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DIOCESE PREPARED FOR THE "GREAT MOVE FORWARD" BATHURST SYNOD REPORTS MANY RESULTS FROM CANVASS

FROM OUR OWN CORRESPONDENT

Bathurst, May 16

"Let nobody say that the Church of England is asleep," the Bishop of Bathurst, the Right Reverend E. K. Leslie, said on May 3.

"On the contrary, she is girding up her loins for a great move forward, for in every age she has a mission to perform that requires all her energies," he said.

Bishop Leslie was presenting his Presidential report and charge to the Synod of the Diocese of Bathurst in All Saints' Cathedral, Bathurst, at 10.30 a.m.

"By the activity and vitality throughout the diocese, we are building up our resources, human and material, for the work of the Kingdom of God," he said.

The canvass director for the diocese, Mr Butt, reported to synod that the second diocesan canvass had brought a great advance in the work of the diocese.

Three dramatic aspects of this work were the giving of £1,000 a year to extend the work of the Brotherhood of the Good Shepherd to the Northern Territory; the appointment of a director of promotion; and the setting up of a diocesan centre on Mount Panorama, Bathurst.

Last year the diocese paid its full quota of £6,000 to the Australian Board of Missions, and has accepted an objective of £6,250 for the coming year.

The number of men in training for the ministry had increased from three to nine, and considerable help had been given to S. Michael's Home for girls at Kelso.

The fourth young woman to leave the diocese for active missionary service was Miss Marion Dutton, who was commissioned for work in New Guinea last year.

The sympathy and support of the synod for the Church in the Province of South Africa were recorded, after members had discussed that country's racial problem.

In the discussion, Dr Barry Marshall, Brother Timothy of the Brotherhood of the Good Shepherd, said: "These motions are sometimes fatuous.

"GLASS HOUSE"

"We live in a glass house ourselves. But I do know that such motions as these are the only support that the South African church can get, and they are valued."

Reports were presented on the work of the two diocesan church schools, All Saints' College, for boys and Marsden School, for girls.

On April 30, the Primate, the Most Reverend H. R. Gough, had dedicated extensions to the Junior School at All Saints', and to the dining room, which will now accommodate all the students at once.

With an enrolment of 235, classes at All Saints' had been limited to thirty, and of a staff of sixteen, twelve were graduates, the headmaster, Mr E. C. Evans, said.

A good deal of co-education is taking place by combining many fourth and fifth-year classes from the two schools, he said.

Marsden School now has 168 pupils, the report stated.

The completion of the school chapel has made it possible for the whole school to attend chapel at the same time.

On May 2, after the synod service, Bishop Leslie dedicated a bronze plaque in All Saints' Cathedral to commemorate the life of the previous Bishop of Bathurst, the Right Reverend A. L. Wylde.

It shows the face of the late bishop in bas-relief and gives an account of his service to the diocese.

BISHOP WYLDE

The synod discussed the nature of a diocesan memorial to Bishop Wylde.

It was suggested that some part of the new cathedral buildings should constitute the memorial.

The synod approved by a large majority a motion urging that action be taken to request the government to grant State aid to approved Church secondary schools.

It also asked all Anglicans to support the Bishop of North Queensland's campaign in this matter. Many spoke in favour of the motion and none against.

The extent of State aid requested was limited, in that synod asked aid for those Church secondary schools, only, which had been established for twenty years or more, and that such aid, after

recommendation by State officers as to the educational standard of such schools, be granted on a per capita basis.

Mr E. C. Evans, moving the motion, said that parents sending their children to Church secondary schools "should not pay twice for education—once to a school of their own choice which gives the Christian education they desire for their children and again by taxes to support a secular system."

ANGLICAN COLLEGE PROPOSED FOR NEWCASTLE UNIVERSITY

FROM A CORRESPONDENT

Newcastle, May 17

The first steps were taken on May 12 to establish an Anglican residential college to be associated with the University of Newcastle.

A committee, to be known as the Bishop's Establishing Committee, was elected to draft a motion for the session of synod at the end of the month.

The committee will then negotiate with the University of New South Wales for affiliation and a land grant at the university site at Shortland, and with the Australian Universities' Commission for government subsidy.

Members of the committee under the chairmanship of the Bishop of Newcastle, are: co-secretaries, Messrs. R. G. Tanner and J. R. Giles (university staff); treasurer, Mr. W. Eather (accountant); Canon F. W.

Rush and Messrs A. Pattison (Hunter Valley Research Foundation); C. A. Burgmann (industrialist); R. Ellis (University Establishment Group); J. Cornelius, and M. Southern (University Anglican Society).

The move has gained widespread interest and support from the Church and university in Newcastle, and it is hoped that the college buildings will be ready for college commencement in 1962 with 40 men in residence.

It has been suggested that the college building would then proceed in three phases bringing the total number of students in residence to 120 in three years.

It is estimated that the total cost will be £180,000, £60,000 of which will be raised by a special appeal.

The Church sees the college as an essential move to maintain the Anglican academic tradition which has been so essential in our development, and which more than ever needs to be encouraged in the Church in Australia.

The college, providing a wider basis of education than is at present found in university education will aim to produce educated churchmen who will be capable of providing creative leadership in the Church and



The Reverend David Cobbett.

SYDNEY WELCOME FOR COADJUTOR

FROM A CORRESPONDENT

The Right Reverend A. W. Goodwin Hudson, who is to become Bishop Coadjutor of Sydney, will arrive with his wife from England on the S.S. Oranje, on June 6.

Bishop Hudson was consecrated on March 25 by the Archbishop of Canterbury, in Westminster Abbey.

A service of commissioning will be held in St. Andrew's Cathedral on Tuesday, June 7, at 7.45 p.m., which will be followed by a reception to Bishop and Mrs Hudson in the Chapter House of the cathedral.

Two members of every parish in the diocese have been invited to attend.

YOUTH SUNDAY OBSERVANCE

FROM A CORRESPONDENT

The Governor of New South Wales, Sir Eric Woodward, has endorsed the observance of Commonwealth Youth Sunday on May 29 in New South Wales.

He expressed his hope that clergy would co-operate with local civic authorities as well as making arrangements in their own parishes.

The Secretary, Commonwealth Youth Movement, 17 Bligh Street, Sydney, is providing orders of service to those who request them.

The organisers hope that a message from the Queen will be available to be read at services on that day.

BISHOP BAYNE WRITES

We commence next week the first of a series of articles, to appear monthly, written by the recently-appointed executive officer of the Anglican communion, the Right Reverend Stephen F. Bayne.

The articles will deal with his experiences, thoughts, and problems as he comes into contact with every part of the Anglican communion as the first full-time official of our worldwide fellowship of churches. The first article is called "An Executive Officer's Mail."

DR FISHER SUPPORTS ROAD SAFETY WEEK

ANGLICAN NEWS SERVICE

London, May 16

A road safety campaign, organised by the Christian Road Safety League began in Great Britain on May 2.

A day of prayer was kept in Anglican churches on May 8 in connection with the campaign.

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, supported the campaign and gave permission for one of his phrases from the 1954 National Road Safety Congress to be used.

The slogan was: "Drive carefully—drive prayerfully."

PRAISE FOR NEGROES

DIOCESAN ON COLOUR BAR

THE "LIVING CHURCH" SERVICE

New York, May 16
Efforts of American Negroes to improve their position was defended by the Bishop of Missouri in his address at the convention of the diocese on May 3.

He praised the work of the National Association for the Advancement of Coloured People, and the newly organised Episcopal Society for Cultural and Racial Unity.

He applauded the "sit-in" strikes in which young Negroes have pressed for service in segregated eating places in the South.

"The most important issue in the world today is not dialectical materialism, or the possibility of nuclear warfare," the bishop said.

"It is rather the recognition, or the lack of recognition, of the 'coloured persons' as persons."

"To my mind, it is one of the major miracles that all the non-white populations have not embraced the doctrines of Karl Marx."

He said the problem was not whether a certain Negro will be housed in a certain hotel, or attend a certain school, or have an ice cream soda next to a white person in a drug-store.

The problem was whether or not the Negro is a citizen of the United States, and whether or not other Christians will regard him, too, as a child of God.

AFRICAN ISSUE REVIEWED

"PRESSURE MUST CONTINUE"

ANGLICAN NEWS SERVICE

London, May 16

The Bishop of Johannesburg, the Right Reverend Ambrose Reeves, on May 11 asked that outside pressure on the government of South Africa might persist.

This pressure was the only way to assure the white and non-white opponents of *apartheid* that the outside world was not deserting them, he said.

Bishop Reeves was addressing a meeting in the Central Hall, Westminster, organised by the body known as Christian Action.

The peoples of Africa had now reached the stage when, however much good white people might genuinely do for Africans, it made less and less impression on them, he said.

The only good that Africans were interested in was the good that was done with their own co-operation, he said.

ENGLISH HELP FOR AFRICAN PARISH

ANGLICAN NEWS SERVICE

London, May 16

The Parish of S. Oswald, Norbury, England, has, in the last year, given great financial assistance to a parish in the Diocese of Basutoland, in Africa.

Last May the Bishop of Basutoland, the Right Reverend J. A. Maund, preached at Norbury, and the parish council decided to raise £400 to provide him with a church-cum-school, within three years.

The parish reached its objective in nine months.

Now news has reached the Surrey parish that a new S. Oswald's is being erected at Thabana-Mohlopi, in the Parish of Mafeteng.

The parish branch of the Mothers' Union has presented the new church with a processional cross, and the money which is still coming in will provide a teacher for the school.

CONCERN IN ELECTIONS

CLERGY CALL IN U.S.A.

WARNING AGAINST FORCES OF HATE

THE "LIVING CHURCH" SERVICE

New York, May 16

Thirteen Anglican and Protestant clergymen have addressed an open letter to "fellow pastors in Christ" concerning the religious issue in the presidential campaign.

The letter was written by the Dean of Washington Cathedral, the Very Reverend F. B. Sayre.

It warns against the "serious danger that the forces of hate and uninformed hostility may be loosed" if the issue of religious affiliation of candidates is injected into the Presidential campaign.

The letter says: "We urge and beg you as companions in the Lord's service to use every opportunity at your command to commend to your flock that charitable moderation and reasoned judgement which alone can safeguard the peaceful community of this nation."

The Presiding Bishop, the Right Reverend Arthur Lichtenberger, signed the letter.

No mention was made in it of Senator John F. Kennedy, the Roman Catholic candidate for the Democratic Presidential nomination.

Commenting on the document, Senator Kennedy said: "My hope is that this will eliminate religion as an issue."

SCOTS CHURCH DISCUSSION

REUNION ISSUE TO BE FACED AGAIN

ANGLICAN NEWS SERVICE

London, May 16

The General Assembly of the Church of Scotland, which meets on May 24, will again consider relations with the Church of England.

The assembly will be asked to set up a committee of fifty ministers and elders to resume talks on the improvement of inter-church relations.

The Inter-Church Relations Committee reported on May 6 that the Church of England, the Presbyterian Church of England, and the Episcopal Church in Scotland had asked that talks be resumed.

In 1959, the General Assembly rejected "in their present form" the proposals of this committee, which included the introduction of bishops into presbyteries.

The committee of fifty is planned to resolve "central issues" among them:

- the meaning of unity as distinct from uniformity in Church order;
- the meaning of "validity" as applied to ministerial orders; and
- the meaning of "the Apostolic Succession" as related to these matters.

NEW PRINCIPAL OF CUDDSDON

ANGLICAN NEWS SERVICE

London, May 16

The Reverend R. A. K. Runcie, Fellow and Dean of Trinity Hall, Cambridge, has been appointed principal of Cuddesdon Theological College, Oxford.

He succeeds the Reverend E. G. Knapp-Fisher, who will be consecrated on June 19 to become Bishop of Pretoria.

Mr Runcie took first-class honours in Literae Humaniores at Brasenose College, Oxford, in 1948 and, after further study at Westcott House, Cambridge, was ordained in 1950.

He was chaplain of Westcott House from 1953 to 1954, and vice-principal from 1954 to 1956.

SEGREGATION STUDY OVER

W.C.C. OFFICER RETURNS

ECUMENICAL PRESS SERVICE

Geneva, May 16

Dr Robert S. Bilheimer, associate general secretary of the World Council of Churches, returned to Geneva on Monday, May 2, from a twelve-day visit to the Union of South Africa.

"There is no doubt," he said, "that the situation in the Union of South Africa is one of the greatest complexity, and that therefore consultation, especially among the churches, is of the highest importance, in particular when that consultation includes leaders from the different races and convictions."

Dr Bilheimer made the trip at the request of the officers of the World Council of Churches.

He visited member churches of the World Council in order to make recommendations to the council concerning steps it might take in conjunction with the South African churches to reach just solutions and reconciliation in the present emergency.

Dr Bilheimer was to make a full report on his visit later in the week.

CONSULTATIONS

He said he had had meetings with the leaders of all W.C.C. member churches, including the Moderator of the Dutch Reformed Church of the Transvaal, Dr A. M. Meiring; of the Dutch Reformed Church of the Cape, Dr A. J. van der Merwe, and of the Hervormde Church, Dr A. J. G. Oesthuizen; Archbishop Joost de Blank, of the Church of the Province of South Africa; Dr L. A. Hewston, President of the Methodist Church; Dr A. H. Munro, Moderator of the Presbyterian Church; the Reverend B. M. Molaba, of the Bantu Presbyterian Church, and Dr W. N. H. Tarrant, of the Congregational Union.

Dr Bilheimer said he had also had a number of consultations with non-white Africans, Afrikaners and English-speaking South Africans.

GREEKS DENOUNCE ANTI-SEMITISM

ECUMENICAL PRESS SERVICE

Geneva, May 16

A statement denouncing all forms of anti-Semitism as a denial of the Christian spirit of love has been made by the Archbishop of Athens and All Greece, Archbishop Theoklitos.

Issued for Holy Week and made available for the first time last week in English, the 700-word message condemns anti-Semitism as "a sacrilegious, barbarian and anachronistic movement, especially today when what should be foremost is the need of brotherly solidarity and love between all peoples."

"No Christian can ever forget," the Greek Orthodox prelate said, "that in the realm of religion, the Old Testament which we have is a Jewish inheritance."

"Nor can we forget that our Lord Jesus Christ received his flesh from Jews and his Sacred Blood which flowed from the Cross for our Salvation, was, in human terms, Jewish."

"We cannot forget that our first brethren in Christ in Palestine were Jews, nor that the teachers and Apostles of Christianity in Greece were, in terms of flesh, Jews."

Observers noted that the release of the message during Holy Week was significant because of the number of references in Orthodox Holy Week anthems, such as those to "the blind Jews," which might be construed as anti-Semitic.

NO CONSENT TO DIVISION

STUDENTS CALL FOR ACTION

ECUMENICAL PRESS SERVICE

Geneva, May 16

Thirty-one African students from fourteen countries last month called upon African churches "not to remain silent, but to speak forth for peace and harmony in equality and justice, lest the Church be considered an accomplice in all that takes place."

The appeal, issued as "A Summons for South Africa" by the second African Students' Seminar, said the role of the continent's churches "is to be a sentinel watching over all of God's creation."

The six-day seminar was organised by the John Knox House, Geneva, a Presbyterian student centre, under auspices of the Department of the Laity of the World Council of Churches.

The majority of the students attending are studying in Europe.

MORE DISUNITY

Another resolution, addressed to the World Council of Churches, deplored the disunity of the churches which "reflects itself in the African Christian community and accounts for a considerable proportion of the problems facing the new African society."

The students asked the W.C.C. to "intensify its efforts" towards unity and to do everything in its power to bring about an equitable solution to South Africa's problems.

Theme of the seminar was "The Role of the Christian in a New African Society."

The students met in small discussion groups organised along vocational lines—politics, science, education and church—to discuss the implications of the Christian faith in these fields.

In full group they discussed such questions as the rôle of women in African society and the rôle of the African Christian living in Europe.

