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SYDNEY SYNOD HAS A HECTIC FIVE-DAY SESSION

DEPARTMENT OF PROMOTION PUT ON PERMANENT BASIS

The thirty-first Synod of the Diocese of Sydney, which met for five days and nights of deliberation last week, passed a number of important Ordinances, including an Ordinance to establish the Department of Promotion on a permanent basis.

The Ordinances, however, occupied nearly all the time of Synod, which consequently was unable to deal with the majority of the motions on the agenda.

Among the most important motions not dealt with was one concerning legislation to enable laywomen to be eligible for all offices at present open only to laymen.

Among the important ordinances passed were:

- The Moore Theological Assessment Ordinance;
- The Sydney Church of England Finance and Loans Board Ordinance;
- The Secondary Schools Religious Instruction Ordinance.

The Department of Promotion Ordinance was introduced by the Reverend R. S. R. Meyer, who said that this would give independence to the department which had hitherto been a baby of the Home Missions Society. The ordinance was supported almost unanimously by the committee appointed by the Standing Committee and the Department of Promotion.

PROMOTION DEPT.

The Reverend J. R. L. Johnstone (Beecroft), said that he was the only member of the committee who was against the ordinance. He admitted that it was largely in its draft form the work of his own hands.

He wanted one change—that the department be subject to Standing Committee. The department would occupy an increasingly important position in the diocese and therefore what it did and said must be vetted by Standing Committee.

Canon T. E. Jones differed from Mr. Johnstone. He said that this was a matter where the department should be trusted. He felt also that the archbishop should be trusted.

Mr. Meyer quoted instances of the independence of schools, Moore College, and others. On a vote Mr. Johnstone's amendment was lost.

On clause 4 of the Ordinance the Reverend E. H. Lambert moved that the list of names put forward by the Department of Promotion should be accepted en bloc as the first council. This led to disagreement by the Reverend D. B. Knox, who advocated a ballot to obtain the best men and to avoid electioneering on the floor of the Synod.

The Reverend R. S. Walker, who is Director of Promotion in the Diocese, doubted the wisdom of this motion and the reasons for which it was advanced.



The Commonwealth Secretary of the British and Foreign Bible Society, Canon H. M. Arrow-smith (left), addresses a public meeting in Rio de Janeiro, Brazil, in connection with the United Bible Societies' Conference. Beside him is Bishop E. Bergrav of Norway.

ARKANSAS BISHOP APPEALS TO PEOPLE OF LITTLE ROCK

ANGLICAN NEWS SERVICE

New York, October 7

The Bishop of Arkansas, the Right Reverend R. R. Brown, has called upon church people in Little Rock to exercise restraint, leadership and "resistance against every pressure of an unthinking society."

He said that the rising tension and the physical violence at Little Rock Central High School had compelled him to issue the pastoral.

In his message Bishop Brown says, "I have hoped and prayed these last two weeks that by some miracle or chance a way might be opened . . . to bring order out of chaos and peace out of passion.

"To that end I have tried to work behind the scenes with some leaders to gain the time necessary for such a miracle to work."

His hope of reconciliation had, however, failed dismally.

In making his plea for prayer, order and restraint,

Bishop Brown said "this I do in full knowledge that my call may not meet with a ready response on the part of everyone: "Yet, when emotion replaces mind, a mob is substituted for law, and violence overrules arbitration."

EX-MISSIONARY

• Meanwhile, in Georgia most of the clergy from the Dioceses of Atlanta and Georgia, conferring on the racial issue, reached no finality.

From the conference came the realisation that no quick and

easy solutions existed to the problem.

• In North Carolina, however, the Rector of S. Peter's, Charlotte, the Reverend H. Egger, has condemned integration.

On September 15, he said that the fact that the public schools were being integrated, "doesn't make it right."

Mr. Egger said later, "I do not believe there should be gradual amalgamation of the races and interbreeding."

He was opposed to integration, he said, because of the difference in standards of social behaviour between Negroes and Whites; because Whites were inherently superior in talent and ability; and because he was opposed to attempts to level all society "down to one common denominator."

"UNANIMITY"

• Three days later, on September 18, the Presiding Bishop of the Episcopal Church, the Right Reverend H. K. Sherrill, told a Press conference, "integration in the whole Church is inevitable.

"It is fundamental to the heart of the Gospel."

The statement was made during the meeting of the House of Bishops at Sewanee, Tennessee.

Bishop Sherrill said that the House of Bishops was agreed on the morality of integration.

No official statement had been made by the House, however, because "the question of pronouncements is one of timing, not of principle."

Bishop Sherrill said that there would be found a surprising unanimity in support of integration among southern churchmen of all communions.

"The issue is a northern one as well," he said.

"Segregation and integration are not problems of geography, but of ratio."

THE ANGLICAN PRESS LTD.

Applications for the issue by The Anglican Press Limited of £70,000 Mortgage Debenture Stock have now reached £52,000.

The Press is already in operation at its building in Queen Street, Sydney, although structural alterations to the premises are still going on.

The remainder of the alterations, and installation of machinery, are expected to be completed at about the end of this month, in good time for the official opening of the Press in November.

PROTEST BY THE PRIMATE

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, protested in his capacity as President of the Synod of the Diocese last week against the Leading Article in the last edition of "The Anglican."

His Grace's protest was read at the conclusion of the Synod by Bishop W. G. Hilliard.

The relevant extract from the Leading Article which incurred the archbishop's censure was:

"The astounding, how-to-vote card 'Background to Synod,' which appeared on Monday, just before Sydney synod met, was a deplorable document, though scarcely a surprising one.

"... there can be no doubt that Australia's Mother Diocese is in a pitiable condition—divided by partisanship so intense that its synods have become the occasions for the regular circulation of several how-to-vote tickets and for all devices of political 'fixing' which discredit the seamier secular political parties.

"... the Church in Sydney cannot allow itself to continue in its present disunity and narrow uncharitableness. "That state must produce such enormities as the present unfortunate pamphlet."

"In fairness to the Church in this diocese I must record the strongest possible protest," His Grace said.

"Such a statement can only merit an emphatic denial on my part."

REFORMATION RALLY

The 29th annual Reformation Rally will be held in the Chapter House of S. Andrew's Cathedral, Sydney, this evening, Friday, October 11.

ANGLICAN BECOMES W.C.C. QUEENSLAND SECRETARY

FROM OUR OWN CORRESPONDENT

Brisbane, October 7

The World Council of Churches in Queensland has a full-time secretary for the first time.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, commissioned the Reverend B. L. Langford, who is to fill this position, in the chapel at Bishopscourt, on September 30.

The Archimandrite of the Greek Orthodox Church, the Very Reverend C. M. Boyazoglu, who also represented the Patriarch of Constantinople, attended the service.

THREE ASPECTS

He led the congregation in prayer in Greek during the service, as the archbishop said, "to remind us that the Church is made up of peoples of diverse races, languages and customs."

The Reverend J. F. Peter (Presbyterian), the Reverend T. Rees Thomas (Congregational), who read the Lesson, was present, as well as other clergy and lay people belonging to the member churches of the World Council of Churches.

Professor Peter, in his address

said that there were three aspects of the job of being secretary to the World Council of Churches in Queensland:

NO FINALITY

1: Propagation — bringing the work of the council before the people;

2: Administration — all the paper work which falls to any secretary;

3: Representation — perhaps the hardest of all, for he would be expected to express the views of the council in his public statements, not just those of any one member.

Mr. Langford was ordained in S. David's Cathedral, Hobart, 18 months ago.

Before his ordination he worked as a missionary in South India for 11 years, and for 20 years before that worked in a bank in England.

He was born in Essex, England, 50 years ago. His wife and five children arrive in Brisbane from the South this week.

OLD CATHOLICS AND ANGLICANS MEET

MORE MISSIONARY WORK TO BE UNDERTAKEN

ANGLICAN NEWS SERVICE

Geneva, September 29

Eleven Old Catholic and Anglican bishops took part in the International Old Catholic Congress held at Rheinfelden, Switzerland, last week.

The need for fuller support for missionary work by the Old Catholic Church was emphasised.

The Archbishop of Canterbury was represented by the Bishop of Lincoln, the Right Reverend Kenneth Riches.

Other Anglicans present included the two remaining members of the Bonn Conference of 1931, which led to the establishment of intercommunion between the Anglican and Old Catholic churches—the Reverend Dr. C. B. Moss and Prebendary C. L. Gage-Brown.

The Archbishop of Utrecht the Most Reverend Andreas Rinkel, was accompanied by bishops of the Old Catholic Church in the United States of America, Switzerland and Yugoslavia, and of the Polish National Catholic Poland.

RESPONSIBILITIES

The attractive baroque church of S. Martin, Rheinfelden, was used for the principal services of the congress.

Bishop Kury, of Berne, celebrated according to the liturgy of the Christian Catholic Church of Switzerland on the opening day of the congress.

On Sunday, the Archbishop of Utrecht celebrated festal Solemn Eucharist.

The Bishop of Lincoln celebrated Holy Communion on one of the days of congress.

The chief meetings took place

in a hotel overlooking the Rhine.

Addresses were given on the themes of the responsibilities of laymen in the family, the parish and the world, and various aspects of the relationship between the Anglican, Old Catholic and Eastern Orthodox Churches.

These subjects were also considered in smaller discussion groups.

AID TO S.P.C.

In the course of debate, the need was stressed for their support for missionary work on the part of the Old Catholics.

The possibility of contributing to the work of the Society for the Propagation of the Gospel was considered.

The congress adopted a resolution requesting the bishops to decide how to foster missionary work without prejudicing the financial support needed for the existing Old Catholic extension work in France.

At a general meeting of the Society of S. Willibrord, a revised constitution for the society was adopted, and a representative appointed for the U.S.A.

Arrangements were made to prepare a notice for display in all Old Catholic churches and Anglican continental chaplaincy churches, calling attention to the facilities for intercommunion.

VICAR IS CALLED "A LAW BREAKER"

"FLOUTED" ORDER TO REMOVE ARTICLES IN CHURCH

ANGLICAN NEWS SERVICE

Durham, October 7

A vicar was called "a trouble maker and a law breaker" at Durham Consistory Court on September 27, during his cross-examination.

Seven parishioners have alleged that an order for the removal of seven articles in his church had been disobeyed.

The vicar, the Reverend R. L. Hilditch, of S. Mary's, Tyne Dock, South Shields, is accused of flouting an order of the Consistory Court in 1954.

The seven parishioners who petitioned for the removal of the articles, also opposed the petition of Mr. Hilditch and churchwardens for the introduction of a ciborium (a sacramental vessel).

The hearing was in the Chapter House of Durham Cathedral. Dr. H. S. Ruttle, for the seven parishioners, said the case was a sequel to a consistory court action in 1953.

Dr. Ruttle said that the vicar and churchwardens had flouted the order deliberately.

The six breaches of the order were, he said, (i) that lights were still used ceremonially; (ii) that candle holders, ordered to be removed, were still used; (iii) that a crucifix had been placed on a holy table (the chancellor of the diocese had said that there could be two candle holders and a cross on the table); (iv) that a "subterfuge" had been adopted about the ordered removal of the sanctus bell, a rope being rigged up from the ordinary bell rope in the church so that the church bell could be used as a

sanctus bell; (v) that a ciborium, ordered to be removed, had been retained; (vi) that the stations of the cross had been placed in the church a week before Holy Week, whereas the chancellor said they should be in church for Holy Week only.

Counsel said that in the parish magazine in 1955 the vicar had written that the removal of articles under the court order had caused much unhappiness

and to flout the letter of the order."

Mr. Elphinstone: Did you think it wise to oppose the spirit of the order? I now realise it was extremely silly. I have apologised.

Dr. Ruttle: Although the use of bells during Communion was condemned by the order, you tried to get around it by running a string into the church from the main bells?—Yes.

Dr. Ruttle suggested it was unfair and unjust to castigate the petitioning parishioners as troublemakers.

The Vicar: I would not say it was altogether unfair.

Dr. Ruttle: You are the troublemaker; you are the law breaker?—I have admitted that.

The hearing was adjourned to a date to be fixed, when legal arguments will be heard in London.

ODD HISTORY OF BUNGALOWS FOR CLERGY WIDOWS

ANGLICAN NEWS SERVICE

London, October 7

Twelve bungalows for the widows of clergy at Seaton, Devon, were blessed by the Bishop of Southwark, the Right Reverend Bertram Simson.

The bungalows have been provided by the Church of England Pensions Board as the result of a legacy by the Reverend J. J. Case.

The chairman of the Pensions Board, Sir Philip Williams, who presided at the ceremony, outlined the history of the Case Trust.

The total cost of the bungalow scheme—the erection of the buildings, their complete furnishing, and the laying out of the gardens—has been about £36,000 (Sterling).

Sufficient funds have been invested to provide for the upkeep of the bungalows, furniture and gardens in perpetuity, and also £100 a year for each resident widow.

EXTRAORDINARY MAN
The bungalows are attractive buildings of red brick with tiled roofs.

Sir Philip Williams said that they were met to commemorate a most extraordinary man, the Reverend Joshua Case, who had retired from his last living in 1913 and had died at the age of 92 in 1946.

They could find out very little about him, but one man who knew him had written a letter in which he said that "to call

him odd would be charitable." Mr. Case had lived for his last few years at Plymouth next to an R.A.F. station, to which he attached himself and of which he got so fond that he had himself a uniform made and used to wear it on special occasions at the station.

TRIBUTE

He was made an honorary member of the officers' mess.

In his will he left an instruction that his executors should find a site in Devon or Cornwall and there build 12 bungalows for the widows of clergymen, where they should live rent and rates free.

After unveiling the gateway and naming the bungalows, Mrs. G. F. Fisher, the wife of the Archbishop of Canterbury, said that it was only right and proper that the great contribution made by clergy wives to the life of the Church should be remembered and rewarded.

"There must be very few women in any walk of life who are so terribly bereaved as are the wives of the clergy."

ENGLISH PLAN TO MAKE OVERSEAS FOLK "AT HOME"

ANGLICAN NEWS SERVICE

London, October 7

The first British Overseas Christian Guild, which aims to bring West Indians and other people from overseas into the fellowship of normal parish life was launched here in the presence of the Bishop of London.

The Trade Commissioner for the British West Indies, Mr. Garnet Gordon, Q.C., opened the guild's clubroom and canteen at Fulham before a large gathering of overseas folk.

The atmosphere was gay and informal.

The Bishop of London, the Mayor of Fulham, and two West Indians, made speeches.

It is hoped that the Fulham Guild will be but the first of many all over the country.

The story behind this new venture began when an English priest, the Reverend B. G. B. Fox, came home in 1955 after five years as Rector of Montego Bay and Archdeacon of Cornwall in Jamaica.

SCHEME EVOLVES

As Vicar of S. Etheldreda's, Fulham, he made a special point of linking up with his Jamaican friends who came over to England, and discovered that many of them were feeling very lonely in London.

At the same time there was general concern that men and women who had been regular and enthusiastic churchgoers in the West Indies did not seem to be going to Church in England.

This was sometimes because they had not been made to feel welcome, but often because they were too shy to go to Church or simply did not know where the nearest church was.

Mr. Fox felt it was up to English church people to take the initiative.

He and his wife began to give enormous supper parties in the vicarage, at which the guests ranged from crossing-sweepers to barristers.

In friendly talks over glasses of rum punch, a scheme took shape.

It was put to the Bishop of London, who gave it his whole-hearted approval.

Eventually it is hoped to have a guild in each deanery, organised by a priest and open to men and women of all races,

including English people living in the locality.

Although not limited to Anglicans, the guilds will be linked as closely as possible with the parish churches, where members will be encouraged to take up regular worship.

They will also provide for lectures, discussions, and so on, and there will be plenty of social gatherings.

The purpose is not to segregate overseas folk, but to introduce them gradually into normal parish life—in brief, to make them feel at home.

"Now that Fulham has lead the way," one clergyman said, "it is up to other places to follow."

