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BISHOP ON WIDER ISSUES OF SEGREGATION

C.E.M.S. TOLD TO FOSTER UNITY AND SPIRITUAL LIFE

FROM OUR OWN CORRESPONDENT

Bendigo, April 18

"We are all concerned at the moment with the indecency, the inhumanity and the horrible outrages against Christianity and humanity in South Africa," said the Bishop of Bendigo, the Right Reverend R. E. Richards, here last week.

The bishop, who is national president of the Church of England Men's Society, was speaking to a C.E.M.S. group at Holy Trinity, Bendigo.

"We are concerned because it is an anti-Christian outrage of decency and humanity," he said.

"But I notice another reason has been advanced in South Africa opposing the extreme apartheid policy — it is alleged that as a result of it the South African shares throughout the world market are losing value."

Bishop Richards said this indicated wrong thinking: the trouble in South Africa needed to be judged in the spirit of Jesus Christ.

"South Africa reminds us surely that if we spend twenty-four hours a day on our own material, personal affairs, and neglect our spiritual growth and fellowship, the same sort of thing can happen with us," he said.

"Unless we can bring the love of God and His Kingdom into our lives and work, then all we do can be and will be blasted into nothingness."

"Even though we are over-busy with our material affairs, we can not and dare not neglect our spiritual life."

CRITICISM

"The busier we are, the greater the need for more time with God."

"We must put first things first, and put the Kingdom of God in prime place in our lives."

"Jesus was not speaking lightly when He said, 'You cannot serve God and mammon... What does it profit a man if he gain the whole world yet lose his soul?'"

The bishop said that it is very easy for us to be horrified at the brutality, the prejudice, the inequality, the lack of brotherhood and the denial of fundamental Christian principles in South Africa to-day.

WELLS CAMPAIGN IN GIPPSLAND

FROM A CORRESPONDENT

Sale, April 19

A Select Committee recommended to the Bishop-in-Council of the Diocese of Gippsland last month that a diocesan Fund-Raising Campaign should be held later this year.

Its recommendations were preceded by a careful study of the income, commitments and circumstances of each parish. The committee spent two days assessing the diocesan projects which could not be undertaken with present resources, and the ability and willingness of each parish to pledge support to the diocese for these projects.

The Bishop-in-Council decided, in view of the facts presented by the committee, to enter into a contract with the Wells Organisation for the campaign.

The decision will bring into effect the plans of the late Bishop of Gippsland, the Right Reverend E. J. Davidson.

Although this was as it should be, it was easier to be critical of South Africa than to be conscious of many defects in our own country.

"Christianity to many is just a veneer," he said.

"We are not always self-critical. Each of us should continually ask, 'Is my attitude what Christ would have it be? Am I doing what He would have me do?'"

Bishop Richards quoted the words of Bishop Lesslie Newbigin: "How can we preach to Asiatics, Buddhists, pagans and others that all men are one in Christ if we are not?"

DIVISION

The mission of the Church was to bring His Law, His Light and His Love to the whole of the life of men.

Yet we tend to make an unjustifiable division in our minds between the clergy and the laity.

Although there was, of course, a difference, yet all men by their baptism are brought into the Body of Christ and must take their part in the worship, work, and witness of the Church.

The C.E.M.S., he said, should work together to build up the spiritual life of the Church.

"The alternative to segregation is not indifference, but unity, brotherhood and concern for one another."

"Indifference is the first step of segregation. What is our business as the children of God?"

Surely to be interested in the rest of the Family.

"There is a terrible lot of segregation in the average parish. We must break that down, and bring in a greater unity and fellowship in the Church. This is a real task for the C.E.M.S.," said the bishop.

ATTEMPTS TO SILENCE CHRISTIAN OPPOSITION

ANGLICAN NEWS SERVICE

London, April 19

The Bishop of Johannesburg, the Right Reverend Ambrose Reeves, said on April 4 that he could not return to his diocese from his refuge in Swaziland until the South African government assured him that he would not be detained under the new emergency regulations.

He is the only person still at liberty who has fully documented evidence on the Sharpeville shootings, collected from wounded Africans.

Under the government's emergency powers it has become a criminal offence to say anything about those who have been arrested.

The two lawyers who assisted Bishop Reeves in collecting the evidence have disappeared, and before he left Johannesburg the bishop's telephone line was constantly tapped. It is believed that his arrest would have taken place within a couple of hours of the time he departed.

The bishop said last week that he was determined to make the truth about the Sharpeville shootings public in a memorandum to be laid before the com-

mission of enquiry. The shootings caused the death of nearly seventy Africans.

"If I am silenced in South Africa, then I shall speak elsewhere," he said.

"It is my first wish to return to Johannesburg — provided that I can obtain a reasonable assurance that I can continue my work and duties there unmolested."

The Reverend Trevor Huddleston, C.R., commenting on the bishop's exile and the new regulations, said that there was no liberal voice left in South Africa. All effective opposition had been silenced.

"It depends on the Church outside," he said.

Bishop Reeves is due to return to England in a month's time with his wife and children for five months' leave.

He has not so far cancelled the trip, but observers have said that he may not be permitted to return after his furlough, unless the South African situation has changed to a marked degree.

The whereabouts of two missionaries in Pretoria who were arrested last week is still unknown.

EVIDENCE

Miss Hannah Stanton, warden of the Tumelong Mission, and the Reverend Mark Nye, priest-in-charge of a non-European mission in the city, were collecting evidence from people injured in a police baton charge, in order that legal redress could be obtained.

Requests to provide the missionaries with legal advice and spiritual ministrations have been refused.

On April 3, the Archbishop of Cape Town, the Most Reverend Joost de Blank, was refused permission to enter Nyan-ga, one of the trouble spots, where he was to have conducted a confirmation.

The Society for the Propagation of the Gospel, in London, has sent the Archbishop of Cape Town £500 for the relief of distress in the trouble spots.

EDINBURGH TALKS WITH ORTHODOX

THE "LIVING CHURCH" SERVICE
New York, April 19

A conference between members of the Anglican and Orthodox Churches will be held in Edinburgh in June, under the auspices of the Fellowship of S. Alban and S. Sergius.

Taking part will be, among others, the Bishop of Edinburgh and the Archimandrite Alexis van der Mansburghe.

WHERE WERE THE MEN?

PROCESSION IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, April 18

A Procession of Witness must witness to something. On Good Friday, it is a witness to victory through the Cross, and, if it be a silent procession, then it witnesses to the fact that by quiet and patient industry the Church marches on to victory.

This being so, one is prompted to ask, "Where are the men?"

In Perth, the procession is led by a marshal, crucifer and taperers, the archbishop with his chaplain, ministers of the Free Churches, clergy in robes, and then the uniformed Girls' Friendly Society, Church of England Boys' Society, Church of England Girls' Society and parishes with their banners.

While it is true that many men walk in the procession with their parishes, the opinion is here expressed that greater force would be added to the witness if a large phalanx of men marched behind a banner of the Church of England Men's Society.

Where are the daddies of the numerous G.F.S., C.E.B.S. and C.E.G.S. who so enthusiastically swell the ranks of the Church of England on parade?

The by-stander, with hands in pockets and cigarette dangling from his lips, gains the impression from such witness on Good Friday, that the Church of England is for parsons, youngsters and women!

"SOUTHERN CROSS" WRECKED

ANGLICAN NEWS SERVICE

London, April 19

The Melanesian Mission's ship, "Southern Cross," launched at Ballina in New South Wales two years ago, has been wrecked off the Solomon Islands.

The vessel was driven ashore in a storm at Maravovo. At first it seemed that salvage operations might be successful, but a tidal wave following an earthquake opened the ship up.

The Bishop of Melanesia, the Right Reverend A. T. Hill, who used the ship in his work in the islands of his diocese, is reported to be in hospital with the shock of the loss.



Three of the Anglican members of the New Zealand party, who passed through Sydney on their way to Indonesia. They are (left) Mr C. Bridgeman, Christchurch, and Canon and Mrs T. H. Kaa, of Auckland.

NEW TRENDS IN SCHOOLS

EDUCATION OF ADOLESCENTS

CHURCH BOARD HAS PROPOSALS

ANGLICAN NEWS SERVICE
London, April 19

The Church of England Board of Education on April 11 declared that a date should be announced immediately for raising the school leaving age.

The board, of which the Bishop of Peterborough is chairman, commenting on the Crowther report, said that in the intervening period, however, long, definite steps should be taken to give schools what they need in premises, equipment and staff to meet and increase the demand for a longer school life.

There was need not only for smaller classes but for a different approach to the education of most adolescents. This required in the first place some new study, the board said.

Teaching adolescents called for study in a total context of home, work, leisure and education, aspects which are now considered separately by different agencies.

Special attention should be given to the recruitment and training of teachers for older adolescents.

There should be more work in groups, in which the teacher used the interests and questions of pupils as part of the material of education, and a more open relationship between school and community, the Board of Education said.

WASTED SKILLS

"The Crowther Report draws attention to the fact that a majority of boys and nearly all girls receive no education at all after the age of fifteen.

"There are few signs that this fact is generally known, or that its implications, in terms of wasted skills and uncompleted development, are understood," the board said.

"The Church should take its proper part in the proposed ten-year period of development.

"New opportunities of co-operation between the Church and the Ministry of Education and local education authorities should be used to the full.

"In preparation for a fully national development of part-time education to the age of eighteen, experiments in county colleges should be put in hand in certain regions.

"It is for churches to turn the thoughts of young men and women to teaching as a vitally important fulfilment of Christian vocation," the report said.

ANTHEM AT ROYAL BAPTISM

ANGLICAN NEWS SERVICE
London, April 11

The service for the baptism of Prince Andrew on April 8 began with the singing of an anthem especially composed for the occasion.

The choir of the Chapel Royal, S. James', sang the anthem, a prayer to the Holy Trinity for blessings on the prince, the words of which had been composed by the Dean of the Chapels Royal, Canon M. F. Foxell, and the music by the organist of the Chapel Royal, Mr. Harry Gabb.

Prince Andrew was baptised in the music room of Buckingham Palace, by the Archbishop of Canterbury, the Most Reverend G. F. Fisher, using the service from the Prayer Book of 1928.

This room has been used for royal baptisms since the palace chapel was bombed during the war.

RUSSIA ASKS FOR LESSONS

YOUTH WORKERS IN EXCHANGE

ECUMENICAL PRESS SERVICE
Geneva, April 19

The Committee of Youth Organisations in the Soviet Union has asked Young Men's Christian Associations in the United States of America to see if it could be possible for the two countries to exchange professional youth workers.

The American Y.M.C.A. movement has accordingly set up a committee for East-West relations. Under the scheme a group of Russian young people arrived in New York on April 15, and an American team will leave for Moscow on May 15.

The governments of the U.S.S.R. and of the United States have approved the scheme.

These preliminary delegations will search for "mutual interests," but "with full recognition of the differences or even contradictions in the cultures they represent." They will look for useful ideas in the methods of youth work used in each country.

The American team has been asked to look for formative influences on youth's attitude to religion, work, culture, and the nation.

ROYAL MAUNDY DISTRIBUTION

ANCIENT CUSTOM OBSERVED

ANGLICAN NEWS SERVICE
London, April 11

The annual distribution of the Royal Maundy will be made in Westminster Abbey on Maundy Thursday, April 14, at 11.30 a.m., in keeping with the ancient custom.

The Queen will not be making the distribution in person this year, but the traditional red and white bags containing the Maundy money will be given out on her behalf by the Lord High Almoner, the Bishop of S. Alban's.

The recipients, to be chosen by the Royal Almoner, are normally as many men and as many women as the Sovereign has years of age.

The Maundy is given on the day which commemorates the Last Supper. Its name recalls the words of Christ to His disciples: "A new commandment (Latin, mandatum) have I given unto you, that ye love one another."

Before the Supper, He had washed their feet, and in memory of this act of humility, the Church from very early days chose a number of poor people whose feet would be ceremonially washed by a bishop or abbot. They were also given alms and food.

Kings and others in high places followed the Church's example. In England, the annual distribution of the Royal Maundy can be traced back with certainty to the twelfth century, and may well go back to the time of Edward the Confessor.

WITNESS OF LAYMEN ENCOURAGED

ECUMENICAL PRESS SERVICE
Geneva, April 19

A project known as "Laymen International" has been initiated by the Overseas Mission Society of the Protestant Episcopal Church in the United States of America.

The programme has been devised "to prepare laymen going abroad in secular service to be more sensitive and effective representatives of the Christian Faith."

A Honolulu-born priest, the Reverend S. Van Culin, will direct the project, which is financed by an anonymous gift of 20,000 dollars.

DIVISION IN MANCHESTER

CRUSADE PLANS FOR DR GRAHAM

ANGLICAN NEWS SERVICE
London, April 11

An invitation from clergy and leading laymen in Manchester to Dr Billy Graham to visit the city in May and June next year to conduct a crusade was accepted on April 1.

However, the committee of the Manchester and Salford Council of Churches has said that it cannot support this invitation.

The committee said that it could only do this if Dr Graham agreed to share the main ministry of the crusade with such men as it should nominate. The names of Dr Donald Soper, the Reverend Trevor Huddleston, and Dr George Macleod were specifically mentioned.

Dr Graham and his team had indicated that they were unwilling to depart from their normal practice of leaving Dr Graham as the sole preacher in the evening rallies.

THE THIRD

At the meeting on April 1, three members of the Billy Graham Team were present, and Dr Jerry Beaven accepted the invitation on behalf of Dr Graham.

It is now six years since Dr Graham conducted his British crusades, in London and Glasgow. Manchester has been selected for the third, as it is the centre of densely populated mid-Britain.

The Christian Business Men's Committee in Manchester has contacted nearly 2,500 clergy and leading laymen, soliciting support for the crusade. Up to April 1 820 had pledged support, 120 has expressed disapproval, and 40 had indicated they would support it on a variety of conditions.

Of the 821 supporting the crusade at that stage, 350 were Anglicans, chiefly from the Dioceses of Manchester, Liverpool, Chester and Blackburne. They form the largest group in favour of the visit.

DR CASSERLEY HAS NEW APPOINTMENT

THE "LIVING CHURCH" SERVICE
New York, April 19

The Reverend J. V. Langmead Casserley has accepted appointment as professor of religion at Seabury—Western Theological Seminary, Evanston, Illinois. He is known in Australia for his books on apologetics.

At present he is visiting professor of apologetics at Bishop Anderson House, Chicago.

DUTCH CHURCHES IN FORMAL PROTEST

ECUMENICAL PRESS SERVICE
Geneva, April 19

Member churches of the Dutch Ecumenical Council plan to send a letter of protest against racial discrimination in South Africa to the South African churches.

This move was announced last week in Utrecht. In view of the fact that the largest church in South Africa is officially called the Dutch Reformed Church, churchmen in the Netherlands feel they must openly disclaim any support for policies of segregation and discrimination.