A similar seminar for Asian students living in Europe is being planned by the W.C.C. for September, at the request of the East Asia Christian Conference.

BISHOP PLANS EXPERIMENT

TEAM MINISTRY IN SHEFFIELD

ANGLICAN NEWS SERVICE

London, May 16

On May 7, the Bishop of Sheffield, the Right Reverend Leslie Hunter, inaugurated the diocese's experiment in a team ministry for the Manor Estate in Sheffield.

He licensed the Reverend F. Hone as priest-in-charge of S. Swithun's, which serves a population of 15,000 on the housing estate.

"What we want to try to avoid is the old pattern of a vicar able, on account of his freehold, to stay for life if he wants to, and a lot of curates who are always packing their suitcases," the bishop said.

"We need to have a number of partners who are committed to stay for a decent number of years, so that they not only get to know the people, but get to be known by the people in the end."

"They must be on some sort of agreed financial equality, allowing for differences of need, and family expenses," he said.

Mr Hone will be joined by the Reverend G. Babington, who will be assistant at S. George's, Sheffield, and by Mr W. Wilson, to be ordained on Trinity Sunday.

Informally associated with them will be the Reverend B. Pritchard, who has taken over the spiritual oversight of the Park Hill Flats not far away.

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PARISH CENTRE BEARS PIONEER'S NAME

DEDICATION IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, May 16

There was a link with the pioneer days of the State when the new £12,000 Charles Beaumont Howard building was officially opened on May 8 at Holy Trinity Church, North Terrace, Adelaide.

The latest addition to the old church, the first in South Australia, bears the name of the first official chaplain, who was the incumbent of Holy Trinity from 1836 to 1843.

The new building is fully covered by gifts and interest-free loans. It provides a large fellowship room, which can be divided into two smaller ones to provide choir vestries.

It also contains offices for the rector and curates and secretary, and a vergers' flat. For the opening a congregation of 450 people filled the church for the service which preceded the ceremony.

The Lieutenant-Governor, Sir Mellis Napier, attended. The Bishop Coadjutor, the Right Reverend J. C. Vockler, gave the address and opened and dedicated the new building.

Other official guests were Sir Herbert Mayo, who set the foundation stone of the new building, and Lady Mayo.

A portrait of Charles Beaumont Howard appeared on the printed order of service; the personality of the hard-worked first chaplain seemed very near.

The man who pulled a ship's sail in a hand-cart ten miles from Port Adelaide so that services could be held in the new colony would have been pleased to see his memorial.

Bishop Vockler met Sir Mellis Napier at the front door of the church with the rector, the Reverend L. R. Shilton, and escorted him to the vice-regal pew.

The service began with the

hymn "Praise to the Lord, the Almighty, the King of Creation."

Bishop Vockler in his address emphasised the part of the Church in taking Christ to the people outside.

The hymn, "All People that on Earth do Dwell", sung to a trumpet accompaniment arranged by Vaughan Williams, brought the service to an end on a note of triumphant thanksgiving, and the congregation followed the official party to the door of the new building for the dedication.

The old rectory also has a new look to match the new, contemporary style fellowship building alongside it.

Painted pale grey with white woodwork, the curved Georgian doorway now has a fine natural timber door.



Refugees from Eastern Europe must carry or push their few belongings as they search for a new home. Gifts towards the national appeal for World Refugee Year will help such people become established.

HOME MISSION SOCIETY LEADER MADE A CANON

The Archbishop of Sydney, the Most Reverend H. R. Gough, has appointed the General Secretary of the Home Mission Society in the diocese to be an honorary canon of S. Andrew's Cathedral.

The announcement was made at the Home Mission Society festival in the Sydney Town Hall on May 6.

The archbishop said that Mr. Fillingham had worked tremendously hard as secretary since his appointment in 1949.

The honorary canonry was being given in recognition of this.

The extensive activities of the Home Mission Society now include:

- Assistance to churches, especially in the new housing areas. £8,000 is paid annually in grants.

- The homes for boys at Glebe and Castle Hill. One hundred boys, mostly from the Courts, are cared for.

- The Children's Court ministry.

- The "Chesalon" parish nursing homes at Summer Hill, Harris Park, Eastwood, Beecroft

and Chatswood, caring for 125 aged, chronically ill people.

- The parish nursing service. The nurses last year in the Sydney, Parramatta and Wollongong areas made 18,000 visits.

- The Family Service Centre which deals with family problems and helps needy people.

- Public Hospitals and Mental Hospitals. The chaplains and deaconesses provided for this work cost £6,000 a year.

- Pensions—for clergy and their widows.

- Lord Howe Island and Norfolk Island where chaplains are maintained.

- Youth work activity in the Church is supported.

- Used Clothing Store. The Ladies' Home Mission Union provides clothing for the needy.

- Opportunity Shops.

- The Maternity Home for unmarried mothers which is soon to be commenced.

UNUSUAL RECITAL IN CHURCH

FROM A CORRESPONDENT

Melbourne, May 16

On Sunday afternoon, May 8, there was a recital at Christ Church, South Yarra, by a very unusual combination of instruments.

Three trumpets, one French horn and four trombones have formed a group known as the Melbourne Brass Ensemble.

These have been practising for more than twelve months under the conductorship of Standish Roberts, a trumpeter from the Victorian Symphony Orchestra.

The result is an ensemble capable of playing very expressively music of all degrees of force from pianissimo to fortissimo.

The tone of the brass instruments sounded rich and glorious in the large church.

Items were played for double brass choir by Gabrielli and Bonelli.

Noteworthy were the rarely heard Drei Equali for four trombones by Beethoven.

In a fanfare for three trumpets and organ by Buxtehude, Leonard Fullard combined with the brass players.

Mr Fullard also played the C Minor Prelude and Fugue of Bach, the Chaconne in F Minor of Pachelbel and a Voluntary by John Stanley.

HEATHCOTE HAS NEW DEACON

FIRST ORDINATION IN PARISH CHURCH

FROM OUR OWN CORRESPONDENT

Bendigo, May 16

Over 350 people crowded into S. John's Church, Heathcote, in the Diocese of Bendigo, on May 8, for the ordination of Mr C. K. Page to the diaconate.

S. John's, which was built 106 years ago, can seat 300.

A number of former workmates and parishioners from S. Andrew's Church, Aberfeldie, Diocese of Melbourne, travelled to Heathcote for the service.

This was the first ordination service to be held in the Heathcote Parish.

The Rector of Holy Trinity, Bendigo, the Reverend A. F. Lloyd, presented the candidate to the Bishop of Bendigo, the Right Reverend R. E. Richards.

The newly-ordained deacon, his wife, and four children, with representatives of the parish, and close family friends, received the Holy Communion.

The bishop was assisted in the service by a long-standing friend of Mr Page, the Reverend H. A. W. Bishop, Vicar of Aberfeldie.

Mr Page was formerly an administrative clerk with a Melbourne firm.

He left that position last October to become lay-reader in the Parish of Heathcote.

SYDNEY CHURCH'S CENTENARY

FROM A CORRESPONDENT

A hundred years of Christian worship in the Parish of All Saints, Petersham, Diocese of Sydney, were commemorated at a service on May 15.

The Archbishop of Sydney, the Most Reverend H. R. Gough, delivered the centenary sermon, and dedicated an electronic carillon to mark the occasion.

The carillon is the gift of present and former parishioners, and comprises twenty-one bells, a transformer and amplifiers for the four corners of the compass.

The rector, the Reverend T. E. Champion, said that among the former worshippers in the church were Bishop G. A. Chambers and the late Bishop W. G. Hilliard, and that a number of other men and women from the parish had entered the Ministry of the Church.

A history of the parish has been published in connection with the centenary celebrations.

RELIGIOUS PLAY PRESENTED IN CHURCH SETTING

FROM A CORRESPONDENT

Parishioners and visitors to the Church of S. John the Evangelist, Balmain North, Diocese of Sydney, for the evening service on May 22 will be invited to worship through drama.

Evensong will be said earlier than usual, and at 7.30 p.m., preceded only by opening prayers, the Australian Christian Theatre Guild will present "Cry Dawn in Dark Babylon."

The play, which lasts an hour and twenty minutes, was written by a British priest, the Reverend Philip Turner, with church productions in mind.

In an interview the rector, the Reverend A. R. Browne, said, "I am glad negotiations to present this play in the church have been successful."

PARISH PLANS ACTION

FROM OUR OWN CORRESPONDENT

Bunbury, May 16

A conference of regular church people took place in the parish hall, Katanning, during April.

It was called to consider ways and means of deepening the spiritual life of the Church, and of drawing into its fellowship, non-churchgoers.

As part of the preparation for the conference members read Joost de Blank's book "The Parish in Action."

Four speakers, two male and two female, took sections of this book as the basis of their papers.

Each evening of the conference opened with prayer and then one of the speakers gave his paper.

The meeting split up to consider points presented in the paper, and questions which had been prepared beforehand. Each group reported its findings to the meeting.

Such was the interest shown, a follow-up meeting had to be called to translate into practical terms many of the suggestions made during the discussions. This meeting considered the points raised, and a further evening was needed to complete the agenda.

It is hoped to use many of the suggestions made in the near future. There is a general feeling that Katanning parish can well become another "Parish in Action."

UNITED SERVICE FOR YOUTH

FROM A SPECIAL CORRESPONDENT

The Anglican Youth Coordinating Committee, which includes all youth organisations in the Diocese of Sydney, will hold a united service in S. Andrew's Cathedral, Sydney, on July 17, beginning at 3 p.m.

The theme of the service will be thanksgiving and dedication, and the preacher will be the Right Reverend R. C. Kerle, Bishop Coadjutor of Sydney.

The diocesan organisations involved are the Church of England Fellowship, the Young Anglican Fellowship, the Girls' Friendly Society, and the Church of England Boys' Society.

Other groups are the Boy Scouts, the Girl Guides, the League of Youth (Church Missionary Society), the Comrades of S. George (Australian Board of Missions), Christian Endeavour, the Anglican Society, and the Boys' Brigade.

NEWCASTLE SYNOD SUMMONED

FROM A CORRESPONDENT

Newcastle, May 16

The Synod of the Diocese of Newcastle has been summoned for May 30, when the first act, the Synod service, will take place in Christ Church Cathedral, Newcastle, at 8 p.m.

Business will be conducted on the days following.

"Christian drama had its genesis within the Medieval Church when church and society were one."

"It seems fitting, therefore, that a play of this type which relates the church of today with full cognisance of its faults and failings—to the problems and personal tragedies of common life in 1960, should be presented within the church."

"I am particularly pleased that the Australian Christian Theatre Guild has decided to import the very minimum of theatrical properties into the church production—preferring to use the existing atmosphere and architectural features."

"The play will not be localised, as is often done, on the chancel steps, but will 'move' as far as possible, from point to point within the church building."

"For example, the chapel, undisguised, will become the suburban home of Mr and Mrs Jones, while the ambulatory entrance will become the west door of the local parish church."

"This, I feel, is the ideal approach to introducing a dramatic play into a church setting," Mr Browne said.

HONOUR FOR RECTOR

ANNIVERSARY IN WANGARATTA

FROM OUR OWN CORRESPONDENT

Wangaratta, Vic., May 16

The twenty-fifth anniversary of the induction as rector of the Venerable P. H. Dicker was celebrated in Holy Trinity Cathedral here on Sunday evening, May 8.

Clergy from all parts of the diocese were at the cathedral, which was packed to capacity.

The bishop, the Right Reverend I. M. Armour, preached. The service concluded with a procession.

At a social afterwards in the parish hall, the bishop spoke of Archdeacon Dicker's long and faithful service to the city and the diocese.

The wardens presented the archdeacon with a cheque for £400.

Mrs. A. Johnston, on behalf of the women of the parish, presented Mrs. Dicker with a gold watch.

Representatives of the hospital and the schools also spoke of Archdeacon Dicker's work for the community.

LEADERS TRAINED FOR GIRLS' CLUB

FROM OUR OWN CORRESPONDENT

Perth, May 16

Twenty-seven leaders of the Church of England Girls' Society spent an interesting week-end at Le Fanu House, Perth, from May 6 to 8.

Leaders listened to talks on "How to keep your records," by Mrs J. McGehee; "How to conduct a Bible Study," by Deaconess Polson; on Programme Planning, by Miss Shirley Stokes; and on Drama, by Miss G. Darragh.

"How to conduct the Admission Service" was given by Miss Beryl Jones; "What makes a good leader and Discipline," by the Reverend Eric Currie; and "Training and Duties of Junior Leaders," by Miss Judy Morrison.

The Reverend Eric Currie showed films on Malaya and gave a talk on the work of the Church there.

Miss L. Newby conducted team games and demonstrations were given by the Girls' Rhythmic League.

The chairman and chaplain for the week-end was the Reverend Frank Bazely.

REPORT AVAILABLE ON CONFERENCE

FROM A CORRESPONDENT

A report of the National Council of Australian Churches, which met in Melbourne in February, is now available from the Australian Council for the World Council of Churches, 472 Kent Street, Sydney.

The price is 2/- for a single copy of 24 pages, with concessions for bulk orders.

Questions for discussion will be supplied with orders placed by churches.

PRIMATE VISITS KEMPSEY TO DEDICATE PARISH HALL

FROM A SPECIAL CORRESPONDENT

Kempsey, N.S.W., May 16

The Primate of Australia, the Most Reverend H. R. Gough, and Mrs Gough, visited Kempsey on May 4 to dedicate the new £25,000 parish hall.

This was the first visit made by a Primate to Kempsey since the First World War.

He was met at Kempsey airport by the Bishop of Grafton, the Right Reverend K. J. Clements, and Mrs. Clements and the Rector of Kempsey, Canon C. H. S. Egerton.

The dedication service took place in the evening, and the new hall was filled to capacity with a congregation of 600.

Visitors came from many places, and clergy from the neighbouring parishes were present.

The new hall replaces an old

wooden building, erected seventy-three years ago.

This building had served first as a church, then as a rectory, and from 1920 as the parish hall.

The new hall is built of brick, and incorporates many modern features.

Its acquisition will greatly enlarge the work of the parish, and increase its effectiveness.

SOCIAL WELFARE CONFERENCE

FROM A CORRESPONDENT

Agencies concerned in the rehabilitation of released prisoners sent representatives to a conference in Adelaide from May 18 to 20.

Church, government, and voluntary organisations had arranged the conference, the first Australia-wide gathering of such a nature.

The present Rector of S. Matthew's, Manly, Diocese of Sydney, the Reverend R. Weir, once a Children's Court Chaplain, is a past president of the Civil Rehabilitation Committee, a Sydney agency for this work.

WOMEN TO MEET IN NEWCASTLE

FROM A CORRESPONDENT

Newcastle, May 16

Representatives of women's organisations throughout the Diocese of Newcastle will attend the first Diocesan Churchwomen's Conference on May 31.

The conference will meet at S. Peter's Church, Hamilton, and the wife of the Primate, Mrs H. R. Gough, will give the address.

THE ANGLICAN

FRIDAY MAY 20 1960

THAT THEY ALL MAY BE ONE

"Who is my neighbour?" Our Lord was asked, "whom ought I to love as myself?—my religious friends, or all godly Israelites, or all Israelites of whatever sort?" His reply, given in His parable of the Good Samaritan, began by raising the question, "What about the Samaritans, with whom Jews have no dealings?"

The question continues to be asked, and often it receives a right answer. A few months after the end of the American Civil War in 1865, there fell one of the triennial meetings of the General Convention of the Episcopal Church. The clerk read out the names, beginning with "Alabama." There was no reply, for during the war the Church in the Confederate States had been organised separately, and their delegates had not dared to come to the Convention; but some of them were within reach, the word soon went round, and Anglican unity was quickly restored, to the great good of America.