"And when the West Indians do begin to turn up in our parish churches, do not (as has been done to one Jamaican lady) rebuke them for singing too loudly!"

"West Indians are enthusiastic

UNION JACK IN S. AFRICA

ANGLICAN NEWS SERVICE

Pretoria, October 7

The South African Minister of Justice, Mr. Swart, has refused an invitation from Beconi town council to attend a ceremony at which the Union Jack was to fly next to the Union flag.

"As long as the Nationalist Party rules, 'God Save the Queen' and the Union Jack will never again be South African symbols," Mr. Swart said in explanation.

He said this was also the policy of the Cabinet.

"We honour the Union Jack as the flag of Britain, but the Union flag as the flag of South Africa."

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HOME MISSIONS AID IS URGED

"CINDERELLA OF THE CHURCH IN MELBOURNE"

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, October 7

"Home Missions in the Melbourne diocese are the Cinderella of the Church—charged with the responsibility of maintaining and extending the work, yet denied the support that is necessary if essential undertakings are to be maintained and new fields occupied."

The Archdeacon of Kew, the Venerable R. H. B. Williams, said this to a meeting of the diocesan council of the Church of England Men's Society.

"If it were not for Home Missions, he said, the ministry would have to be withdrawn from several inner parishes and many rural areas."

"They assist in the provision of sites and erection of buildings and shoulder a large share of the stipend in the early years of parishes in the outer areas, which are rapidly developing around Melbourne and Geelong."

"They also are responsible for practically the whole stipend and maintenance of hospital chaplains in our medical charities and provide the necessary equipment for those in the service of the Mental Hygiene and Penal Departments."

"There are many other avenues through which the Church is served, and served well."

"CINDERELLA APT"

The archdeacon said the story of finance made sad reading. He remembered the late Archdeacon Hayman, then Organiser of the Home Missions, speaking in Synod in support of the system of quotas he was introducing, and stressing the importance of every parish sharing in this essential work.

The suggestion was readily accepted, but unfortunately from the beginning many parishes regarded what was to be a minimum as a maximum.

Further than that, any suggestion of an increase was stoutly resisted as though contributions to Home Missions were a tax.

In 1920, of a total income of £142,248, the parishes gave to Home Missions £6,485, whereas in 1956, of a total income of £821,314 the parishes gave to Home Missions £10,430.

"In the intervening period," he said, "the incomes of foreign missionary societies have quadrupled and social service contributions have received ever-increasing support, but our Home Missions receive less than double, despite the increasing cost and the challenging nature of the work."

"Cinderella is an apt title."

Archdeacon Williams strongly urged that the fund receive the highest priority in giving.

"Life is a journey of inestimably greater importance than any other journey we may take," Brother J. S. Bishop, diocesan associate lay-president of the C.E.M.S., said at Evensong, which was largely attended and conducted by members of the branch, at S. James' Church, Ivanhoe.

FAITH AND MEDICINE

"Tragically, the world has ever been reluctant to accept Christ as the Truth, which stands as pure and unsullied to-day as it did 2,000 years ago," he said. "If we declare ourselves on God's side there is no better battle-cry than Christ's wonderful words, 'I am the Way, the Truth and the Life,'" he said.

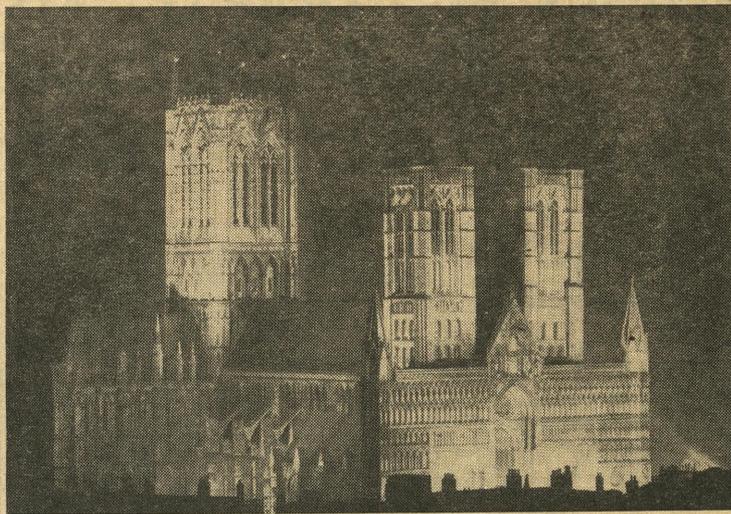
Brother Dr. W. J. Denehy, a leading Melbourne surgeon and a diocesan past lay-president, spoke on "Faith and Medicine" at All Souls' branch meeting at Sandringham.

He gave some facts about human physiology, stressing the importance of the "spark of life" to give meaning to the correct functioning of all the parts as a whole.

Brother Denehy pointed out the need for collaboration between clergy and doctors.

He was certain that a chaplain should have the characteristics of youth, energy, faith and medical ethics.

"He stated that a doctor should have a full technical knowledge, should be a humanist, should love his job, and should be a believer in God."



Lincoln Cathedral under floodlights. London Times picture.

BIG CANVASS MARKS JUBILEE ANNIVERSARY AT LONGREACH

FROM A CORRESPONDENT

Longreach, Q'ld., October 7

The 60th anniversary of the arrival in Longreach of George Dowglass Halford and other members of the Brotherhood of S. Andrew was observed in S. Andrew's Church, Longreach, in Central Queensland on September 15.

A vast Wells "Pioneering in Faith" canvass has also been conducted in this anniversary year which has to date resulted in £50,000 being pledged.

George Dowglass Halford, later Archdeacon and then Bishop of Rockhampton, arrived in Rockhampton on September 14 to inaugurate a pioneering experiment in the Australian Church.

The scheme was to work in Central Queensland on a non-parochial basis, with the ultimate aim of forming parishes out of the huge area to which he and his fellow priests ministered.

It was in Longreach that the Bush Brotherhood movement in Australia began.

A NEW CHURCH

The Church of S. Andrew, in which people then and since have worshipped, will be replaced, as soon as possible, by a new war memorial church.

The Parish of Longreach, which is 55,000 square miles in area, is the first parish of such magnitude to employ successfully the every member canvass scheme.

It is proposed to build a new church for Ilfracombe; a vestry for the Hulton-Sams Memorial Church at Jundah; and the erection of a church building at Stonehenge.

"I feel most gratified," the Rector, the Reverend O. Pender-Brookes, told THE ANGLICAN, "with the splendid result."

"The canvass has shown that distance should not be an insuperable barrier to the effective organisation of a parish on modern lines."

At all three diamond jubilee services on September 15, the clergy who preached, emphasised the urgency of the Christian message and its essentially missionary character.

The Rector of S. Barnabas', North Rockhampton, the Reverend R. O. Bodley, who was the last warden of the Bush Brotherhood of S. Andrew, preached at Sung Eucharist at 7.30 a.m.

The service was broadcast.

He took the same text as Bishop Halford had used in his first sermon in S. Andrew's. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent," (John 17:3) and "Ye shall be witnesses unto Me both in Jerusalem and in all

Judea, and in Samaria, and unto the uttermost part of the earth," (Acts 1:8).

Preaching at Evensong, Mr. Pender-Brookes outlined the steps by which the first Bishop of Rockhampton, the Right Reverend Nathaniel Davies, was led to approach Bishop Westcott of Durham for bush brothers for central Queensland.

He recommended George Halford to be leader of the brotherhood. At that time Halford was Vicar of S. Peter's, Jarrow, but he answered the call at once, and came to Australia.

NEW SWANSEA DISTRICT MAKES RAPID PROGRESS

FROM A CORRESPONDENT

Newcastle, October 7

The mission district of Swansea, Diocese of Newcastle, which now has its own priest-in-charge, is already making rapid progress.

The Reverend William Peterson was inducted first priest-in-charge of the district on September 29.

The Archdeacon of Newcastle, the Venerable A. N. Williamson, performed the induction and the Rector of Belmont, the parish to which Swansea had previously been attached, the Reverend W. Hoare, preached.

The little church at Swansea was packed to overflowing, not only with excited parishioners, but also with a number of visiting clergy.

The sale of land has made it possible to begin building a new brick church almost immediately.

The old church has been moved back and will be used as a church hall until a new hall is built. It will then be made a kindergarten Sunday School.

The people of Swansea, one of the fast-growing areas of Newcastle, have been clamouring for their own priest and administration for some years.

KEEN INTEREST

Tribute was paid at the farewell following the induction, to Mr. Hoare's fine work in ministering to his large parish, which has many outcentres.

Mr. Peterson, replying to the welcome given by the parishioners, said he felt honoured at being appointed to such an important task as the building of a new parish in an area with so many possibilities.

The people of Swansea, he said, were taking a keen interest in the exciting work of raising a new parish. There was plenty of work to be done and all could have a hand in it.

Mr. Peterson told THE ANGLICAN later that the people "are rallying around to help build what could be one of the finest parishes in the Newcastle diocese."

Mr. Peterson is appealing for spare children's surplices and cassocks for the new children's choir. Parishes able to help in this way are asked to send them to the Rectory, Swansea, N.S.W. Postage will gladly be paid.

FRESH VITALITY IN BRISBANE'S "FAR WEST"

FROM OUR OWN CORRESPONDENT

Brisbane, October 7

A new enthusiasm was animating church life in country areas of the Brisbane diocese, the archbishop, the Most Reverend R. C. Halse, said on his return from a sixteen day confirmation tour.

Archbishop Halse travelled more than 3,000 miles in the tour, which ended on September 19.

He held twenty-four Confirmation Services and fourteen Holy Communion Services.

He was entertained at twenty-one parochial lunches, teas and suppers.

He dedicated a church and set the foundation stone for another.

He commissioned the missionaries for the mission to Dalby and received the debutantes at a "Deb" Ball.

A NEW SPIRIT

In all he delivered 63 sermons or addresses.

"I cannot recall any previous tour like it," he said.

"Wherever I went the whole atmosphere of Church life was more encouraging and enthusiastic."

"A new spirit seemed to animate everyone. Building projects are going ahead. Future renovation schemes and further developments are in the air."

"More men and women are coming forward for Confirmation and branches of Church organisations often are appearing on the map."

A new brick church is being built at Charleville. A beautiful little modern church was dedicated at Eulo. It is hoped that new, permanent churches will soon be built at S. George and Thargomindah.

In the far west lay representation to Synod has been lately introduced.

Already the effects of this move were being felt in the spirit of co-operation, which is to be found in all the Bush Brother-

hood centres, Dr. Halse said.

(The Bush Brotherhood of S. Paul, which has its headquarters at Charleville, ministers to the far western and mid-western districts of southern Queensland.)

The archbishop said that it was a joy to him to celebrate the Holy Communion at Quilpie on the sixtieth anniversary of the Bush Brotherhood Movement (September 14), and to know that it had been possible to station a resident Brother there for the first time.

Behind all this activity and travelling, he said, there was throughout his tour the happy personal contacts with clergy and laity alike, together with much generous hospitality in private homes, with a different beat each night.

There is space on the second page for parish overprinting. The last two pages contain an appropriate Christian message for Christmas.

The cost of the leaflet is 11/6 per hundred, plus overprinting.

LEAFLETS FOR CHRISTMAS

An attractive Christmas leaflet, suitable for parish use, is now available in bulk from the Public Relations Officer of the Diocese of Sydney, the Reverend Kenneth Roughley, Diocesan Church House, George Street, Sydney.

The four page leaflet features a woodcut, the Adoration of the Magi, by Albrecht Durer, on the cover.

There is space on the second page for parish overprinting. The last two pages contain an appropriate Christian message for Christmas.

The cost of the leaflet is 11/6 per hundred, plus overprinting.

WEALTHY PARISH AIDS WORKING-CLASS AREA

A wealthy Sydney parish has decided to assist financially a fast-growing working-class parochial district in Sydney.

Such a move has strongly been advocated by the Primate on many occasions.

The Incumbent of the parochial district of Sefton, the Reverend Ken Le Huray, last Monday told THE ANGLICAN of the move.

He said that the parish of Roseville had decided to give his parochial district the sum of £300, to be paid over three years at the rate of £50 every six months.

A BIG POPULATION

He said that the money would be used to help wipe off the debt of £4,500 on the Church of S. Matthew, Birrong.

Before this church was built services and Sunday School classes had been held in a garage. The church, which is on an

ideal site, was dedicated on Palm Sunday this year.

Mr. Le Huray said that his parochial district included the large suburbs of Sefton, Chester Hill, Regent's Park and Birrong.

They were, he said, all in the municipality of Bankstown, "which is the fastest-expanding municipality in Australia."

Mr. Le Huray, who has no curate, has 30,000 people in his district, in which there are four Anglican churches.

He is assisted by two student deaconesses and a catechist.

The income, he said, had increased from about £120 per annum, five and a-half years ago, when he first went to Sefton, to £3,000 per annum.



Some of the banner-bearers at the Girls' Friendly Society festival service at S. Paul's Cathedral, Melbourne.

THE ANGLICAN

THE ANGLICAN FRIDAY OCTOBER 11 1957

THE ANSWER TO SATELLITES

The Russian-built earth satellite has given thoughtful Christians a great deal upon which to ponder during the last week. Most of the immediate reactions to this splendidly successful feat have been political and military; but already there are signs that the greatly more important long term implications of the experiment are beginning to receive attention. These long term considerations are not military and political, or even psychological; but moral.

It seems reasonable to deduce, from the evidence available and the interpretations placed upon it by the most competent authorities of the West, that the Soviet Union is in truth every whit as well placed to hurl inter-continental missiles at the rest of the world as her leaders claimed only a few months back. It seems reasonable similarly to infer that the Soviet Union is trailing the West in the application of these and similar types of new and more frightening types of weapon. It is equally reasonable to guess that the Soviet Union might not be unaware of peaceful applications of the technological lead she appears for the nonce to have established.

There are several things about the Russian feat which must surprise and disturb us, as democrats, and which must worry us, as Christians. The first is that even the highest and best informed sources in the West had scouted the possibility of Russian technology achieving anything of the kind. The same attitude, it will be recalled, preceded the successful tests of both atom and hydrogen bombs. As members of the confederation of the West, we may be excused some slight misgivings about our intelligence sources; as Christians, we must be disturbed that our leadership has so successfully cloaked the truth about Russian capacity in this and many other matters for so long. What might loosely be called the "official" consensus of Western opinion—as far as it is given to the general public—does seem, most of the time, to contain an unnecessarily denigratory element where Russia is concerned.

To hold that no good—even in a technical sense—can come out of Russia or China is not merely unreal. It is untrue. It also happens to be extremely dangerous for the West. A variation of this unreal attitude is the type of scarcely veiled rejoicing that is manifest when a great natural disaster, such as a flood or a crop failure, overwhelms large numbers of Russians or Chinese. It shows itself at this moment in hopeful speculation that in some detail or other the Russian earth satellite may not properly be functioning. These hopes of disaster for "the other side" may be human; but they are ungenerous and certainly not Christian.

There seems to be a distinct danger that Christians may miss the real point, in the excitement caused by the latest evidence of Russian knowledge of applied rocket technique. Rockets, like nuclear bombs, or big cannon, or machine guns, or the long bow, are after all only more effective means of killing more people more quickly. The pace in producing these instruments of destruction has merely quickened somewhat during the past two decades or so. Yet in the long run, it is neither the long bow nor the rocket that really matters: it is the man who fires it off. The challenge to Christians everywhere is not to produce "better" rockets; but with God's help to make better men.

To believe, as do some who should know better, that the only answer to a big bomb is a bigger one, and that the only counter to Russian or any other kind of technological achievement is more concentration on technology in our own country, completely fails to solve the ultimate problem. That problem is, in the simplest terms: by what criteria are the controllers of a technological society to be guided? Certainly not by any technological "principles," for there is none! To the Christian, there is only one answer, and it is one that we must give more clearly and firmly than ever in a day when so many would turn Australia into one vast technological laboratory of the kind which her critics accuse the Soviet Union of becoming. Our history, our culture and our religion have nothing whatever to do with rockets or any other material thing. The spiritual and intellectual bases of our civilisation are utterly apart from and above mere matter. Jesus Christ is, and was, and ever will be, whether men kill each other with atom bombs or stones, and our only true answer to Russian or any other kind of material weapons is in the long run to proclaim the Kingship of Christ and the brotherhood of man, in season and out of season, and not to be diverted from that task by chasing any material will-o'-the-wisp.



