. N. Allenby, until recently Provincial of the Society of the Sacred Mission in Australia, to be Bishop of Kuching, at Southwark Cathedral last Friday morning.

REDRAFTING DIRECTIVE**SOURCES OF REVELATION**

ANGLICAN NEWS SERVICE

London, December 3

The chairmanship of the special conciliar commission proposed by the Pope to deal with the re-drafting of the Vatican Council document on the sources of revelation is to be shared.

Cardinal Ottaviani, secretary of the Holy Office, and Cardinal Bea, head of the Secretariat for the Promotion of Christian Unity, are to be chairmen.

The document itself reflected the conservative views of Cardinal Ottaviani on the subject and was heavily criticised by the council; Cardinal Bea was one of its most effective critics.

The Pope intervened to have the document shortened and re-drafted in a commission made up of several cardinals and members of Cardinal Ottaviani's theological commission as well as of Cardinal Bea's secretariat.

The other cardinals with places on the special commission are the Bishop of Lille, the Archbishop of Cologne, the Archbishop of Palermo, the Archbishop of Chicago, the Archbishop of Bourges and the Dominican Cardinal Browne.

Both sides in the argument which marked the proceedings of the council earlier are well represented.

It will be the business of these cardinals, with the members of the theological commission and of the secretariat on unity, to seek an agreed expression of the Roman Church's position on the sources of revelation.

Their re-drafting will then go back for discussion to the general assembly.

"COMPLEX MORAL ISSUE"

ANGLICAN NEWS SERVICE

London, December 3

The Bishop of Derby, the Right Reverend C. F. Allen, at his diocesan conference on November 25, spoke of "a new and acute moral problem raised by advancing medical knowledge at the last hour of death."

He said that it might be possible with modern drugs to keep the body alive when the mind was in a state of coma, and when there seemed no probability that consciousness could return.

"The prolongation of what is in fact a living death may be causing intense strain to relatives, themselves perhaps also in advancing years.

"What is the duty of the doctor under such circumstances? To withhold the drug which might prolong life seems too great a responsibility for any one individual to take alone.

"Yet if we have faith that beyond death there is waiting the everlasting mercy of the Creator, then it would seem that a time comes when it is right to accept the natural death of the body.

"There is here a very complex moral issue which requires consideration in all its different aspects, theological, ethical and medical."

GOLDEN WINDOW PRESENTED

ANGLICAN NEWS SERVICE

London, December 3

The Freemasons of Warwickshire on November 25 presented a stained glass window to Coventry Cathedral during a special service.

The 2,000 seats were filled as a cheque for £3,700, the cost of the window, was presented to the provost, the Very Reverend H. Williams.

The window, named the Golden Window, was one of 10, each 70 feet high, which depict the ages of life from birth to maturity.

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"STIR-UP" SUNDAY AT HORSHAM OVAL

BISHOP ON THE VOCATION OF PARENTS

FROM A CORRESPONDENT

Horsham, Vic., December 3

A congregation of 1,200 people from parishes in the Rural Deanery of the Wimmera, Diocese of Ballarat, came to an open-air Eucharist celebrated on the Horsham Football Oval on "Stir-up" Sunday, November 25.

Every parish had some part in the many necessary preparations which have been going on for some weeks. A large altar had been erected on a platform at the eastern end of the oval and the congregation assembled in front of it.

The choirs and music were under the direction of Mrs Winston Lamb, who is the organist at S. John's Church, Horsham. An organ was provided for the occasion by the firm of Suttons, in Melbourne.

Just before 11 a.m. the long procession entered the oval, the choir going to the grandstand and the rest through rows of worshippers to the altar.

The procession consisted of crucifer, followed by lay readers, servers carrying diocesan banners, altar servers, all the parish priests of the Wimmera, the Sacred Ministers and the Bishop of Ballarat, the Right Reverend W. A. Hardie.

The celebrant at the Eucharist was the Rural Dean of the Wimmera and Vicar of Horsham, Canon L. J. McIntyre.

He was assisted by the Reverend N. J. Thulborn (Vicar of Dimboola) as deacon and the Reverend J. H. Cranswick (Vicar of Ararat) as sub-deacon.

The master of ceremonies was the Reverend R. O. Herde, Vicar of Nhill.

At the time for the Communion of the people, 900 of the congregation came forward and received the Blessed Sacrament from the hands of 12 priests who assisted.

"HEROIC TASK"

Following the service, all who had taken part enjoyed picnic lunches in the Botanical Gardens opposite the oval.

Each parish was assigned a special part of the gardens and during the course of lunch the bishop "called on" each parish in turn and talked informally with those who attended.

Christian teaching in the home was the basis of good citizenship, said Bishop Hardie in his sermon.

"I speak especially to the mothers and fathers who are called on to undertake a heroic task," he said.

"It is nothing less than the redemption of the world.

"You mothers and fathers have a vocation from God. It is just as much a vocation as the holy priesthood itself.

"You are truly ministers of

God. If God's people are not brought up in Christian homes, they won't be brought up anywhere.

"The heart of the family is the nucleus of the whole, rounded, full Christian family life.

"I send you back as ministers of Christ's religion — in your home, your house, and in the heart of your family.

"The tools you have to work with are only the tools He had, the ordinary things, like the touch of His hand on some sick person's shoulder.

"Christ's work must go on through the work and devotion of the ordinary people who have come to know God and love Him."

TWO ORDINATIONS FOR BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, December 3

The Bishop Administrator announced in his official letter that there will be ordinations to the priesthood held in S. Thomas' Cathedral on S. Thomas' Day, but that ordinations to the diaconate will be held early in February after the results of the Th.L. examinations are known.

Though some parishes may be hard-pressed for assistance over Christmas without the extra manpower of new deacons, the bishop said that he considered it avoided greater difficulties to hold the later ordination.

Not only would this mean that ordinations were not held long before the examination results are known, but that deacons would not begin their ministry when parochial life is disrupted by the holiday season.

The bishop writes: "It is better that they should go straight into the swing of regular parish life and get right into the job at once, than having to endure what in our climate inevitably seems a slack period before they have found their feet in the regular work."

"OUTWARD BOUND" FOR GIRLS

The third Outward Bound course for girls is being held in February next for those aged 17 to 23.

Brochures with full details can be obtained from "Outward Bound," G.P.O. Box 4213, Sydney.



The procession entering the Horsham Football Oval on November 25 for the open-air Eucharist for the Rural Deanery of the Wimmera, Diocese of Ballarat.

SEMITIC STUDIES IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, December 3

Among the graduates in Arts this year at the University of Melbourne a number have taken a major in Biblical Literature and Antiquities and others have included Middle Eastern Thought and Culture in their degree.

This is newsworthy, as this is the first time in any Australian university that students have had the opportunity of majoring in Biblical Literature and Antiquities (Biblical Studies) or Middle Eastern Thought and Culture (Islamic Studies and/or Comparative Religion).

These courses were started three years ago in the Department of Semitic Studies as an integral part of the Arts syllabus at the University of Melbourne. In studying these subjects no language study is required.

Biblical Literature and Antiquities consists of study of the Old Testament and New Testament history and literature and includes Biblical Archaeology.

Over the past decade Archaeology has been playing an increasing role in Biblical Studies and for the first time it is now possible for the student to include it in the academic curriculum, both as part of Biblical Literature and Antiquities and also as a separate honours course.

Facilities for teaching this subject have been greatly improved by library and audio-visual materials.

Biblical Literature and Antiquities is available not only to internal students but to external students. A considerable number

of students all over Victoria have been studying it this year.

The other major, Middle Eastern Thought and Culture, deals in the first year with pre-classical literature of the Ancient Middle East to which the modern world owes so much in religion and ethics.

In the second and third years students have the choice of three options. Middle Eastern Thought and Culture IIA deals with the Judeo-Christian Church in its homeland. Middle Eastern Thought and Culture IIB deals with Islam, the faith of one-sixth of the human race, while IIC deals with Comparative Religion, faiths ethnic and non-ethnic, for example, Zoroastrianism and the religion of the Magi.

In the third year, Option A covers the Nestorian Mission and the Church in Asia. We are apt to forget that when the Portuguese came to India in 1483 they found a Christian Church in existence which had been in India a thousand years before.

The second option in Middle Eastern Thought and Culture III deals with the concept of the Islamic state in the modern world which both Egypt and Pakistan claim to represent.

The third option deals with the problems of Mission Churches in non-Christian lands, their influence on the non-Christian culture, and how they in turn are coloured by their environment.

The major of Middle Eastern Thought and Culture is also available to external students throughout Victoria.

SUMMER SCHOOL

Courses like this provide us with the opportunity of learning of the rock from which our own civilisation is hewn, and of the faiths and cultures of our near neighbours.

In February, 1963, the Department of Semitic Studies will be holding its annual Summer School for absolute beginners in Hebrew. This will be in the New Arts Building of the University of Melbourne from February 11 to 22.

We are happy to announce that this year we will be introducing audio-visual aids which the department has recently acquired. This short course should be of interest to all who hope to go on to study for the ministry.

The Department of Semitic Studies is always interested in answering enquiries about its courses, many of which are available to external students throughout Victoria.

NEW HOMES AT ZILLMERE

FROM OUR OWN CORRESPONDENT

Brisbane, December 3

The new homes for the aged at Zillmere were opened and dedicated by the Bishop Administrator, the Right Reverend John Hudson, on Saturday afternoon, November 24.

Already the first residents are moving in, under the care of Matron D. Anderson.

Altogether there is accommodation for 58 people, in separate "units" joined by a covered way, with the provision for eight married couples.

A stove and refrigerator in the married quarters make it possible for couples to prepare light snacks and to entertain guests.

All regular meals will be eaten at the central dining-room which adjoins the main lounge in the administration block.

Many members of the clergy and laity were present; an address was given by the local Federal member for Lilley, the Hon. D. J. Cameron, M.H.R.



The Member for Lilley, Mr D. J. Cameron, M.H.R., addresses the gathering at the opening of the new homes for the aged at Zillmere, Diocese of Brisbane, on November 24.

PERTH MEMORIAL SERVICE

FROM OUR OWN CORRESPONDENT

Perth, December 3

A simple but moving service for the late Lady De L'Isle was held in S. George's Cathedral, Perth, last week.

Attending the service were the Governor of Western Australia, Sir Charles Gairdner, with Lady Gairdner, representatives of the State Government, Defence Services Chiefs, civic officials and a representative congregation.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, recited the opening sentences of the Office for the Burial of the Dead, and then continued:

"Brethren, we are gathered together to remember before God the soul of Jacqueline De L'Isle. Let us offer our prayers and thanksgivings in the name of Him who has conquered sin and death, Our Lord and Saviour Jesus Christ."

The Dean of Perth, the Very Reverend James Payne, led the congregation in prayer, after which the hymn "Breathe on me Breath of God" was sung.

The Venerable T. B. Macdonald read a lesson from I Corinthians 15, after which the hymn "The King of Love my Shepherd is" was sung, and then Sir Charles Gairdner read a lesson from Revelation 21, 1-7.

The hymn "Who Would True Valour See" concluded this part of the service.

Before the blessing, which was pronounced by the archbishop, His Grace used three well-chosen collects (Ascension Day, Trinity IV and Trinity VI), which demonstrated the value of the Book of Common Prayer as a ready source of supply of some of the finest prayers ever composed in the English tongue — prayers for many occasions, outstanding for their economy of words.

Bruce Naylor, at the cathedral organ, ended the service on a note of triumph by playing The Trumpet Voluntary.

MEMORIAL SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, December 3

A memorial service for Viscountess De L'Isle, wife of the Governor-General, was held at S. Paul's Cathedral, Melbourne, on Thursday, November 22.

As it was arranged to begin at noon, it was possible for a large crowd of business people and shoppers to attend.

The Administrator of the Commonwealth, Sir Dallas Brooks, who is the Governor of Victoria, attended with Lady Brooks, and read a lesson during the service (I Cor. 15 : 35-58).

Prayers were led by the Archbishop of Melbourne, who gave a short address suggesting that the courage and patience of Lady De L'Isle during a long and trying illness were a personal example from which all could gain strength.

The anthem was Bach's "Jesu, Joy of Man's Desiring."

Ten representatives of other Churches were in the choir procession.

GARDEN PARTY FOR NEW GUINEA MISSIONARY

FROM A CORRESPONDENT

Brisbane, December 3

A garden party was held in the grounds of S. Gabriel's Church, Grantham, Diocese of Brisbane, on November 24, to allow parishioners to meet the Reverend Bevan Meredith whose parents live in the parish.

The Reverend Bevan Meredith who, before his ordination was a lay missionary in New Guinea and has been for the last year Assistant Curate at Toowoong, is going in January to open up a new station amongst the Mamagalase people.

Not only did he meet the people at the garden party; but at the end of the day they presented him with £93 for his work in New Guinea.

The party was opened by the Rector of Rosewood who, as Canon R. L. Newman, served in New Guinea from 1933 to 1959.

He then unveiled the parish honour board on which will be

commemorated the names of those who go from the parish into the ministry, the mission fields or the Religious life.

The first name on it is the Reverend Bevan Meredith; the next will be the Reverend Barry Greaves who is to be priested in Brisbane on S. Thomas' Day.

The official party included the wife of the Rector of Laidley, Mrs. Arthur Shirley, who, as Miss Dolly Blake, spent thirteen years as a missionary in New Guinea.

The Gaton branch of the Girls' Friendly Society entertained the people with a demonstration of folk dancing by the Juniors and P.T. by the Inter-mediate.



Part of the large Procession of Witness which marched through the streets of Shepparton, Victoria, on November 17. The Dean of Sale, Dr C. B. Alexander (in cope), had been welcomed to the city by the Mayor, Councillor C. Stewart, to conduct a mission. The two laymen in the picture are the churchwardens, Mr W. B. Hunter and Mr G. Davis.

THE ANGLICAN

THURSDAY DECEMBER 6 1962



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

ONE MINUTE SERMON

WHAT IS OUR RESPONSE?

S. JOHN XIII : 12-20

The feet washing was a parable, and now comes the interpretation, something Our Lord did for the slow thinking disciples from time to time. He, the Master and leader, had done for them the service a slave would do. And if we are His disciples, His pupils, His slaves, we ought to do for each other what He has done for us.

This is not easy. We'd love to serve Him, maybe do anything for Him, but to wash our neighbour's feet is so different (see I S. John 4: 11). There is a story in the life of Bishop Phillips Brooks that is relevant. A rich woman deeply stirred by a sermon comes to him and asks for something to do to express her love for Our Lord. He gives her a street address.

"In that house," he said, "you'll find a woman with five little children. She has no help, she has not been outside the door for days. Go and mind the children and give her a few hours off." The woman turned and went out in a temper.

But a while later she changed her mind, ordered her carriage and went. She found the bishop minding the children—the mother had gone out. The test of our love to God is whether I love my neighbour.

Our Lord speaks further to us. A slave is not greater than his Lord, nor an apostle (this is the word used) greater than he that sent him. An apostle is one who is sent. They need to remember they are not greater than the Lord who chose them. Indeed, humility is a priceless virtue, the first requisite in any member of the Church's ministry.

And now Our Lord comes back to the false disciple. He had recognised the possibility as far back as S. John 6: 70. Jesus understands us all: "Knowing their thoughts." Yet He will try to win the hardest of us and yet He may fail. We must realise that it is possible to be lost, if we hold out against the love of God and refuse to surrender. The disciples will see His seeming failure in the Cross and the seeming victory of the world.

And yet "ye may believe that I Am". To receive Him is to receive God. The great wonder of all is that the gulf between God and Man has been bridged not by man building a tower of Babel, but by human achievement, not by human achievement, but by God humbling Himself to become man. See and read Philippians 2: 9-11. He humbled Himself and took upon Him the form of a slave and was made in the likeness of man.

What is our response to such a love?

