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NEW HOME OPENED FOR AGED RUSSIAN REFUGEES

A RESULT OF CO-OPERATION BETWEEN CHURCHES

FROM A SPECIAL CORRESPONDENT

Melbourne, May 30

A happy, practical result of co-operation and mutual help between the Churches was seen here on Sunday afternoon, May 22, when the home for aged Russian refugees was opened at Healesville.

The Archbishop Sava of the Russian Orthodox Church in Australia and New Zealand blessed the home.

It was officially opened by the Archbishop of Melbourne, the Most Reverend Frank Woods.

All member Churches of the Australian Council for the World Council of Churches have contributed to this project which was initiated by its Resettlement Department.

The building of the home was made possible by a grant from the United Nations High Commissioner for Refugees as a means of practical assistance in the resettlement of refugees during World Refugee Year.

The land on which the home was built was donated by Mr and Mrs A. Andrejevsky, and was part of the farm on which they lived.

This generous gift is typical of many given by people willing to help and to share with others. Donations in cash have been

made through schools, church societies, firms and organisations.

All painting of the home, both inside and outside, has been done by volunteers.

Donations of equipment have been received, including all the household linen, twelve pairs of blankets, bedcovers and curtains.

The home, which will accommodate ten residents and the matron, is pleasantly situated in the lovely rural district of Healesville and has been built to gain every advantage from the sun.

FROM CHINA

The first four residents, one man and three women, were nominated by the United Nations High Commissioner for Refugees. They arrived from China last February.

Amongst them are 81-year-old Daniel Moskalenko; Mrs Tatiana Maksimova - Fedovichcheva, 73 years of age; Mrs Anastasia Tsaparova-Tuikova, a 74-year-old widow; and Mrs Anna Zmeiva, 70 years of age.

For more than 40 years these White Russian refugees have been denied the right to their own homeland, and in communist-dominated China they have been deprived of the

means of earning a meagre living.

In their new home, they will find the peace and tranquillity that for so long has been less than a dream.

The Russian Welfare Society has undertaken the maintenance of the home



The Archbishop of Melbourne, the Most Reverend Frank Woods, speaking at the opening of the home for aged Russian refugees at Healesville on May 22. With him is the Archbishop Sava of the Russian Orthodox Church in Australia and New Zealand.

LEADERS ASK WHITSUNDAY TO BE A DAY OF PRAYER

The six presidents of the World Council of Churches have again this year called on members of the council's 172 member Churches to observe Pentecost—or Whitsunday—as a day of universal prayer.

The presidents' message will be read in many churches and many languages throughout the world on Whitsunday, June 5.

"When He, the Holy Spirit, comes in our midst, we are new beings. Our self-absorption and our fears are taken away," the message proclaims.

"Our contentment with something less than the true unity in the Church gives way to a deeper and fuller appraisal of God's design."

"We are thus called to be partners all with one accord in God's creative work."

"We seek each other in a new way because God has found us in a new way."

"For as many as are led by the Spirit, they are the sons of God."

The message points out that "We become true brothers" by "bearing one another's burdens."

"The Church, which has the promise of victory, is called, with one spirit and one heart, to reach out to the millions of men and women who struggle

for a life free of hunger, injustice, dispossession, persecution, and political or spiritual oppression."

Pentecost is observed by many churches as a day to consider the Holy Spirit and pray for the unity of the Church. Pentecost has its roots in the ancient Jewish festival of Shavuot. Its specific Christian meaning is described in the second chapter of the Book of Acts.

Observed fifty days after Easter, Pentecost commemorates the descent of the Holy Spirit to 120 Christian believers gathered in Jerusalem after the Resurrection for the Hebrew festival.

At that time, according to the Acts, the Holy Spirit which Jesus had promised his followers descended upon them, and some 3,000 converts were made to the faith.

The presidents of the W.C.C. are: Dr John Baillie (Edinburgh); Bishop Sante Uberto Barbieri (Buenos Aires); Bishop Otto Dibelius (Berlin); Archbishop Iakovos (New York); Metropolitan Juhanon Mar Thoma (Tiruvella); and the Right Reverend H. K. Sherrill (U.S.A.).

The full text of this year's message appears elsewhere in this issue.

PRAYER FOR THE WORLD

FROM A CORRESPONDENT
Goulburn, May 30

A call for Sunday, September 4, to be proclaimed a day of prayer for world peace is made by the editor of the "Southern Churchman" in the issue dated June 1.

The Southern Churchman is the official organ of the Diocese of Canberra and Goulburn. Its editor is the Reverend W. E. Weston.

"The Christian Church could save the world if Christian people of all denominations could unite in one common purpose and pray for the world," he writes.

"Let the World Council of Churches call upon the leaders of Churches and nations to proclaim September 4, the Sunday after the anniversary of the outbreak of the last war, as a day of prayer and at 11 a.m. on that day let the world stop and let the wave of prayer encircle the earth as the eleventh hour strikes around the world."

CRAFTS DISPLAY AT MUNICH

ECUMENICAL PRESS SERVICE
Geneva, May 30

The Munich Trade Fair, held this year from May 11 to 22, included an international exhibit on "Church and Craftsmanship."

Over 250 sculptors, painters, craft-workers and architects from ten European countries placed specimens of their work on show.



The World Council of Churches poster issued for Whitsunday this year.

FESTIVAL SERVICE FOR ORDER

FROM A CORRESPONDENT

The annual festival of the Most Distinguished Order of S. Michael and S. George will be held on Whitsunday, June 5, in S. James' Church, King Street, Sydney.

The lessons at the service of Morning Prayer will be read by the Governor-General, Viscount Dunsill, and the Governor of New South Wales, Sir Eric Woodward.

This service is the only one held outside London.

The acting Rector of S. James', the Reverend F. Weston, will conduct the service, the Reverend C. A. Osborne will be the preacher, and both the Governor-General and the Governor will take part in the Whitsunday procession.

At the conclusion of the service the Governor-General will hold a levee in the crypt.

A guard of honour will be provided outside the church and the band of the 45th Battalion will take part.

THE ANGLICAN PRESS LIMITED FACING A RECONSTRUCTION

The Anglican Press Limited is facing a reconstruction, after trading at a net loss of £19,727 in its second year of operations, ending on December 31, 1959.

Announcing this at the Annual General Meeting held on May 24 the Chairman of the Press, the Bishop of Armidale, said that the loss had occurred despite an increase in turnover from £36,007 in 1958 to £86,879 last year.

Bishop Moyes outlined in his report the difficulties which led his Board early this year to recommend to the Trustees for the Debenture Stockholders that they appoint a Receiver and Manager to safeguard their interests.

The Trustees appointed the Reverend R. S. Walker and Mr A. F. P. James to be Joint Receivers and Managers on March 26.

Mr Walker is Deputy Chairman of Directors of the Press. Mr James is Managing Director. It is understood that they were appointed to act without remuneration after advice had been given by the Solicitors to the Trustees.

Mr Walker and Mr James

subsequently retired in favour of Mr J. E. Wayland.

Mr J. E. Wayland, a Chartered Accountant, is a partner in the firm of C. O. Beck and Wayland. Auditors to The Anglican Press Limited.

He advertised the assets of the Press for sale, on behalf of the Debenture Stockholders, during April and May. Tenders closed on May 27.

NEGOTIATIONS

It is understood that no satisfactory tender was received, and that Mr Wayland is now engaged in negotiations with interested parties in an effort to obtain the best possible terms for the Debenture Stockholders in the Press.

Bishop Moyes told the Annual General Meeting that he had reason to believe a "very favourable" offer would be made to the Debenture Stockholders, and that details of the offer were being examined by a group of Churchmen and their expert advisers.

The Managing Director of the Press, Mr A. F. P. James, said this week that he was not in a position to elaborate on the bishop's statement.

"All I can say is that a number of people feel it would be unthinkable for the Press to close down," he said.

"I agree with them, and we are making certain proposals accordingly with two objects: first, to look after the interests of the Debenture Stockholders; second, to maintain the identity of the Press."

"Whatever happens, of course, THE ANGLICAN will continue as before—it is a separate and independent concern which the Press merely happens to print."

Mr James refused to give the names of the group.

"An announcement will probably be made early next week," he said. "I think it will come as a pleasant surprise to many."

(The text of the Chairman's address appears on page 10.)

MISSIONARY DEPORTED

SEVEN WEEKS IN PRISON

ANGLICAN NEWS SERVICE
London, May 30

Miss Hannah Stanton, the British missionary who has been deported from South Africa, arrived in London on May 22.

She has been warden of the Tumelong Mission in the Lady Selborne, native town at Pretoria.

Tumelong Mission is part of the Transvaal and Southern Rhodesia Mission.

Miss Stanton said she was not allowed to see any of her friends at the airport before she left.

She had spent seven and a half weeks in prison, "three weeks of which were under conditions amounting to solitary confinement," she said.

She did not know why she had been detained, and had been one of 1,900 detainees against none of whom charges had as yet been laid, she said.

"The mission was completely unpolitical. I did not take part in any African politics."

"I have never attended an African political meeting or made a political speech," Miss Stanton said.

On leave and travelling with Miss Stanton was her brother, the Reverend T. H. Stanton, of the Community of the Resurrection, who is vice-principal of St. Peter's, the theological college at Johannesburg.

SUPPORT FOR FOREIGN AID

U.S. CHURCHMEN OPPOSE CUTS

THE "LIVING CHURCH" SERVICE
New York, May 30

Proposed Congressional cuts in the foreign aid programme of the United States of America have been condemned by leaders of the Protestant Episcopal Church.

Two members of the National Council of Churches told the Appropriations sub-committee of the House of Representatives of their objections.

"Can we afford, morally, with any sense of stewardship in God's creation, to try to cut what we have been doing?" a spokesman for the council said.

"Or are we under moral and spiritual judgement to help bring to men of all nations a more abundant life such as most of us believe God wills for the whole human family?"

The executive director of the council's department of international affairs, Dr. K. L. Maxwell, told the House sub-committee that the Church based its support for foreign aid on religious and theological considerations.

He said there was a "strong groundswell" among church-people in support of mutual aid. The questions they were asking about the proposed cuts were based on their religious faith, he said.

As the world's wealthiest nation, they felt responsible for relieving the poverty, hunger, disease, illiteracy and death toll in less fortunate nations, he said.

INCREASED NUMBER OF ORDINATIONS

ANGLICAN NEWS SERVICE
London, May 30

The Bishop of Lincoln, the Right Reverend K. Riches, will admit nine men to the Order of Deacon and ordain eight deacons to be priests in the cathedral on Trinity Sunday, June 12.

This is the largest number of men ordained at one time at Lincoln since December 20, 1908. The number of ordinations that occasion was also seventeen, but in the previous year eleven deacons and ten priests had been ordained in December.

BURIAL FOR SUICIDES

BISHOP STATES PRINCIPLES

ANGLICAN NEWS SERVICE
London, June 1

People who have committed suicide should be allowed Christian burial in the Church of England, the Bishop of Exeter, the Right Reverend R. C. Mortimer, said this month.

A funeral using the Prayer Book service should be refused only when there is little or no doubt that the person was in full possession of his senses, he said.

Dr Mortimer, in the statement published in the June issue of his diocesan notes, supported the report of a committee of the Church Assembly Board for Social Responsibility.

The report, published in October, 1959, recommended that the law should be altered so that attempted suicide should cease to be a crime.

Dr Mortimer said that nothing could justify a parish priest in refusing a burial service of some kind for a suicide.

While the Church was right in holding in general that suicide was a sinful act, it could not maintain this principle when the balance of a man's mind had been disturbed. Suicide then would not be a consciously willed sinful act, he said.

The Prayer Book burial service in such a case could be used, Dr Mortimer said, setting aside the rubric at the beginning of the service.

In other cases, to mark the sinfulness of a deliberate suicide, the priest should use an alternative form of service, such as the one printed at the end of the Church Assembly committee's report.

PARISH SYSTEM MODIFICATIONS

ANGLICAN NEWS SERVICE
London, May 30

The parochial system had to be extensively modified to keep pace with the modern industrial revolution, an English priest said on May 19.

The Reverend St. J. B. Grosier, warden of the Royal Foundation of St. Katharine, Stepney, was speaking at the Peterborough Diocesan Conference in Northampton.

"The structure of the Church today is incapable of dealing with the social situation under which the mass of people in industrial towns and cities are outside the Church," he said.

"The answer is the creation of a 'para-parochial' ministry, in which specially trained priests, centrally based, will serve industries rather than parishes."

"If parish priests are not prepared for the situation and to co-operate with it, then there is no hope of the Church penetrating, not only the great mass of working men, but also those on the technical and managerial levels," he said.

PILGRIMAGE TO SCOTLAND

ANGLICAN NEWS SERVICE
London, May 30

Last week, eighty-two pilgrims, including seven priests, from the Diocese of Connecticut, United States of America, arrived in Aberdeen.

They are visiting the site of the consecration of Samuel Seabury, first Bishop of Connecticut, and first Anglican bishop to have his diocese outside the British Isles.

The leader of the pilgrimage, the Reverend K. Van Winkle, preached at a festival Evensong in St. Andrew's Cathedral.

The pilgrims later went to the site of the consecration, in the precincts of Marischal College, where the Provost of Aberdeen Cathedral, the Very Reverend W. P. Shannon, said prayers of thanksgiving and the Bishop of Aberdeen and Orkney, the Right Reverend E. F. Easson, gave the blessing.

WORK FOR HOLIDAYS

G.F.S. SUMMER PROGRAMME

THE "LIVING CHURCH" SERVICE
New York, May 30

Twenty-two members of the Girls' Friendly Society in the United States of America will take part in the society's Summer Opportunities Programme this year.

These young women, from sixteen dioceses, will serve in church projects in California, Colorado, Kentucky, New York, South Dakota, and Mexico.

In addition, members will join ecumenical work camps in Japan, Madagascar and Southern Rhodesia.

The programme has the support of the General Division of Women's Work of the Protestant Episcopal Church.

Four G.F.S. members will continue work begun last year in Mexico, assisting in missions and girls' church residences.

Two will go to St. Luke's Hospital in Denver to serve as nurses' helpers.

In the missionary district of Sao Joaquin, California, two girls will assist with day camps and vacation church schools among migrant families.

A project will be started at the Chapel of the Intercession, New York City, where four members, two of them from Panama, will work with children and teenagers in a multi-racial district.

Some will work among the Sioux in South Dakota, others in an infirmary teaching therapeutic arts and crafts, and others as counsellors among migrant workers.

CHURCH RESTORED BY COUNTY TRUST

ANGLICAN NEWS SERVICE
London, May 30

The restoration of the little Sussex church of Warminghurst, which was the scene of a Hallowing service last month, has provided an example of what can be done by a county Historic Churches Trust.

The Warminghurst church, which dates back to the year 1220, had been neglected during and after the war, and the cost of restoration was estimated at £3,500—a sum far beyond the capacity of the people of the village, who now number only fifty-eight.

Outside help was needed, and in spite of other calls on its funds the Sussex Historic Churches Trust provided £2,500 towards the restoration.

Another £500 came from the National Trust, and the children of the Chichester diocese contributed £280 from the St. Nicholas Farthing Fund.

A THOUSAND YEARS OF CHURCH LIFE

ANGLICAN NEWS SERVICE
London, May 30

S. Mary's Church, Sompting, on the Sussex Downs, last week celebrated the thousandth anniversary of its dedication.

The church possesses a "Rhenish helm" (four-sided and gabled) Saxon tower which is unique in England, but similar to certain towers on the Rhine.

The tower is the only part of the church which survived the rebuilding operations of the Knights Templars, to whom it was given in 1154.

In the century the church passed to the Knights Hospitallers, who were dispossessed during the dissolution of the monasteries.

HELPING THEMSELVES

ANGLICAN NEWS SERVICE
London, May 30

The men and boys of Bradford Cathedral choir have given £508 towards the new north wing of the cathedral.

The money goes to the first portion to be completed—the song room and practice rooms, with robing and cloak rooms for the choir.

ACTION FOR PARISHES

RACE PROBLEM SUGGESTIONS

ANGLICAN NEWS SERVICE
London, May 30

The case for positive action by Christians against racial discrimination is set out in the publication of a working group of the Church Assembly Board for Social Responsibility, issued on May 26.

The book, entitled "Together in Britain: a Christian Handbook on Race Relations," is introduced by Sir John Wolfenden, chairman of the board.

The so-called colour problem in Britain should be seen as an opportunity to work out solutions that are considered all but insoluble in other parts of the world, he said.