PARISH SCHOOLS FOR GREEK CHILDREN

ECUMENICAL PRESS SERVICE
Geneva, April 19

Archbishop Iakovos of the Greek Orthodox Church in North and South America has recommended to every parish church in the United States of America that it should set up a parochial nursery school to ensure religious training for young children.

FOUR THINGS NEEDED

STATEMENT ON SOUTH AFRICA

ECUMENICAL PRESS SERVICE
Geneva, April 19

The Bishop of Johannesburg, the Right Reverend Ambrose Reeves, in a statement made earlier this month, said that reforms had to come in four areas of the country's life.

The suggestions arose out of a survey made by firms of lawyers at the request of the Consultative Committee of the Fourteen Organisations in South Africa, of which he is chairman.

• Proper methods must be used in the future to control crowds without this terrible danger to life.

• The time has come in South Africa when a clear distinction must be made between the functions of an army and those of a police force.

• As we have maintained for a long time, the crux of many of our problems here is the entire lack of consultation between those in authority and the responsible leaders of the African people.

• It is our contention that the South African Government has shown no knowledge of the true state of affairs at Sharpeville and Langa, by claiming that these disturbances were an attempt at organised revolt.

The statement said that the committee was "deeply concerned that the authorities had shown no sense of contrition at what has happened, and continually attempt to justify the action taken."

Alarm has been expressed by leaders of missions and of the English-speaking Churches of South Africa at the government's detention of ex-chief Albert Luthuli, the leader of the African National Congress.

They warn that immobilisation of Luthuli, who is a declared advocate of non-violent action, might play into the hands of the extremists who plan violent demonstrations. Ex-chief Luthuli, a Congregationalist, has repeatedly based his stand on Christian conviction.

ARCHBISHOP ON SEGREGATION

DUTCH REFORMED CHURCH SHUNNED

ANGLICAN NEWS SERVICE
London, April 19

The Most Reverend Joost de Blank, Archbishop of Cape Town, on April 12 called on all churches to dissociate themselves from the Dutch Reformed Churches unless the latter repudiated compulsory apartheid.

The archbishop said that South Africans knew the Dutch Reformed Churches to be closely identified with the government.

The future of the Christian faith in South Africa was in their hands, and their identification with the rest of the Christian world at this stage would give hope for the coming days, he said.

The Church was now at the crossroads, and unless it openly condemned compulsory segregation, it was condemning itself to extermination.

Archbishop de Blank said he was inviting the World Council of Churches to send a fact-finding commission to South Africa to investigate the racial situation.

CANADIAN BISHOP TO RETIRE

THE "LIVING CHURCH" SERVICE
New York, April 19

The Right Reverend M. E. Coleman has announced his intention to resign his office as Bishop of Qu'Appelle, Saskatchewan, to which he was elected and consecrated ten years ago, in mid-May.

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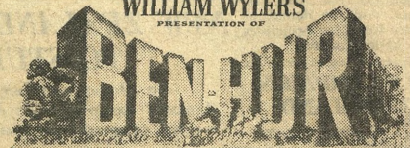
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TOUR THROUGH REFUGEE CAMPS GIVES REASON FOR CONTINUING CONCERN

BY THE REVEREND W. J. HOBBS, CHAIRMAN OF THE AUSTRALIAN COMMITTEE FOR WORLD REFUGEE YEAR.

THE work of those of all faiths who minister to the spiritual needs of refugees in Europe is a constant battle to combat hopelessness, which deepens into degradation and contains the elements of self-destruction.

This state is the result of years of waiting for rescue. The high hopes of a better life in the free world are eroded by time. Dismal surroundings, poor nutrition and too constant contact with people in the same plight foster the conviction that there is no future.

This is one of the strongest impressions I gathered when visiting refugee camps, recently, in Greece, Austria and Germany. The same, sad story was told to me in Lebanon of the Arab refugees from Palestine; while in the poverty apparent in Calcutta it was sometimes difficult to distinguish between the 25,000 refugees from East Bengal and the citizens of Calcutta.

It would be wrong to suppose that nothing has been done for refugees. The scandal, which we all share, is that the solutions have not been applied much more quickly and generously where obviously they can be effective.

Time is now our enemy. Particularly it is important that effective aid be given to the 25,000 children in Europe, most of whom have never known any circumstance of life other than the camp or a barely habitable hut on the fringe of a town.

Time is the factor which makes success during World Refugee Year so important. Australia is one of 70 nations and territories of the free world who have joined in this race against time. We must win it. We must do our share by supplying our quota of the money which will solve some of the problems.

I saw how far a little money is stretched to rehabilitate refugees, give them self-confidence and a belief in themselves which revive their faith.

FREEDOM

In Greece, there is a camp called Lavrion, sixty miles north of Athens, which is a holding camp for ethnic Greeks who have fled through the Iron Curtain and for other nationalities who seek the freedom of democracy.

They are new to camp life, hopeful of the future, eager to work as soon as possible.

By contrast, in Austria, I saw a man who was just coming to life again. He was a Pole, who had been mayor of the town in which he lived until he was

uprooted. For 15 years he and his wife had lived in a room in Haid Camp, doing a little work, when he could get it, to supplement the allowance paid by the Austrian Government.

When he was offered a small flat of two rooms, he was apprehensive. Could he afford the rent? Could he be sure of steady work? What would happen if he lost his job . . . became ill?

When I saw him, his spirit had commenced to revive in clean surroundings, and because his wife was becoming a merry woman again. After 15 years, she had her own home.

There are examples of courage, also, which wring the heart. There is Jon Reich, who came into Haid Camp in 1945. He has active tuberculosis and is unable to work. His wife has a very bad heart condition. Their daughter, eighteen, contracted polio in the camp and has paralysed legs.

RESOLUTE

Enough, you would think, to cause utter despair. But Jon Reich has a bicycle. Each morning he lifts his crippled daughter on to the handlebars and pushes the bicycle for thirty minutes to her place of employment. She can use her hands. Each night, he walks with his bicycle to the shop and pushes her home again.

Yet, Haid Camp is one of the better places. It is one of the twenty-eight official camps in Austria. At one time, it had 4,000 souls herded in its drab confines. Now there are only 250 waiting, waiting, hoping.

Their hopes should be fulfilled. They can be. Given some more money for low-cost housing, this camp can be cleared and burned.

How do these people survive, you may ask. Conditions vary from camp to camp. In some districts there may be sufficient manual work to employ all those men who are physically able to do it. Other camps are remote from construction activity and do not provide opportunities even for road maintenance.

Those who do work pay rent for their room in the camp and contribute to unemployment insurance, so that, if they lose a job and cannot find another quickly, they get unemployment benefits.

Here is a good example of a man and wife who need only a one-room flat with a kitchen and bath to be content. As it is, they live in a tiny room with cardboard walls in Nordlager Camp, in Austria.

This couple is Mr and Mrs Alvis Butolen, who escaped from Yugoslavia in 1941. For a little while, they were able to rent some living space from another Yugoslav, but were forced into the camp when he sold the property.

Butolen, who is fifty-five, works as a window cleaner in a nearby town and earns 1,600 Austrian schillings a month (which is £28/6/- in Australian currency). The room costs 5/- a month. They pay separately for electricity, fuel and water from the camp tap, keep themselves healthy with sufficient food and simple clothing. After years of saving, they have managed to buy a small second-hand refrigerator and electric stove and rug for the floor. So the small room is habitable.

Yet, in the same camp, you find a family beaten into near hopelessness. That is the Manko family — husband, wife and six children — living in two rooms and a kitchen in a corner of an old barrack. They have been living in camps since 1945 and have gone steadily downhill. He is 62, and works as a labourer when he can get a job.

The Austrian Government subsidises him to the extent of £34/10/- a month, from which he pays £2 for rent, water and fuel. The rest of the family income is spent on food and

clothing. While only thirty-six years old, the mother looks like a woman of fifty. Camp life has undermined their morale and will make their children equally shiftless if they are not rescued.

Again, I stress time is the factor which makes World Refugee Year such an important event in this century, which is the Century of the Uprooted Man.

CHURCHES

Some camps have a majority of Roman Catholics; others a preponderance of members of the Greek Orthodox Church. Always there are Protestants forming from 20 to 33 per cent. of the inhabitants and a sprinkling of Jews.

It is usual to find refugees of seven different nationalities sharing the same hard life. In Greece, the bulk of foreign refugees are Yugoslavs, Bulgarians and Albanians. In Austria, Yugoslavs are the largest single group; while in the German camps, Polish and Ukrainian and Baltic peoples are more numerous.

While in Lebanon, I examined the work of U.N.R.W.A., which is doing its utmost to develop training centres to give young Arabs a future. These young people are being taught trades and handicrafts to make them employable and independent.

The money available for this purpose is pitifully small. U.N.R.W.A. spends 33 million dollars a year, which seems to be an enormous amount, until you realise it has to cover 1,000,000 refugees. Then it comes down to 33 dollars, or £15, a year per refugee, or less than tenpence a day.

Fourpence a day is spent on food, and that takes most of

the money. About twopence a day per person is available for education; a similar amount for medical services. The remainder is minutely split over providing shelter, health and self-help programmes.

Because of many criticisms of United Nations programmes, I was delighted to see that the vast work of administration cost little more than a halfpenny per day per person. To appreciate that, you must remember that Arab refugees are spread through Jordan, Lebanon, Syria and the Gaza Strip.

While it is true that the ultimate solution of the refugee problem in the Middle East is a political one, it is equally true that these are human beings who need help. They are combustible material, easily aroused to anger by political incitement, and thus a constant source of danger to a peaceful settlement.

To make them more content by improving their present circumstances and showing them a better future is not only a necessary human act; it is also a restraint upon possible violence.

This, then, is a sketchy account of a journey to the areas of sadness. What I saw has left me with a troubled mind, but hopeful in the belief that the world at last is aware of its responsibilities to fellow-humans, and that the churches are united in the front of the crusade to right a grievous wrong suffered by too many for too long.

Here, in the bright prosperity of Australia, it is difficult to comprehend that such misery exists as I have seen. But we are determined in our effort to end such conditions and, in this faith, we shall all work for the success of World Refugee Year.



Who cares about glamour? The long Austrian winter in a refugee camp is a cheerless prospect for many thousands of displaced people. This child has been fortunate in the gift of clothing made through the World Council of Churches' Division of Inter-Church Aid and Service to Refugees.

REPORT OF COMMISSION IS COMMENDED IN INDIA

FROM A CORRESPONDENT

The report of the commission on "The Authority of the Word of God," compiled at the National Conference of Australian Churches in Melbourne in February, has been recommended in India for study.

Mr M. M. Thomas, a guest speaker at the conference from India, has praised the document in his "Comments on Current Events," which he contributes to the "National Christian Council Review" in India.

His comments appeared in the March issue of this journal, published monthly by the National Christian Council of India.

"I think the report on the Authority of the Word of God, produced by the theological commission consisting of advocates of both fundamentalist and liberal schools of thought, may turn out to be the most important contribution to the cause of Christian unity in Australia," he wrote.

"Disunity at this level exists in all parts of the world and creates problems even where divisions have been healed. Therefore the lead of the Australian Churches in this matter has real relevance for Churches outside Australia, including India.

"The report has shown beyond doubt that it is possible to affirm the absolute authority of the Word of God mediated through Holy Scripture without

denying the fruits of historical research and literary criticism.

"For long, this cleavage between the fundamentalist and liberal approaches to the Bible has created division in every Church . . . I hope it will be possible for us in India to make this report the basis of a conversation among people who condemn each other's approach as fundamentalism and modernism," Mr Thomas said.

The commission's work was based on a preliminary document prepared by an able group of theologians in Adelaide under the chairmanship of the Reverend Gabriel Hebert, S.S.M.

The final report of the conference is in the process of production and contains all conference recommendations and main public addresses. It is being published by the Australian Council for the World Council of Churches.



In this cave on a hill-side east of Bethlehem, Mohamed Ahmed Issa has found refuge with his family of seven. By tradition, the stable of Christ's birth was in just such a cave. This is but one of the Arab families for whom it seems there is no room in the modern world.

ADELAIDE PRIEST TO STUDY IN ENGLAND

The Reverend N. C. Paynter, who is personal chaplain to the Bishop of Adelaide, the Right Reverend T. T. Reed, will leave Adelaide in August for the United Kingdom.

Mr Paynter will study for twelve months at S. Augustine's College, Canterbury, the central college of the Anglican Communion.

Other positions in the diocese held by Mr Paynter include the chaplaincy to S. Mark's College within the University of Adelaide, and that of secretary in South Australia for the Society for the Promotion of Christian Knowledge.

He was appointed official Adelaide correspondent of THE ANGLICAN over two years ago.



This family living on the frontier between Israel and Jordan has lost its home because the border fence has divided the village in two. The home of their fathers, and the water supply for the village lie on the other side of the wire.

SYDNEY CONFERENCE ON "NEW CHINA"

The New South Wales branch of the Australia-China Society will hold its annual conference at the Narrabeen Lakes School of Physical Education from May 6 to 8.

The society exists to extend and strengthen cultural, trade, and peaceful relations with China.

The conference theme is "New China," and the evening address on May 7 will be "A Christian Churchman in New China." The Reverend C. F. Gribble, General Secretary of the Methodist Overseas Mission will give the address.

Bookings may be made with the Secretary, Australia-China Society, Box 29, Lane Cove, by both elected representatives of organisations and individuals who are interested.

SCHOOL FOR RETREAT CONDUCTORS

FROM OUR OWN CORRESPONDENT

Melbourne, April 18

The Archbishop of Melbourne has arranged for a School for Retreat Conductors to take place at the Retreat House, Cheltenham, from Monday evening, July 4, to Thursday morning, July 7.

The conductor will be the Reverend D. N. Allenby, S.S.M., Provincial of the Society of the Sacred Mission in Australia.

Because of building alterations at the Retreat House, the school will be limited to thirty members, but all clergy of the diocese are being given the opportunity to apply.

The diocesan Retreats Secretary is the Reverend A. W. Singleton.

THE ANGLICAN

FRIDAY APRIL 22 1960

SOUTH AFRICA . . . THEOLOGY

THE ARCHBISHOP OF CAPE TOWN has told leaders of the Dutch Reformed Churches that the Church of the Province of South Africa will not associate with them in any council or interdenominational body unless they repudiate apartheid.

There are, in fact, three divisions of the Dutch Reformed Churches in South Africa. The largest, the *Nederduits Gereformeerde Kerk (N.G.K.)* has nine times as many adherents as the two smaller groups together. Somewhat more liberal in approach is the *Nederduits Hervormde Kerk*, which was established in the Transvaal in the middle of the last century by the Trekkers, and which lost contact for some time with its parent body. The third, and smallest in numbers, is the *Gereformeerde Kerk*, which deliberately seceded from the N.G.K. in 1859 as a protest against "liberalism" in that body!

