

THE ANGLICAN

Incorporating The Church Standard

No. 290

No. 1 Rawson Lane, Sydney, N.S.W.
Telephone MX5488-9. G.P.O. Box 7002

FRIDAY FEBRUARY 28 1958

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

Price: NINE PENCE

BISHOP MARCUS LOANE IS CONSECRATED

SPLENDID AND SOLEMN CEREMONY IN S. ANDREW'S CATHEDRAL

Old Moore College students from all parts of New South Wales travelled to Sydney last Monday, S. Matthias' Day, for the consecration of Canon M. L. Loane in S. Andrew's Cathedral.

Moore College students, followed by readers and deaconesses of the Diocese of Sydney, led the procession into the Cathedral, which still bore the exterior decorations from the preceding day when Her Majesty Queen Elizabeth the Queen Mother joined in Matins there.

Canon Loane was consecrated by the Primate of Australia, the Most Reverend H. W. K. Mowll, assisted by six other bishops.

They were followed by the clergy of the diocese and visiting clergy, the Cathedral clergy and honorary canons, then archdeacons and canons, the Chancellor, Mr. W. S. Gee, and the Dean of Sydney.

The bishop-elect followed, together with the former Bishop of Carpentaria, the Right Reverend S. H. Davies; the Bishops Coadjutor of Sydney, the Right Reverend R. C. Kerle and the Right Reverend W. G. Hilliard; the Bishop Coadjutor of Canberra and Goulburn, the Right Reverend R. G. Arthur; and the Bishop of Newcastle.

The procession was brought up by Dr. R. A. Cole, who preached, and the Primate, followed by his chaplains.

Consecrations, according to the ancient rites of our Church, are always splendid and solemn occasions. This was no exception. During the processional entry the Cathedral Choir led the singing of Psalms CXXI and CXXII. "I will lift up mine eyes unto the hills" and "I was glad when they said unto me."

After the bishops and clergy had taken their places in the choir and the nave respectively, the Primate, a striking figure with his decorations and primatial train, had reached his throne. Bishop Hilliard began the Service of Holy Communion.

The last occasion on which a consecration took place in S. Andrew's Cathedral was on May 1, 1956, when Bishops Arthur and Kerle were consecrated.

Last Monday Bishop Arthur read the Epistle. The Gospel was read by the Bishop of Newcastle, the Right Reverend F. de Witt Batty.

Dr. Cole preached on Genesis XIII:14, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward."

The message of the thirteenth

chapter of Genesis," Dr. Cole said, "is a short epitome of the Christian faith."

"Throughout the Bible the exhortation is to 'lift up thine eyes.'"

"The Bible is the history of fallible man ceasing to look at self and gazing at the omnipotence of God in faith."

Dr. Cole contrasted the position of Abraham with that of the bishop-elect. "Abraham," he said, "walked with God and claimed by faith the promises of God."

To-day, conscious of the problems which would confront him, the bishop-elect could with assurance cast himself on the faithfulness of God.

PRESENTATION

After the sermon "the elected bishop (vested with his Rochet)" as the Book of Common Prayer has it—was presented to the Archbishop by the Bishop of Newcastle and Bishop Kerle.

The certificates were read by the Chancellor, and the bishop-elect took the oaths of obedience to the Queen and to his Metropolitan.

There followed the Litany, sung by Bishop Hilliard, with the insertion of the appropriate suffrage: "That it may please Thee to bless this our brother elect and to send Thy Grace upon him that he may duly execute the Office whereunto he is called, to the edifying of Thy Church and to the honour and glory of Thy Name."

At the conclusion of the Examination the bishop-elect retired to vest in the rest of his episcopal robes, while the choir sang the Handel anthem, "How beautiful are the feet."

The consecration then proceeded with the singing of "Veni

Creator" and the solemn imposition of hands.

After the Communion Service, the Primate gave his blessing to the congregation, and the procession retired in reverse order from the Cathedral. Bishop Loane on the right hand of the Primate, to the singing of the recessional hymn, "Thy Kingdom Come, O God."

"BITTEREST ATTACK YET" ON ARCHBISHOP OF CANTERBURY

ANGLICAN NEWS SERVICE

London, February 24

The Church of England Newspaper has made "the bitterest attack yet" on the Archbishop of Canterbury, the *Daily Mail* book reviewer, Kenneth Allsop, said last Saturday.

Mr Allsop reviewed a book entitled "The New Church in the New Age," by the Reverend Clifford C. Rhodes who, as well as being editor of the newspaper is a director of the Modern Churchmen's Union.

Mr Rhodes claims that recent Prime Ministers have left far too much to Dr Fisher, Mr Allsop said.

"It is a very serious matter indeed when one man who may occupy his office without intermission for a whole generation and is answerable to nobody dominates all the important appointments," the book states.

According to Mr Allsop, Mr Rhodes says, "Obviously this is not a situation that ought to be tolerated, however good and able the archbishop may be."

Mr Allsop said that Mr Rhodes, while acknowledging the charm, shrewdness and integrity of "this most powerful man in the country," drew a picture of "a gaitered despot" who

would not tolerate disagreement or deviation from the standards of orthodoxy which he had laid down.

Mr Rhodes' picture, he said, was of a hard disciplinarian who "treats his clergy as he treated schoolboys when he was headmaster of Repton."

Mr Rhodes had spoken most strongly about the re-marriage in Church of divorced persons being prohibited by the Convocation of Canterbury.

Mr Rhodes had described this as "an attempt to violate the consciences of the clergy exercising their legal rights."

Concerning the re-marriage of divorcees, he had also said, "Episcopal displeasure" has means of making itself felt.

"A man left to rot for a

quarter of a century in a derelict downtown parish, because on some distant occasions he has blotted his copybook, may reflect that the price of independence has been high.

"Who are the bishops that they should force self-contempt upon honourable men?"

Mr Rhodes' comment upon the archbishop's statement that the divorce decisions "has borne abundant fruit of a kind we desire," was: "The fruit I have seen has been rotten to the core, the couple, refused re-marriage, turned away from the church in disgust."

A FORMER TEST CRICKETER TO BE SYDNEY HEADMASTER

A former Middlesex and England cricketer, Mr John Gordon Dewes, has been appointed headmaster of Barker College, Hornsby, Diocese of Sydney.

Mr Dewes, who is thirty-one, succeeds the late W. S. Leslie, who died last April. He is expected to take up his duties towards the end of August this year.

Mr. Dewes has, for the past

BLAKE PRIZE RESULTS

ERIC SMITH
WINS

This year's winner of the Blake Prize for religious painting was announced last Monday at Mark Foy's Gallery, Sydney.

For his abstract painting "The Moment Christ Died," Eric Smith was awarded the £200 first prize.

Second prizewinner was Robert Dickerson with his "Resurrection."

Thomas Gleghorn took both third prize in the Blake competition with his abstract "Passion," and special "Christus" award for his head of Christ, a semi-abstract in green, yellow, black and red.

The Exhibition is described as more than usually challenging to artistic prejudices in religious painting. Nearly all the works are contemporary in approach.

A RED HERRING ACROSS TRAIL OF DEFAMATION ACTION IN ITALY?

FROM OUR OWN CORRESPONDENT

Rome, February 25

An extraordinary incident has been created here by the Vatican, in what appears an attempt to divert public attention from Florence, where a Roman bishop is figuring as defendant in a civil

Last night a well-known writer, M. Roger Peyrefitte, was charged at the insistence of the Vatican judicial authorities with a criminal offence under Italian law.

The charge, which was laid by the Italian civil authorities, specifies that he is guilty of "bringing the Supreme Pontiff into contempt" by virtue of an article which he wrote for a Rome evening newspaper, and which appeared last Saturday.

M. Peyrefitte's article was highly critical; but it was no more so in your correspondent's view than the normal kind of article upon political issue which appears in the English Press.

Similar articles have been published in a great many Italian newspapers during the past six

months. They have all reflected growing public resentment at what is without doubt an increasingly direct amount of Vatican interference in Italy's political and civil affairs.