TOWARDS CHRISTIAN UNITY

Three recent events might suggest that it is time for us Anglicans to do a little self-examination about our attitude towards Christian unity. There is a Council in Rome, at which there are Anglican observers. Last week a highly distinguished U.S. Presbyterian, DR EUGENE CARSON BLAKE, took part in a series of discussions arranged by the Australian Council of Churches in Sydney, to which visitors came from all over the Commonwealth, and from every major denomination save the Church of England. (THE BISHOP OF ARMIDALE, who himself read a highly provocative paper in which he referred to such events in Anglican history as presbyteral ordination, was apparently our sole representative.) Again, last week, a joint commission of theologians of the Presbyterian, Methodist and Congregational Churches held their final discussions on a scheme for union between those bodies. At this last, thanks to the initiative of THE ARCHBISHOP OF MELBOURNE, two Anglican observers were present as His Grace's personal representatives.

There is little Australian Anglicans can do about the Council at Rome save to follow its course with sympathetic interest, and to pray for the Fathers present. We have missed the bus as far as DR BLAKE is concerned, for the time being, at any rate. The Commission of the three Free Churches, however, is in a different category. It is understood that its Report will become available some time next January. It may be guessed that this Report, which will be considered thereafter by the highest legislative and executive bodies of these three denominations, will probably offer a sound basis for unity to members of these three bodies. What sort of basis, if any, we wonder, will the Report contain for Anglicans to consider union in some way with these others?

Speculation about this may not be as profitless as it first appears. To be sure, we do not know, and can only guess at, what the Report contains. It is impossible in advance, accordingly, to take up attitudes about it. What we can do, perhaps, to have a look at ourselves through Congregationalist, Methodist and Presbyterian eyes — and through Roman and Orthodox eyes while we are about it — in order to help us decide whether we are really in theory a "bridge" Church and, if so, how much this is evidenced by our actions.

If the solution found to our North is worth twopence, episcopacy is no irremovable barrier between us and Free Churchmen. Its essence has easily enough been preserved in South India, and we see no reasons, only psychological barriers, against its preservation here in the event of serious discussions between Anglicans and the Protestant Churches in God's good time. None the less, these psychological barriers exist. They do have some basis in practice, even if none in theology and catholic tradition, and they must be removed. In the eyes of the great bulk of Protestants, there is no real difference between Anglican and Roman bishops. Episcopacy, in Protestant eyes, is synonymous with pomp and prelacy. There are very few indeed of our bishops, as we Anglicans know, who ever so much as attempt to "pull their rank" on us in matters outside their constitutional episcopal preserves. Those who do get short shrift — from their brother bishops as well as the rest of us. As we have more than once commented, the bishop who appears to usurp the functions of his clergy and lay people in this country does so, almost invariably, because his priests and laymen have fallen down on their jobs. What we must try to explain to the Protestants is that bishops, in the Church of England, are as it were constitutional monarchs in nearly all of those everyday activities which strike the Protestant eye most strongly.

If episcopacy is one psychological difficulty, then probably a much greater one is our diversity in terms not merely of ritual and ceremonial, but in the dangerous area of doctrine. Strangely, it would seem, this worries Congregationalists, of all people, as much as it bothers Roman Catholics. Differences in Anglican ranks about ritual and ceremonial strike us, for the most part, as unworthy and quite childish. There comes a point, however, when the most loving and tolerant among us find it difficult to separate these outward, external things from the doctrine of which they become an expression, particularly when that doctrine is slightly more Calvinist than CALVIN, or a little extreme by the standards of the most conservative Roman Catholic! A new Australian Book of Common Prayer will not remove all such excesses from the Church; but it could go some way towards this end. Meanwhile, and without aiming to cage ourselves in any kind of modern Act of procrustean Uniformity, we should surely make some attempt to make patent to Protestants and Roman Catholics alike the true Anglican mind about doctrine, ritual and ceremonial and liturgical practice, with its characteristic diversity and basic underlying unity. To do this will involve, first, understanding it ourselves — which too few Anglicans do to-day.

Cautious Hopes From Rome

As the first phase of the Vatican Council ends in Rome this week and will not be resumed until September, there will be ample opportunity for the non-Roman Churches, especially those which have had observers at the Council, to assess the trends that have been revealed so far.

At this point there seems little doubt that most observers have been impressed by the much greater friendliness that marks relations between Rome and the rest of Christendom. Most people attribute this mainly to Pope John, the aged Pontiff who was regarded as a "caretaker" at his election four years ago but who has made most significant decisions to encourage hopes that in due course reunion may be achieved.

Caution still regulates hope. Roman Catholics regard other Christians as "separated brethren," and one observer in Rome said recently: "As 'brethren' we must be sympathetic — but as 'separated' we must be realistic." Remembering the profound impression made when Archbishop Geoffrey Fisher visited Pope John two years ago, it is remarkable that so much that has happened since should be more or less taken for granted.

For instance, the observers at the Vatican Council have shaken hands with the Pope, have dined with many of the Roman Catholic archbishops attending the Council, have been accommodated in places of honour in S. Peter's, have been supplied with translators to enable them to follow proceedings, and have visited a monastery—to mention only some of the courtesies extended. "Semper idem" ("Always the same") no longer seems to be a very accurate description of the Roman Catholic Church.

Knocking On Every Door

Even in this mechanised age feet have uses. A woman who won a seat on a suburban council on Sydney's north shore last Saturday explained: "I believed the only way to visit was to knock on every door, so I bought myself a pair of flat shoes and started walking." The remark reminded me of a

somewhat similar one I heard in the Sydney Diocesan Synod a year or two ago from a veteran clergyman who also lives on Sydney's north shore.

This clergyman declared that "the walking priest is the one who best keeps in touch with his parishioners."

Some Australian parishes are so large—in the Bathurst Diocese, for example—that a motor-car is absolutely essential. Indeed, there is hardly a city parish either, where a car is not needed for a rector to cover his parish efficiently. But I believe some curates still walk or use public transport.

Nevertheless, the veteran clergyman still had a point in emphasising that house-to-house calls in suburban streets on a systematic basis are the most effective means of keeping in touch with parishioners — and those who should be parishioners in the true sense of being church attenders and church workers.

I realise, of course, that that is a counsel of perfection as the clergy have a hard enough task in coping with innumerable demands made on them—and not every rector has a curate to share the load.

As we seldom see policemen on the beat nowadays, so we don't often see our clergy trudging suburban streets on house-to-house visitations. If we could increase their numbers and reduce the size of some parishes, perhaps we could hope to bring the Church more intimately into the homes of the people.

"Retreating" Into The Home

Of course, some people do not like being disturbed in their homes—by the Church or by any other "intruders."

This was noted the other day by the Bishop of Woolwich, England, the Right Reverend John Robinson, when speaking at an industrial thanksgiving service in his diocese.

Bishop Robinson issued a warning against the dangers of the private realm—"the world to be enjoyed within the circle of the home."

He asked: "Don't we all feel that, except when it touches our pay packet or threatens to wipe us out, the world of public affairs, of all that goes on in

offices and trade councils, in debating chambers and government departments, can be left to get on with itself?"

Perhaps what Bishop Robinson later called "a frightening blight on the public realm, a wasting decay at the heart of city life," is not quite so evident in Australia.

But one discouraging feature of our public life, I feel, is the eclipse of the independent candidate in parliamentary and civic affairs. If a man or a woman has a call to public service he or she must almost certainly join a political party to get sufficient backing for success.

In recent municipal elections in some Sydney suburbs a few candidates, like the woman who knocked at every door in her ward, did succeed on their own efforts.

But in the larger political sphere it is not the vote of an electorate, but the vote of a pre-selection junta, that really determines the issue.

If candidates were not "fixed" in this manner, I believe more men and women would offer their services in public affairs — and not retreat into their homes in the manner regretted by the Bishop of Woolwich.

"Stop Calling Me Reverend"

A clergyman, a colonel and a school-mistress were leading characters in an American television play I watched a night or two ago.

They had been called into conference by the mentally-disturbed main character, who dressed them down in turn for humiliations he considered they had visited on him in earlier years.

Throughout the harangue he addressed the clergyman as "Reverend," which, in America, I believe, is not necessarily to be attributed to disturbed thinking. Indeed, one hears this term occasionally used in Australia. More often, however, one is exasperated by some newspapers which describe a clergyman as "Rev. Smith." I greatly regret to note from some of its recent news bulletins that the Australian Broadcasting Commission knows no better. I had hoped the A.B.C. would have modelled itself in such matters on the B.B.C. rather than on some local Press practice.

—THE MAN IN THE STREET.

RELIGIOUS BROADCASTS

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

- SUNDAY, DECEMBER 9:
 - RADIO SERVICE: 9.30 a.m. A.E.T. Service to mark the First Assembly of the Papuan Ekalesia.
 - RELIGION SPEAKS: 4.15 p.m. A.E.T. Dr Thelma Beecroft.
 - PRELUDE: 7.15 p.m. A.E.T. Westminster Madrigal Singers, Melbourne.
 - PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Right Reverend J. S. Mowbray.
 - THE EPILOGUE: 10.48 p.m. A.E.T. From Brompton Oratory, London.
- MONDAY, DECEMBER 10:
 - FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Merlyn Holly.
 - WEDNESDAY, DECEMBER 12:
 - RELIGION IN LIFE: 10.05 p.m. A.E.T. "On Planning a Cathedral." The Right Reverend R. G. Hawkins.
- FRIDAY, DECEMBER 14:
 - EVENSONG: 4.30 p.m. A.E.T. From St. Paul's Cathedral, Melbourne.
- MONDAY, DECEMBER 10—SATURDAY, DECEMBER 15:
 - READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Commissioner Frederick Coult.
 - PAUSE A MOMENT (not Saturday): 9.45 a.m. A.E.T. The Reverend Peter Newall.
 - DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
 - Monday—Mrs A. A. Richardson.
 - Tuesday—The Right Reverend J. J. Booth.
 - Wednesday—"School Service" with God with His People—"Advent and Christmas."
 - Thursday—The Reverend A. P. Campbell.
 - Friday—The Reverend E. J. Stormon, S.J.
 - Saturday—The Reverend W. R. Ray.
- EVENING MEDITATIONS: Monday, DECEMBER 10—FRIDAY, DECEMBER 14: 11.15 p.m. A.E.T. The Reverend Martin Rogers.
- TELEVISION:
 - ABN 2, SYDNEY:
 - 4.45 p.m. "Sunday Special"—"Moans and Groans." The Reverend Vivian Roberts.
 - 6.30 p.m. "What Goes On: Christmas Under Fire." The Reverend John Garrett.
 - 10.45 p.m. "Epilogue." The Reverend Hugh Jones.
 - ABV 2, MELBOURNE:
 - 11.00 a.m. "Divine Service" Roman High Mass from S. Brendan's Catholic Church, Shepparton, Victoria. Preacher: Monsigneur A. Bones.
 - 4.45 p.m. "Davey and Goliath—The Silver Mine."
 - 6.30 p.m. "The Cry Goes Up—Among the Uprooted." The Reverend Hugh Jones.
 - ABO 2, BRISBANE:
 - 4.45 p.m. "Sunday Special"—"Spies." The Reverend Hugh Girvan.
 - 6.30 p.m. "The Day Dawns"—A Programme for Advent.
 - 10.45 p.m. "Epilogue." The Reverend Hugh Jones.
 - ABS 2, ADELAIDE:
 - 11.00 a.m. "Divine Service" from All Saints' Church, Hunters Hill, Sydney. Preacher: The Reverend C. H. Sherlock.
 - 4.45 p.m. "Sunday Special"—"Lost and Found." The Reverend Keith Sandars.
 - 6.30 p.m. "The Hungry People." The Rev. C. H. Sherlock, Department of Inter-Church Aid and Service to Refugees of the World Council of Churches.
 - 10.30 p.m. "Hark the Glad Sound." Commissioner Frederick Coult.
 - ABW 2, PERTH:
 - 11.00 a.m. "Divine Service" from Presbyterian Church, Deepdene, Melbourne. Preacher: The Reverend W. A. Alston.
 - 4.45 p.m. "Sunday Special"—"Foundations"—The Reverend Keith Sandars.
 - 6.30 p.m. "The Cry Goes Up—Among the Dispossessed."
 - 10.30 p.m. "Keeping the Feasts." The Reverend John Alexander studies the development of the Christian Feasts.
 - ABT 2, HOBART:
 - 4.45 p.m. "Sunday Special"—"Brides." The Reverend Vivian Roberts.
 - 6.30 p.m. "The Day Dawns"—A Programme for Advent.
 - 10.30 p.m. "The City of David." Pastor S. M. Simpfendorfer.

- ABRAHAM, The Reverend J. C. A., Rector of Wongan Hills, Diocese of Perth, to be Vice-Warden, Wollaston College, Perth, and Rector of Graylands, in the same diocese.
- ALBANY, The Reverend E. C., Rector of Rosalie-Shenton Park, Diocese of Perth, to be Rector of Collie, Diocese of Bunbury.
- ARMSTRONG, The Reverend F. C., Rector of Gonville, Diocese of Perth, was instituted Rector of S. Augustine's, Como, in the same diocese, on November 29.
- BARHAM, The Reverend R. J., Curate of S. Philip's, Eastwood, Diocese of Sydney, to be Rector of S. Paul's, Cobbitry, in the same diocese.
- DAVIES, The Reverend R. O., Rector of Dalwallinu, Diocese of Perth, to be Rector of Belmont, in the same diocese.
- DEWHURST, The Reverend J. B., of the staff of the Melbourne Task Force, to be Priest-in-charge of Merino, Diocese of Ballarat.
- DRAGE, The Reverend F., Precentor of S. Andrew's Cathedral, Singapore, to assist for several months in the Parish of Wembley-Floreat Park, Diocese of Perth.
- FELDMAN, The Reverend R. C., Curate of S. Anne's, Stratfield, Diocese of Sydney, to be Curate-in-Charge of the new Provisional District of Hurstville Grove, in the same diocese.
- FISHER-JOHNSON, The Reverend E. W., Rector of S. Stephen's, Lidcombe, Diocese of Sydney, to be Rector of S. Peter's, Richmond, in the same diocese.
- FURBER, The Reverend H. G., Rector of Quorn, Diocese of Willochra, to be Rector of Lang Lang, Diocese of Gippsland, as from February, 1963.
- GREGORY, The Reverend W., of the Diocese of Nelson, New Zealand, to be Rector of S. Paul's, Gympie, Diocese of Sydney.
- HALL, The Reverend Norman J., Locum Tenens in the Parish of Bruce Rock, Diocese of Perth, to be instituted as rector of the same parish, on December 18.

CLERGY NEWS

- HERDE, The Reverend R. O., at present Vicar of Nhill, Diocese of Ballarat, to be Priest-in-charge of St. Matthew's, Wendouree, in the same diocese.
- JULIEN, The Reverend V. H., Vicar of Hamilton and Rural Dean of Hamilton, to be clerical canon of Christ Church Cathedral, Ballarat.
- KELLEY, The Reverend C. A., Curate of S. Thomas', North Sydney, Diocese of Sydney, to be Rector of S. Andrew's, Lakemba, in the same diocese.
- KIMMORLEY, The Reverend A. M., Curate of S. Anne's, Ryde, Diocese of Sydney, to be Curate-in-Charge of the Provisional District of S. John's, North Ryde, in the same diocese.
- MCINTYRE, The Reverend L. J., Vicar of Horsham and Rural Dean of the Wimmera, to be clerical canon of Christ Church Cathedral, Ballarat.
- MUTTEN, The Reverend G. E., orator canon of Christ Church Cathedral, Camperdown, to be an honorary Canon, Ballarat.
- OAKLEY, The Reverend F. C., Assistant Priest of Moe-Newborough, Diocese of Gippsland, to be Vicar of that parish from February, 1963.
- PEARCE, The Reverend Ronald A., Assistant Priest in Wembley-Floreat Park, Diocese of Perth, to be Rector of Dalwallinu, in the same diocese.
- PILKINGTON, The Reverend C. D. H., Vicar of Moe-Newborough, Diocese of Gippsland, to be Vicar of Toora, in the same diocese, as from February, 1963.
- PURTELL, The Reverend M., Assistant Curate of Tamworth, Diocese of Armidale, to be Vicar of Stratford, Diocese of Gippsland, as from February, 1963.

CHURCH CALENDAR

December 9: Advent 2.
December 13: Lucy, Virgin and Martyr.

