

# THE ANGLICAN

Incorporating The Church Standard

No. 257

No. 1 Rawson Lane, Sydney, N.S.W.  
Telephone EA 3894, G.F.O. Box 7002.

FRIDAY JULY 12 1957

Registered at the G.P.O., Sydney, for  
transmission by post as a newspaper.

Price: NINE PENCE

## A.B.M. HOPES FOR NEW WORK AMONG ABORIGINES

### MANY ENCOURAGING REPORTS AT LAST WEEK'S MEETINGS

FROM OUR A.B.M. CORRESPONDENT

The possibility of new work among the Aborigines and in South-West Papua and New Guinea was outlined by the chairman of the Australian Board of Missions, the Reverend F. W. Coaldrake, last week.

He was presenting his report to the full Board which met in Sydney on Tuesday, Wednesday and Thursday.

The progress of the co-operatives, including the formation of many new ones as outlined by the Director, the Reverend A. Clint, was among other encouraging reports received.

Mr. Coaldrake reported on the consultations he had had with the Minister of Territories and other authorities on increasing A.B.M. work among Aborigines, particularly in South Australia, the Northern Territory and New South Wales.

Despite the fact that much more could be done on the work already undertaken it was felt that the Board should be doing something to assist the Aborigines and people of mixed blood living on the fringes of our towns, and plans for advancing this work were outlined.

A report was made too on the possibility of new work in South-West Papua and New Guinea in the foreseeable future, and of the recent important conference of Pacific bishops held at Dogura, in New Guinea.

#### SCHOLARSHIP FUND

The chairman also urged the creation of a special scholarship fund as a memorial to the late Canon James Benson.

The Director of Co-operatives, the Reverend A. Clint, reported the formation of a new co-operative at Moa Island in the Torres Strait.

He spoke of the intention of the Government of Queensland to make a survey of the mineral wealth of the islands, and also the progress of the Christian Co-operative Society at Lockhart River.

Mr. Clint said that although there was at present a fall in the price of trochus shell it was generally thought that this was only temporary; nevertheless they must be on their guard and look out for other possible spheres of operation.

Mr. Clint also reported the formation of the A.B.M. Christian Community Co-operative Ltd. in Sydney, the object of which was to provide educational and other facilities for Aborigines in N.S.W., and elsewhere, and also for some Papuans.

Mr. Clint further reported generous support from co-operative societies and trades unions, and the tremendous help he had received as a result of the new A.B.M. film "The Lockhart Story," which was in great demand in all States, and one copy had gone abroad.

#### JOBS VACANT

The chairman reported a large number of enquiries for missionary service, but there were still many serious gaps to be filled.

The Reverend David Cobbet, of the Diocese of Newcastle, would set sail for Korea later in the year, and would therefore be the first Australian Anglican missionary to serve in that diocese, although until the Board's income was considerably increased we should be unable to support him fully financially—nevertheless he would go to Korea with the blessing and the prayers of the Australian Church.

The Reverend L. C. R. and Mrs. Smith (Diocese of Canberra and Goulburn) will shortly proceed to Borneo where Mr. Smith will undertake an important educational post in Kuching.

The Primate referred to the great losses to the Board

the Federal Youth Secretary, Miss Gabrielle Hadingham, who is returning to England to take up an important appointment with the S.M.G., were also great losses.

After some years as honorary treasurer, Mr. R. Vine Hall has resigned owing to increasing years.

(Continued on page 11)

#### IMPORTANT A.B.M. APPOINTMENT

During the meeting of the Australian Board of Missions last week the Chairman was able to announce, with the Board's unanimous endorsement, the appointment of Mr. Gerald H. Gregory as Honorary Federal Treasurer in succession to Mr. R. Vine Hall who has resigned.

Mr. Gregory is a staunch Anglican, and is at present Managing Director of Goodalls, an English machinery firm with branches throughout Australia. Prior to this Mr. Gregory was for many years associated with David Jones Ltd. in a managerial capacity. He is a chartered accountant and joint author (with his brother) of a text book on cost accounting and budgeting.

Mr. Gregory is married with two children. The Board expressed its delight at the appointment of such an outstanding man to direct and advise on its financial policy.

through the death of the Victorian Secretary, the Reverend C. M. Kennedy, and the tragic drowning in Melanesia of Archdeacon David Hoey and Mr. David Clunies Ross.

The departure of the N.S.W. Secretary, the Reverend W. H. S. Childs, to become Rector of Cessnock and the resignation of

## CROWDS ATTEND MISSION AT ADELAIDE UNIVERSITY

FROM OUR OWN CORRESPONDENT

Adelaide, July 8

One of the most successful Christian missions ever held in the University of Adelaide ended yesterday afternoon with a service in S. Peter's Cathedral.

The dynamic missionary, Father Michael Fisher, S.S.F., from S. Francis' House, Cambridge, last week drew almost a quarter of the University's population to hear his challenging addresses and answers to questions.

On four days out of five, the University's Great Hall was filled with students, staff, and members of the general public for his lunchtime addresses.

On the other day, Wednesday, the smaller Lady Symon Hall in the University Union was packed—and students leant through windows—to hear the missionary answer probing questions about the Christian faith.

#### METHODIST AID

His enthusiastic assistant missionary was Dr. Clifford Wright, Methodist Youth Director for Victoria, who gave the evening addresses in the Union.

The mission was sponsored and organised by the Adelaide University branch of the Student Christian Movement.

The Reverend Frank Hamblly, Master of Lincoln Methodist

University College, Adelaide, was chairman of the organising committee.

Father Fisher told THE ANGLICAN he believed there was a growing interest in religion throughout the University world.

It was a lively interest in the intellectual aspect, not just an

emotional reaction to the troubled times in which we lived.

There was something in the nature of a religious revival in the University of Cambridge, said Father Fisher.

This was also true of England as a whole.

While the revival in England was far less spectacular than that in the United States, it went a good deal deeper

#### AUGUST RETREATS IN MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, July 8

Three retreats will be held at the Retreat House, Cheltenham, during August.

The Reverend J. S. Drought will conduct a retreat for the wives of clergy from August 12 to 15.

From August 16 to 18 the Bishop of Bendigo, the Right Reverend R. E. Richards, will conduct a retreat for men.

A quiet day for married couples on August 31 will be conducted by the Reverend T. R. H. Clark.

Particulars may be obtained from the Sister-in-Charge, Retreat House, XF 2076.

## TWO DISTINGUISHED PRIESTS IN ADELAIDE RETIRE

FROM OUR OWN CORRESPONDENT

Adelaide, July 8

Two well known and distinguished Adelaide priests have announced their retirement from active parish work.

They are the Rector of S. James', Mile End, Canon C. J. Whitfield, and the Rector of S. Columba's, Hawthorn, Canon C. W. E. Swan.

Canon Whitfield trained at S. Barnabas' College, Adelaide, and was ordained a priest in 1911.

After a year as assistant curate of S. George's, Goodwood, he became assistant curate at Peterborough, and was then appointed priest-in-charge of the Murray Bridge Mission, which he left in 1916 to become Rector of S. Jude's, Brighton.

#### LONG MINISTRY

Since 1921 he has been Rector of S. James', Mile End.

Canon Whitfield was rural dean of the western suburbs from 1931 to 1934, and was in 1949 made an honorary canon of Adelaide.

Canon Swan is an Arts graduate of Selwyn College, Cambridge. He was ordained in Adelaide in 1914.

After acting as assistant curate of Christ Church, Mount Gambier, for three years, he was appointed priest-in-charge of Penola.

From 1919 to 1925 he was priest-in-charge of what was then the mid-Yorke Peninsula Mission.

He was rector of Clare from 1925 until 1936, when he accepted the charge of S.

Columba's, Hawthorn.

From 1930 to 1935 Canon Swan was rural dean of Clare. Synod last year elected him to the Marryat honorary canonry to succeed the late Canon H. H. Coles.

#### FRANCISCANS MAY COME HERE

FROM OUR OWN CORRESPONDENT

Adelaide, July 8

The Society of S. Francis, England, may set up a House in Australia.

This was revealed to THE ANGLICAN this week by Father Michael Fisher, S.S.F.

Father Fisher is visiting Australia for the Student Christian Movement to conduct missions to the various universities.

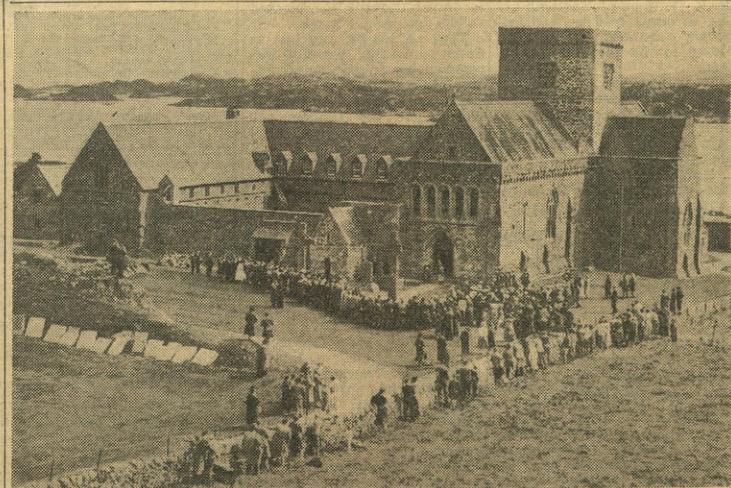
He said that while he was in Australia he would explore the possibility of the S.S.F. extending its activities to Australia.

It was also possible that a permanent Franciscan Mission would be established in New Guinea. He would spend five weeks there on his way through to Hong Kong, where he would conduct a mission to the diocese at the invitation of the Bishop of Hong Kong.

After visiting Hong Kong, Father Fisher will attend the triennial conference of the S.C.M. of India, Burma, and Ceylon. He will then return to England.



The congregation leaving S. Mary the Virgin's, Moorook, South Australia, after the rededication service on June 16. (See story, page 3.)



Iona's ancient cathedral on the isle from which S. Columba sent missionaries to convert Britain. An appeal is made by the Primus for funds urgently needed for the repair and maintenance of Bishop's House and its chapel, the Anglican centre on the Holy Isle. This was the scene when the Queen visited the cathedral in August. (See special article, page 8.)

# BILLY GRAHAM'S NEW DEATH OF ARCHBISHOP YORK CRUSADE OF WALES

## POLL SHOWS SUCCESS WITH NON-CHURCH MEMBERS

THE "LIVING CHURCH" SERVICE

New York, July 8

More than forty per cent. of those who made "decisions for Christ" during the first four weeks of Dr. Billy Graham's New York Crusade had no church affiliations, according to a spot check.

The check was made by the Protestant Council of the City of New York.

The council, which is sponsoring the crusade, said that a poll was taken of 59 selected churches.

As the evangelistic campaign progressed, the poll revealed

## ROMAN VILLA PILGRIMAGE

FROM A SPECIAL CORRESPONDENT

Maldstone, Kent, July 8  
On June 13 Maldstone parishioners, led by their vicar, Canon F. L. M. Bennett, made a pilgrimage to the only Roman-Christian place of worship yet discovered this side of the Tigris.

The site was that of a Roman villa, discovered at Lullingstone, Kent, on the Darent River.

The pilgrimage could well have been the first time that prayer has been offered on the site since the 4th century, A.D.

The chapel itself dates from between 350 A.D. to 400 A.D.

The Christian character of this place of worship has been proved by the careful piecing together of remains to form three large representations of the "Chi-Rho" monogram which originally decorated the walls of the chapel, and of large human figures in attitudes of prayer.

## DESTROYED BY FIRE

The figures seem to have been painted on the wall behind the altar.

The villa was destroyed by fire very late in the same century.

So far no evidence has been discovered for believing that another later building was erected on the same site.

Canon Bennett said that there was a possibility that this was a true example of the house-church referred to, for example, by St. Paul in 1 Corinthians 16:19.

"Aquila and Priscilla salute you much in the Lord, with the Church that is in their house."

## THE CHURCH IN ENGLISH SHOWS

CHURCH INFORMATION SERVICE  
London, July 8

At the Royal Show held this year at Costessey, Norwich, from July 2 to 5, a Church stand showed the relevance of Christianity to ordinary work and life.

The eye was caught first from afar by a cross, eighteen feet high, above a revolving and gaily coloured globe of the world.

A fountain was in the foreground, whilst inside the stand a diorama showed the four types of soil described in the Parable of the Sower, together with portrait studies of the equivalent "human" types.

The central feature was a painting of Norwich Cathedral, flanked on either side by photographs of seed time and harvest in England.

The final section of the stand, on a raised platform, displayed pictures of the three great acts of Redemption: the Nativity, the Crucifixion and the Resurrection, and the Altar.

The five Yorkshire dioceses have arranged an exhibition on Christian family life in the Church pavilion at the Great Yorkshire Show, which begins tomorrow.

The Church tent at the Sussex County Show aims to present the challenge of, and to the Church in educational, sociological and ecumenical fields.

## AN OUTSTANDING ORGANISER, PREACHER AND MUSICIAN

ANGLICAN NEWS SERVICE

London, July 8

We record with regret the death, in his seventy-second year, of the Archbishop of Wales, the Most Reverend John Morgan, on June 26, in a London hospital.

Dr. Morgan combined, on then one hand, a sense of history and tradition with a realisation of the needs and the demands of modern times and, on the other, was an ecclesiastic with a wide knowledge of organisation and experience.

Born in Llandudno, Wales, in 1886, Dr. Morgan was an exhibitioner to Hertford College, Oxford, where he graduated in 1910.

## SWANSEA BISHOP

In 1933 he was appointed rector of Llandudno, following in the footsteps of his father.

A year later he was elected as the second Bishop of Swansea and Brecon.

It was his first administrative experience in a diocese largely industrial, and prepared him for his translation, in 1939, to

the see of Llandaff.

In his new duties his remarkable gift of administration, his integrity and humanity were displayed to their best advantage.

Dr. Morgan's election to the primacy in 1949 was applauded both within and without the Principality.

Archbishop Morgan was in the line of the great pulpit figures Wales has been producing for centuries, for to his erudition and his presence he added a fine voice.

He was a considerable musician and an accomplished organist.

It was largely owing to his energy that the choral festival in the Arfon deanery flourished in years ago.

He was made a Lambeth Doctor of Divinity in 1934.

that the number of non-church members who "made decisions" was in proportion to the co-operation which the individual churches gave to the crusade.

The evaluation showed that virtually all of the non-church members who made decisions were presenting themselves for church membership.

## FOLLOW-UP

The polled churches were engaged in immediate follow-up approaches to persons referred to them.

The churches were also making extensive plans for the crusade's city-wide programme of "visitation evangelism."

The 59 churches included Episcopal, Baptist, Presbyterian, Salvation Army, Congregational, Methodist and Reformed denominations.

## GHANA IS HUMMING WITH LIFE AND OPPORTUNITIES—BISHOP

ANGLICAN NEWS SERVICE

London, July 8

"When you let the laity fully into the life of the Church, the Church comes alive as it never did before."

The Bishop of Accra, on the gold coast of Africa, the Right Reverend Richard Roseveare, said this at the Accra diocesan associations' annual meeting on June 25.

"The whole country is humming with life," as a result of the parallel efforts of the churches and the Government, the bishop said.

If the Church had the means to put men where they were needed, there would be many more instances, like the one of a chief taking advantage of the bishop's first visit to ask for baptism.

