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PROVINCE OF EAST AFRICA INAUGURATED

ARCHBISHOP ENTHRONED, FIRST SYNOD HELD

FROM OUR OWN CORRESPONDENT

Dar-es-Salaam, August 15

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, inaugurated the new Province of East Africa at the celebration of the Holy Communion in the Collegiate Church of S. Alban the Martyr here on August 3.

The Province consists of the Dioceses of Central Tanganyika, Masasi, Mombasa, South West Tanganyika and Zanzibar.

Later in the day Dr Fisher enthroned the Bishop of Mombasa, the Most Reverend Leonard Beecher, as the first Archbishop of East Africa.

East Africa is now the fourth self-governing Anglican Province in Africa, the others being those of South Africa, West Africa and Central Africa.

A fifth Province — that of Uganda — is in process of formation, and is expected to be inaugurated early in 1961.

When the Provinces of East Africa and Uganda are both in being the transfer of jurisdiction over the Church in Africa from the See of Canterbury to local Provinces will be complete. Before the inauguration of the West (1951) and Central African (1955) Provinces, the Archbishop of Canterbury had direct responsibility over all African dioceses except those in the Province of South Africa, and himself appointed the bishops for these dioceses.

The present transfer of jurisdiction is a natural result of the growth of Church life and diocesan organisation in Africa, and reflects the contemporary movement towards ecclesiastical, as well as political, self-government.

In the sermon at the inauguration, Dr Fisher said the young Churches in Tanganyika and Kenya outgrew the missionary societies, which gave birth to them.

They became not missions but Churches in their own right. And they outgrew the Church of England.

It is no longer possible, or desirable, that they should remain under supervision and ultimate control of a far-distant Archbishop of Canterbury.

In many parts of the world there were Provinces of the Anglican communion under their own direction, which once were directed by the Church of England.

RIDGE OF DESTINY

The time had clearly come when Churches of Africa should be under their own direction.

"The Church exists to give to all men that which God has given to itself, and as Tanganyika and Kenya stand poised on a narrow ridge of destiny, the Church must bring to them out of its treasure what they need if they are to find any true nationhood or any true freedom," he said.

The Archbishop of Canterbury was preceded into the church by two processions. The first procession included the cross bearer, the acolytes, ministers of other Christian Churches and the clergy, who entered during the singing of a hymn.

There followed a fanfare sounded by trumpeters of the Tanganyika Police Force Band, and, after this, to the singing of a psalm, the bishops' procession entered the church, led by the cross bearer and acolytes, chancellors and registrars.

After them came the visiting bishops and representatives from America, South and Central Africa, India, Madagascar and Mauritius; the Assistant Bishops of the Church of East Africa, the Diocesan Bishops of the Church of East Africa, and then the Archbishop of Canterbury, preceded by the Primal Cross and the deacons of honour.

The celebration of the Holy Communion then began, and, after the Creed, the Registrar of the Diocese of Zanzibar read the preamble and the archbishop countersigned the document formally releasing from his jurisdiction the five dioceses of Zanzibar, Mombasa, Masasi, Central Tanganyika and South-West Tanganyika.

PRESENTATION

The service of the presentation of the new Archbishop of East Africa was witnessed by the Governor of Tanganyika, Sir Richard Turnbull, and Lady Turnbull, bishops and clergy from East Africa, America, South and Central Africa, India, Madagascar and Mauritius and a large local congregation.

Vows of obedience to the Archbishop of East Africa were made by the clergy and the laity, and after Archbishop Beecher had been blessed by the Archbishop of Canterbury, he was enthroned and presented with the Primal Cross.

In his sermon, Dr Fisher welcomed the first Archbishop of East Africa, and spoke of the profound and searching challenge confronting the new Province.

He said that now Africa was assuming the right and the responsibility of self-government,

its people should take warning from Europe.

"Self-government, whether for a nation or for an individual, is not salvation. Self-government casts leaders and people into all the turbulent temptations with which the world, the flesh and the devil seek to beguile the hearts of men."

The dioceses in the new Province came from different ecclesiastical traditions, in some respects confusing and contradictory, Dr Fisher warned.

"That is the fault of the Church of England. That it sent out missionaries to Tanganyika and Kenya is to its eternal credit; that it sent them out with discordant methods of teaching and worship is to its shame.

"I am thankful to say that the Church of England is now learning how to resolve some of its own discords in a true harmony.

"With all my heart," Dr Fisher concluded, "I send this Province forth under its own archbishop."

The Blessing at the end of the service was given by the Archbishop of East Africa, the Most Reverend Leonard Beecher.

THE ARCHBISHOP

The Archbishop of East Africa, who will retain the Bishopric of Mombasa, took a degree in science at the Imperial College and London Day Training College, University of London, and went to Kenya in 1927 as an assistant master at the Alliance High School, Kikuyu.

He was ordained in 1929, becoming Principal of Kahuhia Central School, in the Kikuyu



—Brisbane "Courier-Mail" picture

The Governor-General, Viscount Dunrossil, with the Archbishop of Brisbane, the Most Reverend R. C. Halse, outside S. John's Cathedral last Sunday morning after the Cathedral Day service. The Dean of Brisbane, the Very Reverend W. P. Baddeley, is behind the archbishop. (See story this page.)

Reserve, under the Church Missionary Society, a year later.

He was appointed Archdeacon of Mombasa in 1945, was consecrated Assistant Bishop in 1950 and became Bishop of Mombasa in 1953.

He is well known for his literary and linguistic gifts. He published a Kikuyu-English dictionary in 1933 and took a

leading part in translating the Old Testament into Kikuyu.

The historic meeting of the first Synod of the Province of East Africa took place in Dar-es-Salaam the next day.

Representatives of the clergy and laity together with all the bishops of the new Province attended the three-day discussions.

They included Bishop Karjuki, leader of the Church in the land of the Mau-Mau; a retired K.A.R. colonel now farming in Kenya; a medical assistant from Zanzibar; a doctor from Nairobi; the headmistress of the Girls' School in Masasi; a Tanganyika District Officer, and Chief Daudi Bahamba, of the Wahangaza tribe, Ngara, who was elected chairman of the House of Laity.

Thus it was a body intimately in touch with the realities of the emergent situation in East Africa to-day.

NO LEGALISM

Major attention was paid to the spiritual tasks ahead of the new Province, whilst the minimum attention was paid to legislative concerns — just sufficient to meet its immediate needs.

Advisory panels were appointed to study literature and communication, and liturgy and worship, whilst a theological panel was set up to consider the Canon Law of Baptism and Public Penance, and the great questions involved in any move-

ment towards a realisation of greater Christian unity.

The Reverend Noel Davey, Director of the S.P.C.K., addressed Synod on his plans for a partnership between S.P.C.K. and the new Province, after a paper on "Literature in the Life and Work of the Church", by Mr C. G. Richards, had been discussed.

The starting of a Church periodical and the use of modern methods of mass media for promoting Christian knowledge were stressed as top priorities to be tackled by this panel.

The Liturgical Advisory Panel will explore ways and means of enriching the life of the young Church by a fuller understanding of the two great traditions now united in it.

The next meeting of the Provincial Synod will be held in Nairobi in January, 1963. In the meantime the archbishop's itineraries will cover the whole area.

Among the first will be a visit to Masasi for the consecration of the new bishop, Father Trevor Huddleston, in October.

The Province remains the youngest Province of the Anglican communion for less than one year, since it is hoped to inaugurate the new Province of Uganda in April, 1961.

Opportunity will then be taken for all the Anglican Archbishops of Africa to meet in conference.

BRISBANE'S CATHEDRAL DAY

WINS GENEROUS RESPONSE

FROM OUR OWN CORRESPONDENT

Brisbane, August 15

Nearly a thousand letters were sent out in connection with Cathedral Day, August 14, for S. John's Cathedral, Brisbane, this year.

A combination of Harvest Thanksgiving and Gift Day, the service of Matins at 11 a.m. was attended by the Governor-General, Viscount Dunrossil, and his wife, who are in Brisbane to open the Royal National Show.

In his letter, the Dean of Brisbane, the Very Reverend W. P. Baddeley, reminded people that, unlike most cathedrals, S. John's had no rich endowments and no parish, as such, to call upon for financial assistance.

He said he hoped last year's record of £1,000 for Gift Day would be doubled this year.

Half the target of £2,000 had been received by mail before the day itself.

On Cathedral Day, the cathedral was decorated in harvest tradition, with bales of hay, sacks of grain, potatoes, onions, and many other vegetables including pumpkins, and with fruit and flowers of every kind.

On the altar were the traditional cottage loaf and bottle of wine.

The congregations at all services were large and included many visitors from the country.

At the 9.30 a.m. Sung Eucharist, the dean welcomed members of the Old Girls' Associations of the schools in the care of the Society of the Sacred Advent, and also of the Glennie Memorial School, Toowoomba.

To greet the Governor-General before Matins, a guard of honour of members of the C.E.B.S. and G.F.S. was formed in the courtyard.

Viscount Dunrossil read the second lesson and the Archbishop of Brisbane, the Most Reverend R. G. Halse, was the preacher.

At Evensong, members of the Royal National Association and of the Junior Farmers' Clubs were present, and the preacher was the Reverend T. Batten, of the Bush Brotherhood of S. Paul, Quilpie.

The special intention of the day was thanksgiving, and the cathedral had much to recall the beneficence and munificence of God.

DEBATE ON BAPTISM

EMPTY TERMS IN THEOLOGY

FAITH AND ORDER TALKS HELD

ANGLICAN NEWS SERVICE
London, August 15

The evacuation of meaning from traditional religious language has been so great as to raise the question of how worship is possible at all for modern man, an American churchman said in Scotland last week.

Dr. J. A. Sittler, a professor of theology, was one of the theologians attending the meeting of the Faith and Order Commission of the World Council of Churches in St. Andrews. This fundamental issue was sufficient to question a great deal of work of theologians and of Faith and Order itself, he said.

One of the major topics for discussion was infant baptism.

Dr. Gunther Jakob of East Germany said that for some decades the secularised German had continued to mark the significance of birth, leaving school, marriage and death by traditional Christian ceremonies.

ALTERNATIVE

Now when such action might be penalised by the denial of promotion, and the Communist name-giving ceremony was the approved action, a new situation had arisen.

"We should welcome the fact that there is now an alternative ceremony," he said.

"It means that all who have hitherto misinterpreted infant baptism, and have only wanted it as a decorative ceremony or other invalid reasons, are now absolved from having to have their children baptised.

"For them it was a hollow tradition which was disastrous both for them and the Church," he said.

ANGLICANS CONFER WITH SWEDES

ANGLICAN NEWS SERVICE
London, August 15

The fifth Whitby Conference between Anglicans and members of the Church of Sweden was held in Sweden last week.

The Bishop of Kensington, the Right Reverend C. Eastaugh, led the English delegation of more than twenty theologians.

On the theme "The Liturgy and the Parish," lectures were given by Swedish and English delegates.

The subjects ranged from development of the liturgies of both Churches, and recent Roman Catholic liturgical reforms, to New Testament exegesis of themes relating to the Body of Christ, the Eucharist, and the ministry.

The place and functions of women workers in the Church of England also received discussion.

ISLAND CHURCH TO BE RE-BUILT

FROM OUR OWN CORRESPONDENT
Singapore, August 15

The church which was built by the Shell Oil Company on their island off Singapore was pulled down last month to make way for a new refinery.

S. James' Church was built two years ago on Pulau Bukom.

The church has a regular and steadily developing congregation. Several gifts such as Communion vessels, vestments and other essentials have been presented to the church by members of the congregation.

"However, the church is to be re-built soon farther up from the old site," the retiring Port Chaplain, the Reverend Peter Rynd, said.

"Pastoral work in this little church is becoming very interesting and fruitful."

N.Z. PLANS FOR STUDY

CONFERENCE ON CHURCH UNITY

ECUMENICAL PRESS SERVICE
Geneva, August 15

The National Council of Churches in New Zealand, at its annual meeting at Christchurch this month, has made recommendations for holding a national Faith and Order Conference in 1963.

It suggested that the conference should focus attention on issues of immediate relevance to the Churches in their relationships with each other.

Such issues, it suggested, would include the significance of church union discussions from "the point of view of the total New Zealand church community," the theology of missions, and issues arising from the World Council of Churches' Third Assembly to be held in 1961.

The council also asked its member Churches to consider establishment of a church home for aged refugees and to send representatives to a special conference to make definite plans.

It reported that gifts for inter-church aid had more than trebled since 1957.

Plans for an ecumenical youth conference with 1,700 delegates were discussed.

A proposal that the government of New Zealand should be urged to devote one per cent. of the national income to under-developed countries was endorsed and sent to the Prime Minister and the Leader of the Opposition.

CHURCH UNITY WARNING

DENOMINATIONS UNDER FIRE

ANGLICAN NEWS SERVICE
London, August 15

A warning against pre-occupation with the note of Unity was given by the Archbishop of York, the Most Reverend A. M. Ramsey, at the opening meeting of the Faith and Order Commission on August 3.

The commission was meeting at St. Andrew's, Scotland.

Dr Ramsey reminded the delegates that as well as Unity, they had to remember that Holiness, Catholicity and Apostolicity belonged inseparably to any consideration of the Church's nature.

In the discussion of institutionalism in the Church, many speakers considered the emergence of world confessional alliances as a threat to unity.

Bishop Stephen Bayne, executive officer of the Anglican communion who in his present office provides an example of the trend, pointed out the advantages, as well as the disadvantages, of these world denominational structures.

They were, he said, a major tool for the dissemination of Faith and Order concerns to the place where they mattered most, the local congregation.

THE DEAF CHILD: CONCERN IN U.S.A.

THE "LIVING CHURCH" SERVICE
New York, August 8

Representatives from the National Council of the Protestant Episcopal Church in the U.S.A. attended a conference of church workers among the deaf at Colorado from July 10 to 16.

They reported that one of the most unexplored areas in Christian education is in teaching the deaf child.

The Church had produced no materials for their exclusive use but some Seabury materials were at present being adapted.

A full-time Episcopal chaplain has been appointed to the only college for the deaf, Gallaudet College, Washington, D.C.

SCIENTISTS CONFER

NEED SEEN FOR RELIGIOUS

ANGLICAN NEWS SERVICE
London, August 15

The creation of a new religious order in the Church of England, to grapple with the problems of science and technology, was suggested last week at the annual conference of the Modern Churchmen's Union at Newnham College, Cambridge.

Dr A. R. Peacock, an Oxford biochemist, suggested the founding of a twentieth century Dominican order, for experts in scientific and technological fields.

The conference service was held in St. Edward's Church, when the preacher was the Bishop of Birmingham, the Right Reverend J. L. Wilson, who is president of the union.

"OUT-OF-DATE"

Bishop Wilson spoke of the complexity of the thought of the present age, and said it was not surprising that many people still held assumptions "whose explicit statement and general approval were the glory of the nineteenth century."

Among these assumptions were the over-riding sanctity of the State, the virtue of making money, the importance of being at least half educated, the right to vote, and the unity of nature, he said.

Among contemporary dangers was the belief in mammon — that the world's material wealth should be increased; the richer the world, the better.

The reign of science, with the tendency to enthrone scientific method and achievement and rely on science to solve all problems, had also had a corrosive effect on religious belief, he said.

"Christianity presents the life, death and resurrection of Christ as a challenge to our whole scale of values.

"We must see this present world as God's world. His will as the measure of all things, and that life with God is not sentimental or attenuated but fuller and more real."

BRITISH HELP FOR AMERICAN CHURCH

ANGLICAN NEWS SERVICE
London, August 15

Research carried out in Britain by the Central Council for the Care of Churches has assisted the work of restoring Old Trinity Church, Cambridge, Maryland, United States of America, the oldest American church still to be used for parish worship.

A service of thanksgiving for the completion of restoration was held on August 7.