Many of these articles have certainly infringed the strict letter of the Mussolini pact with the Vatican; but no one appears for a moment to have thought that the Roman Church would challenge them in the atmosphere of post-war freedom here.

The unanimous view in informed circles is that the Vatican pressed the Ministry of Justice to act merely to drag a red herring across the trail of the Florence trial.

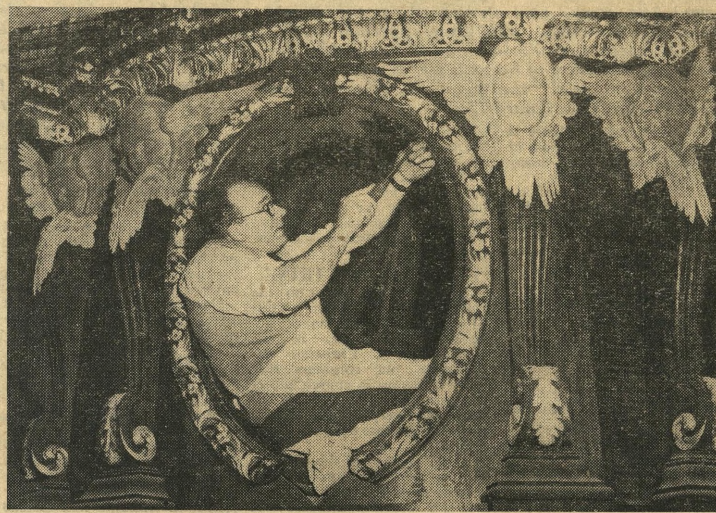
Simultaneously with the Vatican's official demand, the *Osser-*

vatore Romano denounced M. Peyrefitte's article as one which "surpasses previous attacks in its villainy, scurrility, ignorance, presumption and ridiculousness."

It used much the same language about one of M. Peyrefitte's best-known books, "The Keys of St. Peter," which was banned from sale in Italy two years ago, under the terms of the Concordat, as "being offensive to the (Roman) Catholic religion and the Supreme Pontiff."

The book became a best-seller after being banned.

M. Peyrefitte, who is holidaying at Capri, can be tried in absentia under the Italian Penal Code. It is thought likely, however, that the case will be withdrawn before coming to trial.



Her Majesty the Queen will dedicate a new High Altar in S. Paul's Cathedral on May 7. The altar will be a memorial to the men and women of the Commonwealth who gave their lives in the two world wars. The new altar forms a whole with the new canopy and the new American memorial chapel in the apse. Here a carpenter works in one of the recesses of the canopy, amid a profusion of intricate hand-carving.

NEW SINGAPORE DEAN

FROM A CORRESPONDENT

Singapore, February 24
Canon Edward Sheild was installed and instituted as Dean of Singapore by the Bishop of Singapore, and inducted as Vicar by the Archdeacon, at S. Andrew's Cathedral here last Saturday.

The Service of Installation began after the Bishop's Procession entered the cathedral with the symbolical knocking on the West Door by the dean-elect.

The dean-elect was admitted by the churchwardens and the two processions passed into the cathedral while the choir sang Psalm cxlii, "I was glad when they said unto me."

Canon John Lee Bang Hang and Canon P. I. Samuel Baboo presented the dean-elect to the bishop, and the chancellor read the Certificate of Appointment.



Mr John Dewes.

COUNCIL OF CHURCHES IS ATTACKED

DOCTRINAL INADEQUACY SAYS ALLIANCE

ECUMENICAL PRESS SERVICE

Geneva, February 24

The Evangelical Alliance, in a statement issued last week, said that it views the World Council of Churches "with some apprehension."

Although the World Council "explicitly disavows any intention of becoming a 'super-Church,'" the statement said, "the trends in that direction cannot entirely be ignored."

The Evangelical Alliance is a world-wide organisation of Christians drawn from many churches.

The statement was issued as a result of the International Missionary Council's decision to approve in principle a recommendation that it integrate with the World Council of Churches.

The decision was made in January at a plenary session of the council which met at Accra, Ghana.

Although the voting for the merger was clear-cut—fifty-eight for and seven against—the scheme aroused strong criticism at the time from Church Missionary Society sources.

"MISGIVINGS"

The general secretary of the C.M.S., Canon M. A. C. Warren, criticised the theological arguments behind the plan.

An interesting situation has now arisen.

The Evangelical Alliance in its statement says it views "with definite misgivings" the inadequacy of the doctrinal statement which characterises the World Council for the Council of Churches.

While the alliance appreciates the sincerity of those who speak of "one Church for one world," it distrusts any unity which is achieved by organisational methods if at the risk of compromising essential Christian doctrines and traditional Protestant freedom.

UNITY OF DOCTRINE

The statement comes to the heart of the matter when it says: "The Evangelical Alliance believes wholeheartedly in the desirability of Christian co-operation, but considers that unity of action in church affairs can best be achieved when all the consenting parties are agreed upon an adequate doctrinal foundation."

"The founders of the alliance, sharing this conviction, drew up a basis of belief in 1846, which includes such fundamental and Protestant doctrines as the Divine Inspiration, Authority and Sufficiency of the Holy Scriptures, the Incarnation of the Son of God, His work of Atonement upon the Cross for the sins of the whole world, and justification of the sinner by faith alone."

COVENTRY TO APPEAL FOR £STG.750,000

BISHOP DEFENDS BIG SUM FOR THE CATHEDRAL

ANGLICAN NEWS SERVICE

London, February 24

An appeal for £Stg.750,000 to meet the needs of the Church in Coventry diocese in the next ten years will be launched by the bishop, the Right Reverend Cuthbert Bardsley.

The Diocesan Conference approved by an overwhelming majority the launching of the appeal, when it met at Leamington last week.

Bishop Bardsley, in an impressive speech, disclosed that the amount received from the War Damage Commission was not sufficient to cover the cost of rebuilding the cathedral.

£Stg.200,000 of the appeal is therefore to be assigned to the provision of interior furnishings and additional work not covered by existing resources.

For new churches, church halls and vicarages, £210,000 is to be raised.

THE CATHEDRAL

To provide basic stipends for the clergy, and to keep abreast of the rise in the cost of living of those on the minimum standard, a capital sum of £200,000 is required. £50,000 is sought for church schools, £50,000 for repairs to churches, £10,000 for repairs to vicarages, and £30,000 for a contingency fund.

The bishop said that it was ten years since the last appeal had been launched in the diocese. The present effort was rendered inevitable by inflation and industrial development.

Of the cathedral, he said that the rebuilding was a challenge

to their faith. It was also an opportunity to show that twentieth-century man could build to the glory of God as well as, and with as great a skill as, his forebears.

"There are those who feel that the cathedral should not have been rebuilt, that it is an extravagance."

"I suppose ever since the ointment was poured on our Lord's feet the cry of 'This might have been given to the poor' has been raised by his Church, and sometimes with justification."

"Now, as then, the real test is not the amount but the purpose of the spending."

"If the aim of the cathedral were the glory of man, it would be an extravagance indeed, but it is not. I have often said that this cathedral will be for the glory of God, and I believe it."

"Cynics may scoff at these words, but I am convinced that the cathedral can, if we are willing, be a place of beauty, a shrine of worship, a dynamic behind service, and a centre of unity."

"But if we go forward, it must be in an uncompromising determination to give of our best. If this really is to be for the glory of God, then we must have faith that the money will come."

"Millions may come to see it, and, passing through the ruins of the old cathedral, be moved by awe and wonder to a sense of the presence of God."

G.L.B. SECRETARY ON TOUR

ANGLICAN NEWS SERVICE

London, February 24

Overseas secretary of the Girls' Life Brigade, Miss Hilda Rae, left London recently on a Commonwealth tour in which she will visit South-East Asia, Australia, New Zealand, South Africa, and Southern Rhodesia.

The objects of her tour are to visit and encourage, where necessary, the existing work of the brigade's branches, or to seek opportunities for the extension of their work.

Miss Rae will contact church leaders and government departments to seek their interest and support in the work of the brigade. She will be in Sydney for the week beginning March 11.