ADVENT 2... BIBLE SUNDAY

TO-DAY IS DESTINY DAY FOR THE CHURCH

By THE REVEREND R. A. HICKIN

If it is true that judgement begins at the house of God, then the significant moments of history are the very times when the Church is on trial. Such a moment is to-day, and it is truly a day of destiny for the Church.

Revolutionary change is bearing new nations into life on its crest. Shadows heavy with undisclosed meaning are moving across the world.

Fearful people notice them and tremble; faithful people notice, and redouble their efforts to tell the world about the Saviour while it is still able to listen.

The significance of the Bible at such a time as this has been highlighted even in the Vatican Council. The mere fact that the question of ultimate authority has been raised there — with a strong body of Roman Catholic opinion ready to declare that the Bible is its ultimate authority — is almost incredible.

What is the force that is propelling this ancient Church along such an unexpected road? It can only be the sense that today's world is so demanding that the Church must look to its fundamental commitments and ask whether it is geared for the task before it.

Is every priest and congregation in Australian Anglicanism ready to do this?

We boast that the Bible is represented more in our services than in those of any other Church. But do we have a missionary conscience regarding the World's Book?

Or are some of us willing that dedicated people of other denominations should pay for the hundreds of thousands of Scriptures that are constantly being printed for Anglican mission fields?

There is in this question a challenge that Anglicans must face, if we are to see our missionary task as a whole.

Two arms of missionary Anglicanism exist — the board or society which sends out our missionaries, and the Bible Society which supplies our Scriptures in over two hundred languages.

A very noble missionary activity is being carried on. Men and women of the Church are working devotedly in countries around the world. Hundreds of thousands of pounds are being given every year for this service.

MISSIONARY

And thousands of Australian Anglicans do realise their obligation to support the Bible Society as part of this expression of the Anglican missionary conscience.

But the fact, challengingly indisputable, is that all this is being done by a comparatively handful of people.

Yet there is not an Anglican Missionary anywhere in the world who is not a beneficiary of the Bible Society.

There is not an Anglican congregation anywhere in Australia that can ignore the society's

work without spiritual loss to the parish life.

When the Roman Catholic Church, with its emphasis on tradition, is now beginning to ask whether the Bible ought not to be defined as the real source of its faith, are reactionaries in our own Church going to bring judgement upon us in this day of destiny — "weighed and found wanting"?

"It is the duty of all Anglicans," said the Assistant Bishop of New Guinea recently, "to support the work of the Bible Society."

"The loyal Australian Anglican, even if he be subscriber to A.B.M. or C.M.S. should also support the Bible Society to the limit which his pocket can stand, and parishes should give it earnest consideration when allocating the proceeds of stewardship or promotion schemes."



The translator, Archdeacon O. T. Cordell, after the thanksgiving service for the Cigogo Bible.

The Bishop of North Queensland made a similar plea this month in a broadcast from Townsville.

It is no wonder that the Archbishop of York pleaded twelve months ago for a realistic approach to this question, "In the strategy of the Church," he asked, "are those handmaids of the Church — the Bible Societies — enjoying the support which they deserve?"

And behind these personal pleas lies the request of the last Lambeth Conference to the Bible Society, that it should extend its work.

It is no more than our "reasonable service" that every Anglican congregation, and every Church of England member, should regularly offer something to the Lord of the Church for the distribution of His Word in the languages of mankind. The channel for such an offering is the Bible Society.

Australia's Bible Society budget for this year is £250,000. This is based on what has been given in the past two years and on what we can hope to receive. But to meet the demands that this day of destiny is making

upon the Church would require a sum much larger than this.

We cannot hope to meet the needs of to-day with a budget that was good enough for yesterday. The world is growing too quickly for complacency like this.

Significant translation activity is featured on every world field. It is going on in one hundred and fifty languages of New Guinea alone.

Archdeacon Thompson has finished the translation, begun by others many years ago, of the Bible into Wedau for Papua. The completion of the manuscript of the Baugotu Bible for the Solomon Islands is announced.

In Tanganyika, Archdeacon Cordell has seen part of the fruit of his life's work in the publication of the Bible in Cigogo.

Archdeacon Bakewell is hard at work on the Bible in Gihra for East Africa.

Bible production is costly; and the Bible Society enjoys the distinction of being the only publishing business in the world which is deliberately conducted at a loss.

IN MELANESIA

The society is now printing the Four Gospels in Neomelanesian. Each volume will cost the Bible Society 12s, and will sell at 3s. The difference, something like £9,000 on the total production, must come from supporters at home. This is the normal pattern.

The ball has never been at the feet of Anglicanism in just the way that it is to-day. Anglican forms of service are being widely used by other Churches. Our traditions are attractive.

We may look for the day when other denominations will find it easy to draw closer to the Church of England. What a work such a Church could do — in to-day's world!

But the question that many Anglicans are asking is, "Is the Church ready?" Every individual member must supply part of the answer.

GERMAN-BRITISH FELLOWSHIP

ANGELICAN NEWS SERVICE

London, December 3

Dr Martin Niemöller will give the address at the Advent service of the German-British Christian Fellowship to be held in S. James' Church, Piccadilly, on December 11.

Motets will be sung by the choir of S. George's German Lutheran Church, and the officiating minister will be the Provost of Coventry, the Very Reverend H. C. N. Williams.

The service will be followed by a social gathering in the S. James' Church Hall.

Dr Niemöller was one of the leaders in the conflict of the German Churches with the Nazi regime when he was vicar of the parish church of Berlin-Dahlem. He was arrested in 1937, was put on trial, and after his discharge was re-arrested by the Gestapo and confined in concentration camps until 1945.

He is presiding minister and chairman of the governing body of the Evangelical Church in Hesse and Nassau, and since the World Assembly in New Delhi has been one of the presidents of the World Council of Churches.

FOR JERUSALEM

ANGELICAN NEWS SERVICE

London, December 3

An exhibition of stall seats and kneelers worked for S. George's Cathedral, Jerusalem, by the Embroiderers Guild was held here on November 30.

Members of the guild from Coventry, York, Gloucester, Wells and Winchester have assisted in producing the exhibits.

I'D LIKE TO KNOW . . .

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

Why is it that Christians keep the first day of the week and not, as the Bible says, the seventh day of the week?

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.

There are some conscientious folk who are troubled because they consider that the Christian Church is breaking the Fourth Commandment in keeping the first day of the week instead of the seventh day. But the Early Church never felt this fear. There was no controversy in any early century over the propriety of keeping the Lord's Day sacred. They knew that the command, "Remember the sabbath day to keep it holy" is very different from, "Remember the seventh day to keep it holy." "Sabbath" does not mean "seventh" but "rest" day.

These folk who make much of the seventh day are patently more keen on the Old Testament than on the New. Worship is enjoined 50 times in the New Testament, idolatry forbidden 12 times, profanity four times, honour of parents commanded six times, adultery forbidden 12 times, theft six times, false witness four times, covetousness nine times. But Paul never once mentions the Sabbath except to classify it with the things abolished. It is surely no light thing that the only commandment not repeated in the New Testament is the fourth one!

We ought to recognise these facts as we come to this problem. The Sabbath day was obligatory only upon the Israelites (Exodus

31:13, 17). It was to be a sign between God and His children.

Do we really want to go back to the Old Testament state of being bound by the Law? The whole trend of the New Testament teaching is against the bondage of returning to the Law. If a man is in Christ, he should be free. To return to the Law is to repudiate Christ. It is to go the old way of servility. How important it is to read and know passages such as these: Romans 6:14, "Ye are not under the law but under grace." Romans 14:5, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be persuaded in his own mind." Colossians 2:16, "Let no man therefore judge you . . . in respect of an holy day . . . or of the sabbath days which are a shadow of things to come."

As early as the first Apostolic Council at Jerusalem in 51 A.D. it was decreed that the Gentiles, or non-Jews, should become Christians without circumcision or the acceptance of the Jewish Sabbath.

One wonders if those who keep the Sabbath day keep it in all its details. Under Jewish law, the Sabbath was to be kept from sunset to sunset: no burden was to be carried; no fire was to be lit; no cooking was to be done.

CREATOR SUPREME

*Creator Supreme, the Maker of men,
All manner of life, high mountain and fen;
His works universal shall boldly acclaim,
Through ages eternal, the might of His name.*

*He comes at the trump and season of light,
Low down to the earth, asleep in the night;
Dominions of splendour adorning His way,
The flames in the darkness, awakening the day.*

*The planets behold and cry in amaze,
"Do homage to Him, most worthy of praise!"
The stately formations make haste to reply,
"He calleth our numbers, enthroned in the sky!"*

*Away in the hills a jubilant strain,
Ascends on the wind and blows to the plain,
Far over the marshes and over the sea,
Foretelling the holy communion to be:—*

*When man shall again go forth with the Lord,
Beholding His face and hearing His word;
What God on His children that day will bestow,
Not even the angels who worship Him know.*

*Ah, happy are they who come to the Gate,
With lamps that are trimmed, apparelled in state;
For God, of His mercy, hath fashioned in love,
A home everlasting, a heaven above.*

G. SMITH-GRAY.

PUBLIC RELATIONS DEBATE

ANGELICAN NEWS SERVICE

London, December 3

Before the Vatican Council turned to the decree on unity it briefly debated the document on communications media.

Emphasis was placed on the Church making full use of such media as the cinema, radio, television and the Press in preaching the Gospel and of giving moral rules both actively and passively.

Requests were made for the most rapid distribution of important and official documents of the Holy See in order to obviate erroneous reports about them.

In this respect reference was also made to the possible institution of an international Roman Catholic news agency.

There was stated to be a great need for the clergy and laity to institute schools for the Christian formation of directors and actors.

Some speakers requested the Vatican radio should be made more powerful and, if possible, a Vatican television transmitter be established.

GREEK ORDER FOR DR RAMSEY

ANGELICAN NEWS SERVICE

London, December 3

The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, was invested by the Greek Ambassador in London, on behalf of King Paul of the Hellenes, with the Grand Cross of the Royal Order of George 1 at Lambeth Palace on November 23.

The order has been bestowed on the archbishop in recognition and appreciation of his role in furthering friendship and understanding between the Church of England and the Church of Greece.

Physical labour was to be punished by death.

Ignatius, who was thrown to the lions about A.D. 107, spoke of the Jewish Sabbath as something that had been done away, calling the Christian Sunday "the queen and chief of all days," and declaring that Christians are "no longer Sabbatists" but living spiritually in observing the Lord's Day "on which also our Life sprang up again."

Justin Martyr, the Christian philosopher, who was born just as the Apostle John died, and who was a contemporary with those who had known the Apostles intimately, is the first to call the Lord's Day by the Roman name "Sunday." He tells how, on this day, Christians from city and country gather to read the "memoirs of the Apostles" and the writings of the prophets, thus commemorating the day that Jesus Christ "our Sabbath" rose from the dead.

In conclusion, I think that we can be confident of several things:

1. While no command is recorded to change the religious rest day from the seventh day to the first day, yet the unanimity with which the Lord's Day was honoured immediately following Our Lord's Ascension, and particularly by the generation after John's death, shows that the Apostles would have approved of this practice.

2. While the seventh-day Jewish Sabbath was not formally annulled, yet the free spirit of Christianity dropped its observance as it dropped sacrifice, circumcision and the passover supper. The Spirit of God guided the Church into a free and happy observance of the Lord's Day.

3. Christ who rose on the first day of the week and the Spirit of God who descended in power on the first day of the week, guided the Church in this matter.

Let us, then, hold this day as precious. True, every day is holy to the Christian; but he sets apart this day as one for rest and for worship. If others, misguided, struggle to keep another day, let them cease from deluging other Christians with twisted facts and slanted truths; they but impede God's work and arouse needless controversy.

Judas Iscariot is frequently referred to (in Anglican and other Church papers) as a thief as well as a traitor. What did he steal?

Quite simply, money. In the incident of the anointing of Our Lord (John 12) Judas queries, "Why was not this ointment sold for three hundred pence and given to the poor?" To which John adds the comment, "This he said, not that he cared for the poor; but because he was a thief and had the bag, and bare what was put therein."

We know that Judas was the treasurer of the Apostolic band. He carried a bag into which went the gifts of friends who wanted to supply the necessities of the group, and provide for any acts of charity which they might make. From this bag Judas stole.

The word "bare" has a double meaning in the Greek. It means not only to bear or to carry, but also to pilfer and purloin. In fact, it is not dissimilar to our current use of the verb "to lift." We lift a burden and we lift an article in the sense of shoplifting.

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a former Head Chorister of S. Andrew's Cathedral Choir School, Sydney, who last week won the Commonwealth Games gold medal for the discus throw.

He is Warwick Selvey, now a Melbourne school teacher, who is seen here in 1953 receiving the "Kenneth Long" Senior Trophy for Tennis from the then Dean of Sydney, the Very Reverend E. A. Pitt, at the Presentation Night in the Chapter House. The headmaster, Canon M. C. Newth, looks on.

For six years Warwick Selvey was a member of the cathedral choir, being a leading alto, and winning the "Thomas Robinson" memorial prize in his last year, and being presented with a Head Chorister's medal when he left in 1953. He was confirmed in the cathedral that year by Bishop Hilliard.

He was a member of the First

XV. of the Second XI, a runner-up for the Athletics Cup, senior tennis champion and a holder of many swimming awards.

Now much taller and heavier, left-handed Warwick Selvey last week hurled the discus 185ft 3 1/2 in. His effort was 1ft 9 in. further than the previous Games record.

The cathedral choir school has had many distinguished old boys, including Sir Charles Kingsford Smith; John Antill, the composer; John Martyn, the heroic Bush Brother; and many outstanding Church and community leaders.

Warwick Selvey's record last week adds another name to the list of "notables."

PRIMA DONNA

JOAN SUTHERLAND, Russell Bradon, Collins, Pp. 256, 28s.

The advantages of this book are that it has been written soon after the great singer has received world acclaim and while the beginnings of her career in Australia are still fresh in nearly everyone's memory.

The disadvantages are many: much of the material in the book is more suitable for popular magazine and newspaper articles. It lacks the dignity and balance of a biography written at the close of a career.

There are too many domestic details, interesting enough but not of particular importance. The author dwells surely too much on the singer's sinuses, her bad teeth, her large build and her nondescript hair.

A fascinating account of Joan Sutherland as Lucia at Covent Garden is a highlight of the book. There are some excellent photographs.

—J.S.

DAILY PRAYER

PATTERN FOR INTERCESSION, J. F. R. Westlake, S.P.C.K. 1s. 3d.

This little pocket-sized pamphlet divides the Prayer for the Church Militant (in the Holy Communion service) into seven sections, one for each day of the week, and gives a short list of suggested topics to be used with each section.

The idea is good and the list can be extended by users.

—A.F.L.

THE ENGLISH CHURCH

THE STORY OF THE ANGLICAN CHURCH, R. F. Pennell, Mowbrays, Pp. 14, English price 9d.

A very brief outline of the Church showing the continuity from the Upper Room in Jerusalem by way of the martyrdom of S. Alban, the Celtic missionaries, S. Augustine and S. Boniface, then the divisions of the Reformation and the growth of the Anglican Communion.

BOOK REVIEWS

UNANIMITY DENIED

EUCCHARISTIC SACRIFICE. Edited by the Reverend J. I. Packer. Church Book Room Press, London. Pp. 153. English price, 8s. 6d.

THIS book contains the addresses given at the 1961 Oxford Conference of Evangelical Churchmen.

Their common purpose is to contest the claim of the Lambeth Conference Report that "controversies about the Eucharistic Sacrifice can be laid aside, the tensions surrounding this doctrine transcended, and the way prepared for the making of a liturgy . . . which will in its essential structure win its way throughout the whole Anglican communion" (The Lambeth Conference, 1958, p. 283).

The speakers at the Oxford Conference deny that there is a "contemporary movement towards unanimity in doctrinal and liturgical matters by those of differing traditions in the Anglican communion."

They assert that "the bishops are at cross purposes with the Reformers. By no stretch of the theological imagination can the two ways of thinking about the eucharist be considered complementary. If one is fundamentally right, then the other is fundamentally wrong."