The aims of the restoration, which has been entirely paid for by Colonel and Mrs Garbisch, of Cambridge, Maryland, has been to reinstate the church, which was built in 1669 from two-inch bricks and tiles sent from England, exactly as it was in the earliest surviving descriptive records, dating back to 1700.

At that time the church came under the jurisdiction of the Bishop of London, and reports from the early incumbent, Thomas Thompson, are preserved at Lambeth Palace.

PILGRIMS TO EUROPE

THE "LIVING CHURCH" SERVICE
New York, July 25

American Church Union will sponsor three pilgrimages to Europe and England in 1961, to include visits to Utrecht, Paris, English cathedrals and shrines, including the Shrine of Our Lady of Walsingham.

A priest or bishop will accompany each group of pilgrims.

An interview with the Old Catholic Archbishop of Utrecht, Archbishop Rinkel, forms part of the plans of the pilgrimage.

ECUMENICAL CONFERENCE

NEW LEADERS TRAINED

ECUMENICAL PRESS SERVICE
Geneva, August 15

The most intensive teaching conference in the history of the World Student Christian Federation ended at Strasbourg on July 31 with the "Covenant Service" of John Wesley, conducted by the Reverend Samuel Selvaratnam of Ceylon, one of four chaplains appointed for the two-week meeting.

The act of dedication came as the climax in a programme described as the key event in a six-year study process set up to try to rediscover the meaning of "The Life and Mission of the Church" in the modern world.

The Strasbourg meeting was preceded by a pilot conference in Rangoon at the end of 1958 and will be followed by regional teaching meetings in Africa, Asia, Latin America, Europe, the Middle East and North America in the period 1961-1963.

One of the aims is to train future leadership for the ecumenical movement.

Nearly 700 students attending the meeting from some 70 countries sat through 35 lectures covering all aspects of the mission of the Church.

The first week set the stage with analysis of Christian teaching and historical background.

In the second week lecturers presented ways of taking the Christian message to students, people without faith, Marxists, Moslems, industrial workers, "de-Christianised" populations and people in racial and cultural tension spots.

PROBLEMS

Thirty-three tutorial groups under a team of international leaders met to discuss the lectures.

Twenty seminars also held six sessions each to deal with subjects like modern propaganda, big city problems, youth work, university evangelism, theological education, co-operation of men and women, peace in the atomic age, missions, art, refugees and relations with other world faiths.

The opening of the Strasbourg meeting featured the controversial play "No Exit" by French existentialist Jean-Paul Satre.

Another French play, "The Way of the Cross," by Henri Ghéon, was used toward the end to accent central Christian truths.

The study conference did not issue resolutions. Although regional meetings and special interest groups planned intensive follow-up and interpretation in their own countries, the emphasis was on learning and training, not on making pronouncements.

PRIVATE ARMIES DISCOURAGED

THE "LIVING CHURCH" SERVICE
New York, August 15

Anglican, Presbyterian and Methodist Church leaders in Kenya have joined in criticising suggestions for the formation of "private armies" by European settlers.

These suggestions have been made as a possible solution to the problem of current Congo rioting.

Among the signatories to the statement was the Most Reverend L. J. Beecher, Bishop of Mombasa and Archbishop of East Africa.

It said that the responsibility for maintaining law and order rested with the lawfully-constituted government of the new republic.

It was the duty of Christian citizens to support the authority of the State with all the spiritual resources of their faith.

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SPECIAL BROADCASTS and T.V.

SUNDAY AUG. 21	3.30 p.m., ATN-Chan. 7 — THIS MATTER IS URGENT.
TUESDAY " 23	9 p.m., 2KY, SYDNEY — "THE VOICE OF MELODY." The Rev. Alan Scott.
WEDNESDAY " 24	1.15 p.m., 2CH — S. STEPHEN'S SERVICE. Preacher: The Rev. Alan Scott.
THURSDAY " 25	1.00 p.m., 2CH — "THIS WEEK'S GOOD CAUSE." Uncle Frank speaks with the Rev. Alan Scott.
SUNDAY " 28	8 a.m., 2CH — "THE SUNSHINE HOUR." Network Country Stations.
	9.30 a.m., 2CH — SPECIAL DOCUMENTARY ON B.F.B.S.
	11 a.m., 2BL and Regionals — S. GEORGE'S C. of E., HURSTVILLE. Address: Archdeacon H. M. Arrowsmith.
	3 p.m., 2CH — P.S.A., LYCEUM, Emmaus Bible Choir. Address: Archdeacon H. M. Arrowsmith.
	4.15 p.m., 2CH — THE BIBLEMAN'S SESSION: "A WILDWOOD TRIBUTE." Presented by Mr John Davis.
	5.30 p.m., 2BL and Regionals — "WILLIAM CAREY OF INDIA."
	10.00 p.m., ABN-Chan. 2 — "A THOUSAND TONGUES" — with Archdeacon H. M. Arrowsmith.
	5.00 p.m., 2CH — CHILDREN'S SESSION. Aunt Margaret.
	5.30 p.m., 2CH — THE JUNGLE DOCTOR.
	10.30 p.m., 2UW — WE BELIEVE.

COUNTRY LISTENERS:

Will find almost every Country Station carrying a Special Bible Society message during regular devotional broadcasts. Tune in to — The Sunshine Hour, Christian Cavalcade, Morning Devotions, Hymns We sing — between 21st and 28th August.

RURAL DEANERY ON ISSUES FOR SYNOD

RANDWICK GROUP DISCUSSES LAITY IN PARISH LIFE

FROM A SPECIAL CORRESPONDENT

The place of laymen in parish life, and housing problems as they affect the mission of a parish, were two of the subjects discussed at the ruridecanal conference at Randwick, Sydney, on August 10.

Each parish in the rural deanery sent delegates to the conference, which is intended as a "clearing-house" for synod.

The Venerable H. G. S. Begbie, Archdeacon of Wollongong and Camden, was the preacher at Evensong before the conference, and also addressed delegates on aspects of diocesan administration.

The conference was introduced by the rural dean, the Reverend R. A. Johnson, who spoke on the rôle of the laity.

"It is of great importance not only to tell the laity that they should be serving the Church, but also to tell them quite practically and definitely what it is they can do," Mr Johnson said.

"The laity are eager to help if they are given a clear and definite lead, and their enthusiasm will grow with the responsibility given."

HOUSING

The conference considered the problems for the Church and the community created by home-units, flats, and sub-standard conditions in sub-let rooms.

The conference passed motions asking that something be done by the diocese for a Church of England Day and Boarding School in the Eastern Suburbs, and suggested a site such as the old Rosebery Racecourse.

It also asked that consideration be given to calling a World Day of Prayer for those engaged in cancer research and that a cure of cancer might be revealed.

A panel of retired clergy, and extra parochial clergy might be formed with a view to assisting rectors and priests-in-charge in cases of emergency and for holiday relief.

The panel would be controlled

S.P.C.K. MEETING

FROM OUR OWN CORRESPONDENT
Melbourne, August 15

A group of friends and supporters of S.P.C.K. met for morning tea at the A.B.M. Rooms on August 3, in order to meet the Reverend Eric Thornton, who was visiting Melbourne.

He has just retired as chief organising secretary of S.P.C.K., London, completing sixteen years' service with the society.

Mr Thornton is well known in Melbourne, as prior to his English appointment, he was on the staff of the Diocese of Melbourne for a number of years.

After those present had the opportunity to meet Mr. Thornton, he spoke briefly, outlining the new policy of S.P.C.K. in the field of education and Christian literature.

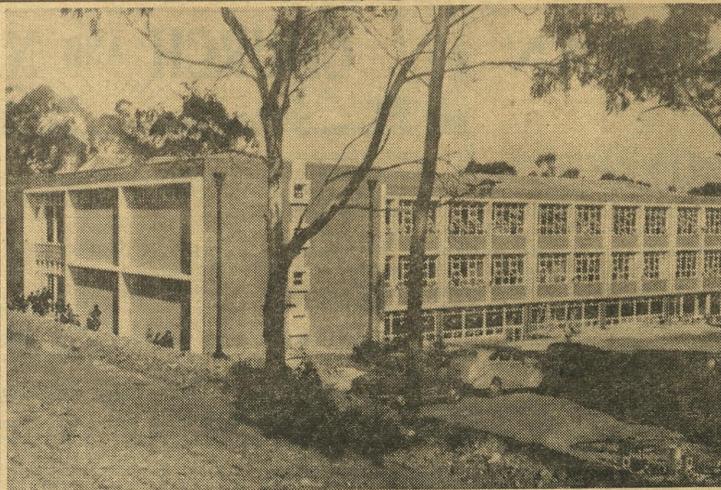
MISSIONARY FOR ORDINATION

FROM A CORRESPONDENT

The Reverend David Durie, Principal of S. Aidan's College, Dogura, Diocese of New Guinea, is at present on furlough in Australia with his wife.

Mr Durie comes from Sawtell Diocese of Grafton. While he is in Australia, he will spend three months at S. Michael's House, Crafters, preparing for his ordination to the priesthood.

The couple have been in New Guinea since May, 1957, and Mr Durie became Principal of S. Aidan's last year.



The new S. Peter's Girls' School, Adelaide; a modern building in sharp contrast to the humble buildings used by the pioneer Sisters of the Community of the Church. (See article Page 9.)

THE PARKER UNION

MEETING AT RICHMOND

FROM OUR OWN CORRESPONDENT

Melbourne, August 15

The annual meeting of the Parker Union, the oldest clerical society in the Diocese of Melbourne, took place on Monday, August 1.

Although the Union has met in various parishes from time to time, it meets at present at S. Stephen's, Richmond, with which it had a very early association.

The Holy Communion was celebrated by the Vicar of S. Stephen's, and an address was given by the Reverend George Hall.

At the subsequent meeting at the Vicarage, a very able "Swan Song" was given by the retiring president, the Reverend K. H. Roberts, who is succeeded by last year's "Asaph," the Reverend W. Holt.

The new Asaph (secretary) is the Reverend J. A. H. Roddick; and the two office-bearers are joined by the Reverend W. I. Flemming as third member.

At lunch, members were joined by the Right Reverend J. J. Booth, formerly Archbishop of Melbourne, and, prior to his consecration as Bishop of Geelong in 1934, an active member of Parker.

After lunch, Archbishop Booth entertained members with some of his reminiscences.

TEACHING MISSION HELD IN CAIRNS

FROM OUR OWN CORRESPONDENT

Townsville, August 15

During the second week of August, a teaching mission has been held in the Parish of Cairns by the Reverend John Lewis, S.S.M.

The new church of S. Margaret of Scotland has been filled each evening, and Fr Lewis has covered all the fundamental beliefs of the Church with a freshness and vitality, not unmingled with humour, that has been exhilarating.

During the question-time in the parish hall, the parish clergy co-operated in answering the problems presented by parishioners.

The clergy were the Venerable B. S. Kugelmann, the Reverend A. J. Dobbis, and the Reverend J. Bell.

By such means, the mission became definitely an activity of the parish, and could not be thought of as an "extra."

STUDENTS HELP IN PARISH MISSION

FROM A CORRESPONDENT

Warralda, N.S.W., Aug. 15

Thirteen theological students from S. John's College, Morpeth, and Moore College, Sydney, will assist the Right Reverend J. C. Vockler conduct a parish mission here from August 28 to September 4.

The students, who will arrive in Warralda on August 26, will visit homes within the parish in an intensive campaign.

They will also be responsible for the music at the mission services, one of them, the organist at S. John's College, acting as organist and choir-master throughout the mission.

This is thought to be the first time that students from the two N.S.W. theological colleges have combined in a parish mission. They will remain in Warralda until September 5.

BISHOPS IN CONFERENCE

FROM OUR OWN CORRESPONDENT

Melbourne, August 15

The bishops of the Province of Victoria are meeting today and tomorrow in conference at Bishops Court, East Melbourne.

FIRST T.V. SERVICE MADE FROM HOBART CATHEDRAL

FROM A CORRESPONDENT

Hobart, August 15

Viewers were deeply moved and inspired by the telecasting of Matins from S. David's Cathedral, Hobart, on July 31, undertaken by the Australian Broadcasting Commission.

The technicians used their cameras to advantage throughout the service, catching the beauty of the Gothic pillars and arches on many occasions.

The service was conducted by the Dean of Hobart, the Very Reverend E. M. Webber, who also preached, and the lessons and prayers were read by the Precentor, the Reverend G. C. Latta.

During the singing of the *Te Deum* close-up shots of the beautifully carved choir screen and rood as well as the lovely east window brought to the

viewer a new meaning behind the words of the canticle.

The quiet moving of the cameras, which were so well placed in choir, and nave, at no point distracted the television audience from worship.

In fact, those concerned in the technical operations showed that they knew not only the cathedral and its beauty, but knew the meaning behind the service they were televising.

Throughout they assisted the viewers by leading them on from one thought to another in their worship. For instance in the Apostles' Creed the camera was focussed on the choir screen and rood with the congregation joining in the Statement of Belief.

CAMERA WORK

Gradually the technicians brought the rood into a close focus so that with the words "suffered under Pontius Pilate, was crucified, dead and buried" one was gazing at a close up of "the Crucified" on the cross.

At the words "The third day He rose again" the cameras went beyond the rood itself to the arches of the Nixon Chapel until one's gaze was led in the final words of belief to the glorious east-end window.

The focussing of the cameras on the altar during the prayers, and on the dean and the precentor during the sermon and the lessons, assisted greatly in the hearing and understanding of the messages being given.

MUSIC REVIEW

BACH'S MASS IN B MINOR

ON Saturday night, August 6, at the Melba Hall, Melbourne, Leonard Fullard, assisted by a magnificent vocal chorus comprised of the Oriana Madrigal Choir and the Dorian Singers, a finely balanced orchestra and splendid soloists, presented an inspiring performance of Bach's Mass in B Minor.

It is very seldom that one has the opportunity to hear a live performance of this work, and, as it was such a sincere, masterly and lively interpretation, the occasion was a particularly memorable one. Singers and orchestra shared the enthusiasm of the conductor and all seemed at one with the composer.

It is idle to try to isolate individual passages or sections and express the varying moods in words in a work which is so great that only repeated

The organist and choir-master for the service was Mr John Nicholls, the cathedral organist.

This first telecast service has brought many letters and favourable comments.

Those unable to be present through age, infirmity and sickness, who were able to view this service, have said that they felt that they were actually taking part in the worship.

ARCHDEACON TO RETIRE

FROM OUR OWN CORRESPONDENT

Melbourne, August 15

The Venerable J. A. Schofield, who has been Acting Archdeacon of Brighton during the absence of the Venerable T. W. Thomas abroad, is to retire from active work.

He has served in the Diocese of Melbourne since 1914, after service in India.

During that time, in addition to parochial responsibilities, he has been a canon of S. Paul's Cathedral since 1939, and an archdeacon for eighteen years, first of Essendon, then of Brighton.

He will be farewelled at the Chapter House on Thursday, August 18, following the 5 p.m. Evensong in the cathedral.

The archbishop will preside. A presentation will be made to the archdeacon.

hearing will enable understanding.

It is an expression of a living faith, and because it was so richly and convincingly performed with a clarity which brought out every shade of feeling and texture, the very essence of the Mass was conveyed to those sharing the experience with players and singers.

The magnificent *Dona Nobis Pacem* and its superb climax gave a wonderful feeling of peace over the excitement of the preceding Hosannas, ending with a note of finality and yet left one with the sense of still searching.

Music lovers will again have the opportunity of hearing this work when a repeat performance will be given during the Bach Festival at Christ Church, South Yarra, on Sunday afternoon, October 16, and at the Town Hall, Bendigo, Saturday, October 22.

