

THE ANGLICAN

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CHOIR SCHOOL'S £30,000 APPEAL LAUNCHED

LORD MAYOR EXTOLS MERIT OF S. ANDREW'S CHORISTERS

The Lord Mayor of Sydney, Alderman P. C. Hills, launched a £30,000 Appeal for the S. Andrew's Cathedral Choir School in the Sydney Town Hall last Monday.

By the close of the meeting, £3,000 was already in hand, and a further individual donation of £500 had been promised.

The Choir School is at present housed in the building formerly occupied by the Australian Worker, the ownership of which was transferred to the Church in the '30s as part compensation for the resumption of a strip of the Cathedral block fronting on to George Street.

The building is some 70 years old, and ill suited for a school.

The cost of the proposed new school building is £75,000; but building will begin as soon as the initial target of £30,000 is reached.

Alderman Hills told the meeting that the reputation of the S. Andrew's Choir extended far beyond Sydney or the State of New South Wales, and that he was happy as Lord Mayor to give his support to any move to improve conditions for the boys in "this, the centre

Sydney Town Hall the same night.

The following were elected to the Committee conducting the Appeal:

Patron: The Archbishop of Sydney; Vice-Patrons: Dame Mary Hughes, Mr. M. C. Alder, Sir Charles Eickerton Blackburn, Sir Richard Boyer, Sir John Butters, Sir Eric Harrison, Sir William McKie, Sir Leslie Morshead, Mr. Frank Packer, Mr. W. T. Wood.

Executive Committee: Chairman, Mr. H. C. Armstrong; Deputy Chairman, the Dean of Sydney; Hon. Secretary, Mr. F. M. H. Armstrong; Hon. Treasurer, Mr. F. E. Trigg; Committee, Dr. D. Adcock, Mr. Stacey Atkin, Mr. G. M. Dash, Mr. H. E. Hovendene, Mr. W. E. Lewis, Mr. W. A. Oldfield, and Mr. Justice Webb.

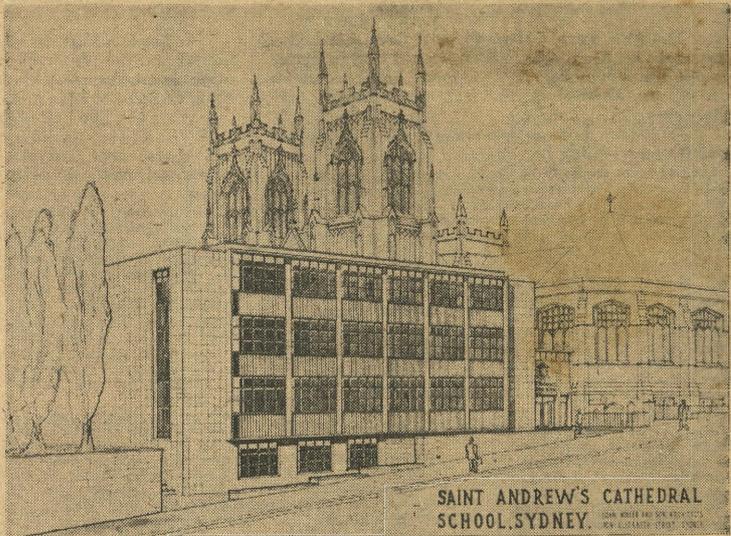
LIST OF DONATIONS

Donations, which are deductible for Income Tax purposes, may be sent direct to the Dean of Sydney.

The following donations had been received up to August 28:

H. C. Armstrong, £1,000; W. T. Wood, £1,000; Macdougalls Pty. Ltd., £212/7/0; Anonymous, £105; H. D. Allen, £100; Vincent Fairfax, the Reverend N. Pollard, each £50; The Dean of Sydney, £30; E. R. Potter, £28/5/0; W. A. Oldfield, H. E. Hovendene, W. E. Lewis, R. James, each £25; Sir Leslie Morshead, A. D. Allen, each £20; A. Gabbott, L. Engelsch, E. R. Mann, R. Seammell, H. Mackenzie, H. L. Clarke, E. Norton, H. A. McCoy, E. Paxton, M. C. Alder, Mr. Justice Webb, Sir Eric Harrison, Dame Mary Hughes, each £10/10/0; Dr. D. Adcock, £10; Mr. A. C. Foster, £10; Chris. Wilson & David Porter, £8/11/0; W. H. Toothill, £7/7/0; St. John's, £10/0/1; Leatherhead, £6/13/6; N. Langtry, £5/5/3; Anonymous, T. G. Roem, Miss E. Macnamara, General C. A. Osborne, A. E. Sherritt, Mrs. W. H. Lohr, D. Bastion, Miss M. Haynes, E. D. Bagot, each £5/5/0; Ladies' Home Mission, J. N. Eggar, E. F. Jessop, G. B. McKerhan, G.B.M., J. Dillon, A. R. Bruce, each £5; Mr. Justice Richardson, £4/4/0; J. W. Coates, £3/3/0; J. Mason, Miss F. Anderson, each £3; Mrs. E. Fisher, W. G. Bown, Sir Charles Bickerton Blackburn, B. Peterson, J. Fraser, R. Le Gay Brereton, M. E.

Calder, Rear Admiral H. J. Buchanan, M. H. Yip, P. Gillan, V. Massey, R. G. Standish, each £2/2/0; Rt. Reverend E. P. Wilton, £2; Mrs. V. Macarthur Onslow, £1/10/0; H. Bragg, W. R. Rose, W. Mehaffy, Miss Doreen Higgins, Mr. and Mrs. F. P. Good, each £1/1/0; Miss M. Mayne, Miss E. Perry, Miss M. Way, each £1; E. McFarlane, 10/-; Progressive total: £3,033/9/9.



A sketch design of the proposed new Choir School at S. Andrew's Cathedral, Sydney, shown as it will be built in Bathurst Street behind the Chapter House.

INTERESTING AGENDA FOR ADELAIDE DIOCESAN SYNOD

FROM OUR OWN CORRESPONDENT

Adelaide, August 27
One of the most momentous sessions of Synod ever held in the Diocese of Adelaide will begin with the Synod Evensong in S. Peter's Cathedral next Monday evening.

At that service, the bishop, the Right Reverend B. P. Robin, will deliver his last pastoral address.

The following morning at 7.30, the Bishop will celebrate Holy Communion in S. Peter's Cathedral, assisted by the Dean, Dr. T. T. Reed, and the Archdeacon of Adelaide, the Ven. A. E. Weston.

The Dean and Chapter will afterwards entertain clergy to breakfast in the S. Peter's College Mission Hall in Moore Street, City.

Synod will meet at 3 p.m. in the Memorial Hall, S. Peter's College. After formal business, Bishop Robin will present his report on the state of the diocese. This is expected to include a valuable review of his fifteen years in the See of Adelaide.

Two particularly vital resolutions are to be debated in Synod this year.

The first will set off the long-awaited Adelaide discussion concerning this diocese's acceptance or rejection of the Constitution for the Church of England in Australia. A motion for acceptance will be moved by a distinguished Adelaide layman, Major-General G. W. Symes, and seconded by the Rector of S. John's, Adelaide, the Reverend E. J. Cooper. Although there is certain to

be some spirited opposition to the passing of the Constitution, it seems fairly definite that a majority will come down in its favour. Whichever way the vote goes, the decision will have been made after weighty and comprehensive consideration by clergy and laity for many weeks.

PROMOTION

The second vital motion will propose the introduction into the Diocese of Adelaide of a Department of Promotion similar to those conducted with such conspicuous success by the Dioceses of North Queensland and Sydney.

The Ven. E. A. Codd, who is Organising Chaplain of the Bishop's Home Mission Society, has recently visited the Eastern States, and been co-opted on to General Synod's Committee of Promotion.

He hopes to solve many of Adelaide's growing expansion problems by the introduction of a Promotion scheme here, and is preparing the ground for its acceptance by Synod.

Along with the Promotion plans, Archdeacon Codd is keenly supporting a group of Adelaide clergy and laymen

who have met several times to discuss the possible ways of improving the diocese's general publicity and public relations.

To give Synod a true working knowledge of the Promotion Department in Sydney, it is believed that the archdeacon will move that a Sydney Promotion expert be given leave to address synodsmen.

The election of an honorary canon to replace the late Canon H. H. Coles will also be an item on this year's agenda.

It is expected that about 400 churchmen will attend Synod this year. The same men and women will meet again later to choose a successor to Bishop Robin as Bishop of Adelaide.

NEW DATE FOR SYDNEY SYNOD

The date for the next session of the Sydney Diocesan Synod has again been changed, and is now set for September 24.

This will enable the Archbishop of Sydney to preside at the Synod before he visits China.

The new date poses an interesting constitutional problem.

Under the existing Ordinances of the Diocese, prescribed notice of elections to certain offices and committees (held during each session of the Synod) must be given.

The new date makes it impossible to give this notice, and the Synod will be asked to pass a validating ordinance to regularise the elections.

BISHOP ROBIN TO BE FAREWELLED

FROM OUR OWN CORRESPONDENT

The South Australian Governor, Air Vice-Marshal Sir Robert George, and Lady George will attend the farewell to the Bishop and Mrs. Robin in the Adelaide Town Hall at 8 p.m. on September 10.

Clergy and laymen from all over the State are expected to be present.

TENTERFIELD'S NEW CHURCH

PART WAS BUILT
60 YEARS AGO

FROM OUR OWN CORRESPONDENT

Armidale, August 27
Part of the newest church in the Armidale diocese, the parish church at Tenterfield, is 60 years old.

It is the portion built in the 1890's when Bishop Green was Bishop of Armidale and a new church was started but never finished. The 1890 portion was added to the original church built a generation before.

Now the Bishop Green portion has been modified, and its extreme Gothic characteristics have been removed.

On to it has been built a new church building in modern style with which the modified portion harmonised exceedingly well.

Tenterfield now has a church of which any parish can be very proud, and the parishioners showed that during the week-end when they attended the dedication service.

Over 500 crowded into the new building for the ceremony carried out by the bishop, the Right Reverend J. S. Moyes, on Saturday and there were 300 at the Eucharist on Sunday morning.

BARBECUE AT S. FRANCIS'

FROM OUR OWN CORRESPONDENT

Brisbane, August 27
Approximately 120 young people from all parts of Brisbane attended a barbecue and square dance at S. Francis' College on Saturday night.

The function was organised by the students, assisted by the Friends of S. Francis, in aid of the college's jubilee magazine. The archbishop was present, together with the vice-principal and visiting students from S. John's, Morpeth.

Between square dances, the talented family of the Reverend H. K. Cornish, of Ipswich, entertained the gathering with mimes, sketches, recitations, piano solos and singing items.

The college grounds were decorated with coloured lights, and four fires gave everybody a good chance to cook their steaks without overcrowding. The college authorities hope to clear £35 from the barbecue.

"APARTHEID" AND THE CHURCH

We shall commence next week a series of articles especially written for "The Anglican" by the Reverend Donald Arden on the Church in Swaziland with particular reference to the "apartheid" situation in South Africa. A number of striking pictures will illustrate the articles, the first of which will be "Colour Schemes in South Africa."

of the Church in Australia."

The Chairman of the Bank of New South Wales, Sir Leslie Morshead, moved the formal resolution to open the Appeal for public subscription.

"This appeal has everything to commend it, and it merits a generous and early response from us all," he said.

Mr. H. C. Armstrong, the member of the Cathedral Luncheon Club whose tireless efforts led to the appeal being launched, seconded Sir Leslie's formal motion.

"Given the proper facilities," he said, "this choir will be the equal of any in the world."

THE ABBEY CHOIR

He contrasted the position of the present choir school with that at Westminster Abbey, and said that the appeal would place the school in a position from which, as he hoped, it would come to mean to Australia what the Abbey choir had meant to England for a thousand years past.

Mr. David Condon, of the United Kingdom Information Office, supported the motion and assured the meeting that the appeal had the close interest and support of the High Commissioner for the U.K.

The resolution was carried unanimously.

The Archbishop of Sydney, in a felicitous speech, told the Lord Mayor (who is a Roman Catholic) how greatly the Anglican Church in Sydney had appreciated the continued kindness and help which Alderman Hills had shown during his term of office.

The Cathedral choir sang three lovely items at the meeting, and gave a concert in the

FIRST TONGAN PRIEST TO BE ORDAINED ON SUNDAY

FROM OUR OWN CORRESPONDENT

Apia, Samoa, August 27

The biennial Synod of the Missionary Diocese of Polynesia will be constituted by the Bishop, the Right Reverend L. S. Kemthorne, on Monday, September 3.

The synod will be preceded by a clergy retreat conducted by the Reverend L. O'S. Beere, of Auckland, New Zealand, who has been conducting a mission in Suva. A clergy conference follows.

On Sunday, September 2, the Reverend Fine (Fee-nay) Halapua will be the first Tongan to be ordained to the priesthood of the Church according to the Anglican use.

Among the business affairs of Synod will be legislation dealing with duties of parish

officers, a discussion leading up to the conference of Pacific Dioceses to be held in Dogura in late May, and also an approach to the matter of fittingly observing the 50th anniversary of the diocese, which dates as a diocese from the consecration of Bishop Twitchell in May, 1908.

"WIND AND WATER"

Prior to the last Synod, Polynesia was easily the biggest diocese of any Communion in the world, but at last Synod it became necessary to define

the boundaries for legal purposes.

It is now over 11 millions of square miles in extent, mostly, as someone put it, "wind and water."

The Chaplain in Western Samoa, the Reverend C. W. Whonson-Aston, has to travel furthest to get to Synod. His return is interesting, for he is due to leave Suva on September 13 at 8 a.m., fly nearly five hours, and arrive in Samoa at about 2 p.m. the day before, September 12.

CHILD DELINQUENCY IN NEW YORK

STATEMENT FROM THE URBAN PRIESTS' GROUP

FROM OUR OWN CORRESPONDENT

New York, August 27

The New York Urban Priests' Group issued a statement on August 21, which should lead to better co-operation among the various social agencies which are attempting to deal with juvenile delinquency.

The group is an organisation of Episcopal clergymen working in congested areas of the city.

The statement reads: "Current discussions of teen-age wars and truces have brought up the question of the proper functions of various social agencies as they deal with juvenile delinquency.

The prominent position played by the Episcopal Church in recent conflicts has led to a questioning of the role of religious bodies in this area of social concern; implicit in the questioning has been the suggestion that the Church has no business here.

"The Urban Priests' Group believes that the Church does have an important part to play in this as in all other areas of civic life.

"Realising the differing functions of all agencies—not least the important part of the Police Department—we believe that the Church has a special responsibility to establish and maintain peace amongst all the people committed to her care. "Hence it falls to our lot from time to time to assist our young people in the solution of their problems.

CO-OPERATION

"In so doing we try to meet them where they are, for it is only in this way that we can hope to help them raise their personal and group standards to higher, more socially desirable, levels.

"Recent implications that such pastoral activity sanctions criminal behaviour threatens the integrity of the Church's work.

"In view of this, we are deeply disturbed by the aggressive way in which agencies which should be co-operating in order to maintain the peaceful structure of our neighbourhoods and parishes have been deflected into fruitless squabbling concerning their functions.

"It is our intention to seek every charitable means by

CANON LAW REVISION

ANGLICAN NEWS SERVICE

London, August 27

The proposed revision of canon law would undermine the scriptural basis and could radically alter the character of the Church of England, the Reverend Peter James, Vicar of Baintree, Essex, writes in his magazine, the "Church Messenger".

"The proposed revisions," he says, "seek to reintroduce ritualistic practices rejected at the Reformation as being errors of the Church of Rome, including Mass vestments, stone altars, services in Latin, and confessions heard by priests.

"A number of the canons contain statements which a large body of opinion in the Church of England believes to be false, and which many could not conscientiously agree to obey. Ordination candidates would be required to promise to obey all canons passed in future, whatever they may contain. Clergy and laity of various points of view have agreed that this would be quite unreasonable.

"The consequences of these revisions could be most unfortunate. It could result in resignations by many clergy, and inability of candidates to accept ordination at a time when there is great need.

"One canon would bring restrictions upon evangelism and open-air preaching and others would impede fellowship with Christians of other denominations."

which it may be possible to re-establish that atmosphere of mutual respect and co-operation by which alone the serious problem of juvenile delinquency can be solved.

"It is our hope that the responsible civic authorities will accept such an approach. In view of this we respectfully ask that Mayor Wagner take such means as necessary in order to stimulate effectual action.

"The Right Reverend Charles F. Boynton, Suffragan Bishop of New York, who is the Patron of the Urban Priests' Group, has expressed his deep concern over the controversy and hopes that the Episcopal Church will be represented in any action to achieve such an end."

"TRUCE" NO LINK WITH THE CHURCH IN CYPRUS

ANGLICAN NEWS SERVICE

London, August 27

Bishop Anthimos of Kitium, acting head of the Greek Orthodox Church in Cyprus, denied on August 21 that the Church was connected in any way with the Eoka cease-fire proclaimed in leaflets the week before.

He said, in a statement, that no negotiations could be held on the future of the colony in the absence of Archbishop Makarios.

Observers here noted that this was the first positive re-affirmation since the Eoka cease-fire call of Greek Cypriot determination to reject political talks unless the Archbishop is their spokesman.

The Bishop's statement said: "A connection between the

ANGLICANS AND ORTHODOX

CHURCH INFORMATION SERVICE

London, August 27

A representative of the Orthodox Church will preach on September 2, and there will be a demonstration of the Orthodox liturgy on September 4 at the parish Church of the Holy Trinity, Broadstairs.

The summer conference of the Fellowship of S. Alban and S. Sergius is being held at S. Stephen's College, Broadstairs, from August 27 to September 10.