The question is asked in South Africa: Is the African native my neighbour? It is asked also as between those of British and Boer race; there is a racial tension here, and a religious cleavage also between the Dutch Reformed Church and the English-speaking Churches. Yet there is one Christian Gospel which both sides acknowledge in common; and perhaps the greatest hope for the future of South Africa lies in the fact that the door is open for these groups of Christians to make friends and talk together.

In Australia we have no such racial tensions; but to us also comes the question, Who is my neighbour? Do I treat the Methodist, the Presbyterian, the Roman Catholic, the Greek Orthodox, as my "neighbour"? Socially perhaps, yes; but religiously we are sealed off into separate compartments, so that when we think of "the Church's work" we think of the work of our own denomination all but exclusively. We do take interest in the missions of our Church to other races overseas, but we are almost completely ignorant about the work of other Christian bodies in those same areas, and it is not often that we remember them in our prayers.

The great National Conference of Australian Churches, which met at Melbourne in February, brought together some 430 delegates from all the States, to live together in the four university colleges, to pray together, to confer and to converse together, and so to learn that those people from other Churches really were our fellow-Christians. Those from the other Churches learnt that we Anglicans were not so stand-offish and exclusive as they thought. Here a splendid positive answer was given to the question, "Who is my neighbour?", when it became possible to get a glimpse from the inside of what the life of those other Churches really was. Certain faults became apparent, to be sure; but we have our faults too. And where there is contact and friendship and some real mutual understanding between Christians, there will always be mutual prayer.

On Thursday next, Ascension Day, we begin the Week of Prayer for the Unity of All Christians. The line for this has been marked out for us above all by the great latter-day "apostle of unity", the Abbé Paul Couturier. The central point is, as he showed us, not that we should all make our petitions for Christian Unity according to our own notions of what that Unity ought to be; but rather, that we must direct our thoughts to Our Lord's own prayer which He makes, and His will for His Church, and so pray for all the Christian communions, that they may be renewed and cleansed according to His will, and that so the world may believe. For there is only One Lord and One Saviour of us all; and in Him we are already one in spite of our divisions, we are brothers in Christ, we are "neighbours".

Finally: There is something wrong with our praying if it does not lead to action. Should we not then, during this Week of Prayer and because of it, do at least some token act of Christian charity towards some "neighbour" of some other Church—if only by paying a friendly visit or writing a letter?



"Everything which touches the life of the nation is the concern of the Christian."

—The Archbishop of Canterbury

Migrant Aid And Protection

British migrants are being exploited by confidence men soon after arrival in Australia, especially over land deals, according to a statement attributed to the Reverend Ralph Fraser, chaplain for immigration within the Sydney diocese, in a Sydney newspaper.

One could give a new cynical interpretation to a familiar Bible verse to describe such happenings: "I was a stranger and you took me in."

This Church immigration service was set up only last year. It was conceived to help migrants (and especially Anglicans from Britain) to settle down as smoothly as possible in their new environment and to be assured of sympathetic practical guidance in the process.

It is shameful to hear from Mr Fraser that one of his main jobs so far has been to protect such migrants from people, trying to take advantage of their lack of local knowledge by selling them land in faraway places. It is, of course, surprising that there should be such "easy marks" for men with lurks to impose upon. But not every newcomer is a sharp businessman, and it is no bad compliment to Australians generally that British migrants should be so trusting.

On the whole, migrants will find Australians ready to "take them in" in the hospitable Christian spirit. And it is good to know that our Church has established an agency to help in this work of assimilation. Those primarily responsible for the task deserve the backing of the whole Church, particularly at the parochial level, where much can be done to help in finding accommodation for new families and in welcoming them to the fellowship of the parish church so that they may really feel that they have come among friends.

Ringing The Changes On Churchwardens

A churchwarden of my acquaintance recently intimated his intention of resigning the office, which he had held for about five years, because he believed "the job should go round".

Being middle-aged and conservative, I was mildly shocked at his proposal. I was so accustomed to the idea that a churchwarden was usually a man of considerable seniority when elected to that dignified position and usually also a man who assumed that he would be permitted to grow quite old in it. But I am beginning to think that my slightly revolutionary friend was right. The job might well go round in parishes where there is no lack of suitable men to discharge the responsibility of the post. In some rural parishes it may be more difficult to find enough suitable men.

If anyone wants to point to English tradition to support a claim for long-term wardens, he may be surprised to learn that there is quite a body of opinion there for more frequent changes. A five-line paragraph in *The Times* last month, reporting that an 86-year-old gentleman in a Norfolk parish had just been re-elected as a churchwarden for the 41st successive year, set off a long correspondence, led by the Bishop of Malmesbury (Bristol), the Right Reverend E. J. K. Roberts.

"I wonder if such lengthy spells in office are always in the best interests of the Church?" asked the Bishop in a kindly letter in which he said he did not want to undervalue the many years of faithful service

given by this particular warden.

"At a time when we are trying so hard to encourage laymen to take a responsible share in the Church's work should not churchwardens consider serving for a limited term of, say three years?"

A Staffordshire clergyman who wrote to support the bishop said that since 1946 a three-year term had operated very successfully in his parish. There were now 10 former wardens who had had experience of this highest lay office.

Another approving rector, living in Worcestershire, said the three-year plan worked very well if care were taken to see that all wardens were not new to the office at the same time. But there were some contrary opinions. A Lincolnshire clergyman said that churchwardens were "pillars of the Church",

and, although it might be possible to obtain a good supply of them in town parishes, that was not so in small country parishes. He said he had six parishes as rector, three as priest-in-charge, and as rural dean seven in sequestration (what a busy man he must be!) and he was thankful that some wardens continued in office for 20 years or more. He instanced the variety of his wardens by their occupations—16 farmers, two agricultural engineers, a bricklayer, a publican, a grocer, an estate manager, a studebaker, and three housewives.

A Wiltshire warden also supported the three-year term as vicar's warden. "I am just entering my third year as vicar's warden," he wrote, "and I feel that only now am I beginning to understand my duties and carry them out properly."

Well, doubtless these varying English experiences can be duplicated in Australia. I am coming round to the view that reasonably frequent changes would be advantageous in most parishes. There is understandable reluctance to disturb a man who has been long in the office and obviously has no wish to retire. But a tactful clergyman might be able to persuade his warden to retire after a reasonable period. And people's wardens, of course, are subject to annual election.

England Also Is Promotion-Minded

A trebling of income through pledged giving has been a common experience in Australian parishes which have undertaken Christian stewardship or every-member canvass campaigns.

A similar result is reported in England, where 500 parishes have completed such campaigns and 500 more are preparing to do likewise. The average sum pledged by each parishioner in the 500 parishes is 7/- a week. It would be interesting to know what the comparable Australian figure is.

Half the English schemes are reported to have been completely successful and only eight per cent "disappointing".

Professional fund-raising companies have been employed in about half the parishes which have undertaken these campaigns. The routine in such cases is for a company to send a director into a parish for about six weeks to organise the canvass. The charge is about £200 a week. Apart from the initial six weeks' work, the professional firm keeps in touch with a parish throughout the whole three-year period covered by the pledge-giving.

I should imagine that the growing practice in Australia of having diocesan promotion departments has advantages, both in lower costs and in permanent contact with parishes. But real success in winning interest in the life and work of the Church by regular worship and regular giving (of talents as well as money) can be attained only if parishioners themselves go out into the homes of the parish to rouse that interest.

—THE MAN IN THE STREET.

SYDNEY ADDRESS TO PUBLIC SERVICE

FROM A CORRESPONDENT

A lunch-hour service will be held in St. James' Church, King Street, Sydney, on May 31, for the Commonwealth Public Service Anglican Fellowship.

The Venerable Graham Delbridge will give the address, entitled "The Community, the Church, and You".

The service will begin at 1.15 p.m. and last for half an hour.

ONE MINUTE SERMON

CHOICE BRINGS RETRIBUTION

GENESIS 19: 1-14, 23-25.

Lot still lives in the cities of the Plain. Though he knows their villainess and that the people are sinners before the Lord exceedingly, nevertheless he remains. In the end it mattered much. His family is degraded, his home is destroyed, his wealth departs from him, he ends his life as a bereaved old man.

Whoever in life selects his home according to the desires of the flesh and of the eye and of the pride of life, to him comes, in due course, retribution.

The doom of Sodom and Gomorrah was fixed. The sun rose brightly one morning but, before it set, calamity had come on those cities and their peoples. It may well have been a volcanic eruption which overwhelmed the cities—but the Bible rarely mentions the secondary causes in life—all things are the work of God, whatever means He may choose by which to work His will.

The strange flood of fire did for the men of Sodom what death does for the soul. It fixes its form. What we are remains—developing it may be, but not changing.

Scripture uses this happening as a type of eternal punishment. It is written in Isaiah "And Babylon the glory of kingdoms, the beauty of the Chaldees excellency shall be as when God overthrew Sodom and Gomorrah."

And S. Peter says, in his 2nd Epistle, "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly."

Or again in the Epistle of S. Jude, "Even as Sodom and Gomorrah and the cities about them after like manner, giving themselves over to fornication and going after strange flesh are set forth for an example, suffering the vengeance of eternal fire."

What is this eternal punishment? We do not take literally "fire and brimstone" (see Rev. 19:20). We know the words are symbolical, but we may not empty out the deep truth beneath these images.

There is a hell of doing wrong, of maddening remorse. When we remember what we might have been and now cannot be—that is indeed a lake of fire. Sin and you will suffer. Suffering sometimes in this world leads to repentance. Sometimes it hardens the heart in the life separate from God. Let us remember that "now is the day of salvation," "Today if ye will hear His voice, harden not your hearts."

CLERGY NEWS

FILLINGHAM, The Reverend R. G., General Secretary of the Home Mission Society of the Diocese of Sydney, to be an Honorary Canon of St. Andrew's Cathedral, Sydney.

GRUNDY, The Reverend T. P., will arrive from England on May 25 to take up his position as Assistant Priest at All Saints' Cathedral, Bathurst, Diocese of Bathurst.

HAMLEY, The Reverend Donald, Vicar of White City Estate, London, who was to have visited Australia this month, is in hospital in London suffering from a nervous breakdown. He has been obliged to cancel his Australian engagements.

MCGRATH, The Reverend D. J., formerly Assistant Priest at All Saints' Cathedral, Bathurst, has been appointed Assistant Priest in the Parish of Cowra, in the same diocese. He takes up his appointment at the end of May. PORTER, The Reverend F., at present Vicar of St. Oswald's, Glen Iris, Diocese of Melbourne, has been appointed to the charge of St. Peter's, Brighton Beach, in the same diocese. He will be inducted by the Archbishop of Melbourne on June 15.

CHURCH CALENDAR

May 22: The Fifth Sunday after Easter (Rogation Sunday).

May 23: Rogation Day.

May 24: Rogation Day.

May 25: Rogation Day.

May 26: Ascension Day.

May 27: The Venerable Bede.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

ON MARRIAGE GUIDANCE

SPECIAL HELP NEEDED

TO THE EDITOR OF THE ANGLICAN
Sir,—The report of the address given to a meeting of clergymen and ministers in Sydney by the Reverend Gordon Beatty (THE ANGLICAN, May 13) evokes some comment.

1. The definition of "marriage guidance" given by Mr Beatty is that held and practised by the Marriage Guidance Councils in Britain and Australia, and is accepted by the International Commission on Marriage Guidance.

The Attorney General has made it clear that the provisions of the Act will not be interpreted as applying to the first of the three aspects, namely "general education for marriage."

2. The need for clergymen to become as competent as possible in pastoral interviewing and counselling is recognised and stressed by the Marriage Guidance Councils in the six Australian States. These Councils are self-governing agencies not organised or run by churches, but they contain a strong nucleus of Christian men and women as officers, counsellors and leaders. They have followed the example of the British Councils in pioneering the task of encouraging and helping clergymen to equip themselves for the relevant aspects of their pastoral work. For example, the Marriage Guidance Council of N.S.W. is the Australian agent for the monthly journal *Pastoral Psychology*. Several State Councils conduct conferences for ministers and theological students as a normal part of their activities.

3. It should be recognised, however, that even those clergymen who have gained some competence in pre-marital interviewing and marriage counselling and are willing to give considerable time to this work cannot be expected to handle all the various problems and needs that so often arise.

Marriage is a complex relationship. Preparation for it, and the ability to meet its responsibilities successfully, often call for the special help of doctors, lawyers, social workers, psychologists. The provision of this team-work is clearly beyond the resources of a parish clergyman. It is here that the well-organised services of a Marriage Guidance Council, with its carefully selected and specially trained counsellors (including clergymen) and its panel of consultants, are indispensable.

That this is being realised increasingly is shown by the growing tendency of clergymen to seek the collaboration of our Councils both in handling individual cases and in supplying opportunities for group discussion.

4. Churches and clergymen may have every confidence that the selected and trained counsellors of the Marriage Guidance Councils are alive to the spiritual and religious as well as the other needs of their clients. The Councils' approach is not "religious" in the official or authoritarian sense; but neither is it "secular" in the sense of non-religious (or even anti-religious). It is objective, accepting, human.

Yours sincerely,
(The Reverend)
W. G. COUGHLAN,
Hon. Secretary, National Marriage Guidance Council of Australia. Director, Marriage Guidance Council of N.S.W., Sydney.

RESTORATION OF THE MONARCHY

TO THE EDITOR OF THE ANGLICAN
Sir,—The twenty-ninth day of this month is the three hundredth anniversary of the Restoration of the Monarchy, the day on which King Charles II returned to London "with all signs of joy imaginable".

The prayer for this day used in the end of the litany for nearly 200 years thanked God "for that signal and wonderful deliverance . . . as upon this day completed, and vouchsafed to our then most gracious sovereign King Charles the second, and all the Royal Family, and in them, to this whole Church and State, and all orders and degrees of men in both, from the unnatural rebellion, usurpation, and tyranny of ungodly and cruel men, and from the sad confusions and ruins thereupon ensuing."

It is to be hoped that this anniversary will not pass unnoticed, lest we deserve to return to the conditions of 1659, when the Prayer Book was forbidden, the cathedrals were silent, and the bishops and faithful priests driven out of their churches.

I am, Sir,
Your humble servant,
F. D. CUMBRAE-STEWART.

Hobart.

THE GOSPEL IN THE WORLD

TO THE EDITOR OF THE ANGLICAN

Sir,—There is a feature of Australian services which worries me. On Monday morning we read in the Press extracts from Anglican sermons which would lead one to believe that the Gospel ended with Calvary and Easter Day. In fact the first four General Councils at least, confiding in the power and authority of Pentecost, initiated or expressed the fruition of the Gospel in actual contact and conflict with the world. The Church of to-day should courageously, authoritatively, and plainly teach her doctrines as the undivided Church knew them.

The Church's authority to develop her Master's teaching after Whitsunday is very plainly seen in the Holy Gospel for Easter IV, "The Spirit of Truth . . . will guide you into all truth."

Our Anglican failure to employ the development of the Gospel is the cause of the woolly-mindedness of most Anglicans. The reformed Catholicism of the Church of England has a magnificent case which goes by default. This reformed Catholicism causes more anxiety to Roman propagandists than the most aggressive Protestantism.

When you look down the Monday columns of the *Sydney Morning Herald* you find the sermon of a distinguished Roman theologian. He never fails to give a short, crisp, able statement of Church doctrine which is pre-eminently practical. Probably half a million people read this.

In 1959 Roman marriages in Australia had nearly caught up with those of Anglicanism, the proportion being roughly 27 to 29.

Many of these are mixed marriages. Their Church had failed its young Anglicans. It had nothing to offer beyond the vague Protestant prejudices. I have a case in mind where a brilliant young Sydney Anglican, disturbed by the claims of his Roman friends, had gone to one of those stock accusations against Rome as unreliable as uncharitable. We lost him.

At one period in England our losses to Rome were serious. One of the greatest of modern Anglican minds was that of Cardinal Newman. Like many others Newman was virtually driven out of the English communion, though to the end one senses his nostalgia for that

spiritual home the English Church might have been, and indeed has since largely become. Last year the English Church lost 800 Anglicans to Rome and gained 3,480 Roman Catholics.