NEW IDEAS ACCEPTED

LITURGICAL CHANGE AT CATHEDRAL

FROM A CORRESPONDENT

Hobart, August 15

The annual general meeting of the parishioners of S. David's Cathedral, Hobart, on July 28, decided to alter the customary pattern of worship to indicate more clearly the central place occupied by Eucharistic worship in the life of the Church.

The Sung Eucharist is to be put at such a time as shall make it possible for the greatest number of people to attend.

It is to be closely attached to Morning Prayer so that full attention can be given to Bible reading, psalmody and preaching.

Both services are to be musical, with the cathedral choir in attendance; augmented, it is hoped, by choirs from the school.

The services are to be as congregational as possible, not only in the music that is used but also in that members of the congregation will be encouraged to take some part in the offering of the worship.

It was decided also to have, at regular intervals, music of the traditional cathedral type in which the congregation would express its worship in listening rather than in taking full part.

After months of negotiations with the City Council it has now been found possible to proceed with the building of a parish hall in the cathedral yard, and a building committee has been appointed to expedite this business.

Another suggestion, which will be examined carefully, was that during the winter months Evensong might be earlier, possibly at 5.30, and during the summer months at 7.30 instead of being, as at present, always at 7 p.m.

CANON THORPE FOR ENGLAND

FROM A CORRESPONDENT

Batfurst, August 15

The diocesan chaplain, Canon Harry Thorpe, has been granted leave of absence to visit England.

He will leave on the Arcadia on August 29 and represent Australian Far East ex-prisoners of war at the British re-union in the Royal Festival Hall, London, on October 8.

He has been invited to give the address during the preliminary service to be conducted by the Bishop of Birmingham who was also a p.o.w. when Bishop of Singapore.

Following a winter-chaplaincy in Switzerland, Canon Thorpe will return to this country on the Oriana in May, 1961.

THE ANGLICAN

FRIDAY AUGUST 19 1960

A TALE FROM TWO CITIES

On August 3 there occurred in another part of Africa an event which — though it has passed unnoticed by the bulk of the Australian Press and Church — will prove in the long run at least as significant as the developments of the past few weeks in the Belgian Congo. The event was the formal inauguration of the autonomous Province of East Africa, comprising the dioceses of Central Tanganyika, Masasi, Mombasa, South West Tanganyika, and Zanzibar, followed the next day by a Provincial Synod.

The contrast between what has happened in the Congo and in East Africa is strong, whether regarded primarily through the eyes of a Christian, a teacher or a politician. In the former area, present and future disorders unquestionably have their roots not in the fact that the Belgians left the Congo too soon; but that their policy was such that they did not leave it soon enough. Other former colonial territories, equally as undeveloped and backward as the Congo a century ago, presenting problems equally as intractable to other powers which administered them, have attained independence after shorter periods of tutelage and with comparatively little disorder. In the latter area there is at least some ground for hoping that political power will be transferred without confusion as it was in West Africa, if only because London, unlike Brussels, has a policy which is clear and not ungenerous — and is prepared to implement it. In the meanwhile, the Church is again one good jump ahead of the State.

It has wisely been said, "No Mission — no Church." The Church which does not spread the Gospel, which has no missionary fervour, is no Church at all. This is by no means the same thing, however, as equating missions with economic, strategic or political colonialism, which have nothing to do with the Kingdom of God and are all too often barriers to its extension. Similarly, it is wholly at variance with the earliest practice of the Catholic Church for any great originating centre of evangelism to hold its evangelised off-shoots, as it were, in subjection. Notwithstanding the loving primacy of honour enjoyed by the four patriarchs from early times, it soon became firmly established in principle and in practice that the Patriarch of New Rome himself, at the zenith of the power of the Empire of the East, was but *primus inter pares* in relation to all the other bishops of the Church. Perhaps the most telling barrier to the expansion of Christianity dates from the error which, after Justinian, identified Church with State in the eyes of unbelievers: for "State" meant, in fact, "Empire."

As reported elsewhere in this edition, THE MOST REVEREND THE PRIMATE OF ALL ENGLAND humbly and frankly told the assembly at Dar-es-Salaam that they were heirs to most of the weaknesses and confusions, contradictions, discords and divisions of the Church in England. "That," His Grace said, "is the fault of the Church of England." There could be no better example than these words of the way in which our Church has recaptured the spirit which pervaded the organisation of the early Church. It would have been unthinkable, a century ago, for the Archbishop of Canterbury to have made such a statement — for the same reasons which inhibited the English bishops of the time from consecrating Seabury, though those reasons might at first sight seem opposed. The truth would appear to be that, until we were confronted after the seventeenth century with the problems created by the expansion of the English secular State, the Church of England had allowed the pendulum to swing too far along the curve of nationalism in reaction to the medieval state of affairs. At the same time, she became enmeshed in that post-Justinian error from which Rome has not yet struggled free, and barely half a century has passed since the Church began to shake off the influence of secular colonialism in all its aspects. Shaken them off, however, she assuredly now has.

As ever, there is a moral for Australians in these events in Africa. What is our policy in New Guinea — as Anglicans, and as Australian citizens? Is it that of Canterbury or Rome; of London or Brussels? Or is it in truth no policy at all? Simply because we are both Anglicans and citizens, it is impossible rigidly to separate the policy of Church and State. But what are those policies? To what extent does the first enlighten the second, and the latter support and sustain the former? There is hopelessly too little knowledge and informed discussion of these matters, especially among Anglicans. Without a speedy and considerable change in our attitude, it is not hard to guess which African moral will apply.



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

Big Problems for Parliament

The Federal Parliament's re-assembly this week to hear the Budget and over the next few weeks to debate it will quicken the pulse of politics after a very slack period.

The next general election is more than a year away. But Mr Calwell has now been seven months in the Labour leadership, and this is the session when he must make a mark, both as an effective critic of the Government, and as a uniter of Labour's split forces, if he is to have much prospect of winning office next year.

There will be no lack of subjects on which to reveal statesmanlike qualities. Apart from the economic problems implicit in the Budget, which vitally affect the material welfare of ten million people, the question of New Guinea's future will arise for discussion later in the session.

Mr Calwell and some of his Labour colleagues, as well as the Minister for the Territories, Mr Hasluck, and other Government members, have recently spent several weeks in New Guinea and Papua (where Mr Hasluck and Mr Calwell at least are no strangers) so the stage should be set for a valuable debate. It is a pity that the Prime Minister, Mr Menzies, did not make time in the recent recess for a similar on-the-spot investigation. He has visited the territory only once.

A question affecting the social interests of many Australians will be the pattern of television development in country areas, which is also due to be revealed and debated in this session of Parliament.

There is considerable uneasiness at the placing of great power in very few hands. It is true that safeguards against this have been imposed. But television interests are already much interwoven in the capital cities, and it seems likely that country television will need to draw heavily on city programmes. The result will be an increasingly complicated picture which may require still further delimiting action by the Government.

Women, Home And Children

What struck me as an unexpected tribute to the strength of Christian opinion in Australia appeared in the British weekly, the *Economist*, on August 6.

The Canberra correspondent of that journal expressed the view that in Australia, more than in Britain and much more than in the United States, a woman's place is considered to be in the home.

Then he went on to say: "The real bar between women and good jobs is the general Australian prejudice against them in any but lowly occupations. This is nourished by the Churches, which are strong in Australia, and which preach the dangers to family life and children's morals if wives go out to work."

At the same time, I would think that never in Australia's history have so many wives continued to work (outside the home, I mean) after marriage. I believe they do so mainly with the intention of co-operating with their husbands in the quicker establishment of debt-free homes. And one can sympathise with that aim because so many people of modest means would have little hope of getting their own homes if they were dependent on the efforts of one bread-winner in the family.

The time is long overdue when young men of good character in steady employment should be able to get up to a 95 per cent. advance from a State instrumentality to buy or build homes. While the housing position is gradually improving, it is a reflection on both Federal and State Governments that the post-war shortage should have continued for so long because of inadequate finance provision. The result has been that many young people now reaching adulthood have grown up in depressing environments.

Some of them are, no doubt, among the young wives who are staying on at work in the determination to ensure that their children get a better deal. But that better deal virtually

demands that, when the children do arrive, the mother finds her true vocation in the home and not in an office, shop or factory.

A Governor-General's Lay Sermon

The Governor-General of New Zealand, Lord Cobham, is no perfunctory Christian. He never hesitates to preach a lay sermon when he deems the occasion appropriate, but he believes in a cheerful Christianity and considers that solemn people who equate religion with sanctimoniousness do the Christian cause a grave disservice.

The New Zealand press, in the prominence it gives to Lord Cobham's views on Christian living, deserves to be commended, for so often secular newspapers see little that is newsworthy in such themes.

In the recent biography of the late Archbishop of York, Dr Cyril Garbett, the story is told that a reporter came into the vestry to ask him the subject of the sermon, as the reporter had to go on elsewhere.

The archbishop replied that he was going to preach on "The Love of God." The reporter's face fell and he put away his notebook, muttering that he had hoped for something more important.

Lord Cobham was more fortunate on a recent occasion when he spoke at a Church gathering near Wellington. On the main news page of the morning newspaper, the *Dominion* he was reported under a four-column wide heading, reading "Lord Cobham's Plea To See Jesus As In Gospels."

In his address Lord Cobham said in part: "Let us try to rid ourselves of the stained-glass-window picture of Our Lord and try to see Him as He appears in the New Testament. There he was a vivid, youthful, compelling figure who lit a fire that was to spread all over the world. He preached a Word which was to bring light into the darkest corners of the world. There was nothing 'meek and mild' about the man who drove the money-changers out of the Temple with the lash of his tongue. Try to imagine the cold, serene courage of the man who turned His face resolutely towards Jerusalem, knowing what lay at the end of that lonely road."

—THE MAN IN THE STREET.

ONE MINUTE SERMON

HIS LABOURS REWARDED

GENESIS 29:15 to end; 30

Twenty years! But how sadly is the state of womanhood debased! She is a possession and a servant. Who so marries her must buy her as her going means a loss to her father.

And how does this lack of status breed in the woman subtlety and cunning! We saw it in Rebekah, we see it in Jacob's wives, Laban has two daughters, Leah suffers from an eye complaint so common in those lands, Rachel has more than her share of beauty. Man-like Jacob sees the surface beauty and falls in love with Rachel.

Seven years, says Laban! That is her price! and Jacob gladly serves them only to be cheated on the wedding night by receiving as a closely veiled bride — Leah! No doubt there were bitter recriminations, Jacob who cheated his blind father is now cheated in his turn and must serve another seven years for Rachel.

Did Leah ever win Jacob's affection — we know not, but she had the joy, a great joy to a Jewish woman, of bearing him a goodly number of sons; God's judgements always contain a measure of mercy.

Years pass and Jacob has eleven sons and a daughter. Rachel at last has borne Joseph. He makes up his mind to return to Palestine but Laban realises that Jacob's presence and work and skill have added much to his wealth — "the Lord hath blessed me for thy sake."

So he begs Jacob to stay on and once more they make an agreement in which each tries to outwit the other. There is obviously no great love between them and not much honour on Jacob's part. He still has much to learn before his name can be called Israel (a Prince of God).

The result of Jacob's care of the flocks is that his portion increases immensely and his portion contains the healthier and stronger breeds. No wonder the sons of Laban note what is happening and superstitiously put it down to the tricks of Jacob with his peeled rods at the watering troughs.

Jacob has perhaps forgotten that he is a pilgrim and should be finding his way home again. But the bitterness gains till it is no longer bearable and Jacob awakes at last to the call of God to turn again home. What shall it profit a man if he shall gain the whole world but lose the destiny. God has prepared for him. We might all think upon this!

CLERGY NEWS

CLARKE, The Reverend D. B., former Chaplain and Deputy Master of the Hutchins School, Tasmania, has been appointed first Headmaster of the Penitentiary School of England School, Mount Eliza, Victoria.

DYER, The Reverend A. J., formerly Chaplain at Norfolk Island, Diocese of Sydney, has become appointed Locum Tenens at Corramal, in the same diocese.

HODGSON, The Reverend A. E., formerly Rector of Penrith, Diocese of Sydney, has been appointed Rector of Blackheath, in the same diocese.

HUGHES, The Reverend M. L., formerly Assistant Priest to the Archdeacon of Launceston, Diocese of Tasmania, has been appointed Rector of Westbury, in the same diocese. He was inducted on August 10.

JONES, The Reverend A. S., formerly Assistant Curate at Holy Trinity, Erskineville, Diocese of Sydney, has been appointed Curate-in-charge of S. Barnabas, Punchbowl, in the same diocese.

KNIFE, The Reverend J. A., formerly Rector of Swan Hill, Diocese of St. Arnaud, has become Rector of Morwell, Diocese of Gippsland, and Archdeacon of the Latrobe Valley.

LOANE, The Reverend K. L., formerly Rector of S. Mark's, Northbridge, Diocese of Sydney, has been appointed Rector of S. John's, Parramatta, in the same diocese.

MAY, The Reverend A. R., Rector of Nangaimba, Diocese of Wangaratta, has been appointed Rural Dean of Shepparton.

MCCARTHY, The Reverend O. B., formerly Assistant Curate at S. Anne's, Strathfield, Diocese of Sydney, has been appointed Rector of All Saints, Oatley West, in the same diocese.

PICKBURN, The Reverend P. de M., formerly Rector of Morewell, Diocese of Gippsland, was inducted as Rector of Trafalgar, in the same diocese, on June 24.

RELIGIOUS BROADCASTS

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

SUNDAY, AUGUST 21:
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.
Solemn High Mass from the Eucharistic World Congress, Munich, Bavaria.
RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.
"The least-read best-seller"—"Its guidance for the individual". Dr C. Williams.
PRELUDE: 7.15 p.m. A.E.T., W.A.T. The Julian Singers, Sydney.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.
Dr J. Burnheim.
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.
For the Tenth Sunday after Trinity.
MONDAY, AUGUST 22:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
The Reverend C. T. Debenham.
MONDAY, AUGUST 22 — FRIDAY, AUGUST 26:
READING FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.
The Reverend K. Dowling.
MONDAY, AUGUST 22—SATURDAY, AUGUST 27:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
August 22: Mrs H. Perkins.
August 23: The Reverend A. C. Edie.
August 24: The Reverend B. Kennedy.
August 25: The Reverend A. P. Campbell.
August 26: Mr W. N. Oates.
August 27: The Very Reverend B. Macdonald.
WEDNESDAY, AUGUST 24:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.40 p.m. S.A.T., 10.40 p.m. W.A.T.
"Behind the word"—"Love". The Rev. J. Stuckey.
FRIDAY, AUGUST 26:
EVENSONG: 4.30 p.m. A.E.T., W.A.T., S. Paul's Cathedral, Melbourne.

MONDAY, AUGUST 22—SATURDAY, AUGUST 27:
EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.
The Reverend L. White.
TELEVISION:
SUNDAY, AUGUST 21:
AR-2, SYDNEY:
11 a.m.: Divine Service from S. Bernadette's Roman Catholic Church, Carlton, Sydney.
5.15 p.m.: "Sunday Special"—"A Japanese Christian Village".
10 p.m.: "War Cry". The Salvation Army.
ARV-2, MELBOURNE:
11 a.m.: Divine Service from Glebe Presbyterian Church, Sydney. Preacher: The Reverend D. Cole.
*5.15 p.m.: "Sunday Special"—"The world we live in"—"Swimming and Flying". The Reverend H. Girvan.
10 p.m.: "Religious Drama To-day"—"Re-appraisal".
ARQ-2, BRISBANE:
*11 a.m.: Divine Service from S. Mary's Church, Caulfield, Melbourne. Preacher: Canon F. Cooper.
5.45 p.m.: "Sunday Special"—"The miracle of speaking together". Clive Smith.
10 p.m.: "Tribulation of the Lord". A feature on S. Francis of Assisi.
AR-2, ADELAIDE:
5.45 p.m.: "Sunday Special"—"Money Matters". Clive Smith.
*10 p.m.: "What on earth is God doing?". The Reverend R. Dann.
ARW-2, PERTH:
*5.45 p.m.: "Sunday Special"—"Chinese Crackers". The Reverend B. L. Chiu.
10 p.m.: "Religious Drama To-day"—"Criticisms".
AR-2, HOBART:
5.45 p.m.: "Sunday Special"—"Behind the Milk Bar". Clive Smith.
*10 p.m.: "On trek with Dr Paul White in Pakistan."