This fellowship, of which the Archbishop of York is president, aims at furthering mutual understanding and co-operation between the divided Christians of East and West, and especially between members of the Anglican and Orthodox Churches, by means of prayer, study and common work.

It also welcomes as members, Christians who are neither Orthodox nor Anglican, since it sees Anglican-Orthodox reunion as one part only of "the general process of the re-affirmation of the unity of the Church."

The Fellowship's headquarters is S. Basil's House, 52 Ladbrooke Grove, London, W.11.

MR. DULLES AT S. PAUL'S

ANGLICAN NEWS SERVICE

London, August 25

Mr. and Mrs. Dulles and the American Ambassador, Mr. Aldrich, attended morning service in S. Paul's Cathedral last Sunday. Before the service they visited the party-constructed American memorial chapel, commemorating American servicemen who died in the Second World War.

"THE FELLOWSHIP OF THE ROAD"

BRISTOL SCHEME HELPS THE HANDICAPPED

CHURCH INFORMATION SERVICE

London, August 27

A brave effort by the bedridden, the housebound and the physically handicapped to help each other is commended by the Bishop of Bristol, Dr. F. A. Cockin, in his current diocesan letter.

This is "The Fellowship of the Road", founded in 1948 to bring together those who suffer, irrespective of class and religion, in a bond of prayer, sympathy and understanding.

Birthday greetings to the fellowship from the Bishop of Bristol (as leading patron), the Roman Catholic Archbishop of Birmingham, and the Moderator of the Free Church Federal Council were printed in "The Load."

This paper goes out from Bristol twice a month to about a thousand members in most English counties, and to a few in Scotland, Ireland, Wales and overseas.

Here the housebound can meet each other in print, comparing ideas, writing of things they enjoy, things that have helped them, and things which they have suffered, too—but without self-pity, seeking to use their pain for good.

The members of the fellowship (their ages range from eight to 90) come from all walks of life.

Many lonely people have been able to discover others with similar interests and hobbies with whom they can correspond, and many friendships have been formed in this way.

Some members are unable even to write, and the more able members do their best to help them, too.

HOLIDAY HOME

There is a magazine service, and sometimes magazines can be sent on request, or flowers to those who have no gardens.

The latest project of the fellowship is a holiday rest home in the Mendips for members ineligible to go to ordinary convalescent homes.

A service and meeting for those able to attend is held in Bristol each year—"this we long to see in other countries, and hope that next year we may hold a reunion in London," says the organiser, Miss Harding.

BISHOP FOR THE FORCES

SEE OF MAIDSTONE REVIVED

ANGLICAN NEWS SERVICE

London, August 27

The Queen has approved the appointment of the Reverend Stanley Woodley Betts, Vicar of Holy Trinity, Cambridge, to the suffragan bishopric of Maidstone.

A statement from 10 Downing Street says that because of increasing pressure of work, it has been decided that the Forces should in future have the whole time services of a bishop and the suffragan see of Maidstone is being revived after a vacancy of 10 years for this purpose.

The new Bishop of Maidstone will take over the duties previously performed by Bishop Cuthbert Bardsley in his capacity as the Archbishop of Canterbury's episcopal representative with the Forces.

Mr. Betts, aged 44, has been vicar of Holy Trinity since 1949. He was curate of S. Paul's, Cheltenham, from 1935 to 1938, and a chaplain in the R.A.F. from 1938 to 1947, being in charge of the chaplains' school at Dowdeswell Court for part of the time. He was chaplain to Clare College, Cambridge, from 1947 to 1949.

OBITUARY

BISHOP G. W. WRIGHT

We record with regret the death on August 11 of the Right Reverend G. W. Wright, who was successively Bishop of Sierra Leone and North Africa, at the age of 82.

He was a C.M.S. missionary in Mombasa for 1906 to 1921.

In 1923 he was appointed Bishop of Sierra Leone which then included Gambia, French Guinea, the Canary Islands, Madeira, the Azores and French North Africa. It was largely through his efforts that French North Africa and the Islands were made into the Diocese of North Africa, of which he, in 1936, became the first bishop.

He resigned in 1943 and until his retirement in 1951, was Assistant Bishop in the Diocese of Bath and Wells.

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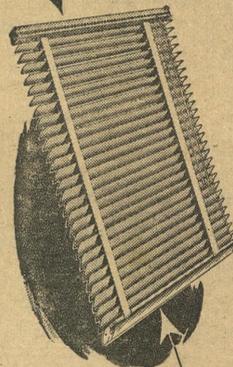
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A HOME MISSION FUND INAUGURATED

NORTH QUEENSLAND SYNOD

FROM A SPECIAL CORRESPONDENT

Townsville, August 27

A resolution supporting State aid to Church schools, the inauguration of a Home Mission Fund, and an increase in the lay representation were among the chief topics debated at the North Queensland Synod held here on August 16 and 17.

Two new archdeacons, the Reverend T. Firth of Cairns, and the Reverend B. Kugelmann of Burdekin, were appointed.

Perhaps of most popular interest at this time, when Government aid to Church schools is being so widely discussed in both Church and Government circles in Canberra, was the motion of Canon C. C. Hurt.

"That this Synod wishes to disassociate itself from the criticism which has been recently launched against State aid for Church schools, and would advise the Government of Queensland that the Church of England in North Queensland is of the opinion that such aid would be welcomed and appreciated."

The first afternoon was mainly occupied with the official receiving of reports from the various diocesan bodies.

Reports were received from the Diocesan Council, the Diocesan Missionary Council, the Yarrabah Mission Committee, the Missions to Seamen, the Church Schools' Board, the Brotherhood of S. Barnabas, the Diocesan Youth Council and the Canon Commissioner.

THE BUDGET

The diocesan accounts were presented by the treasurer, Mr. C. E. Smith, on August 17.

They received the very careful attention of Synod, and after many questions, were seconded by Canon Ivan Butterworth and received.

Mr. Smith also presented the budget for the ensuing year to Synod. This budget had been prepared by the Diocesan Council and received the keenest attention from all synodists.

The chief innovation of the new Budget was the inauguration of a Home Mission Fund. The purposes of this new venture were outlined later in the motion proposed by Canon C. Hurt.

The Home Mission Fund is designed to set in motion a scheme whereby the work of the Australian Board of Missions and the urgently needed programme of expansion of the diocese would be brought before the notice of Anglicans of the diocese by a Home and Foreign Missions' Secretary, who would devote his time to the work of extending the Duplex Envelope Scheme throughout the diocese.

THREEFOLD SCHEME

Bishop Shevill explained this as part two of a threefold scheme to educate the diocese towards a better means of obtaining financial stability. The recent Anglican Building Crusade was stage one of this ideal.

The evening session was devoted to the consideration of many important motions. Three of these were amendments to existing canons.

The first of these was the motion of Mr. D. Lane to amend the Diocesan Council canon. This was rendered necessary by the announcement by the Bishop of the two new archdeacons, who would by canon be members of the Diocesan Council.

Mr. Lane's motion to increase the proportion of lay-members quite substantially provoked the best debate of the entire Synod and easily the best speech of the entire Synod.

The Reverend B. Kugelmann successfully pleaded an amendment to Mr. Lane's motion, and the lay representation was increased by two, thus bringing it into equality with the clerical representation.

The next amendment was concerned with the retiring age of canons of the Cathedral Chapter. The Cathedral Chap-

ter has been brought into prominence by the possibility of a commencement of bringing the cathedral to completion. The retiring age was decided at seventy years.

The Parish Amendment Canon fixed the minimum stipend for a rector of a parish at £700 and for a priest-in-charge at £600. The motion as prepared by the Diocesan Council was accepted.

A PROFESSION AND RECEPTION

FROM A SPECIAL CORRESPONDENT

Brisbane, August 27

On S. Bartholomew's Day, August 24, two Novices were professed by the Archbishop of Brisbane in the Community Chapel of the Sacred Advent.

The following day two Postulants were received into the Novitiate.

For the Profession the chapel was filled almost beyond capacity; 56 priests and theological students, robed, joined in the procession, and there were as many other visitors, including the parents and relatives of the Novices.

The central act of the Profession service is the taking of the traditional vows of Poverty, Chastity and Obedience. A usage that comes down through the centuries acquires fresh significance for each generation, and to-day there is abundant need for this special witness to the truth of our Lord's words that "a man's life does not consist in the multitude of goods that he possesses," and that fulness of life can only be found through self-control and obedience to the will of God.

At the conclusion of the service morning tea was served in the Community House, and the Archbishop cut the first slices of the Profession Cake, cakes rather, one each for Sister Angela and Sister Gloria.

At the Reception a goodly number of Fellowship members and friends gathered to welcome the two Postulants taking their place in the Community as Novice Joyce Mary and Novice Chelsey Anne. The central act of this service is the acceptance of the habit.

Dressed in white and kneel-

ing before the altar the postulant receives from the officiating priest (the Warden of the Community) the habit, veil and cross, then retires to assume her new clothing, the traditional garb of the Religious for many centuries.

Returning she kneels once more before the altar for a blessing, and is then conducted to her stall.

At the Profession the Archbishop said that the congrega-

tion was present to "rejoice with the Community," and most truly both the Profession and Reception have been occasions of great joy.

A Community is renewed in spiritual vitality by those who come to offer to God the freshness of their lives within its family circle. Every member feels the inspiration of these great days, and not least those whose own "great days" of Reception or Profession are still before them.

COMRADES OF S. GEORGE PLAN DRAMA FESTIVAL AND STATE CONFERENCE

FROM A SPECIAL CORRESPONDENT

Members from Sydney companies of the Comrades of S. George are at present rehearsing one-act plays to be presented at this year's Drama Festival.

Eight companies are taking part, and performances will be held at S. John's Parish Hall, Ashfield, on Friday, September 7, and at S. Augustine's Parish Hall, Stanmore, on Wednesday, September 12. The adjudicator will be Dr. Felix Arnott.

The three leading plays will be presented on September 29 at Christ Church, Enmore, during the second State Conference of the Order, and a trophy will be awarded to the winning company.

Inter-company debates have been organised, the finals of which will also be held during the conference weekend, September 29 to October 1.

The theme of the conference will be "Who is my Neighbour?" and a series of addresses on this theme will be given by the Home Secretary of A.B.M., the Reverend T. B. McCall, with particular emphasis on the racial problem existing in South Africa.

It is hoped that a number of country visitors will be present at the conference, and these will be billeted by Sydney Comrades.

Members of other youth organisations who would like to attend will be most welcome.

The programme is planned to take place in three different parish centres:

Saturday, September 29, commencing with corporate Communion at 8 a.m., at Christ

MEMORIAL TO R.A.N. OFFICER

A beautifully carved lectern in the form of an Air Force badge was dedicated at S. Mark's, Dromana, Diocese of Melbourne, last Sunday, in memory of the late Commander G. F. Spencer Brown, formerly of the Fleet Air Arm.

The memorial, which was given by Commander Brown's family, was dedicated by the Reverend E. D. Kent, assisted by the Reverend H. E. Fawell, of the Royal Australian Navy.

MELBOURNE SYNOD

The Synod of the Diocese of Melbourne will commence on Monday, October 1.

WHEAT BELT CANVASS

FROM A SPECIAL CORRESPONDENT

Wongan Hills, W.A., August 27
The parish of Wongan Hills, with its 2,800 square miles of wheat and sheep, will be (geographically) one of Wells' biggest jobs ever, when the canvass begins next month. The target is £16,000.

There are seven schools in the parish, that at Wongan being the most up-to-date in the State. Of the eleven parochial centres only two, so far, have churches.

SIMPLE DIGNITY

One of these, white and worshipful, reminded your correspondent of a friary in far-off Dorset — and by a curious chance there is a mosaic reredos there that comes from Salisbury Cathedral.

The other, at Calingiri, has a simple dignity that is enhanced when one notices its date: church-building in the depression meant real sacrifice.

The recent advertising of the living in THE ANGLICAN at what will be the highest parochial stipend in Western Australia may do something to check the tendency to regard "a move into Perth" as synonymous with promotion. It is understood that a nomination has now been made.

HEADMASTER AT GOONDIWINDI

FROM A SPECIAL CORRESPONDENT

Goondivindi, August 27
On Sunday, August 12, the Reverend Peter Mayhew, Headmaster of Slade School, Warwick, visited the Queensland border town of Goondivindi and took part in the services at Holy Trinity Church.

Father Mayhew is a member of the Bush Brotherhood of S. Paul. He said that he and his staff at Slade, which is a Bush Brotherhood School, consider it is their special vocation to bring education to every country boy who needs it, irrespective of means.

After the evening service at Holy Trinity, Father Mayhew spoke informally to Goondivindi parishioners, many of whom expressed the hope that he will be able to repeat his visit to the town.

It is hoped that Father Mayhew will be able to conduct a mission in the parish around Eastertime next year, but he and the Rector of Holy Trinity, the Reverend G. Guy, both agreed that this will be possible, and desirable, only if the parishioners themselves desire it and work for it.

(Recently the Slade School, Warwick, launched an appeal to friends and supporters of the Bush Brotherhood and of the school, for £35,000. This amount is urgently required for alterations and extensions to the school.)

THREE NEW MISSIONARIES FROM ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, August 27

Holy Trinity, North Terrace, City, which has again distinguished itself in Church Missionary Society giving over the past year, will be sending a woman doctor and two nursing sisters to mission fields next year.

As reported in "The Anglican" on August 17, Holy Trinity's annual donation to the work of the C.M.S. was £1,843, the largest given by any single parish in Australia.

Dr. Helen Murrell, of Mount Lofty, all of whose family have been staunch Holy Trinity worshippers for years, is at present a resident house surgeon at the Adelaide Children's Hospital, where she is doing obstetric training.

After completing a B.Sc. degree, she started a medical course in order to do medical missionary work. Her allocation has not yet been announced.

Dr. Murrell is a daughter of Mr. and Mrs. J. W. Myrrell. She is a past-president of the Adelaide University Evangelical Union. Her brother, Mr. Timothy Murrell, who has since

held the same E.U. position, is also studying medicine.

The two nursing sisters bound for mission work are now both at S. Hilda's Missionary Training College for Women in Melbourne.

They are Sister Margaret Warner, of Croydon Park, and Sister Marjorie Waters, of Renmark, who completed midwifery and child welfare training in addition to their general nursing training at the Royal Adelaide Hospital.

They expect to leave for Tanganyika in January.

ARCHDEACON ROTHERO HONOURED

FROM OUR OWN CORRESPONDENT

Armidale, August 27

As a token of their appreciation at the appointment of their vicar as Archdeacon of Armidale, the Glen Innes parochial council have presented the Venerable C. R. Rothero with an inscribed silver tray.

The presentation was made by Mr. Aub Miller (vicar's warden) and Mr. Jack Irwin (secretary). Previously the members and their wives had put on a surprise party at the vicarage (with the consent of Mrs. Rothero) to congratulate the vicar.

THE KING'S SCHOOL SCHOLARSHIPS

The King's School, Parramatta, Sydney, announces that an examination for the award of the three "Violet Macanash Scholarships" will be held on October 12 and 13.

All candidates must be under 14 years on February 1, 1957. Entries close on September 28, 1956.

PLANS FOR DUBBO Y.A. RALLY

FROM OUR OWN CORRESPONDENT

Bathurst, August 27

Tea will be served at 6 p.m. in the Dubbo parish hall for the first arrivals for the short week-end Y.A. rally next week-end, September 1 and 2.

The 7 a.m. celebration of Holy Communion will be attended by those already in Dubbo for the period.

During the morning there will be a Bible Study, address, and camp conference. A further address will be given during the afternoon and after tea the Y.As. will assemble for a street procession in uniforms and with flags to march to Holy Trinity Church for Evensong.

The Reverend D. J. Peters and Dubbo Y.As. are organising this third of the 1956 series of



The thirty-nine debutantes who were presented to Bishop Gordon Arthur on August 17, at the Annual Parish Ball of S. Nicholas', North Goulburn. In the centre group (left to right) are: Mrs. Baskin; the Rector, the Reverend John Baskin; Mrs. L. Emmerton (Matron of Honour) and Bishop Arthur.

THE ANGLICAN

FRIDAY AUGUST 31 1956

CANBERRA AND EDUCATION

The reactions of the general public, and of the majority of those admittedly "sectional" interests which have expressed themselves in the matter, support the view we expressed at the outset on the Federal Cabinet's proposal to use public monies to assist church schools in Canberra. Only one denomination, the Church of Rome, has supported the measure. Only two of twenty-five Anglican dioceses have expressed themselves in favour of the proposal—in the case of Canberra and Goulburn by the narrowest majority of a diocesan council understandably apprehensive of local consequences should it refuse the offered aid, and making its decision without full knowledge of the facts; in the case of the distant and unimportant Diocese of North Queensland for reasons known only to the local pundits who, under tropic suns, usually manage to chart a course divergent from the main stream of Anglican opinion.

It is not always wise, or morally right, for any Government worthy the name to yield even to such pressure of public opinion as has been shown over these plans to aid denominational schools in Canberra. Indeed, it might be wished that more Governments would more frequently impose burdens and implement policies unpopular at the time with the electorate, in the true national interest. In the present case, if the Cabinet has decided to abandon, or at least to re-cast, its plans, then let us hope that the decision has been made because of more than unfavourable public reactions. Most people will hope that the Cabinet, despite the crush of routine which burdens it, has taken the opportunity to go behind expressions of public opinion and carefully to examine their bases.

As a general proposition, no one objects to the Government of the Commonwealth helping the cause of education in Australia with public monies. The present Government has for years past given sustained financial assistance to higher education, particularly, on a most generous scale, without any constitutional obligation to do so. It has so framed the form of this assistance as to compel the spendthrifts of the States to waste less on what are euphemistically called "public works" and to speed a little more on vital long term higher education. Too few people by far realise that without this Commonwealth money, to which no "strings" attach, our entire university system would be bankrupt to-day.