A distinguished Sydney churchman tells me he has been attending a well-known church for 25 years and has never heard a sermon on the sacraments, nor a reasoned statement of the position of the Church of England as a branch of the original Catholic Church with adequate reasons for her present independence.

I think our theological education and systematic devotional training want recasting. It would hurt us financially to plan a five years' course, instead of three, and make our Th.L. diploma as worthy of respect as the letters S.J. of the Latin obedience. Somehow we must do this, or we shall lose sorely to Rome on the one hand and Protestantism on the other. (I would prefer either to Anglican indifference).

In these days of the specialist a University degree, though desirable, has no intrinsic relevance to the parish priest's chief office as a teacher. (Indeed Anglican failure goes back a long way to days when every priest was a graduate of Oxford or Cambridge).

I listened seven times to the sermons of a dearly loved prelate. They always resolved themselves into the exhortation "Come to Jesus." Surely to come to Him is but the beginning. In His plan the Holy Spirit takes over the task in the methods He showed the Church when it was conquering the Greek and Roman world, the stock from which our own culture has sprung. These methods are part of our Catholic heritage.

Your obedient servant,
(The Venerable)
W. ASHLEY-BROWN,
Avoca Beach,
N.S.W.

SAME INDUCTION?

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of April 8 on the front page you printed an account of an induction at S. Mary's, South Camberwell. I, as the first vicar there, thank your correspondent for this.

In your next issue you published a letter in your correspondence columns under the nom de plume "Sanctus" which has to do with an induction at which the archbishop preached on the same subject, a theme from the First Psalm. May I ask whether these two inductions refer to the same occasion? If they do will "Sanctus" be good enough to let us know his name and his qualifications for administering the rebuke to congregations and bishops that his letter contains?

(The Reverend)
C. R. P. TIDMARSH,
Rosebud,
Victoria.

O.B.E. CHAPEL TO BE DEDICATED

ANGLICAN NEWS SERVICE
London, May 16

Queen Elizabeth and the Duke of Edinburgh will attend the dedication of the chapel of the Order of the British Empire on May 20.

The chapel is situated in the crypt of St. Paul's Cathedral, and has been built during the last three years as the result of a special appeal.

The furnishings are of rose pink and grey, the colours of the order.

The rose velvet pall which covers the altar has been made by the Royal School of Needlework, and is embroidered with the star of the order.

George the Fifth instituted the order in 1917. The chapel has cost £100,000.

It is enclosed with wrought iron screens, the glass panels of which include portraits of members of the royal family.

I'D LIKE TO KNOW . . .

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

Must baptisms be held in a church?

While baptisms are desirably held in church and preferably at a public service, it is not obligatory. It would, for example, be rather difficult to accede to a request for baptism by total immersion if it must be done in church.

There is, however, a service for the private baptism of children in houses, in which the opening rubric says:

"The Curates of every parish shall warn the people that without great cause and necessity, they procure not their children to be baptised at home in their houses. But when need shall compel them so to do, then Baptism shall be administered in this fashion." (1928 Prayer Book.)

My correspondent further cites the example of the baptism of Prince Andrew in the music room of Buckingham Palace. Normally such baptisms would take place in the chapel, but since the bombing of the chapel during the Second World War.

BOOK REVIEW

A CHURCHWOMAN ABROAD

UNFORGETTABLE SAFARI. Irene F. Jefferys. Church of England Information Trust, Sydney. Pp. 112. 10s.

STORIES of travel are always fascinating to those who must stay "at home"; in particular this is true when the story comes from the pen of an observant and devoted churchwoman.

"Unforgettable Safari" tells of a seven months' tour through Africa, Great Britain, Canada, and the United States of America.

The writer was particularly concerned to see the work done by the Church Missionary Society in East Africa. She tells of the hard life of missionaries in the area, but reveals under its many aspects the great accomplishment of the Church, in Central Tanganyika and Kenya especially.

Stories of the many friendships she made with Christians in every country she visited take a prominent place in the book, and should re-assure any Christian who fears loneliness in a trip abroad.

Places that have been merely names to many Australians are described with a wealth of homely detail, and the reader finishes the book with the hope that by some stroke of good fortune he too might plan and accomplish a similar safari.

—A.H.

DUNKIRK MEMORIAL DEDICATED

ANGLICAN NEWS SERVICE
London, May 16

Princess Alice, Countess of Athlone, on May 12, flew to Dunkirk to re-open the Missions to Seamen Memorial Institute.

Later the chapel in the building was dedicated by the Bishop of Fulham, the Right Reverend R. N. Cooté.

The institute and chapel replace those destroyed in the last war.

MISSIONARY BISHOPS IN LONDON

ANGLICAN NEWS SERVICE
London, May 16

The Archbishop in Jerusalem, the Most Reverend A. C. MacInnes, and the Bishop in the Sudan, the Right Reverend O. Allison, attended a "Meet the Missionaries" rally in Central Hall, Westminster, on May 3, organised by the Church Missionary Society.

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.

royal baptisms have taken place in the music room. The fact that there were sixty people present is surely more than most private baptisms can boast.

My correspondent asks thirdly if such private baptisms require re-baptism in church. We must distinguish between a private baptism, and a baptism in emergency. If a baby is baptised in emergency—as at a maternity hospital—and he lives, he is then received in church but not re-baptised as my correspondent assumes.

Baptism is not a sacrament which is repeated, even if it be administered by a layman. It is scarcely necessary to say that a private baptism does not require a later baptism, or even a reception in church, unless it be that performed in an emergency.

What is the meaning of the words, "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit"? In this very beautiful collect

for purity—sometimes considered the most beautiful collect in the Prayer Book—appears this petition that our thoughts may be cleansed of unworthy desires and secret faults. Right at the beginning of the Communion service, we ask that our thoughts might increasingly be brought into obedience to Christ.

Patently, the words do not imply a self-emptying mental spring-cleaning. Rather is it a request that He who knoweth all the thoughts of our hearts will by the in-breathing of His own purity, purge away the unworthy thoughts which prevent that absolute sincerity which is the condition of true worship.

As we tranquilly wait on Him, He will sift our thoughts. He will purify the noble. He will strengthen the weak. He will blot out the unworthy.

True, the Commandments which follow come as a corrective guide as the Epistle and the Gospel are instructive; but here, in quietness and confidence we will find not only strength but cleansing. J. G. Whittier puts it this way: "Breathe through the heats of our desire"

Thy coolness and thy balm: Let sense be dumb, let flesh retire:

Speak through the earthquake, wind and fire,

O still small voice of calm." Inasmuch as He does this, we shall come to the true end of worship—which is to love God and to worthily praise His Holy Name.

How long have palm crosses been used? Who thought of using them, and what is their significance?

I can supply no answer to my correspondent's first two questions. Perhaps one of my readers may have this information.

Palm branches have always been emblems of victory. As such they have been a fitting symbol. The palm tree has abundant fruit as high as it can, does not drop its leaves, and after buffeting, always resumes its original shape.

While the Jews, among the ancients, carried the branch in procession as a symbol of triumph, the Roman Christian used the olive and the English Christian the willow. In both countries, it was necessary because of the shortage of palms, and in both countries, there was a special service—it was no mere appendage.

It would appear, therefore, that the palm cross became widely used because of the shortage of palm branches generally, and because each member of the congregation could have his individual one.

Its choice could not have been more fitting—the cross is, for us, a symbol of ultimate triumph. The Cross bowed the head of its victim, but a Victim who became a Victor.

What is the significance of the pall?

The pall to which my correspondent refers is the cloth usually of a dark colour, which is thrown over the coffin at a funeral.

It fittingly symbolises that, in death, we are all equal.

It has been a vexed question as to the proper colour. Usually gloominess is avoided, and a more cheerful colour than black is used—generally violet.

Nowadays the pall is not widely used, the coffin being left without any covering saving that of some selected wreaths. The origin of the funeral pall is uncertain.

THREE WOMEN TO BE SIDESMEN

ANGLICAN NEWS SERVICE
London, May 16

For the first time in the history of the parish, three women have been elected sidesmen at St. Jude's Church, South Kensington.

The innovation is welcomed by the vicar, the Reverend H. W. Beck, who says that as women take the major part in the support of the church in most ways, there seems no good ground for excluding them from any office that they can take with advantage.

BISHOP GOTO IN THE U.S.A.

THE "LIVING CHURCH" SERVICE
New York, May 16

The Bishop of Tokyo, the Right Reverend D. M. Goto, who arrived in the U.S.A. this month to preach and visit several centres, is to receive an honorary degree at Virginia Theological Seminary.

Before his consecration in November, 1959, Bishop Goto was a chaplain and teacher at S. Paul's University, Tokyo.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a very active churchman who last month was appointed a District Court Judge in New South Wales.

He is Judge David Lewis who is Rector's Warden at the Church of St John the Evangelist, Balmain North, Diocese of Sydney.

He is also a synodman and a member of the council of The King's School, Parramatta.

Judge Lewis was educated at

The King's School and at the University of Sydney where he graduated in Arts and Law.

He was admitted to the Bar in 1934 since when he has practised in all jurisdictions.

TWO BOOKS ON NEWMAN

SHADOWS AND IMAGES. Meriol Trevor. Macmillan. Pp. 273. 20s.

The background of this novel is Oxford in the eighteen-thirties and Birmingham in the 'fifties and 'thirties.

We are introduced to John Henry Newman when his connection with the Oxford Movement and the publication of the Tracts were making him a controversial figure.

His career is traced throughout the book, interwoven with the fictitious heroine whose conversion to Rome occurs at about the same time as Newman's submission.

We see him at the Oratory in Birmingham, in the libel trial, in his efforts to found a Roman University in Ireland and at the end, when he is finally made a cardinal.

It is an extremely readable novel, sympathetic in its treatment of Newman and of what the Oxford Movement did for the Church.

—J.S.

APOLOGIA PRO VITA SUA. John Henry Newman. Fontana Books (Collins). Pp. 381. 5s.

Newman's defence of his own spiritual life as well as of the Roman Catholic Church, was first published in 1864.

Its immediate cause was the attack which had been made on him by the Reverend Charles Kingsley although, of course, he had been under continuous attack all his life.

The book is beautifully written. One cannot help feeling for him in the frustrations he suffered in the Anglican Church of his day.

—J.S.

REFUGEE INTAKE TO BRITAIN MOUNTS

ANGLICAN NEWS SERVICE
London, May 16

One in every two hundred people in Great Britain had been a refugee at some time in his life, Lord Hailsham said at the opening of a refugee home at Hailsham, Sussex, in support of World Refugee Year, on May 7.

Nearly 250,000 refugees had been taken into Great Britain since 1945, he said.

BOOK REVIEWS

SCRIPTURAL GUIDE TO SELF-EXAMINATION

THE PLAIN MAN LOOKS AT HIMSELF. William Purcell. Collins. Pp. 160. 15s. 6d.

CONFIRMATION candidates are taught the duty of self-examination as a responsibility before receiving the Holy Communion, and the Prayer Book's first exhortation following the Prayer for the Church Militant sets the same standard; unfortunately as this latter is seldom or never heard by the average Anglican, real self-examination is largely a lost art.

The smattering of pseudo-psychology on so many modern lips has hastened this process, so that those who delight in jargon as a substitute for knowledge welcome the dangers of "introspection" and "repression" as an excuse for refusing to look at their real selves.

The publication of William Purcell's "The Plain Man Looks at Himself" is as opportune as it is delightful to read. Dedicated to the plain man and his wife, of all ages, and of all churches, it is a manual of sound common sense, and although thought-provoking and serious, it is by no means heavy reading.

In an excellent opening chapter, the author asks what to look for in self-examination.

From an example of secular self-examination which appeared in the popular Press, he makes it clear that there must be some sort of accepted standard for enquiry to be valid, it must be in the field of action,

and that honest answers are essential.

Many popular devotional handbooks, he feels, make their questions too narrow of application; Christian self-examination must be of dispositions rather than rules.

These dispositions he finds in the fruits of the Spirit listed by St. Paul in the Epistle to the Galatians, and because they are utterly independent of time and circumstance, he makes them the basis for a study in self-examination.

The succeeding chapters of his book each consider one fruit of the Spirit, and he has much that is helpful to say about all. At the end of each study is a list of a dozen questions to help in the assessing of the bearing of that particular disposition in the reader's own life; example: "All things work together for good, to them that love God."

Can you believe this strongly enough to overcome personal anxieties? (Peace); What acts of kindness (In you remember doing within the last year, against your own inclinations? (Kindness); How important do you think you are? (Meekness).

Each list of questions is followed by a series of quotations apposite to the topic considered. In some ways, this is the best part of the book, and reveals a wide reading, and thoughtful selection.

—A.W.S.

A CLASSIC OF DEVOTION AND A BOOK ON PRAYER

CENTURIES. Thomas Traherne. Faith Press. Pp. 228. English price 15s.
THE END OF A GOLDEN STRING. Robert Nelson. Faith Press. Pp. 96. English price 5s.

BOTH these books reflect great credit on the perspicacity of the editors of the Faith Press and sustain their enviable reputation as publishers of religious books that are worthwhile and relevant to the practice of Christianity in our age.

Centuries is a re-issue of the Meditations of Thomas Traherne, an Anglican priest of the seventeenth century. The title refers not to periods of time, but to the numbered sections which form what would usually be designated a chapter on a specific aspect of the general subject. That subject is Divine Love and the happiness that may be attained by the contemplation and application of it.

The book has something of the mystical quality of "The Imitation of Christ," but is written in a style that is easier for modern readers to assimilate.

Written during the Restora-

tion period of English history, it is occasionally startlingly pertinent to present-day conditions, and always it irradiates the maternal world with a spirituality that is both rare and refreshing.

"To live the Life of God," says the author "is to live to all the Works of God and to enjoy them in His Image, from which they are wholly diverted that follow fashions."

The clarity and depth of the writer's thinking expressed in graceful and flowing prose presents us with a treasury of triumphant truth and a rich classic of devotion.

The End of a Golden String, though much smaller, is equally valuable and will appeal to priest and people alike.

It comes from the pen of the late Bishop of Middleton, and is for those who need "simple

help on how to organise their prayers."

Written in modern and lucid language, it is intensely practical and its suggestions are attuned to the pace of twentieth century living.

Dealing with the excuse, "I haven't time to pray," the author says "it is really not true." He continues, "If you plan your packing, it's amazing what will go into the bag. So with time."

"If there's some plan then all sorts of things can be fitted in. One of these will be opportunity for prayer—provided you really want to find a place for it."

In such simple and chatty fashion the bishop puts forward plans for personal and informal prayers that busy people may use both morning and evening, and while working. He goes on to relate these to the prayer of the whole Church and the Sunday Eucharist.

Finally, there is an excellent chapter on "Advance by Retreat," and a talk on "The End in View"—that other end of the golden string which is "Life without limit."

This is one of the best and clearest books on prayer in recent years, which, no doubt, is one reason why the Archbishop of York selected it as "the first of a series of Lent books," carrying his commendation.

—A.T.B.H.

UNITED MISSION FOR LONDON YOUTH

ANGLICAN NEWS SERVICE
London, May 16

Teams of young people from over fifty churches, chapels and missions in Islington, London, are engaged in a united evangelistic mission for the next two weeks.

They are visiting local cafes, youth clubs and church organisations during the campaign, led by the Vicar of Islington, the Reverend M. Wood.

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The Youth Page

QUESTIONS WE MUST FACE

A teenager from Sydney has written to ask "How does one know one is saved?"

A hymn that most of us sang as children includes the words "the Bible tells me so."

That answer will do for children. It is not good enough, though, for people who have begun to ask questions.