The local parish should have most of the resources needed for the task: good will, a sense of purpose, and imagination.

INFLUENCE

Christians are told in the handbook that they must overcome their reluctance to "make a fuss" when they encounter race discrimination. They must seek to overcome prejudice in themselves and in the groups within which they have influence.

They should not concentrate on demonstrations at the expense of practical action in the places where decisions are taken: in the shop, the office, the council chamber, round the committee table, or on the magistrates' bench.

On mixed marriages, the report says: "There is no essential difference between marriages contracted between persons of the same 'race' and inter-racial marriages."

"The evidence seems to show conclusively that neither on biological nor on theological or sociological grounds can an objection in principle to mixed marriages be sustained."

It was on this issue that the problem of race relations faced the ultimate test, the report says.

"We must try to fight discrimination by means of education, both formal and informal," it says.

CONSULTANT FOR STEWARDSHIP

ANGLICAN NEWS SERVICE
London, May 30

Christian stewardship in rural parishes was one of the subjects discussed at a one-day conference for country clergymen held at Bishop's House, Chester, last week.

In the course of the discussions the Bishop of Chester, the Right Reverend G. A. Ellison, said that he had recently appointed to the living of Tarvin a priest from Canada who had considerable experience in Christian stewardship and would be able to advise other parishes about it.

The new Vicar of Tarvin, is the Reverend D. D. MacQueen, who has previously held incumbencies in both Canada and England.

Before his appointment to Tarvin he had been for some years at St. Peter's, Vancouver, in the Diocese of New Westminster.

AMERICAN PRIEST TO CANTERBURY

ANGLICAN NEWS SERVICE
London, May 24

A new American representative on the staff of St. Augustine's College, Canterbury, the central theological college of the Anglican communion, was appointed last week to the position of Fellow and Librarian.

He is the Reverend W. H. Ralston, a graduate of the University of the South, Sewanee, and the General Theological College, New York. He will receive a doctorate from Trinity College, Toronto, in a few months.

BISHOP STEPHEN NEILL titles available from Diocesan Book Society

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Foundation Beliefs (available soon)	5/6
Christian Faith Today	5/6
Creative Tension (available July)	
Anglicanism (available July)	7/6
Men of Unity (a new title soon to be published, orders now being taken)	

Executive Appointment

Department of Promotion and Information of the diocese of Canberra and Goulburn owing to expansion of its activities requires a further Canvass Director.

QUALIFICATIONS

Man of Christian character. Communicant member of Church of England with executive ability and initiative. Pleasant personality and ability to lead.

OPPORTUNITIES

Executive salary, to commence, travelling allowance, superannuation and prospects of advancement.—Complete training will be given. Salary paid during such training. Housing available.

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CHURCH DEDICATION IN YALLOURN

MURAL AND MODERN FITTINGS ADDED TO COMMUNITY HALL

FROM A SPECIAL CORRESPONDENT

Yallourn, Vic., May 30

A building that has served the people of Yallourn as town-hall, picture-theatre, concert hall and ball-room for over thirty-six years was dedicated as the Church of S. John on May 8.

The Bishop of Gippsland, the Right Reverend D. A. Garnsey, performed the dedication, after the building had been extensively altered and renovated.

After the bishop had gained admission, the procession, consisting of Bishop Garnsey and his chaplain, Canon G. C. Lovegrove of Traralgon, the Acting Archdeacon of the Latrobe Valley, the Venerable E. J. Lees, the Rector of the parish, the Reverend N. McDonald, churchwardens, choir, servers, layreaders, and visiting clergy, moved up the church.

After prayers the bishop and his attendants proceeded to the various parts of the church, at each of which a scripture lesson was read by Archdeacon Lees and a prayer of dedication by the bishop.

At Evensong that day, the Rector explained the significance of the ornaments of the new church, as intended by the architect and the artist.

A mural in the sanctuary, created by Mr Arthur Boyd, a Melbourne artist and potter, depicts the Ascension of Christ within the shadow of the Cross.

It measures sixteen by twenty-four feet, and the blues, greens and whites contrast with the red carpet.

A new natural timber ceiling leading from the mural into the nave, was intended to represent God's creation and to be the connecting link between the figure of Christ and the congregation. Mr McDonald said.

The modern furnishing showed that the Church is as advanced in its thinking as is possible, he said.

Among the gifts received for

the church were the pulpit, lectern, and prayer desk from the family of the late Frances Mary Dunlop, a regular worshipper for many years.

The Ascension Mural, valued at £800, was the gift of the Ladies' Guild, whilst numerous other items of furniture were the gifts of parishioners.

No former parish priests were able to be present at the dedication but messages were received from Archdeacon P. H. and Mrs Dicker, the Reverend A. A. Bennett, Canon Franklin and Mrs Cooper and the Reverend J. H. and Mrs Brown.



The Bishop of Gippsland, the Right Reverend D. A. Garnsey, dedicating the new sanctuary at S. John's Church, Yallourn, on May 8. A painted mural of the Ascension completely covers the wall behind the altar.

STUDENTS PLAN LINKS FOR ANGLICAN SOCIETIES

FROM OUR OWN CORRESPONDENT

Adelaide, May 30

Anglican students' societies in eight Australian universities are at present considering proposals that they should form

The proposals were made on May 23 at a national conference at the Diocesan Centre, Morpeth, New South Wales, attended by forty representatives of these societies.

The conference has recommended that a national committee be set up at a different university each year, to link Anglican students throughout Australia.

This committee would keep the societies informed of activities among Anglican groups in other universities.

Two leaders in the Australian Church, the Right Reverend E. H. Burgmann, Bishop of Canberra and Goulburn, and the Reverend Gordon Griffith, vicar-general of S. John's Theological

College, Morpeth, addressed the conference.

They spoke of the way universities had influenced the life of the Church and the nation in the past, and of the opportunities for leadership to-day in both fields from the universities.

By the questions put to Bishop Burgmann and Mr Griffith, the students showed their concern for the acceptance and academic respectability of theological studies in universities.

Delegates found a wide variety of relationship between the different Anglican societies and student groups and their respective universities and dioceses.

However, the similar aims of each society led them to recommend that the participating bod-

ies federate "to provide means of co-operation and concerted action, in order to give effect to the aims of the constituent bodies at the national level."

In discussion during the four days, the delegates compared the aims and organisation of their university groups.

They discovered that in no case did an Anglican society emphasise one type of churchmanship to the exclusion of others.

Indeed, the characteristic common to every society was its aim to comprehend in its membership that variety of emphasis to be found within the Anglican Church.

The delegates' attitude to this variety was made explicit in a motion carried unanimously at the plenary session on May 23.

"This conference affirms its belief that Anglican unity should be founded on a general recognition of the existence of an historical, dogmatic basis of the Christian religion, centred on God's revelation of Himself in the Person of Jesus Christ."

"Because the fullness of this revelation is beyond the comprehension of the human mind, various interpretations are bound to arise."

"It is recognised, therefore, that differing views may be held within the Anglican communion at any time."

Delegates attended from the Universities of Queensland, Sydney, New South Wales, New England, Melbourne, Tasmania, and Adelaide, Newcastle Teachers' College, and an observer was present for the Canberra University College.

Y.A.F. RALLY IN NEWCASTLE

FROM OUR OWN CORRESPONDENT
Newcastle, May 30

The Young Anglican Fellowship in the Diocese of Newcastle will hold its annual June Weekend Rally on June 11, 12 and 13.

Dozens of members from country branches will be billeted by city members so that they can take part in an intensive weekend of fellowship activities.

The programme includes a tour of local industry, lunch at Bishopscourt, a western-style barn-dance, a bus trip to the Mount Sugarloaf lookout, a film show, and picnic sports.

On the more serious side, members will attend a lecture by the Vice-Warden of S. John's Theological College, Morpeth, the Reverend G. Griffith, and discussion groups.

YOUTH MARCH IN NEWCASTLE

FROM OUR OWN CORRESPONDENT
Newcastle, May 30

In Newcastle last Sunday, about 600 young people took part in the largest Anglican march of witness ever held in the city.

Newcastle people lined the streets to watch the march, which was arranged as part of Commonwealth Youth Sunday celebrations.

The march was over a half-mile route from the Youth Centre in Telford Street, along Newcastle's main street, and up a steep hill to the cathedral.

The marchers included about 250 members of the Girls' Friendly Society, 200 members of the Church of England Boys' Society, 70 members of the Young Anglican Fellowship, and members of the Church Army and church choirs.

IN UNIFORM

Most of the young people marched in uniform.

A processional cross headed the procession; and marchers carried banners at intervals to identify the various sections.

A figure who has become familiar in previous Youth Sunday marches, but was missing last Sunday, was the Diocesan Youth Officer, Miss Evelyn Murfin.

Miss Murfin broke her leg on Newcastle's new ice-skating rink two days before the march.

At the end of the march, the young people packed Christ Church Cathedral for a youth service, at which the Assistant Bishop-elect of Newcastle, the Reverend R. E. Davies, preached.

FACT & FANCY

Defending to-day's young people, a Methodist youth leader said in England last week, that they find themselves in a bewildering situation, being both "spoon-fed and exploited." Real spirituality is missing in their background, "in fact," he says, "Christianity in many homes just means being kind to granny and the cat."

The priest-in-charge of Heywood, Diocese of Ballarat, writes of the outstanding example of one of the families in his small rural parish: "During the season of Lent the Millard family travelled 900-odd miles to attend the daily Eucharist on week days. They called for two other families along the route. This helped make one of the best Lents yet in the parish and kept the daily week-day average attendances at fifteen worshippers."

The Reverend Howard Johnson of New York Cathedral, who is touring every province of the Anglican communion for material for a book, visited the Diocese of Pretoria, South Africa, last month. He had then covered the West Indies, South America and West Africa and had travelled in 57 different aircraft.

In West Africa he landed in a Lutheran plane on a Baptist air-strip, and was met by a Roman Catholic in a car which had been borrowed from a Methodist. In Brazil he attended an Anglican service in the heart of the country where even the Land Rover got stuck.

There the service was in Portuguese, most of the congregation was Japanese, and after the service he was entertained by a Japanese farmer who was reading one of Archbishop William Temple's books translated into German.

NEW SEASON OF RELIGIOUS DRAMA

FROM A CORRESPONDENT

Two plays will be performed in the new season of productions by the Australian Christian Theatre Guild.

R. H. Ward's "The Wise and the Foolish Virgins" tells the Biblical parable in a modern fashion, with the aid of five 1960 "seekers," the ten ladies of the title, and two (by no means strait-laced) representatives of the angelic realm.

This is followed by "The Palace of the King" by A. A. Baker, an adult fairy story with serious overtones.

The programme will be presented at 6.15 each Thursday evening in the Chapter House of S. Andrew's Cathedral, Sydney.

INSTALLATION OF NEW DEAN

FROM OUR OWN CORRESPONDENT
Rockhampton, May 30

The Bishop of Rockhampton, the Right Reverend T. B. McCall, on the evening of Ascension Day, May 26, inducted the Reverend John Hazlewood as Rector of S. Paul's Cathedral Parish and installed him as dean.

Dean Hazlewood was formerly Vice-Principal of S. Francis' Theological College, Brisbane.

After his induction, he tolled the cathedral bell to signify his taking possession.

Later the carillon rang out to greet his installation as dean.

The congregation of seven hundred included the Principal of S. Francis', Canon I. F. Church; the Reverend E. E. Hawkey; the Reverend J. R. Payne; clergy of the diocese and twelve students of S. Francis'.

The Mayor, aldermen, local members of parliament and other civic leaders were also present.

Bishop McCall preached the sermon from the text: "Thou, therefore, my son, be strong in the grace that is in Christ Jesus."

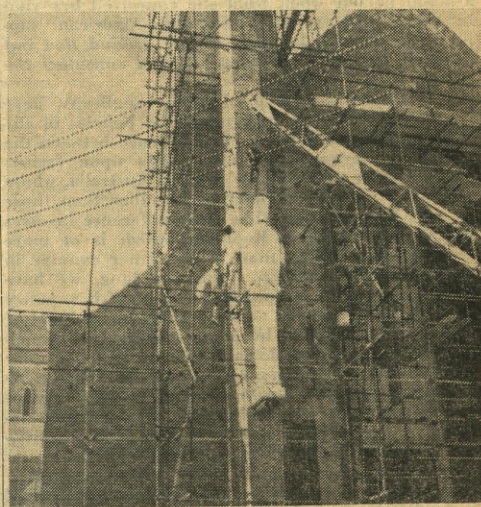
SPECIAL SESSION OF SYNOD

A special session of the Synod of the Diocese of Sydney has been summoned for June 27 and June 28 to consider proposed changes in its method of electing committees.

The decision to call the synod together was taken by the archbishop, the Most Reverend H. R. Gough, after he had received a majority report and two minority reports from the Select Committee set up last year to consider Proportional Representation.



The Bishop of Rockhampton, the Right Reverend T. B. McCall, leading the new Dean, the Very Reverend John Hazlewood, to his stall in S. Paul's Cathedral on Ascension Day.



The statue of S. James being raised into position on the tower of S. James' Cathedral, Townsville, Diocese of North Queensland, on May 19.

THE ANGLICAN

FRIDAY JUNE 3 1960

THE PENULTIMATE PHASE

It has long been a scandal in the Australian Church that the affairs of the Diocese of Sydney have been controlled by a well organised minority, and that relations between that diocese and the others have in consequence been harmed by mutual suspicion and ignorance. In the past, this minority has been able to enforce its will chiefly because of an inequitable election system under which not only other minorities, but in fact the great majority of members of synod, because they were unorganised, could never succeed in electing representatives to the Standing Committee and other bodies.

The majority of members of Sydney Synod have shewn during the past three sessions that they have tired of minority control: in each session the majority inflicted at least one serious defeat on the junta. During extraordinary scenes at the last session, the junta barely managed by a shrewd tactical manoeuvre to avoid defeat on the crucial issue of changing the present unfair system of election: the matter was referred to a Select Committee, which has now sent its reports to the President, who has in turn honoured his undertaking of last year to summon a special session of Synod to decide what it wants. It has frequently been claimed that the junta represents "Evangelical" thought. It does not. It never did. Were its claim true it would enjoy the support of the majority, which happens to be Evangelical in outlook, and it would not be afraid of any decision of an Evangelical majority under a fair voting system. The junta stands for naked power politics, jobs-for-the-boys, bigotry and intolerance for which there is no room in the Church. The special session of Sydney Synod to be held this month will see the end of a state of affairs which has done the majority of its members, and the Diocese, great harm for long enough.

A Job for Australians

There will be nearly unanimous agreement among Anglicans with the view of the MOST REVEREND THE PRIMATE, expressed at his Press conference in Sydney last week, on the conduct of American foreign policy.

On American foreign policy in general, and their handling of the U2 aircraft incident in particular, His Grace was refreshingly blunt: "I thought the Americans bungled the whole thing badly," he said. "The Americans are quite unpredictable. That is one of the things which makes one a bit afraid of American leadership." The Americans have as a nation great virtues; but it seemed obvious that in diplomacy they shew "they are a bit inexperienced," he said.

By implication, what His Grace suggested was what has been said more than once in these columns during the past few years. Australia and the United States are allies. That means that if it ever comes to the point where all the chips are down we shall be in honour bound to range ourselves alongside them. To date, this country has supported the foreign policy of the United States in Korea, towards China, over Formosa and every other issue, large and small, which has arisen on which the United States has taken a stand since 1945. On the only occasion when Australia has felt impelled to make a stand herself when what she conceived her vital interests were threatened—Suez—American support was notably lacking, on the ground that not England or France or Australia had consulted the United States in advance.

Australians, and particularly Anglicans, have it in their power to help make the policies of the West truly joint policies. The alliance between the U.S. and European countries rests upon factors only a few of which vitally concern Australia, whose true vital interests happen to be other than those of, say, Luxembourg. The chief difference involves the Chinese People's Republic, which is of more concern to Australia than to any other country in the European tradition. For too long, we have been content to laze along in the wake of U.S. policy towards China instead of supporting the attitude of the United Kingdom, let alone making that contribution to a general détente which is our peculiar responsibility. That great Anglican, the redoubtable LORD MONTGOMERY—who can scarcely be classed as a fellow-traveller—considers the U.S. attitude towards Formosa—let alone Quemoy and Matsu—untenable by military or moral standards. Few Australians indeed would differ with him. That being so, here is a specific issue on which we should immediately start pressing the U.S. for agreement, preceded by genuine joint consultation.