Variations in doctrinal emphasis between the three groups are of real importance only to themselves. Each is based doctrinally upon an interpretation of historic Calvinism drawn directly from the Netherlands of the seventeenth century, reinforced with intellectual iron by a number of brilliant and supremely logical Scots divines during the nineteenth century. The very heart of this Calvinism is the doctrine of predestination. There follows logically from this the concept of an élite, a chosen people, singled out by God for some special destiny. Wrapped up in this Calvinism is a type of literal Biblical Fundamentalism which all Anglicans, in company with the overwhelming majority of the rest of Christendom, would reject as not rational, since it involves refusing to use our God-given faculty for critical thought.

Although Calvinism—especially in its social and political implications—is inherently authoritarian, there are a few distinguished members of the N.G.K. who might almost be called "liberals" by ordinary Western Christian standards. Thus, Dr BEN J. MARAIS, Professor of Theology at Pretoria University, has denounced the attempt to base the policy of apartheid on the Holy Scriptures. With PROFESSOR P. V. PISTORIUS, Dr B. B. KEET and others of a small group, his views have now been decisively rejected by the N.G.K. Unlike the English Puritans, the French Huguenots or the Scottish Presbyterians, who fought bitterly for freedom of conscience against Anglican or Roman majorities, the South African Calvinists have always enjoyed a majority position. It was the circumstances of Calvinism in England, France and Scotland, which saw the reinforcement of religious liberty and self-determination; not the doctrine. In South Africa, as wherever Calvinists have enjoyed a majority, the Church has become wholly identified with the State, and with the Government which represents the élite.

The definitive statement of the attitude of the Dutch Reformed Churches to all the policies of the South African state is contained in *Fundamental Principles of Calvinist Political Science*, issued by the N.G.K. in 1951. It lays down that the State is "born of God and His infallible goodness"; while authority is "God's mercy-gift to a sinful race." The authority of the Government within the State is not only "God-derived"; it is "indivisible." "The Humanistic classification of titular, legal, and political and popular sovereignty is not tenable," the *Fundamental Principles* state. Completely rejected is the concept of the separation of powers between legislature, executive and judiciary. However, it is stated specifically that the State does not encompass all life "universally and totally, as the totalitarian State does." It is acknowledged that those who cannot take part in politics are "politically unfree"; but the document states that the right of each individual to a vote is of itself unimportant: "here franchise is pure vanity of Sovereignty, rebellion against God."

The "Christian franchise" is a "trust," to be used "by the mature with a responsibility towards God." By identifying "maturity" then with "Christianity" (i.e., Calvinism), and rejecting the notion of the franchise for "every man merely because he is a man" this document specifically advocates withholding the vote not only from "immature communities" but also "those in open rebellion against God"—i.e., Jews and communists. The greatest liberty which can be allowed non-whites, the document states, is through "expressing their wishes, and even criticism"; but anything more would not be "in their own best interests." The general conclusions of the *Fundamental Principles* include these: "Both Scripture and History show that God demands Christian States. This is only possible with a Christian political confession flowing from a believing heart 'aimed' at God."

[Next week: some social and political effects which ensue.]



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

What Kind Of People Go to Church?

The pattern of church-going in the United Kingdom, which has emerged from a recent survey there, is of interest in Australia because, I imagine, an investigation would show similar trends here.

For instance, it is not surprising to learn that in Britain women churchgoers outnumber men by two to one. In Holy Communion services in churches here, which follow the practice of asking communicants to go forward in groups, it is usually the case that the women can be seen almost invariably greatly to outnumber the men in each group. Indeed, I would not be surprised to learn that in many Australian churches the proportion of women is not considerably greater than two to one.

But the British survey made other points more specifically. One was that 79 per cent. of churchgoers are over the age of 35. Another was that elderly spinsters and young converts are the Church's most regular supporters.

The standard of education would seem to play a most important part in church attendance. The survey showed that the longer you stay at school, the more you are likely to be a regular churchgoer throughout your adult life.

But education can also be a barrier, particularly for the clergy themselves. This may apply more in Britain than in Australia. On this point the survey said that, because the clergy in Britain are drawn largely from the public (that is, private) schools and grammar schools, they have the natural tendency of all Englishmen to feel at home in their own class and ill at ease out of it. One result is a complaint that, while the clergy in Britain frequently visit "top" people and very poor people, they seldom call on working-class people who are not regular churchgoers.

On the other hand, I have known quite a few Australian clergy who are proud of their own working-class (horribly misleading term) origin. One archdeacon is particularly proud of his carpenter-father. I know of two Presbyterian brothers, one of whom became a moderator of his Church in an Australian State and another in New Zealand, who also spoke with pride of their impoverished parents and the sacrifices they made to enable their sons to qualify for entry into the Christian ministry.

Easter And The Secular Press

A Sydney newspaper which is offering its readers (for two shillings) a device for picking the winners of horse races by the stars ("all you do is dial yourself a winner") would not be expected to have very serious thoughts on the significance of Easter — apart from the fact that racing clubs run "carnivals" at that time.

Yet the heading on a leading article in the Sunday version of this newspaper did encourage the belief that it could ponder on deeper things when the occasion offered. The heading was "Hope at Easter."

The article proved to have three points. The first was that the Royal Easter Show "has never given us better evidence of the booming prosperity of this country." The second was that "reflecting the general upsurge of Easter hopes, even the storm-clouds of international tension have cleared lately."

And the third grand climactic point about Easter? According to this newspaper it was that "nearer to home the Australian

Jockey Club has ensured the success of the Easter holidays by staging a magnificent centenary carnival."

Not anywhere in the article was there the vaguest reference to the real hopefulness of Easter, not any recognition that Easter is the crown of the Christian year, not any mention of Christianity itself.

But another Sydney newspaper did a splendid service this Easter to all Churches in publishing each day in Holy Week a message from a denominational leader.

Clergy Should Not Be Party Politicians

One is glad to note the views expressed by the Primate, Archbishop Gough, in a talk to the Constitutional Association of Australia, that it is a mistake for a clergyman to be publicly identified with any political party.

This, of course, does not mean that the clergy should be aloof from politics. It does mean that they will not judge political questions through political party eyes.

RELIGIOUS BROADCASTS

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

SUNDAY, APRIL 24:

RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.

"The Servant of God"—A report on the National Conference of Australian Churches.

RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.

"What's happening at All Saints"—A new venture in missions. The Reverend Frank Whyte after Easter.

PRELUDE: 7.15 p.m. A.E.T., W.A.T.

The Cecilia Singers, Sydney.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.

The Reverend E. Stormon, S.J.

THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For the First Sunday after Easter — broadcast from the B.B.C.

MONDAY, APRIL 25:

FACILITY: THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

"The Reverend C. A. Osborne.

MONDAY, APRIL 25 — FRIDAY, APRIL 29:

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

The Reverend W. R. Ray.

MONDAY, APRIL 25—SATURDAY, APRIL 30:

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

April 25 (Old, S.A., W.A. only): The Reverend T. F. Keyte.

April 26: The Reverend John Bryant.

April 27: School Service, "Stories from the New Testament" — "Jesus' Friends see Him as He really is."

April 28: The Reverend A. P. Campbell.

April 29: The Reverend E. P. Costello, S.J.

April 30: The Reverend Sidney Rice.

WEDNESDAY, APRIL 27:

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

"What they may be One"—The Right Reverend J. C. Vockler.

FRIDAY, APRIL 29:

EVENING: 4.30 p.m. A.E.T., W.A.T., S. Andrew's Cathedral, Sydney.

MONDAY, APRIL 25—SATURDAY, APRIL 30:

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

* The Reverend Alfred Bird.

TELEVISION:

SUNDAY, APRIL 24:

ABN-2, SYDNEY:

5.15 p.m., "Sunday Special"—The Reverend Vivian Roberts talks about Crowds and Kings.

10 p.m., "The Angelic Doctor"—The Reverend K. Northeast, O.P., introduces us to S. Thomas Aquinas.

ABV-2, MELBOURNE:

5.15 p.m., "Sunday Special"—"Water Power." The Reverend B. Crittenden talks about Baptism.

9.30 p.m., "Jesus of Nazareth"—"I am with you always."

ABO-2, BRISBANE:

5.45 p.m., "Sunday Special"—The Reverend Lewis Firman talks about new people.

10 p.m., "Velloré—An Indian Miracle." The Reverend Norman Cooks, Dr Selwyn Baker and Dr R. L. Walker.

ABS-2, ADELAIDE:

5.45 p.m., "Sunday Special"—"Water Power." The Reverend B. Crittenden talks about Baptism.

10 p.m., "You've got to decide!"—"What life's about." The Reverend Colin Williams.

Our own Church spokesmen in South Africa and elsewhere are outspokenly attacking the apartheid policy of the South African Government. But they are not doing so as party political opponents of the Nationalist Government of that country. They are judging the policy on moral grounds.

We have several clergymen in our Australian Parliaments, but without exception, I think, they have dropped the use of their clerical titles. I think that is proper. For a clergyman as such to become entangled in politics, Federal, State or civic, must detract from his effective ministry as the would-be friend of all men. There is too much bitterness in our party politics for participation in it by the practising clergy to be anything but disadvantageous to their work and witness.

Christian Charity Of African Leader

But, on the other hand, it is possible for a politician to set a fine standard of Christian conduct.

A conspicuous case in point is Dr Hastings Banda, the Nyasaland political leader who was recently released after a year's detention, arising from troubles in that African territory.

Dr Banda went straight to London from Nyasaland after his release (he had, in fact, spent many years in England as a medical practitioner). It might have been expected that his mission was to stir up resentment against his treatment. He was, indeed, invited in a television interview to express his opinion of the British Colonial Secretary, Mr Iain MacLeod.

Mr MacLeod had arranged the release of Dr Banda, but it might have been supposed that such action would have been taken much earlier.

Anyone who expected Dr Banda to harbour any grievance against Mr MacLeod, however, was soon disillusioned.

Dr Banda said: "Mr MacLeod is a real gentleman — a real Christian gentleman. We have agreed in talks since I was released from prison that it is possible to work out a peaceful solution to Nyasaland's problems."

—THE MAN IN THE STREET.

CLERGY NEWS

ALBANY, The Reverend E. G., Rector of Merredin, Diocese of Perth, has been appointed Rural Dean of the Eastern Deanery, in the same diocese.

BOWAK, The Reverend D. C. E., was licensed as Assistant Dean on the staff of Holy Trinity Cathedral, Vancouver, on March 20. He has been granted leave from the Diocese of Melbourne for two years.

CARR, The Reverend F., from Evesham, Worcestershire, England, has been appointed to the parochial district of Melville-Willage, Diocese of Perth.

DALLING, The Reverend A. T. E., Vicar of Ormeo, Diocese of Gippsland, has resigned from the charge of the parish from May 22.

EDWARDS, The Reverend W. J., Rector of St. James', King Street, Sydney, has been granted leave of absence from May 7. He will sail on the "Neptunia" with his wife, for Europe.

HART, The Reverend A. C., is appointed to the staff of St. Patrick's Church, Mount Lawley, Diocese of Perth.

KAINBY, The Reverend J. R., formerly Assistant Priest in the Parish of St. James, Dandenong, Diocese of Melbourne, has left to take up his position as first Vicar of Clayton, in the same diocese.

LAURIE, The Reverend J., from Lancing, Sussex, England, to be Rector of Armadale, Diocese of Perth.

LANGSHAW, The Reverend D. E., Rector of St. Cuthbert's, Naremburn, Diocese of Sydney, has been appointed Rector of St. Alban's Church, Five Dock, in the same diocese.

LEHURAY, The Reverend K. R., formerly Rector of the Parish of Sefton and Chester Hill, Diocese of Sydney, will be inducted to the cure of souls in the Parish of St. Alban, Leura, in the same diocese, on April 29.

ONE MINUTE SERMON

PATIENCE AND TRUST

GENESIS XV

But life never runs easily — there are always rocks in the stream, hopes deferred, expectations postponed. The problem of life is to keep one's faith shining and one's trust always alive. So Abram found. As time went on, a special vision came to him in an hour of doubt and despondency, one would think. "Fear not, Abram, you can depend on Me!"

What reward can God give me, says Abram. I have everything but a son. I die and everything goes to my servant Eliezer, and after him to Damascus. Look at the sky, is the reply. Count the stars. Your descendants will be as they . . .

And Abram trusted God! Against all appearance he trusted and God reckoned his devotion as a great obedience.

Once again God makes the promise, this time Abram asks a sign. The offerings of animals (not the birds) are divided and set apart. The two parties to the Covenant pass between as a sign that if they break the agreement they are ready to be cut asunder. The birds of prey come down, Abram drives them away, they would interrupt the Covenant. The deep sleep and horror fall on Abram and God interprets the interruption.

Abram will die in peace but his seed will go to another land and there will be hindrances to and postponement of the fulfilment of the Covenant. It will be hundreds of years before the dream comes true and the people inherit the land. The presence of God in terms of fire and flame passed between the pieces. The Covenant is sure and Israel will possess from Egypt over to the Euphrates when the time comes.

Assuredly Abram is a man of faith. He has left his ancestral home to come to a land he is told of. It is peopled by many tribes; a famine drives him to Egypt, where he is shown out with more wealth but still no land. His presence and that of Lot is more than the land they wander over can feed.

He loses his nephew but stays on the highlands reinforced again and again by God's promise, and yet — the years creep on — he knows that he must die, but no son has been born, no successor, no father of the promised race. How many of us would keep courage and faith in face of such disappointments?

MEQUEEN, The Reverend R. R. G., on the staff of St. Patrick's Church, Mount Lawley, Diocese of Perth, to be Rector of Moor and Rural Dean of Moore, in the same diocese.

NEIL, The Reverend H. J., was licensed as Honorary Assistant Priest in the Parish of St. Catharine's Church of St. Paul, Sale, Diocese of Gippsland, on February 29.

PENGELEY, The Reverend L. M., Vicar of Toora, Diocese of Gippsland, has resigned from the charge of the parish from May 22.

PICKBURN, The Reverend P. de M., Rector of Morwell, Diocese of Gippsland, has resigned from the charge of the parish from June 16.

ROBERTS, The Reverend P. Philip, was inducted to the charge of St. Michael's, Beaumaris, Diocese of Melbourne, on April 9. He formerly served in the Diocese of Salisbury, England.

SPEAKMAN, The Reverend W. D., from Taunton, Somerset, England, to be Rector of Rosalie-Shenton Park, Diocese of Perth.

WESTON, The Reverend F., has been appointed Locum Tenens of St. James' Church, King Street, Sydney, during the absence of the rector, Dr W. J. Edwards.

WINTON, The Reverend L. E., formerly Rector of Cumnock, Diocese of Bathurst, was inducted as Rector of Kandos, in the same diocese, on March 8. The Bishop of Bathurst has appointed Mr Winton, Honorary Diocesan Marriage Counsellor.

CHURCH CALENDAR

April 24: The First Sunday after Easter (Low Sunday).