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

Ministers and Diplomats

Why must Australia always choose a practising politician as its Ambassador to Washington? Now that Sir Percy Spender has been elected a Judge of the International Court of Justice at The Hague, the speculation about his successor is turning almost exclusively on the Minister in Canberra who is likely to be named for the post.

Sir Percy Spender, an ex-Minister, has discharged his ambassadorial duties with ability. But, when he was appointed, the decision was interpreted in some quarters as a convenient way of side-tracking a rival to the Prime Minister, Mr. Menzies.

Now, when the Minister for Defence, Sir Philip McBride, is being suggested for the Washington post, it is being suggested that that would be a suitable way of removing from the Cabinet a Minister who, some think, has not been a conspicuous success.

Surely our Ambassadors should be chosen for their fitness as diplomatic representatives, and not to solve dilemmas in Canberra.

New Zealand has set a better example. Its Ambassador in Washington, Sir Leslie Muro, has been such a resounding success that he was recently elected president of the General Assembly of the United Nations. He is an Auckland lawyer, who later became a newspaper editor. Perhaps he was fortunate in the latter position in attracting the notice of the then Prime Minister, Sir Sidney (then Mr. S. G.) Holland. But he has fully vindicated Sir Sidney's confidence.

The previous N.Z. Ambassador in the U.S.A. was also not a politician. That Ambassador, Sir Carl Berendsen, with previous service as High Commissioner at Canberra, was formerly the head of the Prime Minister's Department.

It may well be that a member of the Federal Cabinet will be the best equipped Ambassador we could find—Mr. R. G. Casey, for instance. But there is no real reason why the search should be confined to the Cabinet room.

Is This the Price We Deserve?

John Thomas Lang, bogeyman of the depression era and now within a couple of months of his 81st birthday, keeps himself still in the public eye through his weekly political paper, CENTURY. But, having now no seat in Parliament, he may be considered to have at least semi-retired.

He stepped back into the public spotlight last week with one of the most thoughtful warning speeches heard in Australia in recent times. The theme was the danger to democracy of the monopolistic trend in the field of communications.

Newspaper interests, closely associated with commercial broadcasting in the past 20 years or so, are now becoming as intimately involved with the control of commercial television.

As Mr. Lang put it: "Already we have reached the stage where a handful of people make the decisions as to what we can read, hear or see through these very powerful media. As more and more money is required to enter the field, the control will get into even fewer hands."

This is a trend which has often been deplored in these columns, too. But how to counteract it is a real problem.

The very fact that Mr. Lang's critical speech was extensively reported is a healthy sign. The more responsible newspapers are still prepared to give a responsible critics space for his views.

It is the quality of some of the newspapers which is alarming thoughtful people. Mr. Lang, stressing the responsibility of newspapers, said: "They have the opportunity for real public service. Or they can debase public taste; they can specialise in sex, the salacious and the sordid."

Especially in Sydney it is hard to miss noticing sectional press pre-occupation with these three S's. That is said to be giving the people what they want. But even if that is true (which must be doubted for the majority of the people), surely the newspapers have some responsibility to keep public taste above gutter level?

Encouraging Religious Plays

Australian playwrights are having a notable year with the success of such plays as "Summer of the Seventeenth Doll" and "The Shifting Heart," and the encouragement given in the promotion of competitions for Australian plays by such organisations as the well-known South Street competitions at Ballarat and the Sydney Journalists' Club.

This prompts the thought that the Churches might consider stimulating interest in the production of plays of religious significance. The Blake Prize in art could be taken as a basis for organising such a competition—

RELIGIOUS BROADCASTS

- (Sessions conducted by Anglicans are marked with an asterisk.)
- RADIO SERVICE: 9.30 a.m. A.E.T.
 - October 13: From St. George's Chapel, Windsor. Preacher: The Dean of Windsor, the Right Reverend E. K. C. Hamilton.
 - DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only).
 - October 13: St. Stephen's Presbyterian Church, Sydney. Preacher: The Reverend G. Powdrell.
 - RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.
 - October 13: "The Arts and the Church." The Reverend Felix Arnott.
 - Community Hymn Singing: 6.30 p.m. A.E.T., 6 p.m. W.A.T.
 - October 13: Neelds Methodist Church, Perth.
 - PRELUDE: 7.15 p.m. A.E.T. and W.A.T.
 - October 13: The Cecilia Singers, Sydney.
 - PLAIN CHRISTIANITY: 7.30 p.m. A.E.T.
 - October 13: The Most Reverend John Tooley.
 - THE EPILOGUE: 10.48 p.m. A.E.T. October 13: The Seventeenth Sunday after Trinity.
 - FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
 - October 14: Father F. Flynn.
 - READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T. (some regional), 8.45 a.m. W.A.T.
 - October 14-18: The Reverend E. White.
 - PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.59 a.m. W.A.T.
 - October 14-18: Father J. Fahey.
 - Daily Devotional: 10 a.m. A.E.T.
 - October 14: Mrs. Harvey Perkins.
 - October 15: The Reverend G. Nash.
 - October 16: "Saints and Heroes—S. Francis of Assisi."
 - October 17: The Bishop of Armidale, the Right Reverend J. S. Moyes.
 - October 18: Father K. Halpin.
 - October 19: The Reverend J. Bryant.
 - EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 p.m. October 18), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.
 - October 14-19: The Reverend Donald Robinson.
 - RELIGION IN LIFE: 10 p.m. A.E.T., 9.45 p.m. S.A.T., 10.30 p.m. W.A.T.
 - October 16: "Some Christian Classics—Bishop Latimer's Sermons." The Reverend Donald Robinson.
 - EVENING: 4.30 p.m. A.E.T.
 - S. Peter's, Adelaide.
 - TELEVISION, October 13:
 - A.B.N., Sydney
 - 5.20 p.m.: "Stories of Jesus" (13). The Reverend J. Stockley.
 - 9.30 p.m.: "The Christian Response," a discussion between Professor W. H. Fredericks (chairman): the Bishop of Geelong, the Right Reverend J. Melby; the Reverend S. Weeks; the Reverend E. J. Storman, S.J.; and the Reverend J. D. McHenry.
 - *10 p.m.: "Watch and Pray." Canon W. J. Edwards.
 - ABV, Melbourne.
 - 11 a.m.: Divine Service from St. Francis' Roman Catholic Church, Melbourne.
 - 5.20 p.m.: "Stories of Jesus" (15), the Reverend J. Stockley.
 - 9.30 p.m.: "Boys Have Souls"—an exchange of ideas between the Reverend P. S. J. Wilson and the Reverend Rex Matthias (Anglican).

although I would hope that play entries would be more comprehensible and inspiring (to the lay mind, at least) than some of the art entries!

Television opens up a big field for the presentation of plays—especially short ones—with a moral message. What a fine opportunity for someone to endow a competition which would bring forward such plays regularly in an annual competition.

Will Marthas Be Sent to Synod?

Among the "slaughtered innocents" at the Sydney Synod last week—the motions which could not be discussed because of lack of time after ordinances had been dealt with—was one which sought a declaration that women should be eligible for all offices open to laymen.

To my mind this proposal is most just. I doubt whether there is a church in the land where women in regular attendance do not substantially outnumber the men. And in working practically for the Church women just as invariably outshine the men.

That is not to argue that women should also hold more offices in the church than the men. The great majority of the women would not want to seek office. But they should surely have the opportunity to do so.

The most obvious body on which women could serve with advantage is the parish council. Ideally this body should be comprised of representatives from all the main parish organisations. And the women's organisations are usually the most important of these.

Sydney Synod, I believe, would be improved by the election of some women to it. But I have no idea whether the majority of the members of the Synod think so. I hope they may have the opportunity to decide at their next session.

The church has many Marthas, "cumbered about, much serving." Representative Marthas should be allowed to give the benefit of their experience to the church in a wider field.

Quotations to the Point

But, while we await the arrival of women in Sydney Synod, we can be pleased at the showing being made there by some of the younger men.

Some of them contributed very soundly to last week's debates. One, left in charge of a somewhat complicated ordinance because Bishop Kerle had to leave to conduct a confirmation service, made a wry appeal—alas, not a winning one, because the second reading was rejected—when he recalled the command of David to his captains regarding Absalom: "Deal gently . . . with the young man."

There were one or two other apposite scriptural quotations. For instance, a layman who took charge of one ordinance because the archdeacon who was to have done so had laryngitis, assured synod that, while the voice was the voice of Jacob, the hand was the hand of Esau.

The roles were rather reversed when a clergyman, who had had a small share in the drafting of a financial ordinance in the charge of a legal member of synod, referred to the latter as the Law-giver and to himself as only a minor prophet.

The Synod sat for five afternoons and five nights. Its weighty deliberations rather needed these moments of light relief.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

ANDREW

It is wonderful in life to find a man in whom is no jealousy. There are not many such, but Andrew was such a man. He had been among the company who listened to John the Baptist, and eagerly he followed, seeking, as so many devoted Jews did, the Kingdom of God, a changed way of life for their nation, a way of life which would, they hoped, bring freedom.

And John the Baptist had pointed Andrew and James to Jesus, and they had spent the day with him. There is no possessiveness in Andrew. At once he brings his brother Peter and presents him, and has no regrets when Peter begins at once to take the first place, and with James and John to become the inner circle of the band of twelve disciples.

Andrew is the friendly soul who is interested in others and worries not about himself. It is he who notices the little lad with loaves and fishes, while others are calculating how much it will take to give such a multitude just a little each.

It is Andrew to whom Philip brings the Greeks at the time of the feast.

"Sir, we would see Jesus." (S. John 12:20). They can depend upon it that Andrew will have time to listen to them, will be interested, will take no end of trouble to help them.

Andrew was the first missionary. He brought his brother to Jesus. What sweetness of character is there in Andrew that he can talk of deep things to Peter.

For often in life it is hardest to talk to those near and dear to us about the important things of life. Often, too, there is not that intimate friendship with our own loved ones that makes such conversation possible.

He is overshadowed, as he would have wished to be, in the Acts of the Apostles, but tradition has it that he went evangelising in Macedonia, Thrace and Greece.

At Patrae he is martyred. In early centuries the tradition holds that he died on an upright cross, but later came the belief that he died on the X shaped cross, with which generally he is pictured.

"They that turn many to righteousness shall shine as the stars for ever and ever" is a verse that carries Andrew to his reward.

Or again, "He that winneth souls is wise." This describes his way of life.

Would God there were many more such in our day and generation, for there is no other name under heaven given among men whereby we must be saved, but the name of Jesus— "And he brought him to Jesus."

DOROTHY MARGARET STUART-BURNETT

We record with regret the death on August 12 at the Royal Melbourne Hospital, of Dorothy Margaret Stuart-Burnett, wife of the Vicar of St. Augustine's, Mont Albert, the Reverend R. F. Stuart-Burnett.

She was the daughter of the late Archdeacon Allenby and Mrs. Allenby of Ballarat, and a niece of the late Field-Marshal Lord Allenby.

Highly respected, she was secretary of the Clergy Wives' Association for many years and was actively associated with the women's section of the Australian Board of Missions.

GRAMOPHONE WANTED

FROM A SPECIAL CORRESPONDENT
The headmaster of All Saints' School, Lambasa, Fiji, the Reverend K. Appasamy, would very much like a portable gramophone for use in his school work.

Anyone who is able and willing to assist may contact the Australian Board of Missions, 14 Spring Street, Sydney (DU5881), for further information.

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.

CHURCH AND OUTBACK MISSIONARY WORK AT HOME

TO THE EDITOR OF THE ANGLICAN Sir,—May I use your columns to answer the letter of the Bishop of Kalgoorlie in your issue of October 4.

The bishop says that he knows of no bishop who receives less than £2 to £4 per week less than most of our metropolitan clergy.

I think that the bishop will agree that the rate of stipends in the metropolitan dioceses is generally greater than that found in the country and outback dioceses. In Sydney the rate is £900 p.a., in Melbourne, £850 p.a. and in Perth £809 p.a.

I refer the bishop to THE ANGLICAN of June 21 last, in which there appeared a letter from the Bishop of Riverina in which he stated "... the Rectors of Broken Hill and of Corowa would be glad to receive some replies to their advertisement from faithful and energetic priests of good standing who are prepared to work in these places and receive a stipend £2 to £4 per week better than that of the bishop."

To my certain knowledge there are other bishops who could say the same.

I am well aware that men like the Bishop of Kalgoorlie and others of us, who are not interested in how much we are paid, and I am not blaming the bishops for this state of affairs. Nevertheless, it is surely fair comment that in these days of prosperity these things ought not to be, and the Church, if it wants its ministry to be as effective as possible, should face up to better financial conditions for its servants.

As far as the statement of "heaps of rubble" is concerned, I am glad to know that the bishop can say it is not the case in Kalgoorlie. On the other hand I am quite willing to show him photographs of such heaps of rubble that I have taken over recent months, when he comes to Sydney for the next bishops' meetings.

There are other places where, either by hurricane or fire, the local church has been destroyed and the resources of the outback diocese are too inadequate to enable it to give the assistance that is easily obtained by parishes in metropolitan dioceses.

I fully realise that there are no large diocesan offices and staffs in the north-west or Kalgoorlie.

As far as the north-west is concerned, Perth acts for them. My purpose in advocating a missionary diocese is because I believe that that is the only way the whole Church in Australia can be made to face up to its undoubted responsibilities to outback dioceses.

If the bishop has a better scheme, let us know it, but I would point out that when I outlined such a scheme before certain bishops vitally interested in this problem, of whom the Bishop of Kalgoorlie was one, the bishop who was asked to express the thanks of the meeting to me called it "the only viable scheme that had emerged in forty years."

The Bishop of Kalgoorlie himself did not express opposition to it but did make the comment that I was asking too much of one man and that two such bishops ought to be appointed.

I was unaware of what was said over the radio, for I did not hear the broadcast. It was not until a fortnight later when I returned after some journeys that I saw an A.B.C. re-

port of what I was supposed to have said.

To say it had been badly garbled would be an understatement, but must we all keep silent because we are not always correctly reported?

My address was given to a body of Anglican men about problems of the Anglican Church so that they could take an intelligent interest in them and help. I pointed out that the Bush Church Aid Society had been able to send two men to the north-west, but that if the Church did not stand solidly behind them they would be unable to do their task and we would simply have made two frustrated clergy.

Surely men sent to do a job and given inadequate tools and support cannot become anything else but frustrated. I should think that such would be true of even bishops in a like case.

I did not suggest that we should "compete," as the bishop states, with the overseas missionary efforts of the Church. I did say that, while we muster large sums of money for overseas missions and rightly encourage our young men and women to serve in these fields, we ought not to neglect the high-ways and byways of our own land. Surely, the bishop won't quibble with me over that statement.

As far as the large companies are concerned, I pointed out that many of them are administered from an office in the metropolitan area of their State and that everything they buy is bought through that office and sent up from the capital city.

This by-passes local businesses and greatly militates against the development of outback towns, though it may be considered efficient management from purely a station point of view.

In one large town in the north-west the leading businessman bitterly complained as others have done over the years.

He asked how the town could possibly progress in an area where most of the properties were owned by companies, if all the business went to Perth. He also said that in an endeavour to solve the problem he had made arrangements to secure some goods, of which types of all sorts were one item, so that he could sell them at five per cent, less than they could be bought in Perth.

Having them in stock, he was also able to give immediate delivery, instead of waiting for plane or boat shipment from Perth. Yet he had been unable to secure a share of such business.

Companies do sometimes give donations to the Church when asked, but does the bishop really believe that they are commensurate with the wealth that is taken out of the district?