This had happened recently in a village where the first con-

vert had been the fetish priest. Church people, Bishop Roseveare said, when they saw criticism of Ghana, as they inevitably would from time to time, should not forget that it was a very young country.

There was nothing to suggest that the previous Government had been oppressive.

But, the bishop said, it made a great difference for men to feel that the Government of the country was their own and that any mistakes made were their own.

Throughout the week's celebrations of the independence of that "lovely, lively, virile country," the bishop said that he

had not heard of a single instance of bad manners towards a European.

This was an amazing tribute to the wisdom, modesty, and restraint of the English civil servants who had been willing to serve under African ministers, as much as to the traditional courtesy of West Africans.

## ALPINES ISOLATED BY FLOODS

ECUMENICAL PRESS SERVICE

Geneva, July 8

Representatives of the Division of Inter-Church Aid and Service to refugees of the World Council of Churches succeeded on June 22 in reaching a community isolated in the remote district of Le Queyras (France) in the High Alps near the Italian border.

For more than a week farmers, forest workers and miners had been cut off from land communications with the nearest towns.

The severe flooding of their valley had broken down bridges and swept away roads.

Villages have been partly demolished.

The party from the W.C.C., led by Dr. Laslo Lederemann, was among the first permitted to travel through the blocked valleys and over the pass.

They arrived by jeep just as Sunday morning worship was commencing in the small village of Brunissard.

The main road to the town of Gap, where the farmers sell their produce, has been swept away for some miles.

Restoration of the district's economic lifeline will be impossible before the coming long winter, and it is feared that two other roads cannot be put in order in time to save the valley from total isolation when the winter's snow comes.

## SWISS TRAINS NOT R.C. PROPERTY

ECUMENICAL PRESS SERVICE

Geneva, July 8

The Swiss Protestant Church Federation has protested to the Swiss Federal authorities against the consecration of new locomotives by Roman Catholic clergy.

The Protestant churches have said that "the Swiss Federal Railways are the property of the whole Swiss people and should not have to submit to the religious ceremonies of a particular confession."

## CATHEDRAL SITE CLEARED FOR ROYAL VISIT

ANGLICAN NEWS SERVICE

London, July 8

Eight acres of land at Lusaka, Northern Rhodesia, are now being cleared for the building of the Anglican cathedral.

Since 1953 the site has been marked by a wooden cross of Rhodesian teak twenty feet tall.

This cross has served as a symbolic landmark of the growth which is to follow.

Queen Elizabeth the Queen Mother will set the foundation stone of the new cathedral on July 11.

Just over two years ago the Archbishop of Canterbury, the Most Reverend G. F. Fisher, preached beneath the wooden cross to a large, mixed-race congregation, and launched an appeal for £125,000 for the building of the cathedral.

There was an immediate response—from the copper belt mining companies to the leper village at Piwila, Northern

## NO CHRISTIAN IN INDIAN CABINET

ECUMENICAL PRESS SERVICE

Geneva, July 8

Roman Catholic leaders in India have expressed concern to Prime Minister Nehru, following announcement of the membership of his new cabinet.

They draw attention to the fact that India's ten million Christians are unrepresented in the new cabinet of 13 members.

The previous cabinet included a Christian, the Minister for Health in the previous cabinet. Mrs. Rajkumari Amrit Kaur, was a Christian.

Rhodesia.

The total, which includes gifts from all parts of the diocese, now stands at £54,000.

The cathedral is to follow the traditional ground-plan of a basilica, but the architect, Mr. R. E. G. Hope of Ndola, is being encouraged to use contemporary methods of building suited to the needs of Central Africa.

It is proposed to build an altar to the east of the east wall, outside the cathedral, and to make an amphitheatre round it which may be used for outdoor services.

Both the outside altar and the wooden cross will be retained as permanent features of the cathedral.

It will be called "The Cathedral of the Holy Cross."

The Diocese of Northern Rhodesia will celebrate its jubilee in 1960. It is intended that the dedication of at least part of the cathedral will take place during the celebrations.

## CHURCHES PROTEST IN ARGENTINE

ECUMENICAL PRESS SERVICE

Geneva, July 8

The Federation of Protestant Churches of Rio de la Plata has appealed to the government of Argentina to withdraw a decree, passed in 1948, which provides for compulsory registration of non-Roman Catholic religious worship.

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# KALGOORLIE OBSERVES PERTH CENTENARY

## ARCHBISHOP MOLINE JOINS IN PACKED CELEBRATIONS

FROM A SPECIAL CORRESPONDENT

Kalgoorlie, July 8

The Anglicans of the goldfields have notably observed the centenary of the Diocese of Perth over the past few days, in functions which have centred in Kalgoorlie.

The climax came with crowded services in S. John's Cathedral on June 30.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, who arrived in Kalgoorlie on June 27, paid warm tribute to his predecessors in the morning devotional session over station 6KG.

He particularly praised Archbishop C. O. L. Riley, who had been closely connected with the cathedral parish in that he had dedicated the original church of S. John the Baptist and later set the foundation stone of the present building.

The archbishop is the fifth Bishop of the Diocese of Perth and the third Archbishop and Metropolitan of the province.

Dr. Moline was given a civic reception by the Mayor of Kalgoorlie on June 28.

Accompanied by Mrs. Moline, the archbishop attended S. Matthew's debutante ball on the evening of June 28.

On June 29 Dr. Moline, who won the Military Cross in World War I as a combatant, was the guest in the morning of the Kalgoorlie sub-branch of the R.S.L. and the Ex-Servicemen's Club.

In the afternoon he attended an "at home" in Bishops-

bourne.

On Sunday, June 30, a guard of honour of army cadets and Air Training Corps was inspected by the archbishop at S. John's Cathedral at 11 o'clock.

Dr. Moline, preaching at the service to a capacity congregation, said there was a great need for a spiritual growth to match material progress.

It was a happy augury for the future of the Church on the goldfields, he said, to see such a high proportion of young people in the congregation.

The Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, sang Evensong in the cathedral.



The lovely sanctuary of the little Church of S. Mary the Virgin, Moorook, Diocese of Adelaide, which was re-dedicated on June 16 after having been submerged in flood waters for six months during last year's River Murray floods. The painting by Charles Bannan hangs behind the altar.

# REDEDICATION OF CHURCH FLOODED FOR SIX MONTHS

FROM A SPECIAL CORRESPONDENT

Adelaide, July 8

The Church of S. Mary, Moorook, which was submerged in flood waters for six months during last year's Murray River floods, was re-dedicated and opened for worship again on June 16.

The church, which was flooded on August 11, stood until February in six feet of water.

All the furnishings had been removed from the church before it was flooded, and the floor had been taken up.

It was one of the few buildings in the flooded portion of Moorook that escaped serious damage.

The water was out of the church in February, but it was necessary to wait until the building was thoroughly dry before restoration work could begin.

Generous grants from the Flood Relief Committee, the bishop's Home Mission Society of the Diocese of Adelaide, £50 from S. Mark's Opportunity Shop, Camberwell, Melbourne, as well as several smaller gifts from other parishes and churches, made a speedy restoration possible when the church was dry enough.

At the service the church was packed with worshippers

from the Moorook district.

Many visitors came also from Loxton and from Adelaide.

The priest in charge of Loxton, the Reverend H. F. Willoughby, preached.

Moorook and the neighbouring town of Kingston on Murray have recently been transferred from the Berri-Barmera parish to the parish of Loxton.

Mr. Willoughby, using as his text "If ye love me, keep my commandments," pointed out that a church building is a living witness to a people's love of God and their earnest desire to obey His commandments.

He reminded the parishioners of S. Mary's that because somebody had loved God, their beautiful little church had been built.

And because somebody loved God, it had been possible for the people of Moorook and Kingston to redecorate their church entirely from gifts received outside the parish.

It was now up to them to show their thankfulness and their love of God by obeying His commandments, and especially that most solemn commandment of Christ, "Do this in remembrance of me."

After the service the Moorook Ladies' Guild entertained the congregation to lunch in the Moorook Institute.

The Moorook church already has several treasures among its furnishings.

The solid silver cross, candlesticks and flower vases were given in memory of a former priest in charge of the district by his widow, Mrs. M. Moore, of Adelaide.

A Blake prize painting of the Virgin and Child by Charles Bannan hangs over the altar.

This painting was the gift of Mr. N. Martin and Mrs. Martin, of Kingston.

During the flood, services were held in the billiard room of the Martin homestead.

# CHAPLAIN FOR STUDENTS

FROM OUR OWN CORRESPONDENT Melbourne, July 8

A chaplain has been appointed to students resident in Parkville and Carlton and attending the University, the Teachers' College and the Royal Melbourne Technical College.

He is the Reverend Edwin Robins, now Vicar of Casterton, Diocese of Ballarat.

Mr. Robins, a school teacher before joining the ministry, will take his new appointment in September.

The Director of the Melbourne Diocesan Centre, Archdeacon G. T. Sambell, will be responsible for the oversight of the chaplaincy, and the Diocese of Melbourne has made a financial grant to the work.

Archdeacon Sambell said that one of the most successful activities of the Protestant Episcopal Church in the United States was its series of Canterbury Clubs.

S. John's Fellowship has now moved from Latrobe Street to Trinity College Chapel at the University. It would be the nucleus of the new Canterbury Fellowship which would become the centre for this student ministry.

# PLAN TO AID REFUGEES

The Australian Council for the World Council of Churches has resolved to put into operation a plan to sponsor the entry of selected European refugees to Australia.

This operation will be known as "Operation Good Samaritan."

The director of the Resettlement Department of the Australian Council, Mr. J. J. Dedman, said that his department was obliged by law to assume the responsibility for accommodation and employment for the refugees for the first twelve months following arrival in Australia.

While his department was gladly accepting this responsibility to free these victims from the appalling conditions in Europe's crowded refugee camps, they would have to turn to the people of Australia for aid in finding, not only accommodation and employment, but, most important of all, the hand of friendship to lighten the burden of making fresh beginnings in a strange and distant land.

He said that those who offer help should fully consider the commitment.

The difficulties of language and customs, of nervous tensions wrought by often quite appalling experiences, constitutes serious barriers which only a genuine willingness to give of time, sympathy and understanding could overcome.

The Churches were undertaking this great responsibility, confident of the support of the Australian people.

# THE C.E.M.S. GROWS IN SYDNEY

FROM A SPECIAL CORRESPONDENT

There are definite signs that the Church of England Men's Society in New South Wales is becoming the leading men's organisation in the Church.

Indications of this are given by the number of new branches started in recent months in the Diocese of Sydney.

Much of the growth is due to interest in the Church, which has come as a result of promotion campaigns.

More and more parishes are realising that a C.E.M.S. branch can supply what canvass groups seek.

Among the new branches are Milson's Point, Yagooma, Rockdale, Strathfield, Blacktown, West Ryde and Cormal.

The Lidcombe branch visits the patients in the Lidcombe Hospital.

This is one of the most exacting activities that a branch can do, and from reports received, they are doing a splendid job.

It would be ideal if, in every hospital in the State, there was a team of C.E.M.S. men which visited the male patients to help their needs, and not leave it to other churches to reap the harvest from these contacts.

Arrangements are in hand for a men's rally in Sydney in September.

All men, whether regular church attenders or not, will be welcome to come.

Attack will be made on the nominal Anglican. In what category are you?

# NEW ARCHDEACON FOR ADELAIDE

FROM OUR OWN CORRESPONDENT Adelaide, July 8

The Rector of S. Augustine's, Victor Harbour, Canon John Leslie Bond, has been appointed Archdeacon of Strathalbyn to succeed the Venerable M. C. W. Gooden, who has been appointed Archdeacon of Adelaide.

The Dean of Adelaide, the Very Reverend A. E. Weston was formerly Archdeacon of Adelaide.

The appointments were announced by the Bishop of Adelaide, the Right Reverend T. T. Reed.

Archdeacon Bond served in World War I before being ordained priest in 1922. He has been Rector of Victor Harbour since 1952, and rural dean of Strathalbyn since last year.

# THE NEW DEANERY FOR ADELAIDE

FROM OUR OWN CORRESPONDENT Adelaide, July 8

The new Dean of Adelaide, the Very Reverend A. E. Weston, will take up his duties full-time on September 1.

The parish of S. Peter, Glenelg, will therefore become vacant at the end of August.

Dean Weston has been Rector of Glenelg since 1947.

The small house west of S. Peter's Cathedral in Pennington Terrace, North Adelaide, which was formerly the cathedral vicarage, will become the new deanery.

The present deanery, adjoining the Church Office in King William Road, will become the residence of the bishop's domestic chaplain, the Reverend Stuart Smith.



The Archbishop of Perth (left) entering S. John's Cathedral, Kalgoorlie, to preside and preach at the Solemn Eucharist which was part of Kalgoorlie's contribution to the centenary celebrations of the Diocese of Perth. With the archbishop is the rector, the Reverend R. S. Judge.

# ULTRA-MODERN ADELAIDE GIRLS' SCHOOL IS OPENED

FROM OUR OWN CORRESPONDENT

Adelaide, July 8

More than 2,000 people from all parts of the diocese attended the blessing and opening of the new S. Peter's Collegiate Girls' School at Erindale, in the Adelaide foothills, on June 29.

After the blessing by the Bishop of Adelaide, the Right Reverend T. T. Reed, the Governor of South Australia, Air Vice-Marshal Sir Robert George, performed the opening.

The official party then inspected the ultra-modern three-storey block of classrooms whose completion marks the first stage of the school's £15,000 building programme.

The Provincial Superior of the Community of the Sisters of the Church in Australia, Sister Lucina, came to Adelaide for the ceremony.

The short service was conducted by the school chaplain, Canon E. C. Loan.

Sir Robert George, addressing the gathering, caused excitement among the girls of the school by asking the Sister in charge, Sister Gabrielle, to grant them a whole day's holiday to mark the occasion.

In addition to Sir Robert George and Lady George, and the bishop and Mrs. Reed, the official party included the Minister of Education, Mr.

Baden Pattinson, and Mrs. Pattinson; the Lord Mayor of Adelaide, Mr. J. S. Philips, and Mrs. Philips; Mr. Dudley Matthews; Mr. and Mrs. Kenneth Litchfield; the Principal, Mrs. B. Paech; and the Dean of Adelaide, the Very Reverend A. E.

Weston, and Mrs. Weston.

Now that the large classroom block has been built, the school hopes to begin work on a school assembly hall and a separate chapel. At present there is a fine Oratory in the new block.

# BISHOP DEFENDS H-BOMB TESTS

ANGLICAN NEWS SERVICE

London, July 8

The agitation to stop hydrogen bomb tests was entirely misguided, the Bishop of Norwich, the Right Reverend P. M. Herbert, said on June 24.

He was addressing his diocesan conference.

Testing was the only method of ensuring the efficiency and learning the capacity of the hydrogen bomb.

"As I see it, the only moral question does not concern the testing.

"It concerns the manufacture of these weapons.

"If this country continues to make them everyone must deplore the necessity which prompts us to do so."

# WORLD COUNCIL OF THE Y.M.C.A.s

ECUMENICAL PRESS SERVICE

Geneva, July 8

"Go Into All the World" is the main theme for the second meeting of the World Council of Y.M.C.A.s being held at Kassel, Germany, from July 4-12.

The council, in its new form, has been executive of the World Alliance since its Paris centennial in 1955 and includes 200 delegates from 33 member bodies.