RUSSIAN TREND TO BAPTISM

ECUMENICAL PRESS SERVICE

Geneva, August 15

Most children born during and since World War II on collective farms in four districts of Central Russia have received Christian baptism, even when their parents had not been baptised.

The facts are announced by *The Communist*, Moscow paper of the Communist Party, following a survey made by the Soviet Academy of Sciences to see whether the rural population around Moscow was acting "progressively."

Describing the trend as "a real revival of baptism," the party paper says grandmothers have a "bad influence" in rural families because they refuse to mind children who have not been baptised.

CHURCH CALENDAR

AUGUST 21: The Tenth Sunday after Trinity.
AUGUST 24: S. Bartholomew, Apostle and Martyr.

LETTERS TO THE EDITOR

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

ANGLICANISM AT A LOSS

NATIONAL ISSUES BY-PASSED

TO THE EDITOR OF THE ANGLICAN

Sir,—If immigration continues at its present rate, and if the religious composition of the immigrant intake remains as at present (the Roman Catholic percentage is more likely to rise than to fall), Roman Catholicism will become the largest religious denomination in Australia within the next thirty years.

This, and other equally stimulating, if not alarming opinions, I have recently read in a summary of three lectures entitled, "Churches and the Australian Community," delivered by Professor Leicester Webb to the Theodore Fink Memorial Seminar in Education at the Melbourne University in 1959.

I do not pretend to know if all that Professor Webb writes is strictly accurate, but I do believe he has at least picked out some important trends and raised some pertinent questions for Anglicans in Australia.

To take some examples: "... the Anglican Church's lack of an effective national organisation has tended to diminish its impact on national life and to leave it without clear-cut attitudes on national issues. What is perhaps more serious, it has prevented the development of adequately-staffed theological colleges and seminaries. Its existing facilities for the training of entrants for the ministry reflect both the inadequacies of diocesan finance and the tendency of dioceses to develop different brands of churchmanship. The educational standard of the Anglican ministry is low and falling, which is one reason why the Church continues to look overseas for its bishops."

Such a statement naturally raises some important questions. How often do our bishops meet to formulate a national policy on controversial topics, whether they be of a theological or sociological nature?

What means have our bishops of promulgating any such decisions so that all Anglicans have a reasonable chance of getting to know them?

How can the diocesan authorities share in the increasingly large amounts of money being given in pledges to the parish churches?

Must we be content with giving the great majority of our clergy the minimum of training? Why not send more of the scholastically gifted on to higher education and research?

Professor Webb goes on to say: "In terms of the social background of its leaders, the Roman Catholic Church is the most Australian of the Australian Churches. Of the thirty-three members of its present hierarchy, twenty-five are Australian-born." By contrast, of the thirty-two Anglican archbishops and bishops, fifteen are Englishmen and this number includes all the archbishops. It is now the exception for a member of the Roman Catholic hierarchy to be appointed from outside Australia, whereas the archbishops of the two most important Anglican metropolitan sees are both recent appointments from England and one of these has been elected Primate of Australia.

Are we Australian Anglicans

unique in this respect or is the situation the same in the other countries which have large Anglican communions, e.g., Canada, U.S.A., South Africa?

Perhaps we are frightened to stand on our own feet as a national church. Is this why the draft Constitution of 1956 has not yet come into effect?

We read in another section: "... none of these other churches (i.e., Anglicans and Protestants) has attempted in any systematic or scholarly way to develop its ideas about Church and State in the Australian context. Most of the mature and careful writing on this subject, both historical and theoretical, has been by Roman Catholics. In this sense they have set a standard which it is for other denominations to follow."

Undoubtedly we have the qualified scholars for such a task, but do we have the necessary interest (and money) to maintain full-time scholars? Do we even believe that such a task is necessary? Certainly we are short of parish priests, but surely we can spare one or two persons for such an important work which up to now we seem so sadly to have neglected.

Finally I add two quotations without further comment. "Although Roman Catholicism, by contrast with Anglicanism and Protestantism, accords a subordinate place to the laity in the order of the Church, a remarkable feature of the Roman Catholic Church in Australia has been the vigour and comprehensiveness of its lay organisations and the impingement of these organisations on political life."

"It is also significant that so far the Church of England has not been active in projects of church reunion."

Yours sincerely,
PETER WELLOCK.
Mildura, N.S.W.

PROTEST AGAINST A REVIEW

TO THE EDITOR OF THE ANGLICAN

Sir,—Your reviewer "J.T." when dealing with my "Case for Protestantism" (August 12) is guilty of several serious misrepresentations which I feel I must correct. It may interest your readers to know that I discussed at length the argument based on Aquinas' statement "The Body of Christ is not in this place just as in a place." Dr Knox, then Bishop of Manchester, in a foreword to my pamphlet informs the readers that he submitted my argument to a skilled Roman Catholic who was kind enough to say that I had a good knowledge of Scholastic philosophy. Naturally this testimonial fortifies me against "J.T.'s" unsupported statement that I do Aquinas less than justice. My critic might remember that "The Catechism of the Council of Trent," required by that Council "to be faithfully translated into the vernacular language and expounded to the people by all parish priests (Sess XXIV, Ch. VII p. 214 Waterworth's translation) declares: "In this sacrament are contained... whatever appertains to the true nature of a body such as bones and sinews" (Donovan's Translation p. 222). The same Catechism declares "The Body of our Lord is not in the Eucharist as in a place" (Ibid p. 228). If my critic had sought to reconcile these sayings he might better understand the attitude of Aquinas.

My critic accuses me of trying to explain away miracles and says my discussion on this subject "calls into question his belief in the Lord Jesus as Messiah." Following his usual custom, my critic offers no quotation in support of this serious accusation.

As many of your readers will not have my booklet, I append the only passage that I can imagine gave rise, through slovenly reading, to this most unjust imputation: "A sign, in order to be a sign, must be intelligible. If we may take the illustration of the turning of

water into wine. It was obvious that that sign was manifest to those who heard the command "Draw out now and bear to the governor of the feast".... There is a striking contrast between the miracles recorded in the New Testament... and this particular miracle" (of Transubstantiation).

I am at a loss to understand how this argument could be construed into a denial of miracle.

Again your critic declares, without supplying any quotation "It is unfair to imply that (Penance) started with the Council of Trent." If "J.T." had read my pamphlet with reasonable care he would have noticed my quotation from the Homilies "It is most evident and plain that this Auricular confession hath not his warrant of God's Word else it had not been lawful for Nectarius, Bishop of Consantinople, upon a great occasion to have put it down."

This is sufficient to show that I was not ignorant of the early origin of Public Penance and the later establishment of Penitentiaries. I am amazed at the statement that my rendering of the Latin "virtus" by "virtue" (again no quotation specified) "would raise many objections from etymologists." The "Concise Oxford Dictionary" gives "virtus" as the etymological derivation of "virtue."

Again, I am accused of doing less than justice to the jurisdiction of the Archbishop of Canterbury. What I wrote was "The Archbishop of Canterbury is Primate of all England... he has no supremacy over the Diocese of York." To meet this my critic adduces an example of jurisdiction in relation to Birmingham, a See under the metropolitan jurisdiction of Canterbury!

Much more might be said, but I trust I have afforded your readers sufficient evidence to justify my vigorous protest against this review.

Yours faithfully,
(The Venerable)
THOMAS C. HAMMOND.
Sydney.

TO THE EDITOR OF THE ANGLICAN

Sir,—I was very surprised to read in your review of Archdeacon Hammond's "Case for Protestantism" that "his view of miracles also calls into question his belief in Jesus as Messiah—it is a long time since your reviewer read anyone seriously trying to explain away miracles."

I went to the trouble of reading the book again—I had previously read it—but was still unable to find anything that was inconsistent with belief in Jesus as Messiah or tried to explain away the miracles of Scripture (he does explain away some other purported miracles).

Perhaps your reviewer would care to amplify his comment.

Yours etc.,
(The Reverend)
G. S. CLARKE.
Kieraville, N.S.W.

(Perhaps the strictures are somewhat severe. It did appear that Hammond overlooked the signs of the Messiah given quite clearly in S. Matthew 11: 2-6.

In the actual book Hammond's view of miracles is stated on Pages 31 and 32 and in this he expresses the opinion that a miracle is a sign that is intelligible and indicates a greater reality; by implication he would shut out any miracle that was not in accord with the normal process of nature. It would be interesting to have his comments on:

- (1) The stilling of the storm.
 - (2) The raising of Lazarus from the dead.
 - (3) The cursing of the fig tree.
- It is hard to see how these are anything else than reversals of natural processes.]

—J.T.

WHICH TRADITION?

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr Baker's letter (July 29) and the reply from the Servers' Warden (August 5) are interesting.

Both gentlemen may like to know that the diocesan chapter of the universal servers' guild,

I'D LIKE TO KNOW . . .

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

The Prayer Book includes a "Table of all Feasts that are to be observed in the Church of England throughout the year" and also lists Days of Fasting or (in one place "and") Abstinence to be observed. The question is "How"?

As I have more than once pointed out, in matters of the Church's life and worship, we follow the distinction drawn by our theologians between that which is fundamental and that which is an accessory. So, for example, the Church says that none should receive the Holy Communion unless he is in good relations with his neighbours: this is fundamental. It does not dogmatise that in restoring this broken relationship, resource must be made to auricular confession. It may, or may not.

of the Guild of the Servants of the Sanctuary, is known as the Guild of All Saints, and as such, usually holds its festival on the Saturday in the octave of All Saints, at various metropolitan parish churches where it may be welcomed.

They will find that the festival will commence with an offering of the Holy Sacrifice accompanied by some measure of the dignified ceremonial to which Mr Baker has obviously been accustomed, perhaps even with that traditional symbol of worship—incense, dependant, of course, upon the tradition of the church availed of for the occasion.

They will find also, that for most part, those taking part in the procession, will be robed in the traditional dress of a server, i.e., amice, alb and girdle. A country trip will follow breakfast, and the day will be brought to a close with the Guild Evensong sung in a country church.

I must admit that I am not a member of the guild myself (I am no longer young) for in my earlier years I was privileged to serve at a church which, like our cathedral, chose to form its own servers' guild, and I consequently knew nothing of the G.S.S.

I was not present at the cathedral service under discussion so do not know how the servers were dressed but was present at the liturgical welcome to the Primate, and apart from my amazement at finding that the congregation sat through the initial fanfare (our cathedral will allow a little ceremonial providing that it has no spiritual significance) I was also surprised to learn that the brethren wearing the monastic looking but rather striking cassocks were in fact, the cathedral servers, and it would seem a pity if on future occasions of this nature, they were to discard them for the choir habit which they normally wear in the sanctuary.

Yours faithfully,
C. S. ARLISS.
Hughesdale, Victoria.

OBSCOLESCENCE OF HYMNALS

TO THE EDITOR OF THE ANGLICAN

Sir,—A continual hazard exists that hymnals for use in churches may contain an undue proportion of "old favourites", already old at the time of compilation and growing older every year; and that newer hymns, expressing the hopes, fears and desires of newer generations, may be found scarce or unrepresented.

"The Book of Common Praise" (1938 edition as approved by The General Synod

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

Equally so is it with fasting. The Church recommends the principle of fasting, but neither Canon Law nor Prayer Book gives any rules about such fasting. The reason is this. This must be left to the individual conscience of the churchman. There are differences of age, physique, sex and country—rules would soon break down.

Rather, with the keynote of self-discipline, the Church would point the churchman to Our Lord's words—Matthew 6: 6-18—and treat him as an adult, capable of making his own decisions on how he is going to interpret this principle.

That Our Lord and many saints have linked fasting with prayer is worthy of note. To of the Church of England in Australia) is a case in point. The following statistics have been compiled by taking the date, or the latest of two or more dates, that appears at the head of each hymn, leaving aside the Australian Supplement and the Ancient Office Hymns.

For the 800 hymns, between Nos. 1 and 812 inclusive, that bear any precise date, the table below lists the numbers of hymns whose date of composition, or translation, or last revision, lies in the period tabulated.

1550-1599	4
1600-1649	0
1650-1699	3
1700-1749	2
1750-1799	18
1800-1849	2
1850-1899	12
1900-1949	18
1950-1959	8
1700-1799	24
1800-1899	12
1810-1819	9
1820-1829	17
1830-1839	34
1840-1849	47
1850-1859	65
1860-1869	108
1870-1879	145
1880-1889	95
1890-1899	44
1900-1909	24
1910-1919	37
1920-1929	20
1930-	31
Total	800

It will be seen that well over one-quarter (in fact, 31.6 per cent.) are dated in the twenty years 1850-1869; and well over one-half (in fact, 63 per cent.) are dated in the sixty years 1830-1889. Hymns new since 1909 comprise less than one-tenth of the total (in fact, 8.2 per cent.).

It would be carping to complain that all its hymns are over 20 years old—a book must be given a "fair go" over a run of years. Accepting as inevitable the fact that the book can contain none of such hymns as may have been composed in the New Elizabethan age, can it be right that even neo-Georgian hymns are outnumbered over eight to one by Victorian hymns, mostly early to mid-Victorian hymns at that?

Yours, etc.,
C. J. MILNER.

Mosman, N.S.W.

what extent, we might well ask, does our fasting from food and pleasure, go hand in hand with positive prayer?

Can you give me even one or two valid reasons why women may not become members of the Parochial Council?

My correspondent comes from the Province of Queensland. She is concerned because women are not permitted to sit on parochial councils in her diocese.

Before suggesting some reasons, my correspondent would be interested to learn that the canons of her diocese do not prohibit the appointment of women to the much more important position of churchwarden. Further, it is not obligatory that every parish should have a parochial council. Where there is no parochial council the parish usually has a parish committee composed of both men and women.

When it is asked why then women are excluded from council's, it might be replied that while the women of the parish can materially assist in the Ladies' Guild, and similar organisations, so seldom do men find a useful avenue of service. The council, dealing as it does with financial matters, is ideally suited for men, many of whom are occupied with such matters in their daily callings.

If the council is swamped with women, very often men feel loath to volunteer for such service.

Today promotion schemes are bringing men back to the service of their church. Every encouragement must be provided. What more natural than that this sphere should be reserved for them?

Just as the ideal vestry should have an age range with mature Christians of considerable experience being balanced by some very young men, so, in my personal opinion, should women's organisations be represented—but, desirably, I think, by no more than three women. For this reason, several other dioceses do permit women to serve on their parochial councils or vestries.

LEADERSHIP COURSE FOR SERVICEMEN

FROM A CORRESPONDENT

The fifth Moral Leadership course arranged by the Church of England Royal Australian Army Chaplains' Committee will be held at Area Command, Randwick, from August 16 to 26.

The introductory address will be given by the Archbishop of Sydney, the Most Reverend H. R. Gough, and thirty-six officers and men of the Army and Navy will attend the course.

Twenty lectures will be given, and the programme will include visits to the Carlingford Children's Homes and the Mowl Memorial Village.

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ANGLICAN OF THE WEEK



Our Anglican of the week, who returned last month from a visit to South Africa, has been the organist at S. John's Church, Boorowa, Diocese of Canberra and Goulburn, for as long as most parishioners can remember.

She is Mrs Kathleen Needham who, at the age of 84, went alone to South Africa earlier this year to visit her two older sisters. And she very much enjoyed the trip!