It would be a thousand pities for the Federal Cabinet to spoil its fine—if unknown and unhonoured in this generation—record of financial assistance to education by implementing the proposals to help Canberra denominational schools.

It would be too much to ask Ministers of the Crown to be historians and political philosophers as well as active heads of the executive government; but not much history of political philosophy is needed to understand the difference between paying interest on capital sums raised by churches for schools in Canberra, on the one hand, and paying vastly greater sums each year to maintain university education and research. What will first impress the Cabinet is, of course, the fact that the latter, involving so much more expense to the taxpayer, meets with nationwide approval, at least in those quarters capable of assessing its value, while the former, which represents no immediate further practical burden of taxation, has met with a mostly unfavourable reception.

The reason is surely plain from the different effects of the two forms of aid: one tends to unify; the other to divide. Better facilities for higher education and research are a matter of life and death to this country; the provision of more church schools of any kind in Canberra is not.

Probably the aspect of the original proposal most disliked by most Australians was that it placed a premium upon political organisation by a religious body. It was not calculated to help individual Anglicans, or individual Roman Catholics, or individual parents of any religious affiliation. It was bound to help most the church which is best politically organised. To talk of "freedom of conscience" in this connection as the Church of Rome does is so much poppycock. Conscience is a precious individual God-given thing, not to be equated with psychological conditioning and coercion of the kind exercised by Rome, which represents the negation of human freedom the world over.

Without necessarily subscribing publicly to this last, the Government has an honourable way out of the present difficulty: simply to raise the present allowance deductible for income tax for money spent in educating children. This will certainly not fully appease the insatiable demands of the Roman vote; but it will not entirely displease them, and it would alienate the support of none.

CHURCH AND NATION

Sir Arthur Fadden's Seventh Budget

Between my writing of these notes and your reading of them Sir Arthur Fadden will have delivered his seventh successive budget.

And all those years—indeed, the past ten—have been years of plenty in the sense that Australia has enjoyed a succession of good seasons probably unequalled in the history of its European settlement.

Perhaps that and a delicate mission currently being undertaken by Mr. Menzies over the future control of the Suez Canal have combined to put me in mind of an Egyptian parallel. One hopes that in the seven years that Sir Arthur Fadden has played Joseph to Mr. Menzies's Pharaoh he will prove to have been as wise and discreet in building up our reserves to meet possibly leaner times.

But while there was corn in Egypt, even when the famine was over all the face of the earth, we seem to be short of potatoes even when Nature is kind. Perhaps Nature was over-generous in sending so much rain. But surely Man was lacking in planning in allowing a shortage to occur.

Fortunately, our years of plenty are not likely to be followed by a similar period of dearth, as in Joseph's Egypt. But we must be prepared soon for some less favourable seasons than those we have enjoyed for so long, uninterrupted by serious widespread drought since 1946.

Currently the unemployment figures are showing disturbing symptoms. For the first time in three years there are more people unemployed than there are jobs to be filled. The era of overfull employment has ended—at least temporarily.

This is still a land of plenty. But we should not take too much for granted.

A Bolte Vote Face Is Welcome

Observers who were inclined to think that the Victorian Premier, Mr. Bolte, had gone to the wages conference in Canberra before he had really "got his land legs" after his tour abroad have had some confirmation of that theory supplied by Mr. Bolte himself.

Mr. Bolte was only a day off the boat when he dashed off to Canberra to take part in talks over which most of the other delegates had been brooding for weeks. And his unexpectedly intransigent views are popularly supposed to have prevented the talks from achieving at least a measure of agreement about action on wages and prices.

But now Mr. Bolte, settled down again in the Australian environment, has come up with the more hopeful line that he would be happy to take part in a new conference which could be carried on from where the other one left off.

Indeed, asserted Mr. Bolte in Melbourne the other day: "We must get together again."

And so say all of us!

Squashing Crimes Of Violence

The prospective cut in the migration intake might well be coupled with a tightening in the screening of migrants.

Figures have been cited to show that, on the whole, recent migrants are more law-abiding than native-born Australians.

Nevertheless, New Australians have been involved in far too

many crimes of violence, of which the fatal wounding of a policeman at Port Kembla, N.S.W., is the most recent example.

One admits that even the most stringent investigations will not give full protection against the entry to this country of some undesirable characters.

But the time seems to be arriving when closer screening should be united with more drastic penalties against criminals who use pistols, knives and other dangerous weapons. And no compunction should be felt against deporting unaturalised migrants who show that their way of life by violence differs so fundamentally from what we are pleased to regard as the peacefully Australian way.

There are brutal Australians, too, I know. But, looking back over the post-war years, one is forced to the pleasant conclusion that there has been a marked decline in the type of violent crime that disfigured the between-war years, particularly in Melbourne and Sydney.

We want to keep that improvement as a permanent gain.

Festival To Foster Morality

Grafton with its jaccaranda and Goulburn with its lilac are two New South Wales towns whose floral festivals have become widely-known.

Other towns, both in N.S.W. and other States, have somewhat similar annual events. Even Sydney is planning to join in the pleasant custom with a spring carnival of which we should expect to be told some details in the next few weeks.

Various reasons are assigned for these festivals but the main one, I expect, is publicity. Yet one of the aims of advertising is to conceal that intent.

So I was especially intrigued (and, in one particular aspect, very pleased) to note the way in which Scone in the Upper Hunter district of N.S.W. recently announced its decision to hold an annual floral festival.

The aims of the festival, it was stated, are "to present to the Commonwealth the Upper Hunter, with its rich resources and scenic beauties; to offer thanksgiving for the spring and the fruitfulness of the earth; and to foster good fellowship, the spirit of fun and sound moral principles among the people of the Upper Hunter."

Scone's festival will be held from September 22 to October 1. The special church services which are listed as official festival fixtures will, I assume, emphasise that aspect of "sound moral principles" which the organisers have so laudably included in their aims.

A Little Touch Of Civic Hypocrisy

Maybe strong arm methods are needed to make motorists obey the parking regulations in the congested hearts of our big cities. So next week Sydney will put into force a plan to tow away illegally parked cars. The cars will be taken to a pound, and can be retrieved only by paying £4 or 25 according to the weight of the car, and at least 10/- for illegal parking.

But the Sydney City Council, which has equipped two towing trucks for the job, is being a trifle hypocritical, I feel, in claiming that the action being taken is the responsibility of the police.

For the council will take 75 per cent of the towing charges and 50 per cent of the parking fees.

Shared revenue should involve shared responsibility, too.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

LOT

GENESIS 13

Lot was Abram's nephew. He has been called the father of all such as are scarcely saved. He was fortunate in his grandfather, Terah, and his uncle, Abraham, and he was adventurous enough to go with Abram on his journey. He had the courage of youth. And leaders need men to follow them.

Had Lot continued to follow as he began, one just wonders what glorious place he might have held in the Old Testament story. But he could not stand the rich prosperity into which Abram led him. Lot was not a high-minded man. We do not read anywhere of any generous, noble or self-forgetful things he ever did. It would seem he waited eagerly for the time when he would be heir to this childless couple. But he over-reached himself.

Abraham, humbled by his failure in Egypt, has become more unworldly and unselfish, but Lot was becoming the father of the close fist, money-loving man. And Lot's herdsmen played Lot's game and made trouble. "Blessed are the peace makers!" Abraham played this part. "Let there be no strife," you choose the land you'd wish to have, I'll go the other way.

So Lot chose! Selfishly, without any thought of the life of Sodom, of the possibilities of evil to his family. As has been said Lot pitched toward Sodom, then he went into Sodom, then Sodom got into Lot. He knew the character of those cities but he saw only the rich pastures and fat cattle. How many a man has gone into certain kinds of trade in our day with only one thought—to make money—and has paid the price in the degradation of his family.

So it happened to Lot. In the end he lost his wife, as he escaped with nothing from the doomed city. In the end his daughters were so degraded that their father in drunkenness became the father of their children.

Lot is one of the pitiable figures of the Bible. S. Peter calls him "just Lot vexed with the filthy conversation of the wicked." Then why did he stay in Sodom. "Because his interests were here." Money dictated his way of life. In the end he is saved "with the skin of his teeth," as Job says.

How needful for us all to examine our motives in doing the work we do and living where we live. God can use Abraham who puts God's way and will first. God cannot use Lot who puts self-interest first. For "what shall it profit a man if he shall gain the whole world and lose his own soul."

DEFENCE OF MISSIONS

AMERICAN NEWS SERVICE

London, August 13

The Governor of Bombay, Dr. Harekrishna Mahabab, has emphatically rebuffed the charges of exploitation of the poor classes in the backward areas of India levelled against foreign Christian missionaries in the recently published Niyogi report on the activities of missionaries in India.

Speaking at the annual meeting of the Y.W.C.A. here, the Governor asserted that the Christian missionaries had made a considerable contribution towards the progress of India.

He said it was wrong to conclude that missionaries were exploiting the uneducated masses, and emphasised that "in India we should not think of closing our doors to anyone. If we think in terms of exclusiveness, we shall not make any progress."

CLERGY NEWS

BATT. The Reverend Allan, formerly Vicar of Warburton, Diocese of Melbourne, has been appointed Assistant Priest at the Church of S. Mary of Charity, Faversham, Diocese of Canterbury, England. His address is 97 Athelston Road, Faversham, Kent.

FIRTH. The Reverend T. Rector of Cairns, Diocese of North Queensland, has been appointed Archdeacon of Cairns, in the same diocese.

GRIBBLE. Canon E. R. B., has been appointed Canon Emeritus of S. Nicholas, Townsville, Diocese of North Queensland, in the same diocese.

JOHNSON. The Reverend W. O. E., Rector of St. Luke's, North Brighton, Diocese of Melbourne, is to be Rector of S. Paul's, Port Adelaide, Diocese of Adelaide.

KINGMAN. The Reverend B., Rector of Burdakin, Diocese of North Queensland, is to be Archdeacon of the Burdakin, in the same diocese.

PEARSON. The Reverend Edgar, Assistant Priest at S. Paul's Cathedral, Melbourne, is to be Rector of Eureka - Clunes, Diocese of Grafton. Mr. Pearson has had considerable experience in India, Burma and Ceylon. He will take up his new duties immediately.

TWINE. The Reverend P. W. G., Rector of S. Barnabas, Fairfield, Diocese of Sydney, is to be Rector of S. Paul's, Bankstown, in the same diocese. He will be inducted on Friday, October 5.

WAKEHAM. The Reverend E. A., Locum Tenens at S. Thomas', Port Lincoln, Diocese of Adelaide, has accepted the offer of the living. He was formerly in the Diocese of New Guinea.

ARCHDEACON H. S. NEEDHAM

We record with regret the death on August 12 of Archdeacon Henry Stafford Needham at Clareville, N.S.W.

Archdeacon Needham retired from the active ministry in 1941. He had been Archdeacon of Orange, Diocese of Bathurst, from 1932 to 1941, and was given the title of Archdeacon Emeritus.

He began his ministry in the Diocese of Perth and later served in the Dioceses of Bunbury, Grafton and Bathurst. He was Rector of Holy Trinity, Orange, from 1928 to 1937, and of Bathurst South from 1937 to 1941.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. A.E.T.

September 3: Mrs. Catherine Mackerras.

September 4: The Reverend James Stuckey.

September 5: The Reverend Peter Mayhew.

September 6: The Reverend G. R. Mathers.

September 7: The Reverend A. C. Prior.

September 8: For Men — The Reverend Stanley Weekes.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T. NATIONAL.

September 2: "The Church in Swaziland," the Reverend Donald Arden.

PLAIN CHRISTIANITY: 7.15-8 p.m. A.E.T., 7.30-8.15 p.m. W.A.T.

September 2: The Bishop of Birmingham, the Right Reverend J. Leonard Wilson with music by the S. John's Fellowship Choir, Melbourne.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.

September 2: Port Adelaide Congregational Church.

FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.

September 3: Major-General the Reverend C. A. Osborne.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

September 3-8: The Reverend G. R. Mathers.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. W.A.T., 8.45 a.m. W.A.T.

September 3-7: The Right Reverend and Christopher Storts.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T.

September 5: "Men at Work—the Poet," James McAnley.

EVENINGSONG: 4.30 p.m. A.E.T.

September 6: S. Andrew's Cathedral, Sydney.

SATURDAY TALK: 4.20 p.m. A.E.T.

September 8: "Great Christian Letters—Extracts from the Letters of Dietrich Bonhoeffer," the Reverend Keith Dowding.

BUNBURY SYNOD

The Synod of the Diocese of Bunbury will commence on Monday, September 24. One of the most important decisions to be made at the Synod will concern the proposed constitution for the Church of England in Australia.

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.

AID TO CHURCH SCHOOLS

THE CANBERRA POSITION

TO THE EDITOR OF THE ANGLICAN
Sir.—Tho. who have attacked the Commonwealth's offer of an interest subsidy to private secondary schools in Canberra have concentrated their attack, not on the actual proposal, but on what they think it might lead to. It is said to constitute a "phycho-logical precedent." The inference is that the offer will open the door to acceptance by governments of the Roman Catholic claim for 23 per cent. of the cost of education—to a subsidy of some £25 million a year for Roman Catholic schools.

This is making a mountain out of a molehill with a vengeance. The actual proposal is to meet interest up to 5 per cent. on loans raised after July 1, 1956, to provide secondary school accommodation in Canberra. To obtain the maximum subsidy of £25,000 a year for 20 years, the four schools concerned must borrow £500,000. Such a proposal bears no resemblance to the Roman Catholic claims, either in concept or in cost to the Government.

It is illuminating to compare the proposal with concessional deductions of school fees for income tax purposes. Sir Arthur Fadden estimated in 1953 that these would cost £3,450,000 a year. Even if all six State Governments copied the Commonwealth's offer to Canberra schools, the Church schools of Australia would qualify for an interest subsidy of this amount only if they borrowed the enormous sum of £69 million. The necessity to borrow 20 times as much as the interest subsidy accepted, imposes a very effective limit on any subsidy, quite apart from any ceiling the Government might impose. I doubt very much whether an interest subsidy, at its widest extent, would cost as much as existing rebates of local authority rates on Church school properties.

The story behind the Canberra proposal is that the population of Canberra has doubled since 1947, and that the upsurge in post-war births has now reached the secondary schools. The plan to transfer the head offices of all remaining Commonwealth departments from Melbourne to Canberra intensifies the local problem. It is probable that the number of secondary school children in Canberra will double during the next 10 years. The Commonwealth proposal is designed to help or induce Church schools in Canberra to provide accommodation for their share of this increase.

In Australia as a whole the number of secondary school children will increase by about 50 per cent. over the next 10 years. Personally, I hope that the State governments make similar offers, and that existing Anglican schools will be expanded and new ones founded throughout Australia. The educational system will be enriched if they do. There is no great likelihood that the State governments will do so, unfortunately. In the meantime, however, it is fortunate that the Diocesan Council of Canberra-Goulburn has recognised that there is an educational problem in Canberra which is both a challenge and an opportunity for the Church, and has not invented a bogey to pander to a phobia.

ROBERT JAY.
Canberra, A.C.T.

STATE SCHOOLS AND RELIGION

TO THE EDITOR OF THE ANGLICAN
Sir.—Alan Nicholl's article on "The Church and National Service" (August 17) draws attention to the low percentage of baptised lads who seek Confirmation eventually—less than 20 per cent. He exclaims about "how far the Church has lost contact with them." I sometimes wonder if the Church really does want to make contact with them except in a perfunctory manner.

At the 1,000-boy first class High School where I teach the ministers of religion and certain laymen (one for the R.C.s) come every Thursday morning for "Scripture." The Protestant ministers sensibly pool their boys and make up classes at Fifth Year level, Fourth Year, Third Year and so on. Each class is small and occupies a 40-seat classroom, with one or other of the Protestant ministers. They get somewhere.

Come with me and have a look at the Anglicans. Two teachers pack them into the assembly hall, standing room only, all seats occupied, about 300 of them. The rector brings his wife to play the piano and the microphone and P.A. system awaits him. That good man battles manfully but even we who know the boys personally cannot teach them 300 at a time.

After 40 minutes the seniors go out and 300 juniors (First, Second and Third Years) pile in. These are lively wretches and the poor rector, his voice failing after trying to hold the 300 seniors, looks imploringly at the retreating school-teachers who packed them in, and hushed them for him, as

SHORT LETTERS, PLEASE!

Owing to the large number of letters for publication received each week, it is impossible to print more than a small proportion. It is equally impossible to return and acknowledge unused letters unless a stamped addressed envelope is included. When possible correspondents are asked to restrict letters to 300 words. It is emphasised that parts of some letters are omitted, according to general newspaper practice, for reasons of space and not for their content. It would help if correspondents who object to this would mark their letters accordingly.

though he would like them to stay as "sidesmen" and help him hold the fort.

After 40 minutes, the bell literally saves him. Thus the Church in one place makes its "contact." The rector rushes off for more punishment at a nearby girls' school. One man for six hundred boys! The Sydney Diocese seems unwilling to enter the pooling arrangement whereby this rector could have a lighter load and his colleagues a few more in their class. It says, I believe, that the pretty picture I have painted for you is a "Preparation for Confirmation!"

Yours faithfully,
MOURIE W. CULLEN.
Castle Hill, N.S.W.

DIVORCE

TO THE EDITOR OF THE ANGLICAN
Sir.—As H. W. Rogers is intrigued by my reasoning, perhaps he can stand another example of it.