DIRECTION OF ORDINANDS CALLED FOR IN ASSEMBLY

ANGLICAN NEWS SERVICE

London, February 24

The Church Assembly last week gave considerable thought to the training of men for the Ministry.

There has been a new call for direction of manpower and a plea for consideration of the Church in modern society.

The Archdeacon of Halifax, the Venerable E. Treacy, said that many incumbents were bewildered as to their proper function within the ministry of the Church to-day.

The parish priest was surrounded by many efficient, highly trained people with well-defined functions, while he was committed to a nineteenth-century organisation which was as out of joint with the twentieth century as were the Middle Ages.

The parson to-day was no longer the "persona" in the parish. His contacts with the community had been reduced by television, radio, development of State powers.

"STRONGER LINE"

"May it not be that men will hesitate to offer themselves to the ministry, the functions of which are not clearly understood?" he asked.

The Archdeacon of Derby, the Venerable J. F. Richardson, said it was time a stronger line was taken concerning married deacons.

Only in the rarest circumstances should the bishops agree to a man being married while he was at a theological college, or before he was ordained.

"All this affects a man's choice where he should start his work," he said.

"A man should be asked to postpone his marriage for three years, in order that he might go where he is most needed."

"He should accept it as part of his vocation," the archdeacon said.

The Bishop of Bath and Wells said that the Church discouraged marriage among ordinands and men in their first curacies.

He was disturbed, however, by the number of ordinands who disregarded the directives of the bishops and did get married, often encouraged by principals of theological colleges

Speaking on the training of men, Sir Kenneth Grubb said the Church's problem in this regard was one of getting a quart out of a pint pot. The time allowed a man in a theological college was short enough.

"I would rather have a man of God thoroughly grounded in the theology of the Church and the Bible than a man also of God with a wide knowledge of public affairs and problems."

"You cannot do everything at once."

"A man's training does not end in the theological college."

Sir Kenneth said that the Liturgical Commission should not spread its net too widely and bring into its net the ques-

tion of the function of the laity in the Church.

There was a call for rapid work; this could not be done without self-imposed limitations.

The Bishop of Carlisle, the Right Reverend T. Bloomer, made out a case for setting up a college different from any existing at present.

A way should be found, he said, for men to train in colleges where they could "work their passage."

He said that, where possible, men could spend three days in industry or in agriculture and three in college.

The wages they earned in this way could conceivably pay for their theological training.

DIVORCE ON THE GROUND OF LIVING APART WOULD BE "SEDUCER'S CHARTER"

ANGLICAN NEWS SERVICE

Cambridge, February 24

"If the State were to make it an additional ground for divorce that a couple had simply to live apart for seven years, it would be the 'Seducer's Charter,'" the Archbishop of York said here last week.

Dr. Ramsey was speaking on marriage and divorce to an audience of undergraduates.

He asked them to consider three points in connection with the findings of the recent Royal Commission on Marriage and Divorce.

He admitted that the compassionate appeal of the Commission's proposal was very strong, but "it would mean that an innocent person longing to abide by the law of marriage and uphold it could have his or her marriage made subject to divorce at the will of the other party."

"If you allow this to be the law of the land, it will be the 'Seducer's Charter.' And that is why I think it should be resisted to the utmost."

Further, the Primate con-

tinued, if this was to be the law, could the marriage contract in the marriage service be fairly stated to be a lifelong contract? It would mean that in due time either or both of the parties could end it simply by wanting it to end.

It would mean, in fact, that the very nature of marriage in this country would become altered—according to the law.

"STUBBORN FACTS"

Although there were many causes of divorce in this country, one of the most bitter, cruel, pathetic causes of divorce was "sheer divorce-mindedness." And it was against this that Christians had to stand.

"It is a very hard thing that the Christian Church is doing," the archbishop declared.

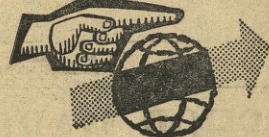
"It does it up against certain very stubborn facts."

"Although marriage is of divine institution, and made by divine command, it is something that men and women are not going to live up to apart from the deliberate schooling of themselves with the grace of God to enable them to do a thing which is hard, unselfish and sacrificial—cleaving to one partner through life, and admitting no other, no matter what the state of society in which they find themselves."

The archbishop thought that the resolve of certain divorced persons not to be married again should be upheld to the utmost.

"It bears witness to the sanctity of marriage, even though the person concerned has not been able to fulfil it," he said.

APOSTELLOMENOS



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and

THE REVEREND LAWRENCE LOVE

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in the

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"BEAUTY OF HOLINESS"

QUEEN MOTHER AT MORNING PRAYER IN SYDNEY

Her Majesty Queen Elizabeth the Queen Mother last Sunday attended a magnificent service of Morning Prayer at S. Andrew's Cathedral, Sydney.

As she was walking out of the cathedral, Her Majesty said to the Primate, "What a beautiful service it was."

The twelve hundred people who filled all the available space in the cathedral would have agreed heartily.

From the first fanfare of trumpets of the Eastern Command band, which heralded the arrival of Her Majesty, to the final great volume of voices, organ and trumpets as the National Anthem was sung, this service had grace, dignity and the beauty of holiness.

Before the service, parish clergy, robed, formed a guard of honour for Her Majesty outside the west door.

Inside, the bishops coadjutor of the diocese, the Bishop of Newcastle, the Right Reverend F. de Witt Batty, a former Bishop of Carpentaria, the Right Reverend S. H. Davies, the archdeacons and the canons of the cathedral—twenty-one in all—stood in two lines down the centre aisle.

As Her Majesty, a diminutive figure in a lovely pale beige embroidered organza dress, entered the cathedral with the Primate at her side, they turned and walked in procession before Her Majesty.

Outside, people were still cheering. But the cathedral was hushed as Her Majesty walked to the high-backed, blue upholstered chair in the front pew.

Then the organ swelled forth in the introduction to the hymn, "All people that on earth do dwell."

The Moderator of the Presbyterian Church of New South Wales, the Right Reverend E. H. Vines, read the first lesson.

The second lesson was read by the president of the New South Wales Methodist Conference, the Reverend B. R. Wylie.

When the hymn, "Bless'd are the pure in heart," ended, the Primate, from the pulpit, quoted a prayer of Queen Elizabeth I, written in 1558:

HER FIRST VISIT

"The eyes of all things do look up and trust in Thee, O Lord. Thou givest them their meat in due season. Thou dost open Thy hand and fillest with Thy blessing everything living. Good Lord, bless us and all Thy gifts, which we receive of Thy bounteous liberality; through Jesus Christ our Lord. Amen."

"Thirty-one years ago," he said, "Australia took their Royal Highnesses, the Duke and Duchess of York, to its heart."

"Since then their quiet courage, their oneness with others in sorrow and anxiety, their ceaseless devotion to duty during the dark days of the War has added to it."

"May Her Majesty's visit help to hasten the day when we shall see in this land and the Kingdom of God come to power."

Archbishop Mowll devoted much of his sermon to the new bonds which Australia necessarily has with the countries of South-East Asia and the Pacific islands.

"We find our Commonwealth strong in her devotion to the Mother Country," he said, "eager to maintain her high percentage of British population, but also increasingly associated with those who are our northern neighbours."

"We have been delighted to welcome to our colleges and universities many overseas students."

"All members of the Church in Australia rejoice that the Christian churches in these neighbour countries, although they represent a tiny fraction of the population, are exercising an influence out of all proportion to their numbers as their

homeland and readjusts its life to the new conditions to-day.

"We rejoice that these younger churches, in a time of intense nationalism, are eager for the fellowship of the churches in Australia and New Zealand."

He spoke of the 1956 visit of an Anglican delegation to China in 1956 (which he himself had led) and of the Prapat conference in Lake Toba, in North Sumatra, in 1957.

"Prapat recognised the fact that every Australian child is born into Western heritage and an Asian destiny."

At the close of the service the choirsters—thirty-eight of them—processed down the centre aisle to form a guard of honour outside the cathedral.