April 25: St. Mark, Evangelist and Martyr.

LETTERS TO THE EDITOR

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

RELIGION IN SCHOOLS

NEW MOVE IN N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Your "The Man in the Street" has a paragraph concerned with religious instruction in schools (April 8). He appears to be under a misapprehension regarding the move now being made in New South Wales in this regard.

He states that the move is being made "to urge the Education Department to provide entirely for the teaching of religion by its staff in the same way as other subjects are taught."

He goes on to say that this will "free clergy for more strictly parochial work."

He refers no doubt to the efforts made by the N.S.W. Council for Christian Education in Schools which culminated in a deputation to the Premier.

We were advocating not a unilateral but a two-sided approach to this problem, namely the teaching by departmental teachers in secondary schools as is now done in primary schools, supplemented by the visits of clergy and others to link this basic Christian teaching with the life and worship of the living Church. Teaching under an agreed syllabus cannot be adequate unless it is related to worship and life.

We also urged that the morning assembly should include an act of worship. Our approach was wholly concerned with religious teaching in secondary schools, with the plea that the system now in operation in primary schools be extended to the secondary level.

Yours faithfully,
JAMES NEWCASTLE.
Bishopscourt,
Newcastle,
N.S.W.

ON "DRINKING DECENTLY"

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend H. W. Baker says (April 8) that the Christian has three possible positions regarding the use of alcoholic drinks — moderation, prohibition, personal abstinence. He tells us that if "abstinence is based on a view that the thing alcohol is evil in itself, that is the Manichean heresy, and is not a possible Christian position."

Ethical alcohol is not evil "in itself" but it tends to have evil consequences in man's physical and mental make-up. Ethical alcohol is a drug and its direct effect from first to last is that of a narcotic drug which may tend to become a drug of addiction.

This is not Manicheism but ordinary common knowledge of which, one hopes, Mr Baker's committee was possessed when they produced their plea for moderation.

"Prohibition" is a political programme and involves considerations of a different kind to those inherent in a discussion of whether "moderation" or "abstinence" is better for the individual.

If Mr Baker's description of the committee's information about prohibition is a fair summary of the knowledge and objectivity with which it ap-

proached the whole subject we do not wonder that it produced such an inconsequential report.

So it was prohibition which corrupted the civil service and the police! No doubt, corruption was unknown before the 18th Amendment yet the persistence of these prohibitions induced vices continues 30 years after Repeal!!! Anyone who read the *Sun Herald* of March 20 will have read the evidence that there is now more "moonshine" made in the U.S. than there ever was under Prohibition!! Some of these "starry-eyed liberals" swallow more of the liquor trade's propaganda than even the "traffic" intends them to do.

The "moderation" protagonists may be thoroughly sincere but they should not claim that their theory constitutes "a solution" to the problem. Anyone with eyes to see is painfully aware that it is not a solution in our 20th century Australian society.

Mr Baker speaks of "freedom to be moderate" but the physiological effects of alcohol have robbed some 300,000 Australians of that freedom and it has impaired the lives of hundreds of thousands more who have not yet reached that nadir of human existence which is the lot of the chronic alcoholic. Abstinence would not achieve the dimensions of a remedy, says Mr Baker. It certainly is the solution if it were adopted and we would be better advised to urge and teach what is a solution than to follow the blind alley of teaching this undefined "moderation" theory.

Let me assure Mr Baker that the disappearance of the first edition of "Drinking Decently" is no great loss. I trust that when his committee does meet next month it will not waste money by reprinting so poor a document but do some realistic thinking about what has become one of the most serious social problems of our day.

Yours etc.,
(The Reverend)
B. G. JUDD.
East Sydney.

CATHEDRAL MUSIC

TO THE EDITOR OF THE ANGLICAN

Sir,—The Dean of Sydney, in reply to my letter (April 8) criticising the cathedral's policy of unduly popularising its music, has not denied such a policy, but denied its existence.

The point of my letter was not to request a catalogue of musical events in the cathedral, but to protest against the cheapened quality of hymns and psalm-tunes, selected for the Sunday services, and the exclusion of choral elements to a minimum role.

Since my first letter I have paid more visits to the cathedral and made more enquiries. I was informed by a reliable source that last year the clergy had ordered the complete disposal of choral settings at Evensong and would have carried this out but for the vehemence of opposition, and that the tasteless selection of hymns was due to a regular policy of choosing hymns according to their "popular" appeal.

I then enquired why the beautiful Tudor settings of the responses, which bring such inspiration to the heart of the traditional service, were not heard, and was informed that these were not allowed, except on certain Sunday mornings when, and this underlines the illogicality of the situation, only one setting is permitted, all year round!

When I asked why there were only 16 choristers present, I was told that there was great difficulty in training choristers as the school was un-co-operative. Perhaps the Dean would tell me whether it is true that only one eighth of the so-called choir school are involved in the music, and whether the rumour that the word "choir" has been deleted from the title "S. Andrew's Cathedral School" is also true. For it seems that the

money subscribed to the choir school appeal is being used rather to create an independent Church school, than for the sole purpose of strengthening the English Church Music tradition.

A service with choral settings of the canticles and anthem alone, with cheap hymns and psalm-tunes, does not constitute a choral service. I have no dispute with the congregational service *per se*, but I disagree that there is any justification for it in preference to the cathedral service, or that the cathedral service should be ruined by the insertion of tasteless music wherever possible.

If, then, I have misinterpreted the Dean's reply, and he really is a proponent of the evangelical, congregational tradition, I would appreciate it if he would declare it, and explain his justification for sacrificing the cathedral tradition.

If, however, the Dean inclines to the choral tradition, as his letter implies, I would appreciate it if he would show it, by ensuring that the next time I visit the cathedral I will hear a true choral service.

The issue is vital. For the standards that prevail throughout the diocese, which at present are not reassuring, must be influenced by the example of taste that the cathedral sets.

Yours sincerely,
P. D. NEWMAN.
Newtown,
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr Braga (April 8) cites as sanction for the congregational service the argument that music of aesthetic value can become "a danger, and even an inhibition to true worship."

Thus, although music can be of great devotional value, provided it is relegated to the position of an adjunct, it must not become anything like the basic inspiration of the service.

Now, the choral service owes its inspiration primarily to the artistic associations and spiritual intensity of the musical medium, and if Mr Braga's premises are accepted full choral services are difficult to defend.

Devotional activity is divisible, at the risk of over-simplification, into two types: that which is a property of the "conscious" mind, the application, to use Toyne's phrase, of "institutionalised doctrine and dogma" to life; and that which is a property rather of the subconscious psyche, inner spiritual revelation and enrichment, which is the essence of religious experience.

The aim of the liturgy is to embody both: but the spiritual aspect is not only its higher, but also its basic function. For, whereas the former, the "conscious," aspect is our guide for spiritual energy and practical attitudes, it is the latter, spiritual, aspect which gives the former true meaning, and is thus the sustaining life of religion.

Music is a form of art, and art a form of spiritual experience. The application of artistic media to fulfil a profound religious function is well known to scholars — for example Aeschylean tragedy. And thus the greatest music of the Anglican tradition is an expression of the highest religious experience through artistic medium. It deserves to be valued for its own sake, and made basic to the inspiration of the service, not because it is music, but because it involves an experience which is the essence of religious experience, and which is the basic function of the liturgy to embody.

Full choral services, therefore, if the product of taste and devotion, are not "foils" of the liturgy, but the very essence of it, and an incomparable means of bringing a congregation to that exalted state of "knowledge of the soul," which is the essence of our faith.

Yours faithfully,
MICHAEL J. SMITH.
Rushcutter's Bay,
N.S.W.

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.

BUDDHISM

Buddhism is one of the world's great religions, and one of its oldest. It spreads over the boundaries of nations, and, although it is Eastern in philosophy, it is having a marked effect on the Western world. There has been a revival of Buddhism in the modern age, but as well as the more orthodox Buddhist faith — Hinayana — there is now a Mahayana Buddhism which exerts a great deal of influence in China.

Buddhism is the state religion of Tibet, Thailand and Burma, as well as the main religion of Ceylon. In fact in Sri Lanka where Gautama's footsteps are found, and to which mountain pilgrims go all the year round, just as Roman Catholics go to Rome, or Mohammedans to Mecca.

Gautama, later called the Buddha, was born in 563 B.C. in Nepal, near India's border. His father was a Hindu chieftain, and the young man was brought up in conditions of luxury. Later he was to write, "I had three palaces, one for the cold season, one for the hot, and one for the seasons of rains. Through the four rainy months, in the palace for the season, entertained by female minstrels, I did not come from the palace. . . ."

Apart from the great luxury in which he lived, he was isolated from the outer world. His father had been told by an old ascetic that when Gautama had seen four signs — an old man, a sick man, a dead man and a mendicant monk — he would retire from the world altogether.

Contrary to his father's express orders, he left his home

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.

one day, and saw at first hand the pitiable conditions under which many people lived, and their indescribable sufferings.

Like Francis of Assisi of a later age, he could never return to his former life. He tried, by being a hermit, to find enlightenment. With five other men, he lived a simple and very frugal life, and so severe was it, that he almost died.

Finding that asceticism did not bring him enlightenment, he forsook it, and turned to meditation.

While meditating one day under a sacred Bo tree, he gained the enlightenment for which he had been seeking, and thereafter became known as the Buddha, the enlightened one.

ENLIGHTENMENT

He had broken through the Brahman bands that salvation could not be attained in this life, and was so convinced of the genuineness of his discovery, that he preached to his fellow hermits, and converted them. From that time — he was then thirty-five — till he was eighty-four, he went about preaching during the dry season, and instructing his disciples during the wet season. When he died, his followers were numbered by the thousand.

Buddhism spread rapidly until about 250 B.C., when it became a court religion. It lost its distinctive features, and particularly in India, lapsed back into Hinduism.

refinements and to be more sympathetic to our needs. After all, who can say whether God prefers us to sing his praises with Bach or with some of the wonderful choruses which we can all sing with such great gusto.

Yours etc.,
N. MOORE.
Newtown,
N.S.W.

CONDITIONS FOR CONFIRMATION

TO THE EDITOR OF THE ANGLICAN

Sir,—Apparently the right of a person to become a full member of the Church of England is now vested in the sole power of a local rector.

I enclose an application form issued by the Rector of S. Alban's, Belmore, Diocese of Sydney, to be filled in by candidates for Confirmation. It is to say the least, interesting.

I would draw your attention in particular to clause No. 3. Briefly, if the candidate does not attend the Youth Fellowship House Party, he or she does not become eligible for Confirmation.

The promise, as per clause No. 4, is also, in my opinion, something new in the way of conditions of Confirmation — in other words one must now promise to pay regularly for the privilege. It reminds one of time payment as one would buy a television set, motor car, etc.

[Clause 4 says: "Practise free-will offerings to church"—Ed.]

I would like to know if this method is in operation in all parishes of Sydney and if so, where the right is invested in the would be dictators. I certainly cannot find such terms mentioned in the Book of Common Prayer.

Yours faithfully,
N. G. GILES.
Lakemba,
N.S.W.

DISTINCTIVE FEATURES

The Hindu idea of life as a continuing cycle of existence has been carried over into Buddhism. At death, while the body disintegrates, the life current continues in another body. This new being inherits the balance of merit built up by the old being, and this balance of merit will inevitably bring happiness at some future time. At the same time, the new being inherits the old being's balance of demerit which will bring suffering at some time in the future. This process is seemingly endless — or rather release from it has been achieved.

In preaching to his five hermits, the Buddha enunciated the four noble truths of Buddhism, and the eightfold path to them. Briefly, the four truths are:

- suffering is universal;
- its cause is selfishness which disregards others;
- its cure is the renouncing of selfishness;
- the way to it is by pursuing a middle course of peaceable detachment and contemplation.

Through the pursuing of this path, Nirvana (which means "the absence of craving") is achieved. Passion is extinguished. "Men who love nothing in the world are rich in joy and free from pain," said the Buddha. It is in this aspect which causes Buddhists to say that Buddhism is not a religion, but primarily a method of cultivating the mind.

Ideally to pursue this course of detachment from the trials of life, a Buddhist should join a monastery. For that reason, many practising Buddhists are monks. As this is patently impossible for all, every layman spends a few weeks of his life in a monastery.

MORAL SPIRIT

One of the best elements in Buddhism is its insistence on kindness. It is here that it moves closest to Christianity. When we remember that Buddhism came out of Hinduism with its rigid caste system, the moral advance of Buddhism is tremendous. It is nothing less than love for all.

Yet the Buddhist remedy for suffering is not the changing of the environmental conditions, but rather the spiritual enlightenment of the individual. Apart from the fact that pain has something to teach us, Buddhism here gives little comfort to the sufferer. Life becomes almost not worth living.

Violence must be shown to none. The ways of war are not the ways of Buddha, nor the way to Nirvana. Interestingly enough, however, Ceylon, a solidly Buddhist country, with a population of only nine millions, has, on the average, a murder every day!

Greed must be eschewed, and truthfulness practised. Sexual morality is usually very high. There is no official encouragement to vice.

For all this, Buddhism has its very serious limitations. Man is denied the permanence of personality, and this is what most of us associate ourselves with. He has neither individuality nor personal attributes in the heavenly Nirvana.

What is true of the individual, is true of the godhead. There is no personal deity, no Almighty loving Father. There is no use for prayer, no place for worship.

Despite all this, Buddhism has much to offer. With eyes open to the glories of Christ, many Buddhists will find that the teachings of Buddha will take on greater significance, even if some are negated.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a priest from the Torres Strait islands, in the Diocese of Carpentaria, who has been brought south by the Australian Board of Missions for deputation work for four months.

He is the Reverend Boggo Pilot, priest-in-charge of Darnley Island, who arrived in Sydney last week from the Diocese of Riverina, and will continue his tour of New South Wales from here, speaking in Canberra, Newcastle, and Bathurst.

Mr Pilot did his theological training at S. Paul's College, Moa Island, and spent one year at S. Francis' College, Brisbane. He was made deacon by the Right Reverend Stephen Davies, and ordained priest by the Right Reverend W. J. Hudson, the present Bishop of Carpentaria, nine years ago.

In the diocese he has served as assistant at All Souls' Cathedral, Thursday Island, and was in charge of Murray Island for a time. He has been priest-in-charge of Darnley Island for the past eighteen months.

In Sydney, Mr Pilot has had a heavy teaching programme in Church schools, and spoken to members of the Young Anglican Fellowship, and of the Order of the Comrades of S. George.

He is married, with five children whose ages range from twelve to two years. During the war he was a corporal with the Torres Strait Regiment. This is his second visit to Sydney, the previous one being in 1953.

Mr Pilot said there were

8,000 Anglicans in the Torres Strait islands. Ten native-born priests were at work among them, and eight men were in training at S. Paul's, Moa Island, in preparation for ordination.