Surely he is not trying to tell me that the Seventh Commandment is the last word on the subject of adultery and divorce. I suggest that he read S. Paul's Epistle to the Galatians carefully, and see how his attitude to the Law of Moses was completely transformed by the liberating work of the spirit of Christ in him.

"Christ has purchased our freedom from the curse of the Law (3:13)." How is it that you are again turning back to weak and worthless rudimentary notions to which you are once more willing to be enslaved? (4:9) "Stand fast and do not again be hampered with the yoke of slavery (5:1)." "But if the Spirit is leading you, you

are not subject to Law (5:18)." (Quotations from Weymouth, not because it is more accurate, but so that the point of the argument may perhaps be clearer in a relatively unfamiliar version.)

It is true that S. Paul says that those who do "the works of the flesh" ("the doings of our lower nature"—Wey.) "shall not inherit the kingdom of God (5:19,21); and he gives a list of about fifteen such works, of which adultery is the first. Placing it first on the list, however, does not mean that it is a more serious offence than the others. Jesus himself said that publicans and harlots would get into the kingdom of heaven before the chief priests and elders of the people (Matt. 21:31). (In so far as there is a discrepancy here between the teaching of Paul and that of Jesus, as I think there is, we must surely take that of Jesus as having the greater authority.)

If the Church were to exclude from its membership all those who are guilty of one or more of the sins in S. Paul's list, there wouldn't be any members left—either laity or clergy. Why single out adultery or divorce as the worst or only disqualification for membership?

Yours sincerely,
F. E. BROWN.
Camberwell, Victoria.

TO THE EDITOR OF THE ANGLICAN

Sir.—I cannot let H. W. Rogers, of Marrickville, get away from facts. He states, "I cannot understand how anyone who maintains the authority of the Scriptures can justify divorce."

He answers his own misguided statement in two simple words, he "cannot understand."

But if it will help him at all I urge him to read and re-read Matthew 19:9, and take particular note of the "exceptive clause," which justifies divorce and re-marriage under one condition.

Yours sincerely,
MARIE H. PEEL.
Caulfield, Victoria.

S. MARY MAGDALENE

TO THE EDITOR OF THE ANGLICAN
Sir.—I did not want to trespass on your columns further, but I am moved to do so in view of Canon Thomas' letter.

My chief point of objection was, and is, to the dogmatism of Father Drought's remark in regard to the identification of S. Mary Magdalene with the woman that was a sinner—there is no single reason for such identification. (Italics mine.)

Now Canon Thomas tells us that the late Fr. Tyssen (of blessed memory) wrote of such identification as an unjustifiable assumption.

Such dogmatism is utterly incredible, despite some good, scholarly support for their point of view, in view of giants like Wescott and Bernard taking an opposite view.

Wescott was one of our greatest New Testament scholars, and wrote a full-scale commentary on S. John that has become a classic. Bernard was the author of the only full-scale commentary on the Greek of S. John until 1954. Bernard discusses the question at very great length and comes to the conclusion that the identification is beyond question.

Yours, etc.,
(The Reverend)
Sydney. T. B. McCALL.

TO THE EDITOR OF THE ANGLICAN

Sir.—I have been awaiting a wiser pen than mine to answer Ian Stewart's letter of August 3 on the above subject. However, may I point out that he entirely misses the point as regards S. Mary of Magdala—why will people try to narrow down Our Lord's loyal women friends? The woman who was a "sexual sinner" could not be our much maligned saint, because demonic possession would completely prevent her following the profession of a prostitute.

Nobody who has seen this

HENRY VIII AND THE CHURCH
DR. RUMBLE ATTACKS ANGLICANS

BY THE BISHOP OF BALLARAT, THE RIGHT REVEREND W. H. JOHNSON
Our attention has been called to an article by the Roman Catholic apologist, Dr. Rumble, in which he speaks scornfully of the Archbishop of Canterbury and says: "The Church of England did what Henry VIII, its creator and supreme head, told it to do."

This statement makes it necessary for us to state once more the true facts of history.

Roman Catholics would like it to be believed that at the Reformation England broke away from the historic Church founded by our Lord and started a new Protestant society called the Church of England, of which Henry VIII was the founder. But the truth is that no such thing happened.

Others may have broken away from the historic Church, but the Church of England has never done so.

Can anyone tell us when we broke away? Can anyone tell us when we set up a new Church? Can anyone tell us when we abandoned the ministry of bishops, priests and deacons and set up a new arrangement of Protestant ministers?

No one can, for the simple reason that there never was any such break. The ministry of the Church of England is in the stream which flows down from our Lord and His Apostles.

Here is the declaration of the Book of Common Prayer of the Church of England: "It is evident unto all men diligently reading the holy Scriptures and ancient authors, that from the Apostles' time they have been these three Orders of Ministers in Christ's Church: 'Bishops, Priests, and Deacons. . . And, therefore to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England except he . . . hath had formerly Episcopal Consecration or Ordination."

This declaration makes it clear that it was and is the determination of the Church of England, not to set up a new ministry, but to retain the Apostolic ministry which was ordained and commissioned by our Lord Himself. The Church of England after the Reformation was the same Church as before the Reformation.

Dr. R. J. Campbell's Testimony

When Dr. R. J. Campbell, Congregational Minister of the City Temple, London, was going through a spiritual and intellectual crisis, he studied Roman Catholicism to see if it contained the solution of his problem. He went to France, Germany, Spain, Italy and Ireland. He visited and corresponded with Roman Catholic

dreadful state could ever make such a mistake.

When working in Zanzibar under the saintly Bishop Frank Weston, a poor woman was brought into our hospital—not by her husband, who was terrified of her, but by some brave Christian women who braved the beatings and clawings to bring her to us. Our doctor put her in a padded room (reserved for such cases), forbade us to go near her and sent for the bishop, who came and exercised the evil spirit (or spirits). We were then able to nurse the poor soul back to health and strength. She had eaten nothing for days.

Mr. Stewart's remarks re Pharisaism and incomplete study of the Bible is really highly offensive. The Reverend J. S. Drought is a scholarly and saintly man—an apology to him is overdue. All of those who work for the glory of God and the furtherance of Christ's kingdom love saints and sinners alike, but that is no reason for smearing the reputation of such a saint as Mary Magdalene.

Was it in the film version of "The Robe" that Hollywood showed our "much-maligned saint" letting her long beautiful golden hair down and displaying herself as a former courtesan to obtain a good place at the Crucifixion. I could have

divines. Here is the conclusion he came to:

"I came back from all my tours fully convinced that Rome could not give us anything which the Church of England did not possess in equal measure, with the additional advantage of a liberty and comprehensiveness foreign to the genius of the Roman communion. In England the power and significance that come of age and long unbroken continuity are on the side of Anglicanism not Romanism. The latter is a modern importation and has a distinctly foreign flavour about it. The Church of Augustine and Colman is the same Church without a break in which I minister to-day."

Dr. Campbell was received into the Church of England, ordained to the priesthood, and became a Canon and Chancellor of Chichester Cathedral.

What Happened At The Reformation

What, then, did happen at the Reformation in England? Three things happened: First, the Church in England was cleansed from abuses which had been introduced in years of corruption; secondly, the services of the Church were translated into the English tongue, as were also the Scriptures; thirdly, the Pope was told to stop interfering in England.

This historic declaration was made: "The Bishop of Rome hath no jurisdiction in this realm of England."

It is important to remember that even the Papists, who supported the Pope, continued to attend the services of the English Church after Henry VIII had made this Declaration, and after the services had been translated into English. This proves that these people, living at the time, had no idea that the Church of England was a new-fangled invention.

It was the Pope's action in Elizabeth's reign that split these Papists off from the English Church and made them into a sect.

A second thing to remember is that the objection to the Pope's interference was not something hatched by Henry VIII. Objections to the Pope's interference had been made in increasing volume for centuries.

It is true that when the Bishop of Rome in the course of time assumed a position of importance because Rome was

cried aloud in horror at such a travesty.

Yours, etc.,
CATHERINE A. TROTTER.
Hurstville, N.S.W.
(This correspondence is now closed—Editor.)

EPISCOPAL STIPENDS

TO THE EDITOR OF THE ANGLICAN
Sir.—Like many Anglicans, I have been much encouraged to note the rise in clergy stipends which has been arranged in many Synods this year. The Wells Campaigns have led to further increases, and your advertisements indicate that priests are no longer expected to live below the level of subsistence.

I have, however, been reading the current edition of *Crockford* and find that, although clerical stipends are improving, nothing is being done about episcopal stipends. Here the average in the State of N.S.W. is £1,200, in Victoria £1,100, in Queensland £1,000 and in other dioceses £900.

How our bishops can be expected to carry out the scriptural injunctions about hospitality and keep up their large homes with this sort of income I do not know.

Yours truly,
MARK WILSON.
Newtown, N.S.W.
(Other correspondence on P. 11)

the capital of the old Roman Empire, and a very important city in Christendom, the Church in England more and more looked to Rome as the spiritual head of the Western Church.

But when the Bishop of Rome tried to enhance his powers by an unsound interpretation of Scripture, and by decretals (which were afterwards discovered to be gross forgeries), and when the spiritual leadership of the Bishop of Rome became one of domination and extortion, then English Churchmen resisted.

And let it be repeated, Henry VIII did not begin that resistance. The resistance to the claims of the Pope began centuries before Henry's reign.

Facts of History

William the Conqueror, as we all know, came from the Continent and brought the Church in England more into touch with the Church on the Continent; but this same William the Conqueror, when the Pope urged him to pay homage to the Church in Rome declared: "Homage to thee I Have not chosen, nor do I choose to do. I never made a promise to that effect; neither do I find that it was ever performed by my predecessors to thee."

Then there was Edward I, who stopped for several years the payment of the tax to Rome called Peter's Pence. Edward III passed laws preventing the Pope from appointing men to English bishoprics, made it treason to appeal to Rome without the leave of the King, and refused to pay the humiliating tribute of one thousand marks a year exacted from King John.

Henry IV and Henry V continued the resistance, which came to a climax in the reign of Henry VIII with the declaration: "The Bishop of Rome hath no jurisdiction in this realm of England." No new Church was set up, nor was anything done to separate the Church in England from the rest of the Catholic Church of our Lord Jesus Christ. What was done was to make the Church in England independent of papal domination.

The Roman Church At Fault

From all this it will be seen that it is futile for Dr. Rumble and the Roman Catholic Church to try to make out that the Reformation in England was a disgraceful affair, for which Henry VIII was responsible.

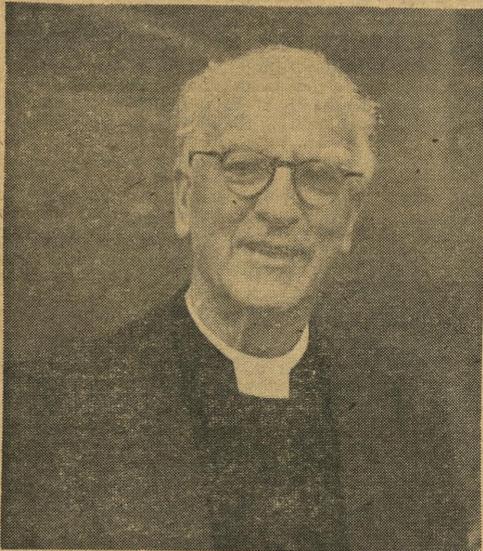
The responsibility lies with the Church of Rome, whose ambition for power, and unwarranted claims to supremacy, split Christendom asunder.

To Anglicans, whose passion is for truth, Dr. Rumble's attitude is hard to understand. Dr. Rumble, instead of being a purveyor of truth, seems to have a passion to besmear the Church of England. So is it that he is the cause of irritation and ill-feeling. The aim of the Anglican Church is to promote Christian good-feeling. The Roman Church seems only to be interested in seeking at all costs to advance its own prestige, power and selfish interests.

The keynote of the Christian life should be love. Dr. Rumble's articles have a very different keynote. Emmett McLoughlin, a priest who has left the Roman Church in America, says the keynote of the Roman Catholic system is fear, with threats of divine and human reprisals.

He adds: "The hierarchy, of course, denies this. A good test would be the abolition of the penalty of sin for non-attendance at Sunday Mass." (This quotation is from a book, "People's Padre" by Emmett McLoughlin. Anyone who wants to understand how the Roman Catholic Church works should read this book.)

ANGLICAN OF THE WEEK



Our Anglican of the Week is Canon David James Knox, Grand Old Man of the Evangelical group in the Diocese of Sydney, and one of the most influential Sydney Evangelicals of the century.

"Daddy" Knox, as he is universally called in the diocese, holds views on theology and social questions with which not all would agree. But even those who disagree most are the first to pay tribute to the love of Jesus Christ and the burning zeal to save souls which has marked his ministry of 56 years.

Outstanding among his attributes are the courage and tenacity with which he will hold and press a sometimes unpopular viewpoint.

In a Synod a few years ago, younger members gave him an extremely rough hearing when he declared roundly that, as an Examining Chaplain to the Archbishop of Sydney, he would not recommend for ordination any young ordinand who proposed to limit or "space" his family.

The G.O.M. was undaunted by the uproar. He insisted on saying what he believed, that those who placed material comforts before the duty of having families were poor examples to Christ's flock.

Maybe it was a little too black-and-white; but "Daddy" Knox's own remarkable family is proof that he practises what he preaches.

Just look at the record. The seven of his ten children still living are: John, who graduated in Medicine at Sydney; Elisabeth, Sydney graduate in Arts plus a Dip. Ed.; David Broughton, who took an Oxford D. Phil.; Patricia, now married to Canon Marcus Loane, who took a First Class in the Th.A.; Horace, with 49 operations to his credit in Bomber Command, and who won the D.F.M. and D.F.C.; Constance, who took a B.A. and Dip. Ed. from the University of Sydney; and Eleanor, Sydney graduate in Medicine.

What endears "Daddy" Knox

to most people, apart from his personal kindness, however, is his bubbling sense of humour. He will fight like a tiger for his family, his friends and his beliefs; but no one will laugh more readily at his own (admittedly rare!) moments of discomfiture.

BOOK REVIEW

GOULBURN: THE OLDEST N.S.W. COUNTRY DIOCESE

THE FOUNDING OF THE SEE OF GOULBURN. The Reverend J. T. R. Border, S. Mark's Library Publications. Price 5/-.

THE story of the Church of England in Australia is a fascinating one, and the more of the history of the Church we have written the better will its traditions and development be understood and maintained.

In this 54-page brochure, Reverend J. T. R. Border, Rector of St. Paul's Church, Canberra, tells the story of the founding of the See of Goulburn, and pays due tribute to the Campbell brothers—Robert, John and Charles, particularly the last mentioned—in their advocacy of the establishment of the first bishopric in the "interior" of New South Wales.

The Campbells were wealthy and influential pastoralists in the Goulburn district. Being country-minded, and realising that in the early days of New South Wales only the seaboard had episcopal ministrations, they began in the late 'fifties of last century a correspondence with the Reverend Ernest Hawkins, the honorary secretary of the Colonial Bishops' Council in London, with the object of interesting that body in the endowment of a bishopric away from the coast.

CHAIN OF DIOCESES

The Campbells were not parochially-minded, and on October 24, 1857, Charles wrote to Mr. Hawkins:

By establishing bishops at Brisbane and Goulburn, now and hereafter one at Bathurst in the west, and another halfway between Yass and Melbourne in the south, you will complete a chain of dioceses from Adelaide, Melbourne in the south, to Moreton Bay in the north, and, what is more, by thus planting our branch of the true vine you will rescue the rural population of that vast country on the one hand from the debasing influence of Christian infidelity and, on the other, from the corruptions of popery and the errors of dissent.

The Campbell brothers assisted materially in the establishment of the See of Goulburn, "the largest inland town of the colony, and at present a

HISTORIC CEREMONIES AT CAMPERDOWN

FROM A SPECIAL CORRESPONDENT

About 150 people were present at the Dunbar tomb in Camperdown Cemetery, Sydney, on August 18, for a short commemoration service.

The "Dunbar" was wrecked near Sydney Heads on August 20, 1857.

The service was conducted by the Reverend W. K. Deasey, of Balgowlah, assisted by the Reverend F. A. Woodger, as the chaplain of the cemetery, the Reverend W. Buckman, is ill in hospital.

The lesson was read by Mr. L. Nyman, hon. secretary of the Church of England Historical Society, and the address appropriate to the occasion was given by Mr. Spencer Lowe. Mr. Gedhill of the Cemetery Trust also spoke.

After the service a number of functions was held, including the unveiling of an historic mile stone, presented by the Main Roads Board.

It was unveiled by Mr. A. Hawley, who told those present about the reason for placing the stone alongside the tomb of Sir Thomas Livingstone Mitchell. A grand-daughter of Sir Thomas planted a tree near the tomb.

This was then followed by a talk on the life of Sir Thomas by Mr. G. A. King, senior vice-president of the Church of England Historical Society.

Captain Tancred, of Garden Island, unveiled the re-erected monument of H.M.S. Challenger. The captain gave a very interesting outline of the work of this ship.

The other ceremonies consisted of the unveiling of the

memorial to Judge Milford by Mr. A. V. Milford of Manly, and the unveiling of the fine marble monument to the memory of Mr. and Mrs. John Carruthers parents of the late Sir Joseph Carruthers. This ceremony was performed by Mr. F. A. Carruthers, of Arncliffe.

OBITUARY

THE BISHOP OF ST. DAVID'S

We record with regret the death on August 17 of the Bishop of St. David's, the Right Reverend W. T. Havard, at the age of 66.

Dr. Havard was a notable educational leader, he had been chairman of the education committee of the Province and an active leader in Wales of the movement for securing Christian education in all schools.

A Welsh-speaking Welshman, he was a most effective public speaker in both Welsh and English. He was a former Oxford Rugby football Blue and a Welsh international.