Her Majesty paused at the west door, then walked forward and chatted with several of the boys before entering her car.



Her Majesty Queen Elizabeth the Queen Mother chats with a choirboy after attending Morning Prayer last Sunday at S. Andrew's Cathedral, Sydney. The Primate is at her side. (See story.)

STRIKING DESIGN OF NEW BIBLE HOUSE FOR CANBERRA

Work is expected to begin in April on the £40,000 Bible House in the heart of Canberra's Civic Centre.

The front of this building will be a curved glass wall with aluminium members and supports.

To complete the striking contemporary design, the stair and lift area at the side will be faced with Piles Creek sandstone, which is noted for its pronounced pattern.

The Commonwealth secretary of the British and Foreign Bible Society, Canon H. M. Arrow-smith, said last Friday, "Bible House will be the base for the administration of Bible Society work in Australia and the Pacific."

"It is essential that there should be in this national capital a building dedicated to the Bible and its significance to the British way of life."

"Canberra is the only national capital in the British Commonwealth of Nations—apart from the recently-created Ghana—which has not a Bible House."

Canon Arrowsmith said that of the estimated cost of £40,000, only £10,000 was as yet in hand or in sight.

The Federal Government had, however, agreed to subsidise the building on a pound for pound basis up to £15,000.

This meant that £15,000 still had to be contributed.

"I hope that everyone of the twenty-five diocese in Australia will respond to this appeal by becoming a founder of Bible House," he said. To become a founder a diocese would have to contribute at least £100.

"It would not be fair for us to have this block of land, so advantageously placed in the Civic Centre, on a level corner site, and not to develop it."

The site had been given for the erection of Bible House by the Federal Government.

SHOWROOM EFFECT

He said that the Bible Society intended to erect the building without the diversion of any funds which would normally have been put into Scripture production.

The Architect for Bible House, Mr R. Lindsay Little, of Sydney, told THE ANGLICAN the building would comprise a ground floor and two upper floors with provision for two additional floors.

"The intention on the ground and two upper floors, with provision is to give a showroom effect rather than to have a number of show windows which do not

enable the person outside to look right into the building.

"There will be a circular display area on the ground floor, as well as four rooms. The walls will be partly covered by fixtures and murals of life in Canberra."

"An interesting feature will be a sphere of the world depicting lands where translation of the Scriptures has been undertaken. This will be suspended in the display area and there will be leads to a show case in the form of a boomerang. In the show case the actual translation will be on display."

"The first floor will comprise a lecture hall to seat 150. There will also be toilet facilities and cloak and toilet rooms on this floor."

"The second floor will contain the administrative offices. The flat roof will be partly covered by a light aluminium roof easily removable when additional floors are added."

Mr Little said it was hoped to use materials from all States in the construction of the building—such as marble from New South Wales and Queensland timbers.

MOTHER SUPERIOR INSTALLED

FROM A CORRESPONDENT
Melbourne, February 24

The Archbishop of Melbourne, the Most Reverend Frank Woods, last Tuesday installed the newly-elected Mother Superior of the Community of the Holy Name, Mother Flora.

After the procession of clergy and sisters had entered the chapel at the Mother House, the mother-elect was led to the altar by the chaplain-general, the Reverend J. S. Drought, where the ceremony took place.

COLLEGE COUNCIL HEAD ANNOUNCES RESIGNATION

FROM A CORRESPONDENT

Adelaide, February 24

After thirty-five years' service to S. Mark's College, University of Adelaide, Mr Dudley C. Turner has announced his resignation as chairman of the college council.

Continued ill-health has forced him to give up this important position.

The council, at its meeting last week, accepted the resignation "with the greatest regret," and acknowledged the great debt the college owes both to Mr Turner and his late wife.

The Master of S. Mark's, Mr R. B. Lewis, said to-day that Mr and Mrs Turner had been most helpful in the appeal of 1923 which resulted in the purchase of the Downer property in North Adelaide. Mr Turner had also been prominent in the many meetings held during 1923 and 1924 to found and open the college.

IN FOREFRONT

In 1925 Mr Turner was elected to the first college council and finance committee. In 1928 he succeeded Mr Justice Poole as chairman of the finance committee, a position which he held until 1954 when he succeeded Sir Henry Newland as chairman of the council.

Mr Turner has been in the forefront of every major college development. Both he and Mrs Turner warmly supported every college appeal.

In the dining hall, the Turner extension of 1949 and the more recent High Table annexe are both due entirely to their generosity.

Just ten years ago, Mr Turner was elected an honorary Fellow of the college by the council, in recognition of his work for S. Mark's.

Mr Lewis told THE ANGLICAN that Mr Turner's devoted service over many years, his wise counsel carefully given, and his never-failing generosity and

FLOWERS FOR ROYALTY

QUEEN MOTHER THANKS G.F.S.

FROM OUR
G.F.S. CORRESPONDENT

Melbourne, February 24

The wife of the Governor-General, Lady Slim, who is Australian patron of the Girls' Friendly Society, presented to Her Majesty Queen Elizabeth the Queen Mother, a gift of flowers on behalf of the G.F.S. in Australia, earlier this month.

Her Majesty is the G.F.S. Royal patron.

Her Majesty's Lady-in-waiting, Olivia Mulholland, on February 15 sent a letter of appreciation to the World and Australian chairman of the G.F.S., Mrs K. H. Bright-Parker, in which she says:

"I am commanded by Queen Elizabeth the Queen Mother to thank you for the lovely flowers which you sent to your patron."

ROUTES LINED

"Queen Elizabeth hopes you will tell all the members of the Girls' Friendly Society in Australia how grateful Her Majesty is for their gift and for their loyal greetings."

Mrs. Bright-Parker told THE ANGLICAN last Friday that all junior and senior members of the G.F.S. were thrilled that Her Majesty would be able to see groups of the G.F.S. in Brisbane, Sydney, Melbourne, Perth, Hobart and Launceston.

"In Sydney at least two hundred members in full uniform will be along one of Her Majesty's routes."

She said that more than six hundred would line the driveway of Government House in Melbourne next Sunday, March 2.

The G.F.S. would staff a special stand outside the gates of Government House, while in Perth members would line a section along the Esplanade.

BIG YEAR FOR SOCIETY

FROM OUR OWN CORRESPONDENT

Brisbane, February 24

The Anglican Society of the University of Queensland which was formed towards the end of last year plans a busy and interesting programme for 1958.

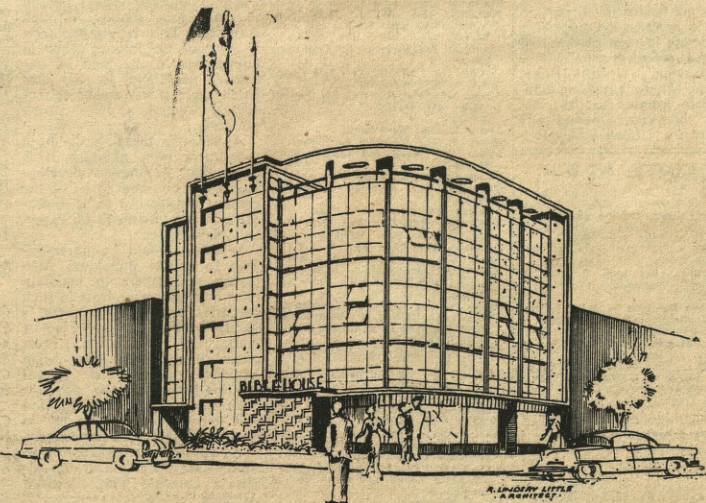
The first big event of the year will be a "Freshers" welcome meeting on February 27, which the Archbishop of Brisbane, the Most Reverend R. C. Halse, has consented to attend.

This will be followed by a dance in the evening in the new tennis hall pavilion.

The assistant warden of S. John's College within the University, the Reverend Keith Rayner, is to give a series of addresses under the title "What the Church of England stands for."

On Sunday March 29 there will be a Corporate Communion of the society in S. John's Cathedral at 8 a.m. The Cathedral Fellowship has challenged the Society to a debate on April 13.