Companies are always scared of giving away their shareholders' money in any but what really must be called token quantities, and the shareholders have their own interests in places where they live.

I have never said, nor do I think that I have been reported as saying, that the hearts of people of the outback are stone dead. I know too many of them through thirty years' meanderings and work in the outback to make such a statement.

I did say that some parts of this continent the Church, through apathy or ignorance of our churchpeople as a whole, had become stone dead as an organisation.

I contend that in areas left without clergy for many years, in towns and villages where our children are untaught over long periods, in dioceses where bishops must ever be on the move in order to minister once or twice a year, in large pastoral areas where people can still say that it is years since they had a visit from a priest of our Church the Church as an organisation must be dead of malnutrition.

Unless we tell our people the stark truth, how can we ever expect them to do anything about it or inspire clergy to go and minister there?

The facts as I have stated them I believe to be true from a long experience in outback places. If the bishop cannot agree with my conclusions we must agree to differ on them.

The last two paragraphs of the bishop's letter at least admit the need for a more vigorous presentation of the problem, and has been the case hitherto, and the privilege it is for churchpeople everywhere to advance the Church's ministry in the outback.

This, the Brotherhood of the Good Shepherd and the B.C.A., together with the outback bishop and a small handful of clergy, are trying to do. None are getting the support the cause deserves.

Yours faithfully,
(Canon)
TOM JONES.
(Organising Missioner of The Bush Church Aid Society).

Sydney.
PHIL A. PUGH ARRIVES

TO THE EDITOR OF THE ANGLICAN Sir,—Under the guidance of the rector, the parish council introduced two weeks ago a "Fill-a-Pew" Campaign to the Parish Church in Dorrigo.

The novelty was in the fact that for three weeks beforehand it was advertised that "Phil A. Pugh" was coming to Dorrigo.

This much enquired after "person" turned out, not to be a visitor from Ireland, or the famous preacher from America, but each and every one of the congregation which filled St. Stephen's Church on September 22.

Many careless and lapsed church members were brought by friends to join in the service, which included the screening of a 16 mm sound film, and were given the feeling that after all they were needed and were cared about. The idea has created the need for a weekly "Fill-a-Pew" and the thought is commended to all parishes.

Yours faithfully,
(The Reverend)
R. A. DYSON.

Dorrigo, N.S.W.
PROCESSION OF WITNESS

TO THE EDITOR OF THE ANGLICAN Sir,—The letter in your issue of August 30, headed "Where Are Our Musicians," calls for a reply to correct the false assertions which might influence people as ignorant as your correspondent.

The part of the letter to which serious objection is taken is that which refers to the Procession of Witness held in Brisbane on Good Friday night and which your correspondent describes as a "poor motley collection."

The number of people taking part in the procession is between 5000 and 6000 (not 1500 as your correspondent quotes), and every parish in the Metropolitan area is represented. In addition people from as far away as Beaudesert (42 miles), and Caboolture (36 miles), take their place with other marchers.

If "One of the marching stragglers" will come out of hiding and put his views before this Executive (either direct or through the rector of New Farm, where he apparently lives), he will receive a courteous and sympathetic hearing.

The absence of bands is not the fault of those organising the procession (the Church of England Men's Society).

If your "Marching Straggler" knows of a band or bands willing to participate in the procession, we shall be glad to know where they are to be found. In any case, I have seen no record anywhere of bands playing during the Procession to Calvary. Perhaps your correspondent has never heard of a "Silent Witness."

The thousands of people who watch the procession moving along the principal streets of Brisbane, and those who through King George Square at the conclusion of the march (to say nothing of the City Hall filled to overflowing to take part in a "mission service") should be sufficient to convince your readers that "Marching Straggler" is very much in error.

Preparations for next year's procession (which will be the fifty-first), are now in hand and suggestions from anyone anxious to ensure that this will be an effective "Witness to our Faith" will be welcomed.

Come on "Marching Straggler," let us know who you are.

Yours faithfully,
N. H. MACKLIN,
(Hon. Provincial Secretary,
Church of England Men's Society)

Ashgrove,
Qld.

THE CHURCH IN SOCIETY

TO THE EDITOR OF THE ANGLICAN

Sir,—Dr. Kenneth Henderson and the Reverend T. B. McCall have made very valuable contributions to the discussion which began with Bishop Rawlinson's article.

In reply to Mr. McCall I must take issue on the subject of "forgiveness." I know that (nearly) "all Christians everywhere (but not quite) accept the view that "Christ's offering of Himself 'once for all' effected a change ... in the relationship between God and man," although hundreds (perhaps thousands) of "volumes have been written" in an attempt to explain how such a thing could be done.

But I also know, on the authority of Jesus himself, as reported by Mark, that nearly all Christians are mistaken in that belief.

The sacrifice of Jesus on the cross was not necessary for the salvation of men from their sins. That is what I was trying to say in my previous letter. I am sorry if I did not make it clear.

If that means that the Church is not necessary as a mediator to convey divine forgiveness to men, we ought to face the implications of the fact.

But that is not to say that the Church is unnecessary. There are other valuable functions it could be fulfilling. May I suggest one?

Dr. John R. Mott, in "The Future Leadership of the Church," published in 1919, mentioned a number of "obstacles" which were preventing young men from offering themselves as candidates for the ministry.

Among these obstacles were two in particular. These were his words (page 70):

"(There are some young men who) fear that the minister may not be allowed to proclaim his honest convictions about the application of the principles and spirit of Christ to the personal, social, industrial, civic, and national problems of our time."

"They see, for example, some ministers who are apparently tied hand and foot by fear of offending rich members of their congregations if they teach what they know to be the truth; they see others equally trammelled by their desire to say nothing which might alienate from the Church the labouring classes."

I was a student myself in those days, and can well remember how such considerations weighed heavily on the consciences of some of my fellow students who were then considering the ministry as their life work, but chose other professions instead.

But we noticed that there seemed to be rather more clergymen afraid of offending the rich than there were in the other category. I think it is safe to say that since then there has been so little fear among clergymen of alienating the "labouring classes" that the great majority of the latter has been alienated.

The Church, if it would take Jesus rather more seriously, could perform a very valuable, indeed an urgently necessary function, if it took upon itself the task of reconciling the haves and the have-nots with one another—and with God—or in God.

This division of the human race into rich and poor is at least as great a scandal as the disunity of the churches in a so-called Christian society.

The problem, I believe, can only be solved as Jesus' teaching and practice are taken seriously.

He did say, didn't He, that it was harder for a rich man to enter the kingdom than for a camel to pass through the eye of a needle?

Zacchaeus did get through, but only by leaving his load outside.

The rich young ruler failed, because he valued his possessions more than the love of Jesus and his brotherhood.

The teaching and practice of Jesus about money may be watered down, or even rejected altogether as unhistorical, but as it stands in the Gospel records it constitutes a terrific challenge to the Church.

The game may be said of several other matters on which he passed judgement. For example, what would be the Church's attitude to disarmament if she seriously decided to take up the cross and really follow her Lord?

These are problems which our scholars, and their theological colleges, should be throwing light upon, if not finding solutions for, rather than introducing students and clergy to a host of insoluble problems.

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

DIVISIONS IN A DIOCESE

TO THE EDITOR OF THE ANGLICAN

Sir,—I must emphatically protest about your leading article of 4th instant, and suggest that further editorial attention be confined to matters legitimately within the province of a newspaper which is ostensibly devoted to the welfare and progress of Anglicanism in Australia.

Certain important, though not basic, matters are the subject of differences of opinion throughout Christendom, and the more thoroughly Anglican a diocese is, the more the debates are likely to be vigorously maintained.

Sydney does not suppress any school of thought, and in this respect differs noticeably from certain other dioceses whose rulers assume the role of infallibility and "decide" that one colour of churchmanship is right and all others insufferable.

In a spirit of endeavouring to assist Sydney to remove one blemish which it shares with practically all other dioceses, I suggest that fairness demands requires that the election system be reformed.

The absence of proportional and even preferential voting is much to be regretted, as it tends to brand the Synod as mediaeval and even illiterate.

Voting with crosses is just not done any more in informed circles. It is a matter of surprise that the University, the Law Institute and the Church are the bodies that refuse or neglect to come up to date, whereas our national elections (with some exceptions still) and those of less venerable bodies are coming more and more to accept proportional voting as a necessity.

The reason for this is that, without P.V., an election is just a travesty. Above all, it is unjust and the Church and its parties should all avoid injustice as the plague.

I am sure that all men of goodwill agree with this. The mechanical difficulties of changing over will prove much less than some people fear. In England proportional voting in the National Assembly of the Church has proved a great success, and has survived all attacks.

Yours etc.,
W. A. DOWE.
Sydney.

TO THE EDITOR OF THE ANGLICAN

Sir,—I have been an active member of S. Andrew's Cathedral for some years. I am completely unbiased as regards the Sydney Diocese Anglican Synod and THE ANGLICAN.

Nevertheless, in fairness to the editorial in the latter paper, I state that it is common knowledge that clergy largely continue to "have their heads in the clouds" to the detriment of the necessary "down to earth" facts about many things that are of urgency for the good of the church and its people.

I know I share the viewpoint of thousands of practising Christians when I say that we believe every word in THE ANGLICAN editorial because we know it is the full truth, and we thank them for publishing it.

There is one class, above all others, that detests and refuses to accept any and all criticism of themselves and their actions, and that is the clergy.

Laymen are getting deadly tired of this attitude of superiority under the prevailing circumstances within the Church. The sooner they realise that all their petty squabbles, jealous frustrations, pious backbiting, sanctimonious warblings, are doing inestimable harm to the Christian Church, the sooner their congregations will respond with renewed attendances.

J. H. BROWNE.
Darling Point,
Sydney.

NONCONFORMISTS?

TO THE EDITOR OF THE ANGLICAN

Sir,—I am wondering who is responsible for the caption under the picture on the front page of the issue of October 4, which refers to "Principal Air Chaplain D. F. Cooper and a Nonconformist colleague."

As you will know a "Nonconformist" is a person who does not conform to the doctrine or policy of an established Church.

As there is no established Church in Australia, "nonconformity" does not exist.

While the great denominations in England, which have been known as "Nonconformists," are not ashamed of the title and the noble struggle which it stood for, they prefer to be known as the "Free Churches."

In common with the members of the same communions in Australia they feel that the term "Nonconformist" perpetuates the atmosphere of unhappy days now past when there was discrimination against them, and even persecution, by the established Church.

There would be a recognised designation used by the R.A.A.F. concerning the chaplain, which may vary according to the denomination represented, but it would not be "Nonconformist."

Yours faithfully,
(The Reverend)
A. C. PRIOR.

Vice-president, Baptist Union of New South Wales.
Vice-president, Baptist Union of Australia.

Broadway,
N.S.W.

THE RELIGION OF JESUS

TO THE EDITOR OF THE ANGLICAN

Sir,—To answer D. C. Watt (THE ANGLICAN, October 4), at all fully would take too much of your space. If he would ring WB5044 we might arrange to get together and pursue the matter further. For the sake of interested readers, however, may I say that there are plenty of passages of Scripture which I could quote in support of the statements he refers to.

I readily admit that I can't say the same about the Prayer Book and the Thirty-nine Articles, but I don't suppose it is necessary for a loyal Anglican to treat them as having equal authority with the Scriptures.

When the Prayer Book and Thirty-nine Articles were drawn up it was generally believed by Christians that the Bible was divinely inspired from beginning to end.

On its authority it was generally believed that God's wrath was visited on sinners so long as they had found no way of appeasing Him.

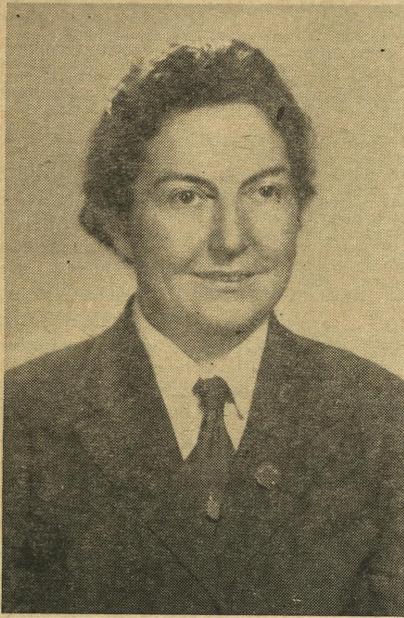
The Jewish method of appeasement was to make use of their system of sacrifices centred in the Temple. The Christian method was (and still is for most Christians) to accept the sacrifice made by Christ on the Cross.

I don't think there can be any dispute about these facts. The point I want to make is that this way of thinking of God, Man and Salvation is mistaken. And my authority for this statement is the record of the Life and Teaching of Jesus as it is given to us by Mark, and supported by other New Testament writers.

Yours sincerely,
F. E. BROWN.

Camberwell,
Vic.
(Letters continued P. 8)

ANGLICAN OF THE WEEK



Our Anglican of the Week is the Principal of Deaconess House, Sydney, Head Deaconess Mary Andrews.

Deaconess Andrews has had a varied and adventurous career.

Before she went overseas in 1938, she was a psychiatric nurse, a Bible College student, a student deaconess and a part time assistant in several Sydney parishes. She served at the unemployment camps at St. Marys, Yarra Bay, Sydney, and Happy Valley, Victoria.

In 1938 she joined the Church Missionary Society and set sail for Peking.

There she studied for nearly a year in the College of Chinese Studies. When war came she escaped with great difficulty from the Japanese.

In 1939 she was appointed to the district of Lin Hai in Chekiang.

During the next five years she was first a member of the staff of the primary school and then she conducted a school for poor children.

Later she served on the staff of a large private middle school. "In between times," she said, "lay training work and short term Bible school work absorbed my attention."

"At the same time continual attacks from the Japanese by land, sea and air made life at times very uncertain."

Deaconess Andrews said that the highlight of this period was the nursing of the hero and author of the book, "Thirty Seconds over Tokyo" — the story of the first air raid on Tokyo during the second world war.

Deaconess Andrews escaping from the Japanese a second time, travelled across China into India.

There she served at S. Faith's Children's Home in Lahore and also at a home for destitute women and girls.

After furlough in 1947 she returned to China. She took charge of the missionary district of Shaohaing and also taught on the staff of the King Memorial Middle School.

Lay training absorbed most of her spare time during this period.

When the part-time Chinese clergyman in charge of the parish was forced to give up his work, Deaconess Andrews was put in charge of the parish, which included two city churches and five outstations. She conducted all the services except the celebrating of Holy Communion.

During this period she was a member of the diocesan synod and worked under Bishop Kim-Den, who was released from prison last November. He had

been imprisoned for nearly five years.

In 1951, when it was no longer possible to continue missionary work in China, Deaconess Andrews returned to Sydney.

She was appointed Head Deaconess of the Diocese of Sydney.

In 1952 the archbishop and Deaconess Council elected her Principal of Deaconess House, Newtown, an inner city suburb.

Here missionaries and deaconesses for various parish and social service posts are trained.

Students come to Deaconess House from many parts of Australia and are drawn from various walks of life — medicine, nursing, teaching, business and so on.

"Although accommodation at Deaconess House is overtaken now," Deaconess Andrews said, "the demand for deaconesses far outweighs the supply."

She hopes that the Australian Church will accept the challenge to provide adequate facilities for the theological and practical training of these daughters of the Church, who are prepared to serve it in so many important fields.

RECORD REVIEWS

STEINBERG'S FINE PRESENTATION OF TCHAIKOVSKY'S "PATHETIQUE"

TCHAIKOVSKY: Symphony No. 6 in B Minor, op. 64, "Pathétique." The Pittsburgh Symphony Orchestra conducted by William Steinberg. Capitol P 004.

I AM one of those to whom this symphony and the name of Furtwangler were part of an indissoluble whole. Now I am prepared to admit that the sound sounds shabby and the interpretation no longer as powerful as it once seemed.