BOOK REVIEWS

IMPORTANT BOOK ON HEALING

THE MINISTRY OF HEALING. John Ellis Large. Arthur James, England. 18s. 9d.

ONE of the most valuable lessons learned in an illness is how important is our mental health. It perhaps came as a shock to realise that fear was a deadly enemy to health — that fear could take hold of us and reduce us to a state of panic which would leave us weak and trembling.

Later we also found that anger could produce serious reactions. Before our illness we never gave such matters a thought.

Now, however, the pursuit of health obviously involved the mind as well as the body and we may also have heard of spiritual healing. Here we became confused . . . what is spiritual healing — or as some people called it, faith healing?

And probably no subject concerning religion is more misunderstood. Millions of people who become interested in spiritual healing are frankly puzzled.

As Dr Ellis Large in this book puts it, "Some think it's an illegitimate offspring of Christian science. Some think of it as a black magic hang-over from the Middle Ages. Others look upon it as a timid stepchild of psychiatry. And still others conceive of it as a back-door bargaining with God, whereby (in exchange for a few muttered prayers) your ulcer or arthritis or migraine headache is banished forever."

"Spiritual healing is none of these things. As its very name implies, it is simply an ancient, Biblical and classic way of re-opening, re-aligning, or otherwise re-activating the through-way of the soul between man and his creator . . . just as it is the task of the physician to

minister to the malfunctioning flesh, and just as it is equally the task of the psychiatrist to re-direct the derailed emotional life, so it is the job of the minister of healing to bring God's grace and peace to the starved, choked, or inward turning soul.

"In short, when physical well-being results from the Church's ministry of healing . . . it is only a happy by-product of a deeper healing! There are few heresies worse than the one which makes the temple of the Spirit more important than the spirit itself."

Dr Large makes it very clear that he is nothing if not a realist. His book is the result of years of practical experience in spiritual healing.

He faces up to the many disappointments, but does not minimise the wonderful evidence that is mounting up every year as the practice of Divine Healing spreads all over the Christian world. This book is one of the most important yet written on this most important subject.

Dr Large does not mince words regarding the danger of being led to regard Christianity as a kind of "push button" religion: "Accept the correct formula of faith, carry out a correct formula or technique by prayer and you are assured of health, wealth and happiness."

There are many pseudo-religious cults which promise not only physical health and peace of mind but wealth, or at any rate, money far beyond our basic needs — if special techniques of prayer and meditation are followed.

—F.S.H.

ON THE FULL CHRISTIAN LIFE

THE OFFERING OF MAN. Harry Blamires. Morehouse-Barlow, New York. Pp. 146.

THIS book is a refreshingly clear, forthright and understandable exposition of the root-principle of the Christian religion — that of the Incarnation. As the Divine and the human were blended in Our Lord, so this divine-human blend must penetrate life at every point.

That is the thesis which the author expounds, showing its complete relevance to contemporary life. He does this not only with clarity and conviction but with flashes of humour and occasional tilts at Anglican foibles!

He does not minimise the tragedy of our times "produced by wholesale disobedience to the will of God," but says that "while there are plenty of bad situations, for the Christian, there are no hopeless ones."

Life in its wholeness must be offered to God — nothing less will do. The specifically Christian life is one "in which the

full range of the human is visited by God; a life in which the purposes of nature and of human effort are offered to Him."

The author proceeds to show the systematic steps by which this may be done. It requires doctrinal certainty, ecclesiastical authority, and supernatural orientation, for we must know the Truth, learn the Way, and lead the Life: one or two of these without the other(s) will prove disastrous.

PARSON BULL AND THE TEN HOURS BILL

THE TEN HOURS PARSON. J. C. Gill. S.P.C.K. Pp. 210. 4s. 9d.

IF you are vitally concerned in Christian social action, and in particular you are a student of the Church's reputation in this area in the past, then here is a book you will want to read. Indeed, I would suspect some of you will regret having to take time off for meals!

Subtitled "Christian Social Action in the Eighteen-Thirties," this work deals with the famous Ten Hours Bill, and in particular with the part played by a parson called Bull — Reverend George Stringer Bull.

Social historians like G. M. Trevelyan have passed very unfair comment on the attitude of the Church during this early part of the nineteenth century, and very little has been done to counteract this.

Admittedly, great slabs of the ecclesiastical leadership of the day were under the hypnotic influence of the doctrine of laissez-faire, but here and there were the concerned and militant task forces, unashamedly campaigning on behalf of the enslaved factory workers and children.

If you want to realise just what laissez-faire can do on a social level, then "The Ten Hours Parson" will open your eyes no end.

These days we just can't pic-

The book was intended for Lenten reading and is a selection of the Episcopal Book Club. It is unfortunate that it reaches us in the very last stages of the current Lenten season, but it is excellent reading at any time, and should be required reading for all who have any concern for Christian progress in our times.

There is a thoughtful preface by the Vicar of the historic Trinity Church in New York City.

—A.T.B.

INCONSEQUENTIAL BUT ENTERTAINING READING

MY FRIEND MURIEL. Jane Duncan. Macmillan. Pp. 288. 18s. 9d.

THIS book has a unique character. The author is a Scotswoman with the delightfully refreshing sense of humour of a typical Scot. Her creation of Janet Sanderson as a girl with a lively imagination, and a love for words, is highly entertaining.

Written in retrospect, it gives Janet's impressions of her friend Muriel, whom she first met at the immature age of twenty. She describes herself as having a mind like a flea in a blanket. She flits from one event to another with apparent inconsequence.

There is however, a definite thread linking all together in a cleverly planned manner, with the emphasis on "the importance of unimportant things and the unimportance of important things."

The likening of a country railway station to a moth-eaten old barrister, and her amusing observations of the "gentry," provide great entertainment.

Her wowing of "Twice," Mr Alexander Alexander, a dour Scotsman who works as an engineer in the same firm, and has the reputation of "creating the devil" wherever he goes, builds up to a worthwhile climax, where both realise they have met their match.

Muriel herself, is a colourless individual who, from time to time passes through the story. Her naive remark, "I've never heard a person say the things you say," prefaces most of her conversations, if such they could be called. Nevertheless, the book could not have been written without her.

—D.P.

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—R.H.S.

(Our review copy from Church Stores, Sydney.)

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

Why do people bow their heads sometimes in church?

In everyday life, people have many ways of showing respect: a man stands back for a woman, or raises his hat; sailors salute the quarter-deck; an audience stands for the national anthem.

They show respect for God and the things of God in much the same way, by certain outward acts. Respect for holy things is called reverence, and the ways in which this is shown are called ceremonies, or ceremonial.

Bowing the head is one of these ceremonies.

Many Anglicans bow their heads at the Name of Jesus. They are showing reverence for the Son of God, and following the direction of S. Paul that at the Name of Jesus every knee should bow. (Philippians 2:10.) Bowing the head shows reverence in the same way as bowing the knee.

A Canon, or ruling, of the Church of England in 1604 laid it down that "when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present."

The Canon merely states what had gained the authority of many centuries of acceptance. Heads are bowed also when

worship is given to the Holy Trinity, Father, Son, and Holy Ghost.

These acts are signs of reverence and worship for the majesty and holiness of God, and of humility from those He has, in His love, created and redeemed.

For similar reasons of reverence, people bow their heads every time they pass before the altar. They are not worshipping the altar, but are giving reverence to all that it stands for.

The altar is the most sacred part of the church. We believe that God is everywhere at all times, but that, in a special way, He gives Himself to His people in the sacrament of the altar, the Holy Communion. So people bow their heads towards the altar at all times, recognising that what happens there is a thing most sacred.

WILL YOU HELP THESE BOYS?

Boys at the Aboriginal Mission on the Lockhart River in Cape York Peninsula are looking for help from people "down south."

They have formed a servers' guild, and under the new chaplain, the Reverend Ray Campbell, plan to hold recreation evenings in the new mission club-rooms. But they need some gear to begin with.

Are there two youth clubs somewhere in Australia, perhaps two servers' guilds, who will agree to help in this way?

Mr Campbell says that the boys want two sets of the game of "Bobs," either new or second-hand. They have no money of their own.

If you have a set you would give, or if your club can produce one, new or used, will you get in touch with the Reverend N. J. Eley, at the A.B.M. office, 14 Spring Street, Sydney. He will let you know how to make the gift.

IT TAKES COURAGE

To refrain from gossip when others about you delight in it. To stand up for the absent person who is being abused.

To live honestly within your means and not dishonestly on the means of others.

To be a real man or woman, by holding fast to your ideas when this causes you to be looked upon as strange and peculiar.

To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to others.

To refuse to do a thing which is wrong, though others do it.

The Youth Page

IT'S A SMALL WORLD FOR HEROES

In many Anglican churches across the world on Good Friday, the collection was set aside for the Jerusalem and the East Mission.

The lands where this mission works are the lands of the Bible, where the history of the people of God, the Hebrews, was worked out, and where Christ himself lived, and worked, and died.

And in the heart of Jerusalem stands an Anglican church, the Church of S. George the Martyr, which serves as the cathedral for the Archbishop in Jerusalem.

When English-speaking people hear of S. George, they immediately think of England, because S. George is the patron saint of that country. But S. George was not, of course, an Englishman.

He was born in Palestine, in the second century A.D. The Church keeps his feast on April 23, this Saturday.

Why does the Church remember him on this day? Surely not simply because of his bravery in slaying the dragon!

No, S. George is remembered as a martyr. Unbelievers tried to force him to worship heathen gods, but he stayed faithful to the Christian belief in the one true God. So he was tortured and beheaded.

During the Middle Ages in Europe, Bible lands were ruled by the Turks, Mohammedans, who persecuted pilgrims visiting the Holy Land. During these years, Christian men from many countries joined in Crusades to free Palestine from their savagery.

These men, from love of Christ, of chivalry and adventure, journeyed thousands of miles, and in many cases gave their lives, in the cause.

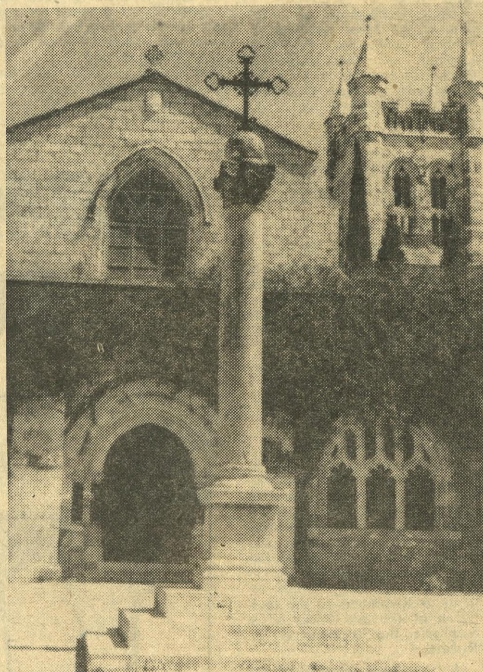
They were unsuccessful. But they found in S. George a hero such as they hoped to be.

The story of his fearless action to save the king's daughter from the terrible dragon was like their hope of saving the holy places from the terrible power of the Turk.

And the story of his spiritual courage, as a soldier of Christ who stayed loyal in the face of death, was an inspiration to them as they faced death from similar unbelievers.

To-day, S. George's Church in Jerusalem has a mission and an adventure of the same kind.

Jews and Mohammedans still live in these lands, without the knowledge that Christ is the Messiah that they look for, and the true Son of God.



The Collegiate Church of S. George the Martyr, Jerusalem, the centre for the work of the Archbishop in Jerusalem.

PUZZLE CORNER

(With acknowledgements to the British and Foreign Bible Society.)

BIBLE DREAMS

- 1 Who saw the ladder in his dream?
- 2 Who saw eleven stars in one of his dreams?
- 3 Who dreamed of beasts with iron teeth and brass nails?
- 4 Who in his dream saw grapes grow on a vine?
- 5 Where did the Lord appear to a certain king in a dream?
- 6 Who in a dream saw birds eat out of a basket?
- 7 Who, when warned in a dream, "turned aside into the parts of Galilee"?
- 8 Which king had his dream of poverty and plenty "doubled . . . twice"?
- 9 Who dreamed that a "cake of barley bread tumbled"?
- 10 Who said, "I have suffered many things this day in a dream"?

(Answers next week)

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LOOKING AT THE BOOK OF COMMON PRAYER

Did you know that our Prayer Book is almost three hundred years old? It is called the 1662 Prayer Book, because in that year, during the reign of King Charles the Second, it came into use.

This book of 1662 was the result of a "reformation" in the services of our Church, and the prefaces at the beginning of the Prayer Book explain why this happened.

Printing had been invented nearly two hundred years earlier. It had become possible to produce books so that everyone could follow the services.

But many people in the Reformation years had come to believe that they could most devoutly worship God if they used their native language which even the unlearned could understand.

So the services of the Church of England began to be held in English instead of Latin, and it became possible not only to print prayer books, but to print them in English.

However, the history of our Prayer Book is even more complicated.

During the Middle Ages, a very elaborate set of services, and a very great number of service books, had been used in the Church of England.

The priest at Holy Communion had a Missal for his part of the service. The deacon had

a Gospel-book, and the sub-deacon an Epistle-book.

A Breviary was needed for the choir services, which were seven in number; Pontificals were used for the bishops' services, such as Ordination; and Manuals contained the Occasional Services such as that for Holy Matrimony.

So, before a single prayer book could be printed for use by the clergy and congregations alike, the services had to be simplified.

REVISION

Untrue and superstitious practices had to be avoided, also, since the time of reformation had come. Gradually changes were made, and four prayer books were compiled, before an acceptable form was reached in our Prayer Book of 1662.

The men who revised our services were careful to keep all the essential elements, to maintain in the Church of England that Catholic worship which had always been its tradition.

They removed the superstitions and abuses which were not a part of Catholic worship,

and made conservative changes in the forms of services so that they became easier to follow.

The first preface speaks of "the wisdom of the Church of England," and our Prayer Book is an example of the sense of proportion kept by the Anglican reformers.

These years were times of strong feelings on many religious questions, and the Church of England was, in a sense, a battleground upon which many religious armies engaged. But the makers of our Prayer Book stayed true to the tradition of the Church, in spite of extreme opponents.

The third preface shows the spirit in which these men reformed the ceremonies of our Church.

"In these our doings, we condemn no other nations, nor prescribe any thing but to our own people only," it says.

"For we think it convenient (that is, fitting) that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living."

THE NAMES OF THE BABY PRINCE

The third child of Queen Elizabeth and the Duke of Edinburgh was baptised "according to the Use of the Church of England" in Buckingham Palace on April 8.

He was given the name Andrew Albert Christian Edward.

"Andrew" comes from the Greek word which means "a man." S. Andrew, one of Our Lord's disciples, has been the patron saint of Scotland since A.D. 740.

"Albert" is the English form of a German word meaning "very bright." It links the Prince with the German husband of Queen Victoria, and his family.