Their conclusion is that the Reformers' way of thinking is fundamentally right and the bishops' fundamentally wrong. They support this conclusion with closely reasoned and well documented studies of such subjects as: Priestly Sacrifices in the Old Testament, the Priestly Work of Christ, Eucharistic Sacrifice in the New Testament, and the Early Fathers, The Development of Eucharistic Doctrine up to the English Reformation, The English Reformers' Doctrine of the Eucharist and The Doctrine of Eucharistic Sacrifice in Modern Times.

No one but competent Biblical and patristic scholars could venture to question much of the evidence with which they support this conclusion.

But, one finds surprising the assertion that the Reformers' doctrine "is liturgically expressed in the Service of Holy Communion, and expounded in the Catechism," and that "such small changes in the Service of

Holy Communion as were made in 1662 were not intended . . . to indicate any departure from it."

One would have thought that such changes as the restoration of the first sentence of the words of administration: "The Body of Our Lord Jesus Christ (The Blood of Our Lord Jesus Christ) preserve thy body and soul . . ." —in 1559; the change in the wording of the Declaration on Kneeling (from "real and essential presence" to "corporal presence") in 1662, and the language of the Catechism, "The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper" (added in 1604), though they are indeed small changes, are nevertheless indicative of a movement away from the extreme expression of the Reformers' doctrine in the Prayer Book of 1552.

One detects in this book, as elsewhere in the writings of a small section of Evangelical churchmen, a tendency to ascribe infallibility to the 16th century Reformers and a resistance to any re-examination of their doctrines.

In the course of their argument, the contributors to this book join issue with such distinguished scholars as Bethune Baker, E. J. Bicknell, Gregory Dix, C. W. Dugmore, A. G. Hebert, F. C. N. Hicks, E. L. Mascall, A. M. Ramsey and Max Thurian, whose opinions they dismiss, sometimes quite summarily. Max Thurian's "The Eucharistic Memorial" is mentioned only in a footnote and Dugmore's "The Mass and the English Reformers" is despatched almost in a sentence.

This is not to say that this book does not deserve serious consideration. But, in view of the weight of scholarship on the other side, it is difficult not to question the standing of its authors and their detachment. They appear to be defending a position rather than approaching the whole subject with open minds.

—A.W.H.

"OUT OF THE SACRISTY"

CARDINAL MANNING, Vincent Alan

McCelland, Oxford University Press, Pp. 256, 57s. 9d.

OF the famous English converts to Roman Catholicism in the nineteenth century, Cardinal Manning has until now received the least sympathetic treatment.

Newman is well-known through his own writings and those of others. The tendency has been to see him frustrated and kept down by the ambitions of Manning.

This extremely well-written and annotated work, covering Manning's "public life and influence" over the period 1865-1892, throws a different light on the question.

Manning was determined to fight for the poor (which really meant the Irish immigrants), to provide Church education for all, and to bring Science into the schools.

If the Roman Church in England was to do its duty it could no longer exclusively care for the old English families, who were educated in the classical tradition by the Jesuits and who, in any case, resented the hierarchy.

Newman's friends were exclusively with the old families; his sympathies were with the education of the older universities; education for the poor and the middle-class, the politics of Home Rule for Ireland were subjects with which he thought the English bishops should not meddle.

Although he had tried to establish a university for Roman Catholics in Ireland, he would not co-operate with Manning's venture at Kensington.

This book deals almost entirely with Manning's social policy. His sympathies were wide and his perseverance enormous. He maintained constant contact with Gladstone, with Rome and with the Irish bishops.

He always pursued the dignity of man. He was a great admirer of the Salvation Army in their work for social reform; he copied their external organisation in his "League of the Cross" (a Temperance organisation) and took the Pledge himself, to the scorn of various pro-"Old Catholic" journals such as "The Month" and "The Tablet."

In return, he was admired by Bramwell Booth, who wrote: "I do not think that outside the Salvation Army I have ever met a man who would more uncompromisingly brought his religion into everything he touched."

The definitive biography of Cardinal Manning has yet to be written. There are large collections of papers yet to be catalogued but, in the meantime, this scholarly work does much to correct the earlier "Life" by E. S. Purcell.

—J.S.

SUGGESTED PRAYERS

PRAYERS FOR SCHOOL, CHURCH AND HOME. Compiled by T. Grigg-Smith, S.P.C.K. Pp. 108, 7s. 6d.

THIS book first appeared in 1921, when it must have been a useful guide and help to many.

The general prayers are of the kind that would be helpful to many in their Family Prayers at home, or for the occasional prayers at the Daily Offices in a parish church.

For school work, while overshadowed by the more comprehensive work of Norman Bull, there are, here, many ideas and prayers that would usefully supplement the more widely-used book.

In any Church school, the daily worship assembly is a stern challenge to the chaplain.

Within a fairly fixed general framework, there ought to be a variety, devotion and attraction that will both hold the attention of the school, inspire those who participate, and be a satisfactory expression of corporate worship. This by no means is an easy task.

Canon Grigg-Smith, well-known for his books on youth work, has made some interesting and useful suggestions. Some

forms here provided imply that copies of the responses be learnt beforehand or provided for the school as they would not be possible otherwise.

The great weakness of the book is its almost complete absence of eucharistic prayers. Daily school worship suffers because of its separation from the liturgy of the Church, and assembly worship needs to be more than snip-bits from Matins.

The school must be a worshipping community, and Christian worship at all times needs to be associated with the words of the liturgy.

—A.F.L.

THE MELANESIAN CALENDAR

The Melanesian Mission calendar for 1963 gives a page to each month of the year, illustrated with some aspect of the diocese's work.

Copies of the calendar may be obtained from the Mission Office, 41 Shortland Street, Auckland, New Zealand, for 1s. 6d. each.

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THE REVEREND H. W. BAKER'S EQUITY SUIT

By FRANCIS JAMES

There was an unexpected turn in the suit last Monday, December 3; but it is hard to say whether it was really significant. Mr A. B. Kerrigan, who appeared for the Archbishop of Sydney, discovered a very recent Privy Council decision which bore on the matter, and duly put it to the Court.

Mr Kerrigan said that this decision, which arose out of an appeal against his dismissal by a Malayan public servant, supported certain principles which he had advanced in the present case.

Mr William Deane, who appears for Mr Baker, said that the Privy Council decision buttressed the arguments already advanced on behalf of Mr Baker.

Mr Justice Jacobs thanked them politely for their observations and said he would bear them in mind when he resumed his consideration of the matter.

It appears still that judgement is unlikely before February or March of next year.

Meanwhile, as far as can be ascertained—and we mention this to save answering a lot of letters about it—actual legal costs incurred in the suit so far seem likely to have totalled not less than £5,000. Rumours that they may have totalled as much as £15,000 would seem to us wildly exaggerated.

Last week, our account of the suit ended at the stage where Mr Baker, in the witness box, was describing his interview with the Archbishop of Sydney and Bishop M. L. Loane on April 14, 1961. He had just stated that His Grace had suggested that he might find employment in the Universities or the Department of Education, and that he "felt very strongly" about that suggestion.

Mr St John said:
Q.—Do not say what you felt, just say what was said.

A.—I said: "Sir, I am a priest and I gave my life to the Church. Is this what happens?" The Archbishop then said: "We were hoping you would help us with religious instruction in the State schools." He then turned his attention to a document, which was the minute of the Council relating to this matter, and he read it through, and appeared to be somewhat puzzled by the arithmetic of it. I did not attend closely to that at all.

HIS HONOUR: You mean, he read it through aloud?

A.—Yes, I then said: "This is not a matter of compensation, it is a matter of my life's work, which is now at its top. I have done three jobs in the school, as Chaplain, as Master in charge of Modern History, and as Careers Adviser. All these have involved a great deal of work and have, I believe, been successful. I have a very wide association or connection with people in the city and in the country and this has been placed unreservedly at the disposal of the school and the Headmaster, and would be at the disposal of a new young Headmaster, and I think that is just exactly what he would want." To that the Archbishop said: "Baker, you think you are indispensable. That is a very wicked sin." That was the only part of the conversation as to which . . .

(Remainder of answer objected to by Mr Jenkyn and struck out.)
WITNESS: I apologise, Your Honour, I am not expert in Court procedure.
MR ST JOHN: What was next said?

A.—I then referred to the fact that in that same room, I think late in 1945 towards the end of my war service, I was seen by the late Archbishop Mowll and I did at that stage suggest to him that I should take—
(Objection by Mr Jenkyn as to what the plaintiff said to Archbishop Mowll, and to what he said to his Archbishop as to what he said to Archbishop Mowll.)

HIS HONOUR: I will allow what was said at this conversation on the same broad subject matter of this suit.

MR ST JOHN: What did you say to Archbishop Mowll as to what you said to Archbishop Mowll?

A.—I said I had suggested I should take a parish of a particular kind, and Archbishop Mowll said "No, you will go back to The King's School." I said: "That, I suppose, is a reason why I am here to-day." Subsequently to that, I said: "These are my people. I belong with them."

Q.—Whom were you referring to then?

A.—To the people of The King's School to whom I minister.

Q.—Is there anything else you recollect?

A.—Yes, I adverted to the doctrine that a younger Chaplain is an important thing and said it was not in my opinion so held nowadays, that adolescent boys very readily detect immaturity in the answers of a younger man and that it is important to have a fully experienced man. And the Archbishop said: "In that case The King's School must be different from other schools." I think I had nothing further to say to that.

Q.—Is there anything else you can recollect?

A.—That seems to be all that I directly remember of the interview except that I asked perhaps that it might be terminated.

Q.—Do you recollect whether

MR ST JOHN: You told us you appeared before the Council, to show cause, on October 13, 1961. You were represented by myself and Mr Spender but you personally did not speak?

A.—I did not speak, no.

Q.—We know from the documents already tendered that no evidence was given against you?

A.—No evidence was given whatever.

Q.—And no further particulars of any charge against you were given, of any ground for dismissal?

A.—No.

Q.—You know that I addressed the Council?

A.—You did, on my behalf.

Q.—Do you recollect anything of what was said?
(Objected to by Mr Jenkyn: question not pressed.)

CROSS-EXAMINATION

MR KERRIGAN: Do you remember the allegation that was made in a Statement of Claim by

THE LEGAL KERNEL

Much of the legal argument hinges upon the true meaning of Section 21 of "the Constitutions" and Section 10 of "the Ordinance." Here is what they say.

The School Chapels and Chaplains Ordinance of the Diocese of Sydney (assented to by the Archbishop on October 22, 1954) provides as follows in Section 10:—

10. (a) The School Council may by the vote of a majority of its members after opportunity has been given to a Chaplain or Assistant Chaplain to show cause dismiss such Chaplain or Assistant Chaplain from his office and shall give written notice of such dismissal to the Archbishop who shall upon receiving such notice revoke the licence of such Chaplain or Assistant Chaplain.

(b) Subject as aforesaid such Chaplain or Assistant Chaplain appointed and licensed as aforesaid shall hold office at the pleasure of the Archbishop who shall have power to revoke such appointment and licence (sic) at any time at the Chaplain's or Assistant Chaplain's own request or (after opportunity given him to show cause) in any of the following cases:—

(i) On any ground for which the licence of a clergyman may be revoked or withdrawn under the Tribunal Ordinance 1904 the Incapacity and Inefficiency

Ordinance 1906 or any Ordinance amending or replacing the same in accordance with the provisions of such Ordinance or Ordinances.

(ii) At the discretion of the Archbishop.

(iii) In any other case where such licence may be revoked in accordance with the twenty-first of the Constitutions contained in the Schedule to the Church of England Constitution Act Amendment Act of 1902.

Section 21 of the Church of England Constitutions Act, 1902, enacted by the N.S.W. Parliament, reads:—

The Synod of each Diocese shall have power to determine by ordinance in what cases the licence of a clergyman licensed within the Diocese may be suspended or revoked. Such licence may be suspended or revoked by the Bishop of the Diocese, at a Clergyman's own request, or (after opportunity given to him to show cause) in such of the said cases as Synod shall by Ordinance determine. Save as aforesaid, the licence shall not be suspended or revoked, except as a consequence of a judgement or finding of the tribunal or of some other court of competent jurisdiction.

you said you accepted what was said at that interview?

A.—I made a particular point that I accepted nothing of what had been said or suggested in the course of that interview.

Q.—Subsequently there was a great deal of correspondence, which I will seek to tender in due course. You attended, did you not, before the Council of The King's School later that year; do you remember the date?

A.—It was in October, but I am not certain of the date.

(Mr St John tendered a number of letters passing between the plaintiff and the Archbishop, and letters passing between the plaintiff and/or his solicitor and The King's School Council. Mr Jenkyn and Mr Kerrigan objected to the tender.)

HIS HONOUR: I think I should allow copies of the correspondence in evidence. I do not thereby determine that a case is made out on the matters alleged in paragraphs 24 and 25 of the Statement of Claim; I merely consider that the matters dealt with in the correspondence are relevant to the issues raised. With regard to the authorities I consider there is some evidence arising from the admission in the correspondence that the letters written by the Archbishop were written as Chairman of the Council and that his act in writing them was ratified. Whether this is so ultimately, or not, I do not determine but I think there is some evidence that that is so. The correspondence tendered will be marked Exhibit "E."

way of amendment alleging members of the Council took other grounds into consideration?

A.—I cannot say I specifically do.

Q.—Do you know that allegation was made?

A.—Yes, I imagine that was made.

Q.—I do not want to know what you imagine. Have you not read your Statement of Claim?

A.—Well, there is a great deal of paper there and I cannot claim to be familiar with every word and detail in it.

Q.—Do you or do you not know you have made an allegation that the members of the Council took grounds into consideration that were not disclosed to you?

A.—Yes, I understand that.

Q.—And do you remember you were asked for particulars of such members who took those grounds into consideration. Do you remember that?

A.—Yes.

Q.—And you saw the reply, I take it, which your solicitors sent?

A.—I imagine I did, I do not recall.

Q.—Let us get it from imagination to reality. Did you or did you not see the terms of the reply that was to be sent?

A.—I cannot say I recall doing so.

Q.—Did you know what reply was to be sent?

A.—No, at this moment I do not.

Q.—Is it true that you made an allegation against all the members who voted on the resolution?

A.—That is a matter I have left to counsel. I cannot answer that question. I made an allegation that members of the Council were activated by other reasons and I take it that it would be alleged against those who voted for my dismissal on the resolution.

Q.—I remind you that a letter of particulars was sent on February 20, 1962, to your solicitors and a reply was received on March 2 and you can assume the reply was that all members of the Council who voted on the resolution were the persons against whom the allegation was made. Now at that time did you know what members of the Council were present on October 27?

A.—No.

Q.—Did you not present the Archbishop was not present?

A.—On October 27, 1961?

Q.—Yes.

A.—I became aware of that subsequently, but I cannot say when I became aware of it.

Q.—Did you know at the time you said all members who voted on the resolution—

(Objected to, on the ground he did not say it, by Mr St John.)

Q.—Were you content to make the allegation against all members who voted, although you did not know who was present?

(Objected to by Mr St John; disallowed.)

Q.—We will pass away from that. Did you read the Archbishop's Statement of Defence?

A.—No.

Q.—You did not?

A.—No.

Q.—You never saw it?

A.—I never saw it.

Q.—In his Statement of Defence the Archbishop says that he has never received written notice of your dismissal from the School Council and by the replication that has been put in issue. Do you admit he has never received written notice?

A.—I cannot admit what I do not know.

Q.—You are aware a Statement of Defence has to be sworn?

A.—I have heard that said.

Q.—You know it?

A.—Well, I do know it.

Q.—You know the Archbishop swore he never received it?

A.—You tell me that is so. I have no knowledge of my own accord.

Q.—There is the sworn statement of the Archbishop of Sydney that he has received no written notice from the Council, of your dismissal?

HIS HONOUR: What does this go to, Mr Kerrigan?

MR KERRIGAN: I am only asking, does he admit it. It would absolve me from proving it.

(Mr St John admitted:

(a) that the Archbishop had not received written notice of dismissal from The King's School Council; and

(b) that the Archbishop was not present at the meeting on October 27 and therefore had not voted.)

MR KERRIGAN: You have given some evidence of the interview you had with the Archbishop on April 14?

A.—Yes.

Q.—Did the Archbishop say that the Council was anxious to terminate your appointment in a way which would be honourable to you?

A.—No, he did not say exactly that. He said—his words were, "This is an honourable matter. This is not dismissal."