He was consecrated Bishop of St. Asaph in 1934 and sixteen years later elected Bishop of St. David's.

In his six years as Bishop of St. David's he moved and lived close to the people and did not spare himself in manifold activities to enhance the welfare of the Church in his diocese.

part of the enormous Diocese of Sydney."

Of recent times it has been suggested that even now the Diocese of Sydney is relatively an "enormous" area, and proposals have been discussed for the carving out of new dioceses in the Wollongong-Port Kembla and Parramatta districts. Thus the carving out of the Goulburn diocese may again repeat itself.

Goulburn became a separate diocese in 1863—the first of the country dioceses in New South Wales—and in recent years became the Diocese of Canberra and Goulburn.

Mr. Border records in interesting detail the story of the founding of the See of Goulburn, and with the true historian's outlook has documented his brochure in a way the most fastidious students of history would desire.

The author acknowledges that he had access to the records in the Sydney Diocesan Registry Office relating to the erection of the See of Goulburn and the appointment of

the Reverend Mesac Thomas, secretary of the Colonial and Continental Church Society in London, as the first Bishop of Goulburn, which office he held from 1863 until 1892.

Mr. Border's extensive use of these records is a further indication of the richness of the Sydney archives, and historically-minded churchmen will welcome the day when the early records as a whole are made accessible to writers of Church history.

"The Founding of the See of Goulburn" is Number One in a series to be known as "S. Mark's Library Publications," and is being made possible by the generosity of the Diocese of Canberra and Goulburn.

Mr. Border's brochure is a worthy Number One of the series, and is a valuable contribution to our Church history.

—G.A.K.

Copies of this book (post free) may be obtained from the Diocesan Registry, Box 129, Goulburn, making postal note payable to the Diocese of Canberra and Goulburn.

QUIET DAY FOR WOMEN

FROM A SPECIAL CORRESPONDENT

Traralgon, Vic., August 27

The first Quiet Day for members of the Mothers' Union in the Latrobe Valley was held on August 10, at Morwell.

The services, address and meditations were conducted by the Bishop of Gippsland, the Right Reverend E. J. Davidson.

The day commenced with the celebration of the Holy Communion at which the Reverend D. E. W. Green assisted the bishop.

In his address the bishop spoke of the art of relaxation amid the greatly increased tempo of modern life, and how easy it is to lose the art of contemplation and silence which allows one to be alone with God.

To be still and listen to God—to take time off to keep our mental, physical and spiritual balance—to cultivate serenity

and to grow into the type of person God wants us to be, is most necessary.

After lunch the theme of the second address was "Worship," and its place in our lives. "We grow like the things we adore, the bishop said. Therefore, let us open our hearts to God.

After a short break, the third and closing address dealt with "The Friendship of God," and what it can mean to individuals and to mankind.

The programme concluded at 3 p.m., when members left to travel home to Moe, Mirboo North, Newborough, Trafalgar, Yallourn and Traralgon.

It is hoped that this Quiet Day may become an institution in the Latrobe Valley.



Banqueting

Dignity and unflinching service . . . superb food . . . and a wine list unequalled in Sydney . . . all are gathered together under one handsome roof at the Australia Hotel. The Australia is the centre of Sydney's social life, and if you have banqueting requirements let us serve you—to perfection. We have many banqueting rooms, ranging from the small and intimate to the large and spectacular.

The Australia is also unexcelled for Luncheons, Dinners, Cocktail Parties, and all other Celebrations



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FILM REVIEW

A GOOD PLAY SPOILT

"THE Deep Blue Sea" is a reasonably good stage play spoilt by making a film of it, and then putting the wrong people in the cast.

As a live stage show here in Australia, with Gogie Withers in the part of Hester Collyer, it gave us some of the best acting seen in this country for many years, but in the film Vivien Leigh, as Hester, is too detached and cold, and the CinemaScope screen is too large for what is intended to be an intimate, domestic tragedy.

Kenneth More is convincing as Hester's half-interested lover, but the rest of the cast fare poorly in comparison with the members of the Gogie Withers company now touring Australia.

—W.F.H.

THE TEACHER'S TASK

PRESENTING THE IDEALS AND STANDARDS OF CHRIST

Teaching, with all its opportunities and possibilities, is a Vocation—a calling of God—and the Scripture Lessons in the regular School Curriculum can contribute much to the development of the spiritual life of the children. "Dominie" recognises this, and shows how important is the Teacher's task. For him, the Teacher's prayer might well be, "Teach me, O Lord, the Way of Thy statutes, that I may teach it unto Thy children."

The teacher has a really wonderful OPPORTUNITY for contributing much to the Christian Education of children.

This is recognised by all Educational Authorities, and the New South Wales Department of Education, in its Curriculum for Primary Schools (page 13 of the Preface) sets this out in detail.

"The teacher's representation of the Education Department," it states, "will be indicated by:

"His concern for the mental, moral and spiritual welfare of every child in his school. The teacher will find that he cannot evade the fact that the school will reflect his own personality. It will take place and gain power in accordance with the quality and honesty of the teacher.

PRINCIPLES

Again on page 191 we find, "The ethical principles underlying the Scripture readings should be discussed with a view to making them active in the lives of the pupils.

"It cannot be too strongly urged that moral training and Scripture teaching should go hand in hand, maintaining the closest relations to each other. . . . Frequent opportunities will present themselves for impressing upon pupils the debt our democracy owes to the Christian ethic and the influence of Jesus' teaching on the lives and work of many worthy men and women whose ideals and standards of conduct entitle them to an important

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Full curriculum from Primary to Matriculation, including an Agricultural course, Music, Art and Dramatic work fostered, and good facilities for cricket, football and athletics.

The School has over 90 acres of grounds and playing fields. Boys accepted from the age of seven years.

Illustrated prospectus on application to:
The Headmaster:
R. BRENDON GARNER, B.A.
post grad. (Oxon.).

THE KING'S SCHOOL, PARRAMATTA

An examination for the award of three "Violet Macanish Scholarships" will be held on 12th and 13th October, 1956.

All candidates must be under 14 years of age on 1st February, 1957. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum.

In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from £250 to £350 per annum, according to the circumstances.

Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 28th September, 1956.

The Youth Page

TALKS WITH TEENAGERS

THE HIDDEN WRITINGS

THE OLD TESTAMENT APOCRYPHA AND AND ITS VALUE

Probably few of us have read the books of the Old Testament Apocrypha, as they are not always bound up with the other books of the Bible. This is unfortunate, for they include much that is of real value to the student of the Bible, and some of their chapters deserve to rank among the world's literary masterpieces.

The name "Apocrypha" is neither a very appropriate title nor an accurate description of the books which it contains.

The word literally means "the hidden writings", and was probably originally applied by certain sects to secret books of their own which were kept for their own use.

None of the Old Testament Apocrypha was ever part of the Hebrew Canon (the books accepted by the Jews as their Sacred Scriptures). They are found in the Septuagint Version, a Greek translation of the Old Testament made, possibly at Alexandria, between the years 250 and 132 B.C.

THEIR VALUE

Article VI of the Thirty-nine

the sublime poetry of the Apocrypha ought to be familiar to all members of the Church of England. It is the Canticle, *Benedicite, Omnia Opera*, which is appointed to be sung as an alternative to *Te Deum Laudamus* at Morning Prayer.

This is portion of "The Song of the Three Holy Children", Hananiah, Mishael, and Azariah, whom Nebuchadnezzar took captive and had thrown into "the midst of the burning fiery furnace" (Daniel, chapter 3).

But there is other poetry in the Apocrypha, as, for example, Judith's Song of Praise (Judith 16:13-17), or the well-known passages in praise of Wisdom (Ecclesiasticus 1:1-5, and 4:11-19), the song to "The Faithful Friend" (Ecclesiasticus 6:14-17), and the Praise of Famous Men (Ecclesiasticus 44:1-15).

USED BY JESUS?

Professor W. O. E. Oesterley points out that in the Sermon on the Mount, our Lord's references to almsgiving ("righteousness", Matthew 6:1 ff.), prayer (6:5 ff.) and fasting (6:16 ff.), reflect the words of Tobit to his son (Tobit 12:8): "Good is prayer with alms and righteousness".

Again, our Lord's words, "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them" (Matthew 7:12, R.V.), are similar to Tobit 4:15 (R.V.): "What thou thyself hast, do to no man", and Ecclesiasticus 31:15. "Honour thy neighbour as thyself, and think over whatever may be distasteful to thee." This, of course, means, that whatever is distasteful to you will also be distasteful to your neighbour!

There are many other points of contact between the Apocrypha and the New Testament, and in many ways these writings are a valuable background for the study of the New Testament.

Copies of the Apocrypha can be obtained from the British and Foreign Bible Society. Although much of its contents has not the same spiritual quality as the rest of the Old Testament books, yet it bears witness to living truths, some of which find their fuller development in the words of our Lord and the writings of His Apostles.

POINTS FOR DISCUSSION

1. Should any other writings than those of the Old and the New Testaments be read in Church?
2. How does the Church of England intend the books of the Apocrypha to be used?

A PRAYER FOR GUIDANCE

O GOD, by Whom the meek are guided in judgement, and light riseth up in darkness for the godly; Grant us, in all our doubts and uncertainties, the grace to ask what Thou wouldst have us to do; that the Spirit of wisdom may save us from all false choices, and that in Thy light we may see light, and in Thy straight path may not stumble; Through Jesus Christ our Lord. Amen.
(William Bright).

DR. DAVID MACE

Dr. David Mace will address a meeting for Youth in the Central Methodist Mission Hall, Newcastle, at 8 p.m. on September 4 on "Sex, Love and Marriage."

YOU CAN SERVE GOD AS A NURSE

Nursing? Long white corridors . . . wards full of sick people . . . gowned and masked figures . . . operating theatre . . . blood? Ugh! Is this your reaction?

How often the catch phrase comes, "I just couldn't stand the sight of blood." But the surprising part is that one rarely is faced with such a situation when there is time to appreciate one's own reaction to such events. There is so much else to occupy the mind; matters requiring quick and constant action; of how best to help the patient in your care; of how to do at least ten things at the one time; and even the pressing and often-present factor of aching feet and a tired body with still many demands to be made upon it.

Nursing means sometimes saying to that friend who has eventually reached you on the telephone, "I'm very sorry, but I'll be working on that night, so I'm afraid I can't come . . . and I would love to!"

COMPENSATIONS

But there are many compensations. Nursing is a life of real service—and to the girl who loves the Lord Jesus Christ and has sought His plan for her life and found it to be nursing, there is immense satisfaction. Satisfaction primarily in doing God's will, but also in doing a work which presents so many opportunities of helping one's fellows, of showing love, thoughtfulness, kindness, gentleness and care. Of feeling that worthwhileness of the job

Miss Blanche Lindsay, Organising Secretary of the Australian Nurses' Christian Movement, writes on Nursing as a Vocation. This is the first of a special series of articles which will appear on this page from time to time.

in hand in spite of many difficulties and hardships.

And has the nurse any spiritual responsibility to her patient?

The nurse to whom Christ is real, who has that inward peace and joy which comes from the assurance of having found peace with God, through Christ's death on Calvary, is in a position to do so much for her patient. She will carry with her an atmosphere of comfort, strength and peace, which is radiated by the Indwelling Christ. This in itself can be a tremendous blessing to those in her care.

PERPLEXITIES

There will be times, too, when her patient will look to her, not only for physical help, but for help in the mental and spiritual life, too; help to meet the perplexities and worries that illness, and life itself, bring.

To be in a position to give that help is indeed to be in a place of true service to God.

With one's certificates gained—General (3 or 4 years) or Mental Nursing, with perhaps, Midwifery and Child Welfare, there are many avenues of service open. Here are a few—

- Service in Mission Hospitals, where the need for nurses is great—and urgent.
- In the outback parts of Australia. The Bush Church Aid Society has several hospitals in these isolated parts.
- Among the poor and lonely of our own cities. Here the Parish nurses are doing a wonderfully worthwhile, though arduous work.
- In country district hospitals, where the staff shortages are often acute.
- In bigger country and city hospitals with the responsibility of trainee nurses in one's care.

But no matter in which sphere a Christian nurse finds herself, there is always wide scope for service for her Lord.

If you would like to know more about a nurse's life, why not contact Australian Nurses' Christian Movement, 5th Floor, 24 Pitt Street, Sydney. Phone MA 3923.

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place in the Social Studies syllabus . . . It should be understood that these Scripture lessons MUST be given, whether other lessons are given by visiting clergymen or not."

RESPONSIBILITY

Coupled with this grand opportunity is a grave responsibility. One day we will all have to give an account of our stewardship, and the teacher will be expected to present a favourable report.

If only we realise the magnitude of this responsibility, a responsibility that no moral soul can carry alone, what a difference this will make to our teaching!

Here we find the necessity of the indwelling of the Holy Spirit of God, and this Christian partnership alone enables us to face up to the real responsibilities of teaching—for we are not dealing with minds

THREE THINGS

These are the things to cherish:
A seed, and a dream, and a child;
Else must the nations perish,
And earth fall away to the wild.

These are the things to nourish:
The budding of trees and youth;
So shall the grown things flourish—
Manhood and beauty and truth.

Out of the leaf-falls that perish,
Retrieved from the waste and the wild,
These are the things to cherish:
A seed, and a dream, and a child!

—UNIDENTIFIED.

and bodies only, but with precious souls to be guided on the path to Heaven.

The teacher does not commence to think educationally until he realises that we are teaching the child, not the subject.

INFLUENCE

The teacher's influence is carried into every lesson, for his attitude and sympathetic understanding in guiding the child, even in arithmetic, is constantly sensed by the child, and the reaction will be determined by this approach.

Although much of our time is spent in studying various methods of approach, the main reaction of the child is to the teacher's personality. I have seen some lessons given, the approach to which would have been frowned upon by Teachers' College lecturers, which have had outstanding results. What the child needs is simplicity of approach and, above all, sincerity of purpose.

—DOMINIE

THEIR BEAUTY

As we read these books, we wonder why some of them, notably "The Wisdom of Solomon" and "Ecclesiasticus", were not included in the Canon of Scripture.

Some students of the Bible have felt that the Book of Wisdom deeply influenced St. Paul, St. James and St. John. Its splendid passage beginning, "But the souls of the righteous are in the hand of God" is one of the recognised classics of the English language.

While there are no doubted spiritual values in some of the Apocryphal writings, we find many other passages that can best be described as religious fiction, or homely tales, while others, still, record great and stirring happenings in the history of the Jewish people.

One glorious passage from

FILM REVIEW

"A TOWN LIKE ALICE"

THIS is an epic film that every Australian simply must go and see.

Two hours is as long as anyone nowadays wants to watch a film, and consequently Neville Shute's book has been cut by concentrating on the scenes in Malaya and omitting the later chapters about Australia.

It is the story of a group of white women and children captured by the Japanese and then turned loose in the jungle to fend for themselves for years.

There is no plot in the accepted sense, but just a heart-breaking picture of a hopeless journey as one after another of the captives die in the jungle from fever and exhaustion.

It is a fine study in character. Virginia McKenna plays the major role perfectly. She is the English lass who played the Wren in "The Cruel Sea."

Peter Finch is competent but not outstanding as the A.I.F. sergeant whom the Japanese crucify and then take down and nurse back to health.

Takagi, an amateur Japanese actor, is excellent as a kindly Japanese guard who dies of fever before most of the women.

—W.F.H.

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CHUNG HWA SHENG KUNG HUI, 1956

CHURCH AND STATE IN PEKING

BY THE BISHOP OF HONG KONG, THE RIGHT REVEREND RONALD HALL

This is the fourth and concluding article in the series written by the Bishop of Hong Kong during this visit to the Church in China (the "Chung Hwa Sheng Kung Hui") in May this year.

FIVE overwhelming days in Peking began with a visit with Bishop Timothy Liu to the Temple and Altar of Heaven. We had forgotten its beauty and its deep spiritual power and significance. Bishop Liu's quiet and sensitive comments, including how often he goes there for "meditations" on this great symbol of Christ's Kingship over his country's history, made our visit even more memorable.

As the Bishop stood there and prayed with us for China and the Church and for our visit, we were one with the old Emperors who each New Year solemnly offered on this altar their whole people as "a reasonable, holy and lively sacrifice" to Heaven.

The following Sunday Eucharist at the Bishop's Cathedral illuminated the significance of the Altar of Heaven, expressing in such simple beauty the order, discipline and unity of national life. For all history is equidistant from eternity, where the Lamb slain from the world's foundation reigns upon the throne of Heaven.

The afternoon found us in the visitors' seats at the opening of a new session of Parliament. It was impossible to separate the solemnity and superb organisation of that occasion from the visit to the Temple of Heaven in the morning.

For once more China has a strong Government, but its strength is shown not only in great new buildings and devoted care and respect for the lovely monuments of the past, but in its deep concern for manual workers and for children, for the countryside and the town alike: in its determination that the Government of China should be in fact and not only in name, a People's Government.

We have seen enough in our short three weeks to believe that they are succeeding. The Chinese people have always been most helpful to foreign visitors, and are still, but there is a new sense of dignity and self-confidence—in the refusal of the taxi-driver to take one cent more than his fare, and in the fact that it is quite unthinkable to offer any kind of tip to the "service men" of the trains and hotels.

INCREDIBLE CHANGE

Old Christian leaders of the past twenty years whom we met, including the Presiding Bishop of the C.H.S.K.H.—members of this new Parliament of the Chinese People—all told us the same story—that there has been a quite incredible change in the ordinary man and woman, a re-establishment of self-respect and self-confidence, and a great enthusiasm for hard work for the good of their nation.