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

Helping Chile In Her Agony

If Chile had hitherto seemed just another little-known South American republic to us, the tragic series of earthquakes there in the past fortnight brought it much nearer to our sympathetic interest. Our Government's gift of £25,000 for the relief of suffering in that sadly stricken land expressed that sympathy in a practical way.

Because the earthquakes sent a tidal surge sweeping through the Pacific, even to our own eastern shores, this great disaster was brought directly to our physical as well as to our emotional notice.

Australia has its own natural hazards of fire and flood from time to time. But it has been spared such frightening visitations as the earthquakes which have caused widespread death and destruction in Morocco, Persia and Chile this year.

One redeeming aspect of such happenings is the proof they give that essentially we are one world. Especially in the case of Chile, hardest hit by these earthquakes, other nations, led by the United States, have hastened to give what aid lies in their power to assuage the sufferings of the Chilean people. This is good neighbourliness on a splendid scale. But we in Australia should be ready to respond further if the need persists.

On Making Social Pronouncements

Whether the Church should interfere in politics is a question that is often argued. This column has always stood for the view that the Church should certainly make known its feelings on public questions, particularly those of social and moral significance. This could bring it into conflict with political parties. But that would be only coincidental, for, in our view, the Church should have no interest in party politics as

such unless to condemn an avowedly anti-Christian party.

But I read this week of a leading American Presbyterian layman, Mr. John H. Pew, who has urged his Church to "mind its own ecclesiastical business and quit making social pronouncements." However, a recent poll of Presbyterians in America showed that overwhelming majorities felt it was the job of the Church to testify on racial questions, gambling, Communism, alcohol and foreign aid.

Apparently a frequent jibe in America is that Church pronouncements sometimes coincide with the Communist line. But Presbyterian Life, the denomination's leading publication, answered that taunt recently with the comment: "It is high time for all critics of the Churches to abandon their prime fallacy—the assumption that an American Christian who is moved to plead for an end to nuclear bombs must be in league with a Russian official who makes the same plea in the same week."

Our own Church leaders on such recent questions as the new Australian divorce legislation, South Africa's apartheid policy and pornographic books have not hesitated to speak out, clearly and strongly. In doing so they have incurred no criticism that I have noted of meddling in politics. Of course, the views have been contested in some quarters, but not the right of churchmen as such to express them. So at least we may feel tolerably sure that most thoughtful people are glad to have the benefit of constructive Christian comment on the moral issues of the day.

Civic Zeal In Better Housing

In the middle of some of the slums in our great cities impressive multi-storied housing projects are being built. Sydney, the city I know best, is setting a particularly good example through its City Council. A fine

building of this kind is changing the skyline in the heart of Glebe, and another similar project is being planned for Woollahroo.

The rows and rows of terraced houses which were built in the inner suburbs of Sydney and Melbourne during the Victorian era gave those areas a drab, depressing look. As clearances are being made to enable loftier and airier buildings of modern flats to take their place it can be seen that these inner suburbs are not ugly in themselves. They are capable of being planned on pleasant lines.

One hopes that our civic authorities will be able to continue this transformation until the reproach of slums is finally removed from our great cities. In Sydney the finance is being made available by the sale of hotels owned by the City Council. By every standard, a worthwhile change of investment. One is almost inclined to regret that the supply of council hotels is not sufficient to do the whole job.

But, seriously, this civic zeal in better housing is most praiseworthy. One hopes it will inspire State governmental and private interests to renewed efforts, too. Many elderly people, who have lived for many years in these inner areas, dislike the thought of removal to strange outer suburbs. By providing flats for them close to town the transport problem is also not being aggravated.

What About Families Of Sunday Sportsmen?

Sunday football has now reached such a pitch in New South Wales that Rugby League and Soccer matches, in reports and pictures, occupy eight or nine columns in Monday morning's newspapers. Sunday is virtually indistinguishable from Saturday as a sporting day for tens of thousands of people in Sydney, Wollongong, Newcastle—and probably in many other towns in New South Wales.

Church leaders, apparently, have long since despaired of the situation. Certainly, one does not hear of much criticism from the pulpit or from church bodies about this growing disregard of the old conventions.

Not that I think most churchgoers are opposed to healthy exercise and family outings on Sundays—always provided worship is not neglected. But even many people who are not regular churchgoers agree with those who are that the invasion of Sunday by noisy commercialised spectator sports such as football and motor racing is regrettable.

It is even becoming difficult to travel without difficulty on some routes on Sunday because of the football crowds.

A Sydney newspaper correspondent seemed to me to make a point the other day when he (or probably she) asked what happened to the families of these Sunday "sportsmen." Sunday is the one day in the week when some families are able to be together. But many wives and children must be neglected when one reads of crowds of 9,000 and 10,000 attending Sunday football matches in Sydney suburbs.

—THE MAN IN THE STREET.

CHURCH CALENDAR

June 5: Whitsunday.
June 6: Monday in Whitsun Week.
June 7: Tuesday in Whitsun Week.
June 8: Ember Day.
June 10: Ember Day.
June 11: Ember Day (S. Barnabas, Apostle and Martyr).

ONE MINUTE SERMON

ABRAHAM AND HIS CHILDREN

GENESIS 21

The twentieth chapter tells much the same story as the twelfth, a failure in Abram's faith and falsehood which issued therefrom.

But the next chapter gives us the beginning of the story of the two sons of Abraham. Sarah gives birth to a son and his name is called Isaac, according to the promise and direction of God at an earlier time (Chapter 17). Now it is that Sarah feels she can laugh with a great happiness and not with the laugh of doubt as before.

Isaac is circumcised. This was an Egyptian not a Jewish rite in origin, a coarse rite given to a coarse nation, a something they could understand. Now it is adopted by the Hebrews and a religious significance is given to it. So it is with our rite of Baptism. This was in existence before Our Lord's time but He made it new.

How wise is it to take existing forms and put new life into them. Yet if the form lose its meaning as did circumcision—it was dead. Likewise Baptism can suffer the same fate if the life and meaning are lost from the sacrament and it becomes a mere superstition.

But what of Ishmael the son of Hagar? There was a feast at the weaning of Isaac—it would seem they (Hagar and Ishmael) were excluded, and in their bitterness they mock. Whereupon Sarah demands "Cast out this bondwoman and her son." Harsh treatment indeed, and the promise of a blighted life for Ishmael.

Yet it was Ishmael's way of salvation. His hot-blooded mother from Egypt, together with the sense of being Abram's son, would never have allowed him to be at home as a slave. He has a destiny of his own, he is to be the father of a nation. So must he go out into the world, meet with men, face harsh circumstances, learn independence, resolution and energy.

So it is that within the Providence of God his descendants bear the individuality of his parenthood, the marvellous devoutness of Abraham and the fierce passion of Hagar, and with these the iron will, the dignified calm, wrought out in Ishmael by his wilderness life.

Ishmael had lost every possession but he gained himself. The richest resources of life are not those from without but from within. "Man's life consisteth not in the abundance of the things which he possesseth."

CLERGY NEWS

ALHUT, The Reverend E. D. T., Rector of Inglewood, Diocese of St. Arnaud, has resigned for health reasons.

BROWN, The Reverend H. S., formerly Rector of Bodalla, Diocese of Canberra and Goulburn, to be Chaplain at Lord Howe Island, Diocese of Sydney, as from June 26.

COXON, The Reverend Gerald, Chaplain to the R.A.A. establishment at Puckapunyal, Victoria, to be Vicar of St. Oswald's, Glen Iris, Diocese of Melbourne. He will be inducted late in June.

LUCAS, The Reverend G. B., Rector of Sea Lake, Diocese of St. Arnaud, to be Rector of Charlton, in the same diocese. He will be inducted towards the end of August.

MATTHEWS, The Reverend J. J., Rector of Charlton, Diocese of St. Arnaud, has been appointed Rector of Merino, Diocese of Ballarat.

RATRAY, The Reverend J. M. C., Chaplain at Woomera, Diocese of Willochra, to be Vicar of St. Mary's, Warburton, Diocese of Melbourne. He will be inducted on June 18 at 3 p.m.

RICHARDSON, The Reverend B. W., Rector of St. Mary's, Peualo, Diocese of Adelaide, to be Rector of St. Paul's, Carlingford, Diocese of Sydney.

TURNER, The Reverend L. W., formerly Rector of St. Andrew's, Pittsworth, Diocese of Brisbane, took up his appointment as Rector of St. Peter's, Gympie, in the same diocese, on May 30.

RELIGIOUS BROADCASTS

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

WHITSUNDAY, JUNE 5:

RADIO SERVICE: 11 a.m. A.E.T.

*S. Mark's, Darling Point, Sydney.

Preacher: the Reverend C. A. Goodwin.

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

W.A.T.

*Frontier—a Christian monthly review.

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

*The Choir of the Canterbury Fellowship, Melbourne.

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

*The Right Reverend R. G. Arthur.

THE EPILOGUE: 10.48 p.m. A.E.T.

S.A.T., 10.50 p.m. W.A.T.

For Whitsunday—broadcast from the B.B.C.

MONDAY, JUNE 6:

FACING THE WEEK: 6.15 a.m.

A.E.T., 6.10 a.m. S.A.T., 6.35 a.m.

W.A.T.

The Reverend F. Borland.

MONDAY, JUNE 6-FRIDAY, JUNE 10:

READINGS FROM THE BIBLE: 7

a.m. A.E.T., 7.40 a.m. S.A.T.,

8.10 a.m. A.E.T., W.A.T., 8.25

a.m. S.A.T., 8.45 a.m. W.A.T.

The Reverend L. White.

MONDAY, JUNE 6-SATURDAY,

JUNE 11:

DAILY DEVOTIONAL: 10.03 a.m.

A.E.T.

June 6: Mrs M. Johnson.

June 7: The Reverend W. J. Hob-

bin.

June 8: School Service, "Stories from the New Testament."—Jesus tells of His Father's love.

June 9: The Reverend E. Leske.

June 10: The Reverend E. Wether-

rell.

June 11: The Reverend J. Northey, M.S.C.

WEDNESDAY, JUNE 8:

RELIGION IN LIFE: 10 p.m. A.E.T.,

9.30 p.m. S.A.T., 10.30 p.m.

W.A.T.

"That they all may be one"—The

Reverend L. K. Green.

FRIDAY, JUNE 10:

EVENSING: 4.30 p.m. A.E.T., W.A.T.

*S. Peter's Cathedral, Adelaide.

MONDAY, JUNE 6-SATURDAY,

JUNE 11:

EVENSING: 11.15 p.m.

A.E.T., 11.23 p.m. S.A.T., 10.53

p.m. W.A.T.

The Reverend E. Nye.

TELEVISION:

WHITSUNDAY, JUNE 5:

ARN 2, SYDNEY:

11 a.m.: Divine Service from S.

Mark's Evangelical Lutheran Church,

East Melbourne. Preacher: the

Reverend J. T. P. Stolz.

5.15 p.m.: "Sunday Special"—"Loving

Hands." The Reverend V. Roberts.

10 p.m.: "Religious Drama Today"—

"Rediscovery."

ABV 2, MELBOURNE:

10.55 a.m.: Divine Service from

S. James' Church, Glen Iris, Mel-

bourne. Preacher: the Venerable G.

Pearson.

5.15 p.m.: "Sunday Special"—"The

Telephone and You." The Reverend

B. Crittenden.

9.50 p.m.: "The cry goes up"—

"Among the divided."

10 p.m.: "The Descent of the Dove"—

the Reverend B. Gentile.

ABQ 2, BRISBANE:

5.45 p.m.: "Sunday Special"—The

Reverend V. Roberts talks about

crowds and kings.

9.30 p.m.: "The cry goes up"—

"Among the seekers."

10 p.m.: "The Oberammergau Passion

Play"—The Reverend W. Dalton,

S.J.

ABS 2, ADELAIDE:

5.45 p.m.: "Sunday Special"—

"Broadcasting and You." The

Reverend B. Crittenden.

10 p.m.: "You've got to decide

where you're going"—the Reverend

C. Williams.

ABV 2, PERTH:

11 a.m.: Divine Service from the

College Church, Carlton, Vic.

Preacher: the Reverend J. D. Mc-

Caughy.

*5.45 p.m.: "Sunday Special"—the

Reverend L. Firman talks about

new roads.

9.30 p.m.: "The cry goes up"—

"Among uprooted people."

10 p.m.: "Man to man"—the Rever-

end W. J. Hobbin.

ABT 2, HOBART:

*11 a.m.: Divine Service from Christ

Cathedral, Newcastle.

Preacher: the Right Reverend

J. A. G. Housden.

*5.45 p.m.: "Sunday Special"—the

Reverend L. Firman discusses what

is new about town.

10 p.m.: "Out of the monastery"—

a religious feature.

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.

A "TOKEN" SYNOD

DISCUSSION NOT LEGISLATION

TO THE EDITOR OF THE ANGLICAN

Sir,—Your forthright Leading Article on the proposal to hold a "token" General Synod should command universal approval among thinking Church people.

Although you did not say so, I imagine that those who favour the "token" proposal do so on two grounds.

First, they will say, it costs upwards of £4,000 to hold a synod, and it would be a waste of money to hold synods in successive years.

Secondly, the legalists will be bound to say that there is nothing in the way of legislation that General Synod could do this year. Everything would need to be ratified by the dioceses.

On the financial side, however large a sum £4,000 may sound, it amounts to very little when spread over the whole Church.

As for legislation, the same rule applies whether we hold a General Synod under the new or the present Constitution. Everything is referred to the dioceses.

What really matters is not legislation but discussion.

You have pointed out some of the things which urgently need discussion by representatives of the whole Church. There are many more. These things are urgent. It would be quite wrong to delay them for another year. When it is all boiled down, the great value of a General Synod does not depend on its legislative power, but on the fact that it is a forum in which matters affecting the Church as a whole can be discussed.

Yours sincerely,
T. R. WEST.
Adelaide.

ON MARRIAGE GUIDANCE

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend Gordon Beatty invites me to clarify my motivation in commenting on the report of his recent address (THE ANGLICAN, May 20 and 13).

For several months there has been considerable talking and writing, and not a little controversy, throughout Australia on various aspects of the possible consequences of the passing of the Matrimonial Causes Act. It is desirable that Anglicans as well as others should be as well informed as possible on the issues.

Because it has been shown that many Anglicans, including some in high places, lack a balanced knowledge of important aspects, I have been trying to supply what is missing. In the letter now under discussion my main aim was to dispel the erroneous notion that has been spread abroad—through ignorance or malice—that the State Marriage Guidance Councils, not being run by churches, are not concerned with the "spiritual" aspects of marriage, and are neither willing nor competent to counsel in these levels of the marital relationships. I tried also to warn against the misuse of the term "secular" as applied to the Marriage Guidance Councils, lest it become a subtle means of down-grading and sneering. If this is being "defensive" I must plead guilty to the charge.

The Anglican and other non-

Roman Catholic Churches in Britain have not fallen into these errors; they have not set up denominational or interdenominational marriage guidance agencies, but have adopted that policy of supporting and collaborating with the Marriage Guidance Councils, which I am commending to their counterparts in this country.

I agree with Mr Beatty that "there is room" for Church-run Marriage Guidance agencies, but I would claim that all such should consistently make it clear to the public and to all prospective clients that the counselling they offer is given in conformity with and within the limits imposed by the official doctrines and disciplines of the respective Churches with regard to marriage, divorce, remarriage of divorcees, sex, contraception and related matters. People understand this so far as Roman Catholic agencies are concerned; they should be deliberately helped to understand it as applying to centres operating under the control of cathedrals, dioceses, local churches, and/or denominations.

Governments also should be given these facts to enable them to determine whether public moneys should be used to establish and/or support such agencies on such conditions.

Yours sincerely,
(The Reverend)
W. G. COUGHLAN,
Hon. Secretary, National Marriage Guidance Council of Australia.

EDUCATION'S NEEDS

TO THE EDITOR OF THE ANGLICAN

Sir,—At the recent National Education Conference held in Sydney and supported by an impressive array of national secular organisations, there were passed three important resolutions concerning Federal and State Government responsibilities in the sphere of education and seeking immediate action to ensure that these responsibilities are fulfilled.

The substance of these resolutions was to call upon:

(a) the Federal Government to make available immediately a substantial education grant and to set up a committee to investigate and report on national education needs;

(b) the State Governments both to increase the amount of available funds allocated to education and to press the Federal Government for emergency aid at the forthcoming Premiers' Conference and Loan Council meeting.