"Christian" has been a common name of Danish kings since the thirteenth century. It reminds Englishmen of the hero of "The Pilgrim's Progress."

There have been eight English kings known as Edward. The name means "defender of property"; this was one of the duties of feudal kings. The Prince's fourth name reminds people of Edward the Confessor and the Black Prince, heroes of history.

From Canon T. M. P. Gerry, Tweed Heads.

PROTEST MEETING ON AFRICAN SHOOTINGS

MELBOURNE MESSAGE SENT TO HIGH COMMISSIONER

FROM A CORRESPONDENT

Melbourne, April 19

"There are depths of infamy below which issues cease to be domestic, and become the common responsibility of mankind," the Reverend J. P. Stevenson said at a public meeting in Melbourne on April 4.

Mr Stevenson, who is the Vicar of S. Silas' Church, North Balwyn, was addressing a gathering of 250 in the Chapter House of S. Paul's Cathedral, called to consider the South African situation.

"On the first Good Friday, an African, Simon of Cyrene, staggered to Calvary bearing the Cross of Our Lord. To-day his dark and tragic continent reels under a burden no less crushing, towards a destiny to which we shall be indifferent at our peril," he said.

The chairman at this public meeting was Mr J. Jupp, lecturer in the Department of Political Science of the University of Melbourne.

Other speakers were the Reverend D. B. Hobson, General Secretary of the Australian Student Christian Movement and the Reverend J. O'Neill, acting lecturer in theology at Ormond College.

TWO EVENTS

Mr Nigel Morgan, for the past three years personal assistant to the Archbishop of Cape Town, was the main speaker. He said he saw little hope of the South African government breaking away from the policy of *apartheid*.

Mr Stevenson contrasted two recent Anglican events in his speech: the ceremony in Rome where the first African was made Cardinal, and the shoot-

ings in the south reminiscent of the Russian shootings of 5,000 in S. Petersburg in 1905.

He said that there was far more danger of the prophecies of Karl Marx being fulfilled in Africa and Asia than anywhere else in the world.

A resolution was sent from the meeting to the South African High Commissioner in Canberra, condemning the Sharpeville massacre and the *apartheid* policy.

A collection of nearly £50 was sent to "Christian Action" in London.

The Archbishop of Melbourne, the Most Reverend F. Woods, and the President-General of the Methodist Church in Australasia, Dr A. H. Wood, sent messages commending the public discussion of the subject.

PARKER UNION DISCUSSIONS

FROM OUR OWN CORRESPONDENT

Melbourne, April 19

At the monthly meeting of the Parker Union in Melbourne on April 4, clergy were directed in their study of the Lambeth Conference Report by the Reverend J. H. Roddick.

The Parker Union is an old-established group of clergy in the diocese, which meets regularly for devotions, study and fellowship.

For many years, its home was at S. Mary's, Caulfield; then at Holy Trinity, East Melbourne, and Holy Trinity, Kew; and in recent years, at S. Stephen's, Richmond. For the last three months, whilst Richmond was without a vicar, the group has been in its original home at Caulfield, but next month returns to Richmond, at the invitation of the new Vicar of S. Stephen's, the Reverend K. H. Roberts.

At the April meeting of the group, the Reverend W. I. Fleming took the devotional session, and in the afternoon, the Reverend Thomas Cole gave an interesting and informative account of the early days of the Diocese of Ballarat, and of some of his own experiences in country parishes.

WIVES OF CLERGY TO MEET

FROM A CORRESPONDENT

Melbourne, April 19

A reunion for the wives of clergy who attended a diocesan conference in February has been planned for Monday, May 2, at the Church of the Holy Trinity, Balaclava.

Thirty-eight women attended the conference at the Retreat House, Cheltenham, from February 22 to 25, twenty-four of them being in residence for the full time.

The conference was directed by Mr Val Brown of the General Board of Religious Education, and used group methods such as discussion, rôle play, resource speakers, open forum and panel discussion.

Problems encountered by women in their position as wives of the clergy were considered.

The group has already held a Quiet Morning, and plans a series of one-day conferences. The first of these will be held at S. Hilary's, Kew, on June 29.

WITHIN THE VICARAGE WALLS

with the VIXEN

THINGS are extremely quiet in the Vicarage these days. The chief reason is little Sally Ann's absence. We find ourselves pricking our ears suddenly at some noise that is reminiscent of her — or setting her place at table.

Probably, like all Mothers whose toddler is away for the first time, I find myself wondering if she is happy, and what she is doing. The first letter from Mother will dispel any fears no doubt, so I shall be greatly relieved when it comes.

Mother has a particular "way" with children which I have always admired, and the most infinite patience, which unfortunately she omitted to pass on to me.

Patience, I believe to be a most valuable possession. It enables its possessor to remain calm in the most trying circumstances; to overlook many situations which could be most irritating and upsetting; and to be able to make long range plans and stick to them. In fact, life is generally of a more ordered and orderly nature for the possessor of patience — or so a lesser being thinks!

We drove down to the C.E.B.S. camp last Saturday to bring Neville home. All week we wondered how he had

settled in. Once before he had attended a boys' camp, and had a most miserable time.

When he arrived home we were so shocked at his woe-begone expression that I put him straight in to bed. Next day he was simply covered with red spots — the most glorious case of measles I had ever seen!

I was concerned for all the contacts he had made at the camp who, in all ignorance, were returning to their homes and brothers and sisters.

FORTUNATELY, no such calamity befell him this time. As we drove in the gates he was waiting hopefully with the other boys.

With the briefest wave as he recognised us, he promptly turned his back and walked away as though we did not exist. A funny little habit he has on occasions, typical I believe of all boys of a certain age.

The camp was a huge success, and Neville is longing for next year to come so that he may go again. Since returning home we have heard of little else but camp, and, as he is an extra fast talker, it is a trifle hard to keep up with him! I am even being instructed how to cook properly!

It really was a wonderful experience for him, particularly as he knew nobody at all at the beginning. I'm sure it will strengthen his enthusiasm for his own parish branch.

A friend has recently been telling me about the annual Clergy Wives' Conference held at the Retreat House, Cheltenham. She has attended since it commenced several years ago, for wives in the Melbourne diocese. What a pity that limited accommodation debars their country cousins participating.

It must be a most enriching experience, sharing views and parish problems. Possibly the most valuable outcome would be returning home in the secure knowledge that they are normal beings after all! I do hope we hear more of them.

Neville and Michael are desperately trying to learn to whistle. The strident tones they manage to emit through grotesquely contorted faces makes one almost feel physical pain.

They fondly imagine they are making good progress, so it would be a pity to disillusion them. Let's hope the wind doesn't change whilst they are "practising"!

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SCHOOLGIRLS IN PASSION PLAYS

FROM OUR OWN CORRESPONDENT

Perth, April 19

Girls from Perth College, a school run by the Community of the Sisters of the Church, this month performed two Passion plays, before audiences at three centres in Perth.

The plays are from volume two of "They shall be My People," a series of Biblical stories dramatised by a Religious of the Community of S. Mary the Virgin. They were written for play-readings, but had been adapted by Sister Shirley at Perth College for acting.

The plays chosen were "Destroy This Temple" and "Within Three Days," presented by the Perth College Guild, the Companions of Christ the King.

The Parishes of S. Luke's, Cottesloe, S. Michael's, Cannington and the Burt Hall, Perth, were selected for these presentations, so as to make it available for as many people as possible to attend.

Proceeds on all three nights were donated to the missionary work of the Church.

CARAVAN TOURS FOR CHURCH WORKERS

ANGLICAN NEWS SERVICE

London, April 11

British Sunday school teachers and church workers who can drive a car have been offered passage-paid trips to Canada this summer, with an allowance for food, in return for their help with the Canadian Sunday School Caravan Mission.

Twenty teachers and twenty drivers, women, are needed to tour for five months, two to each caravan, visiting isolated Anglican families in Canada. Each tour will cover about 3,000 miles.

CLERGY IN NEWCASTLE VISIT MEN AT WORK

FROM OUR OWN CORRESPONDENT

Newcastle, April 18

As part of a plan to study the problems and opportunities which the Church must handle in dealing with industrial workers, several Newcastle priests this month visited the Newcastle Steelworks on a three-hour tour of inspection.

They saw molten metal bubbling in the furnaces, the topping of a furnace, the rolling of the ingots and the extreme conditions to which men are subjected who work on the open hearth.

The clergy crawled into a furnace which was under repair, and saw one team resting while another worked feverishly to renew the interior.

Every face was red after being near to the red-hot billets as they were cut and stacked.

The clergy said later that they had been impressed by the need for teamwork, and a sense of responsibility in the discharge of many heavy monotonous or dangerous tasks.

All agreed that as a result of the excursion they had gained a new appreciation of the stresses and strains inherent in much of the work in heavy industry.

Rectors of Newcastle parishes are ex-officio members of the newly formed Industrial Christian Fellowship, which was established to bring the Church closer to industrial workers.

The clergy included Canon F. Rush; Canon H. Marshall; the

Warden of the Church Army Training College at Stockton, the Reverend G. Coad; and the Reverend K. J. Heuston, D. J. Hinds, T. J. Johnstone, M. Cook and V. Dyer.

Canon Marshall, who for some time has been acting as an industrial chaplain in his parish of Mayfield, said this week that there was a growing awareness of the need to reconcile the divisions in industrial society.

He said this had focussed interest on the activities of the Church in this sphere.

HOLLYWOOD COMES TO MONASTERY

THE "LIVING CHURCH" SERVICE

New York, April 19

Hollywood will disrupt the seclusion of the Greek Orthodox monastery of the Holy Cross in Jerusalem to shoot scenes for the motion picture "Exodus".

Representatives of the Greek Orthodox Patriarchate have agreed to let the producer of the film use the fourth century monastery for part of the picture.

GREAT ANGLICAN THEOLOGICIANS . . . 15

THOMAS BRAY: EDUCATIONIST AND CHRISTIAN LIBRARIAN

BY THE REVEREND EDWARD HUNT

THE greatness of the Church of England may be said to lie in the catholicity of its scholarship, for its many great theologians not only read and thought widely, they also sought to share their wisdom with all.

The student is not only impressed with their fertility of intellect, he admires the many benefactions they bequeathed to posterity. Not only did they study to enlighten local congregations, but as soon as circumstances permitted, they strove to spread the light of truth as far abroad as possible.

Dr Bray, for example, deserves an honoured place in Anglican history, according to Hutton, because of his efforts on behalf of education and missions.

Thomas Bray, born in 1656, was a sound student of theology, taking his degrees at All Souls, Hart Hall and Magdalen, Oxford. Rector of Sheldon from 1690, he there wrote "Catechetical Lectures" which won him fame.

From 1695 he was interested in America, and in the provision of libraries, both there and at home, to which he "induced archbishops and others cheer-

fully to contribute." In England he founded eighty libraries and in N. America thirty-nine.

He advocated his laudable scheme with a vigorous "Essay towards promoting useful knowledge, both divine and human," in 1697. He advised the laity to read "choice collections of books as will ennoble their minds with virtue and honour." The clergy he invited to "study the men of sense" rather than the writings of "the sons of Belial!"

MISSIONS

From these fine libraries sprang the S.P.C.K. of which Bray was one of the five original members. In 1699 he visited N. America as commissary of the Bishop of London, Compton, working for the establishment of the Church and the education of the clergy. Unfortunately his labours for the appointment of a bishop were in vain.

In 1701 he procured a charter for the creation of a new society to supplement and extend the work of S.P.C.K. and founded the equally famous S.P.G. In 1723 he formed "Dr Bray's Associates," to found clerical libraries and support

Negro schools. This Association still continues and publishes a yearly account of its work.

Children were especially dear to Bray, and at S. Botolph's, Aldgate, where he was rector from 1706, he was famous for his catechising of the young.

He was also one of the first to pay special attention to inmates in prison, organising regular ministrations for them. One of his last works, on the eve of his death in 1730, was to design a colony in America for English unemployed, and a study of Bray's life of devoted service to his fellow-men gives the lie to those who sometimes accuse our Church of being indifferent to social problems.

He was a sound theologian, a well-read scholar, a writer of vigour and kindly wit, and a parish priest of exemplary devotion, as is usual with the great scholars of our Church, his piety was tolerant and practical, and to no one in the seventeenth and eighteenth centuries does the practical religion of the English Church owe a greater debt, as Hutton truly remarks: "Take and read!" is the text on the book-marker of the Bray Library books, and many to-day have cause to be thankful to the good doctor, whose forethought and generosity makes it possible for us to "take and read choice books, to file off that roughness which is the never-failing fruit of ignorance and illiterature." Indeed Wakeman says that the S.P.C.K., thanks to the zeal of Bray, has developed into one of the greatest influences for the spread of Christianity and civilisation the world has ever known.

OVERSEAS

At its first meeting three branches of work were taken up which have never been neglected: support of religious education in elementary schools, assistance of the Church overseas, and the circulation of good literature at cheap price. The very year after its foundation it provided books for the armies in Flanders and for the fleets.

The S.P.G. in turn recognised the duty of the Church to minister to the spiritual needs of the growing Empire, and again the guiding hand was Bray's. Had it not been for Queen Anne's untimely death, the S.P.G. would have procured the blessing of the episcopate for the American plantations in 1714.

Malden sees in Bray's noble piety a timely reaction against the licentiousness of the Restoration, which had been a reaction against the severity of Puritanism. So again, through the changes and chances of this mortal life, we find the golden strand of true Anglican theology and piety continuing unbroken.

Dr Bray has perhaps never received quite as much credit

as is his due. According to Dean Malden S.P.G. cannot be regarded as a private venture of Bray's, since the Archbishop of Canterbury has always been the president. The wise Bray saw to it that it was a work of the whole Church.

Patterson well sums up the undying influence of Bray: Thanks to him churchmen realised that Christianity is in essence a missionary faith, and that its genius lies in self-sacrifice. At a time when the State was indifferent to the education of the poor, the Church under Bray led the way. Thanks largely to him, at the close of Anne's reign there were, in London alone, 120 schools, such as the Bluecoat, educating 5,000 children, for Thomas Bray held that no education is worth the name which does not ground the child in religious truth.

SPEAKING WITH MODERN MEN

EASTWOOD C.E.M.S. ADDRESS

FROM A CORRESPONDENT

The problems found in attempts to preach the Gospel to modern men were considered by the Church of England Men's Society at S. Philip's, Eastwood, in the Diocese of Sydney, last month.

The group heard an address from a university student representing the Student Christian Movement on the subject of "The Life and Mission of the Church." The S.C.M. is engaged on a five years' project on this theme, in association with the World Council of Churches.

The speaker considered the Christian message to men engaged in industry, for whom the agricultural and pastoral images in many of the parables mean little.

The milk-bar society of young people, and the relationships formed by the intellectual were also considered, as requiring new methods of communication with the Church.

New forms of illustration, analogy and example had to be worked out, the speaker said.