Perhaps also one detects a justifiable pride that at last the old traditional Chinese virtues have been liberated from old tyrannies, some centuries old, some recent. For the success of the new Government which fills them with hope and gratitude is, they know, based not only on a technique and a philosophy from the West, but on the centuries-old pattern of China's way of life.

Dr. Wu I Fang, the long-honoured President of Ginling College, Chairman of the National Christian Council of China, and in the war years a member of the five-person Presidium of the National Parliament, and now Minister of Education of Kiangsu Province, told us she has 3,900,000 children in primary schools alone without counting Shanghai which is an extra-provincial city directly under Peking.

The incredible numbers of people in China make the problems of Government very different in pattern from Government in my own country, and here again the Temple of Heaven in its astonishing grandeur and spaciousness and complete sincerity of beauty, seemed to be a symbol of God's capacity to establish efficient Governments in so vast a land, wherever men and women find a way to offer to Him willing obedience, tireless industry and complete denial of self-interest. And it is that spirit, we are told on all hands, that is the strength and secret of the success of the new Government.

THE TASK AHEAD

The Church in Peking is not without its problems. From 1911 to 1949, Peking and its surrounding provinces have been almost continuously unsettled. In the 1920's, for example, my medical missionary brothers' home in Ta-tung was once in "No-man's land" between two armies; and even during the Japanese occupation the guerrillas were never far from the city.

And now Peking is once more the national capital, but on a scale undreamed of in the past. New buildings of all kinds—new institutions, colleges, handcraft co-operatives—are spread out over a vast area.

The bishop with his small handful of faithful priests has an overwhelming task ahead, but already one "house Church" is established in one educational institution in a professor's home.

Similar experiments are being made in village Churches, as to whether or not, for example, the village priest should become a working member of the new collective farms; and how and when worship should be held. Collective working may make Sunday a working day for everyone—as it was of course in the creative first three centuries of the Christian Church.

Yen Ching Union Theological Seminary is now in old Chinese buildings of Peking University, given in exchange for the old Yenching buildings, now part of an enlarged Peking University. It represents the union of eleven theological seminaries. Two S.K.H. priests are on the staff, and also doing a great deal to help in the work of the diocese. At present there are no Anglican ordinands.

This capacity of passionate sectarian fundamentalists to work together with more liturgical Churches in theological training is full of possibilities. Fortunately the quite beautiful modern cross of the old Yen Ching Chapel remains, and there was a real sense of Church and worship in their Chapel, whereas Nanking had the different but sincere quality of the meeting-house.

BELOVED BISHOP

So we came with another all too short stay in Hankow—on to Lantos—to find a few hours before we reached Canton, the beloved Bishop Addison Hsu had joined our train some hours before. He was on his way to Canton to see us, and we had a memorable Saturday morning talk with him. After a serious operation on his chest, done in his own home city of Lin Ling (no need now, he said, to go to Changsha) he is now much better, much better even than the doctor had expected.

We were most embarrassed that so valuable a treasure of China and the Chinese Church should have taken so long a journey on our behalf, but it was quite clear as he talked to us how eager he was that all his many friends in England and other countries who have for long loved and prayed for him should know how well he is physically: how excited and full of hope he is now for his country; how convinced he is that the new Government of China is part of God's answer to so many prayers for China; above all that his arrest and five months' confinement had nothing to do with religion—after a ghastly fire which did much harm to the city, there was considerable evidence that this was sabotage and arson by anti-Government underground.

This led to a house-to-house search—"every home" he said emphatically, "not only mine." Some old Japanese rifles were found in the basement. In the very excited state of the city after the great fire, this led to so much public feeling. He was confined for five months for full investigation, but was under no pressure or ill-treatment. "They were only anxious to be sure that I really did understand the good intentions of the new Government."

Then he added with a reminder of how much attention his own body has received from doctors—"What has surprised me most in our Government is

their attitude to wrong-doing. They do not waste time saying 'Why did you do that?' They treat the wrong-doer like a doctor does a sick man—how can we make this person a better person? How can we help him to correct his faults?"

Our beloved Bishop Addison is a little bent, and like many of us in his age-group begins to show his years, but the same bright, eager, radiant quickness and gentleness and humility. Long may he be spared as S. John was of old, to witness to the love of God as S. John did, by his own real love for all sorts and conditions of men.

THE FUTURE?

A memorable service in the Church of Our Saviour in Canton and meetings with many of the Church leaders—and news in every other Church as well as our own of the vitality and genuine Christian faith of their young people.

Perhaps this is only an epilogue—as far as the Church is concerned, if English Church and Government were right in the 16th century to break with European control of the Church in England, and Ecclesia Anglicana is the result of that action—we cannot but be glad, all of us, that a similar step to become "the Church in the nation and of the nation" has been taken during these years in China.

What sort of relationship this will mean I cannot foresee. But it will surely be deeper and more fruitful now than the Chinese Church is completely independent of the missionary Churches and is giving itself to devoted identification with the life of the Chinese people.

GENEROUS HELP AT RANGIORA

FROM OUR OWN CORRESPONDENT

Rangiora, N.Z., August 27

It is most obvious that the spirit of giving is far from dead in New Zealand — in fact it is sprouting very vigorously!

Besides all the reports of increased financial giving from all over the country, weighty facts are coming to light about indirect gifts in

which no actual money changes hands.

One notable instance comes from Rangiora, the main centre for North Canterbury, 18 miles from Christchurch.

This parish is on the verge of building a new vicarage to replace the 90-year-old one which is quickly becoming a liability. Already £3500 is in hand.

At a recent meeting of the vestry it was decided to clear a half-acre section on the main street in front of the present building and next to the church. It is a beautiful site.

An approach was made to the town's biggest carrying firm, "Transport (North Canterbury) Ltd." The manager, Mr. G. I. Morris, was immediately sympathetic.

"We shall lend you all the earth-moving equipment you need, provided the men give their services free," was his reply.

BULLDOZERS

A member of the vestry, Mr. Alan Brady, who is also on the staff of the firm, got on to the job without delay.

One Saturday morning sev-

eral weeks later bulldozers could be heard attacking unwanted trees and unsightly stumps on the new site. There were two bulldozers, a jumbo crane, a mechanical scoop and a veritable fleet of trucks.

The bulldozers dug out the stumps, and broke the trees into pieces, the scoop helped to assemble them, the crane picked them up and dumped them in to the trucks, and the trucks ran a shuttle service with their loads to the local refuse pit.

QUICK WORK

When it is realised that a bulldozer costs £8000 and that it costs £6 an hour to hire it is also realised how generous was the offer.

The whole job was done in a day. The site is now perfectly clear, and the vicar, the Reverend W. G. Heerdegen, is waiting patiently for the setting of the foundation stone of the new vicarage.

With £3500 in hand and the goodwill of his parishioners, he hopes that it will not be long before one of his projects is completed.

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STATE AID TO CHURCH SCHOOLS IN CANBERRA

BY THE REVEREND ROSS BORDER

ON August 9, the Bishop-in-Council of the Diocese of Canberra and Goulburn met to decide whether to accept or reject the offer of the Government to pay interest up to 5 per cent. on loans (up to an amount of £25,000 per year for 20 years) for the purposes of secondary day school education in Canberra, the money to be available for buildings commenced after the 1st July, 1956. It is common knowledge that the Bishop-in-Council decided to accept the offer. The decision has called forth reactions both favourable and unfavourable to it.

The decision of the Bishop-in-Council was not arrived at in any hasty manner nor were the members unmindful of diversities of views on the subject among Anglicans; nor were they insensitive to the position and utterance of the Primate. The Bishop-in-Council is not composed of irresponsible men nor men of no experience, but of Bishops, priests and laymen acutely conscious of their responsibility not only to the Diocese, but also to the Church at large.

The debate on the proposal occupied nearly five hours, and it would be impossible to deal with all points raised since almost every conceivable objection to accepting the proposal was considered by the Council with thoroughness and with a calm appreciation of the fact that these objections were held by men of sincere conviction and responsible position within the Church. For this reason, it may be of interest to know some of the factors which weighed with the Bishop-in-Council in accepting the offer of the Federal Cabinet.

The critics of the decision have assumed firstly, that the Anglican Church in Australia has formally rejected, for all time, any question of State aid to Church schools and, secondly, that this position could be regarded as a "principle" of the Anglican Church.

That it is a "principle" of the Anglican Church is extremely doubtful, since the Anglican Church in England for centuries has accepted State aid. What is morally right for the Church in England cannot be morally wrong for the Church in Australia. The fact that the Church in England is "established" does not alter the situation. Rather, it highlights our traditional position with respect to Church-State relationships. The Roman view in this matter has been that the Church should dominate the State. The Protestant view is that there should be complete separation of Church and State. Traditionally, the Anglican view has been one of co-operation based upon a system of checks and balances. This is the basis of the Elizabethan settlement.

It was this latter view which the Church in Australia inherited; in the early days of Australia, the Church alone initiated and provided education and, in 1824, the Church and Schools Corporation envisaged the English system in Australia. This failed for various reasons (mainly administrative) and, in 1836, Governor Bourke introduced the Irish system, despite the vigorous opposition of Broughton; from roughly then on, a dual system of education was maintained and, as late as 1863, the Church was still receiving State aid and was vigorously protesting against any withdrawal of it. The Anglican position until that date is perfectly clear. If any "principle" of Anglicanism is involved, then the traditional "principle" has been that adopted in Australia's early days. It would appear, therefore, that having regard to the history of the motherland and its practice to-day, on the one hand, and that of the first hundred years in Australia on the other, the Bishop-in-Council is in venerable company.

Moreover, it would appear

that the Bishops of Newcastle and Armidale and others, if correctly reported, have accepted the "principle" of State aid to Church schools. The Bishop of Newcastle (supported by the Bishop of Armidale) proposed that the present income tax rebatable allowance for educational expenses should be raised to £150, on the plea that "this would assist the Church schools not only in Canberra, but throughout Australia." As the Bishop of Newcastle explained this would aid Church schools to raise their fees! The merit of this proposal is another matter, but, quite clearly, this is an indirect method of State aid to Church schools.

The Bishop-in-Council of the Diocese of Canberra and Goulburn considered this and other methods of indirect aid and was quite at a loss to see that any indirect method of State aid to Church schools upheld any "principle" different from that involved in direct aid. It was argued that there is no more virtue in indirect aid than there is in direct aid. In any case, the point is perfectly clear. The principle of aid, whether direct or indirect, has been accepted not only by the Canberra and Goulburn Bishop-in-Council, but also by the two aforementioned Bishops and apparently by THE ANGLICAN newspaper which supported them. If the traditional Anglican relationship of Church and State has been one of co-operation, then clearly the Bishop-in-Council cannot be censured on that score.

SINCE it was felt that no "principle" was violated, the Bishop-in-Council then dealt with the question as a matter of policy, and in this regard the Bishop-in-Council had before it the precedent of the Anglican Church and Protestant groups continually accepting aid today from the Government; for example—

1.—In Queensland within the last year or two, the Anglican, Methodist, Congregationalist Roman and Presbyterian Churches have each accepted up to £76,000 from the Government for purposes of tertiary

OBITUARY

THE REVEREND A. BANKS

We record with regret the death of the Reverend Arthur Banks at his residence, 22 Scheele Street, Surrey Hills, Melbourne, on Thursday, August 23, at the age of 71. He had been in ill health for some years, yet cheerfully accepted the disability and sought and faithfully discharged duties within his limitations.

Our correspondent writes: One of the early students at Ridley College, Melbourne, he was made deacon and ordained priest by the Bishop of Gippsland in 1912 and 1913 respectively. In that diocese he served successively in charge of Nar-Nar-Goon, Trafalgar and Lang Lang. He was acting chaplain of the Victoria Missions to Seamen 1921-1923 and then served in the Diocese of Melbourne at Hastings, Vermont (1926); S. Jude's, Carlton (1928); S. John's, Footscray (1943); Christ Church, Dingley (1951).

It was when at S. John's, Footscray, his health declined, and he went to the smaller parish of Dingley, where he also provided a most appreciated ministry at the Cheltenham Home for the Aged. In 1955 he resigned from active ministry and went to live at Surrey Hills. The funeral service at Holy Trinity, Surrey Hills, on Friday, was taken by two old friends, the Reverend W. Backholer and the Reverend A. G. Horner. The address was given by the Bishop of Geelong. The Reverend G. J. Coad, Vicar of Surrey Hills, took the service at the Springvale Crematorium.

Mr. Banks is survived by his wife and a son and daughter (Mrs. Youngman).

education (for Colleges within the University of Queensland).

2.—Church schools in Queensland receive considerable aid from the Government by way of scholarships which are awarded to the majority of children proceeding to secondary education and which are paid to the school authorities, whether of Church or of State.

3.—The Council of our Church of England within the University of Sydney, of which Council the Primate is a member, and the Council of the Methodist College, accepts from the Government £500 each per annum as aid towards the salary of the Warden.

4.—In Canberra the Government makes concessions totalling up to £12,000 by way of remission of rates, etc., in aid to the Church schools.

5.—The Churches, including all Anglican Dioceses, accept State aid in other ways and for other objects—for example, to help finance their old people's homes and their hospitals.

Either Government aid as a matter of policy (and morality) is contrary to the Anglican Church or it is acceptable by it. If the latter (and the evidence is obviously for it), then clearly an extension of this policy is not contrary to the accepted practice of Anglicans and Protestants alike in relationship to Government aid.

It seems, therefore, whether a matter of "principle" or of "policy" the Canberra and Goulburn Bishop-in-Council is on reasonable grounds at least.

A further consideration is the one pointed out in the published resolution, namely, that the situation in the Australian Capital Territory is unique. There are some who dispute this, but attention is drawn to the following facts—

(a) There is only one National Capital and it is being built by the Government at a fast rate. Homes are built in their hundreds and Public Servants are being uprooted from their homes all over the Commonwealth to be set down in the Capital, very many of them against their will. The speed of building and population growth is a challenge to be met by the Church, and every denomination, except the Anglican, has poured money into Canberra for Church buildings. There is the Presbyterian National Church, the Methodist National Church, the Church of Christ, two Baptist Churches, Salvation Army, two Lutheran Churches, and, in every case, by far the greatest proportion of the money has been provided by their members outside Canberra, to say nothing of the fact that Rome has already put into Canberra £250,000 of her half a million pounds' project; yet the Anglicans in Canberra have had to rely on their own local diocesan resources to build shrines befitting a National Capital, as well as schools and colleges, and to provide staff to meet the needs of the Church in Australia's capital. To repeat, every Church except the Church of England, has recognised Canberra as unique.

(b) The proposal came from the Government in order to assist it with its peculiar problem arising from the nature of the city's growth. Many Public Servants in Melbourne, Brisbane, etc., have their children in Church schools. They are to be moved to Canberra and naturally want that type of schooling for their children. None of the Churches, relying on local resources, are in the position to build to meet the demand. The Government offer is to enable the Churches to meet a unique and peculiar situation. We understand that the Bishop, on previous occasions, has drawn the attention of the whole Episcopate to the needs of Australia's capital and that the Bishops have pointed out that they have bought their own farms and married their

own wives and therefore they cannot come to the assistance of their own capital city. It would appear that there would have been a complete betrayal of trusteeship (as churchmen and as citizens) had the Bishop-in-Council (by rejection of Government assistance) turned its back upon the opportunity of meeting the requirements of Australia's capital.

(c) At the conference with the Acting Prime Minister, the Bishop made it perfectly clear to Sir Arthur Fadden that no money would be accepted if it meant depriving the large bulk of Anglican children who are attending State schools of any reasonable and adequate educational facilities. All the Schools in Canberra, though beautiful and up-to-date, are grossly overcrowded. On the eve of our decision, the Government announced its intention to spend £430,000 immediately on new public schools in Canberra and to give top priority to this work; this, despite the fact that there is a waiting list here of 3,400 families for homes in Canberra. The indication that the Government regarded the situation as unique is obvious.

WITH absolute justification, the resolution of the Bishop-in-Council drew attention to this factor of uniqueness.

A further point in connection with the proposal was that the Bishop asked whether Cabinet would withdraw the offer if only one Church accepted. Sir Arthur Fadden made it perfectly clear that Cabinet had made up its mind and had decided that point.

The Cabinet decision was that the offer would continue and be available even if only one Church accepted. The conference with the Acting Prime Minister was not called to help the Government make up its mind. That had already been done. No opposition either within the conference or outside it, was to alter Cabinet's decision. It was a matter of Government policy. The Churches were invited to hear the policy and asked to accept or reject it.

There were other considerations, but the above were among the most important.

OBITUARY

THE REVEREND C.W. WOOLLEY

We record with regret the death of the Reverend Clarence William Woolley at Adelaide on August 22, after a short illness.

A correspondent writes:

Father Woolley was born in Melbourne on June 17, 1894. He was educated at the Melbourne Grammar School, and received his theological training at the old S. John's College, Melbourne. He was ordained deacon in 1919 by Archbishop Lowther Clarke for the Bishop of Riverina and began his ministry as assistant curate to the late Archdeacon Godfrey-Smith at S. Peter's, Broken Hill. He was ordained priest in 1920.

After four years in Broken Hill he returned to the Melbourne Diocese as curate, and later as vicar of Kallista, in the Dandenong Ranges. After a short ministry at S. Silas's, Geelong, he came to the Diocese of Adelaide for family reasons. He served as assistant priest at S. Peter's, Glenelg, for five years, and after a short ministry at S. Peter's, Robe, he served the diocese under a general licence.

During this period he paid an extended visit to England, and on two occasions he served as locum tenens at S. George's, Goodwood. In 1940 he became priest-in-charge of S. Clement's, Enfield, and priest-in-charge of S. James', Walkerie, in the Upper River District, in 1943. In 1951 he became assistant priest to Archdeacon Bulbeck at Christ Church, North Adelaide, and in 1953 he became priest-in-charge of S. John's, Norton Summit, in the Adelaide Hills, where he served until his death.