Although, disappointingly, the voice of the Church was not heard at the conference, it is of the utmost importance that church people, realising that education to-day needs "emergency" treatment (in the training of qualified teachers, increasing classroom accommodation, etc.), give this campaign their wholehearted support, for we have here not a political issue but a national problem.

We must bring such pressure to bear on our parliamentary representatives and voice such strong public protest at the present inadequate educational programmes that the Governments, both Federal and State, will be forced to take prompt remedial action.

Yours etc.,
IAN F. MCLEOD,
Corralim,
N.S.W.

THE GOSPEL IN THE WORLD

TO THE EDITOR OF THE ANGLICAN

Sir,—If the Anglican Church in Australia had more men who exercised the sentiments expressed by the Venerable W. Ashley-Brown in his letter of May 20, then it would have an unlimited future.

The whole trouble is that we try to be what we are not, Protestant. Our Church is not Protestant but is ever Catholic as the prayer book directs us. In other words we should be positive and not negative as Our Lord's whole life and teaching was.

The danger of Protestant teaching was demonstrated to me in an argument I once had with a Protestant friend of mine, who had been brought up to a so-called strictly religious life. The argument was whether one should seek advice from a priest in times of stress. My friend's argument in favour of not going to a clergyman was so rational and fundamental that he eventually reached the point where it was not even necessary for a Christian to attend church. Is not this the reply one usually receives when talking to non-church goers (as my friend now is)?

It has been proved over and over again that the Churches that exercise the full Catholic Church of England faith within the confines of the Prayer Book and the Holy Bible are the churches with the strongest following, not only in the numerical sense but in the spiritual sense.

Religion to people fortunate enough to be able to attend such Church of England churches as I do is a meaningful thing, a necessary thing and a most joyous thing. To illustrate this my own church has three Sunday celebrations of Holy Communion as well as Matins and Evensong.

These services are well attended by doctors, accountants, engineers, architects, nurses, teachers, clerks, tradesmen, students, housewives and many children which is most important. All find a mode of worship that is not only acceptable but is most desirable.

Yours, etc.,
IAN R. ARNOLD, Sydney.

I'D LIKE TO KNOW . . .

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

I cannot understand what is meant by the phrase in the creed "I believe . . . in the communion of Saints". Would you please explain it?

The phrase 'The Communion of Saints' occurs in the Apostles' Creed, but not in the Nicene Creed. Even in the Apostles' Creed, it did not appear until the fifth century. It was not generally accepted until the eighth century. Perhaps some considered it a part of the preceding phrase, 'the Holy Catholic Church' which many like to think of as the Church Triumphant and the Church Expectant; the Church in the fuller glory of Christ, and the Church here on earth.

We would be wise, first of all, to look at the word 'saint'. Let us forget the usual ideas that a saint is either some specially holy person, or someone commemorated in a stained-glass

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

window. The New Testament clearly indicates that a saint is anyone who conscientiously tries to follow Christ. True, he is often a saint in the making, but he is a saint.

Between Christian people, there is a friendship and communion. One of the most precious things in my life is the awareness of my fellowship with men and women of practically every denomination. There is a bond which unites and spills over into gracious hospitality. While it must be admitted that there is too often fractiousness and suspicion, there is an ever-increasing warmth of friendship which causes the distrust to be dispelled.

But the term 'communion of saints' is much wider than just those who are serving Christ here on earth. It encompasses, as Archbishop MacLagan's hymn says:

*'The saints of God, their conflict past,
And life's long battle won at last.'*

The faithful departed are part of that communion. They are not dead. They are alive for evermore. And being alive, there is a communion between them and us.

For God views us as a whole. There is no solidarity about His Church which is composed of those serving Him here, and those above.

Now when we speak of this 'communion' we do not necessarily mean 'communication'. To read some of the communications of spiritualistic seances is to realise how banal and how trivial they are. Rather is it a common union in the worship of the same God.

Bishop Gore wisely says, however, 'How much they know about us we cannot tell. Nothing is revealed to us. Whether we can have personal intercourse with them by asking their prayers personally for us in our need, we cannot tell for certain.'

"But we do know that they, in the unseen world, are waiting like us, for the coming of the kingdom of Our Lord . . . The blessed dead are not separated from the Church: they are only the advanced part of the Church."

AS COMPANIONS

How gloriously that is brought out in the service of the Holy Communion . . . Therefore with angels and archangels and with all the company of heaven, we laud and magnify Thy glorious name.

Cardinal Newman in one of his sermons before he joined the Church of Rome said, 'When we praise God in worship like this, we praise Him with angels and archangels, and all the company of heaven.'

'When we read the Psalms, we join the vast company of those who for thousands of years past have sustained themselves with the same words in their pilgrimage heavenwards.'

'When we pray, we are not solitary, but others are gathered together with us in Christ's name, though we see them not, with Christ in the midst of them.'

'And when we are called to battle for the Lord what are we who are seen but mere outposts, the advanced guard of a mighty host, ourselves few in number and despicable, but bold beyond our numbers, because supported by chariots of fire and horses of fire round about the mountain of the Lord of Hosts, under which we stand?'

How such a faith invigorates our worship and saves us from the spirit of defeatism! We are not alone; we are held together in one great unity.

*O blest communion, fellowship divine:
We feebly struggle, they in glory shine:
Yet all are one in Thee, for all are Thine,
Hallelujah.*

Sometimes, however, we feel the presence of the departed not in an intangible way. We sense the reality of their presence. When we least expect it, there is a definite awareness of the presence of one loved, and lost awhile.

What Norman Vincent Peale describes in 'A Guide to Confident Living' can be reduplicated by a thousand testimonies.

A bereaved man came to Peale one day. He was a man of somewhat austere bearing, with no outward evidence of sentiment in his nature—a typical aggressive and efficient business man of the sort that compels respect and gains dominance.

Every night for forty years he had knelt with his wife. His wife would pray aloud. 'I couldn't do that, and anyway she was much better at it, and I always felt God would listen to her.' Rather shyly he said that he would hold his wife's hand as he prayed.

The night before, he had knelt alone. Quite simply, in all his sorrow and loneliness, he prayed. Then his face lit up as he said, 'Do you know what happened? Suddenly I felt a touch on my hand, the hand she always held. It was a strong kindly touch.'

He had found that 'In the night of death, hope sees a star, and listening love can hear the rustle of a wing.'

May ours be this joyful assurance in 'the Communion of Saints'.

THE KING'S SCHOOL PLANS MOVE TO NEW SITE AT PARRAMATTA

The first stage in the removal of The King's School, Parramatta, to its new site will be completed in June 1961, the school council announced on May 27.

Plans are now in hand to provide teaching accommodation for 660 boys—classrooms and laboratories—as well as administration offices, change rooms, dining room, amphitheatre, art and woodwork building and provision for cadet parades.

The erection of a new school, has been made possible by the acquisition in 1954 of 360 acres of land at Gowan Brae in the Parramatta District.

Allowance is to be made for such future requirements as boarding houses, day-boy houses, library, chapel, masters' residences and sports pavilion.

The King's School is the oldest in Australia and the present buildings, the first of which was erected in 1836, contain many examples of early colonial architecture.

With the historic background of the school, it was decided

that the new buildings should conform to this atmosphere. The problem has been to create, within strict financial limits, buildings which have an atmosphere in keeping with the character of the school.

Contemporary materials are to be used which are reminiscent of the sandstone and timber of early colonial Australia.

Since June, 1955, The King's School Preparatory School has been teaching 150 boys at Gowan Brae but the Preparatory School will continue as a separate entity when the senior school is moved.

The expansion programme will increase facilities for sport. At present only one playing field is owned by the school. Under the new plan playing fields covering fifteen and a half acres have already been constructed.

The rebuilding programme

will cost about £350,000. £20,000 has already been spent on the project, and £125,000 will be available from the Building Fund.

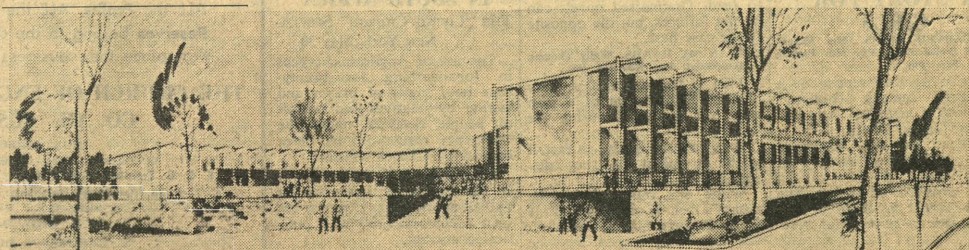
Old Boys of the school and the parents of pupils are supporting the building fund, and the council intends to move as many objects of historic and sentimental interest as possible to the new site.

The classrooms, of 725 square feet each, are intended to hold classes of thirty.

The extensive use of glass in classroom walls is a modern feature of the design. The roof will overhang by eight feet, to prevent glare.

Architects in charge of the design are Stephenson and Turner.

The first stage of the rebuilding will begin on December 12, when the Prime Minister, Mr. R. G. Menzies, will unveil the foundation stone during the Speech Day ceremonies.



The architect's impression of the main classroom and administration block to be built for The King's School, Parramatta, on its new site. The two wings shown here will contain classrooms, and the administrative offices stand at the farther end.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a woman with a long service of work amongst girls in Melbourne.

She is, Miss Hazel Dixon, the Warden of the Edith Head Club for Girls, which is the Girls' Friendly Society Hostel at 37 Spring Street, Melbourne.

Miss Dixon, who was educated at "The Hermitage," Geelong, has been associated with the hostel for the last eighteen years. Since October, 1950, she has been in charge as warden.

Under her guidance, the club is a Christian home for country, inter-State and overseas girls, sixty-one of whom, aged from 16 years, are at present in residence.

Many Asian students have lived at the hostel, while completing their education in this country.

Miss Dixon brings a warm personal interest into her care of the girls, being an understanding and kindly counsellor in all phases of their lives.

There is a very happy relationship between the warden and the members of the House Committee. The committee appreciates her excellent qualities and her unselfish devotion to the well-being of the club and she in turn can rely on the wholehearted support and co-operation of the committee.

Miss Dixon is an Associate of the Girls' Friendly Society and is always most helpful in its diocesan activities, encouraging the girls living in the hostel to support the activities of the G.F.S.

A small group helps the Brotherhood of S. Laurence by collecting and sorting stamps.

OPPOSITION TO MEDICAL PLAN

THE "LIVING CHURCH" SERVICE
New York, May 30

A federal medical care plan for aged people in the United States of America has been opposed by the Protestant Episcopal Church.

The Church is one of five of the major denominations which oppose the plan, according to a report of a poll taken by the American Medical Association.

"We are for a voluntary programme," said the Reverend H. C. Lazebny, speaking for the Division of Health and Welfare Services of the Department of Christian Social Relations.

"We believe individuals should try to provide for themselves, and we believe a family has a responsibility of caring for its members," he said.

The Missions to Seamen frequently call on Miss Dixon to supply hostesses, knowing they can rely on her to send the right girls.

Branches of the G.F.S. and the Mothers' Union are always welcomed by Miss Dixon when they visit the hostel; she delights to show them over the club in which she takes such pride.

A VARIED AND INTERESTING NUMBER

THE CHURCH QUARTERLY REVIEW. January-March, 1960. S.P.C.K. Pp. 132. English price, 25s. D.A.

IN this issue we come across several matters which are startling or provoking. To begin with, Dr Wand uses his editorial to discuss the recent biographies of Archbishop Garbett and Bishop Kirk, and claims that they "should help to kill the sinister rumours about the Bishops' Meeting that were current a short time ago amongst certain of the clergy."

We may all agree with his defence of the bishops, but would like to see him get to the heart of the matter by discussing whether there can be any theological justification for one section of the Church acting in seeming isolation from the rest.

The book reviews alone make this periodical worthwhile. Even though in smaller print than the rest, they take up approximately one-third of the pages and cover a multitude of interests.

The writers indicate whether a book is for the general reader, for the expert, or for those who want to bring their knowledge up to date.

U. E. Simon goes so far as to tell us of our need for certain new Old Testament histories in view of the fact "that all pre-war histories are *ipso facto* out of date and should now be jettisoned for good."

There are nine articles by

A STORY FOR GIRLS

THE CARVED LIONS. Mrs. Moleworth. Faith Press. Pp. 130. English price 10s. 6d.

Here is another reprint of a nineteenth century children's book with a historical introduction by Gillian Avery.

Written for the schoolgirl reader of the last century, it should appeal no less to the twelve year-old of to-day. She will no doubt be thankful that school life is now more pleasant but observe that underneath the same pleasures, problems and sorrows exist.

—J.S.

BOOK REVIEWS

ABOUT SOUTH AFRICA

THE CITY OF GOD AND THE POLITICS OF CRISIS. E. H. Brookes. Oxford University Press. Pp. 196. 17s. 6d.

CHRISTIANITY is a realistic religion, applicable to all the facts and crises of life. Here is a book by an African Christian layman who believes that and dares to demonstrate its relevance to the current crisis in South Africa.

Across the centuries he brings the message of a great North African Bishop, written in another time of crisis, to encourage and guide present day South Africans — regardless of colour — in their days of deep distress. From S. Augustine's "City of God," Mr Brookes plucks passages that present hope to "South Africans who love justice and charity" and challenge them to "think with integrity, speak with courage, and work with vision — which is all they can do."

This is neither a defeatist attitude nor the dream of a visionary, for "it is literally true that if we seek the Kingdom of God and His righteousness, all these things will be added to us" — all the real values, that is, that are inherent in Christian civilisation.

The book is a ringing declaration of faith — faith which believes "that God is the answer to all the unanswered questions of politics" and which also understands that God "is not to be sought (merely) as a means to a political or any other end."

As S. Augustine faced the ruin of his beloved city of Rome and at the same time drew the attention of his compatriots to the City of God which should "obtain the last victory," so Mr Brookes reminds Africans that their "not negligible virtues can still be glorified in the City of God and even in

South Africa," though in the providence of God "their political domination may have to come to an end."

Speaking of *apartheid* and the desperate situation surrounding it, the author does not shrink from admitting that those "who try to rise above white nationalism or black nationalism find themselves in a position where politically they can do nothing to stave off the impending ruin of the country they love." Yet he sees that the ultimate trouble in South Africa and in other disturbed countries is that "we have separated the study of the State from the individual, and we have separated man from God. No *apartheid* even in the Union of South Africa is so dangerous as this cosmic *apartheid*."

This is a book for serious study. Such sober but courageous thinking will, in the long run, prove to be of more value than hasty and ill-considered action which could provoke more bloodshed without any beneficial results. It is a call in S. Augustine's terms to see all things *sub specie aeternitatis*, and to realise that the love which compels us to face "final, eternal realities, is available for every one of the concrete daily problems of our ordinary life here and now."

The problems of Africa and Asia, as of all countries, are symptoms of a disease that strikes at the heart of our civilisation. Mr Brookes would have us find the cure for the disease, rather than merely tinker excitedly with its symptoms, and that is good Christian commonsense.

—A.T.B.H.

REVIEWS IN BRIEF

THE KINDLED FLAME. Rita Snowden. Epworth Press. Pp. 127. 7s. 6d.

The author meditates on each phrase of 1 Corinthians 13 (Moffatt translation) to explain the scope of Christian love.

She adds prayers for morning and evening devotions to each chapter.

[Our review copy from Church Stores, Sydney.]

THE MEANING OF PROTESTANTISM. James Nichols. Collins. Pp. 159. 3s. 9d.

The sub-title says: "An account of its origin and development", which is scarcely possible within the compass of this paper-back. It is written by a Presbyterian minister in the U.S.A.

[Our review copy from Church Stores, Sydney.]

THE ASPERN PAPERS. Michael Redgrave. Heinemann. Pp. 100. 15s. 6d.

Michael Redgrave has made an extremely successful play from Henry James' short novel.

His adaptation is equally good to read. Dramatised novels can be flat failures, but the opposite is the case here.

LIFE IN MY HANDS. Wally Thomas. Heinemann. Pp. 185. 18s. 9d.

This is the courageous story of the rehabilitation of a man who lost his sight during the war.

It is written lightly; in fact it might be called "a racy discourse."

While one must admire the author's lack of self-pity and his desire to help others worse off, one can only regret that he seems unaware of the power and love of God.

—J.S.

possibly the most contentious. Some would claim it as the best thing in the issue; others would consider it dangerous; I personally thought it nonsense.