Delegates from Student Christian Movements throughout the world will be meeting at Strasbourg in May to consider these problems, and two men from New South Wales, the Reverend Neil Pickard and Mr Robert Lockhart, will attend.

"We don't want the Church to become a spiritual Dorothy Dix. We don't want to answer these problems for their own sake. We need to answer these problems to testify to Our risen Lord and Saviour," he said.

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CHURCH UNION IN CEYLON . . . 2

WHAT SORT OF REUNION?

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

DR C. B. Moss, the well-known Anglican theologian, in his reply to the Bishop of Derby's "Problems of Reunion," poses this self-same question, "What sort of reunion?" and answers it himself.

He points out that the word "Reunion" has at least three different, and almost contradictory significances, namely, the Roman aspect, the Free Church concept, and the Anglican way. Hitherto the Church of Rome has had but one fixed and uncompromising meaning for reunion—that of absorption into the Roman Church. This has been called the union of the Lion and the Lamb, with the lion inside the lion!

"The only goal of reunion," says Fr Gordon Albion, in the *Ceylon Catholic Messenger* of January 16, 1960, "must be in submission to the Papacy."

But in recent years, and in other parts of the world, there seems to be a gradual change of heart.

Archbishop Bernard Jan Alfrink of Utrecht, a leading Roman Catholic prelate in the Netherlands, while speaking with approval of "the richly blessed ecumenical trend that is drawing Rome and the Reformation closer together" stated very clearly and explicitly:

"You are not striving for unity if you merely keep on asking the other party to cross over to your side" (see "Ceylon Churchman," January, 1960, p. 7).

It is noteworthy, that, during the Malines Conversations, an interesting memorandum was presented by a Roman Catholic canonist, Don Lambert Beauduin, entitled: "The Church of England United, not absorbed."

We must also recollect that the Abbé Couturier, the Roman Catholic apostle of unity, in showing that the foundation for reunion lay in prayer, stressed his conviction that there was a right way and a wrong way of praying for union, and that the wrong way was to pray that all the others may be converted to us.

(Quoted by a *Church Times* Editorial January 15, 1960. See also Pere Machalon's pamphlet on the Octave of Prayer published by the Faith Press entitled, "Walk in the Spirit.")

ABSORPTION

We must be clear in our own minds, that the Church of England has explicitly and categorically rejected the method of absorption. The Lambeth Conference said:

"We do not ask that any one communion should consent to be absorbed into another. We ask that all should unite in a new and great endeavour to recover and manifest to the world, the Unity of the Body of Christ for which He prayed."

The Church of England in India, in a synodical letter issued by the Bishops of our Province about that time echoed the same thought, while something similar was expressed recently by Archbishop Iakovos, top ranking prelate of the Greek Orthodox Archdiocese of North and South America, who emphasised the fact that the World Council of Churches was "an organ of Divine Providence to bring the Churches together."

He declared that the Eastern Orthodox Church will never participate in any conversation with the Roman Church which does not have as its eventual aim the inclusion of the Protestants and that "the Ecumenical Movement is not a movement between Pro-

This is the second 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.

testant and Orthodox, or between Orthodox and Roman Catholics, but a move towards the unity of all Christians."

He further added: "We are not interested in the restoration of the unity broken by the division with Rome, but in the unity of the Body of Christ."

Dr Moss himself, commenting on the Roman view, says emphatically that such reunion is not possible, and in his opinion not even desirable. So we can be quite definite on this point. Where reunion is concerned, the method of absorption is ruled completely out of court.

Another method is that of amalgamation, or federation, based (according to Dr Moss) on a belief, now largely abandoned, that the Church is in its universal aspect, invisible; that it is composed not of the baptised, but of "all who love Our Lord Jesus Christ in sincerity, and whose names are known only to God."

"That it is manifested in any congregation where the pure word of God is preached and the Sacrament are duly administered."

This is somewhat in line with Article 19 of the Church of England, but this method does

not secure, nor desire, organic union.

Nor need we spend much time in considering it, as in most schemes of union, baptism is the condition and essential pre-requisite of the entrance into the Church. All Christian bodies have accepted organic union as the ultimate goal.

There remains therefore, what I have called for lack of a better word, the Anglican way—the way put forward by the Bridge Church—the method of integrated, organic union as enunciated by the Lambeth Conference of 1920, and re-affirmed by the later conferences.

THE VISION

"The Vision that rises before us is that of a Church, genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians within whose visible unity all the treasures of Faith and Order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ."

We come back then to the question: What sort of reunion do we want? Surely the answer

can only be: the sort that Our Lord Himself prayed for! Or in the Abbé Couturier's well-known words:

"The Unity of all Christians, such as Christ wills and by the means which Christ wills!" This famous formula of the Abbé Couturier's devout invention, as we are reminded by the *Church Times*, can offend none, however various their views of the Church may be.

"Ut omnes unum sint!" This is the touchstone of all reunion movements in the High Priestly prayer of Our Lord:

That they all may be one; as Thou Father art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me, I have given them; that they may be one, even as We are one. (S. John 17: 21 and 22).

The unity we seek must be as the Unity of the Father and the Son and of Holy Spirit. As there are distinctions within the One Godhead so the Trinity in Unity teaches us that the requisite for Church unity is a unity in diversity.

Not the merging of personalities into an impersonal nothingness, but a unity in which the individual personalities are enriched and preserved, in which the heritages of the differing churches, existing in separation, are brought together and laid as trophies at the foot of the Cross, where all Christians are One.

GENERAL SYNOD POLICY QUESTIONED BY BISHOP

FROM A SPECIAL CORRESPONDENT

Adelaide, April 19

The Bishop of Adelaide, the Right Reverend T. T. Reed, in his April letter to the people of his diocese, has questioned the wisdom of the decision of the Standing Committee of General Synod regarding the meeting set down for September.

The letter, printed in the "Adelaide Church Guardian," refers to the decision of the Standing Committee in March to defer a full meeting of General Synod until the new

Constitution has been approved by State Parliaments and gazetted.

The bishop attended the meeting of the Standing Committee which decided to convene the Session, but to discourage representatives, other than a quorum, to attend. The committee agreed that only essential business would be transacted.

"There is business of great importance which the Australian Church should transact in General Synod. To postpone it for a year, without any certainty that the new Constitution will by then have come into effect, appeared to me to be a hazardous proceeding," Dr Reed said.

The Constitution was passed by General Synod in October, 1955, and in a little over a year the required eighteen dioceses, including all the Metropolitan Sees, had accepted.

The Standing Committee had been assured that the bills would come before the State Parliaments before the end of April, 1960. The date now given is the end of this year.

If any opposition is offered to any of the Bills, more delay must ensue.

"In view of this, it is to be deeply regretted that the Standing Committee has decided to hold a formal meeting of the General Synod under the present Constitution, instead of transacting the business of the General Synod in a normal manner, until the new Constitution comes into full operation," he said.

When the Acts have been passed, at least eighteen of the bishops whose dioceses have accepted the Constitution must execute a deed fixing the date when it shall come into effect. This date must then be notified in the Commonwealth Gazette and the Gazettes of the States concerned.

Within one year of the date thus agreed upon, a meeting of the General Synod must be held, of which at least three months' notice must be given.

The Diocese of Adelaide is one of the three dioceses which have rejected the Constitution.

UNUSUAL ITEMS AT W.R.Y. CONCERT

A second century Greek hymn, Byzantine folk songs recently discovered on Mount Athos, and a Jewish Passover song were among the unusual items in a concert given on April 10 in London in aid of World Refugee Year.

The concert, sponsored jointly by the Council of Christians and Jews (of which the Archbishop of Canterbury is a president) and the Society of Friends, took place at the Friends House, Euston Road.

The artists taking part were Arda Mandikian (soprano), William Parsons (bass-baritone), Edward Selwyn (oboe), Shula Doniach and Norman Franklin (piano), the Amici String Quartet and the London Bach Society.

The programme included works by Purcell, Bach, Handel and Vaughan Williams, and songs by Shula Doniach.

UNIVERSITY COLLEGE GAINS NEW BUILDING S. MARK'S OLD COLLEGIANS HELP TO RAISE FUNDS

FROM A SPECIAL CORRESPONDENT

Adelaide, April 19

One of the best-known and best-loved former headmasters of S. Peter's College, Adelaide, Canon K. J. F. Bickersteth, will set the foundation stone of a new £70,000 building in S. Mark's College, University of Adelaide, on May 8.

Canon Bickersteth was largely responsible for the establishment of the college when he was headmaster of S. Peter's. In recognition of his great work, he was made an Honorary Foundation Fellow of S. Mark's.

The new building at S. Mark's will be known as the Archibald Grenfell Price Dining Hall, in recognition of the work of Dr Price for the college, as its first Master, from 1925 to 1957.

At first, accommodation for sixteen resident students will be made available in the new building, above the dining hall and kitchens. Eventually this space will be used for a new library and tutorial rooms.

The old college dining hall will become a new Junior Common Room, and the present Common Room will be used as a temporary library. At present the library is in an outbuilding below the chapel.

RESPONSE

In a letter to Old Collegians of S. Mark's, the Collegians' Association president, Mr John McFarlane, said the Collegians' Appeal for the new building had reached more than £4,000 in gifts and £2,000 in promises.

"These moneys, together with donations from parents and friends, the Dudley Turner bequest, the Joint Adelaide University Colleges' Appeal, and a magnificent donation of £5,000 sterling from the Dulverton Trust of London, have ensured that the promised State and Commonwealth subsidies,

amounting altogether to £32,000, will in fact be forthcoming," said Mr McFarlane.

"As these funds became available, the College Council, under the enthusiastic leadership of Sir Keith Angus, made the decision to build."

Mr McFarlane said the new project, set underway by the energy and enthusiasm of the collegians, "will in one stroke solve many of the major problems confronting the College."

The new building, on which work is progressing, stands at the southern end of the lawn tennis court area, adjacent to S. Peter's Cathedral and facing the college residential War Memorial building. It should be completed by the beginning of the academic year in 1961.

It is expected that at the head of future major building plans will be a project for an adequate chapel in the College.

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CENTENARY AT GOLDEN SQUARE

FROM OUR OWN CORRESPONDENT
Bendigo, April 19

Celebrations to mark the centenary of Anglican public worship in Golden Square, Diocese of Bendigo, will begin in the town on April 24.

At the morning service conducted by the Venerable N. D. Herring, members of the City Council will join parishioners in the Church of St. Mark, and in the afternoon Canon D. I. M. Anthony, Rector of St. Paul's, Bendigo, will address a reunion gathering.

The church has at different times been in the Parish of All Saints, Bendigo, and St. Paul's, Bendigo.

The foundation stone of the present church was set in 1881, and the old weatherboard building has since then been used as the parish hall.

The Vicar of St. Mark's, the Reverend A. McIvor Wright, who is Registrar of the Diocese of Bendigo, has achieved a stable financial position for the parish through a canvass conducted last year.

At Evensong on April 24, a former vicar of the parish, the Reverend S. J. Muxworthy, will be the preacher, and on the following Sunday, May 1, the Bishop of Bendigo, the Right Reverend R. E. Richards, will visit the parish and preach at the Family Service.

EPPING GARDEN LOVERS' CLUB

FROM A CORRESPONDENT

"Roses" is the subject set down for the next meeting of S. Alban's Garden Lovers' Club, Epping, to be held in the War Memorial Hall, at 8 p.m., on April 22.

The club's autumn flower show was a financial and artistic success. The quality of the dahlias, in particular, was very high, and, after the show, three bowls of them were placed in the parish church, in thanksgiving for the gift of flowers.

The sale of many potted geraniums has provided the club with £70, to be used to establish a library.

Lectures to club members will be held on May 27, "Roses"; June 24, "Camelias"; and July 22, "Floral Art."

PETITIONS BY THE BUSLOAD

THE "LIVING CHURCH" SERVICE
New York, April 19

A bus procession carrying 250 churchpeople from the Dioceses of Newark and New Jersey, travelled across the State of Newark to the capital city, Trenton, last month, to present a petition to the government.

Sponsored by the department of Christian social relations, the deputation asked for legislation on civil rights, a state minimum wage law, the abolition of capital punishment, and mandatory sentences of twenty years to life imprisonment for persons convicted of selling narcotics to minors.

The caravan was accompanied by Canon B. H. Hanson of Newark.

ANGLICAN CHAPLAINS IN EUROPE MEET

ANGLICAN NEWS SERVICE
London, April 19

The annual conference of chaplains serving Anglican churches in North and Central Europe will be held at Puidoux, Montreux, Switzerland, from April 22 to 29.

The Bishop of London, the Right Reverend H. C. Montgomery Campbell, who will attend the conference, will also be present at the centenary celebrations of St. John's Church, Montreux, where the British congregation is an active part of the Swiss ecumenical movement.

DIOCESAN NEWS

BATHURST

DUBBO MISSION

Dr Barry Marshall, Brother Timothy, of the Brotherhood of the Good Shepherd, conducted a mission in the Parish of Holy Trinity, Dubbo, from Passion Sunday to Palm Sunday. The parish had been preparing for the mission for some months.

CHURCH RENOVATED

The newly renovated Church of St. Stephen, at Tarana, was crowded on April 3 for the first service held there since the work was completed. Representatives of the local Methodist Church, whose building Anglicans had been using for eight months, joined in the service. A steadily growing Sunday school and branch of the C.E.B.S. at Portland are catering for the spiritual needs of the young in the parish. Sunday school enrolments have increased from fifteen to fifty over the past six months.

CATHEDRAL NEWS

Henri Cheon's drama of the Sacred Passion—"The Way of the Cross"—was presented in All Saints' Cathedral on Tuesday and Wednesday in Holy Week. Never before had Bathurst seen anything of like nature. The drama was presented primarily as an introduction to Good Friday and Easter. Mr Gerald Taylor, of the Demonstration School, conducted the cathedral choir, and the organist, Mr Max Ingersole, played special music, including that arranged by Mr K. A. Noake, of Christ Church Cathedral, Newcastle, for the presentations of the drama there in 1955-56.

The Primate of Australia and Metropolitan of New South Wales, the Most Reverend H. R. Gough, will make his first visit to Bathurst on Monday, May 2. He will visit All Saints' College, attend a civic reception, and, after a Liturgical Reception, will preach at the Synod Evensong that night.

MELBOURNE

TOBRUK SERVICE

Members of the "Rats of Tobruk" Association attended Matins in St. Paul's Cathedral, Melbourne, on April 10, the day observed as Tobruk Sunday. The lessons were read by Sir Arthur Amies and the Bishop Coadjutor, the Right Reverend D. Redding. The cathedral organist, Mr Lance Hardy, was in Tobruk.

INTERCESSIONS

Intercessions for the work of the world-wide Church were held on Tuesday in Holy Week in the Ascension Chapel of St. Paul's Cathedral. The service will continue on Tuesdays from 12.30 to 1.45 p.m. throughout the year.