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YOUNG ANGLICAN CONGRESS PLANS ANNUAL CAMP

FROM A SPECIAL CORRESPONDENT

Warwick, Q. May 16

Members of the Southern Downs Anglican Youth Congress are at present preparing for their annual camp at Warwick, on the Darling Downs, Diocese of Brisbane.

This camp has been held over the Labour Day weekend since 1957, and already eighty applications have been received for the 1960 one.

The Southern Downs Anglican Youth Congress originated in 1956, when the two curates at S. Mark's Church, Warwick, conceived the idea of a camp for young Anglicans where they could meet to learn more of the faith of the Church and participate in Christian fellowship.

The Reverend G. Walker and the Reverend D. Jones reached an agreement with the Methodist Church for renting its site, Kamp Stacey, and the first Anglican camp took place in 1957.

As well as by members of the Southern Downs Anglican Youth Congress, this first camp was attended by the Comrades of S. George from Brisbane, some of whom assisted as lecturers.

The chief lecturer was the Reverend J. Hazelwood, who also acted as chaplain.

A highlight of this camp was the presence of two special visitors—Tennyson Kyunna, an Australian Aborigine from a mission station, and Mex Gedeb, a student of Slade School, who also owned to the distinction of being a native of New

Guinea.

As an indication of the success of the initial camp, the numbers disclose an attendance of 74 young Anglicans.

This year the camp will follow the traditional (four years old) pattern.

Friday night is the beginning of the Congress, which draws the young people into "the swing of things" with a social, which is followed by preparation for the next morning's devotional period.

Saturday morning begins—perhaps not "brightly" on account of the night before, but at least "early"—with a general exodus from the huts to the large assembly hall for Holy Communion, followed by a great trek to breakfast, after which numerous chores are completed before settling down to lectures.

There is a short period of "free" time after lunch, which is utilised according to taste.

On the Sunday this time is lengthened to give full play to the talents of budding or already blossoming mountain climbers on a stiff hike.

Following afternoon tea is

another lecture, after which a barbecue is held on the Saturday night, and to round off the evening are various night activities such as a Question Box or workshop.

Official "lights out" is 10.30 p.m. Visitors are welcomed at the congress on Saturday.

Monday morning follows the same routine as the preceding mornings until 3 p.m., when camp is broken.

The young people then make their ways back to their respective towns or cities, having come from any one of a number of towns—Inglewood, Goondiwindi, Cobba-da-Mana, Stanthorpe, Allora, Killarney, Dalby, Grantham, Allandale, Boonah, Gatton, Ipswich and the metropolis of Brisbane, as well as from the host city of Warwick.

Catering, accommodation and organisation of the congress is carried out solely by members of the Young Anglican Fellowship of Warwick and the chaplain.

All this has been accomplished through the ideas of two young men which led to the Southern Downs Anglican Youth Congress.

VOLUNTEERS WANTED IN SOUTH EAST ASIA

FROM A CORRESPONDENT

Eighty young people from the Diocese of Sydney may very easily find themselves 1,000 miles from home in a few years' time.

Members of the Order of the Comrades of S. George were told this on May 8, when they attended the annual state conference of the order at Deer Park, Port Hacking, in the Diocese of Sydney.

The Chairman of the Australian Board of Missions, the Reverend Frank Coaldrake, gave the final address to the conference—entitled "So What?"

For two days, representatives from the branches at Ashfield, Randwick, Penshurst, Hurstville Grove, North Sydney, Christ Church S. Laurence, Lakemba, Killara and from the Central Company, had been discussing the work of the Church in South East Asia.

The theme of the conference was "The Cross over South East Asia," and three earlier addresses had considered the mis-

sion fields from different points of view.

On Saturday morning, May 7, the Right Reverend R. C. Karle, Bishop Coadjutor of Sydney, had spoken of the work of the East Asia Christian Conference, which is trying to unify the work of Christians in Asian lands.

In the afternoon, Mr T. Sivagnanam, a native of Ceylon, described how "South East Asia Looks At Us."

Mr Sivagnanam is a graduate in science of the University of London, and is engaged in a post-graduate course at the University of Sydney.

His address caused some heartsearching by the eighty Comrades, for he presented the opportunities lost in contacting and showing personal interest in Asian students in Australia.

At the morning session on May 8, Mr James Power, who works in Borneo with the Church Missionary Society, told the young people of life "On the Job."

Mr Power is a teacher at S. Patrick's School, Tawau, in North Borneo, and he gave a vivid picture of conditions in his part of the mission field.

A major problem in Tawau was the growing importance of material values, he said.

The influx of luxury goods and mechanical aids had made it more difficult to live the Christian life in Borneo, for a great part of that society considered money more important than religion, he said.

"So What?" Mr Coaldrake asked them.

Of the four million Anglicans in South East Asia, three million lived in Australia, most of them within 500 miles of Sydney, he said.

It was urgent that many more young people should offer for missionary service in Asia, and in the islands of the Pacific.

Providing they had no physical disability, there was no reason why most of those present should not offer themselves for this work, he said.

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C.M.S. LEAGUE OF YOUTH TO HOLD HOUSE PARTY

FROM A CORRESPONDENT

The League of Youth, an auxiliary body of the Church Missionary Society in Australia and Tasmania, is planning to hold a house party in Sydney from June 10 to 13.

Five missionaries from the field will lead the young people, all over fifteen, at the conference centre at Deer Park, Port Hacking.

The Reverend and Mrs K. Short, on leave from Central Tanganyika, will be house-parents and the Venerable G. Pearson, also from Tanganyika, will lead the missionary studies, assisted by Mr and Mrs J. Power, from S. Patrick's School, Tawau, North Borneo. The programme includes daily Bible studies, led by the Reverend K. Churchward of Baulkham Hills, Sydney.

A training course in photography will be directed by Mr O. Emery.

The League of Youth is open to any young Anglican who wishes to help the missionary work of C.M.S.

Groups meet monthly in key districts for study and discussion, and the central body meets regularly at C.M.S. House, Bathurst Street, Sydney, for Bible study, prayer, and fellowship with missionary speakers.

Members accept the responsibility of giving financial support to the society's budget, and renew their pledge annually.

LESSONS FROM THE BOOK OF COMMON PRAYER

Christians receive the grace of the sacrament of Baptism only once in their lives, but the grace of Holy Communion may be received every Sunday, indeed every day, of their lives.

Anglicans are admitted to the sacrament after they have been confirmed, in the faith they profess.

The Catechism in the Book of Common Prayer has a lengthy final section of teaching on the sacraments.

It begins with the question: "How many sacraments hath Christ ordained in His Church?"

To which the answer is given: "Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord."

From the time of the early Church, these two sacraments have been regarded as particularly important in the Christian life, as they are referred to by Our Lord in the Gospels.

Five other holy ordinances, sometimes called sacraments, do not apply to everyone—they are not "generally necessary."

Not everyone is married; not everyone can receive the gift

of Holy Order, and join the ministry.

Confirmation is mentioned in the Acts of the Apostles, but not in the Gospels.

So it has become accepted that in the Divine Society, the Church, "two only" are necessary for everyone, the "two sacraments ordained of Christ Our Lord in the Gospels."

"Generally" is a word that has changed its meaning since the Prayer Book was written.

To-day it means for most people; but then it meant for all people, for everyone in general.

"Necessary to salvation" may seem a hard saying.

However, the Catechism does not intend to teach that people not baptised and not communicant members of the Church cannot be saved.

All it means is that when Christ tells us to do something, we must obey. We do not judge others.

CHURCH UNION IN CEYLON . . . 3

THE LAMBETH QUADRILATERAL

By CANON I. S. COREA OF CHRIST CHURCH CATHEDRAL, CEYLON

SAID Archbishop Cyril Garrett: "We who are members of the Church of England, have no intention of surrendering either our Catholic heritage, or the freedom we gained at the Reformation. Not even for the sake of Unity can we give up, or compromise on, the Catholic Creeds, the Catholic Scriptures, the Sacraments, and the three-fold Ministry."

It is on this principle that the bishops sketched in the four arms of the Lambeth Quadrilateral. Conceived in Chicago in 1886, and born in Lambeth in 1888, this sturdy baby had now reached vigorous manhood, and, in 1920, was ready for the fight into Christian space.

The Appeal to all Christian people made the Quadrilateral famous. Sections 6 and 7, declared: vi. We believe that the visible Unity of the Church will involve the whole-hearted acceptance of:—

(1) The Holy Scriptures as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith;

(2) The Creed commonly called Nicene, as a sufficient statement of the Christian faith, and either it, or the Apostles' Creed, as the baptismal confession of belief;

(3) The divinely instituted Sacraments of Baptism and Holy Communion as expressing for all, the corporate life of the whole fellowship in and through Christ;

(4) A Ministry acknowledged by every part of the Church as possessing not only the inward call of the spirit, but also the commission of Christ and the authority of the whole Body.

vii. "May we not reasonably claim that the Episcopate is the one means of providing such a Ministry? It is not that we call in question for a moment, the spiritual reality of the Ministries of those Communions, which do not possess the Episcopate."

"On the contrary, we thankfully acknowledge that these Ministries have been manifestly blessed and owned by God the Holy Spirit, as effective means of grace. But we submit that considerations alike of history and experience, justify the claim that we make on behalf of the Episcopate."

THE APPEAL

The appeal broke new ground. The whole subject moved from a sphere of vagueness and unreality into the field of practical politics. For the first time in history, the Church of England, *qua* Church, made open confession of her share in the sin of disunion, expressed her penitence, and declared her willingness to make restitution.

"If the world-wide Anglican communion is to go forward," said Bishop Hall of Hong Kong, "it must go forward, like old-time pilgrims, on its knees."

Three arms of the Quadrilateral seemed to be entirely acceptable to the non-Anglican bodies. In spite of a few minor differences, which could be resolved by negotiations and common consultations, there was complete agreement between *Ecclesia Anglicana* and the Evangelical Free Churches, concerning the Bible, the Creeds, and the Sacraments.

A joint agreement, drawn up by representatives of the Church of England and these Churches, contains this statement:—

"On the doctrines of God the Father, the Person and work of Christ, the Holy Spirit, the Trinity and the Life Everlasting, we have found nothing which separates anyone of these communions from one another. All acknowledge the Apostolic

This is the third of a series of articles on the movement for Church Union in Ceylon. Each Province of the Anglican communion is to be asked if it will enter into full communion with the Church of Ceylon at its inauguration. The last article appeared on April 22.

Faith as contained in the Scriptures and expressed in the Apostles' and Nicene Creeds."

Difficulties however clustered round the acceptance of Episcopacy. The three-fold Ministry formed the crux of the whole matter. The problem bristled with questions. There were, and still are, two classes of ministers—those ordained by bishops, and those not so ordained.

How were these two types to be integrated and unified? Was it essential for the very existence of the Church, that her ministers should be episcopally ordained? Should there be three orders—bishops, priests and deacons? In all the Churches? In all the world?

We have seen that the Lambeth Conference had declared that ministers need not, indeed should not, repudiate or pass judgement on, their past ministries. As a proof of their sincerity, the bishops made a further generous gesture.

EPISCOPACY

They urged that Episcopacy, and the three-fold Ministry, should be accepted by all as a gift of God, without the imposition on any communion, of any one of the several theories about Episcopacy that are to be found in the Church, as a necessary condition of union. They went on to say:—

"We who send forth this appeal would say that if the authorities of other communions would so desire, we are persuaded that, terms of Union having been otherwise satisfactorily adjusted, bishops and clergy of our communion would willingly accept from those authorities, a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life . . ."

It is our hope that the same motive would lead ministers who have not received it, to accept a commission through Episcopal Ordination, as obtaining from them a Ministry throughout the whole Fellowship.

In May, 1922, as an outcome of the appeal, there was held at Lambeth Palace, a joint conference consisting of leading members of the Church of England, and of the Free Churches.

The Anglican representatives included the Archbishops of Canterbury and York, eleven bishops, including those of London, Durham and Winchester, and other great English sees, together with the learned Anglo-Catholic scholar and liturgist, Dr Walter Fere, afterwards Bishop of Truro (see "The Church, Catholic and Free", by Edgar W. Thomson, p.37).

They formed a group characterised by Christian friendliness and frankness, and Archbishop Davidson said of them that "in their composition, character and purpose, they have no precedent in the history of the Church in these islands" (quoted by Dr Hugh Martin in "Christian Re-Union", p.82).

The non-Anglicans wanted further re-assurance. They pressed for an explicit answer to their question—whether the Church of England was prepared to recognise non-Episcopal communions as corporate parts of the Church of Christ, and their ministers as ministers

of Christ's Word and Sacraments.

In July, 1923, after due deliberation and prayer, the Anglicans presented a memorandum, which not only created a profound impression, but has also been a subject of controversy.

After noting the difficulty produced by the fact the Free Churches were by no means agreed among themselves, about the nature of the Ministry, and the way in which membership is conferred, they proceeded to say:—

"Such Free Church Ministries we find it impossible to regard as 'invalid', that is, as null and void, or as affecting none of the purposes for which the ministry has been divinely ordained in the Church of Christ."

They went even further: "We consider that we are entitled, by manifest tokens of Divine Blessing, which these ministries possess, and also by the spirit and the terms of the Lambeth appeal about them, to say that we regard them as being, within their several spheres, real ministries, in the Universal Church."

And again: "It seems to us to be in accordance with the Lambeth appeal to say, as we are prepared to say, that the ministries which we have in view in this memorandum, ministries which imply a sincere intention to preach Christ's Word, and administer the Sacraments as Christ ordained, and to which authority to do so has been solemnly given by the Church concerned, are real ministries of Christ's Word and Sacraments in the Universal Church" (quoted by Dr Macaskill in "Barriers to Unity", p.67). Note that the qualifying words "within their several spheres" is omitted in this second quotation.

The admission recorded above has been sometimes taken to

mean that the Church of England asserts the *absolute* parity of all ministries. This is certainly not so, as the framers of the Memorandum hastened to add: "Yet ministries even when so regarded, may be, in varying degrees, irregular or defective".

As I have said earlier, the Memorandum not only created a good impression—on the non-Anglicans and the Evangelicals within our own Church—but also raised a storm of controversy between the pro- and anti-Unionists.

Dr Kirk, in the "Apostolic Ministry" (pp. 37-47) took up one position, and the authors of "Episcopacy and Re-Union" maintained another point of view.

SOUTH INDIA

The General Council of India, Burma and Ceylon, whose decision is most germane to us in Ceylon, made their interpretation explicit. They said:—

"In view of misunderstandings that have arisen and the fears that have been expressed from various sides, in regard to the provisions in the scheme (South India Scheme for Re-Union), for the initial ministry of the United Church, which secures for all existing ministries the continuance in that Church of their ministry of the Word and Sacraments, the Council thinks it wise to state that in heartily approving these provisions, it does not intend that the Church of India, Burma and Ceylon should commit itself to the principle of the equally certain validity of all ministries."

"It realises that the Churches uniting with that Church do not demand that it should do so; and similarly, it is not demanded that by accepting the limitations contained in these provisions, the other uniting Churches should be considered to have endorsed any particular theory of the ministry." (See "Resolutions passed by the General Council of India, Burma and Ceylon, at its 4th Session, 1930," published in the "Ceylon Churchman," March, 1930, p.86.)

MEN'S HELP ENLISTED FOR WELFARE WORK

ANGLICAN NEWS SERVICE

London, May 16

"How often do fathers talk seriously to their sons about moral welfare work?" the Bishop of Chichester, the Right Reverend R. P. Wilson, said in his diocesan leaflet.

The common assumption was that this was women's work, he said.

The Diocese of Chichester has taken the initiative and appointed a man to do social welfare work this year.

"How often do men of the Church, in Church of England Men's Societies or elsewhere, regard this work as a social responsibility for them, too?" he asked.

The new appointment was a reminder that "this is not hole-and-corner work, but a real issue for us all", the bishop said.

"Moral welfare work is not 'respectable'. It is lonely work and often spiritually exhausting."

"Those who undertake it have a right to feel that the Church as a whole is behind them," Bishop Wilson said.