Probably the most useful of the nine is an essay by J. Robinson on the prophetic teaching. It argues against the theory of progressive revelation on the grounds that the New Testament does not replace but fulfil the Old Testament.

On the whole, this is a notable number of a journal which always maintains a high standard.

—C.C.C.

BOOKS FOR BOYS

THE FALKLAND ISLANDS MYSTERY. "Sea-Lion." Hutchinson. Pp. 192. 5s.

THE COLORADO KID. Eric Leyland. Hutchinson. Pp. 192. 5s.

These two inexpensive books for boys would be useful for the fiction section of the school library.

They are simply "yarns," exciting and readable, but of no lasting worth.

Of the two, "The Falkland Islands Mystery" has more literary worth and educational value.

—J.S.

CHURCH BANS VIGILS IN SOUTH AFRICA

THE "LIVING CHURCH" SERVICE
New York, May 30

The use of Anglican churches in Johannesburg for twenty-four hour vigils of prayer and fasting by relatives and friends of people detained under the emergency regulations has been banned by Church officials.

Permission will not be granted for the use of Johannesburg Cathedral and other churches for such "demonstrations of a political character."

The action is seen as a step to avoid prosecution of Church members on political grounds.

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The Youth Page

QUESTIONS WE MUST FACE

Why do some sects claim to know when Christ will come again? How should we regard these claims?

There is always a temptation, when people have a very real belief in the Second Advent, to make theories as to when it will happen.

It may be natural to do so, but it is not wise. For none of these theories can possibly be right.

We know that they cannot be right, because we are told quite definitely that no one knows when the great day will be.

"Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father."

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VOCATION AND EMBER DAYS

Voco, vocare, vocavi, vocatum is a Latin verb which means, among other things: to summon, to invite, to arouse, to challenge, and to name.

The word "vocation" comes from *voco*, and God does all these things when He gives us a vocation, a particular work to do for Him.

During the week between Whitsunday and Trinity Sunday, the Church directs us to pray for those who are to receive the gift of Holy Order, who are to be presented for ordination.

Trinity Sunday is used for ordinations in many dioceses, and the Wednesday, Friday, and Saturday of the week before are set aside as Ember Days, days of special prayer for those to be ordained.

There are four of these Ember seasons in the Church's year.

These Ember Days before Trinity fall this year on June 8, 10, and 11.

The table of rules in the front of the Book of Common Prayer says that the Ember Days are to be observed with fasting.

The Church in this way gives us a work to do: we are to pray and deny ourselves in a

special cause — for the increase of the Sacred Ministry.

Although we pray especially for those about to be ordained, we also pray that many more will realise they must offer themselves for the work of the ministry.

God has a job for every human being on the face of the earth. Some realise His call to this work as a summons; others, as an invitation; others, as a challenge that here is necessary, though unglamorous, work to be done.

Most of us find our vocations through the example of others, the advice of friends, the necessity of a situation, or the guidance of priest, teacher or parents.

The call to the Sacred Ministry sounds within the Church in the Ember seasons in every land.

It reminds us all that with all our powers we must seek from

God the work we are meant to be doing.

Once discovered, God's wishes will prove irresistible.

Y.P.U. LEADERS' CONFERENCE

FROM A CORRESPONDENT
Leaders of branches of the Young People's Union, the children's organisation associated with the Church Missionary Society, will attend a conference at "Gilbulla" Conference Centre, Menangle, west of Sydney, on July 1 and 2.

Bible studies at the conference will be conducted by Miss V. M. Sullivan, a retired missionary of the South Sea Evangelical Mission.

Miss W. Huett, editor of C.M.S. publications in Sydney, will give an address on "C.M.S. in the world today."

Leaders and assistant leaders over eighteen are eligible to attend.

The conference will need helpers for the domestic chores associated with the weekend, and are offering the opportunity to people other than leaders who will help out in this way.

AN EVENING PRAYER

This evening prayer was written by St. Edmund Rich, who was Archbishop of Canterbury in 1233.

The saint is remembered as writer of this prayer, and by a college at the University of Oxford which bears his name—St. Edmund's Hall.

INTO thy hands, O Father and Lord, we commend this night our souls and our bodies, our parents and homes, friends and servants, neighbours and kindred, our benefactors and brethren departed, all folk rightly believing, and all who need thy pity and protection: light us with thy holy grace, and suffer us never to be separated from thee, O Lord in Trinity, God everlasting. Amen.

FABLE OF A SAINT

St. Colman kept a friendly cock. That crowed at break of day. Lest he should sleep when it was time To go to church and pray.

While reading in his lonely cell Another friend drew nigh. And close beside him on his page Would sit a humble fly.

And when the saint was called away, "Stay! Mark my place," he said. Obediently the fly remained Upon the line he read.

D.S.—from the Church Times.

KOREAN PROJECTS AT HERALDS' CAMP

Mission work and life in Korea was the theme of the camp held by the Heralds of the King at Mount Panorama, Bathurst, from May 13 to 18.

Eighty young Anglicans attended, drawn from nine parishes in the suburbs of Sydney and from Gosford, Manilla, Bathurst, Yeoval, Wellington, Wollongong, and Cardiff.

A highlight of the camp, was the workshop programme, held each morning on some aspect of Korean life.

The children were able to choose which workshop they would attend, and produced a Korean play (in translation), their own film-strip, puppets, and a sixteen page newspaper which even included articles on Korean fashions and sports, and a comic strip.

One workshop prepared flannelgraph figures to be used by the Reverend David Cobbett, an Australian missionary in Korea, in his teaching.

A great amount of the research needed in the workshops was done by the children themselves.

Guest speaker at the conference was Canon Eric Barker.

FOR A HOLY LIFE

O Almighty God, who didst endue with singular grace the Blessed Virgin Mary, the mother of Our Lord: Vouchsafe, we beseech thee, to hallow our bodies in purity, and our souls in humility and love; through the same Our Lord and Saviour Jesus Christ. Amen.

(Scottish Prayer Book.)

BIRD WORLD

(The first of a series. From "The Anglican Digest.")

Ecclesiasticus criticus.
This is a rather common species of bird that inhabits most parishes.

It is a close cousin of the Ruffed Grouse because it is easily ruffled and makes grouching noises when disturbed.

It rarely joins in the activity of the flock, but hops around on the edges and utters critical cries that sound something like, "Why - did - they - do - that?" or "They - should - do - something - about - it!"

Sometimes it leaves the flock altogether, but sooner or later it turns up to utter its odd cries.

Often it builds a well-feathered nest, and the other birds tend to respect it.

"And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained, and be in use, as were in the Church of England by the authority of Parliament, in the second year of the reign of King Edward VI."

This rubric contains the directions of the English Church in many important particulars concerning the conduct of her services.

During the Commonwealth in England, the Church's directions as to ceremonial were generally disobeyed.

This disorder has continued in many particulars even to our own times.

Slowly, yet increasingly, the Church is recovering her lost heritage in the matter of ceremonial.

LOOKING AT THE BOOK OF COMMON PRAYER

In the Prayer Book, immediately before the Order for Morning Prayer, is found the following Ornaments Rubric:—

The "ornaments of Ministers" required by the "Ornaments Rubric" may be divided into three groups: the choir habit, the Eucharistic vestments, and the episcopal habit.

The Cassock is not a vestment, but generally vestments and other robes are worn over the cassock. The cassock, properly speaking, is a garment, not a vestment.

It is part of what is called "Clerical Habit" which consists of a cassock with black gown and cap. The Clerical Habit has fallen into disuse, though many priests still wear the cassock as an ordinary garment at home or in the precincts of their church.

The choir habit consists of surplice, hood, scarf, (and cope).

The surplice is the basic choir

robe—a white robe of linen, shorter and fuller than the cassock. It is worn, not only by the clergy, but also by choristers. It is the ordinary garb of the minister in all services other than the Eucharist.

The hood, ordered by a Canon of 1603 is a sign of academic distinction—a mark of the degree of a University or Diploma of Theological College. It serves to distinguish clergy from lay choristers.

The scarf, is a long piece of black material eight to ten inches wide, worn round the neck, over the hood, and hanging down on either side over the front of the surplice. Another Canon of 1603 orders silk scarves to be worn by Masters of Arts and scarves of other

materials by non-graduates. It is another distinguishing mark of the clergy.

The cope is a large semicircular cloak of silk or other stuff, fastening in front by a clasp. The straight piece is usually ornamented with a broad "orphrey" or strip of embroidery, the circular edge with a narrow. At the back is a piece of embroidery in the shape of a shield, called the hood.

It is worn over the alb or surplice by the priest in procession and on solemn occasions, and by the bishop in certain ministrations.

It is symbolic of rule, and is therefore worn by those who have dignity in the choir. It is not a Eucharistic but a choral vestment.

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WITHIN THE VICARAGE WALLS

with the VIXEN

BABY JENNY is a sweet little soul. She has settled into the family life very well. As yet, her life consists solely of eating and sleeping.

She looks so intently at us when we talk to her moving her little head in the direction of the voice, and looking as though all the wisdom of the world is showing through her blue eyes.

Her hair is dark brown, curly on top, and quite long for a tiny babe. Her lashes are also dark, but her eyebrows are so fair that they are hardly visible at all. She has a little chubby face with a double chin almost bordering on a triple one at times.

Her birth weight was the smallest of the five nips at 7lbs. 3oz., and since coming home, it has increased to 9lbs. in four weeks. Just don't you believe all those traditional stories associated with harassed fathers walking the floor all night!

It is wonderful to feel so wholeheartedly fit and energetic again; the only disadvantage is that there never seems to be the time to give it free expression after the immediate needs of the family have been met.

I feel not unlike a person stranded in the midst of the desert with water to last only half the number of days it would take to walk back to civilisation.

Every mother will appreciate my delight to find I now have a "figure" once more. Though it might not be comparable to Marilyn Monroe's I have never had to resort to the advice sometimes given on "How to diet and keep that girlish figure" with the underlying sneer that "If you don't you'll lose your man."

My man vows (though I know better after the briefest consultation with my wardrobe) that I look exactly as I did when he married me.

Be that as it may, with my figure regained, and a wedding in the offing as my very first important "outing" since Jenny's arrival, a shopping spree was indicated to celebrate the celebrations.

Now every right thinking woman upon these occasions, hopes that she might be successful in getting "the very

thing, just made for her," even if it is "off the rack." She quite naturally, and with inborn femininity, wants something that "does something for her." Only a woman quite knows what that is, so don't ask me to explain to mere mankind.

If you have a wife—ask her! My treasure always insists, "But you don't need anything 'special' to make you look special, dear," thus proving that man simply has not the comprehension evident in superior womanhood. See me duck then? Quack, quack!

MY shopping expedition was really quite fun. I asked a friend to come with me on such an auspicious occasion, especially as I was feeling considerably outdressed through having been on the shelf for so long. I had no idea what the fashion world was up to these days, and quite feared the worst.

Father always declares I am a most pessimistic soul, which proved right in this case, for the designers have not yet gone completely "round the bend." And I found the most darling little frock and jacket ensemble you could imagine and—yes,

just the VERY hat, also, whilst I was about it.

I hastily said, "Yes, I will have them all," with complete abandon, feeling quite reckless and carefree—twas even near the end of the month, mind you! We went home laughing so merrily that one or two people looked a trifle suspiciously at us.

How wonderful it was to get all dressed up again, even the little touch of "My Folly" behind the ears was not forgotten! The wedding was a great success and everything went off according to plan.

Our children were being minded by various relatives, but baby Jenny of necessity had to accompany us. She remained quite happily in her basket on the back seat of the car whilst we attended the wedding breakfast. Such a feast, and lots and lots of lolly pop, which I thoroughly enjoyed.

After my long fast of such things, I really "went to town," and passed my glass round time and again for more. Oh, it WAS so wonderful. Next day, Jenny managed to convey to me exactly what SHE thought of it all, with Many Happy Returns!

GIPPSLAND PARISH IN MODERN TREND

FROM A SPECIAL CORRESPONDENT

Yallourn, Vic., May 30

Yallourn was one of the few parishes in the Diocese of Gippsland that had no existence as a centre until the First World War, the Bishop of Gippsland, the Right Reverend D. A. Garney, said on May 8.

Bishop Garney was preaching at the dedication service of St. John's Church, Yallourn.

The ministry of the Church began in Yallourn soon after the brown coal undertaking began, and was pioneered by the present Archdeacon of Wangaratta, the Venerable P. H. Dicker, he said.

From the beginning, the church was closely associated with the welfare of those who began that undertaking, from which the whole of Victoria now benefits, Bishop Garney said.

"If the Church goes on being traditional in its habits of speech and forms of art, for the sake of being traditional, we might as well withdraw into the museum."

"Young people and people not so young are used to light and colour and clean lines, free from fussy ornamentation."

"They find it hard to meet God in dark churches filled with poor reproductions of another generation's notions of a sad defeated Christ."

ETERNAL TRUTH

"This does not mean that we should be like the men of Athens in St. Paul's day, spend our time running about from one novelty to the next."

"Being modern for the sake of being modern is no better than being old-fashioned for the sake of being old-fashioned."

"It means that holding on firmly to the eternal truth of the Gospel we should seek to express that truth in language and in forms of art which our people can understand."

"And by our people I mean not only those who are within these walls to-day but all those others who do not imagine for a moment that they belong to God," he said.

"If artists do things which we cannot understand, it is sometimes their fault, but sometimes

it is our fault because we have not kept in touch with them or made them aware of what we believe and why," Bishop Garney said.

"We were warned at synod by the Chairman of the Australian Board of Missions about the danger that we should become shrine-worshippers, believers in the magical efficacy of the temple as the Shintoists of Japan. At a time of dedication

DETAILS OF ART COMPETITION

FROM A CORRESPONDENT
The prize-winners and best entries in the Jubilee Art Competition of the Australian Board of Missions will be on display at the Blackland Galleries, Farmer and Co. Ltd., Sydney, from October 5 to 15.

The competition forms part of the jubilee celebrations of the A.B.M. Review, the Women's Auxiliary of the A.B.M., and the Heralds of the King.

Entry forms for exhibits in any of three sections must be returned to A.B.M. Headquarters, 14 Spring Street, Sydney, by September 10.

The first section, open to all residents in East Asia and Oceania, requires no entry fee. The medium is to be that usual in the artist's country: for example, brushwork on silk.

The A.B.M. Review prize for this section is £150.

All residents in Australia may submit entries in the second section, for which the Women's Auxiliary will give a prize of £100.

The Heralds of the King prize of £50 will be awarded for the best entry from those eighteen years of age or younger.

The subject of the entries can be "any incident in the life or teaching of Our Lord and Saviour Jesus Christ."

THE WHITSUNDAY MESSAGE

THE W.C.C. PRESIDENTS' LETTER

Romans 8: 5 and 6.

For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.

As presidents of the World Council of Churches we greet our brethren in all the member Churches at Whitsuntide. We rejoice in the gift of that oneness in Christ which enlightened His followers when the day of Pentecost was fully come.

As we recall the first assembly in the history of the Christian Church, we are uplifted by visible signs of that oneness renewed in the history of our time. As members of one body all over the earth, we have committed ourselves to stay together and to grow together toward newness and fullness of life.

This year we are confronted with the spiritual tasks of making straight the way for a great gathering, the first assembly to be held by the World Council of Churches in Asia, in 1961. While there are religions and philosophies, new and old, resurgent in Asia and other con-

tinents, we have our firm foundation in the promise given by Our Lord on the day of His ascension. Wherever His people may be, they shall receive strength to overcome the world.

Abiding in that glorious promise, we join with Paul the Apostle in calling upon all Christians everywhere to realise what the Spirit of Him Who makes all things new has done for them.

When He, the Holy Spirit, comes in our midst, we are new beings. Our self-absorption and our fears are taken away. Our contentment with something less than true Unity in the Church gives way to a deeper and fuller appraisal of God's design. We are thus called to be partners all with one accord in God's creative work. We seek each other in a new way because God has found us in a new way. For as many as are led by the

Spirit, they are the sons of God.

As sons and fellow-workers with God, we become true brothers, bearing one another's burdens. The Church, which has the promise of victory, is called, with one spirit and one heart, to reach out to the millions of men and women who struggle for a life free of fear, hunger, injustice, dispossession, persecution, and political or spiritual oppression.

In view of this great mission, we who work for the greater unity and strength of the Church humbly proclaim this year's Whitsuntide as a day of universal prayer, so that God's Spirit may be brought to those who "were afar off and to them that were nigh" (Ephesians 2:17).