I have lived with this performance of the work for a couple of weeks and have played it over to some of my friends (all stern critics) and we are all agreed that Steinberg's is an admirable presentation.

In the first place the recording is wonderful.

The reading is such that one develops a greater interest in the composer's aims quite apart from personal emotional reactions.

The performance grows organically from the first movement so that the last, the really pathetic movement, is made to sound inevitable. The brass section of the orchestra performs prodigies of articulation, the

SUNDAY. Some months ago I began evening services in an area where the only church building belongs to the Methodists. They allowed us to use it and, perhaps foolishly, my first sermon was along the lines of "Why I belong to the Church of England."

Imagine my surprise when I found at least four Methodist families in the congregation. Today my wife and I went to their afternoon service. The chairman of the district, a personal friend, was preaching. It was rather ironic, but his leading thought was the glories of Methodism.

MONDAY. It was the garden for me to-day. Spring growth has been terrific, and the weeds are growing apace. Almost as soon as I clear an area, new weeds pop their heads above the ground. Yet, if I sometimes get exasperated by the constant battle, I thank God for the garden — it drains away my ill-humour and causes my despair to evaporate.

TUESDAY. I have always had quite definite views about comics, but they have been strengthened further since I read "Seduction of the Innocent," by Frederic Wertham, an American psychiatrist.

This book was first published in England two years ago. Just as a consequence of Paul's visit to Ephesus was the burning of evil books and the opposition of vested interests, Wertham admits that if some of his friends considered he was tilting like Quixote at windmills, he found, because of the large number of comics being published, that he was fighting paper mills.

What is the philosophy behind the comic? "The world of the comic book," he says, "is the world of the strong, the ruthless, the bluffer, the shrewd deceiver, the torturer and the thief. All the emphasis is on exploits where somebody takes advantage of somebody else, violently, sexually, or threateningly. Force and violence in any conceivable form are romanticised. Trust, loyalty, confidence, solidarity, sympathy, charity, compassion, all are ridiculed. Hostility and hate set the pace of almost every story."

Wertham summarises the ethical teaching of comics in a brief quotation. "It is not a question of right, but of winning. Close your heart against compassion. Brutality does it. The stronger is in the right. . . Follow your opponent till he is crushed." And where do the words come from? From Hitler's speech to his generals as they prepared to invade Poland in 1939.

WEDNESDAY. Letter writing is fast becoming a lost art. Folk nowadays rely on the telephone. Two things, drilled into me as a schoolboy, no longer seem to be recognised. One was to send a letter of thanks after

staying with someone, and the other to acknowledge, if not to answer, a letter the same day it was received, or the very next day. And strangely enough, the clergy are not shining examples of answering letters. As a chaplain of a school, I suppose I sent dozens of letters before and after a boy's Confirmation, and when he left our School, but on only ONE occasion was my correspondence even acknowledged.

THURSDAY. Strange things happen with hymns during a church service. Most of us have heard of the curate who, in the announcements, mentioned that a parishioner had lost his watch, and immediately announced the line of the hymn which followed: "Lord, his watch thy Church is keeping." Or of the young priest recently back from his honeymoon, who gave out the anthem, "O for the wings of a dove." I remember the occasion when I had to announce my transfer to another parish. The hymn, chosen some time previously, which followed the announcement was to be, "Now thank we all our God."

FRIDAY. I read of an English parish which tried to overcome the wearisome reports through which the average annual meeting has to meander, while the meeting pays only cursory attention. At the winter monthly socials, it tried the experiment of members of two of the groups presenting their reports at each gathering. It provided a centre of interest for the evening, and some excellent discussion followed.

SATURDAY. How exasperating interruptions can be — and especially during the mornings. To set aside the morning hours for study and for general reading and preparation of addresses seems to be — ought to be — of first-rate importance. In my first parish, I told my parishioners how I hoped to spend the average day, and although school classes would cut into the first hour of the morning, from then on I was in the study working — and unless it were a matter of importance, I would appreciate being left undisturbed. I found that, generally speaking, people let one another know my intentions, and co-operated to the best of their ability.

Yet, on the other hand, it is easy to be more interested about preparation for preaching than in people. In Kermit Eby's autobiography (he was a famous American educationist), Eby determined to make himself available at all times, no matter how busy he was, and no matter what he was doing. One of my friends, who, for a quarter of a century has been a schoolmaster, pursues just such a policy. He is, I think, more loved and respected by his boys than any other schoolmaster I have known.

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—P.F.N.—

SCHOLARS' ACTIVITIES IN THE SUNDAY SCHOOL

A most important part of Sunday School work is that which comes under the heading of "Scholars' Activities," yet often this is neglected, and the work of the Sunday School fails to be as effective as it might otherwise be.

How often teachers look at the activities suggested in their lesson-books and say, "That would be good, but of course we could not do it. There isn't room; or, it takes too much time"—or some other excuse is made for not applying the lesson through the pupil's activity.

MOVEMENT

It should be remembered that children of all ages find it difficult to sit still for any length of time. Beginners and Primaries should not be expected to be still for more than a comparatively short period.

This is the age of rapid physical growth, and opportunities

DID YOU PRAY?

Away in foreign fields they wondered how

Their simple word had power; At home the Christians, two or three,

Had met to pray an hour.

Yes, we are always wondering how,

Because we do not see

Some one, perhaps unknown and far away,

On bended knee.

—Author Unknown.

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must be made for movement—change of position, action-songs, marching to the collection plate, object-work, and so on, must be used to hold the child's attention.

Even older children should not be expected to sit quiet for the whole period, and classrooms should be big enough to permit a certain amount of movement, and to allow for vocal as well as physical self-expression.

Educational authorities recommend that the story-period for Beginners should not, as a rule, exceed 10 to 15 minutes, but the impressions created by the story can be deepened and enlarged by means of handwork which has been carefully planned to emphasise the main idea.

ACTIVITIES

Paper cut-outs, making a class poster, colouring in a picture may well serve for the tiny-folk, but as the child grows older other activities will be needed to fit in with his stage of physical and mental development.

Primary children usually have an active and vivid imagination, and can readily project themselves into the story. They love to act out a story, and this characteristic can be used by the teacher to make the Bible narrative real.

Primaries should be encouraged to memorise the Lord's Prayer, the Twenty-third Psalm, Jubilate Deo (Psalm 100), and possibly the Beatitudes.

With both these grades considerable use can be made of the blackboard, the sand-tray, a screen on which pictures can be pinned, plasticine, cut-out models and pictures, and similar handwork accessories.

OLDER CHILDREN

Juniors and Intermediates can be encouraged to undertake individual or class projects, notebook work on the lessons, or on missions, or Bible heroes, the history of the Church, church customs and furnishings, and the like.

At this stage they can be encouraged to think of others, taking flowers to the sick, reading to a playmate who is ill, earning money to help missions, delivering notices of special meetings of the church or Sunday School, and inviting others to come to Sunday School.

This is the stage where the Catechism should be introduced, as it is important that every child should know its words thoroughly and have a good grasp of its meaning before coming to the Confirmation classes.

Juniors and Intermediates should be encouraged to become familiar with their Bible and Prayer Book, looking up passages and finding places, and reading them when found. This often takes time, but it is valuable instruction, and should not be neglected.

Whatever activities are used in your class (or your Sunday School) they should be carefully varied from week to week, and should fit in with the lesson.

Most lesson-books and teachers' magazines suggest hand-work and other lesson activities, and even if it involves altering your usual class-routine it is worthwhile doing things differently from time-to-time so as to get the scholars actively participating in the lesson.

A SUCCESS OF LIFE

A man's success is determined more largely by his willpower than by any other one thing. The following test of your strength of will is suggested:

Resolve to attend church ten Sundays in succession, come what may. Then mark yourself 10 for every Sunday you succeed in carrying out your resolution.

If you can earn 100 in the ten weeks, you can make a success of life.

—J. A. HOLMES.

The Youth Page

TALKS WITH TEENAGERS

THE GOD WHOM WE TRUST

What a splendid thing it is to stand in the church with our fellow worshippers and declare, "I believe in God."

In an age of doubt and uncertainty, the Christian must increasingly show, not only by his words, but by his deeds as well, that his belief in God is strong and deep, giving him something to live by—and, if need be, die for.

Some people are of the opinion that Christianity is a negative thing—that it consists of a series of "Thou shalt nots."

We need to demonstrate to the world that it is a positive, vigorous, infectious movement, aimed at winning the world for God, and right, and goodness.

At the basis of all our thought and action as Christians lie the positive assertions of the Christian Creed.

Our work as Christians might be described as engaging in "Operation Firm Faith," for the Christian Church exists to proclaim certain definite truths, and

as "Our Father which art in heaven." (Matthew 6:9).

• We see Him pictured as a loving Father in the story of the Lost Son. (Luke 15:11-32).

• We learn His provident care as our "Heavenly Father," forgiving our sins (Matthew 6:14), concerned with our bodily needs (Matthew 6:26-32), and giving us His Holy Spirit (Luke 11:13).

CREATOR

But the Creed goes on to say that this God, Who is my Heavenly Father, is none other than the "Maker of Heaven and Earth."

WHERE HEAVEN BEGINS

*Does not heaven begin that day
When the eager heart can say,
"Surely God is in this place,
I have seen Him face to face
In the loveliness of flowers,
In the service of the showers,
And His Voice has talked to me
In the sunlit apple-tree?"*

—BLISS CARMEN.

we cannot really share in its task unless we ourselves firmly believe that "Faith which the Church seeks to spread.

I BELIEVE

The Creed begins with the great assertion, "I believe in God."

This is a declaration of a personal faith. We do not say, "We believe," or "The Church believes," but "I believe."

What I believe colours the whole of my thought and action. As Emerson puts it, "A man's action is the picture book of what he believes."

What do we mean when we say, "I believe?"

The dictionary tells us that the word "believe" is derived from the Old English word "giefan," which meant "to hold very dear."

Belief, then, is more than just mental assent to a certain proposition or statement. It comes from the heart as well as from the head.

Just as we can say, "I believe in my mother," because to us mother is a person whom we hold very dear—whom we love and trust—so we should be able to say, "I believe in God."

We don't just accept the fact that there is a God; we assert that for us God matters, because we have come to love and trust Him as our Father, and to serve Him as His sons and daughters.

IN GOD, THE FATHER

One of the most stupendous truths that Jesus proclaimed was that God is Father.

In the first place, He claimed that God is His Father (John 5:17-18), but He also spoke to His friends of God as being their Father also (John 20:17).

S. Paul boldly takes up this assurance, and in passage after passage leads his converts to apply it to themselves.

He shows that the Christian believer is a Child of God, adopted into God's family (Galatians 4:4-7); that this was the purpose of God from all eternity (Ephesians 1:5. Note R.V. "fore-ordained"); and that God receives believers as His "sons and daughters" (2 Corinthians 6:17-18).

So, too, in the Gospels, our Blessed Lord teaches us to think of God as our Father.

• We address Him in prayer

PARTY GAMES

EGG AND SPOON RELAY

This is always popular with a fellowship group.

Divide the group into teams. Place an empty saucer in front of each team, and another saucer containing a table-tennis ball at the other end of the hall. Each leader is given a spoon. He must run to the end of the hall, pick up the ball in his spoon without touching it with his hands, and carry it back to the saucer in front of his team. Then Number Two takes the spoon, and returns the ball to the first saucer, and so on until all have had a turn.

CANDLE RACE

This is another form of relay race.

Line the teams up, with the players in each team standing one behind the other.

Place a lighted candle at each end of the hall. Give the leader of each team a candle. At the word, "Go!" he must go to the nearest candle and light his own, which he must then carry to the other end of the hall and bring back alight to Number Two in his team.

Should his candle go out, he must turn back and relight it from the candle at the end of the hall. The candle-flame must not be shielded as the player runs down the hall.

ARE YOU A TWICER?

There is no question about it. In all our Churches we could do with more twicers.

The dictionary describes a "twicer" as a deceiver or a trickster, but that is not the meaning we should apply here.

There is no thought or suggestion of trickery about the word as it is used in connection with the Church. Rather it speaks of sincerity of purpose, of a desire to know God better, and to worship Him more fittingly.

A "twicer" in the religious sense is the person who is not satisfied with coming to Church only once in a while, but who attends twice every Lord's Day—in the morning to receive the strengthening and refreshing Grace of God through the Sacrament, and in the evening to join again with the Lord's people in offering praise and worship and to receive instruction in the Christian way of life.

Yes, we need more "twicers"—men and women who can say with conviction, "I was glad when they said unto me, Let us go into the House of the Lord."

WHAT SHALL I SAY?

There are times when each one of us feels at a loss to know just what to say. In a letter from a correspondent in Canada a short time ago, the following lines, were quoted, which are worth passing on again:

*"What shall I send as a word from the Master?
What shall it be just to cheer thee when sad?
What shall I say to uphold you when weary?
What thought will deepen your pleasure when glad?
'Jesus is caring' is whispered to me,
Therefore I share the good tidings with thee!"*

THE KNOWLEDGE OF GOD

O God, let me know Thee and love Thee so that I may rejoice in Thee. And if I cannot know Thee, love Thee, rejoice in Thee fully in this life, let me go forward from day to day, until that knowledge, joy, and love at last may be full. Let the knowledge of Thee grow in me here, and there be made full; let the love of Thee increase in me here and there be full; so that my joy may here be great in hope and there in full fruition; Through our Lord and Saviour Jesus Christ. Amen.

(S. Anselm, Archbishop of Canterbury, 1093-1109)

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LETTERS TO THE EDITOR

MUSIC IN CHURCHES

TO THE EDITOR OF THE ANGLICAN Sir.—The correspondence concerning music in churches appears to be very much a matter of opinion, namely of the those who criticise the music of a certain cathedral, and that of its even more redoubtable defenders who accuse the critic of having "a nasty chip on his shoulder."

Not enough was said in a general way about church music, and its parlous state. While the attack on S. John's Cathedral could well have been modified with more constructive intent. I didn't see the necessity for the "Short History of S. John's Cathedral" which was unfolded before us.

The performance of large-scale musical works again cannot be claimed as a triumph. They could well be a tragedy. The practice of publicly quoting the names and alleged opinions of authorities who are thousands of miles away, to back up an argument is never a very convincing proof of anything, and hardly fair to the authorities quoted.

Finally, the patronising attitude of accepting humble supplicants at the shrine of church music, cannot be expected to impress church musicians.

I am sure the cathedral authorities do not feel this way.

A dignified silence and a consistent ideal of music would have been a more fitting answer from this fine place of worship.

Discussing standards in church music in the Australian scene is not easy. For many years the A.B.C. has broadcast indiscriminately. In many places we find "citadels" of church music, not at all open to suggestion, but quite prepared to repel boarders, whoever they are.

Organists, choirmasters* and even rectors often valiantly defend their own standards of music with an enthusiasm that is purely subjective.

These self-sufficient colonies cannot all be right, and would do well to affiliate with a body like the Royal School of Church Music. Nothing is more healthy than objective criticism.

The music of our churches is

very often an affront to the education which we are trying to give to our community.

During the Counter Reformation the Roman Catholic Church ordered an inquiry into the state of music, which, it realised, was an integral part of its worship.

For the time, at least, the Roman Catholic Church saved the music from being a nonsensical jumble.

I would like to see the subject of church music placed on the agenda of the next meeting of Synod, with a view to an inquiry into its parlous state.

With some official backing and comment, some clergy, organists, chorists and congregations might be brought to realise that our churches do not present a musical picture as vital, strong and healthy as the doctrine which is preached in them.

MICHAEL G. DYER.

Ashfield.

TO THE EDITOR OF THE ANGLICAN

Sir.—It is difficult to compare the work of a church choir with that of a secular choir. Without the services of a choir school, it is impossible to reach the standard attained by a secular choir which, for the most part, performs sometimes only four or five items (mainly eisteddfod items) per year. If some of the secular choirs tried to do what church choirs in general and the cathedral choir in Brisbane, in particular attempts to do, we should find that the secular choirs were not performing very well.