The secretary of the society told your Correspondent that, although the society is only just beginning, the committee and those who joined at the inaugural meeting during the third term last year, are confident the society will grow and will fill a big need for those members of the Church of England who are also students at the University.



A perspective view of the proposed new Bible House in Canberra. (See story.)

THE ANGLICAN

FRIDAY FEBRUARY 28 1958

A PRACTICAL LENTEN EXERCISE

The bishop of a not very wealthy diocese and the rector of a not very wealthy parish and letter from each of whom appears on the next page, have not contented themselves with sincere expressions of regret at the financial plight of the Diocese of New Guinea, disclosed in these columns last week.

They have acted:

We can do no less. This is a serious, urgent matter. It concerns the whole Australian Church. We appeal not less to parishes than to individuals to support this appeal promptly and heavily—as a Lenten exercise over and above their ordinary missionary giving.

On Taking Cameras to Matins

Even some of the more case-hardened secular newspaper photographers have been slightly jolted by the photographic enthusiasm of clerical amateurs in Sydney during the past week. When one comes to think of it, perhaps the most useful attribute of the best newspaper photographer is the ability to remain inconspicuous while carrying out his duty even at solemn moments, in the full public gaze.

The same cannot be said for all amateurs.

A little thought would surely have suggested to some clergy of the Diocese of Sydney that it was perhaps not quite the thing to carry cameras to Matins. Least of all might it have seemed proper so to do last Sunday, when QUEEN ELIZABETH THE QUEEN MOTHER joined her daughter's subjects in worship at S. Andrew's Cathedral, Sydney.

The Sydney Press, charitable as ever towards the eccentricities of the clergy, ignored the matter. The Press of Melbourne and Brisbane, however, commented upon the fact that nearly half of the forty Sydney priests who formed a Guard of Honour for Her Majesty carried miniature cameras—and used them.

There is circulating in Sydney at this moment a photograph—the temptation to publish which we have firmly resisted—which shows five persons, including one clergyman, taking pictures in S. Andrew's Cathedral last Sunday while the remainder of the congregation is obviously at prayer.

Only two comments need be made. The house of God is not a cinema. A Guard of Honour is not less a guard because it is made up of clergymen.

Points of Contrast

The freedom of the Church of England, by contrast with the un-freedom of Rome, is well indicated in two items of news which appear elsewhere in this edition. In the United Kingdom no less a person than THE REVEREND C. C. RHODES, who is the secretary of the Modern Churchman's Union as well as editor of a leading religious journal, has written a book in which the MOST REVEREND AND RIGHT HONOURABLE THE LORD ARCHBISHOP OF CANTERBURY is subjected to very strong—indeed bitter—criticism. The fact that none, apart from his diminishing platoon of "modernist" followers, will take the slightest notice of Mr Rhodes' pearls is beside the point. He has, although a priest of the Church, publicly attacked the PRIMATE OF ALL ENGLAND in the full and certain knowledge that he would "get away with it."

This is one of the many cases which the Church in her wisdom ignores. It seems possible, to put it no more strongly, that Mr RHODES has laid himself open to severe ecclesiastical penalties; but this is 1958, not the sixteenth century, and none will inhibit him from being as cheeky in the future as he is in the present.

In Rome, by contrast, it appears that the advisers of the Italian Pontiff have objected to what is described as, by English standards, a normal and reasonable criticism of the part increasingly played by the Roman Church in the secular affairs of the Italian state. More, their objection has now taken the form of a demand that the Italian civil authorities apply the sanctions provided under the Lateran treaties for cases of injured papal dignity.

These treaties were by no means universally supported when they were negotiated for their own practical ends by the late B. Mussolini and the then Bishop of Rome. To-day they are completely out of place, and it will surprise none if the Italian populace compels their abrogation before very long. The Italians have good memories. They are unlikely to forget the opposition of Gregory XVI, under whose harsh tyranny the unification of Italy was impeded in the last century, or that Pio Nono himself—and his successors—refused for more than half a century to recognise the very existence of the Italian kingdom.



"Everything which touches the life of the nation is the concern of the Christian."

—The Archbishop of Canterbury

A Visit To Be Treasured

He would be a churlish fellow, indeed, who has not glowed at the many warm, friendly incidents which have marked the Australian tour so far of Queen Elizabeth the Queen Mother.

Such visits have to be hedged in with a certain amount of formality, but the greater opportunities given her to mix with the people (as in her visits to Sydney housing settlements this week) set a pleasant new style for such tours.

The Queen Mother's own obvious pleasure in these contacts did much to ensure the success of this widening of the informal side of a royal tour.

But behind all the cheers and flag-waving one sensed a people's repayment of a sincerely felt debt of gratitude for the magnificent wartime leadership of the Queen Mother and her husband.

The Queen Mother has called this a sentimental journey. It has its sad aspects in recalling the untimely death of King George VI, who had hoped to return here himself. But the Queen Mother will leave this country in no doubts of the way Australians feel about the example set by their wartime King and Queen.

Her visit, with its proof that her charm, graciousness and sincerity match her courage, will long be a treasured memory.

Politicians In The TV Limelight

Whether extensive use will be made of television in the Federal election campaign later this year has yet to be revealed. I had taken it for granted that this would be so.

Yet in Britain, which had television before the war (to lose it "for the duration" and for years afterwards), this medium was used extensively for the first time in an election only a few weeks ago.

This was in the Rochdale by-election, which resulted in the Conservative Government's sharpest reverse for many years. Not only did he lose the seat to Labour, but a Liberal candidate also finished well ahead of the Conservative.

But the British Prime Minister, Mr Macmillan, apparently does not blame television for the upset. Although his absence on his Commonwealth tour caused him to miss Britain's first television election, he is becoming quite an experienced television performer himself. On several occasions he has been interviewed on television, as have leading politicians in all parties.

This is a somewhat surprising development in view of the difficulty press reporters usually have in "quizzing" British Prime Ministers. There is nothing comparable in London to the mass press interviews periodically given by the United States Pres-

ident—or, to a diminishing extent, it would appear, by the Prime Minister of Australia.

Certainly the preparation required for a television interview (in make-up as well as in briefing) will add considerably to the trials of political leadership. But there seems to be a fascination about this newest form of lime-light which is hard to resist.

A Plethora Of Parties

Shifts in population, particularly from inner to outer areas of big cities, have posed problems in Australian metropolitan sees.

Some big churches in and around the heart of a city have dwindling congregations, while some new housing areas are crying out for adequate church buildings.

But Cambridge in England has the same problem in an even more acute form. A committee has recommended that six churches in the centre of that city should be considered redundant, and that some central parishes should be amalgamated. But there is some opposition on the ground that this will lead to a loss of churchmanship.

Cambridge certainly seems to cater for Anglicanism in all its varieties. The Times says that among 13 churches within a few minutes' walk of each other the devout citizen or undergraduate may descend from Little S. Mary's ("very high") through S. Clement's and S. Giles' ("both high") to S. Benet's ("high but not very high"), take note of

a number of degrees of breadth such as S. Edward's ("moderate modernist"), S. Botolph's ("very moderate"), and Great S. Andrew's ("broad veering to high") before sounding the scale down to Holy Trinity ("low") and the Round Church ("very low").

As far as I know no Australian diocese, let alone one city, has so many brands of Anglicanism as Cambridge has. And a good thing, too. It is understandable that there should be broad variations in churchmanship—most Australian dioceses have at least three—but a fetish of party must weaken the effective witness of the Church.

Cut Rates For The Clergy

Doubtless with laudably charitable motives, a new Australian fortnightly review, *The Observer*, offers reduced subscription rates to "undergraduates and clergymen."

This rather emphasises the "poor relation" view of the clergy, and I wonder how they feel about it. My own feeling is that the clergy ought to be paid a stipend which would enable them to buy the things they need without needing "cut rates." But, while some real progress has been made in many synods in recent years in raising stipends, they are still deplorably low when compared with other professional salaries.