With a renewed faith, with love and compassion, we call upon all the Churches of Christ and all Christians to reconsider their duty in the light of the Spirit given to us, and to re-dedicate themselves as witnesses to Christ.

"Now we have received not the spirit of the world, but the spirit which is from God; that we might understand the gifts bestowed on us by God" (1 Corinthians 2:12).

LANGUAGE STUDIES

THE "LIVING CHURCH" SERVICE
New York, May 30

Several clergy of the Diocese of Toronto, Canada, are learning Italian in an effort to reach the un-Churched in the diocese, who are predominantly Italian newcomers.

The bishop reports that work is already being done among Europeans with a command of German, and has made an appeal for the help of lay-people who speak one or more European languages.

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Hon. Secretary: MISS L. E. FLETCHER.
C.M.S. House, 250 King William Street, Adelaide, South Australia.

CHURCHMAN CALLS FOR BOYCOTT

THE "LIVING CHURCH" SERVICE
New York, May 30

Clergy of the Diocese of Milwaukee, United States of America, have received a request to urge their parishioners to help the movement for Negro integration.

The parishioners will be asked "to refrain from patronising Woolworth, Kresge, and Grant stores as long as their southern affiliates deny equal rights to Negroes desiring lunch counter service."

The appeal was signed by the Reverend R. B. Gutmann, priest of the Church, and director of Neighbourhood House in that diocese.

The Bishop of Milwaukee has endorsed the appeal, saying, "It is high time we treated all our citizens as first class."

"The Church must stand up and be counted on this issue."

Mr Gutmann has sent copies of the appeal to social relations workers in the dioceses round about.



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ANGLICANS OF INTEREST . . . 4

WILLIAM OF WYKEHAM: FOUNDER OF THE ENGLISH PUBLIC SCHOOLS

BY THE REVEREND EDWARD HUNT

THE name "Wykehamist" has been famous and honoured in Anglican circles for many centuries, and the great churchman, William of Wykeham, to whose educational genius the name owes its origin, is of unusual interest to Anglicans, because it is said that he founded the English public school system almost by accident.

Yet the foundations he so well and truly laid nearly 600 years ago still exist, another example of the continuing life of our ancient Church.

William of Wykeham was born at Wickham, Hants, about 1323, the son of John, nicknamed Long, and of Sybil Bowate, granddaughter of Sir William Stratton.

Some unnamed patrons paid for Wykeham's education at Winchester, where he studied the primitive sciences of grammar, logic and philosophy.

On leaving school, he became under-notary to the Constable of Winchester Castle, and in 1356 was made Clerk of the King's Works. From this arose the legend that he was the architect of Windsor Castle. In actuality William of Wykeham was the architect, and Wykeham the paymaster.

However, he later employed Wykeham as chief mason at Winchester College and Cathedral.

From 1356 to 1361, Wykeham's duties were so ably and economically performed that he came greatly into favour. His wages were one shilling a day, "until peacefully advanced to some benefice."

However, his peaceful preferment was delayed by contest in the papal court until 1361 when he finally obtained possession of Pulham rectory, worth £53 a year, one of the richest livings in Norfolk.

In 1359 he had been made surveyor of Dover, but after the second visitation of the plague in 1361, when many canons fell to the king, Edward III, through the deaths of leading churchmen, many preferments were heaped on Wykeham, including nineteen canons.

Yet he was not ordained priest until June, 1362, and was still regarded as a civil servant, Clerk of the Exchequer and Keeper of the Forests.

In 1364 he became Keeper of the Privy Seal, acting almost as Prime Minister, for Froissart records, "Sir William de Wicam reigned in England and without him they did nothing."

In 1366 he was appointed Bishop of Winchester, after a delay of six months, attributed by Moberly to papal opposition to Wykeham as leader of a nationalist anti-papal party.

FALSE CHARGES

He was made Lord Chancellor in September, and consecrated bishop, October 10, 1367.

His episcopate was a stormy one, mainly due to political intrigue by his enemies, and in 1376 he was banished from court on a series of false charges and his episcopal revenues seized, to be restored the next year, due to the patronage of the Princess of Wales.

After the accession of Richard II, Wykeham was granted a full pardon, and from 1389 to 1391 was again chancellor, opposing Richard's arbitrary rule and favouring the revolution of Henry IV, to whom he made great loans.

He died on September 27, 1404, at the age of eighty, and was buried in the beautiful chantry chapel he had built and endowed in the nave of his cathedral, where as a boy he used to attend the early "Morrow Mass" at the Virgin's altar.

Wykeham's rapid rise from mere clerk in 1357 to the highest places in Church and state in 1359, was due to his business capacity as steward and lawyer;

as war minister he was less successful, which accounted for his periods of temporary eclipse.

His churchmanship was Erastian and reactionary and opposed to Wycliffism.

His fame rests on his two great foundations, Winchester College and New College, Oxford, which, as Leach remarks, were the largest and richest educational establishments of the age, eclipsing even the great Navarre College of Paris University, founded in 1304.

Wykeham had begun to act as "a pious founder" immediately after becoming bishop, endowing a chantry for his parents' souls at Southwick Priory in 1368, and in 1373 had already started the famous school which became Winchester College.

In 1376 he was also maintaining seventy scholars at Oxford, in a house which became New College, and was completed in 1386.

The first stone of the present

buildings at Winchester was laid in 1388, but the buildings were not completed until 1394.

The cause of the delays in the erection of the colleges was the disturbed state of the age, and Wykeham deserves all the more praise for so patiently persevering with his great educational works in times so unpropitious, especially as he himself had never passed beyond the primitive sciences.

POOR SCHOLARS

Yet, in a life crammed with so many and varied activities, the pious educationist was always concerned with the needs of poor scholars, using his great wealth to ensure for them the opportunity to embrace in full the study of "grammaticals, theology, canon and civil law and arts," which he himself had been denied.

By placing his grammar boys in a separate college, he originated a new and wider view of a great school as an independent

institution, influenced indeed by the Church, but no longer a mere appanage.

By recognising "paying commoners" as an integral part of the school, and by transferring the tradition of prefects from grown students to boys, incidentally and almost by accident, Wykeham founded the English public school system as it now exists.

And as Wakeman says, it is to such men as William of Wykeham that the Church owes the high education of her clergy.

Patterson proclaims him as a very great man and bishop, of real goodness of heart and gentleness of temper, bountiful to the poor and splendid in generosity.

As a recent biographer has said of him, he is the central figure of historic Winchester, famous as an architect of the new perpendicular style, but most memorable as an educationist of rare foresight and organising ability.

A SCHOOL SISTER'S DIARY . . . 1

CHILDREN LEAD THE WAY

SISTER Susan walked more quickly back to her office from Chapel. Jobs that needed doing sought for her attention. She was aware of them in the back of her mind but could not regret the brief time she had just spent away from pressing school duties. A Baptism. Always a wonderful event.

More wonderful that it was yet another member of the Dawlish family. That family which a year ago had been overwhelmed at the sudden tragic death of an only son. That family who until then had one link only with the Church and that a tenuous one-sided one.

Living near the school, their two youngest children had been sent there, not because the parents cared about the advantages of solid church teaching and training for their children.

The school was near and the children young to travel further afield. Jane, 8, was to become a day-girl and Tim, 4½, entered the kindergarten.

From the first both children responded eagerly to the stories of Jesus, of Whom they had scarcely heard. Joining in the corporate worship of God, they began to know Him as a loving Father Who heard their prayers, knew their every action, Who loved them even when grieved by their naughtiness.

They wanted to be like Jesus, their Elder Brother. At home their games together often reenacted the story heard that day in Chapel. Parents were amusedly confronted by children who really wanted to say their prayers at bedtime.

After Jane had been a few months in the school she began pestering Mummy and Daddy about Baptism: "Have I never been baptised, Mummy? Please, may I be baptised?" Her parents took little notice of the childish talk.

BAPTISM

The mother had been baptised by parents nominally Church people, but she knew nothing of the significance of the act. The father had never been subjected to this rite but was indifferently willing for Jane to be baptised if it would make her happy. It would.

Jane was jubilant, and rushed early to school next day to "Tell Sister." "Sister will be pleased, and Jesus will be pleased. Won't I have something to tell God our Father to-day at Prayers!"

Of course Jane told Timmy her lovely news, "Tim, I'm going to be made a real child of God. I'm going to be baptised

This is the first of a series of articles about the work of the Community of the Sisters of the Church. "Sister Susan" is the pseudonym of a Sister who works in one of the Community's schools.

and then when I'm a big girl I can be confirmed." Tim knew all about Baptism. The Sisters had taken him to the Parish Church to see a baby's Baptism.

It had cried and the ceremony had not really impressed Tim beyond a feeling of scorn for one who cried at the sight of water (Tim had outgrown his distaste for water), and a faint feeling of disapproval that the baby did not behave more reverently in "God's House."

But still, Tim loved Jesus dearly, and when Jane explained how much closer she'd be to Jesus and that it was His wish that little children be baptised—in fact it was Jesus who commanded that all people be baptised—Tim started being a nuisance also at home, even worse than Jane, because he wanted his father to accompany him to the Font!

PROFIT

This made an amusing story at work—or so Tim's father thought until on reflection he saw it had fallen a bit flat. Some of the men seemed to think Tim's wish not a strange one at all.

Tim and Jane were both baptised in the School Chapel. Their parents had to admit that these two children did seem to profit by the Sisters' teaching, strange as it seemed, with its emphasis on God: God's Will, God's Church, God's children. Even these little children learning to pray, to rely on God, treating Him in their lives as a Friend.

They were more docile at home than the older ones had been. There had been no appeal to them except by depriving them of treats, or by strapping. Jane and Tim seemed genuinely upset when shown they had been really naughty—though their high spirits were not impaired!

Then a while later Tim had been killed crossing a road as he ran after a stray dog he had become friends with. The parents were distraught. Sister Susan remembered their coming to the school; again and again they came, they who had never come before except to enrol the children.

It was as though there where

BIBLE COLLEGE COURSES FOR TWO HUNDRED

FROM A CORRESPONDENT

Two hundred students are enrolled this year at the Church of England Bible College, Sydney, the largest number since the college began in 1955.

Under the chairmanship of the Dean of Sydney, the Very Reverend E. A. Pitt, the College Council has provided a two-year syllabus covering every book in the Bible.

Sixty people attend the lectures every Monday night at 6 in the Lower Chapter House at St. Andrew's Cathedral.

The remainder do either the certificate or the diploma of the college by correspondence.

Students of the college include clergy, theological students, deaconesses, teachers, youth leaders, lay readers, Sunday school teachers, and members of parish congregations.

Recently a woman of seventy-six was awarded an honours diploma from the college.

The registrar is the Reverend R. S. R. Meyer, of 1 Belgium Avenue, Roseville. He can supply prospective students

with full details of the course. Results of the first term examination taken by diploma students recently are:

D. Garner 72%, J. Hyland 58%, C. Elsley 69%, I. Sutherland 80%, J. Barber 86%, N. Hocking 75%, D. Hocking 63%, D. B. Ryan 68%, L. Armour 61%, J. A. Friend 53%, R. Paddle 54%, D. Voss 90%, J. M. Crothers 66%, J. H. Crothers 60%, D. Hyde 85%, A. Schulstad 79%, L. Fisher-Johnson 95%, A. Gayford 84%, G. Lee 87%, I. Lee 55%, D. Livingston 63%, B. Dunt 70%, G. R. Child 78%, T. R. Smith 69%, T. E. Bull 85%, L. P. Stack 77%, E. B. Scribner 74%, P. Langworthy 89%, D. Svenson 77%, T. J. Donnelly 76%. One failed.

MISSION'S WELCOME TO DR RAMSEY

ANGLICAN NEWS SERVICE

London, May 30

Singing and dancing villagers welcomed the Archbishop of York, the Most Reverend A. M. Ramsey, to Idunda, a mission station in the Diocese of South-West Tanganyika.

During his visit to the mission, the archbishop received gifts of a sheep, and a carved walking stick, "to help Your Grace on your arduous journeys in our country."

At Idunda, plays written by Africans were performed, showing the blessings which the Universities' Mission to Central Africa had brought, by a series of scenes "before" and "after."

Dr Ramsey's tour is part of the centenary observances of the U.M.C.A.

CATHEDRAL GIFT

ANGLICAN NEWS SERVICE

London, May 23

The board of the Hawker Siddeley Group has decided to give £3,500 by deed of covenant towards the building of the aircraft industries bay in the new cathedral at Guildford.

It is hoped to raise £10,000 for the bay.

MOVE TO ABOLISH DEATH PENALTY

THE "LIVING CHURCH" SERVICE New York, May 30

Abolition of the death penalty throughout the United States of America was recommended by the annual synod of the Province of the Pacific, last month.

At the synod in Los Angeles, the recommendation was accepted almost unanimously by the 500 delegates.

Four bishops were among the sponsors of the motion.

They said that the death penalty had "failed demonstrably to deter capital crimes, to rehabilitate the criminal, and to protect society."

The resolution also said that the taking of life by a state fails to consider the Christian doctrine of redemption.

PEACE MEMORIAL

THE "LIVING CHURCH" SERVICE New York, May 30

The Strategic Air Command in the United States of America has given ten stained glass windows, to be dedicated for the chapel at Offutt Air Force Base, Nebraska, in memory of those killed in peace-time flying.

THE CONTINUITY OF THE CHURCH OF ENGLAND

by

FARNHAM E. MAYNARD

Here is a completely new edition of this famous work by Canon Maynard.

First published in 1939, it has been out of print for five years. It contains valuable references and bibliographies, and is illustrated with eight pages of half-tone plates.

This book is that extraordinary combination: a work of real scholarship, written in clear everyday English for the general reader.

EVERY Anglican should own his copy.

Price: 15s. (Postage, 9d.)

The Church of England Information Trust

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CHAIRMAN'S ADDRESS TO THE ANNUAL GENERAL MEETING OF THE ANGLICAN PRESS LIMITED

Report by the Chairman of Directors, the Right Reverend J. S. Moyes, to the Annual General Meeting on May 2, 1960:

Gentlemen,

This will almost certainly be the last Annual General Meeting of the Shareholders of your Company, as it is now constituted.

On March 26, 1960, acting on the advice of the Board of Directors, the Trustees for the Debenture Stockholders appointed the Reverend R. S. Walker, your Deputy Chairman, and Mr A. F. P. James, your Managing Director, to be joint Receivers and Managers of the undertaking of the Company. Mr Walker and Mr James advised the Trustees shortly after their appointment to replace them by Mr J. E. Wayland, Chartered Accountant, who is Auditor to the Company, and Mr Wayland took up his appointment as Receiver and Manager on April 9.

The Receiver, following the normal practice in a case like this, has now advertised the Company for sale as a going concern, and has called for tenders, which close on May 27.

At the very most, in theory, the sale of the assets of the Company would yield a dividend of approximately 9/- in the £ to each Debenture Stockholder. In practice, by ordinary commercial criteria, not more than about 3/- in the £ could be expected.

I have good reason to believe—and I shall return to this matter a little later—that a considerably more attractive offer than this will be made, from the point of view of the Debenture Stockholders.

The events which have led to this sad position are worth recapitulating.

From the outset, when the Press started operations in September of 1957, as you all know, we had more than our share of ill-luck. There were mechanical difficulties, particularly with our largest press, the Buhler, which no one could possibly have foretold. It took more than a year to iron out these difficulties. During this time, the agents for the press, Messrs Edwards Dunlop & Co., incurred very great expense by flying out an engineer from the manufacturers in Switzerland, and by helping in other ways.

Eventually, we got the press to function satisfactorily in some respects; but in the meanwhile more than a year had gone by, during which we had been unable to get more than a fraction of its potential production from the machine.

MAJOR TROUBLE

From the beginning, most of our difficulties have sprung from our troubles with this press. Although we bought it on the basis that it would produce books as well as newspapers, it has proved, in fact, not really suitable for book production, and it continues still to take more time for "make-ready" than we are happy about to produce half-fold work. It is a good newspaper press, on the whole, although we still have occasional difficulties. Unfortunately, the bad reputation we acquired even in the early days for newspaper production still hangs over us, and there seems little chance that we shall get for some time ahead the printing of newspapers which would have come to us three years ago had we been able to give them satisfactory service.

Other difficulties, not so grave, were encountered in other sections of the plant; but by the time we had completed our first year's operation most of these had been solved.

As you all know, we sustained a severe blow through the death of our head printer, the late Mr D. R. Nuthall, at this time a year ago, after he had

been ill for many months.