In the case of the cathedral, I am at a loss to understand the reason for the disparaging remarks made.

In my opinion S. John's is attempting, and managing well, a programme that no secular choir would dare attempt.

The main trouble with church choirs is that these days there is no glamour attached to a church choir. Young people will join a choral society and learn there three or four items per year gladly, even though they get so sick of them before an eisteddfod is over, they seldom touch them again.

Yours etc.,
"ONLOOKER."
Rockhampton, Q'land.

THE PROBLEM OF DIVORCE

TO THE EDITOR OF THE ANGLICAN Sir.—It was reported in the Age (19/9/57) that the Bishop of Worcester was trying to persuade a parish in his diocese not to object to their vicar having been married to a divorcee—although the paper made no comment.

"I presume the former partner is still living, otherwise the fuss and the 'defences' would be rather pointless.

We have the spectacle of a parish, unversed in theology, and so only aware of something wrong almost instinctively, and only knowing it as "against the unwritten law of the Church," standing up for the Christian Faith against their bishop, who should be leading them therein, instead of trying to lead them away from it.

Doubtless the Reverend William Weir who married them was correct when he said (so it was reported): "I told Mr. Davies to carry on. All the world loves a lover." But surely what should concern a priest is what God loves, and not the world.

Our Lord did not merely say that re-marriage after divorce when any former partner was alive was not the best (which ought to be enough in itself).

He called the relationship "adultery" (Matt. 19:9). If verse 11 is interpreted as referring to verse 9, and not to verse 10, then we would have an explicit statement from our Lord that adultery was all right—a blasphemous proposition.

The exception mentioned in verse 9 is often disregarded by scholars as an early interpolation, but even if admitted (as I believe, in the Greek Orthodox Church), this does not excuse Mr. Weir's "spiritual" advice, even if it applied to this case (nor the ecclesiastical authorities' failure to explain, if they were taking advantage of it).

To argue that our Lord would not want to make us unhappy or subject us to vigorous demands, ill accords with talk about taking up the Cross or losing one's life or warnings about not looking back.

If a person is married to a divorcee of whom the original partner is still alive, then he or she should remain apart until the original partner is dead; or if there are what may only be described in all charity as illegitimate children by the relationship, then they should live together without sexual relationship for the children's sake.

Only under such conditions should they be admitted to Holy Communion at all. Talk of two year periods of excommunication is only to say, "Don't repent of adultery, it will only cost you two years."

I presume that under such benevolent ruling a homosexual (who can marry only disastrously and whose sinfulness is not easily proved from the Greek of the Bible) will be informed: "Take six months off from Communion and then do what you like."

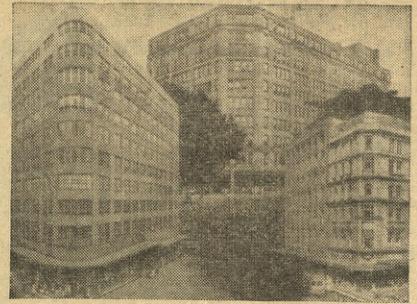
I scarcely think that many will be reconciled to this. Failure to discipline springs from either heresy or slackness.

To glory in the false charity of allowing sinners to openly defy the Christian Faith cannot be reconciled with sound doctrine.

I am not speaking against being gentle with lapses, nor against regarding as permissible what would be otherwise sin for preservation of the children; all I am opposing is the disregarding of our Lord's high standard under the guise of a false humanitarianism which fails both Him and those concerned.

If this disregard is encouraged, it may be a serious question as to whether the Church of England is any longer fit for Christian habitation.

Yours etc.,
E. J. M. MILLAR.
Carlton,
Victoria.



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WISDOM IN SCIENCE AND RELIGION

By PROFESSOR DAVIS McCaughey

IT has been said that Irish history is something for Irishmen to forget and Englishmen to remember. Unhappily, the opposite usually occurs. Irishmen remember the wounds not only of yesterday and the day before, but of the day before that again.

And Englishmen feel that that was a very long time ago; they have since tried to extricate themselves with regrets and grace; and, anyway, the wounds weren't inflicted by them but by their less tolerant forebears.

Something similar is true of the conflict between science and religion. It is something for scientists to forget and for Churchmen to remember. But, in fact, the opposite usually occurs. Churchmen forget, and scientists remember. Churchmen forget.

We all know, of course, about Samuel Wilberforce, Bishop of Oxford, and his brush with T. H. Huxley at the British Association for the Advancement of Science; but that was a long time ago, nearly a hundred years — 1860 to be exact. And Wilberforce was a very curious man. He was not only against Huxley and evolution; he was also against Biblical scholarship, which was beginning to rear its head, as tending (he said) to "the utter destruction of all notion of inspira^on."

SUSPICIOUS

We know better, or think we do, now. Our bishops and theologians would be wiser. I wonder. I wonder if we have forgotten too easily. A leading British philosopher, a Christian thinker, can write of the problem of science and religion as "still a prevailing one, contrary to widespread ecclesiastical superstition." He knows we have forgotten too easily.

But the scientist remembers. In 1946 I was, for some months, secretary of a commission set up by the British Council of Churches to inquire into the problems created for mankind, and for the Christian conscience in particular, by the discovery of atomic power.

One week-end I went to stay with some friends; he was a man of science of some distinction and his wife was scarcely less distinguished in her own field of inquiry. They would both call themselves Christians. But they were deeply suspicious of the work which was engaging my attention.

A commission set up by the Churches must come to obscurantist conclusions; and how could I, who am no scientist, presume to act as secretary of a commission on such a topic?

A little later I visited one of the provincial cities in Britain. A friend on the staff of the University invited some colleagues to meet me in order that I might discuss with them some questions which were exercising us on the Commission. The Professor of Physics accepted the invitation; but when he learnt that I was working for a commission set up by the Churches, he excused himself. He said he could never forgive the Churches for their attitude towards scientific discoveries in the past; and he would not trust them again. He was a kindly, courteous, extremely well-informed and sensitive man.

CONFLICT

To avoid the misunderstanding which might arise from my telling those two stories, let me say that in the work of the commission (which was, by the way, predominantly lay in its membership) we received the greatest co-operation from leading scientists.

But my point is that men of science remember the conflict between science and religion; and I would want to go further and say that they remember it, not as an Irishman remembers his history, the story of "old, unhappy, far-off things, and battles long ago," but because they know in their bones that the problem of science and religion is not solved.

The problem of ways of knowing things, and of differ-

This is the last of a series of four articles which mark the inauguration of the International Geophysical Year. It was originally delivered as a talk over the A.B.C., by whose kind permission it is printed here.

ent things to be known, and of the relations between them is far too delicate to be reduced to slick formulae by ecclesiastical or other publicists.

Certainly any theologian or churchman who speaks on this subject must do so with considerable trepidation. The most important contribution will, for some time, come from working scientists. We have seen that in the previous contributions to this series. It is the man or woman of science who is also a man or woman of faith who can begin to show us where the problems now lie; and in their own experience begin to solve them or, at any rate, live them out.

These aren't just matters of theory, and how to fit different theories together. They are actual questions for the working scientist.

They affect his integrity and his day-to-day existence. But you and I who would not call ourselves scientists, "listen in" on this discussion; and, when it is required of us, join in—however tentatively.

One reason why we must do so, is, as Sir Edward Appleton has put it in his recent Reith lectures, that "science is too serious a matter to be left entirely to the scientists." (The same, of course, is true of the Christian faith; it is too serious a matter to be left to the professionals and a few intellectuals.)

Your life and mine is lived in a world immeasurably enriched and threatened by the results of scientific discovery. We are bound to be concerned with the effects of the work of departments of applied science in our universities and of C.S.I.R.O. It affects (say) the yield per acre of crops which feed not only us, but our neighbours, and which have consequences for the prosperity and standing of this nation in the world.

MEN OF FAITH

But—and this is not always so obvious—we are also affected by the more fundamental work of scientists; their new ways of looking at the world, of describing what is going on around us, what it is made of, how it ticks—all the things that will happen to us as a consequence of the quiet, unpublicised discoveries of his Geophysical Year. We, and our children, will look at the world differently because of the activities of scientists this year.

To use a distinction already employed by previous speakers, science as a power and science as wisdom both affect us. However little we may call ourselves scientists, there is a part of us which belongs, is at home in a world made rich and reasonable and, to some degree, secure for us by science. We are members of a scientific civilisation.

But some of us also are men of faith—or hope we are. We do not find the worship of God a wholly meaningless exercise. Faith, worship, God—they hold us. And we would much like it if one bit of us did not destroy the other.

Blundering old fool though Samuel Wilberforce was, perhaps we have a lurking sympathy with him. He thought that if you analyse the gospels you will destroy all notions of inspiration. Well, if you do nothing but analyse the world around, ask the question "how" over and over again, do you not destroy your sense of purpose?

If psychologists give a satisfactory account of all human motives, do they not destroy our sense of responsibility? If you allow biochemists to synthesise living organisms in a laboratory, do you not destroy all reverence for life? However much we try to stifle them,

we have these hesitations. Is this scientist in us going to swallow up everything else in us, and leave us a cold antiseptic world? And so we are on the defence.

Therefore let not my son, halving the truth
Be caught between the jagged edges;
And let him not falsify the world
By taking it to pieces.

BLAKE

The poets have always been concerned with this question, as well as the defenders of Christian faith. William Blake (born 200 years ago this November), with his characteristic foresight about the way things were going, insisted that if we would reach truth, we should look at the world around us from a number of points of view; he pleads for multiplicity of the universe.

'Tis fourfold in my supreme delight
And threefold in soft Beulah's night
And twofold always. May God
Use single Vision and Newton's sleep.

In a way that was shrewd, for, as Dr. Mary Hesse has showed, Isaac Newton's way of combining his faith and science left the road open for Laplace to say of God: "I have no need of that hypothesis." God had a place within Newton's system, then there is no reason in principle why He should not eventually be eliminated. He is part of the machinery of thought which can be altered or removed when men begin to think differently.

He is an object among other objects; and so for Christians He becomes an object to be defended. But other equally rational men will say: "I have no need of that hypothesis." God is an indefinable object, to be removed from the argument by our better definition of the problem.

Let me put the matter a little differently, perhaps more sharply. One of the Old Testament prophets depicts God as sitting upon the arch of heaven, and the inhabitants of the earth are as grasshoppers. God stretches out the heavens as a curtain, and

spreads them out over the earth as a tent for men to dwell in. It is beautiful poetry; but in spite of the hymns that we sing, we don't believe that God can be located in a heaven above the bright blue sky.

When men ceased to believe that the universe was a self-enclosed system, when they learned that world-space was illimitable, that there no longer was any possibility of an absolute measurement of time or space, then in David Frederick Strauss's words: "The housing problem arose in the case of God." Where is God? He's not a necessary hypothesis in physics, or anywhere else.

And when we thought He was, what we were doing was to push Him more and more to the edge of life. Professor Michael Polanyi, the chemist, puts it this way: "We have been taught for centuries (he says) to hold as a belief only the residue which no doubt can conceivably assail. There is no such residue left to-day, and that is why the ability to believe with open eyes must once more be systematically re-acquired."

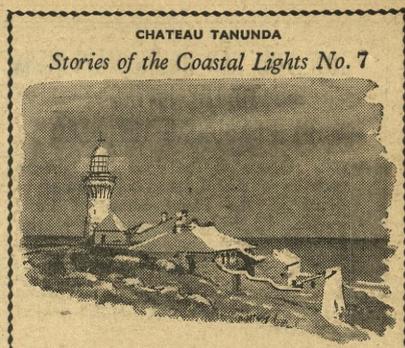
"To believe with open eyes": that means in the middle of life, not just at its boundaries, in the middle of our intellectual activities, not just when the mind has to give up; in the middle of our doubts and achievements and failures; in the middle of our recognition all around us God in His claim and judgment upon us. "Christianity," says Benhoeffer, "plunges us into many different dimensions of life simultaneously. We can make room in our hearts, to some extent at least, for God and the whole world."

BONHOEFFER

He goes on to say, "How wrong it is to use God as a stop-gap for the incompleteness of our knowledge — we should find God in what we do know, not in what we don't; not in outstanding problems, but in those we have already solved."

Bonhoeffer goes on to illustrate this from wider human problems than those of the relation of Christianity and Science; and it is very striking to observe that he wrote these words from a Berlin prison in the middle of an air-raid: "We must not wait until we are at the end of our tether; God must be found at the centre of life: in life and not only in death; in health and vigour, and not only in suffering; in activity, and not only in sin."

(Continued on page 11.)



CHATEAU TANUNDA

Stories of the Coastal Lights No. 7

Barrenjoey, N.S.W.

One of the most powerful lighthouses on the coast is Barrenjoey, at the entrance to Broken Bay just north of Sydney. Barrenjoey light is visible 25 miles in clear weather—the same distance as Sydney's Macquarie light. Only the lights at Smoky Cape (which can be seen for 27 miles) and at Cape Byron (20 miles) have a longer range.

Broken Bay was once a thriving port and a light was reputedly first displayed at Barrenjoey in rough weather in 1855. Two wooden buildings, 800 ft. apart and called the Stewart Towers, were erected in 1868 and lanterns shown from them as guides to shipping.

The present lighthouse was built at a cost of £20,400, coming into use on Aug. 1, 1881—a freestone tower of 51 ft. The ceremony of laying the corner stone was performed on April 15, 1880, by Miss Rosa Barnett, daughter of the Colonial Architect, James Barnett. Mr. E. Greville, who presented a silver trowel to Miss Barnett, described the light as "a noble beacon, a silent sentinel, a shining monitor, star of hope and saviour of the storm-pressed ship"—a lyrical description, but relevant to almost any lighthouse.

During construction of the present Barrenjoey station two men lost their lives. It is worth noting that the site selected by the Marine Board was so closely adhered to that the "broad arrow" cut into the rock as a guide to the builder appeared precisely in the centre of the foundation.

The original light shown from this tower was fixed red of 700 candle power, four wick burners with red lamp globes being used. This was converted to a group flashing white automatic light on August 6, 1932, the strength being increased to 6,000 candle power.

Among the first of many ships wrecked in Broken Bay was the schooner Endeavour in 1825. Three lives were lost in the wreck of the ketch Traveller in 1863, and six died when the brig Minora was wrecked in 1893.