In the Diocese of Chichester, there are eleven full-time case workers and one part-time worker.

The diocese is responsible for three homes, at Brighton, Eastbourne and Chichester.

The workers spend a large part of their time in educational work and marriage counselling.

In the past, the work has been "the story of a forgotten army", the bishop said.

"While parishes are engrossed so much with their own internal concerns, this work on the frontier must suffer with too little support," he said.

Bishop Wilson appealed through his letter for more prayer and interest, for more money and for much greater co-operation in the work of moral education.

CHOIR FESTIVAL AT THE HAGUE

ANGLICAN NEWS SERVICE

London, May 16

The third choral festival of the combined choirs of the Anglican churches in Belgium and the Netherlands was held on May 14 at The Hague.

The choirs used the Church of S. Philip and S. John.

Dr S. Campbell, director of music at Canterbury Cathedral, conducted the choir, and the Rural Dean of Belgium, the Reverend J. E. G. T. Williams, gave the address.

BRITISH YOUTH LEADERS DISCUSS OPPORTUNITIES

London, May 16

ANGLICAN NEWS SERVICE

Opportunities for youth leadership in England were presented to the delegates to the Church of England Youth Council's annual conference, held in Salisbury at the end of April.

Speakers emphasised that extra financial resources for work among young people would solve no problems unless there was, as well, a great increase in the number of youth workers.

Whole-time and part-time leaders were needed, and an army of voluntary workers, they said.

"In every parish, and in every adult group, there should be an urgent appeal for men and women of Christian conviction to come forward and share their skills with young people in a variety of clubs, classes and groups," the leaders said.

"In view of the shortage of whole-time professional youth leaders, the Church should do all

it can to stimulate vocations to youth leadership, which can be done only by dedicated men and women," they said.

Delegates were told that 280,000 young people, with ages ranging from fourteen to twenty, belonged to youth groups connected with the Church.

The present generation of young people was passing through a spiritual, physical, economic, and educational revolution, and often lacked a sense of purpose, the leaders said.

The responsibilities of the Church in providing education in the Christian faith and in good citizenship for its own young people were discussed.

But the responsibilities for the many young people outside any Church organisation were also discussed.

The Church had already made a number of interesting experiments in helping them, the leaders of the conference said, and it should be prepared, in co-operation with other agencies, to extend and widen this kind of work.

Representatives of diocesan youth bodies and national voluntary youth organisations were present at the conference.

The general conclusion of the discussions was that "an openness of mind, a wider vision and a keen desire to serve young people for their own sake should stimulate the Church to fresh adventures and service."

BRITISH APPEALS FOR REFUGEES

ANGLICAN NEWS SERVICE

London, May 16

The London premiers of two special films marked the nation-wide appeal in Great Britain last week for World Refugee Year.

"Christian Aid Week" was the combined effort of all denominations in the final stage of the appeal.

The first of the films was a documentary on Hong Kong, "Rennie's Mill", the actual name of the shanty town where the film was made.

"As the Nightingale Waits for Summer" showed the success of refugee agencies in moving 500 White Russians from China to Brazil.

In Sheffield, an exhibition of Ronald Searle's drawings of life in a refugee camp was held to raise money, and a replica of a camp was set up in one of the city's halls.

The Sheffield Council of Churches hoped to raise £6,000 from the appeal—double its amount of last year.

SERVICES FOR ROAD SAFETY CAMPAIGN

ANGLICAN NEWS SERVICE

London, May 16

Five hundred people attended a "safety on the road" service in the ruins of Coventry Cathedral on May 8—one of the many services held throughout Great Britain in the national campaign of the Christian Road Safety League.

Children held road safety banners as a backdrop for the preacher, the Minister for Transport, Mr Marples.

At another service, in S. Paul's Cathedral, London, the Reverend H. S. Goodwin, secretary of the Christian Economic and Social Research Foundation, was the preacher.

The incidence of road accidents showed that the social conscience of this generation was dull and evasive and sick, he said.

"Evidently what we are up against is not ignorance and the need for education, so much as an insensitive social conscience," Mr Goodwin said.

MENDELSSOHN ORGAN IN WALES

ANGLICAN NEWS SERVICE

London, May 16

Dr Ludwig Koch, the organologist, has found an organ in a Welsh village church which he believes belonged to Mendelssohn.

He found the organ while he was on holiday at Castlemartin.

"There was a very tiny inscription on the organ, saying that it was built by Joseph Hart, of Redgrave, Suffolk, in 1842, and belonged to Mendelssohn," Dr Koch said.

He had found out that the organ was built specially for Mendelssohn.

The inscription recorded that the organ had been moved to Sibton Suffolk, and in 1867 was given to S. Mary's Church at Angle, near Castlemartin, where it was finally placed in 1887.

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ANGLICANS OF INTEREST . . . 3

HENRY CHICHELE: COLLEGE FOUNDER AND LITURGIOLGIST

BY THE REVEREND EDWARD HUNT

HENRY Chichele is an Anglican of exceptional interest because of his keen liturgical sense, which to a large extent paved the way for the compilation of the magnificent prayer-book liturgy by Cranmer a century later.

Once again we remark on the unbroken thread of our church history, which should be remembered by those who still seem to imply that Cranmer had no forerunners.

Chichele was born about 1362 at Higham Ferrers, Northants, third son of Thomas Chichele, mayor of the borough. He was educated at William of Wykeham's School, Winchester, and New College, Oxford.

Ordained sub-deacon in 1392, he was instituted to St. Stephen's, Walbrook, in 1396, having obtained the D.C.L., and was priested the same year. In 1397 he was made Archdeacon of Dorset and in 1404, Chancellor of Salisbury.

Employed on diplomatic missions to France and Rome in 1407, he was promoted to the see of S. David's by Gregory XII, owing his rapid advance to his great legal gifts. In 1409, he was one of the English delegates to the Council of Pisa, accompanied by the reforming bishop of Salisbury, Robert Hallam.

In 1414 he succeeded Arundel as Archbishop of Canterbury, having a high reputation as lawyer, diplomat and friendly administrator, his personal qualities being also attested by Henry, later Henry VI.

DIFFICULT

Chichele also enjoyed the friendship of Henry V, accompanying him on several French expeditions and supporting the king's successful resistance to Martin V in the Pope's endeavours to recover "the pristine liberty of the church in that most Christian nation of England."

After the death of Henry V, Chichele's position was difficult, as he felt in duty bound to uphold the laws of the land against the Pope, and yet sympathised with the University clerks who sought promotion from the Roman Curia.

The Pope undermined Chichele's position, encouraging his enemies to accuse him of anti-

papal sympathies, and in 1427, the Pope suspended his legative powers, only restoring them on receiving copious testimony of Chichele's loyalty to the holy see.

Never actively defiant to the papal claims, he was a pioneer of the Via Media, supporting Henry V's moderate tradition of the close alliance of English Church and State.

His interest in the universities was shown in the foundation of S. Bernard's and All Souls' College, Oxford, in 1438. Chichele held that such colleges were of more benefit than some of the lesser foreign monasteries, and his educational aim was as practical as Wykeham's, the study of arts and law in the service of Church and State.

In 1442 he asked permission of Eugenius IV to resign the see of Canterbury, as he had been in failing health since 1439. Chichele died on April 12, 1443, and was buried in Canterbury Cathedral, in a tomb on the north side of the choir.

His other surviving monument is the remaining portion of his school at Higham Ferrers, founded in 1424.

His register reveals him as an able and wise administrator and a first-rate manager of Convocation. His pontificate was never an easy one, for the problem of heresy was acute, but in his dealings with the Lollards he was both merciful and just, reserving his severity for fraudulent collectors and forgers of apostolic letters.

His constitutions aimed at the financial relief of the parish clergy, and at bringing the great body of untitled clerks into line with their parochial brethren.

LITURGY

However, as E. F. Jacob reminds us, Chichele's greatest claim to fame was his keen liturgical sense, which prompted him to generalise the Use of Sarum within his province, for, like Cranmer at a later date, he saw only confusion in a multiplicity of uses.

And Chichele's lead towards a common and simpler liturgy deserves every commendation, for it helped to make possible that later and matchless use of the Book of Common Prayer, which is the priceless heritage of the Anglican Communion.

Patterson says of him that he was a pious and orthodox churchman, an honourable archbishop in an evil age, a talented educationist and lawyer, who suffered continuous abuse from Martin V because he endeavoured to uphold the statutes of the nation.

Although loyal in theory to the see of Rome, Chichele's keen mind was able to perceive the danger in accepting the authority delegated by the Pope rather than in upholding the inherent rights of archiepiscopal office.

In Archbishop Chichele we may say that the Anglican Church possessed a wise and capable leader who combined loyalty to the universal Church with a firm grasp of the ancient and independent rights of the Church of the English nation and of the inherent rights of the English Primacy in particular.

A founder of colleges, he was also a founder of many of the blessings our ancient national Church still enjoys, and the Sarum Use which he endorsed formed the basis of the Communion Service in the 1549 Prayer Book.

LET US PRAY FOR UNITY

These are the prayers to be used during the Week of Prayer for the Unity of all Christian People—May 26 to June 5.

Ascension Day, May 26

Christ, our King, ascended into Heaven, lifted up in majesty and glory, draw us all now to Thyself that in Thee we may know each other, and that in Thee our divisions may be healed. In Thy name we pray. Amen.

Friday, May 27

We confess, O Father, with shame and sorrow, that we have been suspicious of Churches other than our own; prejudiced against Christians separated from us by long years of tradition; bitter and broken and uncharitable even within our own communions. Forgive us, we pray, through Jesus Christ, our Lord. Amen.

Saturday, May 28

Thanks be to Thee, O God, the Holy Spirit, for the new desire for unity among all Christians; for a new willingness to learn from one another; for a new determination to share and even to sacrifice for the sake of unity. Through Jesus Christ, our Lord. Amen.

Sunday, May 29

Thanks be to Thee, our risen and ascended Lord, for Thy gifts of grace to all our Churches. Bless us, and all Christians that are divided from us; increase in us and in them whatever is good; set right whatever is amiss; restore whatever has been lost; reveal to us and to them the fullness of life in Thee. In Thy name we pray. Amen.

Monday, May 30

Let us pray for the Roman Catholic Church and especially for her members known to us.

Tuesday, May 31

Let us pray for the Eastern Orthodox Churches and for the Churches of the Anglican communion; and especially for their members known to us.

Wednesday, June 1

Let us pray for the Congregational Churches and for the Methodist Churches; and especially for their members known to us.

Thursday, June 2

Let us pray for the Lutheran Churches and for the Presbyterian Churches; and especially for their members known to us.

Friday, June 3

Let us pray for the Baptist Churches; for the Churches of Christ; for the Society of Friends; for the Salvation Army; and for all other Christian groups; and especially for their members known to us.

Saturday, June 4

Let us pray for all Jewish

Christians and for Jews and all others who do not know Christ as Lord and God; and especially for those known to us.

Whitsunday, June 5

O God, our Father, send down Thy Holy Spirit upon all Christians now; purge our Churches of all evil; bind us together that we may be one and that the world may believe. Through Jesus Christ, our Lord. Amen.

ADULT EDUCATION CLASSES BEGIN IN ADELAIDE

FROM A SPECIAL CORRESPONDENT

Adelaide, May 16

"How did we get where we are" was the question answered at the first of a series of five public lectures given in Adelaide on the subject "The Nature and Spirit of Anglicanism".

The lectures are being held fortnightly in the Liberal Club Hall, which was packed for the first lecture on Tuesday, May 10.

The lecturer is the Bishop of Mount Gambier, the Right Reverend J. C. Vockler.

He traced the development of the spirit of Anglicanism through the two formative centuries from Henry VIII to the Caroline Divines.

Working from the historical axiom "Nothing ever is what it was" Bishop Vockler showed Anglicanism as a living faith, and examined these two important centuries to show that true Anglicanism cannot be equated with the views of any one school of thought.

The problem in this period was to work out a religious settlement in England, a relationship between radical and conservative religious opinion.

The methods of Edward VI's regents—of submission to the claims of radical reform, and of Mary Tudor—of submission to the Pope, were tried and found wanting.

Elizabeth I's long and glorious reign enabled her method of comprehension of as many people as possible within the Church of England—to be tried, and found lasting.

This policy survived the ravages of the Puritan Rebellion, and finally flowered in the spirituality and scholarship of the Caroline Divines, so that the Preface (1661) of the Book of Common Prayer could say "It hath been the wisdom of the Church of England . . . to keep

the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting of any variation from it."

After tea and biscuits the chairman, the Reverend G. J. Reglar, Rector of Salisbury, called for questions, which were ably and engagingly answered by Bishop Vockler.

PERTH LAY READERS' GUILD REVIEWS BUSY YEAR

FROM OUR OWN CORRESPONDENT

Perth, May 16

The Lay Readers' Guild in the Diocese of Perth now consists of sixty-three members, fifteen of whom are diocesan, forty-four parochial, and four special members (headmasters of church schools).

Tribute is paid in the annual report to Bishop R. E. Freeth, the retiring warden of the guild, who has helped the lay readers in this capacity over the past six years.

During his term of office the financial position has improved, the constitution and regulations have been drafted and approved, and the guild is now recognised as an organisation of immense value to the diocese.

The new warden is the Dean of Perth, the Very Reverend Brian Macdonald.

Three Quiet Afternoons for lay readers have been held at All Saints', Belmont, S. Barnabas', Leederville, and at S. George's Cathedral.

Mr Michael Painter and Mr Noel Townsend, two former lay

readers, are now reading for Holy Orders at Wollaston College.

Mr Arthur Wilson, a diocesan lay reader, hopes to be admitted to the diaconate next month.

During the year under review, diocesan lay readers have conducted forty services at the request of rectors of parishes; these were in addition to the services which have been conducted by parochial lay readers in their own parishes.

The office-bearers for the ensuing year are: Chairman, Mr A. R. Biggs, Honorary Secretary, Mr S. M. Seymour, with C. A. M. Robertson, W. Dunne and P. Munday as members of the committee.

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WITHIN THE VICARAGE WALLS

with the VIXEN

SOMETIMES I have grave suspicions that someone sitting on one of the lowest branches of the family tree must have fallen from grace, leaving yours truly in a state of perplexity as to what I truly am. Unfortunately, no vocational guidance expert has had the heart to tell me.

My natural instincts are definitely not of the Martha variety but needs must, and I am back in circulation again doing battle with the butcher, the baker and the candlestick maker.

My period in hospital was just sufficient to feed my ego with thoughts of what a fine lady I would make, given the opportunity; the opportunity in this instance being plain L.S.D.

Having someone come to my room each day and enquire solicitously what I would care to eat was a joy unsurpassed. I could even order a steak with complete abandon and without turning a single hair.

You are already familiar with (if you read these articles consistently) my natural inborn aversion to butchers and their unfailing habit of singling me out to say, "I'm sorry Ma'am, but we have no . . ." leaving me somewhat on the mat and at a complete loss to know what to ask for next.

(It is so much worse than the jitters which are the accepted thing in all good, respectable doctors' and dentists' waiting rooms. At least one does expect that phenomenon to be present, for if one did not receive a fair dose of the jitters along with the prescription, one would feel grossly maltreated.)

Anyway, it certainly was wonderful to enjoy eating again without the trouble of preparing it first. However, all good things must come to an end sometime to make way for more.

Coming home with a new baby is always a thrill and so this week we are enjoying a family re-union. After two months away with Nana, we have our little Sally Anne home again.

The children's introduction to their new sister was not as satisfactory as it might have been, due entirely to the eldest three having rather nasty colds. This necessitated them keeping well in the background. Nevertheless, they worship from afar.

Sally was extremely excited at her return, and seemed to us to have developed in every way. She went away a baby, and returned a little girl — quite a city miss in fact. It is evident she has spent considerable time

watching her Aunt Elizabeth preparing for a "date."