# THE ANGLICAN

FRIDAY JULY 12 1957

## MAY DULLES FOLLOW MOLOTOV!

No Christian in the West—or in Russia and her satellites, or China, for that matter—need shed any tears over the downfall of MR. MOLOTOV and his associates. Few Russians in recent years have done more harm to their country, or to humanity, by exacerbating the differences between Russia and the West, than MOLOTOV and his group. The greater their fall, the better the outlook for world peace.

It would be foolish, however, to expect any immediate overt change in Russian foreign policy. It is even more foolish to accept the highly optimistic line immediately taken by most of the secular Press when the news was announced. Russian foreign policy, like that of any other great power, is conditioned by a variety of factors—strategic, economic, industrial, historical—which alter very slowly indeed. The personnel who assess these factors and frame policy accordingly may change; but the policy remains substantially the same until the basic factors themselves alter. New personnel may make fresh assessments, but radical departures in policy, in a mature country like the Soviet Union, are as unlikely as they are in the United Kingdom where, with the exception of Suez, there has been unanimity on foreign policy since MR. CHAMBERLAIN'S fortunate eclipse. In a word, the mere departure of MOLOTOV and his friends from the active scene means no more than the supersession of MR. CHURCHILL by MR. ATTLEE at the end of the war.

Although it would be unwise to over-estimate the good effects of MOLOTOV'S fall, there is solid reason to rejoice at the fact that a more realistic group of Russians will now assess the factors on which their country's foreign policy is based. No one can negotiate with a fanatic, a bigot of the MOLOTOV type. His successors, on the face of it, resemble LITVINOV in their approach, and have little in common with the line developed under STALIN.

If this is the case, then it is of the utmost importance that the West should not treat them as the unflinching CHAMBERLAIN did. As far as the United Kingdom and France are concerned, there is no danger of this; but the position of the United States is different. American foreign policy, unlike that of Britain, France and Russia, is not in fact presently based upon proper basic factors, assessed in the light of the long term interests of America. It is largely determined by personal and domestic political considerations which would have horrified WASHINGTON and JEFFERSON as much as they horrify and alarm America's friends to-day.

The most serious obstacle to a *detente* to-day—even including Hungary, Suez, Israel and the rise of nationalism in former colonial areas—is the unreality of American foreign policy. In personal terms, now that MOLOTOV is gone, the greatest obstacle to any rapprochement between the West and the communist bloc is MR. J. F. DULLES. Like MOLOTOV, DULLES is an uncompromising bigot and fanatic. Like MOLOTOV, he has done more harm to his country and to humanity in these post-war years than any fellow-national. From the viewpoint of any Australian Anglican, concerned for the peace of humanity, and concerned particularly with order and peaceful progress in neighbouring countries, DULLES is a dangerous man. There is no room in the world to-day for the kind of "personal diplomacy" by which CHAMBERLAIN nearly encompassed the ruin of the Commonwealth; but DULLES clings to it, and has displayed as much ruthlessness as ever did MOLOTOV in taking steps to hound from his Department any who disagree with him.

Just how inconsistent, and how dangerous, the DULLES style "personal diplomacy" can be was well shewn in a series of statements he made at the end of June. "The Chinese Communist Party," he said, "came to power by violence . . . retains power not by the will of the Chinese people but by massive, forcible repression . . ."

No voice in America, however gently, appears to have told MR. DULLES that GENERAL GEORGE C. MARSHALL had a slightly different opinion—based on facts—about the methods used by the Chinese communists to oust the decaying Kuomintang. As for "massive . . . repression," there are citizens of the West (but not, of course, any Americans, whose freedom to travel to China is as great as that of Russians to visit America) who have some claim to be better informed. And even were this silly accusation true, wherein lies the difference between "repression" in China and in Spain?

But the prize for "double-speak" must go to DULLES for saying "The reality is . . . a system which seeks to impose conformity . . ." And within a week refusing American passports to two reputable American citizens who refused to "conform" by signing non-communist affidavits! We can only say with PALMERSTON: "We shall account for our opponents; but may heaven help us from our friends."



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

### Sir Arthur and The Frogs

Platitudes and clichés are so frequently uttered by (among others) politicians that it was refreshing to hear a new figure of speech from the Acting Prime Minister and Treasurer, Sir Arthur Fadden, the other day.

Sir Arthur, whose current genial mood could be taken as a favourable sign for Budget remissions next month, was discussing the multitude of requests he has been receiving by deputation and by letter for the scaling down of taxes.

Said Sir Arthur in an arresting phrase:—"They are coming like frogs out of a marsh."

Well, now is a better time than usual to press these requests because the Budget is due in six or seven weeks. Preliminary figures for the recently-closed financial year suggests that the Federal Government should be able to ease the tax burden a little in the current year, although doubtless public works and social services will continue to make heavy demands on the spending side. In a developing country with an ageing population, such growing expenditure must be expected.

As the general election is not due until next year, the Government may feel tempted to try to save any specially good news for taxpayers and for pensioners until then. But it should also be able to loosen the purse-strings a little this year, too.

Anyway, Sir Arthur has promised that Federal Cabinet will consider the various taxation requests it has received before the Budget is finally framed. But, as he says the concessions sought aggregate £398 million, it is clear that someone is going to be disappointed.

### Comics Blamed For Murder

Surely there has been no ghastlier condemnation of the influence of horror comics on some juvenile minds than was given in Melbourne last week by counsel for a boy of 14 who was found guilty of the murder by repeated stabbing of his 17-year-old sister.

The barrister referred to the

### CLERGY NEWS

BOND, Canon J. L., Rector of S. Augustine's, Victor Harbour, Diocese of Adelaide, has been appointed Archdeacon of Strathalbyn, in the same diocese.

HARDY, The Reverend E. F., formerly of Mears Ashby, Northampton, England, was inducted Rector of Pingsly, Diocese of Bunbury, by the Administrator, the Venerable E. C. King, on June 28.

KIRCHER, The Reverend G. W. A., formerly Senior Chaplain, General Hospitals, Victoria, to be inducted Rector of St. Michael's, Canon of St. Paul's Cathedral, Melbourne, at Evensong, 5 p.m., Tuesday, July 23.

NELSON, The Reverend W. C. F., Rector of Tatura, Diocese of Bendigo, has accepted appointment as Priest-Collaborator at S. Mary's, Caulfield, Diocese of Melbourne, as from the end of September.

RICHARDS, The Reverend H. G., Vicar of S. John's, Cranbourne, Diocese of Melbourne, to be Vicar of S. Michael's, Mount Dandenong, in the same diocese.

SHLTON, The Reverend J. E., Vicar of S. Matthew's, North Carlton, Diocese of Melbourne, to be Vicar of S. Matthew's, East Geelong, in the same diocese.

SWAN, Canon C. W. E., Rector of S. Columba's, Hawthorn, Diocese of Adelaide, has announced his retirement from active parish work.

WALLACE, The Reverend Donald, Rector of S. Barnabas', Bordertown, Diocese of Adelaide, has accepted the charge of S. Stephen's, Willunga, in the same diocese.

WHITFIELD, Canon C. J., Rector of S. James', Mile End, Diocese of Adelaide, has announced his retirement from active parish work.

### CLERICAL ILLNESS

MACDONALD, The Reverend T. E., Chaplain of S. Peter's College, Adelaide, is recovering following a serious illness.

boy's "complete absorption in lurid comics and magazines, portraying sex, violence and sadism."

The jury, in a rider to its verdict, expressed disgust at the type of "literature" the boy had been reading, and the judge said he hoped the authorities would heed this condemnation.

Queensland and Victoria had been thought to be the most active States in checking the circulation of such horror reading. This most shocking evidence of its pernicious and calamitous consequences should hasten the day when the Commonwealth and the States will unite to ban the import of such comics and magazines and to prevent their publication and circulation anywhere in Australia.

### The Troubles of Television

A friend showed me this week an investors' guide which declared that one Sydney television station had lost £180,000 in the first six months. Experience abroad showed that fairly heavy losses are inevitable in the early stages, but I doubt whether such a heavy drain was expected.

The comparative slowness with which viewers' licences are being taken out shows the public chariness. The price of sets—between £200 and £300—could be one reason. The quality of the programmes, both national and commercial, could be another. Many of the programmes are unutterably boring.

But if it is hard to give television a stronger appeal with "cheap" programmes, much more money will, presumably, have to be spent to bring in viewers in their tens of thousands.

It is probably too early yet to judge Australian television fairly. It has still to complete its first year. But it is to be hoped that the second year will bring a much higher general standard of programmes. Television is a wonderfully influential medium. It demands enlightened treatment in the presentation of programmes.

### When English Is Not English

In the Sydney City Markets you are forbidden to spit in five languages. The precaution is necessary because men of numerous nationalities gather there daily to buy and sell fruit and vegetables, and not all speak or read English very thoroughly.

On some beaches one also sees notices, giving warning of bathing restrictions, in languages other than English.

In truth, with the vigorous post-war migration programme, which has brought about 250,000 newcomers to Australia (of whom the majority are non-British), it is necessary to issue public notices in several languages.

Every encouragement is given

### OBITUARY

#### THE REVEREND C. BRAILSFORD

We record with regret the death of the Reverend Cyril Brailsford.

Mr. Brailsford arrived from England last February to take up duties as Rector of Peterborough, an important railway town half-way between Port Pirie and Broken Hill in the Diocese of Willochra.

Mr. Brailsford was a man of happy disposition, with the capacity of making friends.

His sudden death was a great blow for his parishioners and his bishop, who was looking forward to his work in the diocese.

to foreign migrants to learn English, but this necessarily takes time and, in the case of older people, may never be very satisfactorily accomplished. Then, as far as we can see now, migration will be a regular part of our national development for many years yet. So the need for more foreign language notices will remain.

This was emphasised last week when a young Greek woman was fined £20 in a Sydney suburban court for having lit a fire to boil a billy in National Park during a long dry spell when such fires are prohibited. The fire she lit burned for five days and destroyed thousands of acres of bush.

"It happened because Maria couldn't speak English," her husband said. "There were signs all around, but she didn't understand them."

For the sake of the other Marias who may be tempted to repeat this performance next summer, it would be a good idea if those concerned with the preservation of our bushland would see to it that warning notices are prepared in such foreign languages as Italian, Greek and German.

The Australian Broadcasting Commission is doing a fine service in helping foreign migrants to learn English. If some of its broadcast lessons were based on the precautions that should be taken in this country when picnicking or swimming, for instance, that would serve a useful double purpose of instruction and warning.

### Alfred Walter New Zealand

Father, headmaster, bishop—they can all be important men in our young lives. Maybe the bishop must influence us more by his example than by his sustained friendship. He meets us much less frequently than the other two.

But if, like me, you were brought up in the real country in the days before people travelled much by air or even by motor-car, you would know what an important day it was when the bishop of the diocese came to conduct the annual confirmation service.

My boyhood happened to be spent in New Zealand, where the "bush" 40 years ago was really remote from cities and towns over muddy roads. And thither each year to our lonely township came the bishop from Auckland, 250 miles away.

At the social hour in the hall which followed the solemn service in our tiny church the bishop—a short, stoutish, rubicund, pipe-smoking, cheerful man—was the centre of the gathering. He never gave a sense of haste; yet his travelling over his vast diocese, since divided, had to be prodigious, for he had no assistant.

Later he added to his responsibilities as Bishop of Auckland those of Archbishop of New Zealand. Last week-end, at the age of 91, this beloved man, Alfred Walter Averill, died.

His 17 years of retirement in New Zealand were saddened by the deaths of his wife and one of his sons, Archdeacon Walter Averill, and by his own failing eyesight. But one of his last achievements must have given him a great joy—the sending of a message through another son, Dr. Leslie Averill, to the ceremony last month of the laying of the foundation stone of a cathedral in his old diocese in Parnell, Auckland.

This robust, genial Englishman, who became entitled to sign himself "Alfred Walter New Zealand," will long be remembered for his devoted service to his adopted country—and not least affectionately by this columnist.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

DANIEL

### The Book of Daniel Chapters 1 to 5.

He lived on the heights, on the tablelands of God. His prayer life is real and unceasing.

He can hear God speak and through the hearing comes insight into human life, its character and its meaning.

He can judge men's motives, interpret their dreams.

Self-denial and self-control in loyalty to his God is the basis of his living.

The flesh is his servant, the body his instrument.

Hence, while he will eat at home the flesh and food of Jewish custom, he will not take it at the royal palace where flesh and wine mean self-indulgence issuing in lust and riot.

So he and his friends eat bread and drink water in the palace life and thrive upon it.

There is no melancholy in their abstinence, no sadnessness, but such cheerfulness that you would never know he fasted not with kings.

Nay, he feasted with the King of Kings, and the bread and water were a sacrament of life. He and his friends grew in wisdom, their step was light and their laughter merry.

His day of testing came. Nebuchadnezzar was a great man, greater really than his boasting and his madness. His dreams, wrought in a measure out of his inner meanness and given by God to help him be redeemed, are far beyond the understanding of his Chaldean wise men.

But Daniel knows not only the wisdom of the Chaldeans and their philosophy and their faith.

He knows also the wisdom of the most high God and he knows the hearts of men.

He who knelt on his knees three times a day with his windows open towards Jerusalem and communed with God—he could make known to Nebuchadnezzar his dreams and their meaning.

With courage he could advise him before the disaster fell and after his recovery.

Through Daniel the king comes to know something of the God of Israel.

What insight comes by prayer, the prayer that is a humble communion with God.

So Daniel moves on into the reign of Belshazzar, the weak son of a strong father, the indigent son of a mighty father, doomed to lose his father's kingdom through incapacity and self-indulgence.

Unafraid, Daniel tells him the truth as faith as Jeremiah had to his people. "Thy Kingdom is numbered and finished! thou art weighed in the balance and found wanting."

Yes! the supreme fact in Daniel's life is his prayer and communion with God. From this stems his greatness.

## HISTORIC CHURCH VISIT—IN RAIN

FROM A SPECIAL CORRESPONDENT

Melbourne, July 8

In pouring rain the Melbourne Diocesan Historical Society visited S. Mary's Church, North Melbourne, on June 21.

Because it was still raining at 7.45 p.m. the inspection of the church properties had to be abridged to the church itself, the vicarage, the modern kindergarten and the parish hall. The honorary treasurer of S. Mary's, Mr. J. Richards, traced the history of the parish from the first church building, the old "Dutch Oven," in 1853 to the centenary in 1953.

The first church building was constructed of zinc on the outside and was lined with felt on the inside.

In hot weather it was so hot inside that it was dubbed the "Dutch Oven."

The present vicar of S. Mary's, the Reverend Kevin Curnow, talked of recent developments in the parish from the centenary.

**LETTERS TO THE EDITOR**

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

**THE ISLE OF IONA  
AN APPEAL FROM THE PRIMUS**

To THE EDITOR OF THE ANGLICAN Sir,—Anglicans throughout the world were greatly moved by the visit paid by Her Majesty last year to the cradle of their Church—the Isle of Iona. It was here off the west coast of Scotland that S. Columba settled nearly 1,400 years ago and sent his missionaries to convert Britain. This was the first visit of a reigning sovereign since that of King Malcolm Canmore and his wife S. Margaret of Scotland in 1074. May I ask for the help of all Anglicans in all countries in the efforts we are making to save and preserve Bishop's House with its beautiful Chapel. This was built by the late Dr. Chinnery-Haldane, the former Bishop of Argyll and The Isles. For Anglicans it is the sanctuary and altar of their Church on S. Columba's Holy Island, but help is urgently needed for building repairs and other purposes.