He was shy and retiring by nature, which at times made him difficult to approach. But once this shyness was pierced, one found a sincere and faithful priest, and a generous and warm-hearted friend. He had an extraordinary ability in

dealing with young people, and many a priest and religious owe much to Father Woolley in awakening in them a sense of their vocation. He was ever a champion of the Catholic Faith, and although his ministry was not of a spectacular kind (he hated "stunts" of any sort or kind), he gave to many a fuller and deeper appreciation of the Faith.

He had a keen appreciation of the arts, and was himself an accomplished pianist. He always managed to enrich his church and his rectory with beauty and artistry. And he was always ready and generous to assist others, especially the younger clergy, who were endeavouring to beautify their churches. He was an avid collector of antiques and became an authority on old silver. He had the artist's love for his garden, and he always worked hard to make the surroundings of his church as beautiful as the interior.

Father Woolley was unmarried.

S. James' Church, Mile End, was fitted for his obsequies. The Office for the burial of the dead was read by Archdeacons Gooden and Bulbeck. The Solemn High Requiem Mass was celebrated by Canon Whitfield, with the Reverend E. Pfitzner as deacon and the Reverend L. E. W. Renfrew as subdeacon. The Reverend H. F. Willoughby, a long-standing friend of Father Woolley's, and who owes much to his influence, played the organ. The Absolutions of the Dead were given by the Bishop of Adelaide, the Right Reverend B. P. Robin, who also took the service at the graveside. He was buried in the Church of England North Road Cemetery.

His epitaph could well be: "It is required in stewards that a man be found faithful," for Father Woolley passed this test. May his soul rest in peace.

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THE CONSTITUTION: ESSENTIAL FOR OUR FUTURE UNITY

BY THE BISHOP OF GEELONG, THE RIGHT REVEREND JOHN MCKIE

THE Clergy of the Diocese of Adelaide devoted their annual conference in May last to a consideration of the proposed Constitution, and the papers read have now been published.

While each paper is of value, one of them is of particular significance, namely that of the Reverend J. R. Bleby. The task set him was to examine the draft Constitution in detail; to consider its aims and how such aims are or are not achieved; to evaluate its strengths and weaknesses. He subjects the draft to a most careful and rigorous scrutiny, and arrives at the conclusion that in its present form it is better rejected. The Editor of THE ANGLICAN has asked me to pass some comment on this paper, which is of great importance in the light of forthcoming discussions on the draft in various synods.

Mr. Bleby's paper is, an extremely able one: in fact the knowledge he displays makes one wish that he had spoken more often at the Constitutional Convention last year; but having said that, the present writer does not agree with him that the draft should be rejected.

Mr. Bleby makes two chief criticisms of the draft: he states, "the machinery is cumbersome, but I believe that it could be made to work were it not for the inclusion in the Constitution of two most unfortunate provisions which I believe will completely destroy the whole purpose for which the Constitution has been drawn up." These two sections are 30, and 73 (2); let us consider them in turn.

RIGHTS OF DIOCESES

Section 30 is concerned inter alia with the rights of dioceses in the acceptance or rejection of canons of General Synod. "It provides," says Mr. Bleby, "that any canon of the General Synod which affects the ritual, ceremonial or discipline of the Church shall be deemed to affect the order and good government of the Church within a diocese, and shall not therefore come into force in any diocese unless and until that diocese adopts the said canon." It provides further that any canon at all which affects the order and good government of the Church within a diocese (and it is difficult to imagine any canon which would be deemed not to do so), shall have no effect until it has been adopted by the diocese. And what is more any canon adopted as aforesaid by a diocesan synod may by ordinance be excluded at a subsequent date."

And he goes on, "We find that under the proposed constitution the position is no different from that which prevails at present when every determination of General Synod must be adopted by the diocesan synod before it can become effective in the Diocese." And again, "No central authority is established to overcome the present anarchy. We are not achieving unity, but merely a loose federation of twenty-five dioceses."

In a word his criticism is that we have a system of government of a "congregation" rather than of a "catholic" type.

Two comments may be made. First, it is certainly hoped that the draft constitution will be effective in promoting a unity of the life of our Church, but it is very unrealistic to suppose that the Church in Australia is likely at the moment to agree to a really strong central authority as is the case, for example, in New Zealand.

The fact is that we have a number of dioceses with a long history behind them: in this period each diocese has built up for itself a characteristic ethos. We are wasting our time in asking such a diocese to come in under a Constitution, by which a central authority might interfere with those characteristics which are so greatly valued by the diocese. The di-

This is the third of four articles dealing with a number of criticisms of the Draft Constitution for the Church of England in Australia raised at the Adelaide Clergy Conference in May this year.

ocese concerned would fear that it would be in danger of being compelled to commit ceremonial hari kari ("ceremonial" here is used perhaps in two senses).

NEW ZEALAND

A comparison with the Church of New Zealand is instructive: their General Synod was organised very early in their history; a decade before ours. The life of their various dioceses was still in an embryonic stage: it is not surprising therefore that by their Constitution, General Synod has overriding powers. It is suggested that if the Church of New Zealand were setting out *de novo* to make a Constitution now, that it would conform to ours in this matter of the rights of dioceses.

I am convinced that no central authority as suggested by Mr. Bleby would be acceptable: his contention that the rights of the dioceses are too well protected is a strong one: it is difficult to obtain a perfect balance in such matters: but these would not appear to be valid grounds for holding that the difficulties that might arise would make the Constitution unworkable.

Second, is there really no distinction in principle in this matter of the rights of dioceses, between this draft Constitution and the present one? Mr. Bleby states that "there is no difference between the present set-up of General Synod and the proposed draft" in this regard.

This statement does not do justice to the draft. By the present Constitution, a determination has no authority of any kind until it is accepted by a diocese: but by the draft, General Synod can pass Canons and these are effective once they have been passed. (Mr. Bleby's summary of Section 30 given above is not accurate: in general a canon once passed by General Synod does operate unless and until a Diocesan Synod raises objection. If the objection is good the operation of the canon ceases: if it is bad, it continues.)

It is true that there are wide grounds on which canons may be rejected, but none the less the Draft does effect an important step forward towards giving General Synod proper powers, and I am not so pessimistic as to believe that Canons of General Synod will not have a very general acceptance, once passed. After all a Canon is passed by majorities in the Synod (in the case of a special bill, by substantial majorities): it comes for consideration of dioceses with a much greater authority than does a determination under the present compact.

NEW ATTITUDE

Perhaps the most important step is that we should forget the frustrations of General Synod as it has been: the Church must obtain a new attitude of confidence in the General Synod that we hope will be set up. After all a person or a body may have a right of rejection: but this right will not necessarily be exercised. He would be considered a very mean spirited person who at the sight of a newly married couple says, "Their marriage is not indissoluble by the law of the country, and so I suppose one day they will be divorced." The Constitution does, in fact, give to its members, every chance of making it effective.

The second main criticism of the writer centres on section 73 (2), which provides that a determination of any tribunal which is at variance with any decision of any judicial authority in England, shall have permissive effect only and shall not be binding.

To understand this matter, we must remember that there is a strong division of opinion as to how closely the Church of England in Australia is to continue bound to the legal system of the Church of England in England. In particular, people differ as to the value of the judgement of the Privy Council: some think them worthless: others are content to abide by them.

The draft Constitution must deal with this problem and it does so in this way. The Tribunals of our Church are completely free to take their decision: they are not bound by previous decisions of their own or of English Courts. However, for the benefit of those who wish to remain under the old dispensation, the section referred to above 73 (2), provides that a new ruling need not necessarily apply if it is contrary to a decision of an English Court.

THE PRIVY COUNCIL

Mr. Bleby says of this — "I believe that this section renders completely ineffective not only the tribunals of the Church in Australia, but also every statement, enactment and canon of General Synod for the appellate tribunal is the final arbiter on all matters of doctrine, and will ultimately have to decide whether such statement, enactment or canon is in conformity with the fundamental declarations and ruling principles of the Constitution."

And again, "Section 73 means that we should be bound hand and foot to every decision of the Privy Council both past, present and future."

The following comments seem called for. First, it must be realised that General Synod and its Courts are in the first instance not "bound" to the Privy Council decisions at all. General Synod has power to pass canons provided they are consistent with the Fundamental Declarations and Ruling Principles, and should the Appellate Tribunal be called on to determine the consistency of legislation, it can make its decision without any reference to the Privy Council decisions at all. Our legislation will be "legal" without any shadow of doubt. We are "bound", however, in what we may call "the area of acceptance", and after all it seems only fair that those who conscientiously believe in the legal system of the Church of England in England should have the right to continue to do so. Their rights in this regard are preserved for them: while to those who wish for a greater freedom, the opportunity is given also for this.

Second, will this section bring in chaos as Mr. Bleby seems to suggest? When one hears that a canon or rule cannot be enforced, the hearer is inclined to say, "That means I can do what I like". But this is not so in the situation with which we are concerned. If a party chooses not to be bound by a new rule under the terms of section 73 (2) and has the legal right so to choose, he is still bound by the law as existing. The Church will not be in a state of anarchy.

EXTREME STEP?

Let us sum up our discussion. Mr. Bleby's criticisms have indeed some substance, but although we might agree in part as to the ill effects which the two sections which he attacks may bring about (and Mr. Bleby does not understate his case in this regard), must we therefore be driven to the extreme step of rejecting the Constitution?

The difference between those who would say "yes" and those who would say "no" would appear to depend upon the

nature of the central authority we are looking for. Are the differences an varieties in the life of the Church which are envisaged by this Constitution a sign of weakness or of strength? Mr. Bleby would say that these freedoms are so great that there is no real unity at all under this Constitution. I believe that he is wanting the wrong thing in asking for a central authority governing by statute. It is of course difficult to crystallise the life of the Church in definite mandatory rules. Archbishop Benson spoke of this when he said, "Men collect themselves from time to time and formulate for eternity the standard of the hour, and as soon as it is fixed the stream sets away from it again." William Temple has expressed the same point in these words:—

"I think one of the greatest calamities which has befallen the Church is the assimilation of Canon Law to Statute Law. Strictly speaking, a Canon is not a Law at all. It is a Rule—expressing the general mind of the Church for the guidance of its officers and members... It is not in its essential nature something to be obeyed with mechanical uniformity until it is modified by the authority which promulgated it. It is to be observed with reverent regard and followed with that freedom of spontaneity which belongs to the spiritual life for the regulation of which it is drawn up. Nothing could more conduce to the true welfare of our Church than a recovery of the original sense of canonical authority as something which claims not detailed conformity but reverent loyalty."

LESSONS OF HISTORY

It seems to me that the rich variety permitted by the Constitution is in accord with this and shows the profound confidence of the Church in herself. The Church of England has tried governing by the rigour of statute ever since the Reformation. The attempt to enforce a uniformity has failed, and the provisions of this Constitution indicate that the lessons of history have been learned.

I am not convinced therefore that such objections as Mr. Bleby has raised to the Constitution render its rejection necessary. The fact that the Church in Australia has accepted this draft at General Synod is a fine evidence of faith and fellowship. It would be a bitter blow to our mutual understanding should the draft be rejected. If this should happen, the next step would almost inevitably be provincial action, and the effect of this would be, I believe, to make more definite the divisions existing among us. For the future unity of the Church in Australia it is essential that we be linked together in some such Constitution as this, which does in fact preserve the fundamentals of the faith and all essential rights and liberties, and gives every opportunity for a greater unity.

CATHEDRAL ECHO

ANGLICAN NEWS SERVICE

London, August 27
Liverpool Philharmonic Orchestra, which gave a symphony concert in Liverpool Cathedral on August 21, had to face the handicap of the cathedral's six-second echo.

An attempt to reduce it by putting 2000 chairs throughout the body of the cathedral was successful—the audience themselves helped to break up the rolling sound.

The orchestra was placed on a platform in the centre of the building, which is cruciform, and this also reduced the production of echoes to a minimum.

Engineers from the B.B.C. made tests to discover, from the performance whether it will be possible to broadcast the cathedral choir's performance of the "S. Matthew Passion" on Good Friday next year.

REMEMBER the New Guinea Martyrs on September 2nd. Give thanks for these noble men and women who gave their lives rather than desert their posts when the Japanese invaded.

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LETTERS ON THE CONSTITUTION

(Correspondence Continued from Page 5)

To the Editor of THE ANGLICAN
 Sir,—It has been my privilege during the past three years to work and study in the United States of America. During that time I have been licensed to officiate in the Protestant Episcopal Church of the United States of America, an autonomous branch of the Anglican Communion, with a Constitution and Prayer Book of its own. It has also been my privilege to have been a graduate student at, and latterly for two years a Fellow and Tutor of, the General Theological Seminary of the Protestant Episcopal Church in the United States of America.

I have in the light of these experiences read many times with great interest the proposed Constitution for the Church of England in Australia, and the accounts of the debates of the subject, not only in General Synod, but also in the various Diocesan Synods, and in particular in the recent Synod of the Diocese of Brisbane. Not unaturally I have reflected on the Australian scene in the light of my American experiences, and I would like, if it is not presumptuous, to share some of those reflections with my fellow-Churchmen in Australia.

In the first place no one would want to pretend that the proposed Australian Constitution is perfect! Nothing man made ever is. Moreover, the historical and theological circumstances in Australia have necessitated the hedging about of any proposed Constitution with legal safeguards to protect all conceivable points of view, and therefore the result is quite plainly a compromise.

But is a Constitution. One thing is quite plain in the light of the experience of the American Church, that is, that its Constitution gives to the Church as a whole a unity. Surely if we in Australia can accept this Constitution which is proposed for us, despite its difficulties, and under it grow together in unity as we have not heretofore, we may also by the grace of God so grow together in charity that our children and grand-children will be able to produce an amended Constitution born of that charity and lacking the difficulties inherent in the present compromise.

A constitution, under which all men of goodwill are prepared to live, work, and worship together, can lead in Australia as it does ever increasingly in America, to the place where the Church can play its proper part in the life of the nation. It can also lead in Australia, as it has in America, to the unification of missionary endeavour, to a national Press, to a unified scheme of Christian education for children and adults, and to a national pension fund for the clerical and lay workers of the Church, financed by the royalties of the sale of the Book of Common Prayer and the official hymnal of the Church. All of these long term aspirations are well worth the temporary difficulties of growing together in unity.

One of the most striking things in the life of the American Church is the very great degree of liturgical uniformity which is found in it. People of every conceivable kind of Churchmanship and of all schools of theological thought use and value the American Book of Common Prayer. To have lived and prayed in such a Church convinces me as many of us have long suspected, that the most serious mistake made by the second generation of the Catholic Movement was the introduction into our Churches of the various missals. It is a notion repugnant to Catholic order and jurisdiction to imagine that the Church can be made Catholic by the use in public worship of any book other than the Church's own authorised book together with such deviation from it as is permitted by lawful authority.

Similarly you cannot make the Church Evangelical or Liberal by the omission of whatever in the Prayer Book is supposed to conflict with these ideologies. One of the more disturbing elements in the debates on the Constitution has been the recurring theme that our Anglican heritage is irrevocably bound up with the 1662 Book of Common Prayer, and the Thirty-nine Articles. It seems to have been forgotten in some quarters that the 1662 Prayer Book is the official standard of worship for only four of the Churches of the Anglican Communion, and that in America, for example, it is absolutely illegal, and that in many parts of the Anglican Communion, as in America, assent to the Thirty-nine Articles is not required of the clergy, although they are appended in the case of the American Church to the Book of Common Prayer as a reminder of an historical position once taken up.

The dangers of Prayer Book fundamentalism are very serious. Not least of all is this so because it encourages us to forget that tradition is a living and not a static thing. It is to be found not in a set of propositions, nor in words and formularies fixed for all time but in an *ethos* in and under which we live and grow in grace. It is surely a mistake to keep harping on the preservation of our "Reformation heritage." We are not a Reformation Church, which like the Continental Churches sprang *de novo* from the crisis of the 16th century. We are a reformed Church, having a living continuity with the past, and we do well to remember that other parts of the Anglican Communion have succeeded in preserving their reformed character without the 1662 Prayer Book or Thirty-nine Articles. It is the most shameful pride to imagine that merely by retaining these formularies we will be more reformed than they.

In the third place I have learned at the General Theological Seminary the real possibilities for spiritual and intellectual growth which exist in an academic community in which all kinds of Churchmen, and all schools of thought live and worship together. Who knows whether perhaps one of the great results of a growth by the Australian Church to national unity might not be the establishment of such a theological institution where people can learn to value what is good in traditions other than their own—an ideal never likely to be realised while theological education in Australia is divided so largely on narrow party lines, and while our Theological Colleges exist in isolation from each other.

What a great thing it would be if one day the Australian College of Theology were to grow from a purely examining body into an actual Academic Institution. Certainly there are great signs of hope for the future of theological education in Australia in the establishment of S. Mark's College in Canberra, and the reconstitution of S. John's College, Morpeth.

To live and work at the General Theological Seminary is to come to value the *via media* of Anglicanism. It is an indisputable historical fact that in 16th-century England there already existed within the English Church diversities of opinion, and that under the force of historical circumstances the architects of the Elizabethan settlement came to believe in and strive for a "virtuous mediocrity." That settlement was not, as its detractors have so often suggested, a feeble compromise, but was the choice of a positive direction between what Simon Patrick called "The meretricious gaudiness of the Church of Rome and squalid sluttiness of fanatic conventicles." It was a choice which espoused the wholeness and the many-sidedness of truth.