Q.—And he made it plain at that stage that any question of dismissal was sought to be avoided?

A.—But he did say, "You will go. You must go," and so forth.

Q.—But, nevertheless, he made it plain to you that the council was anxious to avoid any question of dismissal?

A.—If it was a difference between dismissal and having to go, I agree with you.

(Continued on next page)

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MR BAKER'S SUIT

(Continued from page 7)

Q.—Do you remember also giving evidence to-day that you said the Archbishop said to you "You are too old for appointment in the Church?"

A.—Yes.

Q.—Do you remember that was a matter in which you wrote to the Archbishop, was it not?

A.—I don't recall the specific thing. I did write more or less the memorandum which went into correspondence, at one stage, on the undesirability of chaplains being particularly young.

Q.—In the bundle of correspondence which has been put in, Exhibit "E," you said this, addressed to the Archbishop: "You said, however, that I was too old for any other appointment in the Church?"

A.—Very good, yes.

Q.—And you remember the Archbishop replied to you and said, "To say that you were too old for any other appointment in the Church is not really quite correct?"

A.—I quoted in my account of the conversation exactly what he did then say.

Q.—But he wrote back and said it wasn't quite correct to say that, didn't he?

A.—He may have desired to correct it, but I said what he said on the first occasion.

Q.—And you remember he told you, what he did say was, "It would be difficult for you to be given a parish as the nominator seem increasingly to demand younger men?"

A.—That is not in accord with what he said. He said, "They are demanding younger men all the time." He did not say, "It would be difficult to be given a parish."

Q.—On May 8 you wrote this: "I gladly accept your statement that you have said only that it would be difficult for me to be given a parish." Do you remember writing that?

A.—Now that my attention is drawn to it, yes.

Q.—Did you gladly accept his correction?

A.—I must have agreed to do so at that time.

Q.—Well, to-day in the box you have not accepted it?

A.—My recollection was such, and I now agree, now I am corrected.

Q.—What had you accepted? Did the Archbishop say you were too old for any other appointment in the Church, or did he say that it was difficult at your age to get one?

A.—He did say at first I was too old and I subsequently in writing said I gladly accepted his correction.

Q.—Do you adhere to your acceptance?

A.—Yes, I adhere to my final statement on the matter.

Q.—You also wrote to the Archbishop on August 8, 1961. You wrote this: "You have never given me reason to believe that you would take any personal initiative as Archbishop calling upon me to show cause against revocation of my licence?"

A.—Yes.

Q.—"Or that you would take any actions independently of the Council?"

A.—Yes.

Q.—That was the state of the facts, was it not, when you wrote the letter on August 8?

A.—It must have been.

Q.—In your Statement of Claim you say you fear the Archbishop may act of his own initiative against you under Clause 10 (b) (2) of the Ordinance?

A.—Yes.

Q.—Something has intervened, has it, between August 8 and the time you filed your Statement of Claim, upon which you base that fear?

A.—I can't recall anything specific intervening, but the position was that there might be two lines of procedure, I gathered against me, and in my statement I desired to provide against either or both.

Q.—But at the time your State-

ment of Claim was filed, did you fear the Archbishop might take action against you under clause 10 (b) (2) of the Ordinance? You know what I am speaking about?

A.—Yes. I was not able to feel assured as to which line of action might be taken.

Q.—At that time the line of action had been clearly taken: the Council had passed a resolution, of which you were aware, dismissing you from the school staff?

A.—Yes.

Q.—So, as far as alternate lines of action were concerned, one had been pursued, is that right?

A.—Yes, but if that one had been pursued, then I take it the other one would follow.

Q.—What other one?

A.—If I ceased to be Chaplain of The King's School, then my licence, presumably, must be revoked.

Q.—We are at cross purposes. You are familiar with the Chapels Ordinance?

A.—Yes, to an extent; as a layman.

Q.—I suppose you have read clause 10 and considered it?

A.—Yes.

Q.—In fact, in your correspondence you give an exposition of clause 10?

A.—Yes, at different times.

Q.—And you are well aware of the distinction between clause 10 (a) and clause 10 (b) of the Ordinance?

A.—Could you read them to me again, please?

Q.—Certainly—

HIS HONOUR: One of them is where the Archbishop revokes after the council has dismissed, and the other one is where the Archbishop, of his own motion—clause 10 (b) (2)—dismisses at the discretion of the Archbishop.

MR BAKER: You are referring to the second one, in which the Archbishop dismisses of his own discretion, 10 (b)?

MR KERRIGAN: Yes. I am sorry if I have misled you. 10 (b) is where the power is given to the Archbishop to revoke your licence at his discretion.

Now, you had stated on 8th August that you did not fear he would do that. In your statement of claim you say you feared he might do it. I am asking you what has happened between August and the date of your statement of claim, which was November, I think. What happened after that upon which you based the fear that the Archbishop might act against you independently of the council's action?

A.—So far as I can recall, nothing happened except that I still felt it possible that action might be taken in one or other or both of two ways.

Q.—You said you still felt it: had you previously felt it possible?

A.—Yes, at different times, I think.

Q.—But, anyway, you wrote to the Archbishop and said he had never given you reason to believe that he would act independently of the council?

A.—Yes.

Q.—And I take it that was an honest account of your own mind at the time?

A.—Yes.

Q.—Can you point to anything at all in fact or circumstance, between that date in August, 8th August, and the time you filed the statement of claim, which led you to change your view that the Archbishop might act independently of the council and summon you before him to show cause?

A.—I have already said twice that I can't recall any specific episode that led me to change my view.

Q.—Now, I think in one of your letters you said that, and in your evidence that, having had some years of experience at The King's School, etc., you would be an advantage to an incoming headmaster rather than a disadvantage?

A.—Yes.

Q.—That is your view?

A.—Yes.

Q.—Now, let us take the Chapel Ordinance itself. Is it

your view that that Ordinance does not apply to you?

A.—No. It is my view that the Ordinance does apply, though some parts of it perhaps may, I believe, be open to discussion or controversy; but I understand that the Ordinance as a whole is valid and applies.

Q.—It applies to you if it is valid?

A.—I believe so, yes.

Q.—And have you ever expressed the view that the Ordinance does not apply to you?

A.—Oh, at one stage I may have done so, in the very first beginning, just after this interview when I wrote certain very amateurish notes.

Q.—Have you stated that it does not apply to you, in 1961?

A.—The interview occurred in April, 1961. Yes, I may have said so. I may—I am not certain of this—but I may have said so in a note to the headmaster just immediately after the interview of 14th April.

Q.—And has not that been your attitude between you and the headmaster?

A.—No, that the Chaplain's Ordinance does not bind you?

A.—Most definitely not. My view is that it binds him.

Q.—And binds you, too?

A.—Yes.

Q.—When the Archbishop asked you to go and see him on 14th April, before you got there you had no idea what he wanted to see you about?

A.—I did, because his note—which does not seem to be available now, I do not know what happened to it—stated that he wished me to go to discuss my future.

Q.—So you had some idea?

A.—I had some idea.

Q.—And you had had correspondence with the Archbishop during 1960, had you not, not on this matter?

A.—That is quite possible. I do not remember any particular matters at the moment.

Q.—Well, you subsequently learned that the council had been, as it were, put into action by a letter from the Archbishop of 2nd December?

A.—Subsequently I became aware of that.

Q.—And in your letter you describe it as a "bitter blow"?

A.—Yes.

Q.—Do you suggest the Archbishop had no reason at all to bring the matter before the School Council?

A.—No.

Q.—You do not suggest that?

A.—No.

Q.—He had reason to?

A.—Had he? You are telling me. I do not know what the reasons were. I have not been told.

Q.—For instance, during 1960, did you write him a letter criticising the headmasters of the Church Schools?

A.—I may—I do not recall—but I may have written to him on matters of policy because it is essential that the clergy must be able to approach their Diocesan and discuss matters of policy with him, and myself, as being a chaplain of considerable standing, perhaps would have some status in that field, would have a view upon it.

HIS HONOUR: What does this go to, Mr Kerrigan? Does it go to credit? Or does it go to the issue?

MR KERRIGAN: Not to the issue, Your Honour.

HIS HONOUR: Does it go to credit? I just want to be clear because of the consequences of it.

MR KERRIGAN: It does not go to an issue, Your Honour. (Further argument ensued.)

Q.—I am asking you, did you write a letter—I do not want to go into this unnecessarily—but did you write a letter to the Archbishop criticising the headmasters of the Church Schools?

MR ST JOHN: I am not sure that Mr Kerrigan has said that it does go to credit. (Discussion ensued.)

MR KERRIGAN: Do you

remember writing to him and telling him that the headmasters, ever since he, the Archbishop, had been here, had been working to abrogate the Chaplain's Ordinance?

A.—Oh, that is an old matter.

Q.—Old or not, did you write and tell him—

A.—I possibly did.

Q.—The headmasters of his Church Schools were trying to get rid of the Chaplain's Ordinance?

A.—This may bring in a lot more evidence, but the Chaplain's Ordinance has not been welcome to everybody.

Q.—I am asking you did you write to the Archbishop?

A.—I have not denied it.

Q.—Did you tell him that as far as church education was concerned it was inefficient?

A.—That the Ordinance was inefficient?

Q.—No, church education was inefficient that we should be, yes.

Q.—And you took the view that if your services were availed of as consultant, by him, things could be—

A.—I think that sounds like a somewhat exaggerated statement. Could you read my words?

Q.—Do you remember saying, "I am not acceptable to you as an educational consultant?"

A.—Well, yes, that may have been so because I had had an interview with the Archbishop in which I put before him certain published papers of mine on the nature of Church Schools and their operation, quite openly published in the "Australian Teacher," and he gave me to understand that somebody had told him that this was just "fobby" stuff of no value whatsoever. I think I left it with him, but he gave me to understand that he did not regard me as a person whose opinion he would take in educational matters.

Q.—Did you, for instance, tell him in a letter that the headmaster of one of his schools was the lightest of lightweights?

A.—Indubitably yes.

Q.—Had no educational ability?

A.—Yes.

Q.—And picked up a bit by practical experience?

A.—Yes; and, what is more, I would offer in support of that the published—

HIS HONOUR: You need not offer anything. You were only asked whether you said it.

WITNESS: Very good.

HIS HONOUR: Since it only goes to credit, you are not allowed to offer anything.

A.—I do not know to whom I wrote. I assume I wrote to the headmaster, to the then headmaster.

Q.—And he was then the Reverend Parkinson?

A.—Yes.

Q.—And you applied for the position as a result of an advertisement you saw, did you not?

A.—Yes.

Q.—Was that in the "Sydney Morning Herald"?

A.—I believe it was in the "Sydney Morning Herald," because I was at Armidale at the time.

Q.—And it was an advertisement in the "Sydney Morning Herald" in the early part of 1937, or some time in 1937?

A.—1936 or 1937.

Q.—Calling for those who were interested to apply for the position of Assistant Master and Chaplain?

A.—I don't recall the wording of the advertisement, but I am quite happy to be refreshed, if you can show it to me.

Q.—Is that the best of your recollection?

A.—That is the only recollection, I think. My recollection is that I had no interest in anything but appointment as Chaplain.

Q.—But you did take the position of Assistant Master and Chaplain?

A.—I took the position which was offered to me by the headmaster, and six weeks or more later I was presented with a licence which stated these other things.

Q.—You claim, do you, that you were not offered the position as Assistant Master?

A.—I believe I was not.

Q.—Have you any correspondence at the time dealing with this particular matter?

A.—No. I am afraid the records are defective, at this stage.

Q.—I mean your correspondence?

A.—No, anything that I have had been handed over.

Q.—You also, I think, have not indicated that when you were appointed in 1937 you were appointed provisionally?

A.—Yes.

Q.—On probation, I think, is the language that was used in 1937?

A.—Correct.

Q.—And it was not until 1940

that that probationary appointment was made permanent?

A.—True.

Q.—In the sense that it no longer was provisional?

A.—Yes.

Q.—And you had been at that school, of course, earlier in point of time?

A.—Yes.

Q.—In 1927, to 1931?

A.—Yes.

Q.—And when you went to the school in 1927, that was in first year, Assistant Master?

A.—Yes.

Q.—And you were on the staff then for that four years?

A.—Yes.

Q.—And when you went to the staff of The King's School in 1927 you were at that time handed, on your appointment, a written or a typewritten document which set out the terms and conditions of the appointment of Masters to The King's School?

A.—I have no recollection of that at all.

Q.—Would you deny it?

A.—No, I have no recollection of it.

Q.—Would you deny that you—

A.—I can only say I have no recollection.

Q.—But you knew—you became familiar during your time between 1927 and 1931 with what were known as the terms and conditions of appointment of a Master at the school of The King's School?

A.—Yes.

(Continued on next page)

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MR BAKER'S SUIT

(Continued from page 8)

Q.—And when you returned to The King's School in 1937, at that time you were familiar with the terms and conditions under which Masters were appointed to The King's School?

A.—Yes, I was generally familiar with it. I think there had been some change in the meantime. For instance, probationary appointment had been brought in, I think, and there was also a change—

Q.—Substantially, the terms were the same in 1937 as they had become familiar with them between 1927 and 1931?

A.—Your first word was? There was a "chance"?

Q.—Substantially?

A.—Yes, substantially; I would say that.

Q.—And amongst other terms in those terms and conditions there were terms, for instance, classifying masters into various grades, grade A and grade B, etc.?

A.—Was that so in 1937?

Q.—In 1937—1931, I suggest to you, when you left there originally?

A.—You informed me of that. I do not recall it, but I accept it.

Q.—You will remember that the Chaplain fell in those terms into what would be called the first group of grade A masters?

A.—Well, he was classified with them.

Q.—With grade A masters?

A.—Yes.

Q.—Under that heading of grade A masters?

A.—His name may have been included there, but whether Chaplain was the same as Master—

Q.—But you have already produced on discovery, haven't you, a document? Have you read it recently? Dealing with conditions of appointment and service of masters other than headmaster?

A.—May I know the date of that document?

Q.—Do you know the document?

A.—Yes, but may I know the date? There have been various documents of that sort. There was another one two days ago.

Q.—I am talking about a document in your own possession?

A.—Yes, but would you tell me the date it comes from, because there have been various documents dealing with that subject.

Q.—It has no particular date on it, but this particular one purports to be regulations adopted by the council on 2nd November, 1934, 26th April and 31st May, 1945.

MR KERRIGAN: 1935.

MR JENKYN: Amended June, 1939?

A.—Yes.

Q.—And ultimately amended September, 1946?

A.—Yes.

Q.—You know the document to which I refer?

A.—Yes, I know now.

Q.—And this document—a copy of which apparently you still have in your possession?

A.—Yes.

Q.—This document substantially sets out the main terms which existed when you went there in 1937?

A.—Yes. Well, as—without later amendments.

Q.—And as at 1937 the regulation was that the teaching staff shall be divided into two grades, mainly, grade A, consisting of housemasters who shall be in charge of houses situated outside the main school grounds, and resident housemasters, the school Chaplain (if any), resident masters, masters engaged for an indefinite period, and so on. You remember the language?

A.—Yes, I remember the language.

Q.—And amongst other provisions which existed at that time were provisions in regard to long service leave?

A.—Yes.

Q.—Long service leave after 15 years of service?

A.—Yes.

Q.—And you have told us you have been there longer than 15 years?

A.—Yes.

Q.—And in pursuance of the terms of service, these conditions of service, you got your long service leave, didn't you?

A.—No.

Q.—Did you apply for it?

A.—No, I have never had long service leave.

Q.—Did you apply for any?

A.—No.

Q.—Were you paid something in lieu of long service leave?

A.—No.

Q.—You just didn't apply for any?

A.—Nothing happened.

Q.—You didn't apply for any?

A.—No, I didn't apply and nothing happened.

Q.—One of the clauses that you did take advantage of in these conditions was the clause which admitted sons of masters to free tuition at the school?

A.—Yes, but if I may say so—

Q.—But, first of all, did you take advantage of that clause?

A.—Yes.

Q.—And the particular clause being clause 7: "Sons of masters may be admitted to free tuition at the school during school age and shall be subject to the ordinary discipline thereof during attendance at school?"