Iona belongs not to Scotland alone but to the whole Christian world. We feel that those of Scottish descent — wherever they may be — would wish to play their part in this work. Would all Anglicans make a special effort on S. Columba's Day, June 9, with collections and other steps, both this year and next year, for we have to raise at least £12,000. Bishop's House and its Chapel are in the charge of those who are devoted to the Church. Episcopals on pilgrimage from all over the world have found there, in the atmosphere of a beautiful and holy place, inspiration for service.

I shall gratefully acknowledge all the help you can give, so please write to me at 13, Drumshugh Gardens, Edinburgh 3, Scotland.

I am, truly yours,  
THOMAS ARGYLL AND THE ISLES,

PRIMUS.

The Episcopal Church in Scotland, Edinburgh.

[This letter was received too late for publication before S. Columba's Day. Contributions for Iona may be sent either direct to the Primus or to THE ANGLICAN.—Editor.]

**A COURAGEOUS FAILURE**

To THE EDITOR OF THE ANGLICAN Sir,—I share your regret at the demise of the American *Episcopal Churchman*. When *The Anglican* was launched it was said "Here is a game bird that will soon lose even its tail feathers," and so it is nice to know that the plumage is still intact. It is certain that *The Anglican* had no £300,000 to lose as did the *Episcopal Churchman* — the measure of its courage — and it is cheering to know that the initial loss of £6,000 is being sweated out successfully by *The Anglican* and there is every indication of an Australian courageous success.

*The Anglican* has bucked the "gates of hell" — in short, inertia, has overcome Geography and almost lived down being Church of England when it ought to have been either Evangelical or Anglo-Catholic, those two impediments in their extremes.

This paper is the best human instrument to give "the little flocks" scattered so far apart in this vast land a sense of Fellowship — these "little flocks" are the chief hope of our Church.

For that reason I will still

stand outside the parish church, with my halo falling around my ears, in the opinion of "snobs" guilty of "unprofessional conduct" selling *The Anglican*, and cheered now and then by the words "keep the change" that has enabled me to avoid ever sending back unsold copies.

Unfettered and unbound you cannot speak for the Church of England, but you can come close to doing so. Then those who wear "hearing aids" of fear, prejudice, pride, pomp and circumstance will hear because there is no other "voice" to disturb nor is there likely to be, for as a messy amateur editor myself, I know how few there are who read much outside the sporting news and the gory and grisly details which are the selling points of the secular press.

Yours truly,  
F. H. GAUNSON,  
Prahan, Victoria.

**A MISSIONARY CRUISE**

To THE EDITOR OF THE ANGLICAN Sir,—Relatives of mine are at present on board the *Dunroon* on a missionary cruise to Fiji, Tonga and Samoa. The Methodist Church in Australia has chartered the ship and there are 361 passengers.

It is the third such cruise organised by the Methodists, enabling their church people to see at first hand what has been done and what is being done in some of the mission fields, and will surely stimulate interest in many homes.

The Church of England in Australia may, in the past, have done something of this kind but if not, why not? I am positive that we Anglicans could also fill the *Dunroon* if we had the chance.

Yours faithfully,  
E. JEAN ASHTON,  
North Adelaide, S.A.

**RESERVATION OF THE SACRAMENT**

To THE EDITOR OF THE ANGLICAN Sir,—I was rather surprised to read in a letter of your correspondent, D. C. Watt of Melbourne, that he tried to justify Reservation on two grounds, which on careful inspection are seen to be quite unhistorical.

1. He says that the Prayer Book of 1549 "was never either annulled or withdrawn" and therefore is still legally binding. But the second Uniformity Act of Edward VI in 1552 referred to "ANY OTHER manner or form of common prayer, of the administration of the sacraments . . . CONTAINED IN THE BOOK ANNEXED TO THIS ACT," than is set forth in the set book? Surely this supercedes the 1549 Book?

In 1558 the Elizabethan Uniformity Act formally repealed the statute of Mary which in turn repealed the Uniformity Act of Edward. This referred to "the said book (1552) with the alterations and additions therein added and appointed by this Statute . . ."

Surely the 1549 book has been annulled and withdrawn? Likewise the 1662 Uniformity Act refers to an annexed book, thus annulling and withdrawing all previous books. So much then for reservation on the grounds of the 1549 Book.

2. Next Mr. Watt refers to a "Præcinnus" Canon, which he regards as binding on the Church to-day. I think that a sufficient answer to this was made by Bishop Gore at the Farnham Castle Conference in 1925. "I think, however, that the claim made that the Parish Priest of the Church of England to-day has, IN VIRTUE OF PRE-REFORMATION CANONS, the right without the Bishop's permission or in defiance of his prohibition to reserve the sacrament IS INVALID on grounds generally accepted by canonists." (Reservation. S.P.C.K. 1926. p.8.)

This is also the answer to the claims of the Australian Church Union concerning the "canonical right of the Parish Priest" to reserve the blessed sacrament.

Perhaps the following from

the Convocation of Canterbury of February 3, 1885, may be of interest. The Bishops declared . . . "that the practice of Reservation is contrary to the wise and carefully revised order of the Church of England as expressed in the Book of Common Prayer . . . and that NO RESERVATION FOR ANY PURPOSE is consistent with the rule of the Church of England." And in 1900 the Two Archbishops on behalf of the whole body of Bishops refused to disallow that prohibition.

When Article 28 and a rubric in the Communion service itself expressly forbids reservation, it seems that Mr. Watt's attempts to justify his position are extremely unsound.

It would seem to be better to come out in the open and admit to trying to revive an unreformed custom, than to try and seek a justification by a custom expressly condemned by our Prayer Book, Articles and competent authority.

Yours sincerely,  
(The Reverend)  
R. H. SAUNDERS,  
Delegate, N.S.W.

**RECEPTIONISM**

To THE EDITOR OF THE ANGLICAN Sir,—The recent correspondence in *The Anglican* on the subject of receptionism and the Real Presence has left me feeling that something more needs to be said. Like all "isms", receptionism has a positive and a negative doctrine.

On the positive side it draws attention to the prayer, "grant that we, receiving . . . bread and wine, may be partakers of His . . . Body and Blood." The receptionist also takes very seriously the invitation, "draw near with faith, and take this Holy Sacrament."

So he says, "If I partake with faith of the outward and visible bread and wine, I am fully assured that I partake inwardly and spiritually of the Body and Blood of Christ." On this positive side, I suppose all Anglicans are receptionists.

On the negative side the receptionist parts company with many of his fellow-members of the Church. He says, "I am not convinced that one who receives the bread and wine without faith receives anything more than the outward symbols; nor am I convinced that the consecrated bread and wine have any value apart from their appointed use in the course of the Lord's Supper."

With regard to the "Real presence," we need to use common sense as well as devotion. If Christ's presence is in the elements, does not that involve localisation? Is He closer to the choir than to the congregation? If we can point to Him, and say, "Lo here!" or "Lo there!", we imply that His presence is in some way spatial and measurable.

When Our Lord fulfils His promise to be present with His disciples, He does so by establishing a personal relationship with them. He does not change, but we do; so we become more aware of His presence under certain circumstances. Visible things become, as it were, parallels of His gracious presence.

As the greatest example of this principle, the bread and wine in the Holy Communion become the means by which He reveals His self-giving. A sacrament does not make a divine gift; it reveals it, or ministers it to us, making us less blind, making us less dull and slow in receiving His bounty.

So, in the Holy Communion we do not ask at what point in the service the divine presence arrives, nor in what place it is located. Among the disciples at the last supper only one was near enough to lean on the Lord's breast; we have the greater privilege of feeding upon him in our hearts without restriction of time or place. But, because we are but human, He has mercy on our dullness, giving us the common food of life, and saying "Take, eat; this is my body."

Yours faithfully,  
(Canon)  
L. S. DUDLEY,  
Christ College, Hobart.

**PRISONERS OF SOCIETY**

THE Parish of Pentridge has a population of about 2,000, all male, with an annual turnover of nearly ten thousand.

This means that a great many more criminals are at large in the community than are in gaol.

Therefore, any effort to assist these people must be done, for the most part, outside the prison walls.

Also, for every criminal there must be many victims of his crime, including his wife and family who need assistance.

The inmates of Pentridge can be divided into two main groups. Those in the first group, commit one crime, go to prison, learn their lesson and are never seen again, present no great problem.

The other group are hardened criminals, who have mainly graduated from juvenile delinquency.

These are problem people. Last year over two thousand boys under sixteen passed through the children's courts. Of these about six hundred were convicted of breaking, entering and stealing. Of the six hundred, one hundred were under the age of eleven years.

To break into a place, usually after dark, requires courage, persistence and teamwork on the part of these youngsters.

The qualities are exactly those needed in good members of scouts, football teams and all other youth groups.

If these boys could be attracted into such youth groups, how much easier it would be to train the boy than try to save the man.

Yet there is a great tendency amongst these groups to get rid of the boy who does not conform, leaving him without any steady influence whatsoever.

There is no such thing as a criminal type. Criminals are just a lot of ordinary men gone wrong. The hard core of criminals found at Pentridge, those who wage war on society and the world at large, form about half the population of Pentridge.

They are almost certainly products of broken homes. They made their first entrance into Pentridge at the age of seventeen, after several years as juvenile delinquents.

At seventeen there is little hope of assisting them. They will be in and out of gaol for the rest of their lives. Even so some effort must be made to assist them. The establishment of a parole system on July 1 is a step in this direction.

The dreadful monotony of prison life is its worst feature. Life consists of having to make choices and decisions.

If a man fails in his choice and finds himself in prison he is not given an opportunity of choice whatsoever. Yet, more than ever before he must be able to make the right choice when he gets out of gaol; if he

is to save himself. In the work of the Church in gaol, prisoners are given every opportunity of making choices. Even small things, such as choosing hymns, give them some confidence in themselves.

The Church also brings a breath of beauty, loveliness and culture into the grim walls of Pentridge.

Prisoners are not allowed to join the twenty voice choir unless they intend to stay for some time.

Thus the choir is made up of six men serving life terms, four or five ten-to-fifteen year men and several with indeterminate sentences.

The future for prisoner assistance looks brighter than ever before. More time and assistance is forthcoming as people realise the need.

The needs of the prisoner's family are also acute. When a man is sent to prison his wife and children are often shunned by the rest of the community so that on release a man feels a grudge against the community which has so treated his innocent family.

So, instead of going straight,

he is turned to crime again. It is not difficult to find an employer who would give a job to an ex-convict if an employer's fear can be overcome that other employees would not work with the convict (which is often the case).

This victimisation, turning him the man out of a job, hounds him back to a life of crime despite his best intentions.

These problems are the responsibility of the whole community, whose help and understanding of the problems are vital to the ex-prisoner and his family.

The Church forms a vital unit of the community.

The first job is to train the children as young as possible — it is much easier to train the boy than to save the man.

Secondly, every effort must be made to help an ex-convict to re-habilitate himself.

**RELIGIOUS BROADCASTS**

(The sessions which are conducted by Anglicans are marked with an asterisk)

- RADIO SERVICE: 9.30 a.m. A.E.T.
- July 14: From Scotch College, Melbourne. Preacher: The Reverend Alex Fraser.
- DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only).
- July 14: S. Andrew's Cathedral, Sydney. Preacher: The Venerable Arnold Harris.
- RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.
- July 14: "God and My People," Captain Norman Polgen of the Church Army. (This follows National Aborigines' Day).
- COMMUNITY HYMN SINGERS: 6.30 p.m. A.E.T. 6 p.m. W.A.T.
- July 14: The Methodist Crusaders' Young People's Choir, Sydney.
- PRELUDE: 7.15 p.m. A.E.T. and W.A.T.
- July 14: The Westminster Madrigal Singers, Melbourne.
- PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.
- July 14: Dr. Lawrence N. Short.
- THE EPILOGUE: 10.48 p.m. A.E.T.
- July 14: The Fourth Sunday After Trinity.
- FACING THE WEEK: 6.40 a.m. A.E.T. 6.35 a.m. W.A.T.
- July 15: The Reverend T. F. Keyte.
- PAUSE A MOMENT: 9.55 a.m. A.E.T. 8.50 a.m. W.A.T.
- July 15-19: The Reverend Trevor Eyard.
- READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T. (some regionals), 8.45 a.m. W.A.T.
- July 15-19: Father K. Halpin, O.F.M.
- DAILY DEVOTIONAL: 10 a.m. A.E.T.
- July 15: Sister Julian.
- July 16: The Reverend Evan Weddell.
- July 17: School Service, "Stories from the New Testament," Episode 112. "To Jerusalem and Danger."
- July 18: The Bishop of Newcastle, the Right Reverend F. de Witt Bkely.
- July 19: Monsignor D. G. Tieron.
- July 20: The Reverend Kenneth MacLean.
- EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 p.m. July 20), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.
- July 15-20: The Venerable L. S. Dudley.
- RELIGION IN LIFE: 10 p.m. A.E.T. 10.30 p.m. W.A.T.
- July 17: "Concerning Spiritual Gifts—Love." The Reverend Frank Borland.
- EVENSONG: 4.30 p.m. A.E.T.
- July 18: S. Peter's Cathedral, Adelaide.
- TALK WITH MUSIC: 5.15 p.m. A.E.T. 4.45 p.m. S.A.T.
- July 20: "Hymn Tunes Old and New," Mervyn Callaghan.

—J.R.N.

**BOOK REVIEW**

**CONTEMPORARY CHURCH DESIGN**

THE MODERN CHURCH. Edward D. Mills. The Architectural Press, London. Pp. 189. Australian price, £2/9/9. CHURCHES AND TEMPLES. Thiry, Bennett and Kampshofer. Reinhold Publishing Corporation, New York. Australian price, £9/18/-.

WITH the present revival of interest in church building, particularly as a result of the every-member canvass and Wells schemes, it is regrettable that there are so few sources to which church building committees can turn for current thought on contemporary church design. Most of what has been published has been widely spaced articles in the specialist architectural journals.

However, in recent months at least two books have appeared, one English in origin and the other American, which every church committee wishing to erect a church building suited to to-day's needs would do well to study.

The first, "The Modern Church" is written by Edward D. Mills, a well-known English architect and writer of things architectural.

Mr. Mills begins his book with a brief but clear historical outline of the development of the church building, with particular reference to the effects of changes in the liturgy and doctrinal emphasis in various periods.

Then follows an exciting chapter entitled "The Church and the Community" in which the author sets out to show the intimate relationship which the church should bear to the community as a whole, and particularly the role which architecture can play in revitalising the Church in its work of closing the gap between God and secularised man.

Particular note is made of the problems faced by the Church in the new towns, problems which confront the Church here in the new suburbs which are spreading so rapidly on the outskirts of the major Australian cities.

Mr. Mills then proceeds to discuss "Planning Consideration" and follows with chapters on acoustics, new building materials, furnishings and religious art, all treated in a non-technical way which gives the lay reader a ready grasp of

the problems involved and some idea of possible solutions.

The book concludes with three appendices which contain much valuable data concerning church design, collected in a manner which, so far as the present reviewer is aware, has not been attempted hitherto.

In the second book, "Churches and Temples" the same subject is treated in a somewhat different way. The work is in three sections; the first dealing with the requirements of the Roman Catholic Church but containing much that is relevant to Anglican requirements, the second the Jewish Synagogue, and the third on the Anglican and protestant Church.