I am aware that many clergy would not have this situation otherwise. They would feel embarrassed, especially in what are called working-class parishes, if they enjoyed a level of comfort above that of the average parishioner. Still, I cannot help thinking that much more should be done to assist clergy, especially those with families to educate, by paying them higher stipends rather than by offering concessional fees.

Incidentally, while *The Observer* spares this cheap subscription thought for the clergy, the first number shows no obvious interest in religious subjects. It says it aims to present commentaries on politics, foreign affairs, literature, the arts and entertainments, economics, business and the primary industries. But religion? Well, perhaps that will come when clergymen subscribers have been attracted in sufficient numbers to direct effective attention to this deficiency.

New York Tells Us Of Our Neighbours

Our Indonesian news is coming to us again mainly through America. This is disappointing in view of the interest taken in happenings in the land of our nearest neighbour by the despatch there a few weeks ago of several Australian press correspondents.

Apparently these have been withdrawn now, although it is clear that Indonesian developments will continue to be of the greatest significance to us, especially in the territories of Papua and New Guinea.

While it would be unreasonable to expect individual Australian newspapers to maintain their own correspondents in such countries as Indonesia, there is surely need to organise a better Australian Association Press cover of the South-East Asian newsworld with some central clearing-house in the area to perform the functions London and New York carry out in Europe and America respectively.

Australia's special interests in South-East Asia, which do not always coincide with those of America, make this representation all the more necessary.

—THE MAN IN THE STREET

ONE MINUTE SERMON

JAMES, THE LORD'S BROTHER

Acts 1:14; 1 Cor. 15:7; Acts 15:4-29; 21:18.

WHAT was his relationship to our Blessed Lord? There have been various theories in the Christian Church down through the centuries.

There have been those who held that "the Lord's Brethren" were children of Joseph by a previous marriage; there have been others who believed they were cousins; others have believed they were younger brothers and sisters, children of Joseph and Mary.

A great section of Christendom has held that the Blessed Mother remained Virgin all her life, though Scripture offers no evidence therefor. The same tradition sets celibacy as a higher state than marriage.

It is too great a subject for a one-minute sermon. But we know this that James, the Lord's Brother, had the inestimable privilege of being in the same home for many years, eating at the same table and sleeping and working under the same roof as Jesus, did.

During our Lord's lifetime, it would seem that His brother failed to realise His calling and Messiahship (S. John 7:5), but immediately after His resurrection we find them associated with the apostles (Acts 1:14).

It would seem that a special appearance of our Lord to him won James. It is not long before he is among the foremost of church leaders.

It would seem that the others of the family also had been won to a loyalty to our Blessed Lord as the Son of God and that James himself was such a personality that soon he took a place of leadership. This is clear from S. Peter's message in Acts 12:17, after his deliverance from prison, and further from the fact that James presided at the council to which Paul and Barnabas reported (Act 15: 13). It was he who proclaimed the judgement—"my sentence," he calls it—as to what shall be required of the Gentiles who accept the faith.

James is the first bishop of Jerusalem, but we know him better as the author of the Epistle General of S. James. What a fascinating book it is, so practical, straightforward and rich in common sense. It has a more Jewish cast than any other book of the New Testament, and its writer must have had a great influence (more so even than the leading apostles) on those who would have made the Christian Church subservient to the Jewish faith and practice.

Was there a danger that, faith should become an emotional movement, with no backing of the will, a world of feeling and not of action, that he emphasises so strongly the need for faith it show itself in works befitting.

And who that has read them will ever forget his words on the tongue, its place, its power, its control, his words on temptation, on riches, on wars, "Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts ye double-minded."

And then his final words on the efficacy of prayer, on the fellowship of Christians helping each other in faults and failings. Have you read the epistle lately? Read it again and learn by heart its last two verses.

OBITUARY

MR. F. H. J. ARCHER

We record with regret the death on February 20 of Mr Frank H. J. Archer, a former headmaster of Trinity Grammar School, Sydney, and also of Caulfield Grammar School, Victoria.

Mr Archer was a master at Caulfield Grammar School during 1907 to 1915. He resigned in 1915 to become headmaster of Trinity.

When the school came under the control of the existing council, Mr Archer continued as headmaster until his retirement at the end of 1954.

CLERGY NEWS

ALBANY, The Reverend John Brian, Rector of Morawa-Perenjori and Rural Dean of Moore, Diocese of Perth, to be Rector of Narrogin, Diocese of Bunbury, as from May 1958.

BRANSEN, The Reverend S. M., formerly Rector of Bellingen, Diocese of Grafton, has been inducted as Vicar of Casterton, Diocese of Ballarat.

HART, The Reverend Frederick, Rector of Kellerrin and Rural Dean of the Eastern Diocese of Perth, to be Rector of Bridgetown, Diocese of Bunbury, as from March 1.

SANDERS, The Reverend William Leslie, Rector of S. Cuthbert's, Tweed Heads, Diocese of Grafton, to be Rector of Coll's Harbour in the same diocese.

SMITH, The Reverend S.M., at present Chaplain to the Bishop of Adelaide, to be Priest-in-Charge of S. Christopher's, Kilburn, Diocese of Adelaide as from March 14.

CLERGY ILLNESS

WESTON, The Reverend Frank, Rector of S. Augustine's, Unley, Diocese of Adelaide, is seriously ill in the Memorial Hospital, North Adelaide.

RELIGIOUS BROADCASTS

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

RADIO SERVICE: 9.30 a.m. A.E.T. March 2: Kingsway Hall, London. Preacher: The Reverend Donald Soper.

DIVINE SERVICE: 11 a.m. A.E.T. 3.45 p.m. W.A.T. March 2: S. Paul's Cathedral, Melbourne. Preacher: The Most Reverend F. Woods.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T. March 2: "Preaching Across the world." No. 2. The Reverend A. Walker.

MAN BORN TO BE KING: A cycle of plays on the life of our Lord. 5.30 p.m. A.E.T. and W.A.T. March 2: "The Light and Life."

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T. 6 p.m. W.A.T. March 2: Wesleyville, Congregational Church, Surry Hills, Melbourne.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T. March 2: The A.B.C. Adelaide Singers.

PLAIN CHRISTIANITY: 7.40 p.m. A.E.T. March 2: The Second Sunday in Lent.

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T. March 3: The Reverend C. T. Debenham.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T. March 3-7: The Reverend G. Powell. DAILY DEVOTIONAL: 10 a.m. A.E.T.

March 3: Mrs. Mary Lewis. March 4: The Reverend J. Stuckey. March 5: "Saints and Heroes—Mary Slessor."

March 6: The Reverend J. Bront. March 7: The Reverend L. O. C. White.

March 8: The Reverend S. Moss. EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 p.m. March 8), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

March 3-8: The Reverend T. Kelly. RELIGION IN LIFE: 10.30 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

March 3: "In Praise of Providence." No. 2. The Bishop of Gippsland, the Right Reverend E. J. Davidson.

EVENSONG: 4.30 p.m. A.E.T. March 6: S. Andrew's Cathedral, Sydney.

SATURDAY AFTERNOON TALK: 5.15 p.m. A.E.T. March 3: "May I Help You?" The Reverend F. Borland.

TELEVISION, March 2: A.B.N. Sydney. 6.20 p.m.: "Stories of Jesus." The Reverend Gordon Brown. 9.45 p.m.: "Why Be a Missionary?" Mr. Eric Owen and Mr. Newton John. B.V. Melbourne: 5.20 p.m.: "Stories of Jesus." The Reverend J. Stuckey. 9.30 p.m.: "Jesus of Nazareth." Part 3.

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 writer's name is appended for publication. Parts of some of the following letters may have been omitted.

CRISIS IN NEW GUINEA

APPEAL FOR DONORS

TO THE EDITOR OF THE ANGLICAN

Sir,—I have long wondered how the Church in Australia could afford all sorts of expensive luxuries when everywhere essentials were lacking or languishing through need of funds. If no one will give us more money, then we had better make better use of what we have.