One of her greatest pleasures occurred a year or two ago when she was highly commended by the then cathedral organist, the Reverend L. M. Murchison, while visiting the parish, on the high standard of her training of the choir and on its performance.

At the end of last year she

WESLEY'S LESSER-KNOWN POEMS

WESLEY'S PRAYERS AND PRAISES. Edited by J. Alan Kay. Epworth Press. Pp. 194. English price, 15s.

Charles Wesley comes nearer than Gray or Cowper to bridging the huge gap between Pope and Burns. He inherits the taut, Latin-based, epigrammatic precision of the Augustans; he is harbinger to the deep feeling of the Romantics.

Miss Austen has her devoted cult of Janeites. This collection has been arranged "mainly for private devotion"; but in an age that knows not the classics, will its main appeal be to the devout Christian as such or to the devout "Wesleyites" — that scholarly group of enthusiasts of which Mr Kay is himself so distinguished a member?

Next year is the second centenary of a visit to Aberdeen by John Wesley, who found there a church choir "equal to that of any English cathedral".

This attractively produced anthology from the lesser-known of his brother's 7,000 poems is a timely reminder that John and Charles were—in an age for which Mozart wrote the dance music—cultured prophets.

A pity that the Transfiguration wasn't a major feast in the 18th century: if the law and the prophets—the bishops and the Wesleys—could have been united in Christ, industrial England would have been a lot less murky.

—J.P.S.

COMBINED CHAPEL ECUMENICAL PRESS SERVICE

Geneva, August 15

A chapel with separate altars or holy tables for Roman Catholics, Anglicans and Free Churchmen is being planned for the University College of North Staffordshire, England.

All groups can use the seating, but the three sanctuaries can be screened off separately and separate vestry accommodation is provided.

produced a Christmas pageant with the aid of the choir and Sunday school scholars which left a deep impression by virtue of its moving simplicity and spirit of deep reverence.

Her indomitable spirit is reflected in her refreshing outlook on life and her ability to drive her car — even on the coldest night — to attend choir practice or Evensong.

She is also a gifted artist with the brush.

BOOK REVIEWS

WINDOW ON AFRICA

AFRICAN PULSE. Martin Jarrett-Kerr, C.R. Faith Press. Pp. 127. English price, 15s. 6d.

THIS is an intensely moving and human document. The sub-title, "Scenes from an African Hospital Window", reveals the angle from which the author looks out on the troubled Africa of to-day.

Called to Johannesburg to be the Vice-Principal of the College of the Resurrection and S. Peter, Fr Jarrett-Kerr found that along with this work he was involved for part of each week with the task of being chaplain to a non-European hospital.

He gives intimate glimpses of this work, its frustrations, its pastoral opportunities, and in so doing pays tribute to the ability, both on the professional and human level, of the non-European nurse.

He quotes from the "Medical Proceedings 1958" (S.A. Journal for the Advancement of Medical Science): "The standard of the African nurse's work can be as good as any experienced in London hospitals".

Details are given in chapter four of the sinister effects of apartheid as shown in the Nursing Act 1957, about which so little seems to be known, in detail, in this country.

FR JARRETT-KERR writes with perceptive sympathy and understanding of the problems and tensions that this generation of Africans and Europeans has had to face.

He deals with the problem of the witch-doctor, still a power to be reckoned with; the strange consequences of "lobolo" or the bride-price among Africans who are rapidly being Westernised; and the political impasse of Afrikaner Nationalism faced with Black Nationalism.

Yet with it all, as befits a Christian priest and a realist, the author sees hope for the future in the vigour and growth of African culture, and the deep religious sense of the African people, and the vital part to be played by African women, and not least by the African nurse, from whom over nearly seven years, says the writer, he learned so much.

—A.S.T. A.

FOOD FOR PEACE

"THERE'S ONLY ONE WAY LEFT." G. Kennedy Tucker. Pp. 12. 1s.

"It is our duty as Christians to arouse public opinion to provide relief for the hungry multitudes of the world," writes the Primate in the foreword to this challenging booklet by the Director of the Food for Peace Campaign, Fr Tucker, B.S.L.

Fr Tucker enlarges on the warning given in 1951 by the Prime Ministers of the British Commonwealth of Nations: "There can be no lasting peace while millions are living in poverty."

He urges Australians, particularly church people, to seize the opportunity to co-operate with Asia by giving generously of their money to assist projects of self-help and to send many trained graduates and technicians to work alongside their opposite numbers in Indonesia, India and all countries where help is needed.

Fr Tucker calls for wider publicity on the disparity between Australian and Asian living standards.

—J.S.

[The booklet may be obtained from the Campaign office, 51 Royal Arcade, Melbourne, C.I. Victoria.]

APPROACHING TO-DAY'S PROBLEMS

A NEW MIND FOR A NEW AGE. Alan Walker. Epworth Press. Pp. 135. 13s. 3d.

TWO thousand years ago Jesus Christ came preaching, "Repent for the Kingdom of Heaven is at hand." To-day thinkers across the world are saying the same! A new age has come! To every man comes the call. Change your thinking to meet its coming!

One of the most thoughtful books and with widest coverage of the turmoil of life to-day is a small book by the Reverend Alan Walker.

The new age is here, in scientific discovery, in the movement of tribes and peoples, in the cry for economic justice and political freedom, in the search for significance of classes and of coloured peoples.

There is excitement and uneasiness—there is also a new appreciation of the importance of religion. The Eastern Faiths have taken on new life and have become missionary in their outlook. They challenge the Christian Faith and the Christian Church. Communism as a religion fights to overthrow Christianity. Fear is so widespread in the western world that men tend to cling to the past—and refuse to "change their minds" to meet the future.

We need courage! For in our day "matter is so marvellous" but in morals we are behind the times. We cannot retreat from life, we must meet it.

So Mr Walker compels us to face "the family in this age." Can the family survive? Compulsory education, the raising of the school leaving age has made the father the sole breadwinner for a longer period: therefore fewer children, and therefore, also mothers going out to work.

He goes on to tell of "redeeming industrial society" and the coming of economic planning to free us from the danger of chaos in our unplanned world. Who shall do the in-

evitable planning? "Racial equality is the truth" calls us to face the teaching of Christ and to lose our fears of our fellow-men in the unity of His family.

Science has brought new powers to men—but it is an instrument and demands in the users a true religion if it is to save and not destroy. It has no insight nor power within itself.

To me the most moving chapter in the first section of this living book was that entitled "I was lonely." The lonely people of a mass society! Bishop Lesslie Newbigin has said, "Modern cities have made people like grains of sand fretted by water from an ancient block of sandstone, ceaselessly churned in the whirlpool of the metropolis as anonymous replaceable units."

Loneliness is a grave sickness of the soul, especially for old people. "I am not afraid to die" said one such, "but I am afraid of living till I die." We need each to belong to a community small enough to allow us significance. The Church should be providing fellowship which unhappily many do not find in it.

So we are led to a search for the new mind and our author gathers up for us several elements integral thereto.

DISCUSSION GUIDE ON AUTOMATION

FROM A CORRESPONDENT

The standing committee of the South Australian Council of Social Service, which includes representatives of several denominations, has issued a report of its recent study entitled "You and Automation."

The booklet is set out in question and analysis form, the subjects covering the social implications of the movement.

It is intended for use in discussion groups.

1. To be servants of the Humble Christ, who came not to be ministered unto but to minister.

2. The merciful neighbour he tells of a plague in a coal mining village near Manchester. "In the year 1832 the Lord terribly visited the colliery of Robert Clark and the above-named were called to meet their Maker." The 23 named were little boys under 9 years of age.

Violence is the daily food of millions of children in mind and imagination dealt to them in picture shows and television. It is fashioning the merciless heart—unlike that of the Good Samaritan.

3. In this new age there are needed new weapons for freedom. Force has virtually cancelled itself out: man has reached a place of no return, peace is not a matter of choice, it is a stark necessity if mankind is to live. The call to renounce war means not passivity but the sterner call to live on such a level with sufficient moral power to solve disputes in other ways.

4. A Faith for the future: we need the quiet purposefulness and confidence of Jesus Christ, to live in an atmosphere of positive faith, assured that God is active. There is a vast new world to be explored in this new age.

"Go in and possess the land," but they who go must be men and women dedicated to Jesus Christ as Lord and Saviour of this age as of all that have gone before it.

A book for the times is this. Much of the above is direct quotation from it. All of it is on fire with faith in God and love of men and therefore touched with the wisdom and the courage this day needs.

—J.S.A.

[Our review copy for the Book Depot, Castlereagh Street, Sydney.]

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The Youth Page

QUESTIONS WE MUST FACE

My Sunday school class of seven and eight year olds seems to think that Christianity only involves being good. How do I get rid of this idea?

Most of us aged seven were probably in the same position, you know. This is where many of us start to become interested in the Christian life, when the conscience or moral sense in us reaches out to apprehend some objective measure.

One of the characteristics of children of this age is their interest in justice, fair play, and their perpetual questions are "Do I have to?" and "Why must I?"

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- Information can be obtained from THE SISTER SUPERIOR C.S.C. in each of these Centres.

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Particulars of fees for daughters of clergyman may be obtained from the Headmistress.

One would expect to find that even "being good" for them is now much more than "being obedient," even if their notion of virtue is completely dependent on society's values.

What children of this age appreciate in lessons about Our Lord are His moral qualities, revealed as much in the "truth-to-life-at-its-finest" of His parables as in His compassionate acts.

Our ultimate aim in teaching is to make the children capable of an immediate relation with Christ. (We cannot give them that experience.) We begin by giving them knowledge about Him, through the Gospel story, with the purpose of making them capable of knowledge of Him, an intimacy we call communion.

CAPACITY

They can be gaining this knowledge about Christ through your teaching, and this is to a large degree the most of which they are capable at this age.

But you can help them to see in Him a virtue that is independent of questions of obedience, and this is growth in itself.

This will lead naturally into prayers such as "Help me to be good." Can you take them a step further, towards your goal of worship?

Surely you can, but you must first have shown them a Lord they can love. And you will not do this unless you love Him yourself.

There is another aspect of teaching that should not be neglected, teaching about the Church.

An absorbing interest in children of this age is their gang—in particular, "how" one belongs.

This gives the hint for a starting point for teaching about the Church, and teaching about baptism, for instance, is a more appropriate place to start with these children than the story of Pentecost.

Y.A.F. IN SYDNEY HEAR CHALLENGE TO SERVICE

The "quality of service" to which members of the Young Anglican Fellowship were called was the subject of the address given at the annual service of the Y.A.F. in the Diocese of Sydney on August 12.

About three hundred attended the annual dinner and the service which followed in S. James' Church, King Street, Sydney.

Preacher at the service was Captain A. W. Batley, of the Church Army, who spoke about "greater love," the subject of John 15:12 and 13.

The text on many war memorials: "Greater love hath no man than this, that a man lay down his life for his friends" was a quotation out of context, Captain Batley said.

It was used with reference to human affection and friendship, whereas Our Lord intended it to describe the divine love of which His death on the cross was a demonstration.

This "charity of God," Christ's outpouring of His life in the service of men, was the principle of "greater love."

As members of two communities, the Church and society, Christians were required to undertake a great deal of "compulsory service," he said.

Compulsory service included the normal round of daily work, the economic circle of life.

Christians should be concern-

ed, not so much with how much was done, but with the quality of work put into the hours spent to draw a wage—the "quality of service."

As members of a community, particularly of the Christian community, they were also involved in voluntary service.

This sort of service was frequently tainted with selfishness, a desire for the limelight or a desire to be necessary or appreciated.

PREPARATION

The peculiarly Christian service was "disinterested service," Captain Batley said.

This involved the offering of oneself, one's talents and abilities, to God, with no thought of reward and disregarding the cost involved.

This service was the most closely akin to that divine love he had described as "greater love," the charity of God.

Disinterested service was an

extravagant spending of one's men's lives.

self, but when the challenge had been faced and accepted, this sort of service transformed

It was God Himself who enabled men to live that "quality of service."

Through such service they broke out of the economic circle of compulsory service and of the tainted human circle of voluntary service, and became involved in the principle of "greater love," the life that exists in the very heart of God, he said.

The service concluded with the Fellowship Prayer, a prayer for the "quality of service" described as disinterested:

Teach us, good Lord, to serve Thee as Thou deservest; to give, and not to count the cost; to fight, and not to heed the wounds; to toil, and not to seek for rest; to labour, and not to ask for any reward, save that of knowing that we do Thy will, O Lord our God. Amen.

HERALDS MEET AT CAMDEN

FROM A CORRESPONDENT

More than 130 children from ten branches of the Heralds of the King and groups affiliated with the Heralds attended the annual sports day at S. John's, Camden, on August 6.

Weather considered really cold for Sydney did not spoil the occasion, and winners of the trophy for the year were the members of S. Alban's branch, Epping.

Fairfield members, and the girls from S. Gabriel's School, Sydney, were runners-up in the competition.

In Sydney on furlough from the Edward River Mission were Mr G. Green and his wife and three children.

Mr Green, superintendent at the mission, presented the trophy, a carved cross inlaid with mother-of-pearl shell, made by a Melanesian Christian.



Girls from the Heralds of the King at S. Alban's, Epping, Diocese of Sydney, with the trophy presented to them at Camden for winning the state's sporting competition.

LOOKING AT THE BOOK OF COMMON PRAYER

Teaching on the meaning of the Holy Communion can be found in the Book of Common Prayer in the Exhortations that precede the Confession in the Communion service.

These Exhortations are, regretably, only seldom read in churches, but every Anglican can read them and meditate on them himself from the Prayer Book.

The common theme of the three Exhortations is the preparation necessary before anyone comes to receive the Sacrament. The language is difficult, but for those who take the Church's worship seriously, any efforts to understand will be worthwhile.

The first Exhortation tells the congregation that in this Sacrament Christ is given to us to be our spiritual food and sustenance. It tells of the blessings for those who receive it "worthily" and the dangers of receiving "unworthily."

Now, of course, we can never be "worthy," meaning "deserving," of the great blessing given us in this Sacrament. Later, in the Prayer of Humble Access, we say as much: "We are not worthy so much as to gather up the crumbs under Thy table." We claim no worth in ourselves in approaching this Sacrament, but trust only in God's mercy.

In this Exhortation, "worthily" and "unworthily" do not refer to our moral deserving, but to our realisation of what this Sacrament is, or our lack of this.

We approach it "worthily" when we remember that the bread and wine are "the outward and visible sign of the Body and Blood of Christ given unto us"; "unworthily," when we disregard the sacramental significance of the act.

Laziness in this matter is regarded as profanity; the lack of spiritual discernment involves us with Judas in the betrayal of our Master.

"DISINTERESTED"

So the Exhortation directs us to approach the Sacrament prepared: by self-examination, repentance and confession, seeking forgiveness from our fellows as well as from God when we have hurt them in any way, and granting a similar forgiveness to those who have hurt us.

The first Exhortation also reminds the congregation that the priest is available to mediate God's forgiveness when their conscience is troubled and when they lack the assurance of forgiveness, although they are repentant.

The second Exhortation tells of the duty of receiving the Holy Communion: "It is your duty to receive the Communion in remembrance of the sacrifice of His death, as He Himself

hath commanded."

The result of disobedience is described as an insult ("injury") to God; the refusal to accept a gift. You know what an insult this would be if the giver was a friend; and when the Giver is God, and the gift the benefits of the death of Christ, how much greater the "insult"!

Refusal also involves separation from our brethren, it says; for the Holy Communion is both the bond of unity of all who receive it, and the united offering of the whole Body of Christ in union with Christ its Head.

The third Exhortation adds the theme of thanksgiving to our thoughts about this service; thanksgiving for that great Love which suffered death for us, the benefits of which we here remember before God, and receive through the Holy Communion. This is the Eucharistic aspect of our worship, thanksgiving.