Each section is prefaced by a short historical sketch followed by an analysis of the needs of the particular group under discussion.

But the most useful and interesting part of the book consists of a series of what amount to case studies, in which the needs of a number of church communities are examined and the solution to those needs is illustrated.

Here one cannot help but be impressed by the number of times one finds, particularly among the American and Jewish congregations, that not only is the church building a place of worship, but it is the focus of a whole building complex devoted to all aspects of social life and especially to religious education.

Both books are beautifully and profusely illustrated with examples of contemporary churches drawn from Europe and the Americas.

Of special interest to Anglicans are photographs of a model of Basil Spence's competition winning design for the new Coventry Cathedral, and also three prefabricated churches in Coventry diocese (page 96 in "The Modern Church") which were described in *The Anglican* of June 14 last.

## ANGLICAN OF THE WEEK



Our Anglican of the Week is a dynamic churchman whose message is always "operation forward."

He is Mr. Val Brown, the 44-year-old director of the General Board of Religious Education.

Mr. Brown, who hails from Melbourne, in his varied career has been a furniture manufacturer, a master at Wesley College, the principal of Northcote School for Immigrant Children, and school manager of Brighton Grammar School.

Mr. Brown visited England and Canada in 1946, investigat-

### METHODISTS

"SHOCKED"  
ANGLICAN NEWS SERVICE

London, July 8

The Vicar of North Owersby had used language concerning the Methodists which had deeply shocked good Methodists up and down the country, the Bishop of Lincoln, the Right Reverend Kenneth Riches, said on June 29.

Members of the Church of England were "grieved and humiliated" at the intemperate language of the vicar, the Reverend T. L. Ivens.

The bishop, speaking at the reopening of John Wesley's boyhood home, Epworth Old Rectory, on June 29, was referring to a controversy concerning North Owersby School and its headmistress, Miss Edith Bamford.

Dr. Riches said he wholly concurred with the Schools' Council of the Church of England in deploring the action as alien to the spirit of the Church of England.

(The Church Assembly Schools' Council recently said it had considered reports that the headmistress at North Owersby had been dismissed for teaching at a Methodist Sunday School.

The council said that "on the facts, so far as they can be ascertained," the managers had acted improperly, and it strongly condemned their action.)

### ENGLISH OR AUSTRALIAN BISHOPS?

The Bishop of Ballarat, the Right Reverend W. H. Johnson, in his monthly letter to the diocese, discusses the topical question of English or Australian bishops.

He speaks of the consecration and enthronement of Dr. T. T. Reed as Bishop of Adelaide.

After stating that all of the previous Bishops of Adelaide had been Englishmen, Bishop Johnson says:

"Thomas Thornton Reed is an Australian. He was born in Adelaide and educated at S. Peter's College, Adelaide.

"He did his theological training at S. Barnabas' College, Adelaide. He is a graduate of the Australian College of Theology and of the Melbourne University, where he was a student at Trinity College.

"He also holds the degree of Doctor of Letters of the Adelaide University, which was conferred on him for a book he wrote on the Australian poet, Henry Kendall.

ing education and the care of dependent children.

In 1956 he visited Singapore, Ceylon, England, the U.S.A. and Canada, studying the Church at work, with particular reference to "the whole of life approach" to the communication of the Gospel and Christian education.

He has just concluded a hectic two weeks in Brisbane, where he took part in G.B.R.E.'s "Operation Forward."

A guest speaker at the Brisbane Synod and a visiting lecturer at S. Francis Theological College, Mr. Brown attended many meetings, visited parishes as well as conducting a married couples' camp.

Val Brown is a visionary, but a visionary with a definite goal—religious education in every sphere and walk of life.

### BOOK REVIEW

## LIVELY AND VIVID STORY OF REFORMATION LEADER

NICHOLAS RIDLEY. By Jasper Goodwin Ridley. Longmans and Co. Pp. 453. English price, 25/-.

THE Reformation story can never lose its interest for Anglicans, but when told as it is here through the lives of several of the front-line participants, it is vivid and fascinating.

The Ridleys came from Northumberland, a county of violence and three hundred years behind the rest of England. And yet this family produced some leaders in Church as well as in State.

Nicholas studied at Cambridge. He was definitely Catholic in his outlook and sympathies as indeed were most of the English people.

It is doubtful whether he had any sympathy with Henry VIII in his divorce of Catherine, but by 1534 he, with many others, disgusted with papal encroachments and faced with the king's excommunication, strongly de-

## THE CURATE'S EGG

**SUNDAY.** I wonder if the lady who thanked me after tonight's service realised what an encouragement it was. One rector complimented, maybe rather lavishly, on his sermon, retorted that the devil had told him that as he came down the pulpit steps. Some comments may be somewhat insincere, the result of people feeling they must say something—but I find it a rewarding rejoinder to say, "In what way was the service helpful to you?"

**MONDAY.** The bishop was with us for the Communion service yesterday. He graciously assisted at the service, and gave a short address—a four-minute talk in which he crystallised the significance of the day, and its essential teaching.

Our Presbyterian brethren are much sounder in practice than we are—the Sacrament is not administered without the preaching of the Word. It is not for nothing that the only place that a sermon is ordered to be preached is in the Communion service itself. Yet how seldom does one hear one?—a thought simply expressed, or an epitome of the morning sermon.

**TUESDAY.** Was it not Thomas Browne who wrote that we differ from others as much as they differ from us? Certainly it is true of experience—if I find myself suspicious of someone, and behave accordingly, that other person either has the same prejudice against me, or will end by having the same prejudice against me—and with reason.

**WEDNESDAY.** I added a verse of Emily Dickinson's to my commonplace book to-day.

*If I can stop one heart from breaking*

*I shall not live in vain;*

*If I can ease one life the aching*

*Or cool one pain;*

*Or help one fainting robin*

*Into his nest again,*

*I shall not live in vain.*

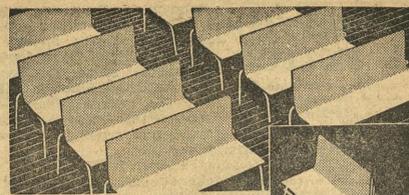
**THURSDAY.** There are sermons in stones. No one needs to read far in the often barren gravel of many contemporary novels before he picks up a priming thought. Frank Yerby in "A Woman called Fancy" has one of his characters say, "You should know by now that virtue is always a lack of opportunity, or the product of fear—never a real inclination." Evidently Yerby had never heard of the saints in that most unlikely of ancient places, Caesar's household!

**FRIDAY.** Howlers come not only from children. After I had taken my Divinity lesson this morning at a school where the headmaster is the only male, he told me that a few days before a young and eligible chemist had spoken to his senior form on the colouring of wool.

Later, at afternoon tea, he was mentioning to the staff how worthwhile the talk and demonstration were. "Yes, and it's good to see a man about the place, isn't it?" one of the younger members unblushingly contributed.

**SATURDAY.** One of my Free Church brethren, who is most generous with his library, has been lending me over the last few months volumes of "The Interpreter's Bible" as they come to hand from America. This morning, when I returned the latest copy, and saw the twelve volumes resplendent on his shelves, I couldn't but be envious of this good man's fortune; for these volumes were presented to him by his people as a tribute of affection. It was not with a desire for preaching that was more relevant to a modern age, since, if his preaching is sometimes topical, it is rarely not rooted in Scripture.

—A.V.M.



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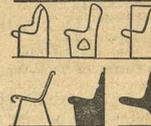
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"We must remember with admiration and appreciation the pioneer bishops and clergy who came from England, yes and from Ireland too, to lay the foundations of the Church's life in this land—Perry of Melbourne, Thornton of Ballarat, Short of Adelaide, Tyrell of Newcastle, and the first of them all, Broughton, Bishop of Australia, and many, many, others.

"Furthermore, let us remember that the Constitution which has occupied our thoughts and activities so much in recent years is the fruit of a great co-operative work to which distinguished contributions have been made by Donaldson the Englishman, Long the Australian, Hart the Australian, Batt the Englishman and Hammond the Irishman."

national intrigue mingled and affected the life and outlook of the British people.

Ridley's influence in the reign of Edward VI extended.

He was now definitely Protestant. He did away with images, but, interestingly, he held that auricular confession was a useful practice though not to be proved from scripture.

At the same time he opposed Hooper in his desire to get rid of all vestments as "sinful," and largely through his influence, the rochet and surplice were retained.

He was a supporter of due authority and was afraid of the "lawlessness" which would overthrow everything of the past.

Like many others he was entangled in a world of intrigue too strong for him, and he supported the movement to make Lady Jane Grey Queen. It failed.

But he comes to the stake not for his political mistakes.

It is because Queen Mary would never forgive the man who had done as much as anyone else to throw down the bastions of papal power and papal doctrine.

Nevertheless, Ridley, Latimer, Cranmer, and many more had lighted such a fire of truth in British life that, when Mary passed away, Elizabeth was able to stabilise the "Anglican" tradition, and to help express the faith of the English people, and to direct their worship in the manner expressed for us today in the Book of Common Prayer.

In it our Church is loyal to the primitive outlook of the early church while yet expressing the genius of our own people.

This book makes church history alive and appealing, more interesting than fiction.

—J.S.A.

## MEETING THE PROBLEM OF THE DELINQUENT

By A Children's Court Worker

Last week we were given a glimpse behind the scenes in the Children's Court, as seen by one of our Church Workers, who is constantly engaged in trying to meet the problems of Child Delinquency.

In this second article, an attempt is made to point to the way of solving the problem, which is causing so much concern in the community to-day.

What, then, is God's will for these, His children?

Surely, that they should come to know Him through Whom they might have the completeness of life and the fullness of character.

How many times, though, is the remark overheard, "Oh, you could not possibly ask that bodgie to come into Fellowship!" or "Our Fellowship would never hold the interest of a person like that!"

Or, "He came for a week and then he got in with another mob and disappeared into the milk bars of an evening with other bodgies."

Or, "We had a few young fellows, but they became such a nuisance in the Fellowship that we had to ask them to leave—it was breaking up the whole group!"—common remarks culled from the conversation of any church group.

### SOLUTION

What, then, is the solution? That is for every individual group to work out.

We must follow in the steps of Jesus Christ.

Did He minister to the church people only? Did He despise a prostitute? Did He

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# The Youth Page

## TALKS WITH TEENAGERS

### WHEN WE PRAY

With Jesus prayer was natural and effective. Is it so with us? Or do we find our prayer-life beset with difficulties and problems?

Perhaps even the phrase "prayer-life" is not correct. We know from our reading of the Bible that prayer should be a vital element in our life, but it may be that we just don't know enough about it to make it so.

There is a good deal of misunderstanding about prayer.

With our Lord we find that no word of His prayers was ever wasted. He knew just how to approach God, and His prayers were with power.

But sometimes our prayers just "don't make the grade."

When we are ill, we pray hard that God will make us well again; when we are in trouble, we go to Him seeking a solution of our problems.

But sometimes our praying may even be on a lower level than this.

A clergyman, who had noticed a shabby looking person come into the church day after day for prayer, was surprised when the man said to him, "Yes, I pray and pray and pray, but it doesn't work!"

"What do you mean, it doesn't work?" he asked.

"Well," said the man, "I bet on horses down at the race-course. I haven't won now for a long time. Things are going from bad to worse. Finally, I got so desperate that I decided to come in here and ask God to help me win. He hasn't been helping me! It doesn't work!"

Don't laugh! Check up on your own praying. Is it possible that we might not know just how to pray, or what we should pray for?

The truth is that the only thing that many people believe

### A HOLY LIFE

A holy life consists in an unbroken series of holy moments, in fullest harmony with the God of Love.

(From the Sayings of Mother Eva of Friedenshort, 1866-1930.)

about prayer is that it is a way of getting something for themselves which they cannot get in any other way.

### TRUE PRAYER

Sit down with your Bible, and open it at Matthew 6:5-15, and read our Lord's teachings about prayer.

"When thou prayest . . ." He says. He assures that every sensible person will pray.

Verses 6 and 7 are vital. The first essential is *privacy*. Prayer is the privilege of a private audience with the King of Kings. But the Almighty is "thy Father"; the King has a special interest in you because you are His child.

Canon C. H. Lambert, writing of the Life of Prayer, says, "The central truth of the teaching of Jesus Christ is the Fatherhood of God. Everything else in the Gospel is based upon the fact that God is Father . . . It follows, then, that we are made for sonship; we are created and loved by God to be one with Him in heart and mind and will, to live with Him and for Him.

"In this relationship lies the meaning of prayer, for the essence of prayer is the recognition and use of the right relationship between God and man.

"Prayer is first a relationship and an attitude, and then a posture and an utterance."

Even so, prayer is not just "saying prayers," any more than "being in love" means that one is always writing love letters or saying loving words.

Words give expression to our prayer, just as they give expression to our love. Prayer is,

first of all, the realisation and acknowledgment of our relationship to the Father.

And when we speak of our Father we do not need to be verbose (Matthew 6:7). Just saying words will not do when we come to Him.

### FAMILY PRAYER

The pattern prayer (Matthew 6:9-13) is a prayer that can only be prayed by one who is a Child of God. Who else dare address Him as "Father."

It is simply because God is our Father that we must give Him reverence, loyalty and obedience; and it is because we are His children that we dare look to Him for help, forgiveness, protection and guidance.

Read the prayer through carefully, and notice how it expresses perfectly the reality of the "family relationship" between God and man.

J. B. Phillips translates it thus:

Our Heavenly Father, may your Name be honoured;

May your Kingdom come, and your Will be done on earth as it is in Heaven.

Give us to-day the bread we need.

Forgive us what we owe to you, as we have also forgiven those who owe anything to us. Keep us clear of temptation, and save us from evil.

This is the model on which our Lord would have us fashion

our prayers and our prayer-life.

Keep it always before you, and you will never utter a selfish or unworthy petition, and your prayers will become real, and vital, and effective like those of our Lord.

### KEEP CLEAR

Sometimes a lively game is needed to "warm up" a Fellowship evening. Here is a good one:

Spread a sheet of newspaper on the floor, and get all the players to form a ring around it, holding hands. As the music begins, the ring moves around. The aim is to push one's neighbour on to the newspaper, while keeping off it oneself. When anyone even touches the newspaper with a foot, he or she is out. The last in is the winner.

### MY CHURCH

A reader of this page recently came across the following lines, and has passed them on that they may be a help to other readers:

"THIS IS MY CHURCH

"Here through helpful service I come close to God and to my human comrades in worship.

"Here in many ways I learn the truths by which I may live a sober, happy, useful life.

"Here I gain the strength by which I become that which I have learned I ought to be.

"Here I find comfort in my sorrow, courage in my struggle, joy in my victories.

"Here I come into union with Christ, my Master and my Friend."

## A CHRISTIAN

Tell me, what is your definition of a Christian?

So often folk are heard to say, "Oh, he's a real Christian," when somebody does a simple neighbourly action; or, "She's no Christian!" when a criticism is voiced or a correction administered by a teacher or older person.

It becomes necessary, then, to ask in all seriousness, "What do you mean when you say a person is 'a Christian'?" What is your definition of this word?"

As in all things connected with our faith, the New Testament is the final court of appeal.

While there are probably as many ways in which Christian character may be expressed as there are men and women "who profess and call themselves Christians" (to use a Prayer Book phrase), perhaps it would be safe to say that the Christian man or woman is one who believes what the New Testament tells us about the life and teachings of Jesus Christ, and who accepts Him without any reservations whatever as Teacher, Lord and Saviour.