A.—Yes.

Q.—And you did have a son?

A.—Yes.

Q.—Who attended the school, and attended the school in pursuance of that clause?

A.—Yes.

Q.—Clause 11 of these terms was also, in 1937, in the same form as the document that I am—a copy of which I am reading from.

MR ST JOHN: Is that a question or a statement?

MR JENKYN: That is so, isn't it? I will read the particular form.

MR ST JOHN: If it is a question it should be framed as a question.

MR JENKYN: I will put it as a question: You know the particular form headed "Termination of Appointment"?

A.—Yes. If you read it, but I would not be able to certify from memory that it is the same as the form—

Q.—"The council and/or respective Masters shall have the right at any time to terminate the engagement between them by giving one month's notice in writing during the first 12 months of the Master's employment and thereafter at any time by giving three months' notice in writing provided that any Master may be dismissed without notice for misconduct or other sufficient cause?"

A.—Yes.

Q.—Do you remember that clause?

A.—Yes.

Q.—That was precisely the terms of the clause in 1937 when you accepted the position of Assistant Master and Chaplain?

A.—I accept that. I cannot say whether it is or not.

Q.—You do not deny it?

A.—I cannot deny it. I cannot remember all those words.

Q.—But you do know, having taken this position as Assistant Master and Chaplain, that there was a position with regard to length of notice to be given on either side with regard to termination of the appointment?

A.—I did not accept the appointment on those terms.

Q.—You knew that that was a term or condition in the then existing terms and conditions?

A.—I did not know that till after I was appointed.

Q.—Did you know it immediately after?

A.—I did not know it for weeks after I was appointed. That document was never shown to me for weeks—

Q.—But you knew because of your experience from 1927 to 1931, you knew there was such a document—

A.—No.

Q.—Which set out the terms and conditions upon which appointments were made of masters to The King's School?

A.—I did not ever see such a document between 1927 and 1931. Things were not done on paper in those days.

Q.—Did you ever ask?

A.—No. I was but a young man then.

Q.—Is that why you did not ask?

A.—Probably.

Q.—You were not so young when you went back there in 1937. Did you ask then?

A.—No.

Q.—So you accepted an appointment, did you, to The King's School in 1937 without so much as asking what the terms and conditions were on which you

were being appointed to the school?

A.—I was appointed without being shown any such terms and conditions.

Q.—Did you accept such an appointment without asking to see the terms and conditions on which you were appointed?

A.—Yes, I accepted the appointment as Chaplain. If you look at the documents I think you will see I was appointed as Chaplain, not as master, until the licence came.

Q.—You got the licence in accordance with Assistant Master and Chaplain?

A.—Yes.

Q.—Did you object to that term of the licence?

A.—I looked at them with Archdeacon Johnstone.

Q.—Did you object to them?

A.—No, for a reason.

Q.—You did not object to them. Did you receive that licence from the hands of the Archbishop himself?

A.—No.

Q.—From whom did you receive it?

A.—Archdeacon Johnstone.

HIS HONOUR: Is that the appointment, the licence? Is that said to be the appointment?

MR JENKYN: That is the licence you received from the Archbishop in 1937?

A.—Yes.

Q.—But you were notified of your appointment by The King's School Council, by the Headmaster?

A.—By the Headmaster, but when it was—it was not a clear matter. I perhaps had better not say this now.

Q.—Pardon?

A.—Well, I do not know whether you wish me to make further remarks about the matter.

Q.—I don't want remarks about anything. Did you receive the notification of your appointment by letter from the Headmaster?

A.—Yes.

Q.—Notifying you of the School Council's decision to appoint you on probation?

A.—The letter is there with the papers. I understand that is what it is.

Q.—And that is what it says?

A.—Yes.

Q.—And having been notified by the Headmaster on behalf of The King's School Council that you had been appointed by the Council on probation, you then, in the course of time, received through Archdeacon Johnstone the Archbishop's licence to you?

A.—Yes.

Q.—And is that the only licence that you have ever received?

A.—No.

Q.—Only licence since 1937?

A.—Yes.

Q.—That you have received from any Archbishop?

A.—There was one as Assistant Curate, Honorary Curate to S. Thomas', North Sydney, to enable me to fulfil the requirement of joining the Clergy Provident Fund.

Q.—Was that subsequent to 1937?

A.—Yes.

Q.—What year was that?

A.—I think it was 1941. It may have been earlier, may have been 1940.

Q.—Having asked you about the terms and the licence, having been appointed on probation in the way in which you have told us, having received that licence from the Archbishop, and its terms, it was a licence which gave the Archbishop's licence and authority to you to act as Assistant Master to the said Headmaster?

A.—Yes.

Q.—And as Chaplain within the school?

A.—Yes.

Q.—With duty to teach and instruct in Church doctrine and conduct the service in the chapel under the instructions of the Headmaster?

A.—Who was then in Holy Orders, yes.

Q.—This is what your authority was in your licence from the Archbishop?

A.—Yes.

Q.—And this licence was at any time revocable "at our will and pleasure"?

A.—Archdeacon Johnstone may—

Q.—I do not ask you about Archdeacon Johnstone. Having received that, and that the only licence in so far as it relates to preaching or teaching or instructing in Church doctrine at The

King's School, you have for some time claimed that you are at The King's School and entitled to remain there until you die, haven't you?

A.—Preferably, yes.

Q.—You have persistently maintained, that you, being licenced in the form in which I have just read to you, you have what you claim to be a parson's freedom?

A.—Virtually.

Q.—That is what you claim?

A.—You can call it that.

Q.—And you have claimed that because you have a parson's freedom at The King's School you are not capable of being removed at all by anybody during your lifetime. That is what you claim, don't you?

A.—Except subject to, of course, certain law—as the constitution and the Act of 1902.

Q.—You mean ecclesiastical offences?

A.—Apart from ecclesiastical offences, which would be liable to be, of course, brought against any—say, Rector of a parish, you claim that you cannot be removed from The King's School, except by being charged before a tribunal?

A.—Yes.

Q.—And convicted of an ecclesiastical offence?

A.—Yes.

Q.—And, indeed, you told the Archbishop of Sydney that on 14th April, 1961?

A.—No, I did not tell him that myself on 14th April, 1961, at the interview.

Q.—Didn't you at that interview?

A.—No.

Q.—Just a moment: Didn't you at that interview claim that you could not be removed at all, except for offences?

A.—I have no recollection of discussing that.

Q.—But that is what you say you thought?

A.—I did not say I said it.

Q.—But you were being asked, or being told on that occasion, that The King's School Council were asking for your resignation?

A.—Yes.

Q.—And you have told us you have persistently claimed that they cannot remove you except for ecclesiastical offences?

A.—Yes, but that does not say I made that claim on that occasion.

Q.—But, having been told that The King's School Council were asking for your resignation, you tell us, do you, that you did not say to the Archbishop that you could not be removed?

A.—No, I did not say that.

Q.—And I suggest to you that he said to you, in effect, "Does that mean you claim you can stay there until you die?" and you said, "Precisely, yes"?

A.—I do not recall that.

Q.—Do you deny it?

A.—I have no recollection of it.

Q.—Are you prepared to deny it?

A.—No—well, I will deny it. I have no recollection of it.

Q.—But your recollection may be faulty about that?

A.—You may suggest it, but I can say—

Q.—Would you agree with me that, like other people, your recollection can be faulty on occasions?

A.—On that meeting it seems to be pretty good.

Q.—Do you agree with me that on some occasions, your recollection can be faulty?

A.—Yes, but on that occasion I made certain notes soon after, and I do not think my recollection of that matter is faulty.

Q.—You think your account to-day is completely accurate?

A.—I think it is substantially an accurate report.

Q.—And in accord with what you have said on previous occasions?

A.—In accord with what I have said about that matter.

Q.—Do you think it departs in any respect at all from what you have said—

A.—I would not say that—there might be a word, but the important words are *ipsisima verba*. They are the exact words spoken.

Q.—About how long did that conversation last?

A.—Twenty to thirty minutes, I think.

Q.—And I suppose when you told us you had—although you tell us you suspected what the nature of the conversation might

be, when it was revealed to you that the School Council sought your resignation, you, I suppose, were to some extent emotionally disturbed, were you?

A.—Yes, I was, but I resolved that my function at that meeting was to find out everything I could.

Q.—Were you emotionally disturbed?

A.—Yes; I was tense.

Q.—And would you agree with me that you may very well have been inaccurate in your recollection of some of the matters which were referred to at that interview?

A.—You mean the statements that I have made are not correct?

Q.—Not accurate?

A.—They are as accurate as I can make them.

Q.—That involves, in itself, the fact that you recognise some degree of human fallibility?

A.—Not very much on that occasion.

Q.—But do you claim that you remember the sequence in which things were said?

A.—I stated this morning that I could not certify the exact sequence because there was so much repetition.

Q.—Never have been able to?

A.—No, because it was repetition all the time.

Q.—You agree you may be fallible so far as the sequence in which the observations which you claim were made, were made by either the Archbishop or by Bishop Loane?

A.—I have no hesitation in swearing that what I said was said by the Archbishop; and what I said was said by Bishop Loane was said by Bishop Loane.

Q.—Do you claim that you have always attributed to the Archbishop, and you have always attributed to Bishop Loane so far as that conversation was concerned, the parts of the conversation that you swore to in the witness box to-day?

A.—Yes.

Q.—You have never been inconsistent in attributing to one things which you had on another occasion attributed to the other?

A.—I am certain I have not done so. But I did say this, that each corroborated the other.

Q.—I am speaking about the actual words that you say were spoken by one, and the words spoken by the other. (Objected to.)

Q.—You say, do you, that the Archbishop having said something, whatever that may be, Bishop Loane repeated almost in the same language the very same thing?

A.—Yes, and the opposite was true, too.

Q.—So one would say it and the other would say it?

A.—The other would support it.

Q.—Would say it, I am putting?

A.—Would support it by substantially repeating what had been said, not necessarily in exactly the same—for instance, the word "adamant" was definitely repeated, and so on.

Q.—You did, in your account—do you remember telling us in the witness box to-day that after the Archbishop had said something in your position been—acted in an honourable way—what exactly was the expression the Archbishop used with regard to where the word "honourable" or "honourably" was used?

A.—The Archbishop said, "Baker, this is an honourable affair. There is no question of dismissal."

Q.—And he then went on to say, did he, something about the time had come—or something to that effect, to ask for your resignation?

A.—That statement I have put at the beginning, and it did occur at the beginning; but I think it was also said again later. But it certainly did occur at the beginning.

Q.—You think now, do you, that it was said at the beginning or sometime later in the peace?

A.—I think it was said some time later, but it was emphatically said at the beginning. That was how he opened his remarks.

Q.—Did he on that occasion, when opening the remarks, tell you that the Headmaster—in substance, the Headmaster would be probably retiring within the next year or two? Is that right?

A.—Yes. This is an embarrass-

ing point, because it led to a misunderstanding.

Q.—Did he say that to you?

A.—Yes, he did say the Headmaster would be retiring—

Q.—And did he say that that would probably result in the appointment of a much younger man to succeed him?

A.—Did not say it that way. Both he and Bishop Loane did say the council was contemplating—council was contemplating the appointment in, I thought, a year or two, of a younger Headmaster. The word may have been "young" or "younger."

Q.—Young or younger Headmaster. Did he tell you that the council had given a deal of thought to its plans for the future?

A.—I don't recall those vague words. I recollect having words at the start, not from the Arch bishop but from Bishop Loane in the first instance—

Q.—And did he tell you that he had given a deal of thought to the future and the reconstruction of the staff?

A.—The Archbishop didn't put that—

Q.—Did he tell you that the Council had given considerable thought to its plans for the future and the reconstruction of the staff?

A.—No, he did not say that, not in the first instance.

Q.—Not when?

A.—He did not say that in the first instance. He said it in repetition of what Bishop Loane said subsequently.

Q.—At some time something of that nature was said by the Archbishop?

A.—Yes, but your account of it is very vague, remote and general.

Q.—Did he tell you that they had come to the conclusion that it was in the best interests of the school to ask for you to retire?

A.—That remark was made in the first instance by Bishop Loane, not in the first instance by the Archbishop.

Q.—And it was said in the early part of the conversation?

A.—I suppose it had been going quite five to seven minutes by the time that was said, and it was first said by Bishop Loane.

Q.—Did Bishop Loane during that conversation tell you that the Council's decision to ask you to resign would not be withdrawn?

A.—He did not say that. He said the Council was adamant that I must go.

Q.—Did he tell you that there was no question about the Council withdrawing the decision that you should be asked to resign?

HIS HONOUR: You mean in those exact words?

MR JENKYN: In substance.

HIS HONOUR: It is the same thing, adamant that he must resign.

MR JENKYN: You used the word "adamant"?

A.—He used it. I didn't.

Q.—Coming back to the question of your appointment, you have told us that you have persistently maintained that you could not be removed from The King's School except upon a trial by a tribunal and a conviction for an ecclesiastical offence?

A.—I cannot say that I consistently maintained that without definition of a period of time, and I cannot say that I always did say for the same reason; but I had a belief that it was the case. Subsequently, under instruction of the Council, I learned it was not so. But I do believe it again now.

Q.—During the whole of the time you have been there, I suppose you have familiarised yourself to some extent with the constitution, have you, the 1902 Act and the constitution?

A.—I never saw them until after some time, some months after the interview of 14th April, 1961.

Q.—Have you familiarised yourself with the Sydney Church Ordinance Act, 1912?

A.—I have never read it yet.

Q.—Have you been called to Synod?

A.—No.

Q.—You know very well that every clergyman of the Diocese who has a cure of souls is entitled to be called and take his place in Synod?

A.—I had never thought of it that way, but I accept your assurance.

(Continued on next page)

MR BAKER'S SUIT

(Continued from page 9)

Q.—Have you never checked to see, either from the constitution of any Church ordinance, what clergymen are entitled to be called before Synod?

A.—No. I knew that clergymen in the sort of position I held were not, in fact, called.

Q.—You knew that in the position that you occupied, whatever it was, you had no right to be called to Synod?

A.—I had never gone into the question of right.

Q.—Would you agree with me that you had no right? (Objected to.)

Q.—You knew, of course, being so long in the Diocese, that every year Synod sits in Sydney?

A.—Yes.

Q.—You know that that is, as it were, the parliament of the Diocese?

A.—Yes.

Q.—And legislates for the Church of England Diocese?

A.—Yes.

Q.—In this Diocese. You knew that a great number of the clergy of the Diocese attended those Synods?

A.—Yes.

Q.—And you knew that they attended because of their right under some constitutional provision to attend?

A.—No, I did not know that.

Q.—You believed it?

A.—No, never thought about it. I did not concern myself with questions of that sort.

Q.—You believed you had no right to attend?

A.—No.

Q.—You did believe it or you didn't?

A.—I did not believe it. I just knew I was not called, that is all.

Q.—Did you ever challenge that situation?

A.—As a matter of fact, we did.

Q.—Who is "we"?

MR BAKER said that the chaplains of Sydney diocesan schools had held a meeting to discuss their position.

The Court then adjourned until the following day, November 7, when Mr Jenkyn resumed his cross-examination.

MR JENKYN: Yesterday I was asking you about conditions of appointment and service of masters other than a headmaster. I think you told me that your appointment to the college was confirmed in 1940?

A.—I cannot be certain of the date but there was a change of headmaster at that time.

Q.—That was some time in 1940?

A.—Yes.

(In answer to Mr Jenkyn's call, Mr St John produced a letter dated 10th August, 1939, received from the Secretary of The King's School Council.)

Q.—On the 10th August, 1939, that is before your appointment was confirmed, you received this letter from the Council of The King's School, over the signature of Mr Stuckey?

A.—Yes, I noted that.

Q.—You know the particular letter in which I am referring?

A.—Yes.

Q.—That letter was addressed to you and the heading of the letter was "Conditions of Appointment and Service of Masters other than Headmaster: Rules for the Establishment of The King's School Provident Fund." Do you remember that?

A.—Yes.