Now our days are filled looking after our babies. Sally has a baby doll who requires the same attention as her new sister. Therefore we do them together. I suspect dolly is a little more advanced than baby is, for doing her hair is rather a complicated procedure for Sally.

She takes out innumerable "pins" and "ribbons" and brushes the completely bald head with admonitions to "keep still like a good girl." Then much putting back of pins, etc., until, triumphantly viewing the finished effect, she comments, "Look Mummy, isn't it a lovely pony tail?"

Her baby has a most vindictive trait judging from her startled exclamation now and again, "Ooooh, she pinched me Mummy!"

Yesterday whilst I was sitting feeding the babe, Sally announced she was going "chopping." She walked with her baby into the hall and promptly returned with "a pound of butter and some bananas" which she put into an imaginary cupboard, then decided she would eat one.

It was duly peeled and eaten in perfect mime. When we finished doing our babies, Sally quickly gathered all her things together. As we walked out of the room she suddenly stopped and began to cry in a very agitated manner.

When finally I could make out what the trouble was, it seemed she had left some things behind. I was sure she had not and said so. She then became more upset than ever, so I opened the door for her to see for herself.

She pounced on the lounge, gathered up several imaginary articles and quite happily marched off with them, tears forgotten!

At two-and-a-half years, her imaginative powers are highly developed, and afford me great amusement. Nothing much is required of me for she chatters away all day long.

Our worries as to how she would accept the new baby were completely unfounded. It is a lovely sight to see her gently pat the babe and say, "Just look at her — my little baby sister, isn't she lovely?"

My home comings always seem to coincide with great works on the home front. Upon my return home, I found builders and plumbers belatedly engaged in installing sewerage with all the upheaval unavoid-

ably associated with such jobs.

It was a trifle difficult keeping "on top" with baby washing when it became necessary for the water to be turned off! Now the job is complete, and one would not know tradesmen had so recently been working here.

Never have I met such tidy workmen. They left everything even better than they found it! It is generally considered a lost art to tidy up afterwards nowadays.

When I returned home from hospital with Sally as a new babe, we had builders arrive soon after to build a new kitchen and to convert the old one into a bedroom. That was a day and nightmare that I could not bear repeated. The sink and the stove were the first things pulled out, so the least said the better!

Neville commented to Father at tea tonight, "You look ever so much better when you sit at the table without your glasses on, Daddy." Upon Father enquiring what difference that made to his appearance, Neville replied, "Well, when you have your glasses on, I can't really tell whether you are looking at me or not. Sometimes I think you can't see me and you do." Wonder if that's an echo of a guilty conscience?

ADELAIDE ANGLICAN SOCIETY PUTS CHURCH'S ANSWER TO AGNOSTICISM

FROM OUR OWN CORRESPONDENT

Adelaide, May 16

"Your God is too quiet" was the theme of the first term conference of the Adelaide University Anglican Society from April 28 to May 1: the challenge of the agnostic to the practising Christian.

The Reverend R. A. Wyndham, Assistant Chaplain of Pulteney Grammar School, Adelaide, conducted the conference and provided helpful guidance for the discussions.

Twenty enthusiastic members travelled up to "Nioka", Mount Lofty, a particularly beautiful spot in the Adelaide Hills, and made up for the chilling weather by roaring log fires, lively hymn singing and much heated discussion.

Under the heading "What Christianity has to say to Agnosticism", individual groups discussed "the fact of God as seen through the Incarnation", "the being of God as seen in the Divine attributes" and "the purposes of God as seen through Scriptural studies."

Later, groups considered "Divine Self Revelation" and "Life in Christ and Life in the World"; what was involved in living "in Christ" and in Christian worship.

Many stimulating viewpoints on the problem of "Anglican Apathy" emerged from a consideration of "Divine Love and human indifference."

Each day began with Matins and Holy Communion and ended with Evensong and Compline.

As well as discussion, the programme included a strenuous hike, and a great deal of fun and fellowship.

The conference was most profitable for all who took part in it, each member took the chance to air his views in the discussion group, and the "findings" reported back brought about a further sharing of ideas.

Others in the Society will also benefit from what was learnt, for the tutorials next term will follow the same theme.

In the past week seven "individual contact groups" have been formed, for students living in particular areas of Adelaide.

Meeting regularly in the homes of members, it is hoped that these groups will supplement the more formal lunch-time tutorials by providing the opportunity for prayer, study and personal discussion.

Eight delegates have been

chosen to represent the society at the conference at Morpeth, New South Wales, from May 20 to 24, at which the possibility of forming a federation of university Anglican Societies will be discussed.

The Diocese of Adelaide has generously provided a grant towards the travelling expenses of the party.

Under its president, the Bishop of Adelaide, the society had earlier held a seminar to discuss the proposed federation.

It was decided that the time is now right for some form of affiliation, which would assist in the exchange of ideas and discussion of problems common to member societies; and would promote Anglican fellowship on a national level by means of an annual conference.

This could well be held in the same centre as the national conference of the Australian Student Christian Movement, immediately before or after it, in accord with the desire to support the activities of the S.C.M.

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W.C.C. MESSAGE SENT TO SUMMIT LEADERS

ECUMENICAL PRESS SERVICE

Geneva, May 16

The cessation of nuclear testing could prove to be a threat as well as a blessing to mankind, an official of the World Council of Churches said on May 4.

Dr O. F. Nolde, director of the Commission of the Churches on International Affairs, was writing to the heads of governments to meet at the Summit Conference in Paris, on May 16.

He expressed the hope that the leaders would be able "to resolve the few major difficulties which continue to obstruct final agreement on the cessation of nuclear weapons testing."

"The cessation of testing can prove to be a threat as well as a blessing to mankind, if the nations continue in the manufacture of new nuclear weapons without subjecting them to experimental controls," he said.

"Any agreement to stop tests reinforces the requirement to stop production as a part of a broader system of disarmament with provisions for verification."

"The current impasse imposes upon the Summit Conference the obligation to give to the

Committee of Ten on Disarmament, when it resumes its meetings, clear and unmistakable directives on an equitable starting-point in disarmament or, at least, an agreed and promising starting-point in negotiations," Dr Nolde said.

"The divisions of today's world cannot and ought not to be ignored," he wrote.

"Yet in a nuclear space age men must live together or face annihilation."

"In this situation, the risks involved in co-existence may be avoided by an emphasis on peaceful competition and growing co-operation."

"The Summit Conference will make a substantial contribution if it can advance a common understanding of ways to facilitate peaceful competition where differences exist and the growth of co-operation where fundamental principle is not compromised," Dr Nolde said.

BOOK REVIEW

FOR SCHOLARS

JESUS AND HIS STORY. Ethelbert Stauffer. S.C.M. Press. Pp. 192. English price 12s 6d.

Professor Stauffer has engaged himself with the considerable problem of objectivity and has set out to discover a life of Jesus that is not marred by Christian prejudice on the one side or Jewish vituperation on the other.

This is indeed an extraordinarily difficult task but Stauffer brings to it a very considerable degree of scholarship and a lifetime of research.

His bibliography runs into many pages and he avoids the German tendency to think that when he has discovered a fragment of truth that he has discovered the whole truth.

This is primarily a book for theologians and scholars although it is but a slender volume. His notes will prove themselves useful to the students of the gospels as indicating his sources.

He deals trenchantly with the German-Protestant scholars of fifty years ago and he brings a very searching light to bear upon Strauss and Renan.

This book can be commended and its account of the Crucifixion should prove invaluable to the clergy.

—J.T.

SERVICE TO THE BLIND

FROM A CORRESPONDENT

Adelaide, May 17

Honorary life-membership certificates were presented by the Bishop of Adelaide, Dr T. Blackburn and Percy Francis Leader at the annual meeting of the Church of England Guild of Service to the Blind in Holy Trinity Hall on May 14.

The annual report detailed many small services to blind people and great improvement in the finances of the guild.

In the previous year the credit balance was reduced from £226 to £71; this year it rose to £266, despite expenditure of £154 on special equipment purchased from overseas.

The bishop paid special tribute to Mr Max Colwell, organiser of the Call Club, which raised £256, and to Mr O. D. Dawson, whose organisation of the diocesan appeal produced £309 to the close of the financial year and more since.

He commended still more the 33 Braille writers for the guild, who produced about 150 volumes during the year, in addition to some produced with the co-operation of the Catholic Blind Association.

The officers appointed were: president (ex officio) the bishop; clerical vice-president, the Reverend B. R. Jones; lay vice-president, Mr Jack Russell; secretary, Mrs J. B. O'Brien; treasurer, Mr Gordon Pridham.

DIOCESAN NEWS

ADELAIDE

GUILD FOR BLIND EXPANDS

The annual meeting of the Church of England Guild Service for the Blind was held in Holy Trinity Hall, Adelaide, on May 14. An interesting and informative address was given by Dr Joy Seager, on "Some Aspects of Blindness." The guild, which is not confined to Anglicans, heard the twenty-first annual report. This showed an increasing range of activities being undertaken for the blind. The guild's Braille library has been disbanded and the volumes distributed to blind institutions in every State of the Commonwealth.

ARMIDALE

FESTIVAL AT MOREE

Members of the Mothers' Union from ten parishes in the Diocese of Armidale joined for their Lady Day observances on March 25 in the Parish of All Saints, Moree. Over 140 women attended, from Inverell, Narrabri, Delungara, Ashford, Tingha, Barraba, Bingara, Warialda, Mungindi and Moree.

BENDIGO

S.S. TEACHERS' MEETING

The bi-monthly meeting of the Bendigo and District Sunday School Teachers' Fellowship met last Tuesday at St Paul's, Bendigo. After Evensong had been said in the church by the rector, Canon D. I. M. Anthony, the meeting in the hall was devoted to an exposition of "The Companionship Teaching Method." The Reverend A. F. Lloyd (Holy Trinity), discussed the reasons why this method

has been introduced, the nature of the adolescents with whom it is used, and the educational values of it.

The Reverend G. B. A. Scott (cathedral), outlined the first year course and how it was worked at the cathedral, Miss L. Doble (Holy Trinity), covered the second and third years, as used at Holy Trinity Church. The three speakers covered the theme fully, and were generally very helpful to those in other parishes who are using or contemplating using Companionship Courses. Supper was served by the S. Paul's teachers.

RENEWAL CANVASSES

Renewal canvasses are now being undertaken at both St John's, North Bendigo, and St Mary's, Kangaroo Flat. In each case, counsellors are now in the process of canvassing parishioners.

BRISBANE

DEDICATION FESTIVAL

The first anniversary of the dedication of St Francis' Church, Nundah, Diocese of Brisbane, on May 8, was observed with a Solemn Eucharist, at which the Archbishop of Brisbane, the Most Reverend R. C. Halse, was celebrant. Assisting the archbishop were the Rector of St Francis', the Reverend H. P. Woodburn, as sub-deacon, and the assistant priest, the Reverend R. Swettenham, as sub-deacon. The church was filled to capacity for the archbishop's visit, the first since the dedication ceremony.

BUNBURY

PASSION PLAY

During Holy Week members of S. Andrew's Church, Katanning,

took part in the first Passion Play to be produced in the parish. There were many problems to be overcome before the play could be presented. The chief problem was the lack of a stage in the church hall. This was solved by supporting a portable stage, loaned by the town band, on petrol tins.

Rehearsals had to be held at odd times during the day to fit in with the different occupations of the players. An appropriate atmosphere was created by the singing of Passion chorales and plainsong by an augmented choir. The play was seen and appreciated by many church people, including members of other churches. Many of the audience thought the play was an excellent preparation for Good Friday and Easter.

ABORIGINAL WORK

During his two- and a-half months' assisting in the Parish of Narrogin, Captain Polgen, of the Church Army, has been helping in Aboriginal assimilation work. He has organised a club for native men and boys to help them gain confidence; attended meetings of the Native Welfare Council in Narrogin and Perth; and spoken at many services and public meetings on behalf of the Aborigines.

MELBOURNE

JUBILEE SERVICE

On Friday, May 20, members of the Women's Auxiliary of the Australian Board of Missions will attend a corporate communion in St. Paul's Cathedral, Melbourne, beginning at 10.30 a.m.

The service will be followed by a basket luncheon in the Chapter House. The celebrant at the service and speaker at the luncheon will be the Reverend F. W. Coal-drake, chairman of the Board. The service will launch the jubilee celebrations of the A.B.M. Women's Auxiliary.

MISSION TALKS

The Victorian secretary of the Australian Board of Missions, the Reverend C. E. Wood, visited a camp at Angelsea on May 14 to address members of District Four of the Young Anglican Fellowship.

On May 15, Mr Wood preached at St. Matthew's, Glenroy, and later addressed members of the Young Anglican Fellowship and showed slides of Melanesia.

G.B.R.E. MEETING

Members of the General Board of Religious Education began a week's conference on May 13, at the Retreat House, Cheltenham. People are attending it from many parts of Australia.

CHURCH CONSECRATED

On Sunday, May 15, the Archbishop of Melbourne, the Most Reverend F. Woods, consecrated the Church of St. Paul, Gisborne.

CONFIRMATION

Twenty-nine young people from West Preston, Diocese of Melbourne, were Confirmed on May 15 by the Archbishop of Melbourne, the Most Reverend F. Woods. The ceremony took place within the service of Holy Communion. It was the archbishop's first visit to the newly formed parochial district of St. Cecilia's, West Preston, with St. John's, North-East Coburg.

CHURCH DEDICATED

The new church of St. George the Martyr, West Footscray, Diocese of Melbourne, was dedicated on May 14 by the archbishop, the Most Reverend F. Woods.

COMBINED EXHIBITION

A combined missionary exhibition began at Kyabram on May 15, and will continue for a week. Mr J. Bodinnar, assistant-secretary of the Australian Board of Missions in Victoria, and the Reverend K. Curnow, assistant-secretary of the Church Missionary Society in Victoria, were present at the meeting on Monday evening. On Thursday, the Reverend C. E. Wood, A.B.M., and the Reverend E. Arblaster, a missionary on furlough from Tanganyika, will be present.

S. SILAS, NORTH BALWYN

On May 29, the minister of St. Aidan's Presbyterian Church, the Reverend L. O. C. White, will preach at St. Silas' at 10 a.m. The vicar, the Reverend J. P. Stevenson, will conduct the service. At 11 a.m. at St. Aidan's, Mr White will conduct the service and Mr Stevenson will preach.

MISSIONS TO SEAMEN

A farewell to the senior chaplain of the Victoria Missions to Seamen, the Reverend F. L. Oliver, will take place on May 31, at the Central Institute, Flinders Street Extension, Melbourne. Mr Oliver has been a chaplain for

this work for thirty-six years,bourne. He will take a parochial thirty of which were spent in Melbourne.

The annual meeting of the society will take place a week earlier, on May 24, at the same place, commencing at 2.30 p.m. The Governor of Victoria, Sir Dallas Brooks, will attend the meeting.

PERTH

PERTH CHOIR BOY FOR MELBOURNE

The interest taken by a father of a choir boy in St. George's Cathedral, Perth, has resulted in the award of a free return flight to Melbourne by Ansett-A.N.A. to a choir boy chosen by the Dean and the Master of the Choristers. The boy chosen was thirteen-year-old Graeme Blunt of Como, who left for Melbourne on May 6. He will spend a fortnight's holiday in Melbourne, the guest of the parents of a choir boy in St. Paul's Cathedral choir. Needless to say, the boy chosen was not the son of the parent through whose initiative the gesture was made.

NEW CHURCH FOR MOUNT HAWTHORN

Building operations on the new St. Peter's Church, Mount Hawthorn, Diocese of Perth, will begin in the first week of June. The Archbishop of Perth will set the foundation stone on July 2. Leaders for the furnishing of the church have been accepted. The Ladies' Guild has undertaken the carpeting of the church, and, in addition, will present the new church with a complete set of vestments in the liturgical colours.