Following the Exhortations in the Book of Common Prayer can be found the Invitation and the General Confession.

"Draw near with faith"—and receive the strength ("comfort") of the Sacrament—but do it in repentance, in a state of peace with all men, and with resolution to sin no more.

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THE FIRST STEP TO UNION

BY THE REVEREND A. G. HEBERT, S.S.M.

THIS is called a First Report, to be followed in due course by a Second Report entitled, "The Structure of the Church," which will set out a statement on Church order, and be a further step towards a Basis of Union.

The First Report is presented to, and will be considered by, the appropriate authorities in these three Churches; it is published for study by members of those Churches and "in the hope that its publication will excite interest in wider circles than that of ecclesiastical courts."

To many of us it seems that this is an ecumenical document of first-rate importance, because it approaches the problem of Church union, not by coming as quickly as possible to questions of ecclesiastical organisation, but by going to the root of things, and dealing at length with the common acceptance of the Church's faith, on which alone Christian unity can rest.

Hence the report begins with the words, "What is the Church's Faith? Where is it to be found?"

There are historic statements of this faith: (1) in the holy scriptures; and here attention is directed to theological statements in the form of a credo, as in Deut. 6: 20 to 24; 26: 5 to 9; Josh. 24: 2 to 13, which "recapitulate the great saving acts which brought the community into being;" and in the New Testament, where "the gospel, the message preached *kerugma*, set forth God's fulfilment of his promises."

Then (2) there are the creeds of the Church, beginning with the baptismal confessions of faith, and going on to a *Te Deum* which is "a creed in the form of a hymn, and a Nicene Creed, designed to state once and for all the basis of a true Christology"; these three instances stand for baptismal requirements, regular worship, and the guardianship of the true faith.

LIMITATIONS

Then comes the formulation of the canon of scripture as "the testimony to the divine-human events in which God had decisively spoken"; while the creeds point to the reality of which scripture speaks.

And then (3) there are the Reformation confessions, which

This article, reprinted by permission of the "Church Times," London, concerns the report of the Joint Commission on Church Union, set up in 1957, for the Congregational Union and the Presbyterian Church of Australia and the Methodist Church of Australasia. The report has been presented to the governing bodies of these Churches during 1960.

"supplemented without setting aside the existing creeds," and asserted the validity of those creeds in the situation of a later time.

Here the report speaks of the traditions of the three Churches concerned, two of which stand on a "Reformed" basis, while the third derives from the Evangelical movement belonging to the situation of the eighteenth century.

Thus it is stated, these three Churches stand together within the Great Tradition of the Faith.

Their limitations are recognised: they are all Western, and owe little or nothing to Eastern Orthodoxy; nor do they represent the whole of Western Christianity; they are outside the Roman Catholic, Anglican and Lutheran traditions. But they stand to the faith of the Church, and they have no desire to be "pan-Protestant" or "liberal Protestant."

In these days, they say, we have regained a more truly Biblical perspective, and together with all our fellow-Christians we have to face a secularised world and are committed to a world-mission—"we in Australia particularly in the Pacific islands to our north and north-east."

We are then called to confess our faith, they say, acknowledging the given character of the Gospel, and acknowledging the failure of the three Churches to bear witness to the faith in its fullness, but also sure that, in spite of our sins God has blessed and preserved His Church by His Word; and then: "We undertake together, God helping us, to enter more fully into the Church's faith."

The last part of this report is headed, "The Faith we affirm in common."

The Church's faith is in Jesus Christ the Word of God, it is controlled by scripture, expressed in the creeds and further expressed in the confessions of the Reformation, and illuminated by the Evangelical revival and its affirmations.

Then they set out a Confession of Faith, which they suggest might be used publicly from time to time in church.

It begins with the words, in capitals: "We confess One God, Father, Son and Holy Spirit, to whom be the glory for ever. Amen"—and then expands this confession in a noble series of paragraphs, beginning with the words (in capitals), "We confess . . . or "We acknowledge . . . God as God the Creator, the God of Israel; Jesus true God and true Man, Prophet, Priest, King and Saviour; the Holy Spirit; and the Church, the Body into which "men and women are incorporated by the sacrament of Baptism; and their growth in grace is continued by the sacrament of Holy Communion."

Finally, this confession involves self-commitment, in faith—for we are justified by God's grace through faith, and this our justification of itself demands that His Church should be One; and in love—love to man, depending on God's love to us; and in hope—looking forward to the final consummation, and living our life in the Church in continual hope, and bearing a message of hope to a despairing world.

It is possible to find fault with this report over a few minor points, which need not here be specified; but there is nothing in them to detract from the general judgement of it as a quite superb document, which deserves to become widely known, far outside the country of its origin.

It is of especial value for Anglicans, for we are liable to fail to make the special emphasis which is made here on the confession of a common faith, and too ready to think that in this matter of reunion the sole important issue is that of Church order.

SPIRIT OF MISSION IN UNITED PARISH

FROM A CORRESPONDENT
Carcoar, N.S.W., August 15

A successful campaign to weld isolated country centres into a single harmonious parish has been undertaken recently in the Parish of Carcoar, Diocese of Bathurst.

The stewardship campaign, austere in its lack of loyalty dinners and similar functions, won increased support from parishioners in all centres.

The parish branch of the Churchwomen's Union, commenced a year ago, now has an enrolment of sixty, and members hold their meetings in a different centre each month.

They are working enthusiastically for our children's home and for the mission stations in the Diocese of Carpentaria.

The Church of England Men's Society is as peripatetic as the women's group, and has undertaken to paint two of the parish churches.

Stimulating speakers have created much interest in both groups in the mission of the Church.

The unity of the parish makes this conception of mission much more apparent.

ADELAIDE HELP FOR MALAYAN

FROM A CORRESPONDENT
Adelaide, August 15

The Guild of Service to the Blind in the Diocese of Adelaide is planning to help educate a blind boy from the Diocese of Singapore and Malaya.

Peter Chin is a blind seventeen year old pupil at S. Nicholas' School for the Blind and Deaf run by the Church in that diocese.

The Reverend W. R. Ray, chaplain at Pulteney Grammar School, Adelaide, has said that the school can provide Peter with the necessary tuition. He wishes to become a teacher of the blind.

The school has already taught two blind students with assistance from the guild, and a blind teacher is on the staff of the school.

The Guild of Service to the Blind is now considering the financial means of supporting the boy while he is in Adelaide.

LACK OF CRITICISM SEEN

AS LIMITATION IN JAPAN

BY THE REVEREND W. H. McCALLUM

DURING my short stay in Japan, I found the Japanese a very divided people in an unsettling transitional stage.

They are literally trying to live in two uncompatibles at the moment—the well-digested East and the undigested West.

The Christians are in a particularly difficult situation. A superficial example was mentioned in Kyoto.

All around them are the beauty and serenity of the Buddhist temples and the quietness and mystery of the wooded Shinto shrines; and often the Christians have to worship in ugly wooden imitations of Gothic architecture—the West at its worst.

Even so, when Christians build modern churches, they are usually in Western style, still part of the undigested "foreign" culture.

One professor told me that the idea of a personal God is in itself foreign to the Japanese, and to add foreign externals makes it all the harder to evangelise.

The relation of faith and culture is one of the biggest theological problems such places as Hong Kong are facing.

The Reverend Hayden McCallum, from the Diocese of Canberra and Goulburn, has recently left Australia to begin his second period of study at the Union Theological Seminary, New York. He travelled by way of the Far East.

Professor Daniel D. Williams, in an address in Hong Kong on the subject, pointed out that both in the East and in the West, faith and the culture were not completely identified, and so out of both came the "critic of culture," such as the prophet, whose criticism issued from his faith.

But in Japan Buddhism and Shintoism are not producing their own critics, and the criticisms of the historic religions of the East are made by Christian or secular prophets informed by the West and therefore voicing entirely "foreign" criticism.

In the Japanese mind it is easier to accept the secular criticism than the Christian because Shintoism is concerned with this life and Buddhism in Japan with the next life. Neither has

to wrestle with the problems that arise when a religion has to come to terms with both this life and the next in the one context of one faith.

Shintoism can absorb the secular criticism and Buddhism can afford to ignore it, for the time being at least.

As most Japanese are both Shintoists, as at weddings, and Buddhists, as at burials, this conveniently blurs the real problems of their faith and culture and leaves them in a confused state.

FURTHER LINK FOR TWO DIOCESES

ANGLICAN NEWS SERVICE
London, July 25

An American priest from Connecticut, whose first bishop, Samuel Seabury, was consecrated in Aberdeen in 1784, was installed as a Canon of Aberdeen Cathedral last week.

The installation of Canon Douglas Kennedy is a reciprocal honour to that conferred on the Provost of Aberdeen, the Very Reverend W. P. Shannon, who is Honorary Canon of Christ Church Cathedral, Connecticut.

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GILBERT SHELDON: CHURCH RESTORER

BY THE REVEREND EDWARD HUNT

TO the student of history, English churchmen seem always to have been at their best in times of tribulation, and added to this is their wide variety of interests, so that it is interesting to find an Archbishop of Canterbury who, in an age of conflict, was able to restore the Church of England to its true position and yet find time to build a famous theatre at his own cost.

Many have heard of the Sheldonian Theatre at Oxford, but the stirring life of its builder is perhaps less well known.

Gilbert Sheldon was born in 1598, a son of Roger Sheldon of Ellastone, Derbyshire, a servant to the Earl of Shrewsbury. Educated at Trinity, Oxford, and made Fellow of All Souls, he was ordained in 1622.

He held various benefices and was brought into favour with Charles I. A friend of Falkland, he was often with the famous theological and literary coterie at Great Tew.

Warden of All Souls in 1626, he was active in supporting Laud's reforms and anti-Roman precautions in the university, where he was always a liberal supporter of scholars.

During the Civil War he often attended the King and was one of the negotiators at Uxbridge, 1644. In 1646 he received Charles' vow to restore all church lands, and in 1647 was with him at Newmarket and Carisbrooke.

Ejected from All Souls in 1648, he was imprisoned for a time and remained in seclusion during the interregnum. At the Restoration his loyalty was rewarded and he was consecrated Bishop of London on October 28, 1660, in which office his practical and energetic earnestness served his Church well.

He took a slight but controlling part in the Savoy Conference and exercised most of the powers of the primacy while Juxon lived, succeeding him on his death in 1663.

One of his first acts as archbishop was the important arrangement with Clarendon that the Convocations should no longer tax the clergy.

WORTHY MEMORIAL

He became Chancellor of Oxford in 1667, and built the Sheldonian Theatre at his own expense, a building which remains as a worthy memorial of his love for the arts and all scholarship.

Politically Sheldon was in favour of the severe measures of Parliament against dissenters, and while he has been criticised by some for political intolerance, his sufferings under the Commonwealth should be borne in mind, and also the fact that firm measures were necessary if the Church was to regain and maintain its rightful position in the land.

He gave great care to the Church in England and Wales, and endeavoured to procure bishops for America, thus showing ecclesiastical, statesmanship in advance of his time.

His theology was admirably expressed in his will: "I hold fast the true orthodox profession of the Catholic faith of Christ, being a true member of the Catholic Church within the communion of a living part thereof, the present Church of England."

Himself of upright life, he reproved Charles II for his wicked ways and refused him the Holy Communion, losing the royal favour in consequence.

Sheldon died on November 9, 1677, and was buried at Croydon.

To him more than to any other ecclesiastic, says Hutton, was due the restoration of the Church under Charles II to the position it held before the Re-

bellion, and the establishment of Laudian principles as dominant in the Church.

A man of rather reserved nature, making no outward show, he was often slandered by his political and religious opponents, but he was the friend of good men and sincerely devoted to the welfare of his Church.

Under him cathedrals and churches were purified from the neglect of the Commonwealth, and with the repair of the fabrics came a revival of colour and old ritual.

As Bishop of London, Sheldon began the repair of S. Paul's, the choir of which had been turned into cavalry barracks, and it is said that the last eighteen years of his life he spent on public works involving nearly £70,000.

ALL SOULS' CHAPEL

His restoration of All Souls' College chapel is another witness to his splendid munificence. But for Sheldon, Ward, Hackett and like-minded prelates, the ravages of the Civil War and Puritan domination might never have been made good.

When we remember the poverty of the times, says Wake-man, we cannot but be thankful for the strong love for the Church and sacrifices so real and so noble which made possible the restoration of the Church under Sheldon.

All things necessary for the orderly worship of the Church, from fittings and furniture, to robes, Bibles and the Book of Common Prayer, as befitting her dignity and grandeur, were made possible by the voluntary gifts of devoted churchmen, among whom Gilbert Sheldon holds pride of place.

FROM A SISTER'S NOTE BOOK . . . 11

OUR PIONEER ADVENTURERS

GOING through old photographs and papers recently we were struck anew with the romantic story of our Community's beginning in Australia. What adventurers were those pioneer Sisters who came out under sail on the *Coptic* in 1821?

They had already given up comfortable homes and families, and in most cases leisured lives, when God called them to their hard labours amongst the poverty and degradation and ignorance of the London slums of the nineteenth century. What more could they give? Yet at God's further call they left homeland and the communal life of the Sisterhood for the unknown—for in 1821 Australia was still largely the "unknown."

The Community was just "of age" and its English Mission work for the minds and bodies of starving men and women and children seemed to demand all its resources.

The night refuges and soup kitchens, the work amongst the dockers, the workmen's restaurants and the workrooms that gave sewing—and a living—to women, the slum schools, at first day—and later also night schools, the orphanages and hospitals, all seemed such a drop in the ocean of misery that was England with its undigested Industrial Revolution.

And yet it was hard to refuse the entreaties of bishops and clergy for help abroad. Our Mother Foundress could not confine herself to England. She believed God had called her to found the Community of the Sisters of the Church "to gather the children."

Wherever they could claim souls for God she wanted her Sisters to work.

Two years previously schools had been started in Canada. In 1899 Sisters sailed for South Africa (one to die there) to nurse the soldiers in the Boer War.

Nine years after the first four Australian schools were established—in Hobart, Adelaide, Melbourne and Sydney—more Sisters came out from England to found a children's home and a school in Perth, for there was not one church school in the whole of that vast diocese.

Dean Dundas of Tasmania, writing to our Mother Foundress after the arrival of the first Sisters, said "Trusting that your Community . . . the first to respond to appeals . . . may be richly blessed . . . here as well as at home"; and she also believed that God would bring down fresh blessing on the old ventures if through trust in Him the new were undertaken—and this was so.

In 1892, and with those who came to assist in the growing schools in subsequent years, and with the contingents to Western Australia in 1901, came English orphans who had known no "mothers" but the Sisters and no family but the Community, which now hoped to provide a home for them in the sun and opportunities of Australia. They had somehow to be housed,

This series is written by a "school" Sister of the Community of the Sisters of the Church. As the Community has 2,000 children in its care, education is one of its main interests.

clothed and fed, and little financial help could be spared from England.

In Perth the Sisters opened an old clothes depot to provide for their charges until the schools there grew enough both to demand more of the Sisters' time and to provide for the destitute little pioneers.

Later some of the Sisters carved a home for them in the bush at Parkerville. The land they bought was partly cleared and had only a rough barn and the remains of a shed, but it sufficed for a beginning until kind friends helped with clearing and re-roofing and building cottages.

Later still six of those English boys who had come out in 1901 were killed in the First World War and the money they left to their home at Parkerville built a brick apse on to the little wooden chapel, which had been a joyful achievement in 1909.

For a few years they had a school and home at Kalgoolie. The school was in the corrugated iron S. John's Hall near the church, and the Sisters' and children's house was a wooden building minus floor and windows bought for £25 and dumped down on Crown Land, together with a large tent brought with them from Perth!

In Hobart, as well as a girls' school (now S. Michael's Collegiate School) the Sisters opened an elementary school for boys up to 12 years of age. Among the twelve boys enrolled on the first day were three sons of the bishop, one of whom was later Field Marshal Lord (Bernard) Montgomery.