Q.—And your attention was drawn, in that letter, to the fact that at meetings of the Council on 6th, 13th and 30th June, in pursuance of the powers conferred by the above conditions and rules certain resolutions had been unanimously passed, and they referred to some amendments in relation to the conditions of appointment and service of masters other than the headmaster, which had been adopted in November 1934 and amended in April and May 1935. It was pointed out to you that the general change there was to reduce the retirement age from 65 to 60, and other

provisions also with respect to the reduction of age for retirement, at an earlier age if necessary?

A.—Yes.
Q.—You knew, when you received this document, precisely to what the document was referring when it spoke of the rules for the appointment and service of masters other than headmaster, did you not?

A.—What is the question, again?

Q.—You knew, when you received this letter from Mr Stuckey, to what he was referring when he referred to the conditions of appointment and service of masters other than the headmaster?

A.—No, I do not admit that. I do not know what you mean by the question.

Q.—But you had had, prior to that, a copy of the terms and conditions?

A.—No, not to my knowledge.

Q.—But you had informed your mind of what the terms and conditions were?

A.—I told you yesterday I had not made any request for such, and I did not know.

Q.—But you had informed your mind of what the terms and conditions were?

A.—I did not say so.

Q.—I did not ask you that.

A.—I said I did not seek to do so. It may have been an omission but I did not.

Q.—But you did inform your mind of term 7 which entitled you, as a master of the school, to have free tuition for your son?

A.—No, that condition had been in existence for many years, as far as I know, before it was ever put on paper.

Q.—You knew it was in existence?

A.—I knew it was in existence and the Chaplain had previously enjoyed it, without specifying that it was a master.

Q.—Did Mr Stuckey say: "I am informing you of these changes, although you have not been placed on the permanent staff, in order that you may be fully acquainted with the position?"

A.—Yes.

Q.—And, having been informed in this letter that was the purpose of sending the letter, did you take the opportunity of fully acquainting yourself with the position?

A.—I regarded that letter—

Q.—I did not ask you how you regarded the letter but, did you take the opportunity of fully acquainting yourself with the position?

A.—I do not know what you mean by "fully acquainting myself with the position".

Q.—Well, going to the terms and conditions and seeing what the terms and conditions amounted to?

A.—You are implying all the time—

HIS HONOUR: Mr Baker, you are asked now, did you go to the previous terms to ascertain what the changes were.

A.—No, because I had no copy of the previous terms.

MR JENKYN: Did you ask for a copy?

A.—No.

Q.—Not even when you got Mr Stuckey's letter?

A.—No.

Q.—But did you not swear yesterday that when you returned to The King's School in 1937 you were generally familiar with the terms and conditions of appointment?

A.—As they had been—

Q.—But did you not swear that when you returned to The King's School in 1937 you were generally familiar with the terms and conditions of appointment?

A.—As they had been up to 1931 but I knew nothing of the document of 1934.

Q.—And you had never enquired to see whether there had been any change in the terms and conditions, in any respect?

A.—No.

Q.—And you were not in fact notified, up to 1939 when you received this letter, of any change in the rules?

A.—No.

Q.—That is from the time you were appointed provisionally in 1937?

A.—Correct.

Q.—And you tell His Honour, do you, that having received this letter you did not even

bother to check the then existing terms and conditions in order to fully acquaint yourself of the position in relation to these alterations?

A.—I did not.

Q.—Although at that time you expected, did you not, that at some time in the near future you would be appointed permanently, as distinct from provisionally, to the staff?

A.—As Chaplain; I do not admit "as a master".

Q.—You did not expect to be appointed as a master?

A.—No, I made no application for appointment as a master.

Q.—Although your licence, which you had received from the Archbishop, which permitted you to preach in the Chapel was referring to you as "Assistant Master and Chaplain"?

A.—By its own date it did not refer to me as such, until six weeks after I entered the appointment.

Q.—You knew at the time you received it, at the time you received it you expected to receive a permanent appointment in 1940; you knew you were in possession of a licence which referred to you as "Assistant Master and Chaplain at The King's School"?

A.—That is correct.

Q.—And, in fact, you were at that stage teaching, on the staff of The King's School, subjects other than Divinity?

A.—Yes, I was doing secular teaching.

Q.—So at that stage in 1939 and 1940 you were in fact occupying a dual position, of teacher of secular subjects and also Chaplain of the School?

A.—That is true. I have a view of it, but that is the answer.

Q.—But did you ever regard yourself in those circumstances as filling a dual role, being under contract to The King's School and also under licence to the Church?

A.—No.

Q.—That never entered your mind?

A.—No.

Q.—That you had this situation where you were really occupying what you thought to be a contractual position in relation to the school itself, and some sort of other ecclesiastical role in the form of a licensee, from the Archbishop?

A.—That does not quite put it, Mr Jenkyn. I cannot quite answer Yes or No to that question. (Objected to by Mr St John; allowed.)

Q.—I do not want to debate the law with you but only to find out what your thinking was at that particular stage. I want to know whether it was your thinking, at any stage after you went to The King's School, that you occupied a dual position, one under contract to The King's School Council and the other in some relationship by reason of licence, to the Archbishop or the Church?

A.—The answer to that question is "No"; but it does not inform you as you wish to be informed.

Q.—The answer is "No"?

A.—Yes.

Q.—Have you ever expressed that situation, that you were under contract to the school and under licence to the Church?

A.—Yes, in a sense I have.

Q.—"In a sense"?

A.—Yes, in a sense.

Q.—In so many words?

A.—Yes, but there is still something which you have not elicited.

Q.—You admit, do you, that you have in fact used that expression?

A.—Yes.

Q.—That you were in effect under contract to the school?

A.—That there was a contract.

Q.—A contract with the school and a licence from the Church?

A.—Yes, I admit that. There was a contract.

Q.—Having received this letter of the 10th August 1939, did you reply to it at all, to Mr Stuckey?

A.—I have no recollection of any reply.

Q.—You have nothing in your file?

A.—No. If I did, it would be here, but I am sure I have nothing.

Q.—You received a letter in 1940 when you were appointed to the staff permanently, notifying you of the appointment?

A.—I have no recollection of any such letter. I have recollection of a personal conversation with the headmaster, at which he informed me, but I have no recollection of receiving a letter.

Q.—I did not ask you about the conversation. I want to know whether you received official information in writing?

A.—I have no recollection of that. There should have been one, I know.

MR JENKYN: I call on my friend to produce any official intimation of the appointment, in writing. (Not produced.)

Q.—You say your recollection does not take you back to receiving an official written intimation?

A.—Yes, I have often puzzled over that but that is the case.

Q.—If I may refresh your memory, did you receive an intimation telling you of your appointment subject to the terms and conditions of appointment in relation to masters?

A.—Do you mean after confirmation of my appointment?

Q.—Notifying you of appointment, that you were being appointed and you were being appointed under the terms and conditions relating to masters?

A.—That is ambiguous. I do not know whether you mean when I was appointed in early 1937, or when my appointment was confirmed in 1940.

Q.—When your appointment was confirmed in 1940?

A.—No, I have no recollection of receiving any letter then at all. I do not possess the letter.

Q.—You knew that the salary you were receiving was laid down in relation to masters, by the existing terms and conditions of appointment, did you not?

A.—I knew it was the salary customarily paid to masters of the school.

Q.—Under the terms and conditions of appointment?

A.—I did not know about that. I knew it was the salary customarily paid to masters of the school.

Q.—I show you a copy. Look at it very carefully and tell me whether you agree that is a carbon copy of an original you

received at the time of your permanent appointment?

A.—Yes. Yes, that is interesting. I don't know where my copy can be.

(Letter dated 1st May, 1940, to the plaintiff from the Clerk of the Council, marked for identification "1".)

Q.—Just keep the document marked for identification "1" in front of you for a moment. You notice there is a reference made in the letter to the fact that "In view of the confirmation of your appointment an adjustment will be made in your salary commencing from 1-2-40 as under conditions of appointment". Your salary was increased by £50 per annum as from that date. You knew to what that referred, did you not?

A.—Yes, but it did not mean that, in my mind.

Q.—First of all, you knew what the conditions of appointment referred to?

A.—What it referred to was my knowledge that salaries then were being increased by £50 every three years, without regard to anything else.

Q.—Under the conditions of appointment?

A.—Yes, and by analogy the Chaplain's salary went with the staff salary.

Q.—And that was in relation to what you knew to be the salary of Grade A. masters?

A.—It was the same amount.

Q.—I think you told me yesterday that the term "Grade A. Masters" included "Chaplains, if any"?

A.—The Chaplain was particularly specified because he was not a master, in my opinion.

Q.—I did not ask for your opinion but I asked you whether you knew it was included in the terms and conditions of Grade A. Masters, "Chaplains, if any"?

A.—The statement was made in that form.

Q.—To go back to the terms of your licence for a moment, you knew from the terms of your licence that you were under the instructions of the headmaster?

A.—Yes.

Q.—And at that time when you went there, the headmaster happened to be an ordained man?

A.—He was, yes.

Q.—He was the Reverend Parkinson?

A.—Yes.

Q.—At that time, were you content you should be under the instructions of an ordained headmaster?

A.—We considered that as Rector and Curate.

Q.—But when Mr Hake came to the school—in 1939, was it?

A.—In the beginning of 1939.

Q.—You were then in a situation where the headmaster was not an ordained man?

A.—Yes.

Q.—And as from then onwards it was your view, and very strong view, that you should not be under the instructions of a headmaster who was not an ordained man?

A.—The question is too general to be answered. In what field?

Q.—In any field which you felt fell into the field of Chaplain?

A.—I felt that there were matters particularly belonging to the priesthood which an unordained person would not cover. (Objected to by Mr St John; objection argued; question disallowed.)

[At this point, because of the limitations on our space which will be apparent to all readers, we must leave the remainder of Mr Baker's evidence in cross-examination for the moment.]

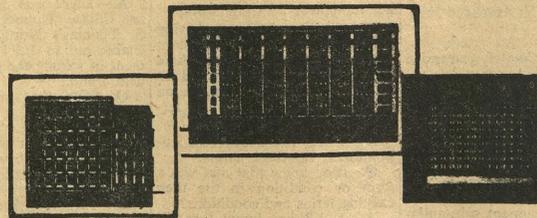
Mr Jenkyn's cross-examination of Mr Baker will be continued next week, when we shall do our best also to publish the transcript of his re-examination by Mr St John and further cross-examination by Mr Kerrigan.

It is enough to say here that it was at this stage in the proceedings—on the second day—that it became obvious to all the seasoned reporters from the secular Press who were there that the suit was bound to go on for a long time.

Upon reflection, we do not think it will materially help for us to publish the legal argument in full. Other considerations apart, it would cover, we estimate, some fifty pages of THE ANGLICAN! What we shall try to do, accordingly, is to prepare a summary of them at a later date. Depending on the degree of co-operation we receive from the Defendants' solicitors, we shall endeavour also to publish the Statement of Defence.]

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DIOCESAN NEWS

GIPPSLAND

ORDINATION

The Bishop of Gippsland intends to hold an ordination at S. Mary's, Morwell, on S. Thomas' Day. The Reverend D. W. Teed, curate of Morwell, will be advanced to the priesthood and will continue to serve in the same parish.

PRESENTATION

During the last meeting of the Bishop-in-Council, the Vicar-General, the Venerable L. W. A. Benn, on behalf of the clergy of the diocese, presented the bishop, the Right Reverend D. A. Garsney, with the hood and gown of the Th.D. of the Australian College of Theology. The presentation was made after luncheon, at which the bishop and Mrs. Garsney had entertained members of the council.

The bishop expressed his grateful appreciation of the gift—"a complete and delightful surprise."

MELBOURNE

MASONIC SERVICE

A Masonic Service was held in S. Paul's Cathedral on Sunday afternoon, November 25. The first lesson was read by the Most Wor. Bro. G. B. Bearham; the second lesson was read by the Most Wor. Bro. T. Baily. Prayers were said by the Dean of Melbourne. The address was given by the Reverend C. T. F. Goy, Pro. Grand Master. The collection of £174/5/- was given to the Cathedral Restoration Appeal.

DEPARTMENT OF CHRISTIAN EDUCATION

On Saturday, December 8, at 7.30 a.m. the archbishop will present certificates and badges to Sunday school teachers who have qualified in various grades of the department's courses this year. The presentation will be followed by a corporate Communion service, after which breakfast will be served in the Chapter House.

FETES IN OPEN AIR

The burst of warm weather that led spring into summer in Melbourne proved to be ideal for parishes which had planned open air fetes.

At S. Mary's, Caulfield, the spacious garden and ground of the vicarage provided the setting for a parish fete, with a wide range of attractions. The proceeds will be devoted towards renovation of the church, in readiness for the centenary which is to be celebrated next year.

At S. Theodore's, Wattle Park, a stall in the front garden of a member of the Ladies' Guild was an end of the year effort for community service. The Guild has set itself as an objective the provision of a wheelchair for the Children's Cottages at the Kew Mental Hospital, and the proceeds of the Saturday morning stall will be devoted towards that.

CATHEDRAL RESTORATION APPEAL

The successful appeal for funds for the restoration of S. Paul's Cathedral is nearing its close, and major efforts are not now being planned.

A second "Brunch" for ladies was held at the new Southern Cross Hotel recently, when Miss Goggie Withers was the speaker.

On Friday, November 30, a fete was held at the Melbourne Town Hall. In contrast to the earlier fete, which over-crowded the lower hall, this second fete was held in the main hall, and was the opportunity for a considerable amount of help from country parishes. It was opened by the Archbishop of Melbourne.

Large stocks of the two special Christmas cards have been sold, and there is a steady demand for the long-playing record of Christmas and other hymns, featuring the cathedral choir.

NEWCASTLE

INDUCTION

The bishop will institute the new Rector of Braxton, the Reverend Donald Grant, at a service in the parish church, on Thursday night. The induction will be performed by the Archdeacon of Newcastle, the Venerable Leslie Sibbard. The new rector was formerly chaplain at Christ Church Cathedral.

NEW HALL DEDICATED

The bishop last Saturday dedicated the new S. Gabriel's Church Hall at Wangi. The hall replaces the building blown down in a cyclone about two years ago. On Saturday night the bishop dedicated additions to the church hall at Boolaroo.

GLOUCESTER ANNIVERSARY

The bishop preached last Sunday night at the 102nd anniversary of the church at Gloucester.

On Sunday morning, at Christ Church, Dungog, he dedicated

stained glass windows depicting the transfiguration of Our Lord.

INDONESIA

Two members of the Australian Council of Churches' team sent to Indonesia this year spoke at a public meeting at S. Phillip's Presbyterian Church, Newcastle, last Tuesday.

They were Dr R. Walker and Mr W. Chapman. The team to which they belonged investigated ways in which the Australian and Indonesian Churches could assist one another.

COMBINED SERVICE

The Principal of the Tahlee Bible College, Mr G. Theobald, spoke at a combined Anglican and Methodist Sunday school service at the Church of S. Columba, Karuah, last Sunday. The purpose of the service was to enable Sunday school children to enter into the spirit of Christmas by bringing gifts to be placed on a Christmas tree.

The gifts were shared by both churches, and the Anglican sent their portion to the diocesan Children's Homes.

PATRONAL FESTIVAL

S. Andrew's Church, Seaham, in the Parish of Clarence Town, celebrated its patronal festival last Sunday night with a service of Evensong.

The church, which was built in 1860, is one of the oldest places of worship in the diocese.

RECTOR'S WIFE SPEAKS

The wife of the Rector of Dungog, Mrs G. Roberts, spoke at a Ladies' Luncheon in the parish last Wednesday. Mrs Roberts was once a Sister of the Church Army in England. The luncheon was preceded by a service of Holy Communion.

CONFIRMATION

The bishop administered Confirmation to adults at S. Peter's Church, East Maitland, on Wednesday.

PERTH

FUNERAL OF THE REVEREND W. H. C. HYDE

The funeral service of the late the Reverend W. H. C. Hyde, Chaplain to Guildford Grammar School, was held in the school chapel, in which there was not even standing room. A procession of clergy was followed by the assistant chaplain, the Reverend S. Mills, the headmaster, Mr D. A. Lawe Davies, Bishop Freeth, a former headmaster, the Archbishop of Perth and the Reverend E. W. Robotham, rural dean of Swan, who officiated as chaplain to the archbishop.