## BOOK REVIEW

### FOR ALL YOUNG PEOPLE

"YOUTH", the Official Organ of the Church of England Youth Department, Diocese of Sydney.

Discipleship, Leadership, Evangelism, Teaching — all these and much more are presented in attractive, newsy form in the June issue of "Youth".

The Editorial catch-line, "you just can't buy better reading for Young Christians than 'Youth'." is well supported by the generally excellent material on the twelve bright pages of this well-produced journal. Apart from one page of news of Youth activities in the Diocese, it is not diocesan in outlook, but contains material of interest to Christian Young People anywhere, including a fine article by the Governor - General, Field-Marshal Sir William Slim.

—H.D.

### THROUGH CHRIST

As we think of Christ at this time we naturally dwell on His sufferings and I read a very beautiful little bit recently in which the writer quoted the words, "Behold My Hands", adding, "If we could behold those precious Hands, we too would be filled with joy and our hearts would be comforted."

● His pierced Hands — pierced for us,  
● His living Hands — alive, that we may "live also",  
● His loving Hands — for us to clasp, and know no fear,  
● His ministering Hands — "I am with you always."

His ministering Hands, bringing us comfort for a set purpose. "That we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor., 1:4.  
—Gwen Smith (Toronto).

### A MINORITY REPORT

A committee of five usually consists of the man who does the work, two to pat him on the back, and two to bring in a minority report.

—Rialb Leumas.

### THE SPIRIT OF SUPPLICATION

O ALMIGHTY GOD, from Whom every good prayer cometh, and Who pourest out on all who desire it the spirit of grace and supplication: deliver us, when we draw nigh to Thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth; Through Jesus Christ our Lord. Amen.  
(William Bright)

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For ages before the advent of Christ, it was an important centre of Druid worship.

Since the coming of Columba in 563 it has been a place of pilgrimage so venerated that for hundreds of years many of the illustrious of Christendom, unable to make the journey in their lifetime, bequeathed their bodies to be buried in the Blessed Isle, for "all were ambitious of lying in this holy spot."

For more than four hundred years it was the burial place of Kings and there are records that in the Reilig Odhrain lie the bodies of forty eight crowned Kings of Scotland, eight Kings of Norway, four of Ireland, and at least two of France.

Chiefs of the clans, princes of the Church were also for centuries laid to rest here. There can be few places throughout Christendom whose soil is so rich in the dust of princes, prelates and saints.

It was under the influence of Columba that the glory and renown of Iona blossomed into full flower.

"It developed into the most famous centre of Celtic Christianity, the mother community of numerous monastic houses, whence missionaries were dispatched for the conversion of Scotland and Northern England, and to which for centuries students flocked from all parts of the North."

S. COLUMBA was born in 521 in Gartan in County Donegal in Ireland. "He was eligible for the Kingship of Erin according to family, and it would have been offered to him if he had not abandoned it to God."

Columba studied under the distinguished Finnian of Clonard, being ordained to the Priesthood in 551. During his residence in Ireland he founded a number of churches and the famous monasteries of Derry and Durrow.

In May, 563, he made his way with twelve disciples across the sea and, on Saturday the 12th, the Eve of Pentecost, landed on Iona.

For thirty-four years, until his death on the island on June 9, 597—the year that S. Augustine came to Canterbury—Iona was to be the headquarters of this remarkable man, prince and priest, saint and statesman, man of Christ and friend of the people, as indefatigable in the service of his fellows as he was devoted to the offices of God.

HE was as concerned with the well-being of men's bodies as he was for the welfare of their souls.

In a very real sense Columba and his little bands each of twelve men, expert in the practical things of everyday life as in those pertaining to eternity, who issued forth from the seclusion of the Sacred Isle on their dangerous missionary enterprises across the North, brought civilisation to Alba.

Their missions concerned the whole of life—the integration of the spiritual and the material: the cure of souls, the science of healing, the cultivation of land, the carving of stone and wood, the building of houses and ships as well as of churches and monasteries, the wroughting of iron, the baking of bread, the work of smiths, of fishermen and hunters.

Columba himself was deeply concerned in the political issues of his adopted country and influenced these to greater purpose than any man before him.

He not only converted the north and west of Scotland, established Christian colonies in Central Scotland and as far afield as the east coast of England, but he established

the first little kingdom of the Scots and set upon the throne Aedhan, consecrated as King in Iona, whose lineal descendant, Her Majesty Queen Elizabeth II, to-day occupies the throne of Great Britain.

Although only a presbyter, Columba reigned supreme over all the churches of his Order.

His power was absolute, and for many years after his death "the Abbot and Culdees of Hyona" gained so much of the favour and esteem of the people that, even in their cloistered retreats, they were at the head of all civil, as well as ecclesiastical, matters."

The number of churches actually founded by Columba in Scotland may be three hundred. He is said to have founded one hundred churches "where the wave frequents," many of the islands near Iona.

The island became a place of pilgrimage for those seeking his help, prayers and advice; and for centuries following, by thousands seeking to honour his memory.

TO visit Iona is to realise how perfectly the island must have suited the needs of Columba and his brothers. It enjoyed a mildness of climate and a natural fertility favourable to cultivation and the provision of sustenance for the Community.

Yet "its broken surface gave ample scope for that devout solitude so greatly craved by the religious of the Gaelic Church."

The present monastic buildings are reputed either to occupy the site of the Church and hutments of Columba's foundation—of which, being of wattle and daub, no trace remains—or to be some little distance south of his settlement.

With the victory of the Re-

formers in Scotland, its ancient religious glory was for the time eclipsed, and by the Order of the Convention of Estates of 1561 the Abbey and monastic buildings were dismantled—so came the years of desolation prophesied by Columba:

*In Iona of my heart, Iona of my love,  
Instead of monks' voices  
shall be the lowing of cattle.*

In 1899, George, eighth Duke of Argyll, gave the Cathedral and Abbey to the Church of Scotland.

The Cathedral was restored by the Church of Scotland through public subscriptions, between 1902 and 1910. In 1932 the Iona Community began the restoration of the remaining Abbey buildings.

THE Cathedral must be the only Church in Christendom which has been so re-dedicated that it may be used by all branches of Christ's Church.

On August 12, 1956, Her Majesty Queen Elizabeth II and His Royal Highness the Duke of Edinburgh attended divine service in Iona Cathedral to mark the completion of the re-building of the main part of the Abbey buildings by the Iona Community, a brotherhood of Ministers and Craftsmen under the leadership of the Right Reverend Sir George MacLeod, Bart., M.C., D.D., who in March of last year was appointed Chaplain to Her Majesty in Scotland.

So may Columba's further prophecy be fulfilled:

*In Iona of my heart, Iona of my love,  
Instead of monks' voices shall be the lowing of cattle.  
But ere the world come to an end  
Iona shall be as it was.*

[The quotations in this article are taken from the foreword to "Iona" by John Morrison.]

## BISHOP OF MELANESIA TELLS OF MISSIONARY TRAGEDY

The Bishop of Melanesia, the Right Reverend A. T. Hill, has given the following details of the drowning tragedy in Melanesia, on Rogation Sunday, May 26, in which two missionaries, the Venerable David Hoey and Mr. David Clunies-Ross, lost their lives.

Archdeacon David Hoey and David Clunies-Ross (a New Zealander who joined the mission about a year ago as an electrician), went from Pawa School to our girls' school at Pamua, San Cristoval, on the Saturday afternoon.

"After celebrating on the Sunday morning, they decided that, due to adverse weather, they would delay their departure until about 4 p.m.

"They had barely gone half-way, a distance of about five miles, when they found bad tide-rips running, and thought it wise to return to Pamua.

### LAUNCH SWAMPED

"In attempting to alter course, the waves swamped the small launch and it capsized.

"With the aid of the two Melanesian crew-members, the two Europeans were able to cling to the upturned boat, but soon the rough seas swept David Clunies-Ross away and he sank immediately.

"Archdeacon Hoey then called the others to prayer, and they commended their souls into the hands of God.

"They managed to get the seats from the launch which gave them a little buoyancy in the water.

"When it became dark they were separated, and although the Melanesians called frequently to Archdeacon Hoey, no reply could be heard.

"The two boys were washed for many miles, and eventually managed to get ashore on

the other side of the island of Ugi.

"Despite their extreme exhaustion after spending seven hours in the water, they contacted local people who immediately sent word to Pawa School.

"This was at about midnight on the Sunday.

### EXTENSIVE SEARCH

"Messages were radioed for help, and at daylight, government, mission and local traders' ships began an extensive search of the area.

"At my request the weekly plane was diverted to assist the searchers, but to no avail. "The search was continued for 48 hours, but without success, and after three days it was abandoned.

"I had arrived back from the Conference of Pacific Bishops in New Guinea on the Monday by air, and I immediately sailed for Pawa, arriving there next day.

"When the search proved fruitless, I held a requiem at All Hallows' Chapel, Pawa.

"On the Thursday I went across to Pamua over the scene of the accident.

"At the approximate spot of the tragedy I stopped the engines, and conducted a memorial service, at which wreaths were cast upon the waters."

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## CHURCH'S TASK IN THAILAND

In November, 1952, says a monthly letter from the World Council of Churches, a district evangelist in North Thailand, Acharn Mian Ponsenoi, himself a Thai, received a note requesting that someone come and preach the Gospel in the village of Hwei Namkhao.

The request came from a man called Nai Som. He was studying in a Buddhist monastery in a neighbouring town because, although Thailand is predominantly Buddhist, there was no Buddhist monastery-temple in Hwei Namkhao.

This was because Hwei Namkhao is one of the so-called "new villages," which have sprung up in north and central Thailand.

There are two causes for their springing up.

The first is the government's homestead policy, by which free land is offered to anyone who will live on and cultivate a tract in the unoccupied areas of Thailand.

The other cause is the economic development of the country.

Factories are being established on the land for the processing of tobacco, sugar cane and soya beans. These factories give a ready market for the crops grown by the homesteaders.

But these villages, precisely because they are isolated "frontier" communities, are far less advanced than the established towns of the plains.

They lack religious and educational facilities.

Hwei Namkhao boasts no school.

A child has to walk two or three miles through dense jungle to get even primary education.

Som, who was in his thirties, was not very well educated, and when he went to the Buddhist monastery-temple in the neighbouring town, he could not rid himself of his fear of spirits and demons.

For there is a strong element of animism in Thailand's religious heritage, which Buddhism has not been able to eradicate.

Som happened to read a Christian catechism at the monastery, written in the old Sao script which has now fallen into disuse.

As he read, it seemed to offer him some release from the fear of the spirits.

He had also heard some Christian preaching in the nearest market town, and he was emboldened to go and see a friend there, who was a Christian.

Som had heard, too, of the Christian schools in the city of Chiangmai, and it seemed to him that Christianity might not only give him personal freedom, but could also benefit his home village.

When the evangelist, Mian, received word of his request, he at once set to work.

He consulted the other three members of the "Home Mission Gospel Team"—a seminary professor and two pharmacists.

It was decided that a sustained effort in this isolated village would be impossible without proper facilities for motor transport.

Word was sent back, and the villagers saw that a road would serve many purposes.

They set to work and, within three months, had hacked a pathway through the thick jungle large enough for a light truck to get through.

In March, 1953, the Gospel Team went into the village to hold their first meeting.

Ten villagers attended out of thirty families.

But despite the small number at the first meeting, the team's reception was good, and for a three month period the team went each week-end to preach and teach in the village.

For five week-ends during this period, a public health missionary nurse went along to give vaccinations, and instructions on pre-natal care, child care and general sanitation.

The climax of this first stage came in May, 1953, when officials of the Church District went to Hwei Namkhao to baptise 17

families—a total of 68 persons.

As part of the baptismal ceremony, the candidates were asked to cut or take off the spirit charms they had been wearing, to signify their faith in Christ as Lord of all.

To what may be attributed the spectacular success of Christianity in this instance?

One chief factor is that the village, because it occupies a frontier position, has no roots and no pressure groups and was thus more receptive to Christianity than the established towns of the plains.

Another factor is that Christianity offered, and gave to these people, a sense of security and a freedom from the fear of the spirits.

Furthermore, the Christian hope in Christ Who has come and will come, finds a ready response because it corresponds roughly to the common belief in the coming of Maitreya at the beginning of the next Buddhist cycle.

The fourth factor is the reputation of Christianity in Thailand for having an interest in education, health, and the economic life of the people.

After the initial stage in Namkhao, which lasted three months, the second stage was entered upon, lasting twenty months, until February, 1955.

A church was established with elders and deacons.

The team made visits to the village at least once a month.

An elder from a village church on the Chiangmai plain went to live in Hwei Namkhao for two weeks at a time, to instruct the new Christians in churchmanship and stewardship.

A woman was sent to live in the village by the team who, with other Thai friends, paid her living expenses.

She taught Bible classes, conducted worship, and taught sewing and sanitation.

What of Hwei Namkhao today?

A simple church has been built in the village.

Nai Som, now an elder of the church, has attended two annual laymen's training institutes at the Seminary in Chiangmai.

Each training period lasted three months and his expenses were paid by the congregation of his village church.

The team has turned its attention to other new villages, but they have not forgotten Hwei Namkhao.

They have hopes that the whole life of this village may grow up around the church.

They have in mind a health clinic, a day nursery, cottage industries, literacy classes, a school, and a project for bringing good water to the village from a nearby stream.

In the rest of Thailand the Church is a small minority in a Buddhist culture.

The question is, can it, in these new villages, pioneer in building a new Christian Thai culture to present the whole village "mature in Christ," as a sign of the purpose of God for the whole nation?

### REVIEW OF REFUGEE PROBLEM

ECUMENICAL PRESS SERVICE  
Geneva, July 8

"This Age of Crisis," a special 40-page refugee number of the official publication of the World Alliance of Y.M.C.A.s, gives a factual and pictorial view of the last forty years of the refugee problem.

Prefaced by an appeal from twenty-six Nobel prize winners, the new publication is the result of collaboration between intergovernmental and voluntary agencies working for refugees.

It appears in connection with the conference of "The Refugee Problem To-day and To-morrow," recently held in Geneva.

## OVERSEA VISIT BY CHAPLAIN

### "IMPRESSED" BY U.S.A. METHODS

The Reverend W. H. Graham, Senior Anglican Hospital Chaplain on the staff of the Melbourne Diocesan Centre, returned last Friday from a year's visit to the United Kingdom and the U.S.A.

He did a year's course of training in Pastoral Clinical Theology in the University of Chicago with visits to leading general and mental hospitals in the U.K. and U.S.A.

He was impressed by the development of trained chaplaincy services in the State hospitals and institutions in America.

### PASTORAL TRAINING

This training was used as a vehicle for general pastoral training of parish clergy as well as for those working in institutional chaplaincies.

Many seminaries require candidates for the general ministry to take pastoral clinical training during their course.

"I believe that the Anglican Church and the Melbourne Diocesan Centre in particular have a wonderful opportunity of developing some of the insights of the American experiment in pastoral clinical training to improve and develop their own chaplaincy services and provide a valuable arena for general pastoral training of theological students and interested parish clergy," Mr. Graham told THE ANGLICAN.

### SYDNEY UNIVERSITY GREEK PLAY

The "Antigone" of Sophocles will be staged by the Sydney University Classical Society to-morrow, July 13, as part of International Festival of drama for 1957.

There will be two sessions, at 2 p.m. and 8 p.m., in the Wallace theatre within the university grounds.