The combined effect of his illness and the difficulties with the plant was that we showed a net loss at the end of our first complete year of operations of £21,775. A critical stage in the Company's history was reached at the end of 1958 and during the first few months of 1959. These difficulties were discussed in April, 1959, with our creditors during a meeting in Church House, Sydney.

It was then agreed by all concerned that, since putting the Company immediately into liquidation would involve the unsecured trade creditors in losing all their money, the best thing was to carry on and to try to put the Company on an even keel. The creditors, for their part, agreed subject to certain conditions to stay their hands for two months in order to see what could be done, and to continue staying their hands at the end of that time for a further six months if we thought this was worthwhile.

CONDITIONS

The conditions upon which we agreed with the creditors in April, 1959, were:

1. That Mr John Willis should join our organisation as General Manager.
2. That the M.L.C. Assurance Co. would increase its first mortgage over our premises by the sum of £7,000.
3. That our bankers, the A.N.Z. Bank Limited would raise their overdraft limit from £3,500 to £7,500.
4. That the Trustees for the Debenture Stockholders would give their assent to the preceding proposals.
5. That Mr D. A. T. Dickins, a Sydney Chartered Accountant, would be invited to join our Board and to represent the unsecured trade creditors.
6. That the affairs of the Company would be controlled by an Executive Committee, comprising the Managing Director, Mr A. F. P. James; Mr Dickins; and the Deputy Chairman, the Reverend R. S. Walker, with myself as Chairman.
7. We agreed to raise ordinary share capital in the sum of £10,000.

There were some legal complications about raising this share capital; but even when we were satisfied these had been straightened out the representatives of the trade creditors considered that we should not do so. In deference to their opinion, accordingly, we treated the sum of £5,233, which was subscribed, as loan money.

Two months later, on June 25, 1959, we were able to report to meetings of the unsecured trade creditors and of the Debenture Stockholders that our budget expectations were being fulfilled, and that there was every reason for the Company to continue its operations in the hope that it would balance its budget at some time towards the end of the year.

If you will look carefully at the detailed bi-monthly manufacturing and trading accounts for the year ending December 31, 1959, which accompany this report, you will notice that after eight months of losses to the end of August, we then showed four months of trading profits.

As you will appreciate, a trading profit is not the same thing as a net profit, and, in fact, only on three or four occasions have we shown a net profit on our weekly operations.

We showed a net loss on the year's operations to December 31, 1959, of £19,727.

Towards the end of last year, it became quite obvious to the Board that a drastic reconstruction of the Company would be required sooner or later.

I regret to say that differences of approach between the credi-

tors and their representative on the one hand, and your Board, on the other, then first became clearly irreconcilable. These differences were, I can assure you, completely honest on both sides. They resulted primarily, I think, from the fact that our unsecured trade creditors could not be expected to understand the organisation of the Church, and the nature of the tenuous and quite informal relationship of your Press to the Church of England in Australia.

With other denominations, as you know, it is not a difficult matter to obtain considerable sums of money from central sources which are under the control of a central committee or the Commonwealth leader of the denomination concerned. In the case of the Church of England, as we all know, this is not so.

We were in agreement with the unsecured trade creditors generally that additional money was required to save the Press and to meet all its liabilities. Where we differed was on the means to be employed to raise this money.

They could not understand that in this connection there was no such thing as "the Church," to which we could go for the necessary finance. As you all know, when it is boiled down, "the Church" in this connection means individual members of the Church in Australia, and one or two dioceses and organisations within our Church whose constitutions and finances enable them to find cash for purposes of the kind required.

This fundamental misunderstanding took several months to resolve.

Towards the end of January, the Archbishop of Brisbane generously allowed his Diocesan Registrar, Mr R. T. St. John, to come to Sydney for a day or two in order to investigate the affairs of the Company and to discuss proposals for its reconstruction with the principal creditors.

PROPOSALS

Mr St. John, in addition to his very great experience in the financial affairs of the Church, has the advantage of a distinguished career in banking, and is a graduate in Economics and Arts of the University of Sydney.

Proposals and counter proposals were made. During discussion it became clear that your Board in some degree was hampered by its sense of moral responsibility to the unsecured trade creditors. Putting it bluntly, the position was this: we could either recommend the appointment of a receiver and manager, and dispose of the assets of the Company in the interest of our Debenture Stockholders, which would mean that the trade creditors would not receive a penny; or we could seek some other way to enable the Company to continue operations and, at the same time, satisfy the claims of these unsecured trade creditors, amounting to some £17,000.

The reason for this was—and is—that we have, as you know, no share capital in the ordinary way. All our capital is, in fact, Debenture Stock, and, in the event of a liquidation, the Debenture Stockholders would enjoy priority over the trade creditors.

We were still endeavouring in March this year to formulate a basis on which the Company might be re-organised so as to do the fair thing, and the moral thing, by the unsecured trade creditors, the Debenture Stockholders and all others concerned, when information reached your Board that the Unsecured Creditors proposed to take action which would force the Company into liquidation. It was discovered shortly afterwards that this information was

incorrect. I can only assure you that no responsibility rested with the Company for this—it rested rather among the unsecured creditors—and that we acted swiftly and in good faith to protect the Debenture Stockholders.

Immediately this information reached us, we advised the Trustees to appoint the Reverend R. S. Walker and Mr James as joint Receivers and Managers, and the Trustees did so.

There is no point in my going over the whole complicated series of proposals and counter proposals which passed between the unsecured creditors and the Company during the first three months of this year. I can only say that our attitude was this: that our first responsibility had to be to the Debenture Stockholders. If, while doing our duty by the Debenture Stockholders, we could at the same time help the unsecured creditors, we were desperately anxious to do so. You have my assurance that it is not the fault of your Board that it has proved impossible to do anything yet for the unsecured trade creditors.

I reported to you last year on three factors which contributed to our net loss of £21,775 during the financial year ended December 31, 1958. These were: Turnover, Plant, Management and Staff.

My comments on these three matters as they concerned the financial year ended December 31, 1959, are as follows:

1. TURNOVER

Our turnover for the year was £86,879, as compared with £36,007 in the previous year. The trend here is certainly in the right direction. It has come about mainly as a result of more purely commercial work. We have done slightly more work, too, for Methodist, Roman Catholic, Presbyterian and other Christian organisations. We should like to do rather more work than we are for the Church of England.

2. PLANT

As I have mentioned earlier, our plant in general, with the occasional exception of the Buhler press, is now functioning very satisfactorily. During the year, we have produced a considerable amount of the very highest quality four-colour work for several commercial clients, who have expressed their complete satisfaction with it.

Our great need is still more work for our largest press, the Swiss Duplex Buhler. Some of the slack time on this press has been taken up by the production of INTER-CHURCH NEWS, the new weekly ecumenical newspaper printed for Church Information Associates.

There are already two edi-

NATIONAL YOUTH CONFERENCE

FROM A CORRESPONDENT
Melbourne, May 30

A nation-wide Anglican Youth Conference arranged by the General Board of Religious Education will take place in Ballarat from January 11 to 18, 1961.

The programme is intended to help young people over the age of seventeen to find their purpose and place within the life of the Church.

The conference will take place at the Church of England Grammar School for Boys, Ballarat, and numbers will be limited to 150.

Application forms will be available in July from diocesan headquarters throughout Australia, or from the G.B.R.E., 92 Finch Street, East Melbourne, Victoria.

The conference will cost each member approximately £10.

tions of this paper, one for Sydney and one for Newcastle. It is planned during this month to start production of a Melbourne edition. Further editions, for N.S.W. and Victorian country areas, and for Brisbane and South Australia, are scheduled to start during the next few months. This work will go a long way towards maximising our Buhler capacity.

3. MANAGEMENT AND STAFF

I am happy to report that the most satisfactory and effective relationships exist between the Executive of the Board of Directors, the Managing Director, Mr A. F. P. James, and the General Manager, Mr J. Willis. The day-to-day burden of managing the Press falls upon the Managing Director and the General Manager, with the assistance of the Secretary, Mr H. J. Reid. It has been carried out in your Board's opinion as efficiently as anyone could wish.

We have had some turnover in staff, but, at the present moment, apart from the fact that we need more intertype operators, the staff has never been a more efficient team.

Much of this is due to the good offices of the trade unions concerned—the Printing Industry Employees' Union and the Amalgamated Printing Trades Union. The Secretaries and other officers of these two unions have gone out of their way at all times to give your Press the utmost possible assistance.

THE FUTURE

The Company cannot continue to trade without a major re-organisation.

One aspect of this re-organisation must be the conversion of Debenture Stock into ordinary shares.

As I said at the beginning of this report, I have reason to believe that an offer will be made to the receiver, which will prove on examination very favourable, indeed, to the Debenture Stockholders, although I am not in a position to give any details.

I understand that it is proposed to raise additional capital

amounting to some £25,000, and that Debenture Stockholders will be given the opportunity of subscribing for this.

The proposal, I am led to believe, envisages offering those who made unsecured loans a year ago ordinary shares in exchange for their loans, which at the moment are valueless.

The details of these proposals are still under consideration by a group of Churchmen and their expert advisers, and they will be made public as soon as possible. From what I know of them and those putting them forward, I have no hesitation in recommending their acceptance.

SHORTAGE OF ORDINANDS

ANGLICAN NEWS SERVICE
London, May 24

The rarity of vocations to the ministry among the white population of the Diocese of Mashonaland, Central Africa, is causing "grave anxiety" to the Bishop, the Right Reverend C. Alderson.

In his charge to the diocesan synod last month, the bishop said that during his three years as bishop of the diocese, he had ordained only two white men, one in his fifties and the other in his seventies.

"I find these figures a gloomy index of our true spiritual calibre in the Diocese of Mashonaland."

"I charge every priest of this diocese never to let a boy or man be presented to me for confirmation, nor allow an Embertide Sunday to pass, without proclaiming clearly and squarely the call to the sacrificial work of the ministry of the Church," he said.

QUEEN'S MESSAGE

ANGLICAN NEWS SERVICE
London, May 23

The Queen has decided that the broadcast of her Christmas message this year will be pre-recorded so that it can be heard and seen throughout the Commonwealth at the time convenient to each country.

NEW EDITION

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FIRST MOORHOUSE LECTURE SET A HIGH STANDARD

FROM OUR OWN CORRESPONDENT

Melbourne, May 30

A very high standard was set for the opening Moorhouse lecture here on May 20, given to a large congregation in S. Paul's Cathedral by the Right Reverend Stephen Neill.

Under the general title of "Faith and Faiths," the bishop reviewed the other faiths of the world in their present day significance, and postulated the dialogue that Christianity must hold as it meets their challenge.

In the opening lecture, Bishop Neill looked back to 1860, when the first really representative international missionary conference took place.

The same problems existed then as now, but those at the conference were not interested in the non-Christian religions, and had little knowledge of them.

This last century, however, has given us a great deal of scholarly research, including the translation of the sacred writings of other religions, and since 1938, there has been a change of climate, because of Kramer's challenge to the whole problem of comparative religion, denying common factors between Christianity and other faiths.

There are difficulties in looking at other religions, because of the difficulty of defining religion itself, and from the fact of studying from the outside, with abstract ideas taken out of their life situation. The totality of religious experience offered by any faith can only come from within.

The modern approach must be based on sympathy, with the Hebrew, rather than Greek idea

of knowledge, namely, passionate engagement. Other religions must be thought of as a total reaction of man to a total situation.

Our approach, too, needs to be by nature of a dialogue of mutual respect and sympathy. Many of their leaders have investigated the Christian faith, and have rejected it. There is a new missionary spirit in other religions.

There is a Christian point of view, and certain questions we must ask. The first of these is the idea of contingency, that things are, only because God is, and our thought moves in the realm of purpose.

Man is central in our conception of religion, because it involves man's need and man's response. Christianity is distinguished by the seriousness it gives to the place of man.

ACCEPTANCE

The Christian has to suggest the acceptance of the idea of suffering without surprise and without resentment. To man as he is, freedom can come in only one way, the mysterious way of forgiveness, which means we start with man, but are driven back upon God. Whatever we have known of God, we have to rethink it when we see Jesus.

We must make it clear that the heart of the matter is that God is our servant, and the Incarnation was possible only because of God's willingness from the beginning to be a servant, to empty himself for our sakes. Creation was his first self-emptying.

The Christian message also looks to the future, where God and man are made one. It is the uniqueness of Christianity, not its absoluteness of revelation, that becomes the basis of our challenge to other faiths.

If it is unique then a missionary responsibility rests upon all. We must insist upon a certain intolerance of truth, but seek the treasures of all religions, in order that at the last, nothing be lost.

SCHOOL GROWTH IN LAUNCESTON

FROM A CORRESPONDENT

Launceston, May 30

The Launceston Church Grammar School, established in 1846, has launched an appeal for £20,000 for its building programme.

The Board of Management of the school plans to erect three new buildings, at the cost of £70,000.

A two-storey science block, to be named after Brigadier Warren McDonald, a distinguished Old Boy of the school, will include provision for Chemistry and Physics teaching, as well as General Science, Geography, and Art classes, and a science library.

A new boarding house for fifty boys in the junior forms will have quarters for the housemaster and his family, and for two resident teachers.

This building will allow senior boarders more space in the present boarding house.

The school also hopes to build a bush hut on Mt. Arthur.

Here normal lessons will be continued, but the boys will learn initiative and self-reliance through an extensive outdoor programme, including hiking, bushcraft and nature study.

DIOCESAN NEWS

MELBOURNE

HALL AT SEVILLE

Last Saturday afternoon Bishop Donald Redding dedicated a new church hall at S. Paul's, Seville, in the Parish of Lilydale.

WEDNESDAY SERVICE

The Precursor, the Reverend Godfrey Kircher, and the cathedral organist, Mr. Lance Hardy, together presented a half-hour lunch time service at S. Paul's Cathedral last Wednesday from 1.15 p.m. to 1.45 p.m. Mr. Kircher spoke on "Some Popular Hymns—their stories and message" while Mr. Hardy provided the music. This series will continue on each Wednesday in June.

"ECUMENICAL EDUCATION"

A series of talks on "Ecumenical Education" was given at S. Paul's Cathedral in the Chapel of the Ascension this week from 12.45 to 1.15 p.m. The speakers were, on consecutive days, Lutheran, Orthodox, Congregationalist, Baptist and Churches of Christ leaders. They explained the view-points of their own particular denomination.

FRIENDS OF S. PAUL'S

The Friends of S. Paul's Cathedral have arranged a programme for Friday, June 3, in the Chapter House at 8 p.m. Sergeant B. J. Brown of the Victorian Fingerprint Bureau will give an illustrated talk, "The Moving Finger Writes."

SYDNEY

NEW CLERGY HOUSE

A residence for the assistant priest in the Parish of Merrylands was opened and dedicated on May 29 by the Right Reverend R. C. Kerle, Bishop Coadjutor of Sydney.

The house is situated next to S. Matthew's Church of England, in Arcadia Street, Merrylands, and the presence of a full-time clergyman will fill a long-felt need in the rapidly expanding Municipality of Holroyd. He is the Reverend J. E. Fowler.

As well as opening the "Vicariate," as the house has been called, the bishop also re-opened and dedicated one of the church halls, which has been completely renovated and restored for the cost of £1,000.

Guest preachers on May 29 were the Venerable Graham Delbridge and the Reverend Barry Theuring.

SACKVILLE REACH

The Right Reverend R. C. Kerle will re-hallow the historic church of S. Thomas, Sackville Reach, on Sunday, June 5, at 3 p.m. S.

Thomas' was closed for many years, then reopened but last August the building was gutted by a bush fire. It has now been restored at a cost of £1800; some £2000 was saved because of voluntary labour.

BALGOWNIE

A special service was held on May 22 to commemorate the 51st anniversary of S. Aidan's Church, Balgownie. The Venerable H. G. S. Begbie dedicated a wrought iron lamp and name sign, erected in the church grounds as a memorial to the late James ("Judy") Masters, an active parishioner and well-known soccer player.

THE GARRISON CHURCH

The 120th anniversary of The Garrison Church (Holy Trinity, Miller's Point) and the 100th anniversary of the famous Mitchell east window will be celebrated on June 19 at 11 a.m. The archbishop, the Most Reverend H. R. Gough, will preach. The Lieutenant-Governor, Sir Kenneth Street, will be the guest of honour. The Chaplain-General, the Reverend Alan Begbie, will conduct the service. The University of Sydney Regiment will provide the guard of honour.