The Australian Ensign, which draped the coffin, was removed on arrival in the chapel and replaced by the school flag. The school chaplain's scarf was placed over the flag.

The assistant chaplain conducted the service; the headmaster read the lesson and the archbishop gave the address, which was based on three words: Sorrow, Thanksgiving; Hope. Psalm 23 was sung, and the hymn was "Through the night of doubt and sorrow, onward goes the pilgrim band." The coffin was borne out of the chapel to the singing of the Nunc Dimittis. The interment at Karrakatta Cemetery was conducted by the assistant chaplain.

VISIT OF BISHOP ALLENBY

The Right Reverend Nicholas Allenby, Provincial in Australia of the Society of the Sacred Mission, who was consecrated bishop in Southwark Cathedral last Friday (S. Andrew's Day) by the Archbishop of Canterbury, will arrive in Perth on Thursday for a brief visit on his way to Adelaide. Bishop Allenby has been appointed Bishop of Kuching.

ADVENT ORDINATION

The Archbishop of Perth will administer the Sacrament of the Holy Order in S. George's Cathedral, Perth, on the Feast of S. Thomas next, when the following four deacons will be ordained to the priesthood: the Reverend K. Broadbent, the Reverend T. Cope, the Reverend N. Townsend and the Reverend J. Williams. All four men are from Wollaston College. The preacher will be the Reverend A. C. Holland, Rector of Scarborough, who will conduct the Rite for the ordinands.

MEMORIAL SERVICE FOR LADY DE LISLE

A simple memorial service was held in S. John's Cathedral for the Lady De Lisle, on Wednesday, November 28. The first lesson was read by the Deputy Premier and Minister of Justice, the Hon. A. W. Munro; and the second by His Excellency the Governor of Queensland, Sir Henry Abel-Smith. The service was conducted by the Precentor, the Reverend R. L. Burrell, and the Dean of Brisbane, the Very Reverend William Baddeley. By request of the Governor-General there was no address.

ANNUAL GENERAL MEETING OF WOMEN'S AUXILIARY

On the Feast of S. Andrew, the Brisbane Women's Auxiliary of the Australian Board of Missions held its corporate Communion in S. John's Cathedral. The celebrant was the Reverend Douglas Jones who, with his wife and small son is passing through Brisbane on his way back to work at Tarakwaruru, after a year spent in England. After the corporate Communion the annual meeting was held in S. John's school building.

S. ANDREW'S TIDE PRAYER FOR MISSION

At the lunch-hour service in S. John's Cathedral on November 29 being the vigil of the Feast of S. Andrew, the Church Missionary Society secretary for Queensland the Reverend J. Roper, preached and intercessions were offered by the A.B.M. secretary, Canon Eric Hawkey.

Canon Hawkey briefly explained the origin of the Day of Prayer for Missions, which has spread through the whole Anglican communion. It was on the vigil of S. Andrew that Bishop Selwyn, then of Lichfield, formerly of New Zealand, heard of the martyrdom of Bishop John Coleridge Patteson, first Bishop of Melanesia, and spent a whole day of prayer, commending the same to his diocese in subsequent years. Brisbane diocese must have been associated with this very early, for Canon Hawkey has a prayer leaflet produced in Brisbane almost ninety years ago for use in missionary intercession on the vigil.

SYDNEY

HUMAN RIGHTS SUNDAY

The archbishop asks clergy of the diocese to offer special prayers on December 9, which is being observed all over the world as Human Rights Sunday. In particular, he commends the work of Amnesty, the world-wide movement whose object is to secure the release and relief of prisoners who have been persecuted for their religious beliefs or dictates of conscience, or for lawfully opposing the policy of the government in power. A branch of Amnesty has recently been formed in New South Wales.

BAR ISLAND - HAWKESBURY RIVER

There will be a tour to Bar Island via Brooklyn on Saturday, December 15 next, when a temporary church will be opened for worship at 2 p.m. Buses leave Bathurst Street, Sydney, at 9.30 a.m., connecting with launch at Brooklyn at 12 noon. Time will be available for picnic lunch before boarding launch.

As there has been no church on the island since S. John's was burnt down in 1892, there will be many interested in this coming service, and early booking will save disappointment.

For bookings contact Mrs. N. Hastie, 14 Westbourne Street, Drummoyne (81-1091) or Dean's Secretary at cathedral (61-2927). Fares; inclusive 25/-, or lunch only, 12/6.

LIMITATION OF SOVEREIGNTY

ECUMENICAL PRESS SERVICE

Geneva, December 3

The crux of present international problems is the limitation of national sovereignty. This was the view the Archbishop of Canterbury, Dr Ramsey, put to a one-day conference held last month in London by the Wyndham Place Trust on "Christian Responsibility in a World Society."

Dr Ramsey said sovereignty had been limited in the past by States which had bound themselves by treaty to act together in the face of aggression. How far were nations prepared to go now?

"Are we ready not only to affirm a limit to the sovereignty of the State by obligations to a group which has covenanted together, but also to support a force of policemen which will act in the name, not of the State, but of the new entity about them whose claim to act in the name of justice they recognise?"

Here, Christian people could give help and leadership. They might not know how, in theory, the new entity was to be defined in relation to national sovereignty, but they did know that national sovereignty had its limitations. Christians have always asserted this, he stressed.

BANNED PICTURE TO BE SHOWN

ANGLICAN NEWS SERVICE

London, December 3

A picture known as the "Black Christ," painted by a Coloured artist and banned by the South African Government, has been smuggled out of the country.

Its showing in London has been arranged by Canon L. J. Collins, chairman of Christian Action.

In the picture, the portrait of Christ is said to have been inspired by Chief Luthuli, and the two white Roman soldiers by the South African Prime Minister, Dr Verwoerd, and the Minister for Justice, Mr Vorster.

The Government ordered its removal from a church in South Africa.

MELBA WINDOW

ANGLICAN NEWS SERVICE

London, November 26

A medallion portrait of Dame Nellie Melba, and figures of two of her famous operatic roles, are included in a Melba memorial window in the Musicians' Memorial Chapel at S. Sepulchre's, Holburn.

The window was unveiled by her great-grandson, the Hon. Mark Vestey, and dedicated by the Bishop of London on November 22.

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PRIMATE VISITS DIOCESE OF TASMANIA

FROM A CORRESPONDENT

Hobart, December 3

Rarely, if ever, has S. David's Cathedral, Hobart, seen such a great congregation as attended Evensong on Sunday, December 2. Many churches in the Southern Archdeaconry had altered their services to enable parishioners to come to this service.

The cathedral choir was augmented by about ninety chorists from local churches; and about forty clergymen also came in.

The big procession mustered in the cathedral yard and entered by the West door, with the Bishop of Tasmania coming at the end of the first section.

The second section, consisting of the diocesan registrar, diocesan advocate, members of Cathedral Chapter, the dean and the Primate, with their attendant servers, entered shortly after.

As this second procession moved in the organist played a fanfare.

Then the bishop greeted the Primate; and, whilst he was conducting him to his place in the sanctuary, the cathedral choir sang "I Was Glad When They Said Unto Me" (Parry).

The Office was fully congregational because everyone had a complete order of service in his hands, with pointed psalms and canticles. The enthusiastic singing was a joy to hear.

Piles of chairs had been placed at strategic points, with a Boy Scout to look after each pile.

In this way the huge congregation was quickly seated, even though many people had to go in the cloister (to which the service was relayed by means of an

extension to the amplifying system).

The whole service was noteworthy for its spirit of whole-hearted co-operation. As a result, it moved smoothly along, with dignified precision: proof of real teamwork.

Another joyous feature was the hour-long peal on the cathedral bells before the service. Altogether an occasion to remember. To God be the glory!

In Burnie and Launceston there were large congregations at church services. Opportunities were given to clergy and laity to meet the Primate in each of the three archdeaconries.

This first official visit has done much to strengthen among Anglicans in Tasmania the sense of belonging to the whole Church of Australia.



The Reverend Seriba Sagigi, from the Torres Strait Islands, Diocese of Carpentaria, with the Vicar of Stawell, Diocese of Ballarat, the Reverend A. P. L. Rutter, with the congregation, at Holy Trinity Church after Fr Sagigi had celebrated and preached there on Wednesday, November 7.

CANON WARREN WRITES ON CONTEXT OF PRAYER FOR VATICAN COUNCIL

"The two forms under which the Christian faith is making the most dramatic progress to-day in Asia, Africa and Latin America are the Roman Catholic and the Pentecostal," says Canon M. A. C. Warren, in his current newsletter.

In attempting to show how we should pray for the Vatican Council now in session, Canon Warren tries to place it in "the broad context of the Mission of the whole Church to the whole world."

In the changed climate of the ecumenical movement with its admission of Pentecostal and Orthodox Churches, he says the Anglican claim to be the "bridge" Church can no longer be sustained.

"The missionary zeal of the Pentecostal Churches puts us to shame," he says.

"It could be argued that a major problem of all long-established Churches is their almost infinite and melancholy capacity for absorbing shame!"

Canon Warren, speaking of the Vatican Council says, "could we but see into each other's minds we would discover infinitely more in common than most of us imagine."

"We must remember that those of the Roman obedience live, as we do, by the grace of Our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit."

The Vatican Council is meet-

ing for a "renewal" of its own Church: changes within itself which will help it in moves towards a wider Christian unity.

He refers to Professor Hans Küng's book, "The Council and Reunion", for details of some of the probable reforms.

Canon Warren says Anglicans should be prepared to look at their own Church as frankly as

Professor Küng does at his.

"One wonders if the day will ever dawn when, in the Church of England, Anglo-Catholics and Evangelicals, will make a comparable effort to understand each other, believe in each other's integrity, suffer each other's obtuseness, respect each other's consciences, enjoy each other's differences, and do all this in the name of the one Lord.

"That day has still to dawn, for within our own Church, as within the Ecumenical Movement as a whole, we have still to arrive at any real agreement as to the meaning of the unity we seek."

He emphasises the need first of all of "close association with separated Christians" on the local level.

"This is where prayer is of vital importance. For the demons of denominational pride, of century-old suspicions, of resentments at actual no less than imaginary injuries, will not be exercised except by prayer."

In some places, he says, it will be possible for Roman Catholics and others to join, where possible on a Friday, the day of the Crucifixion, and "there together in silence to look up to Christ on the Cross."

ORGAN RECITAL

The Sydney University Organ Association will hold the last of its late-afternoon organ recitals in the Sydney Town Hall on Monday, December 10, at 5.40 p.m.

The artists are: Norman Johnston (organ), Ronald Smart (bass group), and David Branigan (conductor of the S. Gregory chorale).

The programme consists of: Fantasia and Fugue in G minor (Bach), Prelude on "Rhosymedre" (Vaughan Williams), Tocata Alla Passacaglia (Humphrey Searle), The Ascension Suite (Messiaen), Ave Maria Stella (M. Dupre), and Cortege for Organ and Brass (G. Litaize).

BOY VICAR AT CAULFIELD

FROM OUR OWN CORRESPONDENT

Melbourne, December 3 During the Middle Ages, a custom was observed in some parts of England of a "Boy Bishop" for a day, and this idea has been adapted at S. Mary's Church, Caulfield.

Some years ago the vicar, Canon E. Franklin Cooper, introduced the idea of a "Boy Vicar" to take charge of services for a Sunday, and this has become an annual custom.

Although Canon Cooper has now retired, owing to ill health, he had made the usual arrangements for a "Boy Vicar" prior to his retirement, and Sunday, November 25, was the day chosen.

The boy who acts is one of the choir, and is chosen by the other boys. This year their choice was John Pugh, with John Hamilton as "curate" to assist him.

Two other boys, Ewan Coffey and Neil McKay, read the lessons, and other choirboys carried out the duties normally attended to by the vestry.

From the preaching point of view, it was an easy day for the "Boy Vicar." This responsibility was undertaken by Dr Paul White, of C.M.S. Jungle Doctor fame.

ADVANCED BIBLE COURSE

A new advanced Bible study course, commencing February, 1963, is to be offered by the Church of England Bible College. The course will be available for both correspondence students and those who wish to attend the lectures.

Planned by the college council over five years ago, difficulties of suitable accommodation for lectures in Sydney and also of obtaining lecturers who could give the necessary continuity, had led to the deferment of the course. With these difficulties now overcome, a prospectus has been printed and publicity is about to be launched.

The Advanced Bible Course, as it is called, will be particularly suitable for past students of the college and for all others who have already a general knowledge of the whole Bible.

It will cover three major books and three major Bible subjects over six terms of ten weeks each in the following order:

The Book of Genesis, The Person and Work of Christ, S. Matthew's Gospel, The Holy Spirit in the Bible, The Epistle to the Romans, Prophecy in the Bible.

Lecturers for the first year will be the Reverend K. N. Shelley, the Reverend P. F. Newall, and Mr A. R. Patrick.

Enquiries concerning the new course may be addressed to the Registrar, Church of England Bible College, 1 Belgium Ave., Roseville, N.S.W.

UNITED SERVICE OF WITNESS

(Continued from page 1)

It was, one believes, a united service of worship and witness in company with, and not, as the printed paper stated, "in the presence of" His Royal Highness The Duke of Edinburgh. There is an important difference between the two!

Following, as it did, on a few days after the impressive opening ceremony of the Games, in which ceremony there was a seven-hundred-voice choir, it was anticipated that some similar offering to God of the vocal talent of Perth's churches would be part of the witness.

At the foot of a 28-foot illuminated cross, a dais had been erected, from which the service was conducted by the archbishop and the other ministers, and the lessons read.

Girl Guides provided a guard of honour for the Duke, and technicians from the P.M.G.'s department supervised the sound amplifier system.

The grounds of the Western Australian Cricket Association were given free of any charges for the occasion.

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.

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DENTIST REQUIRED to serve in association with staff of Christian Doctors and Nurses. Modern equipment and surgeries available in Ceduna, South Australia. Details from Organising Missioner, Bush Church Aid Society, R.C.A. House, 135 Bathurst Street, Sydney. Telephone 26-3164 (Sydney Exchange), or 276 Collins Street, Melbourne. Telephone 63-8962 (Melbourne Exchange).

RELIEF ORGANIST required January 1963. S. Michael's, Wollongong. Choir recess. Reply Organist.

WANTED PRIEST to assist with Christmas Day Communion Services, S. John's, Penhurst. LU1217 (Sydney Exchange).

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ECCELESIASTICAL & ACADEMIC OUTFITTERS announce that limited stocks of nylon supplies at 7 gns are again available. All wool cassocks made to measure, guaranteed workmanship, from 18 gns. Lightweight cassocks from 6 gns. Vestments, frontals, banners, etc. Price lists from Mrs. E. J. Cooper, All Saints' Vicarage, Murray Road, Preston, Victoria.

LET US meet the challenge of atheism by family prayers in every Christian home. Family prayer books published by the Bishop of Ballarat available from L. W. Lightbody, 261 Geddes Street, Toowoomba, Queensland. Price 3/- each, plus postage.

PHILOSOPHY OF THE DEAF. A Symposium on Hearing. 5/- posted. Australian Association for Better Hearing. 52 Russell Street, Melbourne.

PIPE ORGAN, single manual, 5 stops. New. £720. Apply Box No. 299, THE ANGLICAN.

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WIFE OF T.P.I. war pensioner wishes to board a little girl from Monday to Friday, from February 5, 1963, who will be attending S. Gabriel's School, Birrell Street, Waverley. Apply Mrs. Wells, 203C School Avenue, Bradfield Park.

PERSONAL

RECTOR, close to popular N.C. seaside resort, available in return for Sunday duties, 6-20 January. Apply L. W. Wilson, Parish Secretary, Fingal Street, Branswick Heads.

JAZZ BAND FOR WEDDING

FROM OUR OWN CORRESPONDENT

Melbourne, December 3

A wedding with a difference was celebrated at S. Silas' Church, Albert Park, on November 24, by the vicar, the Reverend L. L. Elliott.

Both bride and bridegroom were members of a group with a keen interest in jazz, and which meets regularly in the hall of the parish church, under the patronage of the vicar.

This interest led to the presence of a jazz band in the church for the wedding, to augment the organ accompaniment.

It was not an "open go" for unorthodox music, as a wise supervision was exercised by the jazz-loving vicar.

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