Tickets are 2/6 and 4/- for the afternoon session, and 5/- and 8/- for the evening one. Student and school concessions are available.

The Warden of S. Paul's College, the Reverend Felix Arnott, is the producer, and Mr. George Garnsey, son of the headmaster of Canberra Grammar School, Canon D. A. Garnsey, plays the leading male role of Creon.

The cast also includes five former students of Sydney Church of England Girls' Grammar School.

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## BOOK REVIEW

## "CHRIST IS THE ONLY BASIS FOR UNITY OF THE CHURCH"

CHRIST AND HIS CHURCH. Anders Nygren. S.P.C.K., 1957. Pp. 125. Australian price, 17/6.

In this book a famous Swedish scholar and bishop seeks to show that "the Church has its ground in Christ and how this and nothing else is the basis for the unity of the Church."

He argues against ethico-sociological theories of the Kingdom and insists that on the evidence Jesus must be accepted as Messiah or Christ.

Deftly and brilliantly he shows how the Suffering Servant poems of Isaiah are a necessary background for the understanding of the New Testament doctrine of the Messiah.

He traces their influence in many passages not usually considered in this respect.

But a Messiah is such, he claims, only if there is a Messianic community or Church.

Therefore, just as Christ is a

part of the gospel message, so also is the Church.

Indeed, "just as the Church is nothing without Christ, so also Christ is nothing without his Church."

Nygren goes on to assert that the Church or body of Christ is Christ "as he is present among and meets us upon earth after his resurrection."

From this arises the corollary that the Church cannot really be divided, that despite all seeming disunity there is a given unity into which "the Churches" have not yet grown, but to which they will one day attain.

Now, it is evident that no such brief outline can do justice to so weighty a theme.

Nor can it convey a sense of the charm and persuasiveness with which the author presents it.

Yet it must be said that the book as we have it is a disappointing failure.

It is clear that there is much in such a thesis with which

many will feel uneasy and for which they will require careful argument.

Unfortunately it is just in these parts that the author becomes most pontifical, simply stating his idea and then building on it.

The result is that whether or not the case could be argued it comes to us as mere speculation and therefore as unconvincing.

As an example of the curious ideas to which we are led there is this statement from Luther, quoted with approval on page 115, "Wherever, therefore, the Word and sacrament are present in and for themselves there is the holy Church—even if the antichrist rules there."

The translator has done his work fairly well and gives a readable text.

An unusual comparative on page 15 and the strange word "happenance" on page 91 are the most glaring oddities.

—C.C.C.

[Our review copy came from the Church Stores, Sydney.]

## MISSION ENDS IN AFRICA

ANGLICAN NEWS SERVICE

Pretoria, June 3

For over seventy years the South African Church Railway Mission has been helping to expand the frontiers of the Church's work in the Province of South Africa.

It has now been decided that its task in South Africa has been completed.

Seventy-one years ago the Reverend P. B. Simeon received permission from the authorities of the old Cape Grand Railway to minister to their isolated employees in the eastern Cape, and to go with the construction parties as they took the line northwards.

As the railways advanced the Mission advanced with them.

In the early days of the Mission there was an abundance of clergymen available to staff it, but now things are different.

The railway personnel, too, who used to be fairly recent arrivals from the British Isles have changed.

Now, for example, on the small stations between Pretoria and Komatipoort there is not one Anglican family.

There are few dioceses in Southern Africa where the Mission has not worked.

## STUDENTS HEAR SERVICE TO JAZZ SETTING

FROM OUR OWN CORRESPONDENT

Adelaide, July 8

Adelaide University students last week heard the Holy Communion Service set to syncopated music—and were very impressed.

The setting was played by members of the University Jazz Group under the direction of the visiting University missionary, Father Michael Fisher, S.S.F.

Father Fisher told THE ANGLICAN that it was the first time such music had been heard in Australia.

The demonstration was given in the University Graduates' Centre as part of the S.C.M. Mission to the University. It followed the playing of recordings of the S. Matthew Passion by the senior music master at S. Peter's College, Adelaide, Mr. John Winstanley.

"The music is an attempt to speak in Church in a musical idiom which is strictly contemporary," said Father Fisher.

"Folk music of the mid-

twentieth century is the sort of music which you hear most frequently on the wireless.

"In order to meet the requirements of evangelism in a parochial setting, the Reverend Geoffrey Beaumont, an Anglican priest in England, has written a certain amount of music which is of this kind.

"It is meant to be strictly congregational, and is played either by a piano, or by a small band consisting of piano, drums, double bass, saxophone, and trombone or trumpet," added Father Fisher.

The music is commonly known as the "Jazz Mass." When it was performed in the Rhode Island cathedral in the U.S. during Father Fisher's visit there, it was received with tremendous enthusiasm by the 800 people in the congregation.

## THREE CHOIRS FESTIVAL

CHURCH INFORMATION SERVICE

London, July 1

The Three Choirs Festival, the oldest musical festival in Europe and "the proud tradition of three western shires of English folk," is to be held in Worcester this year.

It will open on September 1 with a service of praise and thanksgiving in the cathedral.

The programme includes a high proportion of contemporary music, as well as some well-loved classics.

Walton's "Belshazzar's Feast" is included in the festival for the first time.

Vaughan Williams and Julius Harrison represent the older generation of English composers.

Works by Honneger and Debussy provide a link between the old familiar music and that of Rubbra and Anthony Lewis.

The organist of Worcester Cathedral, Mr. David Willcocks, is the festival conductor. The three cathedral choirs of Worcester, Gloucester and Hereford will sing Evensong daily.

## "EAST IS EAST AND WEST IS WEST . . ."

ECUMENICAL PRESS SERVICE

Geneva, June 24

Pupils of secondary schools in the German Democratic Republic are to be denied permission to visit Western Germany.

The Council of the Evangelical Church of the Union (E.K.U.) has predicted that this measure will deepen the division between East and West Germany.

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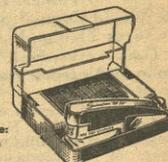
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**Blood and Race**, by T. B. McCall.

**Modern Heresies**, by Ian Shevill (Tenth Edition: Second Impression).

**The Forbidden Subject**, by a Psychiatrist.

**A Short History Of The Australian Church**, by J. C. Vockler.

**Why Not Be A Roman Catholic?** by T. M. Robinson (New Impression).

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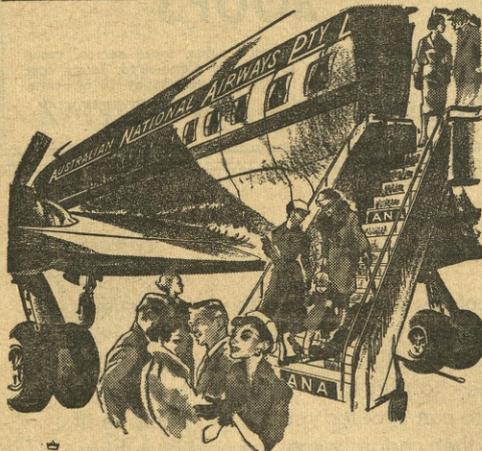
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**A.B.M. MEETING**  
(Continued from page 1)

Many tributes were paid to these retiring officers, and presentations were made to Miss Hadingham and Mr. Vine Hall during luncheon on Thursday.

Members of the Youth Council entertained Miss Hadingham to dinner on Wednesday evening and a presentation was made.

The chairman reported that grants to missions totalling more than £42,000 had been made for the period January to June, 1957, including the special grants made under the South-East Asia Training Memorial Fund.

These payments, however, had involved the Board in a deficiency for the six months of approximately £10,000 owing to the slow income of revenue under the budget from the various dioceses, and the deficiency at the end of last year.

The latter was caused by the changing of the financial year from June to January, thus involving a six months period in 1956 which had apparently not been taken very seriously.

The chairman however pointed out the seriousness of the situation which involves the Board paying large sums in interest on an overdraft in order that the grants urgently required by missionary dioceses may be met.

The Warden of the House of the Epiphany, Miss M. G. Robinson, reports a successful year. There are at present eight students in residence, two of whom go to the Diocese of Carpentaria very shortly, and also Dr. and Mrs. Dowell who will proceed to New Guinea in September.

**STUDENT'S SUCCESS**

The Board was delighted to learn that one of the students, Miss Judith Webb, was awarded the prize for the most outstanding contribution to the corporate life of the Balmain Teachers' College in 1956.

Miss D. I. Henslowe in presenting the report of the General Council of the Women's Auxiliary reported great progress especially in regard to the interest aroused by the W.A. Competitions, the "Adoption of Rooms" scheme at the House of the Epiphany.

The Dioceses of Ballarat and St. Arnaud have already adopted rooms, and other dioceses have sent most useful gifts.

There had been reports from most of the dioceses of an increase in the number of affiliations.

The Board approved the appointment of Miss Dorothy Hills, of Toowoomba, as Federal Youth Secretary to replace Miss Gabrielle Hadingham, who is returning to England.

Miss Hills holds the Australian College of Theology diploma of Associate in Theology, and also the Commission to Teach of the General Board of Religious Education.

She has for some years taken an active interest in youth work in Toowoomba and elsewhere, has been actively associated with the Comrades of S. George in Queensland, and was Acting Federal Youth Secretary before Miss Hadingham's appointment.

**NEW LITERATURE**

Reports were received from the Editorial and Education Commissions on new literature, both free leaflets and new booklets—in particular a new leaflet designed for every member canvass schemes, and the new book "Challenge in New Guinea" just about to be published.

The Home Secretary reported that the new film "Islands of Light" would be available in a few weeks. Plans are in hand for a new film on vocation, and next year a documentary on the Diocese of Polynesia.

The chairman reported that he had approved the leave granted by the Queensland Committee to the Reverend Eric Hawkey for twelve months. Mr. Hawkey will visit England with his wife.

The chairman has approved the appointment of Mr. Richard

**DIOCESAN NEWS**

**ADELAIDE**

**CHOIRS COMBINE**

The choirs of All Souls', St. Peter's, and St. Andrew's, Walkerville, on August 29 held a combined S. Peter's Day Evensong and Procession in All Souls'. Their organists and choirmasters are Messrs. Lindsay Colquhoun and Brian Petchell respectively. The Rector of All Souls', the Reverend L. R. D. B. Jupp, preached.

**INDUCTIONS**  
The Reverend P. A. Day was inducted as Rector of St. Paul's, Naracoorte, in south-east South Australia, on July 3, by the Archdeacon of Mount Gambier, the Reverend E. A. Codd. On July 4, the Bishop of Adelaide inducted the Reverend K. A. Osborne as Rector of St. George's, Gawler. The Bishop of Willochra, the Right Reverend Richard Thomas, will celebrate and preach in St. David's, Burnside, on Saturday, July 21.

**BATHURST**

**EAST ORANGE**

The Reverend A. F. Dryden and Mrs. Dryden are making many friends since their arrival in the parish. A number of alterations have been made and church, rectory, hall and grounds are getting quite ship-shape. The diocesan commissioner paid his final visit to the parish on July 30, speaking at the annual celebration and at the two Sunday Schools.

**ORANGE**

Dubbo parish choir and the diocesan commissioners were guests at Holy Trinity for Evensong on June 30. Standing room only was available at Holy Trinity Church for the service. The Young Anglicans gave a hot tea for 150 people in the parish hall prior to the service. Parishioners also gathered for supper after Evensong, when a framed photo of the parish church was given to the visitor, and the Dubbo choir was farewelled.

**DIOCESAN DOINGS**

Miss Joan Halloran has completed a happy and useful period in the Parish of Gulcong, and this week concluded a similar working visit to the Parish of Parkes. The bishop confirmed a large number of candidates including many adults at Gulcong on June 28. Some Yeoval guild members are rearing chickens for later use for church functions. Recently a fox got into one yard, cleaned up a number of the owner's chickens, but one of the church birds were harmed—they were a parent breed and possibly not liked by the fox. The Y.A.s at Bourke are hoping to organise a youth rally in their parish during the October holiday week-end. Latest registrations with the Anglican Youth Department at Bathurst have come from the Mendocoran Y.A.s; the Dubbo C.E.B.s.; the South Dubbo Y.A.s; and the South Dubbo C.E.B.s.

**ANNUAL Y.A. BALL**

The annual Y.A. Ball for Bathurst Cathedral branch, takes place in the cathedral hall on July 19. The diocesan commissioner will preach his final sermon in the cathedral during Evensong on July 21, and will then begin a year's leave of absence from the diocese. Bishop A. L. Wyde confirms candidates at Cowra church on July 8, and at Holy Trinity, Orange, on July 8. Archdeacons of the diocese gave their reports to the bishop on July 9 at Bathurst. Bishop-in-Council of the diocese met yesterday to conduct diocesan business.

**BENDIGO**

**SILVER JUBILEE**

Canon J. H. Lee, who is sub-dean and Rector of All Saints' Cathedral, Bendigo, celebrated the 25th anniversary of his ordination to the priesthood on St. John the Baptist's Day. On behalf of the churchwardens and parishioners of the cathedral parish the bishop presented him with a cheque after Evensong on June 23.

MacFarlane as acting-secretary in Queensland.

Mr. MacFarlane is a son of the well-known missionary priest for many years in the Torres Strait, and was also himself in the Torres Strait for a time.

Mr. Hawkey has earned a time for refreshment after his eight years' unremitting and successful work in Queensland.

Those present at the meetings were the Primate; the Archbishop of Brisbane; the Bishops of Armidale, Tasmania, Newcastle, Rockhampton and North Queensland; Archdeacons W. C. Arnald, S. J. Matthews, R. I. H. Stockdale; Canon W. G. Thomas; the Reverend W. G. A. Green, W. E. Weston, W. Siddens, R. Wotton, A. Lupton; Mrs. Moyes, Mrs. Cooper, Mrs. Ash and Miss D. I. Henslowe; Mr. W. Widdows, A. Lawton, V. K. Brown, F. A. Timbury and E. Vine Hall.

The Board meets again in November.

**PATRONAL FESTIVAL**

The Vicar of S. Peter's, Eaglehawk, the Reverend M. P. Cowie, welcomed the bishop, who paid his first visit to the church, for the Patronal Festival. The bishop presided and preached at Choral Eucharist at 11 a.m. He preached at a service for parents and children in the afternoon.

The Vicar of White Hills, the Reverend R. G. Long, preached at Evensong.

**WELCOME BACK**

The largest congregation for very many years gathered in St. John's Church, Malmesbury, for a service in which the bishop licensed the Reverend R. J. Williamson, a former priest of the diocese, who returned to serve in the parish. The Reverend N. G. Herring administered the oaths and the rural dean, Canon H. Jones, and clergy of the rural deanery and of Bendigo took part in the service. Members of Kynton and Castlemaine choirs led the singing. After the service a special welcome was held in the parish hall. During the evening the parish expressed its thanks to Canon Jones and to the lay readers who had maintained services during the vacancy of over a year. A presentation was made to the canon. The Reverend E. T. Fabian moved a vote of thanks to the ladies who provided a lavish supper.

**CHAPLAIN'S VISIT**

The Reverend W. Dowell, a native of Bendigo, who has spent the past three years as Missions to Seamen chaplain at Walvis Bay, South-West Africa, has been on furlough visiting his parents and renewing friendships. On the Sunday before his return he preached at St. Paul's, Bendigo, and S. Matthew's, Long Gully. He was associated with these two churches as a boy.