RELIGIOUS DRAMA

The Director of the Australian Christian Theatre Guild, Mr. Harold Bennett, will address members of the Junior Clerical Society at its next meeting in S. John's, Balmain, Diocese of Sydney, on Monday, June 13. Mr. Bennett is the producer of the plays "Christ in the Concrete City" and "Cry Dawn in Dark Babylon" recently produced in Sydney.

TASMANIA

EXPANSION PROGRAMME

An expansion programme was commenced on May 22 at S. James, New Town, when the Dean of Hobart, the Very Reverend E. M. Webster, set the foundation stone of S. Andrew's Church Centre in Lenah Valley Road—the first outcentre of the parish. The rector, the Reverend O. L. Davis, Archdeacon C. E. S. Mitchell, the Reverend S. C. Brammhall, the Reverend W. L. B. Verrall and the Reverend L. F. Benfield also took part in the service. S. Andrew's Centre is due to be completed in September.

The dean, deputising for the bishop who was ill, said that this foundation stone was the first he had ever set. The building would be used for church services, Sunday school and recreation.

PETERSHAM CENTENARY WELL-KEPT

FROM A CORRESPONDENT

Former parishioners came from as far as Melbourne, Parkes and Taree for the centenary celebrations of All Saints' Church, Petersham, Diocese of Sydney, on May 15.

More than a thousand people crowded the church and grounds for the service, held exactly one hundred years after the first service to be held in Petersham.

It was a far cry from the time when the Reverend J. S. Hassall, Locum Tenens, at S. Peter's, Cook's River, in 1860, spent two nights in the bush at Petersham after conducting the service, because his horse lost

the way home!

Among the visitors were the Hon. William McMahon M.P., Minister for Labour and National Service, the Hon. Norman Ryan M.L.A., Minister for Public Works, and Mr. Reginald Coady, M.L.A. for Leichhardt.

The Headmasters of Petersham and Stanmore Public schools, Inspector Cox of Petersham Police Station; representatives of the Royal Australian Historical Society, representatives from

Marrickville Municipal Council, the Western Suburbs Churches Baseball Union, and the two Anglican institutions in the parish—the House of the Epiphany and S. Margaret's Hostel for Women Students also attended.

The sixty-strong choir and dergy processions were a moving sight as they moved to their places in the spacious chancel and sanctuary to the hymn "Hark, Hark my Soul!"

The Office was sung by the Reverend Robert Butters, of the House of the Epiphany, who is temporarily assisting at All Saints' before leaving for the mission field.

At the conclusion of the State Prayers, the choir sang the "Hallelujah Chorus."

During the following hymn the churchwardens (Messrs. L. C. Calver, W. Sopwith, and E. Quelch) and the Archbishop of Sydney (escorted by the rector, the Reverend Eric Champion) processed to the south side of the nave, where a new electronic carillon had been installed in gratitude to God for countless spiritual blessings over the preceding century.

When the archbishop blessed the carillon, Mrs. E. Champion (wife of the rector), played on it the Doxology, the sounds floating down to the hushed congregation fifty feet below.

The archbishop then preached, and after the benediction the choir recessed to the hymn "How bright these glorious spirits shine."

WANGARATTA

PLOUGH SERVICE

The annual Plough Service was held at Holy Trinity Church, Benalla, on Rogation Sunday, May 22. Representatives of the Young Farmers' Club, the Agricultural Society, and Dookie Agricultural College took part in the service and formed the plough escort with three graziers of the parish. Representatives of the shire and borough of Benalla attended.

The rector, the Reverend E. Payne-Croston, conducted the service, and the Archdeacon of Wangaratta, the Venerable P. H. Dicker, preached the sermon and blessed the plough.

CHURCH OFFICERS MEET

Churchwardens, secretaries, and treasurers from parishes in the Murray Valley Rural Deanery held a conference at S. Luke's Church, Wodonga, on May 22. The Bishop of Wangaratta, the Right Reverend T. M. Armour, presided at the Eucharist and gave the address, and the Rural Dean, the Reverend G. M. Browne, was the celebrant.

In the afternoon, the bishop spoke on "The Future of Anglicanism" and the delegates discussed the appointment and difficulties of church officers.

SUMMONS TO SYNOD

The Bishop of Wangaratta has summoned members of the synod of the diocese to assemble on August 30.

G.F.S. RALLY

The Junior G.F.S. rally for the diocese was held at Broadford on May 28.

A G.F.S. service was conducted in S. Matthew's Church by the rector, the Reverend S. D. Bartholomew. The bishop preached the occasional sermon.

The sports were conducted after a buffet luncheon provided by S. Matthew's branch. There were 10 branches represented. The winners for the sports were Holy Trinity, Benalla, and the runners-up were S. Luke's, Yea.

There was an excellent display of work done by the members and the judges had a difficult task in awarding the prize for the best work. Christ Church, Beechworth, was awarded the work prize. During the tea Mrs. J. M. Armour presented the prizes and congratulated all who had worked so hard to make the day a success.

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The choir and clergy of All Saints', Petersham, Diocese of Sydney, after the centenary service on May 15. At the left are the catechist, Mr. J. Bromley, and the Reverend R. Butters. At the right is the Archbishop of Sydney, the Most Reverend H. R. Gough, and the rector, the Reverend T. E. Champion.

DIocese ROUSED FOR EVANGELISM

NEWCASTLE SYNOD TOLD OF NEW APPROACHES

FROM A CORRESPONDENT

Newcastle, May 31

The Church must leave behind the shallows of doctrinal controversy which have been seen in the past five hundred years, and "launch out into the deep," the Bishop of Newcastle, the Right Reverend J. A. G. Housden, said on May 30.

Bishop Housden was delivering his pastoral charge to the synod of the diocese, in Christ Church Cathedral, Newcastle, at the service which opened the thirty-third synod.

"We Anglicans have been diffident about launching out into the deep waters of the ecumenical movement.

"But, after the inspiration of men like Bishop Lesslie Newbigin, we must be prepared to offer our full contribution in the growing demand for a united Christian front," Bishop Housden said.

"There are many encouraging signs as we prepare to face our tasks as a diocese.

"One of the most encouraging is the growing spirit of co-operation and mutual understanding between parishes and diocese, as a result of the Diocesan Canvass.

"The team of men who travelled round to interpret the diocese to the parishes and to seek their co-operation was really a band of Christian evangelists.

MANPOWER

"The result of their visits cannot be measured by any statistics, financial or of any other kind," he said.

With the advent of Promotion, the Church was in danger of becoming materially so secure that she failed to provide for her needs of manpower.

"It is in the newer and younger churches that we see God's Kingdom being established without the props and supports which we feel essential, and in that setting Christianity is often seen at its best."

Some parishes had not found the right balance between building programmes and the provision of Church workers, he said.

Preparation for the expansion of the Church was happening in the diocese through evangelistic missions and parish life conferences, the bishop said.

This morning, May 31, Bishop Housden spoke of "Governments and Moral Responsibility" in his Presidential Address to the synod.

There were three instances in which he doubted whether the Australian Government had fulfilled its moral responsibilities, the bishop said.

The apartheid policy of the South African Government, the Japanese children of Australian servicemen, and the move to allow telephone tapping, were matters on which the Government had failed to exercise its proper powers.

"Moral principles can easily be laid aside in the interests of efficiency and security,

"These issues remind us and our Governments that the end does not necessarily justify the means," Bishop Housden said.



The Reverend William Choi (Korean) and the Reverend Boggo Pilot (Torres Strait) receive gifts from two of the Sunday school children at the Children's Lenten Offering service in S. John's Cathedral, Brisbane, on May 22.

LENTEN OFFERINGS MADE AT CHILDREN'S SERVICE

FROM A SPECIAL CORRESPONDENT

Brisbane, May 30

Brilliant winter sunshine provided the perfect atmosphere for the annual service for the presentation of the Children's Lenten Offering at S. John's Cathedral, Brisbane on May 22.

Children came from 153 parishes in a fifty mile radius of the city, and the cathedral pews were full an hour before the service began.

Hymn practice preceded the service, and just before 3 p.m. the children who were later to make the presentation of offerings on behalf of their respective Sunday schools took their places in the transepts.

The simple service was conducted by the Dean of Brisbane, the Very Reverend W. P. Baddeley, the Archbishop, the Most Reverend R. C. Halse, presiding at the throne.

The lesson was read by the Reverend William Choi, a priest from Korea who is doing a

special course of study at S. Francis' College, Brisbane.

At the Chancel steps where the Reverend William Choi, and the Reverend Boggo Pilot, with large native baskets and a huge turtle shell, received their gifts enclosed in "dilly bags" which will eventually find their way to the mission field in Christmas parcels.

When these gifts had been placed on the altar, the archbishop said the prayer of dedication.

The sermon, preached by the Reverend Boggo Pilot, Priest in Charge of Darnley Island, in the Torres Strait, held the huge congregation by its simplicity and sincerity.

MISSIONARY'S VISIT

FROM OUR OWN CORRESPONDENT
Newcastle, May 30

The Reverend Peter Robin of the New Guinea Mission will visit the Diocese of Newcastle on June 23 and 24.

Together with the Right Reverend David Hand, Bishop Co-adjutor of New Guinea, he has pioneered missionary work in the Highlands.

At present, he is priest-in-charge of Simbai Mission Station in the Schrader Ranges.

Most of his time is spent on patrol, visiting his out-centres and ministering to his small Christian congregations.

His latest effort was a 42-day patrol, the longest and hardest journey yet undertaken by any missionary. This journey was amongst extremely warlike people.

During his visit this month he will be the guest of the Lambton Young Anglican Fellowship at its meeting on Thursday, June 23.

The branch will invite neighbouring Y.A.F. branches to be present.

He will also attend a rally on Friday, June 24, when he will give a talk entitled, "From the Ramu to the Jimi," describing one of his patrol journeys.

Mr Robin is a son of the former Bishop of Adelaide, the Right Reverend B. P. Robin and Mrs Robin.

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

CHURCH OF ENGLAND Flying Medical Service. Vacancies for nursing staff and domestic workers in outback hospitals. Information from: Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone BM 3164 (Sydney Exchange).

SECRETARY STENOGRAPHER for senior position as personal Secretary to the Chief Executive Officer of large Missionary and Social Welfare organisation (Church of England). Applicants must possess administrative ability and be able to accept responsibility. Good salary. Applications to be in writing with typed copies references, and include previous experience, Church affiliation, schooling, etc., to "Secretary Stenographer," Box 5, Queen Victoria P.O., Sydney.

PARISH OF EDENHOPE, Diocese of Ballarat, requires vicar. Stipend £1,050, Travelling £400. Further particulars from Mr C. N. Forster, P.O. Box 14, Edenhope, Victoria, or Archdeacon R. G. Porter, 24 Essex Street, Ballarat.

CHOIRMASTER-ORGANIST for Anglican City Church, Sydney. Good stipend. Excellent opportunity. Three manual organ. Apply G.P.O. Box 1700, Sydney.

THE ARCHBISHOP of Melbourne requires the services of an experienced stenographer as a Secretary. Applications should be forwarded to the Domestic Chaplain to the Archbishop, S. Paul's Cathedral Buildings, Flinders Lane, Melbourne.

S. MARGARET'S STUDENT Hostel, Stanmore, New South Wales, has a vacancy for a cook. Breakfast and dinner only, for 40. A congenial position for a widow interested in young people. Ring LM 5202 (Sydney Exchange), or write to the Warden.

ACCOMMODATION VACANT

BEAUTIFUL GERROA, on Seven Mile Beach, South Coast, New South Wales. Young Fellowship and Church Convocations especially catered for. Tennis court, ballroom, table tennis, etc. Three minutes beach. Good table. Brochure sent. F. Burr, telephone Gerringong 357.

ACCOMMODATION WANTED

GENTLEMAN WANTS board, Chatswood-Lindfield area. Reply Box No. 222, The Anglican.

FOR SALE

THE ECCLESIASTICAL and Academic Outfitters for all your requirements in Church Needlework, Vestments, Choir Outfits, Banners, Clergy Robes, Academic Hoods and Gowns, etc. Price lists: Mr E. J. Cooper, S. John's Rectory, 14 St. John's St., Adelaide, S.A. Phone: W 4595.

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22 Leigh Street, Adelaide. BUY where your purchases help your Church's Missions. Our range includes: Theology, Biography, Prayer and Hymn Books, Children's Books, Novels, Bibles, Candles and Wafers. A DEPARTMENT OF A.B.M., ADELAIDE.

CHURCH NEEDLEWORK, Vestments, Altar Frontals, Robes for Clergy, Choir and Altar Boys. M. Burs, P.O. Box 7, Wingham, New South Wales.

SELF PORTRAITS

ANGLICAN NEWS SERVICE

London, May 30
On completing a piece of work, it is the custom of the master mason to carve his mark on the stone, often adding a figure of an animal or a human bust.

The masons now working on the twelfth century church of S. Thomas, Winchelsea, East Sussex, are carving self-portraits and will use them to finish off the ends of the stone beams which they are restoring.

CITY'S CHRISTIAN EXHIBITION

ANGLICAN NEWS SERVICE

London, May 30
Exhibition stands showing the part the Church of England plays in education, in home and family life, and in art and literature are now on display at the golden jubilee exhibition of the city of Stoke-on-Trent.

Set up and printed by the Anglican Press, Limited, 3-13 Queen Street, Sydney, for the publishers, Church Publishing Company Limited, 5 Queen Street, Sydney, N.S.W.

THE PRIMATE HOLDS A PRESS CONFERENCE

The Primate, the Most Reverend H. R. Gough, held a Press conference at Diocesan Church House, Sydney, on May 25.

His Grace answered questions on censorship, Church union, South Africa, the General Synod and the Summit conference.

On censorship, His Grace said he believed in a completely free Press, and had never suggested Press censorship.

What did concern him was the increasing amount of near-pornographic material which was creeping into Australia, and its inevitable effect on juvenile delinquency.

"I am not a narrow Puritan," he said. "Indeed, far from it; but people seem to have the idea that if a thing is clever enough it is clean enough, and this I cannot agree with."

His Grace said that he would like to see the ultimate decision in any matter of censorship completely divorced from political control, and that censorship, where it was exercised, should be exercised by a responsible, educated and informed group.

On the failure of the Summit conference, His Grace said that Mr Khrushchev had clearly over-reached himself and had alienated the support which he had won in the Western world.

"It is quite obvious that he made an excuse out of this spy incident," he said.

His Grace said that, deplorable thought it might be, espionage was practised by all the great powers, including the

Soviet Union, and he gave examples of this.

In answer to questions, His Grace said that the U-2 incident had been "bungled" by the American State Department.

"The Americans are quite unpredictable," he said. "That is one of the things that makes one a bit afraid of American leadership."

His Grace said that the American people had great and generous qualities, and that he had great admiration for them; but it seemed clear that their conduct of diplomacy was not as efficient as that of older countries.

OBITUARY

ERIC MURRAY SPICER

We record with regret the death this month of Mr Eric Murray Spicer at O'Connell, in the Parish of Parkes, N.S.W.

W.C.A. writes: With the passing of Eric Spicer, Bathurst diocese has lost one of its leading laymen, and S. Thomas' Church, O'Connell, one of its most faithful members.

Eric Spicer was christened at S. Thomas' Church over 62 years ago, and grew up in the life of that church. In early boyhood he became a member of the choir and still took a regular part in it right up until the time of his death.

Also, as a young man, he became a member of the Vestry, and was still active within it until his death. He was secretary for 35 years. In addition he was a synod representative for 30 years, and a member of the Bishop-in-Council and the Standing Committee for approximately 15 years.

Not only did Eric Spicer give outstanding service to his Church in parish and diocese, but backed it up by worshipping Sunday by Sunday at S. Thomas'. He was of those men who became a friend to whoever the Rector of the day was.

In public life he served for years on the Oberon Shire Council, and was at different times both President and Vice-President of that Council.

May he rest in peace.

CHURCH OFFICE FOR NIGERIAN STUDENT

ANGLICAN NEWS SERVICE
London, May 30

A Nigerian student at the Bradford Institute of Technology in England, Mr N. Akinboro, has become a verger at Bradford Cathedral.

His father is an Anglican priest at Abeokuta, Nigeria.

TEACHERS' COLLEGE EXTENDED

ANGLICAN NEWS SERVICE
London, May 30

S. Katharine's College, Tottenham, London, one of the Church of England's seventeen training colleges for women teachers, was re-opened on May 17. It has just been extended and modernised.

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