It is a choice which we are in danger of rejecting when we allow the great words Catholic, Evangelical and Liberal to degenerate into mere party labels. When we realise in charity, and live by the conviction born of that realisation, that the real Anglican espouses all that is true in each of these terms, then and only then will there be raised up in our land "A great Church, without spot or wrinkle or any such thing."

I am, Sir,
 Yours very sincerely,
 (The Reverend)
 JOHN C. VOCKLER.
 Dee Why, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Most people would agree with Bishop Barrett when he says, "If large sections of the Church—one-quarter of the diocesan synods and all the metropolitan sees—are opposed to any alteration of the most important parts of this Constitution, then God forbid that any constitution should give power to a majority to coerce them."

But surely the bishop must have misread section 67 (d) of the proposed constitution. Under this sub-section, if there is to be any alteration of the most important parts of the Constitution (more than 60 per cent. of all the alterable clauses), three-quarters of the dioceses, including all the metropolitan sees, must assent to it. (The metropolitan sees are included in the three-quarters, not in the one-quarter, as the bishop implies.)

This means that it does not need a "large section of the Church" to block any proposed alteration—it could be blocked by any one metropolitan see, even if all the other twenty-four dioceses wanted it. Indeed, if the whole Australian Church except one man—any one of the four archbishops—wanted some alteration, that one man could block it by a vote by orders in his diocesan synod.

It is not a question of coercing "large sections of the Church," but of one man being able to dictate to the whole Church. Let us be fair with our criticisms on both sides, lest we lead the Church astray one way or the other by making statements which have inaccurate implications.

Everyone will agree with the bishop, too, when he says that no one would want "to alter declarations which bind us to the Holy Catholic and Apostolic Church of Christ, to the primitive faith, to the Scriptures, and to obedience to Christ, and His commands, His teachings and His Sacraments." Your readers will have noticed, however, that the bishop carefully omits the Creeds from this sentence. And there are many who would not agree with him that an attempt to change the Filioque clause would be either "madness or heresy."

The bishop has drawn his own conclusions from the other papers which were read at the conference of clergy in the Diocese of Adelaide. I shall leave the writers of these papers to say for themselves whether they are "favourably disposed and friendly towards the proposed Constitution."

Yours faithfully,
 (The Reverend)
 JOHN R. BLEBY.
 Gawler, S.A.

WOMEN'S FELLOWSHIP

On August 21, the recently-formed S. James' Women's Fellowship held a very successful luncheon in the Crypt, and much appreciated hearing Miss Naomi Long's account of work at the Children's Court, and at the Homes to which the children are taken, together with the great improvement in conditions at the Parramatta Training School for Girls. The great need appears to be the lack of a hostel for girls when they have left school.

DIOCESAN NEWS

ADELAIDE

PLEASANT SUNDAY AFTERNOON
 Dr. W. J. Platt, president of the Bible Society, celebrated Holy Communion at S. Columba's, Hawthorn, on August 26. He preached at the Westbourne Park Methodist Church at 11, and spoke at the weekly Pleasant Sunday Afternoon at Maughan Methodist Church at 3 p.m. At night he was the preacher at Holy Trinity, North Terrace.

NEW RECTOR AT PORT ADELAIDE
 The Reverend W. C. S. Johnson, of the Diocese of Melbourne, has accepted the offer of S. Paul's, Port Adelaide. His wife was formerly Miss Ursula Thomas, elder daughter of the late Bishop A. Nutter Thomas, Bishop of Adelaide from 1906 to 1940 and Mrs. Thomas. Mr. Johnson is a South Australian.

BATHURST

ON TOUR
 From Bathurst towards the south many fine churches are seen. Baysley with its rectory of church, rectory and hall in the main street; Carcoar with its English setting, three-story rectory, and historical church with the old private box pew. Clean and beautiful in its appointments the Carcoar church is worth a visit. Canowindra is busy with its Every Member canvass and hope of completing its fine church.

Every visit to Cowra shows progress in the fine new church of S. John in the main street. Graders were due last week to prepare the new car drive through the grounds. One has to know the master plan for the church, new hall and new rectory in the future to realise what Cowra should possess in the coming days. Meanwhile, contractors are busy to have the church ready for opening on October 27.

Grenfell is well on the move with fine church properties and a parish now in need of an assistant priest when one can be found. Several useful assets have been made in the rectory. On the way we heard of the grand success of the parish Loyalty Dinner at Forbes, where four halls and intercommunication system were necessary to house the large gathering of Anglicans for this event. A few pieces of timber remain to show where the old Marsden church once stood. It was destroyed by "storm and tempest" some time ago. Wyalong Parish has suffered by loss of many services due to the past months of bad weather and resultant bad roads.

WEST WYALONG

The D.C. reached the southern most parish in the diocese for a welcome tea in the parish hall on August 26. It was arranged by over 50 Y.A.s and J.A.s, who provided an evening's entertainment to follow. Canon W. E. Butler and leaders of the two groups expressed welcome to the visitor, who spoke at the three town services on the Sunday. West Wyalong is noted for its rectory hospitality. It was a home bedecked with flowers. During Evening, 13 Young Anglicans were admitted and bagged; nine all-robed servers were in attendance; and Y.A.s and J.A.s joined with clergy, servers, robed choir in solemn procession at the close of the inspiring service. Wardens gave the evening collection to the Children's Home and this was added to a retiring collection and other personal gifts, including £10 from the Women's Guild. The car was filled with petrol by courtesy of the parish to end a very happy week-end visit.

West Wyalong has thousands of bricks stacked, and when the full number are made and ready it is hoped to call tenders to add a further portion. If not all, to the beautiful parish church. New stained glass windows are shortly to be placed, and the parish is now waiting approval for the erection of a lych gate for the parish church, and a new church to be erected at Tallimba in lieu of services now held in a hall at that large centre.

MISCELLANEOUS

The Clergy Retreat will take place next Tuesday until Friday morning, when a conference will be held at Marsden School. It will give clergy an opportunity of fraternisation. The Bathurst and District Police appeal for S. Michael's Children's Home and the R.C. Orphanage is going extremely well. The second donation list published at Bathurst showed the amount at £719, which does not include sheep sale results. At the moment there are 100 on the waiting list for the ball on September 28. More parishes have asked for additional boxes and envelopes for Homes and Youth Sunday on September 30. Highest contributors to the Children's Home on record for 1956 at the moment are the Parishes of Oberon, Orange, Bathurst, Dubbo, Forbes, Canowindra, and Parkes, many as the result of Young Anglican donations.

GIPPSLAND

YARRAM C.E.F.
 The recently-formed branch of the Church of England Fellowship

at Holy Trinity, Yarram, has now a membership of nearly forty members. Seventy young people were present at a social evening this month; the number included visitors from Maffra and Leongatha branches. The rector, Canon R. M. Southey, conducted the C.E.F. service. The Reverend Keith McConchie spoke of church work in the industrial areas of Melbourne.

MELBOURNE

BILLIARDS ASSOCIATION
 Archbishop J. J. Booth presented the prizes at the grand final of the Church of England Amateur Billiards Association competition held at S. Mark's parish hall, Fitzroy, on August 29.

Members of District II of the Church of England Fellowship (Albert Park, South Yarra, East Melbourne and the City area) were in camp at Port Lonsdale, last week-end. The Reverend A. J. Wagstaff, of Christ Church, Geelong, was chaplain and Mr. J. Durkin, chairman. The theme of the week-end was "The Purpose of C.E.F."

DEAN'S ADDRESS
 The Dean, Dr. S. Barton Babbage, gave the first of three talks on Roman Catholicism on Tuesday at the cathedral at lunch-time. The title of his address was "The Infallibility of the Pope."

NORTH QUEENSLAND

SYNOD ELECTIONS
 Lay Canon: Mr. C. E. Smith (elected by the laity); Dr. Harvey Sutton (elected by the clergy); Mr. W. Warner (appointed by the bishop).

Clerical Canon: The Reverend D. Stuart-Fox (elected by the clergy).

Diocesan Nominators: Archdeacon W. Hohenhouse; the Reverend R. Fraser; Mr. C. E. Smith.

Provincial Synod: Archdeacon W. P. Hohenhouse; Canon C. Hurt; Archdeacon T. Firth; Canon D. Stuart-Fox; Mr. J. Taaffe; Mr. C. E. Smith; Mr. H. Millican.

General Synod: Archdeacon W. P. Hohenhouse; Archdeacon J. H. R. Innes; Canon C. Hurt; Mr. F. R. North; Mr. J. Taaffe; Mr. C. E. Smith.

Diocesan Council: Archdeacon W. P. Hohenhouse; Archdeacon J. H. R. Innes; Archdeacon Tully Firth; Archdeacon E. Kugelmann; the Reverend A. E. Turner; the Reverend L. C. Bailey; the Reverend R. Fraser; the Reverend R. Nicholls; Canon C. Hurt; Canon D. Stuart-Fox; Mr. F. R. North; Mr. C. E. Smith; Dr. J. Brieni; Mr. H. R. Conroy; Mr. A. V. Hopkins; Mr. J. Leane; Mr. H. Millican; Mr. J. Taaffe; Mr. N. D. Tooth; Mr. A. Whitmee.



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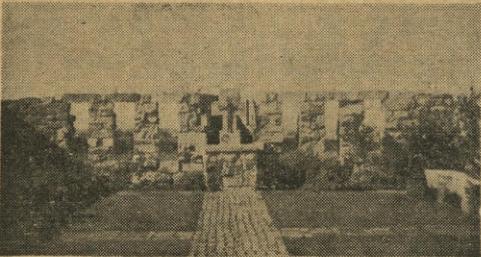
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. I. McLeod, of Epping, N.S.W., who sent us this picture of the Calvary Garden at S. John's College, Morpeth.

MANY HELP THE NEW CHURCH

FROM OUR OWN CORRESPONDENT

Adelaide, August 27

The Dean of Adelaide, Dr. T. T. Reed, preached at the setting of the foundation stone of the new nave and tower of S. George's, Alberton, yesterday afternoon.

The rector, the Reverend H. N. Crosland, took the service and performed the stone-setting ceremony.

The lesson was read by the Reverend W. A. Curran, Rural Dean of the Western Suburbs.

More than 500 people took part in the service beside the part-finished red brick tower and west wall, and several hundred crowded into the galvanised iron parish hall for a buffet tea afterwards.

Among the congregation were the Mayor of Woodville, Mr. Milford, and the Mayor of Port Adelaide, Mr. Whicker.

Our Lord's words were not good advice, but good news, which was the truth, said Dr. Reed.

"When we drop the practice of our religion we become pagans," he said. "Whether we are pleasant pagans or repulsive pagans, we are still pagans," he added.

The Church was essential for the well-being of the community. The normal Christian life was the one lived in the Christian community.

Speaking in the parish hall, Mr. Crosland said that voluntary labour by men of the parish had already saved more than £500 of building costs. (The rector himself took an active part in the manual labour involved in the building preparations.)

Labourers loading cement for use in the church construction had handed back their wages to the Alberton parish when they had learned where the cement was going.

"We don't know their names or denominations," said Mr.

FILM REVIEW

ELIZABETH I

HENRY KOSTER'S version of Elizabeth I of England, seen at the Plaza Theatre, Collins Street, Melbourne, at least leaves one in no doubt as to what sort of woman he pictures her to be.

She is a vulgar, strutting, swearing tyrant, who even threw you into the Tower of London if you dared to give the glad eye to any man to whom the Queen herself had taken a fancy. We betide the gal who looked at Raleigh after the Queen had met him.

Bette Davis, back in films after an absence of three years, even shaved her head so that in the film she could pull off her nightcap to show Beth Throgmorton how bald she was.

As the virgin Queen, she dominates the story and does it extremely well, with Richard Todd as Raleigh and Joan Collins as Beth running her a very good second.

The dressing has to be seen to be believed; it is truly magnificent, and the wide screen makes the most of the lovely countryside and gorgeous colour.

The supporting feature is a couple of good yarns about Scotland Yard.

-W.F.H.

THE ROCKHAMPTON SYNOD BISHOP ON FOLLOWING PLAN OF THE APOSTOLIC CHURCH

FROM OUR OWN CORRESPONDENT

Rockhampton, August 27

There were often differences of opinion in the Church of England but ultimately, he believed that we were following the plan and pattern of the Apostolic Church, said the Bishop of Rockhampton yesterday.

Bishop Housden was delivering his Pastoral Address at the Synod Eucharist in S. Paul's Cathedral.

"We seek the guidance of the Holy Spirit in our Synod, as did the apostles and elders in the first council at Jerusalem," he said.

"The preservation of this sense of divine guidance and inspiration within the Church, for its long history has not been easy.

"The Church of Rome has endeavoured to solve the problem of divine inspiration on its practical level by concentrating and limiting that inspiration and guidance to the person of its chief bishop.

"Many of the Free Churches have concentrated and limited divine guidance to the pages of Holy Scripture and asserted that the operations of the Holy Ghost to-day are with individual souls and not with an organised body.

"The Churches of the Angli-

ant signs of the Holy Spirit's guidance in the younger Churches around our shores and supported by the Australian Church.

"In New Guinea and Borneo, the Church works with evangelistic fervour. In Singapore, new work is being undertaken with Australian help.

"In Melanesia and Polynesia we are assisting in the building up of these two dioceses of many islands in a vast ocean.

"But what of those here assembled for the Synod of the Diocese of Rockhampton?

"How shall we best seek and accept the guidance of the Holy Spirit in our deliberations and decisions?

"Firstly, by seeing the Church as a whole—the Church which is the Body of Christ and of which we are but a small part.

"Without the vision of the whole Church and its worldwide nature we cannot plan our own diocesan life."

RACE PROBLEM

At Evensong, Canon A. A. Fellows presented the Rector of S. Mary's, Mount Morgan, the Reverend C. E. Torlack, to the bishop, who installed him as a canon of the cathedral.

"In Australia we have a problem in relation to race which is small in comparison to that in other countries—but it is no less a real one and one which can be overcome if we have a Christian approach to it," said the Reverend P. McD. Smith, who preached the sermon.

Formerly Archdeacon at Alice Springs, and now Rector of S. Gabriel's, Bloedel, he spent 20 years in mission work in the Northern Territory.

He said that the policy of assimilation was now the stated policy of the Commonwealth Government, and it was a policy which Christian people could wholeheartedly accept.

This policy was the direct opposite of racial segregation which is practised in South Africa.

"But a policy is not enough," he said.

"Here in Australia we have to fight, not against our Governments, but against something much more subtle—the indifference of the average Australian to this problem in our midst.

"We have a white supremacy in our minds, even if we don't often express it in words and don't have to advance it, because our native people are in a minority.

"I don't want to see, nor do you want to see," he said, "our Aborigine or the mixed-bloods pampered, living on hand-outs.

PREVENTION OF WAR

ANGLICAN NEWS SERVICE

London, August 27

The Central Committee of the World Council of Churches has invited the Bishop of Exeter to serve on a Commission which is being set up to study the difficult and important subject of "Christians and the prevention of war in an atomic age—a theological discussion."

The first meeting of the Commission will be in Geneva from September 16 to 20.

WARDEN FOR LIKOMA

ANGLICAN NEWS SERVICE

London, August 27

The Bishop of Nyasaland has appointed the Reverend C. N. Frank to be the Warden of S. Andrew's Theological College, Likoma.

The new warden worked in the Diocese of Nyasaland from 1938 to 1946. From 1949 to 1953, he was Rector of S. Albans, Dar-es-Salaam.

In 1954, King Paul of Greece honoured him for services rendered to the Hellenic community in Tanganyika.

virtually beggars, but I do want to see them given the chance to be trained in useful pursuits—to have the chance to develop their talents."

He said that we ought to cease calling mixed-bloods Aborigines and treat them as Australians.

THE TRAGEDY

"There are tens of thousands of mixed-bloods in Australia in urban areas who live in segregated groups and under restrictive legislation—they are not free citizens—many of them are condemned to live all their lives on reserves.

"In N.S.W., there are some 12,000 people under the Aboriginal Protection Board; of these, only 150 are full bloods.

"We still have a long way to go in Australia before we can hold up our heads about our own racial problem.

"Here it is the tragedy of an unwanted people—the mixed-bloods—whose only crime against society has been that they were born into the world with only one white parent," he said.

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Crosland. "They just gave their money."

He paid a tribute to the men of the parish who had worked together for such a successful house-to-house parish canvass.

(See THE ANGLICAN, August 10.)



The Bishop of Chichester, the Right Reverend G. K. A. Bell (left), talking with Bishop Lajos Ordass of the Lutheran Church of Hungary in Budapest this month. The Central Committee of the World Council of Churches discussed with Bishop Ordass his re-instatement to the bishopric from which he had been deposed following his conviction in a civil court on charges in connection with currency transactions. Due to conversations held in Hungary during the meeting of the W.C.C., the legal process for the rehabilitation of Bishop Ordass has now begun.

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can communion have endeavoured to hold together all these views as far as they are compatible with one another, believing that the Holy Spirit will guide His Church into all truth by various ways and means, through the apostolic ministry, through the Sacraments, through the Scriptures, and through the primitive creeds.

"Because of this the Church of England does not seem as tidy and well organised as other Christian bodies.

GUIDANCE

"Because of this there are often differences of opinion and temporary uncertainties in the Church of England, but ultimately, I believe that we are following the plan and pattern of the Apostolic Church and, in spite of our difficulties, will be guided into all truth by the Holy Spirit of God.

"There are abundant signs to-day that God is blessing and guiding the Churches of our Anglican communion, particularly the newer and younger branches such as Africa, in India and Ceylon, in Japan, and even, thank God, in China (a young Church suddenly cut off a few years ago from its parent bodies and left to stand upon its own small and tender feet).

"Then, too, there are abund-