DOGS' HOME!

At S. Michael's School in Melbourne, one enterprising Sister ran a dogs' home! It sounds a strange occupation for a Religious, but if people were willing to pay for the care of their dogs, why not divert some of that money to help establish a school to give Christian care to the minds and souls of children?

Secondhand shops in Melbourne and Adelaide also helped the young schools get established. Our pioneer adventurers knew that God had called them to establish Church schools and the money would come from somewhere.

The Sisters' faith and courage and plain hard work brought them and the five schools they established through all difficulties. Their reward was in the loyalty and success and devotion of the old girls and boys they had taught.

Now all these pioneer Sisters are dead, but who can doubt

their loving interest still in the schools they began for God? Their places are long since

taken by Australians, but we are all members of the same Community, and it is the Community which goes on, rich in experience, traditions and capacity for training; still with all that enabled those pioneer Sisters to perform their prodigious feats, and enriched by the experience they added to the common store.

Women's restaurants and soup kitchens are no longer necessary in our prosperity. Thank God children's homes are not needed on the same large scale. But the need for Christian education is as great as ever.

The children must be educated for God, taught to put Him first in their lives, trained to love Him and live their lives out in conscious knowledge of His truths. *That this work still goes on in the schools is the lasting monument to our pioneer adventures.*

NEWCASTLE GIFT FOR S. MARK'S

FROM A CORRESPONDENT
Canberra, August 15

Mr Clyde Burgmann, of Newcastle, who had previously made a donation of £4,000 to S. Mark's Collegiate Library for the purpose of establishing a research scholarship (THE ANGLICAN, August 12), has now made a further donation of £10,000 to enable a staff residence to be built on a site near to S. Mark's.

The house will be used as a residence for the Warden of the College, the Right Reverend E. H. Burgmann, who retires from the Bishopric of Canberra and Goulburn at the end of the year, but will continue as Warden of S. Mark's.

This further donation from the bishop's brother sets on its way the development of the library towards the college that it is intended to become.

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MODERN REVISIONS OF THE PRAYER BOOK . . . 3

THE SCOTTISH BOOK OF 1929

By the Reverend Arthur Lloyd

IN 1557 the Scottish reformers adopted the 1552 Book, which was later superseded by "Forms of Prayers" or "Book of Common Order," a miserable book produced by John Knox. In Scotland, the Reformation was not carried forward with the same calm and humble reverence for old foundations as in England. Until the reign of James I, there was considerable ecclesiastical anarchy.

The 1616 General Assembly sought a national liturgy. The King wished to introduce the English Book. In 1620, an Ordinal was published — ignoring the Order of Deacons!

Finally, in 1637 the Scots were allowed to compile a liturgy of their own. This was chiefly the work of Maxwell of Ross, and Wedderburn of Dunblane.

This 1637 Book was not submitted to the General Assembly, but imposed by Letters Patent of the King, and the authority of the bishops.

A noisy and fanatical opposition caused the withdrawal of the Book, and the suppression of the Church.

The book, while not faultless, was too good to be appreciated by a people so deeply alienated from the fruits of fifteen centuries of Christian worship.

The liturgy had shown a marked appreciation of, and return to, the 1549 position. In 1638, the Prayer Book and the Episcopacy were abolished, but the abortive Book had a great influence on later revisions.

Free from dissension and ob-

jections to fixed forms, the bishops used the English Book, but the non-Jurors regarded the English form as gravely defective in comparison with the teaching of the Ancient Fathers and Bishop Rattray produced a service of his own compilation.

This proved too exotic for general support, and a return was made to the 1637 Book. An unofficial process of revision continued, and in 1912 a tentative revised Prayer Book was issued, not unlike 1662 but embodying the best suggestions of Bishop Dowden, and including a revision of the 1764 liturgy.

After the World War, revision was taken up again. Provincial Synod approved a new book in 1929, which owed much to the scholarship of Bishop A. J. MacLean.

This book was universally accepted by all schools of thought, and is undoubtedly one of our finest modern books. But the process of revision has not stopped.

LITURGY

Canon XXIII authorises the Scottish and the 1662 English books, but the Scottish Church publishes only its own book now. Canon XXIV enjoins the Eucharist to be used at least every Sunday and on great festivals.

Bowing at the Name of Jesus is enjoined. Lessons at the Daily Offices are arranged over a three-year period. Lessons at Matins are short.

The week-day course of lessons is independent of the Sunday course. The penitential introduction to Matins may be omitted when a Eucharist follows.

Shorter alternative exhortation, general confession, absolutions are allowed. The *Benedictus es* is an allowable alternative to the *Te Deum*, but there are no alternative canticles for Evensong. An order for Compline is provided. Two shorter Litanies are added.

The Bidding Prayer is printed in full, and there is a new translation of the *Quicumque Vult*. Additional prayers are provided for some national saints, and additions are made to the black-letter days.

The chief glory of the book rests upon its magnificent liturgy. The celebrant is called "presbyter," though other parts of the book retain "priest" or "minister" as appropriate.

The opening Lord's Prayer is omitted, and the Summary of the Law of the three-fold English kyries may be substituted for the Decalogue. Unleavened bread is to be used, and the mixed chalice.

Frequent Communion is prescribed as a duty. At the Offertory, the bread and wine are to be offered up, as well as placed upon the altar, with a form of words to be used.

The service then continues with (a) the Consecration; salutation, sursum corda, etc., preface, sanctus, Prayer of Consecration (preamble, institution including a fraction and other manual acts), Anamnesis and offering of gifts (called the Oblation). Invocation of the Holy Spirit, and Prayer of Oblation; the Prayer for the Church; the Lord's Prayer, a second fraction, an optional brief silence, the mutual salutation and the Pax (b) the Communion; invitation, confession, absolution; comfortable words, collect of humble access, optional use of *Agnus Dei*, and the reception of Communion.

The wording of the *Epicletis* is "Send Thy Holy Spirit upon us and upon these Thy gifts and creatures of bread and wine, that being blessed and hallowed by His life-giving power, they may become the Body and Blood of Thy most dearly beloved Son, to the end that all who shall receive the same may be sanctified both in body and soul, and preserved unto everlasting life."

The Words of Administration are those of the 1549 Book. Reservation is allowed "according to the long-existing custom of the Scottish Church."

At Confirmation, the creed is recited as well as the vows renewed. The Confirmation prayer is prefaced with "I sign thee with the Sign of the Cross, and I lay my hands upon thee, in the Name . . ."

The ring is blessed in the Marriage service, and a form of Benediction is provided for married persons.

In the Visitation Office, a form of anointing or laying-on of hands is provided, also a form of Communion of the Sick, with the Sacrament reserved in both kinds.

The Burial Service has a good range of psalms, lessons and prayers, and there is also a form for Burial of Baptised children of tender years.

OLD STONE USED TO RESTORE HISTORIC GRAVEYARD

FROM A CORRESPONDENT

S. Matthew's Church, Windsor, Diocese of Sydney, has purchased an old stone building, demolished it and removed the stone by voluntary labour to the site of their historic graveyard.

The cost of the building was £20. The stone is to be used to build a perimeter wall on the eastern side.

This is part of a scheme implemented twelve months ago to restore the graveyard and to beautify generally the church grounds.

This work, which is now well on the way to completion, and which it is hoped will be dedicated later in the year, has included:

- The spraying of weeds and grasses with a view to ultimate eradication of all growth.
- The building of a new brick fence in which is included niches for the interment of ashes, thus making a memorial wall or columbarium.
- The re-forming of the driveway with a view to sealing it in the near future.
- The planting of lawns and shrubs.

Apart from the brickwork, the entire work has been done by voluntary labour.

S. Matthew's graveyard is one of the most historic in the country and includes the graves of such well-known early Aus-

tralian figures as Andrew Thompson, William Cox and Surgeon Arndell.

For many years the right of interment in the graveyard has been restricted to parishioners but with the general cleaning of the growth and the consequent opening up of new sections, land may now be purchased for the interment of Anglican people irrespective of their residence.

This project has followed on immediately after the restoration of the church itself which was effected at a cost of £15,000 and which included a new copper roof which alone cost more than £10,000.

LAMBS SOLD FOR CHURCH REPAIRS

ANGLICAN NEWS SERVICE
London, August 8

Farmers in the Kentish village of Postling recently gave sufficient lambs to be sold to raise £1,065 for repairs to the parish church.

Postling has only thirty-four names on the church's electoral roll.

TORRES STRAIT "HERALD" JUST ESCAPES DISASTER

FROM OUR OWN CORRESPONDENT

ON FRIDAY, July 22, the Priest-Director of the Torres Strait Mission, the Reverend S. J. Matthews, with Saulo the skipper, Budia the mate, Jolan the engineer, and deck-hands Walter and Charlie, set off in the *Herald* for a visit to some of the islands which form part of the Diocese of Carpentaria.

After taking aboard water, fuel and food for a fortnight's journey a prayer was offered, sails hoisted, engine started and the *Herald* moved smartly and gracefully from Thursday Island Harbour.

At about noon Cape York was passed. Seas were heavy, a strong wind was blowing, and the travellers were glad to drop anchor in the shelter of the uninhabited Adolphus Island at about 6 p.m.

Three of the crew members quickly lowered the dinghy, rowed to the coral reef which edged the island and returned within an hour with six good-sized fish which they had speared and some clam-shell meat for their evening curry.

A start was made next morning at 7 a.m. It was an uneventful day except for the passing of a sandbank on which reposes the wreck of a large American plane which crash-landed there during the last World War.

The *Herald* threaded her way past numerous reefs and anchored again at a location called "Seven Reefs" at 6 p.m. The following day an early

start was made but progress was delayed by frequent engine trouble caused by blockage of a water-pipe.

At about 5.30 p.m. Murray Island was sighted as the *Herald* was travelling between two long reefs, and the narrow passage leading out from them was reached about thirty minutes later.

Large foam-capped waves were surging through the passage, accompanied by a strong wind. Rain came pouring down, and the sun disappeared over the horizon.

Saulo the skipper set the lugger straight for the opening. Half way through the engine spluttered out as the *Herald*

tossed on the waves, crashing on the coral on either side.

The skipper pushed the tiller with all his might, the sails caught the wind and the boat slowed round, just scraping the side of a reef as she returned to safety.

Jolan and Walter spent twenty minutes cleaning out the pipes. Once again the *Herald*, at full speed, faced the passage and won through as the last fragment of light faded in the sky.

We anchored off the beach at Murray Island to the accompaniment of cheers and waving lights as the Islanders expressed their joy that we had arrived in time to give them services and to take part in their Patronal Festival of S. James.



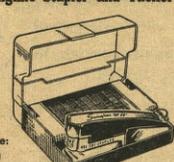
Voluntary workers demolishing a stone building near S. Matthew's Church, Windsor, N.S.W., to restore the historic graveyard. (See story this page.)

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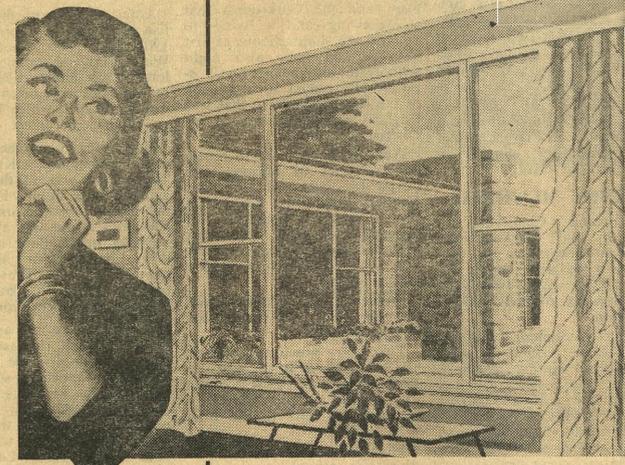
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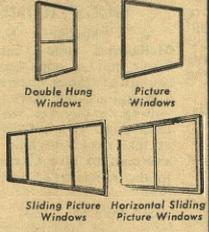
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DIOCESAN NEWS

ADELAIDE

NEW HALL DEDICATED

The Archdeacon of Adelaide, the Venerable M. C. W. Gooden, dedicated the new hall at S. Theodore's, Toorak Gardens, last Sunday morning. The bishop, Dr T. T. Reed, preached at Evensong and inspected the new building after the service.

ARMIDALE

SCHOOL CHILDREN'S CAMPS

The Diocesan Youth Department, for the first time will hold a series of camps for school children from August 29 to September 2. There will be camps for junior boys and girls; and a camp at "Brooklyn", led by the Reverend John Chapman, for boys and girls in from third to fifth year in High schools.

BATHURST

MOTHERS' UNION CONFERENCE

The 18th annual conference of the Mothers' Union in the Diocese of Bathurst will be held at Blayney on September 15. The conference will begin with a celebration of the Holy Communion at 9 a.m. and end at 3.30 p.m.

BRISBANE

MEMORIAL

Parish organisations at S. Mark's, Warwick, have opened a memorial fund to provide a memorial to Vera Mary Hoog, wife of the rector, who died recently. The form of the memorial has not yet been determined.

BUILDING FUND

To assist the building fund for S. Francis' Theological College, Brisbane, the Parish of S. Mark, Warwick, has pledged the sum of £300 over three years. The Young Anglican Fellowship has already contributed £30, and the Women's Guild is planning a street stall for August 30. The fund is a diocesan centenary appeal, approved by Synod.

CHURCH ARMY RALLY

As part of the annual birthday celebrations of the Church Army in Australia, a rally was held in S. John's Cathedral Buildings, Brisbane, on Saturday, August 6. This is the first Church Army rally to be held in Queensland. The official representative of the Church Army in Queensland, the Reverend James Payne, Rector of S. Stephen's, Coorparoo, presided. The Federal Secretary of the Church Army, the Reverend A. W. Batley, was present and delivered an address.

GIFTS TO MISSIONARY

The parish of Yeronga has presented the Reverend Boggo Pilot, a priest in the Diocese of Carpentaria, with an outboard motor for use in his parish of Darnley Island in the Torres Strait. The Comrades of S. George gave him a new chalice and paten for his parish.

RADIO FOR MOVI

The Comrades of S. George, in the Diocese of Brisbane, have sent £100 to the Reverend K. Kenyon at Goroka, Diocese of New Guinea, who is arranging the purchase of a radio transmitter for the hospital at Movi. The cost of the equipment is estimated at £200.

DIOCESAN MEETING FOR WIVES OF CLERGY

A move is now being made in the Diocese of Brisbane to form a Fellowship of Clergy Wives. Following discussion during Synod Week, a questionnaire has been circulated to 130 wives of the clergy to ascertain their views on the proposal. All have been invited to a gathering in the Cathedral Buildings, Ann Street, on August 24, to discuss the fellowship.

PILGRIMAGE TO IPSWICH

A pilgrimage in honour of the New Guinea Martyrs will be made to S. Paul's Church, Ipswich, on August 28 at 3 p.m. The Bishop of Carpentaria, the Right Reverend W. J. Hudson, will be present at the pilgrimage and will preach at Evensong at 7.15 p.m.

MELBOURNE

PARISH BALL

The large and well-equipped parish hall of S. Peter's, Box Hill, was the scene of the first parish ball of S. Theodore's, Wattle Park, on August 5. As S. Theodore's is a new parish, with one small wooden hall serving many purposes, it was necessary to find a new location for such a function as a ball. Good music, a good supper, and a happy family spirit all contributed to a wonderfully successful evening, confounding the critics and convincing the enthusiasts that S. Theodore's could do it. Yes, there was a profit.