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Strathaird	22,500	B	Oct 16	Oct 20	Oct 26	Oct 26	Nov 3	Nov 9	Nov 15	Nov 22	Nov 25
Oceania	28,000	B	Oct 18	Oct 21	Oct 22	Oct 26	Nov 1	Nov 7	Nov 13	Nov 20	Nov 18
Iberia	29,500	A	Nov 2	Nov 6	Nov 12	Nov 10	Nov 16	Nov 22	Nov 28	Dec 5	Dec 2
Neptunia	13,000	A	Nov 9	Nov 12	Nov 14	Nov 18	Nov 28	Dec 4	Dec 10	Dec 17	Dec 12C
Strathaird	22,500	B	Nov 12	Nov 16	Nov 18	Nov 22	Nov 30	Dec 6	Dec 12	Dec 19	Dec 18
Orsonia	28,000	B	Nov 19	Nov 22	Nov 22	Nov 26	Dec 2	Dec 8	Dec 14	Dec 21	Dec 21
Strathnaver	22,500	C	Nov 22	Nov 26	Nov 26	Nov 30	Dec 8	Dec 14	Dec 21	Dec 28	Dec 28
Arcadia	29,500	A	Nov 28	Dec 1	Dec 3	Dec 6	Dec 12	Dec 18	Dec 25	Jan 1	Dec 29
Australia	13,000	A	Dec 7	Dec 11	Dec 11	Dec 16	Dec 26	Jan 1	Jan 7	Jan 14	Jan 9C
Orontes	28,000	C	Dec 11	Dec 14	Dec 16	Dec 20	Dec 28	Jan 4	Jan 10	Jan 17	Jan 17
Strathmore	23,500	A	Dec 24	Dec 28	Dec 30	Jan 3	Jan 11	Jan 14	Jan 20	Jan 26	Jan 26
Oceania	13,000	A	Dec 28	Dec 31	Jan 2	Jan 6	Jan 14	Jan 14	Jan 20	Jan 26	Jan 30C
Himalaya	28,000	A	Dec 31	Jan 4	Jan 4	Jan 8	Jan 14	Jan 24	Jan 30	Jan 30	Jan 30
Orsonia	28,000	B	Jan 8	Jan 10	Jan 10	Jan 14	Jan 24	Jan 30	Feb 5	Feb 6	Feb 12
Strathaird	22,500	C	Jan 22	Jan 26	Jan 28	Feb 1	Feb 9	Feb 12	Feb 18	Feb 24	Mar 3
Orion	24,000	B	Jan 24	Jan 27	Jan 28	Feb 1	Feb 8	Feb 10	Feb 16	Feb 24	Mar 2
Iberia	29,500	A	Jan 25	Jan 29	Jan 29	Feb 2	Feb 8	Feb 10	Feb 16	Feb 24	Mar 2
Neptunia	13,000	A	Jan 25	Jan 29	Jan 29	Feb 3	Feb 13	Feb 13	Feb 19	Feb 26	Mar 5
Orsonia	28,000	B	Feb 7	Feb 10	Feb 11	Feb 15	Feb 21	Feb 21	Feb 27	Mar 5	Mar 22
Arcadia	29,500	A	Feb 19	Feb 22	Feb 24	Feb 27	Mar 5	Mar 5	Mar 11	Mar 17	Mar 22
Strathaird	22,500	A	Feb 21	Feb 26	Feb 26	Mar 2	Mar 10	Mar 13	Mar 19	Mar 26	Mar 30
Australia	13,000	A	Feb 22	Feb 26	Feb 26	Mar 3	Mar 13	Mar 13	Mar 19	Mar 26	Mar 27C
Strathnaver	22,500	C	Mar 1	Mar 4	Mar 6	Mar 10	Mar 18	Mar 21	Mar 27	Apr 3	Apr 7
Oceania	28,000	B	Mar 7	Mar 9	Mar 11	Mar 15	Mar 21	Mar 21	Mar 27	Apr 3	Apr 8
Orontes	28,000	C	Mar 15	Mar 19	Mar 19	Mar 24	Mar 31	Mar 31	Apr 6	Apr 13	Apr 17C
Orsonia	28,000	B	Mar 18	Mar 22	Mar 24	Mar 28	Mar 34	Mar 34	Apr 1	Apr 8	Apr 12
Strathmore	23,500	A	Mar 3	Mar 7	Mar 7	Mar 12	Mar 18	Mar 18	Mar 24	Mar 31	Apr 4
Neptunia	13,000	A	Mar 18	Mar 22	Mar 24	Mar 28	Mar 34	Mar 34	Apr 1	Apr 7	Apr 11
Orsonia	28,000	B	Apr 3	Apr 7	Apr 8	Apr 12	Apr 18	Apr 21	Apr 27	May 4	May 5
Strathmore	23,500	A	Apr 12	Apr 16	Apr 16	Apr 21	Apr 27	Apr 27	May 3	May 10	May 15C
Iberia	29,500	A	Apr 19	Apr 23	Apr 23	Apr 27	May 3	May 6	May 12	May 19	May 20
Orion	24,000	B	Apr 30	May 5	May 6	May 10	May 18	May 18	May 24	May 31	Jun 1
Strathaird	22,500	C	May 2	May 6	May 8	May 12	May 20	May 23	May 29	Jun 5	Jun 8
Australia	13,000	A	May 10	May 14	May 14	May 19	May 29	May 29	Jun 5	Jun 11	Jun 12C

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OBITUARY

GERTRUDE DOROTHEA SHEVILL

We record with deep regret the death, on September 30, of Gertrude Dorothea Shevill, wife of Erson J. Shevill and mother of the Bishop of North Queensland, at her home in Bondi, Sydney.

V.E. writes:
At the short funeral service held in S. Matthew's Church, Bondi, at which the Archbishop of Sydney was present, the Rector, the Reverend J. Noble, spoke of Mrs. Shevill's devoted service as organist at S. Matthew's for 25 years.

Her understanding of the meaning and beauty of worship enabled her to share with others her insights into the Divine Glory and her influence will long remain.

Beyond the parish, Mrs. Shevill's interests extended during the war to the Church of England National Emergency Fund, and in later years she was a regular worker at the C.E.N.E.F. Centre.

Since its inception Mrs. Shevill was treasurer of the Parents' Association of S. Gabriel's School, Waverley, and the Australian Board of Missions occupied an important place in her life and prayers and active work.

Mrs. Shevill will be remembered for her simplicity of faith, for the sincerity of her friendship, and her love and steadfast loyalty to the Anglican tradition.

She possessed a keen perception of true values, and a lively appreciation of the purpose and joy of living.

ROGER TIERS WHITE

We record with deep regret the death by drowning near Sydney, at the age of 22, of Roger Tiers White, on Monday last, October 7.

Mr. White, a brilliant musician, was organist and master of the chorists at S. Thomas', North Sydney.

He was to have left for England, his native land, next February on a Royal School of Church Music scholarship.

The scholarship, tenable for two years, had been awarded to him upon the recommendation of the Director of the R.S.C.M., Mr. Gerald Knight, the famous organist.

When in Australia, Mr. Knight was deeply impressed with Mr. White.

Mr. White, as a chorister at Canterbury Cathedral, had previously studied under Gerald Knight.

Mr. White was drowned while trying to save one of his choirboys, aged eleven, at Marley Beach, south of Sydney, in a treacherous rip and heavy seas that caused the drowning of the lad and of another man.

Seeing the boy in difficulties, he swam out to him, but they were parted by the heavy seas. Mr. White struggled back to the shore and staggered a few feet onto the beach, before collapsing.

Efforts by ambulance officers and civilians failed to revive him.

CLERGY NEWS

CHITTENDEN, Canon E. R., Rector of S. James', Toowoomba, Diocese of Brisbane, has been made Rural Dean of Toowoomba.

CORNISH, The Reverend H. Kestell, Rector of S. Paul's, Ipswich, Diocese of Brisbane, has been made an honorary canon.

GUY, The Reverend Gordon Frank, Rector of Holy Trinity, Goondiwindi, Diocese of Brisbane, to be Rector of S. Paul's, Roma, as from the beginning of November.

HADRILL, The Reverend H. F., will be instituted and inducted to the Parish of Cyrene, Diocese of Tasmania, by the Archdeacon of Hobart to-day, October 4.

PRICE, The Reverend Hugh, Rector of Peak Hill, Diocese of Bathurst, to be Rector of George Town, Diocese of Tasmania.

SMITH, Canon E. H., Rector of Kelvin Grove, Diocese of Brisbane, and an honorary canon, has been made a residentiary canon.

WARD, The Reverend W. B., Rector of S. Luke's, Toowoomba, Diocese of Brisbane, has been made an honorary canon.

WETHERELL, The Reverend E. W., Rector of S. Andrew's, South Brisbane, Diocese of Brisbane, has been made Rural Dean of East Brisbane.

BIBLE SOCIETY IN KOREA

FROM OUR OWN CORRESPONDENT
Brisbane, September 30

The Women's Auxiliary of the British and Foreign Bible Society held a Rally in S. John's Cathedral, Brisbane, on September 20, at which the guest speaker was the Korean secretary of the society, the Reverend Young Bin Im.

Mr. Im arrived in Australia on August 14 and has had a very widespread tour of this country, starting from Perth.

The tour included New South Wales, Victoria, Tasmania, South Australia, and Queensland. It will conclude in Sydney. Mr. Im then will go to New Zealand.

Mr. Im was educated at the Methodist Boys' School in Seoul and later went to the University in Dallas, Texas, U.S.A. He was ordained as a minister in the Methodist Church.

Talking of the work of the British and Foreign Bible Society in Korea, Mr. Im said that 800,000 copies of the Scriptures, or part thereof, were distributed in Korea last year alone. The next largest distribution of any book was only 20,000.

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WISDOM IN SCIENCE AND RELIGION

(Continued from page 9.)

I suppose that what I've been trying to say is that it is all wrong to try to defend God by putting Him into an unassailable department of our lives, or into a special place in our theory about the universe. God doesn't want or need to be defended. He wants to be acknowledged.

We learn a lot from the scientist when he tells us how he acknowledges the claim of God upon him in his work as scientist. God is no longer a problem on the edge of the scientist's life. Much less is He a solution to the marginal problems.

I am glad that the scientist no longer needs God as a hypothesis. That means that God is no longer an object—whether useful or useless to man. He is rather the ground of the scientist's existence, whether the man of science knows it or not. He is addressing him out of the humbling mystery with which he is surrounded, whether the man of science recognises the voice or not.

GOD'S CLAIM

He is exerting His claim and conferring His gifts upon men, whether or not they know the origin of this demand for integrity, open-mindedness and humility, on which their science depends; whether or not they acknowledge that the wisdom and power which they possess is a gift—conferred, not only earned.

But you and I aren't men of science—just creatures of a scientific age, sharing the bewilderment of thousands of our kind. Nevertheless, what would it mean for us to believe in God, as those who care for the wellbeing of this scientific civilisation? Think of that for a minute or two and we'll come back to it.

In a recent essay on what he calls "Holy Worldliness," Dr. Alec Vidler says that such an attitude—"holy worldliness"—"will be the outcome of a constantly renewed Yes and No and Yes again to the world." Such a movement could be illustrated (I think) from the history of the Christian man's attitude towards the whole stupendous enterprise of modern science.

It opens with a resounding Yes. There is a child-like acceptance of the new world evident in the enthusiasm of a Francis Bacon: "Undoubtedly a superficial tincture of philosophy (by which he means what we would call 'science') may incline the mind to atheism, yet a farther knowledge brings it back to religion."

The first reaction of any normal child to the world around it is one of curiosity, of delight: this is a good place to live in, and it is relatively easy for the child brought up in Christian faith to believe that this good universe comes from the hand of a beneficent God.

THIRD MOVEMENT

But such an early enthusiasm cannot last; or, if it lasts, it is because we live in a world of illusion. "Woe unto those," writes Vidler, "who never go on to discover and face the strangeness of the world, the chill and the homelessness of its present condition, and who seduce and degrade those who just take what it offers and who never learn to say No to it."

To put it in Biblical language, this world not only issued from the hand of God, it also crucified the Lord of glory. We have observed how the whole scientific enterprise has at times puffed men up with pride—though that is not the mood of the greatest scientists now, or at any other period—and we know to-day, as never before, that a scientific civilisation carries within it the power to destroy itself.

But we must not stop there. There is the third movement, the second Yes. Having looked on the worst, the Christian has now a sober faith in God. In a cryptic remark, the full import of which I am far from understanding, Professor Donald MacKinnon has spoken of "The problem of realising in contem-

porary terms the mystery of the resurrection."

I take at least this from the remark: that it is beyond the loss of hope that we regard hope for our civilisation; it when we have faced the awful truth of exploitation, pride and destruction (of crucifixion fact) that we see the possibility of God raising us a new world in which we live in joyful gratitude towards Him.

We receive from His hand the civilisation of ours with all its impressive scientific achievements and its unanswered questions; and we gladly and humbly take it, and try to make it something better.

SOBER HOPE

We face the future with sober hope. In that kind of mood we thank God for the immense co-operative enterprise of the Geophysical Year; and we offer its achievements and perplexities to Him.

You know, we usually think of atheism as the absence of faith. Sometimes we think of it as the absence of love. But it is also the absence of hope. And those who have carefully read Dante's Inferno must have noticed that the inhabitants of Hell are not simply without hope because they are there. Some of them have put themselves into Hell because they have no hope. If this civilisation of ours goes to Hell, it may be because you and I lost hope.

VICE REPORT SUPPORTED

ANGLICAN NEWS SERVICE

The Archbishop of York, Dr. A. M. Ramsey, writing in the current issue of his diocesan magazine, supports the Wolfenden Report on Homosexuality and Prostitution in England.

"Public interest has been aroused by the report," he says, "and it is much desired that the Home Office, under the enlightened leadership of Mr. Butler, will introduce legislation to give effect to the main recommendations."

"Those who are critical of the relaxation of the criminal law which is proposed in one respect, need, I think, to distinguish clear moral thinking from moral sentiment."

"Christianity abhors the indulgence of lust, whether by fornication, adultery or homosexuality."

INCEST A CRIME

"It would be possible and logical to bring all three of these within the criminal law, and there have been communities which have tried to do this."

"But morality is not best promoted by giving criminal status to every kind of grievous sin; and the status of a crime rightly goes with acts which, besides being sinful, inflict direct injury on the rights and persons of other people, or imperil the community."

"A little thought shows that incest stands apart in having properly the character of a crime."

"I have more sympathy," Dr. Ramsey said, "with those critics of the report who would distribute penalties rather differently in respect of prostitution."

"Not only sentiment but justice would seem to point to higher penalties for those who make profit from the prostitution of others."

BILLY GRAHAM TO COME IN 1959

American evangelist Dr. Billy Graham, has sent a cable to the Archbishop of Sydney, the Most Reverend H. W. K. Mowl, accepting the invitation to conduct an evangelistic campaign in Australia in 1959.

"I am sure," the archbishop said, "Dr. Billy Graham's decision to visit Australia will be welcomed by the majority of people."

"His delay in replying to the invitation was the result of the great response to the New York Crusade, which was extended by several weeks."

DIOCESAN NEWS

ADELAIDE S.S.M. MEETING

Adelaide, will celebrate its 118th dedication festival on Friday, October 18, and Sunday, October 20. The annual dedication ball will be held on Friday, Sunday, Sung Eucharist and Procession at 9 a.m. will be followed by a party breakfast. The Bishop of Adelaide, Right Reverend T. T. Reed, will present.

At a confirmation service, to be held at 11 a.m., half of the candidates were adults. The parish is the second oldest in the diocese.

BALLARAT WOMEN'S GUILDS

Mrs. Mrs. H. Johnson, wife of Bishop, Mrs. R. G. Porter, wife of Archbishop of Ballarat, and Mrs. P. diocesan secretary for missionary work have been conducting a campaign to encourage women's guilds to apply affiliation with the Women's Auxiliary of the Australian Board of Missions. Already more than 50 guilds have come affiliated.

In response to an appeal from Bishop of Korea for clothing for people of his diocese the guilds have been at work and so far the following have been sent to Korea: 405 children's cardigans, 225 women's overcoats, women's cardigans, one huge chest "babies" clothes and also clothes for men. By the will of the late J. H. Cutler, the central fund of the diocese is receive £9,000. Queen's Ballarat Church of England Girls' Grammar School £10,800; the City Council of Ballarat for beautifying the city, £3,600; the Melbourne University for Cancer Research £14,000; and the Australian Inland Mission, £9,000.

BATHURST

SUNDAY SCHOOLS AND YOUTH Miss Joan Halloran, who is Sunday School organiser and secretary for youth in the diocese has, over the past 12 months, visited the parishes of Coolamon, Gulgong, Parkes, Tumbalong and Mudgee. She is at present in the Parish of Dubbo. She has been visiting Sunday Schools and meetings with Sunday School teachers to talk over with them problems and teaching methods. The above parishes are planning to establish teacher preparation classes. Teachers will then have a common syllabus, will make and use most of their own visual aids and many will study the General Board of Religious Education courses to improve themselves as teachers. Also, part of Miss Halloran's work is to help clergy and other with the teaching in department schools; and to assist in the development and strengthening of the various official Youth Organisations.

BOURKE

Bourke Young Anglicans are planning to hold a Y.A. rally there over the weekend. This will be the first, since the rally ever held west of Dubbo. Visitors will come from all the western parishes and brotherhood districts. Under the direction of Brother Timothy and Brother John, Bourke Y.A.s are expecting a rally to be very successful.