Amongst these luxuries are all sorts of expensive societies and central organisations, and the numerous conferences, conventions, camps, schools and meetings which they sponsor, with delegates and speakers and experts from far and wide, fares and expenses pooled or paid.

I suppose the Lambeth Conference, however beneficial or otherwise it may turn out to be, will cost the Church in this land £20,000 at a conservative estimate.

I am, therefore, the more appalled to read your account of the financial plight of the Diocese of New Guinea—our own mission—which is at the limit of its credit, is £15,000 overdrawn in its accounts, and is being helped by those of the staff who have £32 per annum for their personal spending.

As a basic-wage bishop who cannot afford to think of Lambeth, or even to travel outside the diocese, I appeal to fourteen hundred and ninety-nine other Anglicans in Australia to join me this week in sending £10 plus exchange to the Australian Board of Missions for the express purpose of removing this scandal, and without prejudice to any other missionary giving.

Yours, etc.,
H. G. RIVERINA.
Church Office,
Narrandera, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—The Anglican Mission in New Guinea has deserved better, after six years of heroic work, than the news that drastic retrenchment for lack of funds may be its only course.

Will not THE ANGLICAN throw open its columns for a special Lenten Appeal for the Diocese of New Guinea? The donations from the parishes and individual church people to such a fund, over and above their normal mission contributions, would, I am sure, save the Church in New Guinea from its present difficulties.

If such a fund is opened I wish to make an initial contribution from the parishioners of Christ Church, S. Laurence, of £100. You will find a cheque for this amount enclosed, and I am certain other parishes will join with us in the Lenten act of amendment.

(The Reverend)
JOHN HOPE.
Sydney.

Sir,—I hope your leading article in last week's issue will stir up the Australian conscience—it badly needs it.

During the New Guinea campaign in World War II, nobody could say enough in praise of the fuzzy-wuzzy angels.

These men were nearly all the product of our missions, and their kindly care of our soldiers was the direct result of our missionaries' work.

We need to keep that in mind. And this is not the first time that the New Guinea missionaries themselves have set such an example of self-sacrifice.

Yours,
(Canon) J. DONE.
Wilton, N.S.W.

APATHY TO AGED

TO THE EDITOR OF THE ANGLICAN
Sir,—You are to be congratulated on the wonderful publicity you gave our aged and invalid pensioners in your issue of February 14. The sentiments expressed do, in grim reality, show, as Matron E. Shaw said, "We are sadly neglecting our aged and invalid pensioners, in particular those who live alone, because we neither see nor realise their tragic sufferings. The conscience of our community needs awakening to their piteous plight."

You state, in an article on Hammondville in your social services section, "One of the most terrible things in the world is to know that you are unwanted—unwanted by society and by people. You feel a complete sense of desolation, unknown by those who enjoy security of home and friends. You feel more than desolate—more than unwanted—your fear is frightening and overwhelming."

I have never heard my own thoughts expressed like that before by someone else. But I can add another "most terrible thing," and that is the almost complete, appalling apathy to our plight by thousands of human souls calling themselves Christians, and that most assuredly includes many in clerical garb.

To thousands you are merely of "nuisance value," and from bitter long experience you learn that any real practical help in solving or even lessening your problems is almost nil.

Since our club was formed to deal mainly with the "forgotten ones" alone and lonely, I have become one of them myself, and their overwhelming fears have become my own. One becomes discouraged, disheartened, dismayed. The fight to survive, without Christian help from others well in a position to offer it, is too much, over too long a period.

Finally one gives up trying, feeling that all that is left, in this world, is to lie down—and die. Let us face facts. Facts can, for the aged and invalid pensioners, be a "most terrible thing."

(Sister) H. BERESFORD
President, Pensioners' Welfare Club, Sydney.

LAY READERS AND DEACONS

TO THE EDITOR OF THE ANGLICAN
Sir,—Consider the draft canons on the duties of a lay reader (they may not be legally binding in Australia, but they are a strong moral example), and see how they match almost exactly the functions of the deacon as we know him. Why then, when we have a body of men with, between them, such potential, should we seek to institute something new to do in effect the same thing?

Is it a feeling of defeat of order, or is it, perhaps, that readers as a whole have just not come up to the mark?

The answer to the former is one which I shall not attempt to find, although I would be glad to hear from any who can give it to me. The answer to the second is something that has been exercising my mind for some time. In my own experience I have known a number of readers who could not meet the very high demands made on all departments of life by the standards envisaged in the English proposals.

Most are busy men, often selected from the busiest of parish stalwarts without proper preparation, or the time properly to prepare for their office, and it is really a wonder that they do as good work as they do. That of course applies only to my own personal experience, although what I hear leads me to think that it is not altogether a local problem.

The solution? Careful selection and adequate preparation at least are duties incumbent on the priest who is to supervise the new reader; the challenge of high standards set, and always kept, and the encouragement of acceptance, of which there is at times surprisingly little.

Yours etc.,
ALLAN BIGGS.
Perth
W.A.

WHY CHURCHES ARE CLOSED

TO THE EDITOR OF THE ANGLICAN

Sir,—I refer to Mr A. Stephenson's letter of February 21 on Sydney's closed churches.

Having myself been a churchwarden at S. Alban's, Darlington, for several years and a parishioner for 20 years, I have these comments to make.

The attack on the present Rector of Redfern is unwarranted, untrue and un-Christian. For years the clergy have been asked to do impossible things in the inner city areas. A glance at the state of the buildings and attendance at the churches in the Parish of Erskineville show this. Each one of the four churches would be a full-time job for any clergyman. Yet one man was expected to minister to all four, while the cost of repair and rebuilding of these churches was impossible, considering the very meagre attendances.

Consider some of the problems: S. Columba's, Camdenville, was half destroyed by fire several years ago and rebuilding hasn't started yet, although a very nice hall has been added.

Holy Trinity, Erskineville, despite many improvements, still has a large damp rectory in which the rector's wife, under medical advice, was not allowed to live in.

S. Alban's, Darlington, was neglected, yes, but by the members of the Church of England who, we are informed, surround it, and who, despite faithful visiting by clergy and deaconesses, refused to attend.

The damage caused by vandals to the chancel roof and windows of the church, plus the inability of the small but very faithful congregation to raise finance to effect necessary repairs, brought no response of the people of Darlington who did not attend.

At the meeting of parishioners, called to discuss the possible closing of the church, two adult parishioners who resided in the parish were in attendance.

As a result of the closing of S. Alban's, the district is being administered from S. Paul's, Redfern.

I would suggest to Mr Stephenson that he make enquiries to Diocesan Church House as to the proceeds of the sale, or to the Rector of Redfern, whom he will find is a humble Christian trying to serve his Lord faithfully despite the lack of support of nominal Anglicans in the area.

I believe that a church repaired, renovated and filled by Greek worshippers, as is the case at Darlington now, is much more to the glory of God than before, when the state of the church dishonoured God by the neglect and apathy of so many who should have worshipped Him there.

Yours faithfully,
C. RIPPENESS.
Caringbah, N.S.W.

IRREVERENCE

TO THE EDITOR OF THE ANGLICAN

Sir,—What has occurred to justify so many changes in our very beautiful Church of England services? No voice seems to have been raised in the whole Sydney diocese in protest against so many things which should be repugnant to all Anglican, Calvinist or Evangelical.

I have heard children returning from (Anglican) Sunday school picnics shouting hymns with the refrain J.E.S.U.S. spells Jesus. I believe there is another favourite with a chorus "All aboard the lugger of the happy day express. The letters on the engine spell J.E.S.U.S."

It is very sad to see such irreverence to the Holy Name at which every knee should bow, and to realise that our young people are not being taught to honour their God of Might, Majesty, Dominion and Power.

Why do not those who really do not accept Anglican tradition and procedure, join other branches of the Christian Church who also dissent from our views?

Yours, etc.,
ANGLICAN.
Wollongong,
N.S.W.

MUSIC PRINCIPLES

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, F. Riley, is to be congratulated on his helpful letter on parish church music. I refer particularly to the vital last paragraph urging that priests in training should be taught the simple principles of music before being let loose on unsuspecting congregations.