MISSION HOUSE FETE

The annual fete organised by the Mission House of the Melbourne Diocesan Mission to Streets and Lanes, which is conducted by the Community of the Holy Name, was held on Saturday afternoon, August 13. Like its predecessors, this fete was characterised by the crowd waiting for the doors to open, and then a determined rush to make the most of the real bargains on the stalls. The proceeds help the constant work at the Mission House, which is situated in Fitzroy in an area where poverty and degradation are very real factors.

CLERGY RETREAT

The first of the two retreats for the clergy of the diocese was held at the Retreat House, Cheltenham, last week. The conductor was the Venerable P. H. Dieker, Archdeacon of Wangaratta, who proved to be most acceptable and helpful as leader. The next retreat will be November 7 to 11, and will be conducted by Dr Colin Duncan.

BAYSWATER

To-night, August 19, Bishop Donald Redding will introduce the Reverend H. Elson to the members of S. Stephen's Church, Bayswater, Mr Elson will be licensed as Priest-in-charge of S. Stephen's, Bayswater, and Curate in the Parochial District of S. Luke's, Verment.

CEREMONY AT KEW

The Archbishop of Melbourne, the Most Reverend F. Woods, will set the foundation stone of S. Paul's Church, East Kew, on August 28. The ceremony begins at 3 p.m.

PERTH

ASSISTANT PRIEST FOR NEDLANDS

The Reverend W. R. Bennetts, of Western Australia, who read for Holy Orders at Cuddesdon College, Oxford, was commissioned as Assistant Priest in the parish of S. Margaret, Nedlands, last Sunday. Mr Bennetts, who comes from the parish of Nedlands, has been in charge of the Mission Church of S. Faith, which is within the parish of S. Mary, Portsea, Plymouth. His wife, formerly Miss Josephine Kearney, is from the parish of S. Columba, Hawthorn, South Australia.

MISSIONARY FOR FIJI

The Reverend M. C. Bent passed through Fremantle on the liner "Johan van Oldenbarnevelt" en route to Sydney and to Suva, where for a time he will assist the Rector at Suva at the Cathedral. Mr Bent will eventually work amongst the Indians in Fiji. The P.M.C. befriended him during his day in Perth.

ST. ARNAUD

NEW BISHOPSHOLME

Plans are now being made to build a new house for the Bishop of St. Arnaud. It will stand next to the present Bishopsholme and will be a two-storey building. The bishop's study and chapel will be on the south side, with no rooms above them.

METROPOLITAN'S VISIT

The Metropolitan of Victoria, the Most Reverend F. Woods, will visit the Diocese of St. Arnaud at the beginning of September. He will be in Swan Hill on September 1, and then visit Mildura, St. Arnaud and Maryborough.

SYDNEY

STUDENTS' FETE

The annual garden party and fete of the Hostel for University Students and International Friendship Centre will be held at "Wingham", 76 Wright's Road, Drummoyne, on September 10, to begin at 2 p.m.

NERINGAH HOSPITAL

The Archbishop of Sydney, the Most Reverend H. R. Gough, will open the fete at Neringah Church of England Hospital, Wahroonga, at 2.30 p.m. on September 3. The Police Military Band will be in attendance and the hospital will be open for inspection.

DIOCESAN CONVENTION

The second Diocesan Convention for the Diocese of Sydney will be held at "Gibulla" Conference Centre, Menangle, from August 19 to 21. Speakers will include the Right Reverend A. W. G. Hudson, the Reverend D. G. Livingstone, the Reverend A. H. Funnell and the Reverend P. F. Newall. Bible studies will be led by the Venerable H. G. S. Begbie.

The subjects for the convention will be: How can I study the Bible? How can I witness for God? How can I pray? How can I make Jesus Christ Lord of my life?

SEAFARERS' SERVICE

A Seafarers' Service to commemorate the 103rd anniversary of the wrecking of the "Dunbar" at Sydney Heads will be held in S. John's Church, Darlinghurst, at 10.30 a.m. on August 21.

R.S.C.M. MEETING

An address to those interested in the Royal School of Church Music will be given at S. Mark's, South Hurstville, on Monday, August 22, beginning at 7.45 p.m. The speaker, Mr Ray Holland, will speak on the subject of music for the Communion service, dealing with such subjects as

hymns, congregational settings, simple choir settings and voluntaries.

VISITORS' DAY

The first Church Visitors' Day at the Missions to Seamen will be held on August 27. The Mariners' Chapel will be open for inspection and a nautical art exhibition will be on display. Stalls and entertainment for children will be part of the programme.

RELIGIOUS EDUCATION SUNDAY

August 14 was observed in the Diocese of Sydney as Religious Education Sunday. It was the final day of Education Week, sponsored by the N.S.W. Department of Education. The Board of Education of the diocese asked rectors to mention at services the work of Sunday schools, religious instruction in day schools, adult Bible study groups and youth groups, and to make known the need for more staff for this work.

S. JUDE'S RANDWICK

The Australian Christian Theatre Guild will present the religious play "Cry Dawn in Dark Babylon" at S. Jude's, Randwick, on Friday, August 28, at 8 p.m. The proceeds will go towards new chairs for the parish hall.

TASMANIA

T.V. IN TASMANIA

Arrangements have been made with TVT 6, Hobart, for the telecasting of an Epilogue at 9.55 p.m. from Monday to Friday. A local committee calling itself "Christian Television Association in Tasmania" has been set up, under the chairmanship of the Dean of Hobart, to work in close co-operation with the station. Individual speakers are responsible for producing their own material to fill the six minutes allotted to them. As facilities improve, it is hoped to have something at weekends, to

arrange panels or group discussions, and to give speakers four nights in a row.

C.E.M.S. IN HOBART

The "Bring out a Briton" campaign was considered by the southern area executive of the Church of England Men's Society at its monthly meeting at Church House in Hobart on August 11. After discussion the executive chose a married couple in their thirties who have two young sons. It was stated that employment was available close to Hobart, but the biggest problem of accommodation was holding up negotiations. The C.E.M.S. will conduct a tent exhibition of its work at the Royal Hobart Show in October.

EXHIBITION

An exhibition of the work of the Church will be held in the parish hall at S. Mary's from August 20. Two visitors from the mainland will be present: Sister Rita, of the Community of the Holy Name, and Deaconess Mary Kent, of Deaconess House, Melbourne. Courts will exhibit the work of the British and Foreign Bible Society, the religious communities of the Anglican Communion, Sunday school and mail-bag Sunday school work, the Mothers' Union, youth work, the Christian Army, the Department

of Promotion, the Overseas Department, the deaconess order, the Diocesan Book Depot and children's homes. The official opening will take place at 3 p.m. on August 21. A quiet afternoon will be held on August 20.

MEN'S RETREAT

A retreat for men was held at Christ College, Hobart, from August 15 to 18. The conductor was Dr H. R. Smythe, Vicar of S. James' Church, East St. Kilda, Diocese of Melbourne.

REFRESHER COURSES

Refresher courses for clergy in the Diocese of Tasmania will take place at Christ College, Hobart, from August 25 to 26. The lecturer will be the Reverend G. Griffith, vice-warden of S. John's College, Morpeth, N.S.W.

G.F.S. COMPETITION

The inter-branch ball games competition for the Girls' Friendly Society in the Diocese of Tasmania was held at S. James' Parish Hall, New Town, on August 6. Five teams took part in the intermediate and junior sections, involving over 100 girls. Trophies, consisting of a set of quilts and stand, were presented to S. James' branch in the junior section, and Holy Trinity, Hobart, in the intermediate.

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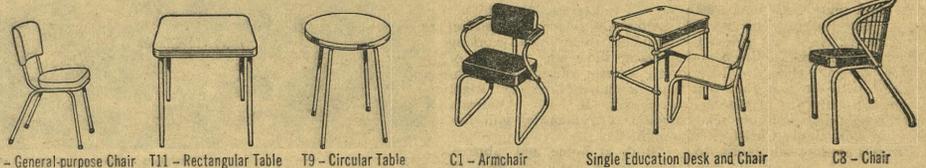
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—Mildura "Sunraysia Daily" block.

One hundred and five years ago this month the Church of England established the first Aboriginal Mission at Yelta at the junction of the Rivers Murray and Darling, Victoria. The mission was closed in 1868. Here the Rector of Merbein, the Reverend L. P. G. Smith, (in whose parish Yelta is), rows across from the N.S.W. side with Mr Kerridge of Wentworth to inspect the old mission site.

PRIORITIES SEEN FOR N. GUINEA

FROM A CORRESPONDENT

A warning of the dangers involved in hasty action in relation to New Guinea was given by the Archbishop of Sydney, the Most Reverend H. R. Gough, in his latest diocesan newsletter.

"One of the greatest problems that Africa has to face in the development of the coloured races is that the standard of education and civilisation which has taken a thousand years or more to come to fruition in Europe is being expected and demanded by these people in the course of fifty years or so," he said.

"Whilst we must never forget that independence is the ultimate goal, and the Church must be in the forefront of every effort to achieve it, our primary duty to the native peoples committed to our trust in New Guinea is to see that they are taught the truths of Christianity, and brought into a living relationship with Jesus Christ.

"It is our duty constantly to re-affirm our contention that education, apart from the Christian religion, can lead native people into a way of life far worse than that to which they were accustomed under pagan beliefs."

COVENTRY CHAPELS SHOWN TO DUKE

ANGLICAN NEWS SERVICE

London, August 11

The Duke of Edinburgh's visit to Coventry Cathedral last month was made the occasion for making public details of the chapel of Christ in Gethsemane. Prince Philip saw a lighted model of the chapel, which is planned as a place of quiet for meditation.

He showed particular interest in the chapel of industry, and inspected in detail the tall nave windows with his guide, the Provost of Coventry, the Very Reverend H. Williams.

NEED FOR WOMEN IN CHURCH WORK

ANGLICAN NEWS SERVICE

London, August 15

Although more ordination candidates were now coming forward, there was no sign of more women offering for training for church work, the Right Reverend H. E. Ashdown, Bishop of Newcastle, said this month.

"Both at home and abroad, there are literally hundreds of posts for which there are no women workers available," he said.

"I ask that this need should have a place in your prayer, thoughts and conversation."



—Mildura "Sunraysia Daily" block.

This is the site at Yelta, at the junction of the Rivers Murray and Darling, Victoria, where an Aboriginal Mission was established one hundred and five years ago. It was closed in 1868. Examining the site are the Rector of Merbein, the Reverend L. P. G. Smith, and Mr Kerridge of Wentworth.

NEW CHAPLAIN FOR SINGAPORE

FROM OUR OWN CORRESPONDENT
Singapore, August 15

The British Port Chaplain in Singapore, the Reverend Peter Rynd, will leave here on August 19 to become a rector in the Diocese of Dunedin, New Zealand.

Canon Haydn Parry, who will arrive here late in September, has been appointed the new port chaplain.

He has been working in the Persian Gulf area. Singapore is a very busy port. The chaplain visited 4,203 ships in the past two years.

There is a daily celebration of the Holy Communion in the chapel attended by many Asian seafarers who are Anglicans.

PLANS FOR SYNOD IN ROCKHAMPTON

FROM A CORRESPONDENT

Rockhampton, August 15

The special preacher at the synod service for the Diocese of Rockhampton on August 28 will be the Bishop of Armidale, the Right Reverend J. S. Moyes.

Bishop Moyes will also conduct the clergy retreat which will precede the session of synod, August 25 and 26.

POSTULANT FOR U.S. ORDER

FROM A CORRESPONDENT

The treasurer of St. James' Church, King Street, Sydney, Mr K. McRae, has resigned to become a postulant of the Society of St. Paul, in Oregon, Portland, in the United States of America.

Mr McRae has been treasurer for the past three years. He has also been synod representative, diocesan lay reader, and church warden.

The Society of St. Paul is a monastic, formed two years ago with two lay brothers and a priest-founder.

At present there are nine members, with a dozen men scattered from Australia to Bermuda who are aspirants in various stages of preparation.

The work of the society includes a home with fifty patients under medical treatment, a school with two hundred pupils, a clergy house, and a printery.

Mr McRae sailed on August 2. He will work in the medical home.

LECTURE GIVEN IN EAST AFRICA

DR FISHER SPEAKS OF LIBERTY

FROM A CORRESPONDENT

Dar-es-Salaam, August 15

Any man ought to be circumspect when he interferes with law so as to give it an artificial application for his own benefit, the Archbishop of Canterbury, the Most Reverend G. F. Fisher, said on August 1.

He was delivering the Gillman Memorial Lecture for 1960 to the Dar-es-Salaam Cultural Society, Tanganyika.

"I dare say that people in Tanganyika are thinking that once they have freedom everything will be easy. That is not so, the real problems will only just be beginning.

"They should be thinking how to get personal liberty and that does not mean running after a figurehead."

The archbishop said that wherever there was freedom man could find some way to overcome evil by good.

One of the permanent occupations of man was his striving for power, but he should instead work for reconciliation.

Man should not say "I will fight for my rights" but should sit down and see if he could reconcile them with the rights of others.

Once man realised that life was for eternity and not for time, everything would begin to fall into proportion, Dr Fisher said.

PARISH GROUPS DEMONSTRATE THEIR ACTIVITIES AT TOOWONG

FROM A CORRESPONDENT

Brisbane, August 15

Sunday, July 31, was observed in the Parish of St. Thomas, Toowong, as Organisations' Sunday.

The young people had suggested that something should be done to show parishioners the part the different organisations play in the life of the parish.

At 2.30 p.m. the parishioners assembled in the parish hall. First, the Young Anglican Fellowship in the parish produced the play which they had entered in the recent Young Anglican Festival Week and which had obtained second place. This was followed by a short talk on the activities of the Y.A.F.

Next came a talk by a member of the Mothers' Union with an outline of the history of the Mothers' Union since its foundation by Mary Sumner.

The Sunday School superintendent followed with a talk on the importance of religious education and some of the children sang special hymns they had practised for the occasion.

The work of the Sanctuary Guild was then explained to the parishioners.

They were told of the faithful band of workers who arrange the flowers and clean the brass in the church month by month.

The G.F.S. gave a demonstration of some of their weekly programmes with folk dancing and other physical activities and ball games, and their four-square programme of worship, work, study and recreation was explained to the assembled crowd.

An interesting talk on the work of the two Women's Guilds in the parish was given showing the change that had taken place in the work since fund-raising schemes had been adopted.

It was pointed out that there is still useful work for the guilds to do and an appeal was made for more members.

The last organisation to come on the stage was that of the C.E.B.S.; the boys gave a very fine display which made a good ending to the programme.

A basket tea followed at 5 p.m., and at 6 p.m. the parishioners went over to the church to see one of the "Fact and Faith" films.

Evensong followed at 6.45 p.m. with a short address and a procession bringing to a conclusion a very worthwhile effort.

FLATS FOR AGED IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, August 15

The Brotherhood of St. Laurence, Melbourne, is planning to build a block of flats for elderly people in the suburb of East Brunswick.

The building, "Keble House," will stand on a property bought by the Brotherhood during the depression years.

The Brotherhood will celebrate its thirtieth anniversary at the end of 1960.

CLASSIFIED ADVERTISEMENTS

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

ENGAGEMENT

HILLET-SMITH. The engagement is announced of Barbara Christine, younger daughter of Mrs L. M. G. Smith of Cromorne, late of Plymouth, England, to Allan Leslie, eldest son of the late Mr J. and Mrs M. Hillet of Perth, Western Australia.

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EDUCATIONAL

NEWCASTLE CHURCH of England Grammar School for Girls, Church Street, Newcastle. The Council of the School will award two Scholarships tenable in the Secondary School, after an examination to be held on Saturday, October 22, 1960. The Scholarships cover full tuition fees and are tenable for the Secondary School Course if progress is satisfactory. The Scholarships are open to candidates from within the School and from other schools. Papers will be set suitable for pupils at 6th Class Primary standard. Application forms and further particulars may be obtained from the Headmistress.—E. Heath, Headmistress.

POSITIONS VACANT

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