BISHOP COLLINS

The bishop has arrived back in Dubbo and will stay a few days before going to Bathurst. He sails for England the "Southern Cross" on October 20. He will be absent about 12 months. An Evensong on September 29, Bishop Collins was farewelled by Dubbo parishioners and presented with a cheque "to help make his holiday more enjoyable." In his reply the bishop urged his people to continue to pray a work hard to build up the Church of God, not only in this parish throughout the world.

BRISBANE

DEDICATION In St. John's Cathedral, Brisbane, on Sunday, September 29, at 11 a.m., His Grace the Archbishop, the Most Reverend R. C. Halse, dedicated a carving set round the steps and platform by the Lectern.

The railing has been given to the Cathedral by Mrs. S. J. Cossart—a member of her family in memory of her sister Ella Lois Julia Eva. It was carved by Mr. C. Blumson, who is grandson of one of the men who made the Canon's Stalls already in the Cathedral.

The railing matches the Canon's Stalls in design, which is Gothic and execution of the work was carved out of solid block of wood. The workmanship is excellent and it is a truly lovely memorial and greatly enriches the beauty of the Cathedral.

CANBERRA AND GOULBURN

A.M.M. TUMULT FORUM On Friday, September 27, the Saints' Tumult, branch of the Anglican Men's Movement conducted a very successful forum on the subject of "Sins in Our Community." The hall packed with members, their wives and other visitors, who were later entertained at supper.

The panel consisted of a local solicitor Mr. John Orr; the Rector of Adelaide the Reverend John Harrison; Mrs. Sedwick of the Country Women's Association; and Mrs. Leo Hoard. The Rev. was in the chair. Subjects dealt with included liquor, gambling, indecent exposure, divorce, prostitution and immoral and juvenile delinquency.

GIPPSLAND GARDEN PARTY

of the Yarrabah Committee that the mission had been conducted without loss this year for the first time in known history. The new Superintendent of the Mission, Captain Wilcox, reports that with the addition of new staff including Mr. Jamieson from the Forest River Mission and Mr. Anderson, a skilled saw miller from the Government mission in the Gulf country, the work is progressing and progress are being discerned on every side. The building programme is going ahead with much speed now that the mill is turning out the wood at the required rate.

MOUNT ISA

The two priests at Mt. Isa are busy preparing for the mission to Mt. Isa. The new air-conditioned church which is now almost complete, is opposite to the railway station. An interesting fresco on the east wall depicts a pick and shovel together with a miner's lamp and helmet superimposed on the cross.

The church is to contain a stained glass window depicting the miner's saint together with one of St. Barnabas to commemorate the long connection between Mt. Isa and the Brotherhood of St. Barnabas.

QUEENSLAND

S. PAUL'S, MARYBOROUGH The final report of canvassers in the every member call was made after Evensong on Sunday, September 29. The aim was to obtain promises to contribute £50,000 in three years. The congregation was present at a Victory Cup O-Tea to hear the reports and applauded the posting on the blackboard of the final figure of £37,565. Pledging began on October 6. Moves to increase the parish staff and restore buildings have already been made.

SYDNEY

MEETING ON ALCOHOLISM The Lord Mayor of Sydney, Alderman H. F. Jenson, presided at a meeting in the Town Hall Vestibule last Wednesday, under the auspices of the Foundation for Research and Treatment of Alcoholism. Reports were presented on the steps already taken to combat, scientifically and on a national scale, chronic alcoholism. The purpose of the meeting was also to seek public approval to

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"IS THE GOLDEN RULE TARNISHED?"

The winner of the fifteenth topic, "Is the Golden Rule Tarnished?" in our verse competition, is Mr. J. Hungerford, of Kanwal, via Wyong.

*Is the Golden Rule tarnished
Like silver and gold,
Not in use, but well hidden away
In a chest which is varnished,
But blistered and old,
And neglected, to crack and decay?*

*Is the Golden Rule tarnished?
Yes, often, my friends,
Like the gold which a miser might hoard
In the chest which was varnished,
For seldom he spends,
Though spending he could well afford.*

*Is the Golden Rule tarnished
Through evil abuse?
Yes, misers hope only to take,
And give little coin; varnished
With stains of misuse,
And duty they always forsake.*

*Like the coins which are golden
The Golden Rule stands
Circulating throughout every day,
And all folk are beholden,
But still iron bands
Of the chest and the heart lock away.*

VERSE COMPETITION

Entries for the sixteenth topic, "Integration or Disintegration?" in our competition for light verse close on October 11; for the seventeenth, "The Women's Guild," on October 18, and for the eighteenth, which is a free choice topic, on October 25. Readers are particularly requested to restrict their entries to 24 lines. The prize in each case is 5/-.

MEMORIAL SERVICE

FROM A SPECIAL CORRESPONDENT

Melbourne, October 7

A service in memory of the late King Haakon VII of Norway, was conducted in S. Paul's Cathedral on Friday, September 27.

More than five hundred people attended the service, including the Lieutenant-Governor, Sir Edmund Herring, and Lady Herring; Senator Ivy Wedgwood, representing the Prime Minister; the Minister for Education, Mr. Bloomfield, representing the Premier; the Leader of the State Opposition, Mr. Shepherd, and the Lord Mayor, Councillor Thomas.

FIRST ANNUAL FESTIVAL OF GREGORIAN SOCIETY

FROM A SPECIAL CORRESPONDENT

Melbourne, September 30

The first annual festival of the Gregorian Society, formed early this year, was held at S. Agnes' Church, Glenhuntingly, Melbourne, on September 28.

The festival began with the Sung Eucharist of S. Gregory and Corporate Communion for members of the society.

The chairman of the society, the Reverend W. B. Hunter, celebrated.

The "Propers" were sung to a new arrangement of their authentic melodies and the "Ordinary" to a new arrangement of the "Mass for Paschal Time," both of which were specially made for the festival and copies of which were available to those who attended.

After a basket luncheon, the chairman spoke on the work of the Gregorian Society and the place of beauty in worship.

USE OF PLAINCHANT

He said that although the society does not hold the view that Gregorian music should be used exclusively, it believes that Plainchant is a worthy medium for worship and should retain its place in the offering of man's God-given gifts and skills in the Services of the Church.

The Reverend A. J. Grimshaw, speaking on "The Place of Plainchant in the Services of the Church," said that clergy, choir and congregation should each take their own distinctive part in the worship of God, to which end all the efforts of the Church are directed.

Plainchant, he said, afforded a simple vehicle for the expression of congregational worship.

ARCHBISHOP'S FAREWELL

ANGLICAN NEWS SERVICE

London, September 30

"No time to dream, no time to brood, hardly any time for Matins and Evensong and he will be there."

The Dean of Chester, the Very Reverend Michael Gibbs, said this at the Diocese of London's farewell service for the Archbishop of Cape Town, the Most Reverend Joost de Blank.

The service was conducted in S. Paul's Cathedral on September 18.

Archbishop Joost de Blank is the former Suffragan Bishop of Stepney.

Dean Gibbs, who spent twenty-six years in South Africa, including seven as Dean of Cape Town, said that the archbishop would be arriving at a time when men were waiting for that which could give them unity.

"No wonder they wait for their archbishop," he said. "He is a bishop of all they most deeply desire."

At the end of the service the archbishop was presented with a cheque for £375 (Sterling), a cope and mitre, a copy of the South African Liturgy, and a Bible.

THIRTY-FIRST SYDNEY SYNOD

(Continued from page 1.)

religious Education, introduced the second reading.

Mr. Langdon said that the purpose of this Ordinance was to raise the sum of £15,000 per annum, as agreed upon by Synod last year, after the board's survey of special religious instruction in State schools.

He said that he, too, disliked petty little assessments, instead of a single inclusive assessment.

He urged Synod, however, to pass this Ordinance because of the imperative need for religious instruction in secondary schools, a need that was becoming increasingly urgent and brooked no delay.

Mr. Langdon said that the number of children in State schools had skyrocketed, but this was as nothing compared with the estimated increase over the next ten years.

He said that in the ten years 1956-66 there would be an increase of 40,000 Anglicans in State schools in the diocese—the same figure as the total population of all pupils in State schools in 1890.

Nine new secondary schools would be opened in 1958; six had been opened this year.

"Thousands," he said, "leave school not having received one religious instruction period."

Still more left with very scant instruction, while the rest were packed into classrooms and halls for half-an-hour a week in numbers up to 300.

The Ordinance, if passed, would enable the Board to proceed with its plan to increase its staff of full time teachers from three to twelve.

NUCLEUS NEEDED

Mr. Langdon said that a large nucleus of teachers was needed to cope with the ever-increasing demands.

This Ordinance would enable the Board to take the first step, but it would not solve the grave problem.

The Reverend W. J. Siddens briefly seconded the motion and the Ordinance was passed quickly.

One of the most interesting debates of Synod centred around a motion put forward by the Reverend Felix Arnott on the use of modern translations of Holy Scripture.

Dr. Arnott, who is Warden of S. Paul's College in the University of Sydney, urged the use of the American Revised Standard Version of the Scriptures in churches in place of the Authorised Version until such times as the new English Version became available.

Elizabethan English, he thought, was unsuitable for the present day. He said that this was shown in Leaving Certificate answers to questions on Shakespeare.

Dr. Arnott also put in a plea for the use of other "free" versions of the Scriptures. He welcomed especially J. B. Phillips' edition.

"SWELLED HEAD"

In this he was supported by Mr. Siddens, Mr. Becroft and Mr. Langdon.

Mr. Langdon said that children did not understand what was being said in a large number of cases.

Archdeacon Hammond, however, brought big guns to bear on the proposal. He attacked Dr. Arnott's suggestion that S. Paul's Letter to the Romans was more easily understood in a modern translation.

Further, Mr. Phillips, he said, suffered from a swelled head, while Moffat was careless—substituting a participle for a finite verb and vice-versa. Modern translation was very often paraphrases of the original.

Synod very sensibly decided to refer the matter to a committee for report.

VELVET FOR FUNERAL

ANGLICAN NEWS SERVICE

London September 30

A Norwegian Air Force aircraft left Manchester last Tuesday with 700 yards of velvet needed to drape Oslo Cathedral for the funeral of King Haakon. The velvet was made by a Bradford firm.

FINANCE AND LOANS

The Reverend J. R. L. Johnstone introduced the Parish and Parochial Districts Amending Ordinance which, he said, would clarify the position of these districts and would give the clergy and laity from them some representation in Synod.

However, as this Ordinance was contingent upon another, Synod decided to defer action until the Sydney Church of England Finance and Loans Board Ordinance was introduced.

This was introduced by Mr. V. C. Hughesden who said that this would give greater speed to Synod in finding money for loans. In effect the income of three funds, The Church Buildings Loan Fund, The Sydney Church Endowment Fund, and the New Housing Areas Church Building Fund, would be available to give cover for loans from a bank to the extent of £67,000 a year.

It would speed up the cumbersome and expensive system which operated at present and yet it would not cost the diocese any money.

It had been inspired by the needs for many years and by the success of the Diocesan Car Board. He warmly commended the Ordinance to Synod.

Mr. Stacy Atkin supported the Ordinance and said that the diocese was in the same position as Australia: it lacked capital but had income.

He was satisfied that it would enormously speed up the financing of loans, and enable the Church to seize opportunities for buying strategic sites when new areas were being developed.

One bank had said that it would be pleased to make money available under the conditions of this Ordinance, and he felt sure that the other trading banks would follow suit.

"BE CAREFUL"

The archbishop said that he wanted Synod to be careful and sure about what they were doing before they passed this Ordinance.

He himself had painful recollections of the speed with which the £25,000 generously given to be a Free Fund by S. John's Church, Parramatta, was diverted almost in its entirety to Television.

He thought the three funds mentioned had done a good job in the past and was open to conviction that this new fund was necessary.

He was also concerned that the council proposed contained no names from either of those three funds. He asked Synod to be careful in what it was doing.

The Reverend A. W. Prescott was in favour of this Ordinance where he felt that the gains entirely outstripped the losses. This ability to secure loans outside the diocese would be a great benefit.

The Reverend J. R. Noble commended the Ordinance and considered that it was a tragedy that there had been nothing of this nature fifty years ago. There was a need for speed in some transactions which this would fulfil.

Further discussion took place about those who would serve on the council, and some feeling was expressed as to the propriety of Mr. Hutchinson serving on the committee when he was a paid servant of Synod.

The Ordinance was passed with minor amendments.

Synod passed unanimously the important "Secondary Schools Religious Instruction Assessment Ordinance" at a late hour on Friday night.

The Reverend A. A. Langdon, who is diocesan director of Re-

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

S. PETER'S NURSERY School requires trained Director, mornings only, next year. Apply The Secretary, The Deanery, Armidale, New South Wales.

CHRIST CHURCH, North Adelaide. Assistant priest required, parish, hospitals, schools youth work. Stipend £700 plus £20 travelling. Accommodation for single man only. Applications to the Rector, 35 Palmer Place, North Adelaide, South Australia.

AUSTRALIAN BOARD of Missions. State Secretary required, priest or layman, for A.B.M. in Tasmania. For particulars, apply to the State Secretary, P.O. Box 724E, Hobart, Tasmania.

THE COUNCIL of Claremont Church of England Girls' School, Randwick, invites applications for the position of Headmistress, to commence duties in January, 1958. Prospective applicants should apply in writing for details to the Chairman, S. Jude's Church, Avoca Street, Randwick, New South Wales, by October 31. Applications close November 15, 1957.

S. CATHERINE'S SCHOOL, Warwick, Queensland. Staff required for 1958: (1) Mathematics I and French, to Senior standard; (2) Sports Mistress. Apply the Sister-in-Charge.

OUTBACK HOSPITALS

and FLYING MEDICAL SERVICES offer outlet for Christian Service to qualified Nurses, Wardmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

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CLERICAL, CHOIR Robes, Vestments, Frontals, Church Needlework. Mrs. Burls, The Rectory, Wingham, N.S.W.

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ECCLESIASTICAL AND ACADEMIC Outfitters can now supply R.S.C.M. blue rayon gabardine cassocks, boys' sizes from £6/16 each. We specialise in outfitting choirs. Also procurable are rayon surplices from 7 guineas. Also albos, vestments, frontals, banners, Church linen, etc. Price lists from Mrs. E. J. Cooper, S. John's Rectory, 14 St. John's Street, Adelaide, South Australia.

ACCOMMODATION VACANT

CLARO Guest House, Lavender Bay. Business board, single and double. 7 minutes to train, tram, or ferry. Mrs. Wren, XB 2356 (Sydney Exchange).

VISITORS to the North Coast of New South Wales are welcome at the Diocesan Centre, Grafton. Comfortable lodging and excellent board at a reasonable cost in a modern building. Full particulars from Mrs. H. Macmillan, Hostess.

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

MEETING

CLERICAL SUPPLIES Co-operative Limited. Clerical Credit Co-operative Limited. Registered Office: 6 Ross St., Waverton. The Annual Meeting of the above Societies will be held on Tuesday, October 22, 1957, in the crypt, S. James' Church, Sydney, at 3 p.m. Business: To receive and pass annual accounts, declare dividends and rebates, election of Directors, etc. R. Harley-Jones, Hon. Secretary.

CHURCH NOTICES

CHRIST CHURCH S. LAURENCE, South George Street, Sydney. 112th dedication Festival. SUNDAY, October 13: 7.30 a.m. and 9 a.m., Holy Communion. 9.45 a.m., Parish Breakfast. 10.30 a.m., Procession and Solemn Eucharist (Sermon by The Right Reverend S. H. Davies). 7.15 p.m., Solemn Evensong. Procession and Sermon. (Preacher: The Reverend George Sanders). THURSDAY, October 17: Parish Social in Parish Hall at 8 p.m. SUNDAY, October 20: 7.30 a.m. and 9 a.m., Holy Communion. 10.30 a.m., Procession and Solemn Eucharist; 3.30 p.m. Service of Personal Dedication and Renewal of Baptismal Vows. (Preacher: The Reverend E. W. Walker). 7.15 p.m. Solemn Evensong, Procession and Sermon. (Preacher: The Reverend E. W. Walker).

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