**MEI BOURNE**

**EAST BRIGHTON'S NEW HALL.**  
The Archbishop-Administrator will set the foundation stone of S. Mary's Memorial Hall at the corner of Denny and Hughes Streets, East Brighton, in the suburb of the Parish of St. Mark's, East Brighton, on Saturday, July 27, at 3 p.m.

**SYDNEY**

**"CHRIST IS THE ANSWER"**  
Bishop R. C. Kerle will on Friday, July 12, commission the Reverend R. W. Bowie and Mr. Clifford Warne, who will conduct special services and meetings at S. John's, Milson's Point, on the theme, "Christ is the Answer," from July 12 to 21.

**BEVERLY HILLS SCHOOL CHURCH**  
The archbishop will set the stone of the extension of S. Bede's School Church, Beverly Hills, on Saturday, July 13, at 3 p.m.

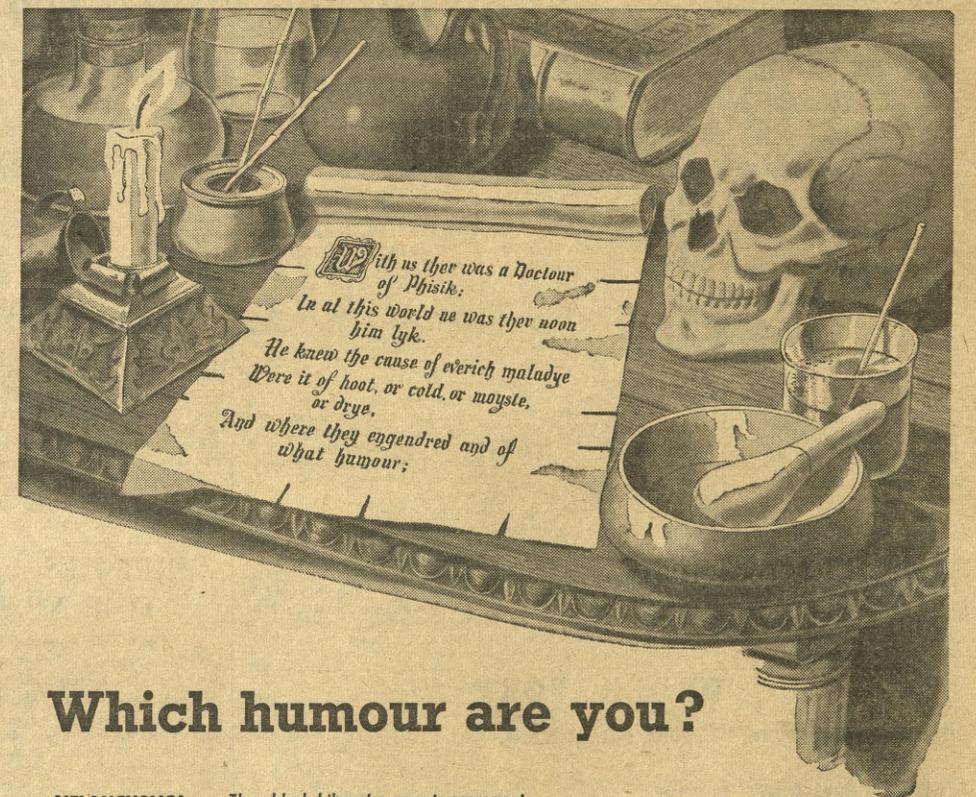
**S. JAMES', KING STREET**  
The Patronal Festival will be held from July 21 to July 28. Preparation for the festival will be on Sunday, July 21, when the Federal Secretary of the C.M.S., Archdeacon R. J. Hewett, will preach at Evensong at 7.15 p.m. The Director-General of Education, Dr. S. Wyndham, will give the address at the Women's Fellowship Festival Service on Tuesday, July 23, at 2.30 p.m. On S. James' Day, July 25, there will be Family Eucharist at 7.30 a.m. and Holy Communion at 10 a.m. The parish dinner will be held at C.E.N.E.F. at 6 p.m. (admission by ticket only purchased at the bookstall). Sir William Hudson will address the public meeting at 8 p.m. On Festival Sunday, July 28, Bishop R. G. Arthur, will preach at the Choral Eucharist at 11 a.m. and again at Festal Evensong at 7.15 p.m.

**JESUS CHRIST HEALS TODAY**  
He breaks the power of sin and sets the sinner free, gives peace to the mind and health to the body.  
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John Hope, Rector. Maxwell Timbrell, Assistant Priest.

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**Which humour are you?**

- MELANCHOLIC!** Then black bile rules your temperament. Your state is cold and dry like that of Earth.
- PHLEGMATIC!** An easy diagnosis. Phlegm is your predominating humour and water, cold and moist, your corresponding element.
- SANGUINE!** You're over endowed with blood — a hot moist character like air.
- CHOLERIC!** Obviously too much bile. Like fire you're hot and dry.

In Chaucer's day such a diagnosis would have proceeded, with perhaps a touch of astrology thrown in for good measure.

Medical men believed there were four humours or fluids in the human body that governed health. When the "complexion" or mixture of these humours got out of balance, the patient fell sick. The doctor then had to decide which humour was in excess and

restore the balance by bleeding, purging, or potions.

Fortunately, medicine has progressed far since Chaucer's day and in the field of medicine as in many other fields, Shell's 5,000 research workers are making important contributions — petro-chemicals, solvents, detergents, lubricants, anaesthetics.

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### "DON'T PUT OIL IN THE PETROL TANK"

The winner of the second topic, "Don't put oil in the petrol tank," in our verse competition is the Reverend E. V. Dyer of The Rectory, Charlestown, N.S.W., who sent this entry:

*Without a doubt this land will thank  
The bishop for his counsel frank;  
Words of wisdom for file and rank—  
"Don't put oil in the petrol tank."*

*For after this, when I heard a clank,  
Or suddenly found I was on a bank,  
With a vivid thought my fond heart sank—  
"Don't put oil in the petrol tank."*

*Conjure a vision lean and lank:  
A parson with his mind a blank—  
Reduced to riding on a plank—  
"Don't put oil in your petrol tank."*

#### VERSE COMPETITION

Entries for the third topic, "It was a Red Letter Day . . ." in our competition for light verse, close on July 12; for the fourth topic, "Heresy Creeps In," on July 19; for the fifth topic, "The Constitution—At Last" on July 26; and for the sixth topic, "Women on Parochial Councils? Oh, No!" on August 2. Readers are particularly asked to restrict their entries to 24 lines. The prize in each case is 5/-.

#### THE "HOUSE CHURCH" EXPERIMENT

ECUMENICAL PRESS SERVICE  
Geneva, July 8  
Under the general title "The Church in the House," the latest issue of "Laitie," bulletin of the World Council of Churches Department on the laity, surveys British experiments in using the homes of parishioners as centres for evangelism. The first article, by Canon Ernest Southcott, deals with the writer's well-known "house church" experiment at Halton, Leeds.



A group photograph taken at the G.S.S. Patronal Festival at S. David's, Chelmer, Diocese of Britain. Second row (seated, left to right): The Reverend F. W. Coaldrake (A.B.M.), the Reverend F. Bromley (Taringa), the Archbishop of Brisbane, the Reverend W. G. Bennett (celebrant), the Reverend L. Hodges (deacon), the Reverend S. T. Batten (sub-deacon), the Reverend L. Turner.

#### THE DISASTER OF S. AFRICA

FROM A SPECIAL CORRESPONDENT  
New York, July 8  
There was "rising resentment among the African masses" over the South African Government's segregation policy, the Bishop of Johannesburg, the Right Reverend Ambrose Reeves, said on June 30. Bishop Reeves was preaching in the Protestant Episcopal Cathedral of S. John the Divine, New York, at the opening of his nation-wide preaching tour.

The Government's policy was, he said, "a complete negation of all that the Christian faith asserts about God. . . . The Union Government is trying to force the whole of human life into a straight jacket of sectarianism. . . . In South Africa there are those who take such a strong view of the impossibility of members of various ethnic groups ever learning to live together that they demand total separation between the blacks and the whites. . . . But even if it were practicable, I cannot believe that Christians would be morally justified in trying to bring it about. . . . The bishop said his Church would ignore orders of those authorised to execute provisions of Apartheid legislation, "whatever may be the consequences."

### COLOURFUL FESTIVAL OF BRISBANE CHAPTER

FROM A SPECIAL CORRESPONDENT

Brisbane, July 8  
The Guild of the Servants of the Sanctuary (Chapter of S. John the Baptist) presented a colourful spectacle when it celebrated its patronal festival at S. David's Church, Chelmer.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, 13 priests, two deacons, about 70 servers, and the choir of S. Francis' College, Brisbane, processed in the picturesque setting of this lovely church.

The servers and the priests in copes marched in procession from the parish hall to the church ten minutes before the service.

Archbishop Halse was received with full liturgical honours at the west door of the church by the rector, the Reverend W. A. Brown, accompanied by his churchwardens.

#### PLAINSONG SETTING

To the strains of the hymn "For all the Saints," the procession moved round the church and returned to the sanctuary for the beginning of the Solemn Eucharist, at which the archbishop presided.

To a beautiful plainsong setting sung by the choir from S. Francis' College, and enhanced by the colourful ritual of the church, the Eucharist was an inspiration in worship.

After the service photographs were taken on the steps of S. David's hall. Breakfast was then served in

#### TWO THEOLOGICAL COMMISSIONS

ECUMENICAL PRESS SERVICE  
Geneva, July 8  
Two theological commissions within the work of the World Council of Churches' Commission on faith and order met at Overveen, in the Netherlands, in June.

The commission on ways and meaning of worship, chaired by the Bishop of Lincoln, the Right Reverend Kenneth Riches, studied questions of sacrifice, symbol and myth in Christian worship.

The commission on Christ and the Church, with Bishop Anders Nygren of Lund, Sweden, in the chair, has prepared a paper on baptism and Christian unity for submission to the full World Council of Churches Faith and Order Commission at Yale University, New Haven, this month.

the parish hall by the Churchwomen's Union of the parish.

At the breakfast, the archbishop recalled memories of his early days as a server (including several embarrassing incidents), and spoke of the honour of serving at the altar.

The chairman of the Australian Board of Missions, the Reverend F. W. Coaldrake, presented to the servers a challenge of vocation.

He told of oriental customs of worship, and intrigued his hearers with his story of a land where people had many Christian habits but worshipped heathen idols.

The land turned out to be Australia.

The Reverend S. T. Batten thanked the speakers and appealed for greater vitality in guild activities in Brisbane.

#### PUBLIC SERVICE IN VICTORIA

FROM A SPECIAL CORRESPONDENT  
Melbourne, July 8  
The monthly meeting of the Public Service Anglican Fellowship will be held in the Australian Board of Mission rooms, third floor, Cathedral Buildings, Flinders Lane, at 8 p.m. on Wednesday, July 17.

The guest speaker, the Reverend Gilbert Lambie, continuing the series "The Church in action," will speak on "the Church among the mentally ill."

A corporate Communion of members will be held at S. Paul's Cathedral on Saturday, July 20, at 7.45 a.m.

Afterwards there will be a Communion breakfast at the Downyflake Cafe, Swanston Street.

Members of the Federal and State Public Service and of semi-government bodies are invited.

Those wishing to attend should notify Mr. Pardy, MU6061, extension 305 (WF4081 after hours), or Mr. Pearce, WX6252 (after hours).

### CHURCHES CRICKET UNION FOR N.S.W. MEETING

The 55th annual meeting of the New South Wales Churches Cricket Union will be held in the C.E.N.E.F. Memorial Centre, 201 Castlereagh Street, Sydney, at 7.45 p.m. on Tuesday, July 30.

The president, the Reverend W. N. Rook, will preside. The 1956-57 season was a very successful one.

129 teams from churches within the city and suburbs of Sydney participated in its competitions.

During the past season the union took part in the interstate churches cricket series in Brisbane over the Christmas and New Year period and won this competition with an undefeated record.

Representative teams played against church clubs in Armidale, Goulburn and Parkes.

The usual matches with Petersham-Marrickville and Western Suburbs district clubs and the Epping Shire club were also arranged.

At the annual meeting all arrangements will be completed for the 1957-58 season.

The competitions will begin on Saturday, September 7.

Any Church wishing to have further particulars about the union is invited to telephone or write to the secretary, Mr. Stacy Atkin, telephone WM 3069, Box 2996, G.P.O., Sydney.

Blazers, caps and cups will be presented at the Annual Meeting to successful teams and players.

The premiers and divisional winners in the various grades are:

"A" Grade: Holy Trinity, Dulwich Hill; "B" Grade: S. John's, Campsie; "C" Grade: S. Bede's, Drummoyne; "D" Grade (Saturday morning competition for boys under the age of 15): S. Luke's, Concord.

#### RESEARCH INSTITUTE FOR JAPAN CHURCH

ECUMENICAL PRESS SERVICE  
Geneva, June 24  
The United Church of Japan (Kyodan) has established a research institute to conduct continuing inquiry into the mission of the Church.

Subjects of study include Faith and Order questions, problems of Church and society associated with rapid social change in Japan, race problems, communism and ecumenicity.

#### CLASSIFIED

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

#### POSITIONS VACANT

A GENERAL SECRETARY is required for the Tasmanian branch of the Church Missionary Society, Stipend £800. House provided, plus travelling expenses. Address enquiries or applications to The General Secretary, Church Missionary Society, 125 Macquarie Street, Hobart, Tasmania.

WANTED, SHORTHAND-TYPIST, New South Wales office Australian Board of Missions, 14 Spring Street, Sydney, Telephone BU5861 (Sydney exchange).

DR. BARNARDO'S FARM School, Pictou, New South Wales, Young Assistant, Cottage 1. Mother for family of 16 boys. Apply the Superintendent, telephone Lakes Land 47.

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WANTED An assistant Priest for Paul's Cathedral, Rockhampton. One other Assistant Curate on staff. Interesting and varied work in live parish. Apply to Archdeacon, S. J. Matthews, S. Paul's Rectory, Rockhampton, Queensland.

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#### ACCOMMODATION VACANT

S. HILDA'S CHURCH of England Girls' Hostel, 250 Darley Street, Newcastle, N.S.W. Accommodation available. Apply the Matron.

#### ACCOMMODATION WANTED

ENGAGED BUSINESS couple require flat or flatette. LA3366 (Sydney Exchange).

#### CHURCH NOTICES

CHRIST CHURCH S. LAURENCE, South George Street, Sydney. SUNDAY SERVICES. Holy Communion, 7.30 a.m. and 9 a.m. Solemn Eucharist and Sermon, 10.30 a.m. Solemn Evensong, Sermon and Devotions, 7.15 p.m. WEEKDAY SERVICES. Holy Communion, Monday, Tuesday, 7 Wednesday, 7 and 10, Thursday, 7, Friday, 7, 10, 1.15, Saturday, 7.30. EVENSONG, Monday to Friday, 5.20 p.m. Saturday, 7.30 p.m. (Holy Hour). CONFESIONS: Friday, 4-6 p.m. Saturday, 8.15 p.m., or by appointment.

#### FETE

S. MARGARET'S CHURCH OF ENGLAND HOSTEL (catering for students from country districts) will hold its first AMERICAN TEA in the Chapter House, S. Andrew's Cathedral, Sydney, on Thursday, July 18, 1957. Official Opening by Archdeacon Dobridge, 2.15 p.m. Attractive Stalls, Musical Programme, Afternoon Tea. Come and bring your friends.

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