INDUCTION

On April 9 the Archbishop of Melbourne inducted the Reverend Philip Roberts to the charge of the newly formed Parish of St. Michael's, Beaumaris. Mr Roberts was educated at Melbourne High School and then joined the Regular Army, rising to the rank of major.

He attended the Salisbury Theological College in England, and was ordained by the Bishop of Salisbury. He served as Curate of St. Michael's, Salisbury, before returning to Melbourne.

CHURCH BADMINTON

The Anglican Badminton Association in the Diocese of Melbourne at its annual meeting last month reported over twenty teams were represented in the winter competitions. The association has an official representative on the Victorian Badminton Council. Its patron is the Archbishop of Melbourne. The Reverend H. Potter, of Holy Trinity, Balclutha, is president again this year, and Miss V. Bonnar, of St. Bartholomew's, Burnly, secretary.

SYDNEY

BUS TOUR PLANNED

The Church of England Historical Society and the St. Andrew's Cathedral Communicants' Guild have arranged a bus tour to Hartley, via the Blue Mountains, which interested people may join. The party will set out from Bathurst Street, Sydney, at 8 a.m., on April 30, and will stop, among other places, at Lawson, Blackheath and Mount Victoria. Fares for the trip are 25/-, and bookings may be made with Mrs N. Hastie, Box 2902 G.P.O., Sydney, before April 25.

DEDICATION OF HILLIARD HOUSE

"Hilliard House," a cottage for use by the Director of the Board

CLOSING DATE FOR ART COMPETITION

The closing date of the Jubilee Art Competition organised by the Australian Board of Missions has been changed from September 28, as reported in THE ANGLICAN of April 15, to September 21.

of Education, in the Diocese of Sydney, at 29 Fuller's Road, Chatswood, will be dedicated on May 7, at 3 p.m., by the Right Reverend M. L. Loane, Bishop Coadjutor of Sydney. The house is a memorial to the late Bishop Hilliard, who had been associated with the Board of Education since its inception, and had been the chairman for the last nineteen years.

MISSIONS TO SEAMEN

The annual meeting of the Missions to Seamen will be held at the Rawson Institute, 100 George Street, Sydney, on May 17, at 8 p.m. The Archbishop of Sydney, the Most Reverend H. R. Gough, will preside, and the senior chaplain, the Reverend Colin Craven-Sands, will show slides of his recent journey through the Middle East, Europe, Great Britain and North America.

MEMORIAL PLAQUES

Memorial plaques to the memory of the late Archbishop and Mrs Mowll will be unveiled in the C.E.N.E.F. Centre on April 27, at 2.30 p.m., by the Archbishop of Sydney, the Most Reverend H. R. Gough.

INSURANCE SERVICE

An Insurance Devotions' Day for members of the Insurance Industry of New South Wales will be held on April 26 in Sydney. At a service in St. Andrew's Cathedral, beginning at 5.30 p.m., members of the industry will be present. The Dean of Sydney, the Very Reverend E. A. Pitt, will conduct the service, and Dr E. H. Watson, President of the New South Wales Council of Churches, will be the preacher.

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BOOK REVIEW

A NOVEL ABOUT CURIACO

OUT OF THE RED INTO THE BLUE. Barbara Comyns. Heinemann. Pp. 202. 22s. 6d.

A family that moves from orthodox middle-class life in London to live on the Mediterranean island of Curicao provides entertaining reading in this novel by an author known for her original style.

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—J.S.

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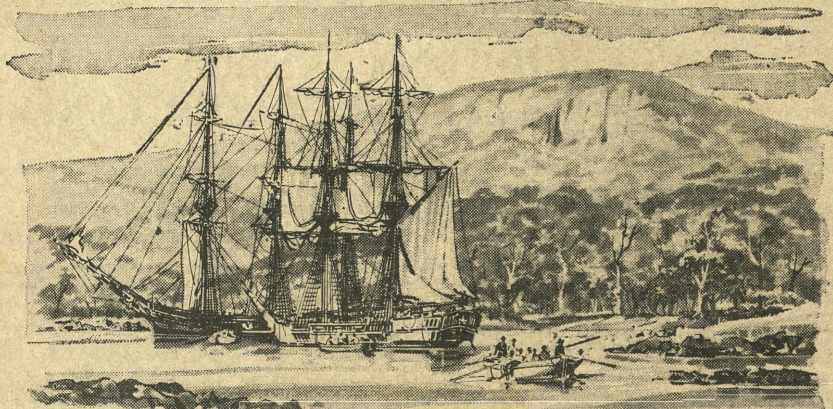
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Lieutenant Bowen arrives at Risdon Cove, Sept., 1803

First Settlement of Tasmania

As was to happen later with the founding of Western Australia (in 1826), the interest of French navigators was an important factor in hastening the first British settlement of Tasmania in 1803.

The Dutch navigator Abel Tasman had discovered it in 1642, naming it Anthony Van Diemen's Land in honour of the Governor-General of the Dutch East Indies. The name Van Diemen's Land remained current until 1855, although Tasmania was used officially as early as 1823. For purposes of convenience, the island will be called Tasmania here throughout.

The original view was that the area was joined to the mainland. Not until Bass and Flinders circumnavigated it in 1798-9 was Tasmania known to be an island. Development of the sealing trade and the increasing activity of French vessels in Tasmanian waters led the British Government to plan a settlement there. In September, 1803, Lieutenant John Bowen took a party of 49 (including 35 convicts) up the Derwent River and established the settlement at Risdon Cove.

Earlier in 1803, the British Government had sent Lieutenant-Colonel David Collins to found another settlement—in Port Phillip Bay—mainly for the purpose of creating a depot for the sealing industry in Bass Strait. Collins selected a site (near the present pier at Sorrento) that proved entirely unsuitable. As a result, early in 1804 it was abandoned and shifted to Sullivan Cove, also on the Derwent River, about four miles from Bowen's establishment, which he had called "Hobart." As "Hobart Town" this name was

taken over for Collins' settlement, and the name remained in official use until 1881, when it was shortened to the original "Hobart."

Later in 1804, another settlement was established in northern Tasmania and this was subsequently moved to the present site of Launceston. This northern undertaking was originally independent of the Derwent settlement, but from 1812 Hobart Town became the capital of Tasmania.

Settlers and convicts were transferred to Tasmania, from Norfolk Island in 1807-8, but even with a growing population there was a good deal of struggle before progress was made. However, as communications extended and land settlement increased, the little colony began to prosper. In 1820, J. T. Bigge estimated that the population was 5,468, of whom 2,588 had arrived in the island as convicts. During the 1820's, the population grew to more than 24,000.

However, the island's mountainous terrain, rugged coastline and thick bush (about half of it is still forested), plus serious depressions in the 1840's and 1860's, curbed development considerably. Only tardily did Tasmania forge ahead into the progressive State it is to-day.

Tasmania is the smallest of the six Australian States (it is less than a third of the size of Victoria), but its population is now well over 330,000, many of its numerous rivers have been harnessed into hydro-electric works, it is Australia's chief producer of tin and tungsten, and its bountiful endowment with many other valuable ores have brought it mounting prosperity.

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YOUTH GROUPS JOIN TO PRESENT PAGEANT

DIOCESAN CENTENARY EFFORT TO HELP MISSION WORK

FROM A SPECIAL CORRESPONDENT

Brisbane, April 19

Part of the Brisbane diocesan centenary celebrations, the work of members of the Order of the Comrades of S. George, will be held in the Brisbane City Hall on April 24.

"The Call of the World," a religious pageant, will involve Comrades, members of the Girls' Friendly Society, the Church Missionary Society's League of Youth, the Young Anglican Fellowship, and the Church of England Boys' Society.

Several hundred young people will share in the presentation, the central figure of which is S. George.

The pageant was first staged in 1928 by the Australian Board of Missions in Melbourne.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, who was then Bishop of Riverina, was among those who witnessed the performance, and it was his great friend, Canon Hughes, who founded the Order of the Comrades of S. George from members of the cast.

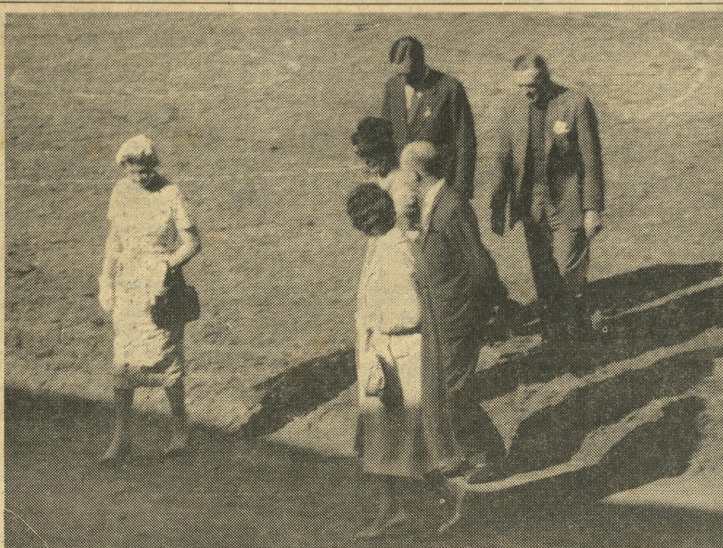
The archbishop has frequently expressed the wish to see the pageant performed in Brisbane.

Additional script to that used in 1928 has been written by Mr Ken Mackay of Melbourne University, and the music will be under the direction of Mr Michael Brimer, with boys of the Church of England Grammar School Choir.

In Mrs Robert Beal, the organisers have a producer of distinction, and those who know of

her work overseas and more recently in Townsville, are confident that all who are at the City Hall on the afternoon of Sunday, April 24, will share in a great spectacle, but more than that in an act of religious drama of great significance.

Admission will be free but there will be a collection which, after defraying expenses, will be devoted towards the purchase of a Radio Transceiver similar to that used by the Royal Flying Doctor Service for use at Movi Hospital in the New Guinea Highlands.



The Archbishop of Sydney, the Most Reverend H. R. Gough, with Mrs Gough at the Royal Easter Show on Monday, April 18. The archbishop said that it was the best display of primary produce and rural wealth that he had ever seen.

CHURCH ARMY MISSION AT PITTWATER CENTRES

FROM A CORRESPONDENT

Eighty-two services, conducted by the fifteen members of the mission team, were held in the Parish of Pittwater, Sydney, from March 25 to Palm Sunday, in a parish mission conducted by the Church Army.

The Federal Secretary of the Church Army, Captain A. W. Batley, with Captain R. L. Gwilt, three commissioned officers and ten students in training, spoke to congregations totalling nearly 5,000, in the centres of Mona Vale, Newport, Avalon, and Palm Beach.

The team held a pilot mission at Mona Vale, followed immediately by gatherings at Newport and Avalon, and supplementary services at Palm Beach.

While the Mona Vale effort was in progress, a series of "home meetings" were held and extensive visiting undertaken in other parts of the parish.

"Pittwater is a parish of unique features presenting unusual problems in the organising and conducting of an Evangelistic Mission," Captain Batley said.

"Its boundaries stretch from Mona Vale to Palm Beach on the 'Gold Coast' of Sydney's seaboard, bounded on the one side by the Pacific Ocean and on the other by the calm stretches of Pittwater.

"It is not possible to build one large parish church which all parishioners could reasonably be expected to attend. Instead there are four distinct centres of worship.

"There is a tacit understanding between the centres that there is unity only on a basis of strict equality and the rector, the Reverend N. J. Keen, finds himself rector only of the particular centre in which he happens to be, rather than the spiritual pastor of one large parish," Captain Batley said.

The campaign began with a commissioning service at Mona Vale on Friday, March 25, when Archdeacon G. R. Delbridge commissioned the team before a representative congregation from all parts of the parish.

Of the 5,000, approximately half were children who attended the special children's missions, and the remainder made up the adult congregations in the evenings.

Features were the men's teas when over 150 men listened to the missionaries; the women's

rallies which attracted 250 women; and the youth teas when 200 young people heard the challenge to follow Christ.

A larger percentage of non-churchgoers than is normal at parish missions attended the services, Captain Batley said, and many of them were included in the one hundred people who accepted cards as a token of decisions made and blessings received during the mission.

On Monday, April 11, a service of thanksgiving was held in S. John's, Mona Vale, and to accommodate the large congregation church and hall were wired for microphone and loudspeakers to enable people in both places to worship together.

Plans are going forward for permanent churches in each centre, Captain Batley said.

At Newport the new church is almost completed; at Avalon plans have been approved and tenders called; and at Palm Beach a new place of worship will be erected shortly. Mona Vale will soon be producing a plan to enlarge or replace their present small stone church.

Church Army missionaries have conducted parish missions in various parts of Australia during Lent, with comparable responses.

Parishes visited included S. John's, Penshurst, Sydney; S. Peter's, East Maitland; S. Basil's, Artamon, Sydney; S. Luke's, Ekibin, Brisbane; S. Peter's, Brighton Beach, Melbourne; S. Paul's, Canterbury, Sydney; All Saints', Tatura, Victoria.

NEW CHURCH IN THE WEST

CONSECRATION AT WYALKATCHEM

FROM OUR OWN CORRESPONDENT

Perth, April 19

The Parish of Wyalkatchem, in the Diocese of Perth, this month saw the consecration of the new Church of S. Saviour, which replaces the historic wooden parish church.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, consecrated the new building, in the presence of several men associated with the parish in the past.

The preacher at the service of consecration was the Venerable L. Bothamley, a former rector. Others present were Canon Brown, who, as a layman, was in charge of Wyalkatchem in 1930; and the Reverend W. Bastian, Diocesan Registrar, a former priest-in-charge.

The present rector, the Reverend Bruce Rosier, announced that he had received a cablegram from the Reverend Andrew Donald, a former rector, who is now chaplain of the British Embassy in Sweden.

Eight other priests were present in choir, and the local Methodist minister.

The original church was moved from the ghost gold-mining town of Kanowna to Wyalkatchem, three hundred miles from Perth, where the first service was held in 1926.

This building was destroyed by storm, and under the direction of the Rector, Mr Rosier, and Mr J. Rimmer and Mr J. Ashelford, Churchwardens, the new S. Saviour's has been built.

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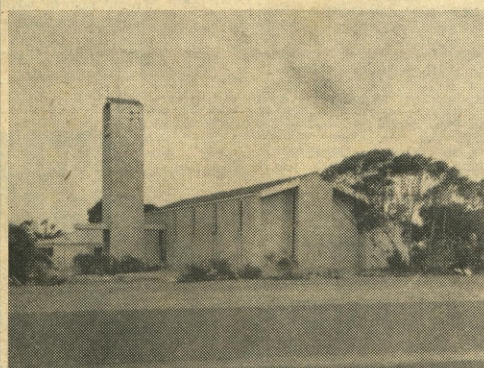
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The Church of S. Saviour, Wyalkatchem, Diocese of Perth, consecrated this month by the Archbishop of Perth, the Most Reverend R. W. H. Moline.

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