The Reverend F. W. Pitcher, would like former parishioners to know that pews may be donated at a cost of £25 each in memory of friends or relatives who have worshipped in the old hall which has served as a church for over thirty years.

SYDNEY

INDUCTION AT FIVE DOCK

The Reverend D. E. Langshaw will be inducted as Rector of St. Alban's, Five Dock, Sydney, on May 20. The Right Reverend R. C. Kerle, Bishop Co-adjutor of Sydney, and the Ven. H. G. S. Begbie, Archdeacon of Wollongong and Camden, will officiate, and the service will begin at 7.45 p.m.

FAREWELL TO YOUTH DIRECTOR

The Reverend Neville Bathgate, director of the Youth Department of the Diocese of Sydney, will be farewelled as he leaves the position on May 25. He is to become Rector of St. Peter's, Watsons Bay, Diocese of Sydney. The farewell gathering will be held in the C.E.N.E.F. Auditorium, 210 Castlereagh Street, beginning at 7.45 p.m.

C.E.N.E.F. FETE

A fete organised by the Sydney Diocesan Churchwomen's Association in aid of funds for the C.E.N.E.F. Centre will be held in the C.E.N.E.F. Auditorium on Friday, May 27. It will be opened by Muriel Steinbeck, the television star, at 11.30 a.m.

TASMANIA

C.E.M.S. SERVICE

The annual Anzac Day corporate communion for the southern division of the Church of England Men's Society was held at St. David's Cathedral in Hobart when members from city and suburban branches attended. The celebrant was the Bishop of Tasmania, the Right Reverend G. F. Cranswick, who was assisted by the Archdeacon of Hobart, the Venerable I. J. B. Macdonald, and the Cathedral Precentor, the Reverend G. C. Latta. The city organist, Mr John Nicholls, was at the organ. The "Last Post" and "Reveille" were sounded at the end of the service.

At the breakfast which followed, the state Lay President of the society, Brother R. D. Wilks, appealed to members to take up the challenge of the Bishop of Coventry, the Right Reverend C. K. N. Bardsley, regarding the Bring-out-a-Briton campaign.

UNIONS HELP SOUTH AFRICA

ANGLICAN NEWS SERVICE

London, May 16
The Electrical Trades' Union has sent £1,000 to the South African defence and aid fund administered by Christian Action.

The National Union of Railwaymen and the Transport and General Workers' Union have sent £250 each.

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C15 - General-purpose Chair



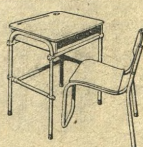
T11 - Rectangular Table



T9 - Circular Table



C1 - Armchair



Single Education Desk and Chair



C8 - Chair

PROMOTION REPORTS GIVEN BY MANY DIOCESES NATIONAL COUNCIL MEETING AT "GILBULLA"

FROM A CORRESPONDENT

Thirty five people, representing several dioceses, attended the fourth annual conference arranged by the National Council for Promotion, at "Gilbulla" near Sydney from May 6 to 8.

Interesting reports came from Ballarat, Armidale and Bathurst which have started new departments since the last national conference.

Reports were also given about the Perth, Melbourne, Newcastle, Tasmanian, Adelaide, and Sydney departments.

The conference opened on Friday afternoon with an address by the Bishop of Bathurst, the Right Reverend E. K. Leslie, on "What I expect from Promotion."

The bishop confessed that until his elevation to the episcopacy, Promotion had been for him an unopened door.

However, there had been a genuine desire by the clergy and laity of his diocese to make their new Department of Promotion, set up by the last Synod, a department doing much more than just raising money.

Although reluctant to reduce the number of clergy active in parishes, the bishop had approached a capable young priest, the Reverend Donald Shearman, who is vitally interested in Christian education, and asked him to direct the new department.

Mr. Shearman, who is concentrating on post canvass Christian education, has found himself in only a few months booked up by parishes until December, 1961.

His diocese looked to the Sydney Department to assist its parishes with their stewardship campaigns. Both Sydney and Newcastle departments had helped train Mr. Shearman.

The bishop hoped Promotion would help the diocese move forward in all its work by showing it how to use Press, radio, television and other educational methods in the best possible way.

In the next afternoon session, the reports of the dioceses were given.

The conference was also told that Sydney had recently completed the training of Mr. George Perrotto, the new Director of Promotion in the Diocese of Rockhampton.

In the evening, the chairman of the National Conference, the Right Reverend Ian Shevill, gave an address titled "The First Five Years in the Future."

He commenced with a fascinating outline of the way that the Church had financed itself from its beginning to the present day, mostly moved by desperation rather than insight or vision.

The bishop continued with a review of the financing of the Australian Church until 1954. Up till that time the Australian Church had experienced a situation somewhat similar to the history he had described.

In that year, the professional fund raisers and the insight and experiments of Anglican tradition had arrived from America simultaneously.

In 1955, Sydney established its Department of Promotion and now in 1960, eleven dioceses had departments and several more committees on Promotion. This was a remarkable effort.

Talking about the future, the bishop suggested that with the start having been a parish canvass, followed by a diocesan canvass, the next step would appear to be a national canvass.

Although Sydney was acting as a national department, when the national Church arrived it would have to face up to certain problems on national finance.

It would also require its own Department of Promotion. He pointed out that there was a certain hesitancy evident in

some areas and that the answer to this was further research and education.

The first session on Saturday dealt with the subject "The Theology of Promotion" presented by the Reverend Wilfrid Holt, Vicar of Balwyn and the Chairman of the Department of Promotion in the Diocese of Melbourne.

He pointed out that strange as it may seem to some, there was a theology of stewardship. He spoke in a most convincing manner about the basic requirements of stewardship and the need for complete surrender to God.

He stressed that stewardship was a way of life and based his references on the doctrine of the Holy Spirit.

SERMONS

The afternoon session consisted of a seminar in which the delegates divided into groups to discuss stewardship sermons.

Certainly it would be true to say that one result of all this was the pointing out of the obvious fact that it is extremely difficult for one sermon to cater for all the different problems contained in one congregation.

This session was directed by Mr. Val Brown of G.B.R.E., who at times was forced to call on the complete experience of many years. This session was not only extensively vocal, but positively critical.

The late afternoon session was a debate and group discussion under Mr. Brown's chairmanship on the subject "Shall We Teach Tithing?"

Two groups were asked to advance arguments for and against tithing and one representative from each group, armed with this ammunition, hotly debated the subject before the assembled group.

Immediately afterwards, the Reverend Ray Bomford, Rector of S. Clement's, Mosman, Diocese of Sydney, spoke about public relations in the parish and gave an original demonstration with tape recorder and slides of a method he was using to embrace public relations and public understanding in his parish.

On Sunday morning Mr. Fleming spoke on "Training Men in the Church." He spoke about the problems of keeping men who had been attracted towards the Church by canvasses.

He outlined various programmes that he had used in two parishes in which he had been rector, one in Western Australia and one in Adelaide.

One of the most interesting suggestions he made was the fact that he alternately used throughout the year, men and women to take around the parish paper in one parish.

This meant that calls were made at different times and invariably when the men called they found the man of the house at home and were able to bring him in much closer to the Church.

The last session on "The Effective Use of Stewardship Material" was given by Mr. Geoffrey Walker, Assistant Director of the Sydney Department of Promotion.

Mr. Walker said that one thing the Church had to be careful of was the fact that it was very easy to raise funds without teaching stewardship, but that it was quite impossible to teach stewardship in a parish

without increasing the standards of giving of the parishioners.

Perhaps the most vital point he mentioned was the fact that the Church had to turn its back on a budget and teach the people to give without putting the ceiling on their standards.

Mr. Walker spoke about the commissioning service of canvassers which was essential if the parish was to realise that the campaign was a religious function and not a fund-raising stunt.

The delegates of the conference were very grateful to their chaplain, the Venerable R. J. Hewett, who had conducted Evensong and celebrated the Holy Communion, with the assistance of the Reverend Wilfrid Holt, throughout the conference.

During the conference a meeting was held of the National Council for Promotion, when the Right Reverend Ian Shevill was re-elected chairman until the next meeting of General Synod, and Mr. Geoffrey Walker was elected as secretary.

The council unanimously expressed its appreciation of the work since the inception of the council, of the retiring secretary, the Reverend R. S. R. Meyer.

It was planned to hold the next national conference on Promotion from April 14 to 16, 1961, at a place to be arranged, and it was hoped that it would be possible to bring out an outstanding figure in the Promotion life of the Protestant Episcopal Church from the United States of America.

"THE KINGS OF THE EARTH DO BRING THEIR GLORY..."

FROM A CORRESPONDENT

"What, in God's sight, is a nation? What, in God's providence, is the ultimate destiny of nationality?"

With these questions the Archbishop of Melbourne, the Most Reverend Frank Woods, introduced the subject of his sermon to the congregation in S. Paul's Cathedral, Melbourne, on May 1.

May 1 was observed in that city as Commonwealth Youth Sunday, and the Governor General of Australia, Lord Dunrossil, was a member of the congregation at this service.

"The Bible in no place discusses the nature or function of a nation, but from end to end a nation is its subject," the archbishop said.

"The Jews show the common characteristics of a nation: a national culture, tradition, pride, patriotism, and love of a particular plot of the earth's surface."

REVELATION

"God did not make His purposes known in the writings of political theorists or moral philosophers, but in the history of a nation."

"Let us then take heart. God's ways are not past finding out."

"The terrible conflicts both within and without the nation are not outside His providence."

"Race pride and race conflict, the majesty of law and the terror of lawlessness, independence and subjection, riches and poverty, great empire and utter degradation, defeat, deportation, and in the end something not far off annihilation: all these

COMMUNISM THREATENS GERMAN CHURCH LIFE

ECUMENICAL PRESS SERVICE

Geneva, May 16

"The church situation in East Germany constitutes one of the major problems of the ecumenical movement" stated Bishop Johannes Lilje, head of the Evangelical Church in Germany (EKID), in an address at Buck Hill Falls to the conference of the World Council of Churches in the United States of America.

"Therefore, in the present church situation in East Germany the problem is largely that of the Christian individual," the bishop said.

"East Germany is a battlefield and the church is the protagonist fighting the totalitarian state."

"But the Church as a body is unable to speak, for it has very little means of raising its voice in public."

"Two groups of the population," he said, "are at present under heavy pressure from the government; the farmers, who are forced into collectivisation, and the pastors, who are having to face the possibility that the system of religious instruction in the schools may break down."

In the case of the farmers, Dr. Lilje reported, the present situation was desperate. The free farmer, whose family had in many cases been working on the same piece of land for generations, was in danger of liquidation. Enforcement of collectivisation was contrived by subtle methods of intimidation and isolation.

The pastors' dilemma, he continued, was no less grave.

Owing to arbitrary laws which are now beginning to be enforced, children are not allowed to receive religious instruction until two hours after regular classes have ended.

"In practice, it is not possible for the pastors to give any reasonable amount of religious instruction on this basis."

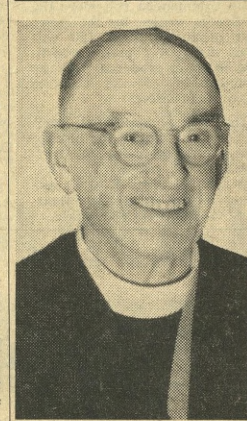
The pastors were further handicapped, he said, by the new Communist ceremonies replacing the Christian ceremonies of Baptism, Confirmation, Marriage and Burial.

Especially important was the "Youth Dedication" ceremony, the substitute for Confirmation.

"In some parts of the country there has been a 20 to 90 per cent. drop in those undergoing Confirmation," he stated.

The subtle wording of the dedication and the stress laid on the ceremony for the child's future place in society had caused many parents to give way.

"In these cases how far is the pastor bound to say 'Do not consider the consequences'?" Dr. Lilje asked. "The matter is one of individual conscience."



The Reverend J. L. Drought, a priest from the Diocese of Melbourne, who will sail from Sydney this week to become Acting Principal of S. Aidan's College, Dogura, Diocese of New Guinea.

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).

POSITIONS VACANT

SECRETARY. EXECUTIVE secretary with knowledge of accounting required by Church of England organisation (Sydney Diocese) managing several institutions. Applications are invited from men and women of administrative capacity and should set out qualifications and experience. Church attention and copies references to "Secretary", Box 5, Queen Victoria Building, George Street, Sydney.

APPLICATIONS ARE invited for the position of Matron, North Coast Children's Home, Lismore, New South Wales. The home cares for 36 children of both sexes and ages ranging from four years to twelve years. Details of salary and position obtainable from the Rector, S. Andrew's Church of England, Lismore.

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

PRIMARY TEACHERS are challenged by the Brotherhood of S. Barnabas (North Queensland) to give five years to God in their ranks to serve in building up the Church Schools under their control. Details from Brother Mattingley, M.A., All Souls' School, Charters Towers, Queensland.

WANTED: ASSISTANT priest, single preferred, for growing parish, Diocese of Adelaide. Address preliminary enquiries to: Rector, S. Michael's Church, Mitcham, South Australia.

TAMWORTH PARISH Church (S. John's). Organist-Choirmaster with professional qualifications wanted. Good organ recently rebuilt. Salary \$250 per annum, plus generous fees. Abundant scope for pupils in schools and privately. Apply Archdeacon Daunton-Fear, P.O. Box 448, Tamworth, New South Wales.

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CANTERBURY BOOK DEPOT 22 Leigh Street, Adelaide. BUY where your purchases help your Church's Missions. Our range covers Theology, Biography, Prayer and Hymn Books, Children's Books, Novels, Bibles, Candles and Waters. A DEPARTMENT OF A.B.M., ADELAIDE.

RETREAT

A QUIET DAY will be held on Saturday, May 28, 1960, at S. Thomas' Church, North Sydney, to be conducted by the Reverend B. I. Chiu, Home Secretary of the Australian Board of Missions. Day commences at 8.30 a.m. Holy Communion, concluding 4.30 p.m. Those participating should bring their own food, cup of tea only will be provided. Cost 3/-. Further details, Society for Promotion of Retreats, G.P.O. Box 4647, Sydney, or phone Secretary, Mr. J. Bourke, LX 6536 (Sydney Exchange).

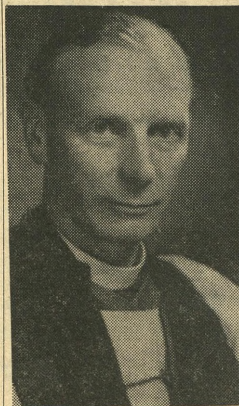
WALKING TOURS FOR PASTORAL WORK

ANGELICAN NEWS SERVICE
London, May 16

Pastoral visitations on foot provide great opportunities for evangelism, in the opinion of the Bishop of Reading, the Right Reverend Eric Knell.

Bishop Knell has just completed his annual fortnight's walk through the Newbury deanery in his diocese.

"I am beginning to think," he said, "that on these annual walks I do work of more lasting value in a fortnight than I manage to do during the rest of the year."



The Archbishop of Melbourne, the Most Reverend F. Woods.

the nation in the sight of God, that is no cause for complacency. All nations before Him are as nothing; and they are counted to Him less than nothing and vanity.

"Woe betide that nation that thinks itself indispensable to God's purposes."

"And the corollary is equally emphatically stated in the Bible. Though a nation be as nothing, yet that nation becomes something in so far as it serves God's purposes."

"A nation can serve God in a positive fashion: by deliberately setting out to serve God's righteous ends."

"But it can serve negatively: it is used unconsciously to serve God's righteous indignation."

"Nations which fail to discharge their responsibilities are proved to be expendable," he said.

But the Bible also continued a strain of optimism in its teaching about nationhood, Archbishop Woods said.

"Isaiah looks forward to the great day of the Lord, when suffering will have done its redemptive work, and it will be possible for God to make a new heaven and a new earth."

"This city of God, this New Jerusalem, will be enriched by the glory of every national tradition, and the conflict and the darkness of history will be resolved in the peace and light of God Himself."

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