At a recent meeting of our choir, three members who attended the Royal School of Church Music summer school described their experiences and the great help given to chorists by such gatherings.

We were, however, surprised to learn that there is no regular item in the curriculum of a training college for ordinands to be taught church music. The suggestion was made that there is so much for the ordinand to study that there is no room for such a subject. Well, well!

Since the parish priest is the sole judge of what shall be sung and how the service is to be conducted—particularly in country districts—it seems incredible that this vital piece of a clergyman's equipment is ignored in training.

Even in sparsely settled country areas, of which the writer has considerable experience, there can be found people with appreciation and knowledge of music, who a like-minded priest can enlist to aid services. But to expect the congregation to always provide musical skill and performance for an untrained priest is surely too much to expect. Hence the validity of the precentor's criticism in S. Andrew's Cathedral to member of of the R.S.C.M. last month.

Yours, etc.,
M. S. SAYER.
Griffith,
N.S.W.

CASE OF CHARLES DUNN

TO THE EDITOR OF THE ANGLICAN

Sir,—In a recent clean up beneath our buildings we have found several cases of books and other *impedimenta* belonging to a parson's study. Investigation has revealed that the Reverend Charles Dunn, formerly Warden of the Brotherhood of our Saviour in the diocese, on leaving us some 25 years ago, deposited the cases with a friend who, on his departure from Grafton, stored the cases under one of our buildings.

Examination of one case reveals that the contents while out of date are in quite a fair state of preservation. We are not anxious to destroy that which may prove of value to Charles Dunn or his relatives. Could any of your readers give us a clue to his whereabouts, or relatives, that we may take proper action.

Yours sincerely,
(The Very Reverend)
A. EDWARD WARR.
The Deanery,
Grafton,
N.S.W.

VESTMENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—If I. P. Roe had noted my reference to the 34th Article of Religion he would have understood better the purport of I wrote it to you of February 14.

I mention it in the hope that it might be possible to evolve vestments more acceptable than those of Italian origin, and which by their associations are suspect by the laity and a great number of clergy also.

I quote the last paragraph of the 34th Article:

"Every particular or National Church hath authority to ordain, change and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

We ought, of course, to take no thought of what we eat or the raiment we wear; but, since we do, then let us become more obedient by amicably devising vestures for the Church in Australia, that have no associations with a history that has burnt into the minds of generations a deep scar that inflames at the sight of Italian, Western, if you like, vestments.

F. H. GAUNSON.
Pahran, Vic.

ENGLISH CHURCH CHALLENGED

TO THE EDITOR OF THE ANGLICAN

Sir,—The continued correspondence on the Church in England reveals the depth of the misunderstanding between these two great sections of the Anglican Church. A comparison between the Church in England and that in Australia is, as a previous correspondent commented, unworthy of the Church of God. One cannot accuse the Archdeacon of Goulburn of superficial judgements, but I would venture to suggest that he is painting half the picture.

There is a quite lamentable lack of understanding of true England in Australia, as there is vice-versa. The archdeacon's letter seems to suggest to Australian churchmen that a considerable portion of the clergy in the Church of England is still serving rural parishes.

Rural England, though still providing much agricultural produce and livestock for the support of her enormous population, and, in the case of livestock, for export to the world for breeding, is only a small part of the life of her 50 million people.

As Mr. Macmillan has said, Britain's industrial output is in many cases higher than any other country in the world, and the labour force required to maintain this is naturally the largest proportion of her working people. Far from operating in sleepy rural areas, the larger number of her clergy are serving densely populated parishes, in great industrial areas where the need for building factories has superseded that of house-building, and the resulting overcrowding in old-fashioned terraced houses of the late 19th and early 20th century makes the difficulties of the clergy extremely great.

As in Australia, the shortage of clergy is grave. One priest often serves a parish of 20,000 or more, frequently single-handed, as the difficulties of obtaining curates is almost equalled by the problem of finding them accommodation in areas where there are frequently two families to a five-roomed house.

In all this the Government is doing a great work in pushing ahead the creation of new towns, particularly in the Home Counties round London, and in pulling down great areas of these outdated houses and erecting modern blocks of flats in their place. But these advances in housing are accompanied by unforeseen difficulties with families, many of whom resent being uprooted from areas, however unpleasant, where they have lived for several generations.

The need for total effort on export to maintain Britain's economy results in married women being encouraged to take part-time work, with inevitable effects on their children and home life.

There are many cases of teenage girls being found to be pregnant at their school medical examinations because there is no supervision of their leisure time.

I have painted this perhaps rather unsavoury picture to underline the immense difficulties facing the Church in England.

Archdeacon Harris quotes Canon Southcott, George Reindorp, and others. They are exceptional men who have attracted much notice to their excellent experiments, but they are not the only ones. It would be humanly impossible for any visitor to England to acquaint himself with the hundreds of parishes whose churches are full on Sunday for the Parish Communion, where young married couples with their children worship with the whole congregation and are laying the foundations for christian family life.

These churches are too common a picture for them to feel the need to advertise their achievements—in one suburban parish, where most of her people in the £800 income group cannot be regarded as wealthy with present-day costs in England, communicants increased by over 1000 a year, and the financial state was such that nearly £200 a year is sent to the Church overseas alone.

Yours faithfully,
B. M. OSBORNE.
Grafton, N.S.W.

CLERGY STIPENDS

TO THE EDITOR OF THE ANGLICAN

Sir,—Any priest who complains about not being paid enough, is not carrying out the teaching of Jesus Christ—"By their deeds ye shall know them." Many of our clergy are far too material in their outlook and have a little thought of the spiritual life of the parishes where a materialist priest is stationed. It is a case of the blind leading the blind. No one can teach others what he does not know himself.

There is no true Christianity without sacrifice or self denial.

Yours, etc.,
T. HANSTOCK.
Quindilla,
N.S.W.

A NEEDLESS TRAGEDY

TO THE EDITOR OF THE ANGLICAN

Sir,—Recently a little boy seven years of age bled to death from a severed jugular vein. His life could have been saved if anyone present had applied sugar to the wound until medical aid arrived.

Common sugar stops external bleeding in humans or animals by causing the blood to congeal.

In my pastoral visitation, I have made a practice of making this fact known. In one case, two or three days after I had made a visit, a little boy of four cut his jugular vein with a broken glass bottle. Fortunately his father remembered about the sugar and put it on in handfuls, harnessed a horse and drove the child several miles to a doctor, who later assured me the jugular vein had been cut.

Yours etc.,
J. H. SOMERVILLE.
Rockdale,
N.S.W.

A RUM SHOW!

TO THE EDITOR OF THE ANGLICAN

Sir,—Various publications and pamphlets from time to time associate Fairymead people with the manufacture of rum. This is not the case, as their mill has operated since 1882 to the present without manufacturing rum. Nor have they sold its output of molasses for this purpose.

Somehow Bundaberg has been spoken of as producing nothing but rum. This surely is due to ignorance of its main industries such as sugar, dairying, pineapples, timber and heavy machinery, etc.

Yours faithfully,
ERNEST J. YARROW.
(Local Secretary, Fairymead Sugar Co. Ltd.)
Sydney.

BIBLE HOUSE

TO THE EDITOR OF THE ANGLICAN

Sir,—I wish to draw the attention of the Standing Committee of every Australian diocese to the erection of the proposed Memorial Bible House in Canberra.

The estimated cost of this Bible House is £40,000. At present there is about £10,000 in hand or in sight. The Prime Minister has intimated that the Commonwealth Government will subsidise, pound for pound, the next £15,000 which we receive for this purpose. In other words, if the Bible Society can receive gifts totalling another £15,000, the Commonwealth Government will also donate £15,000.

The association of the Bible Society with the Church of England is long and honorable. Scriptures for Anglican missions are published by the Bible Society in more than 200 languages.

This historic and significant relationship is my warrant for respectfully inviting every diocese to become a founder of Bible House, Canberra, by a donation, from some appropriate fund, of at least £100.

A plaque will be placed in the new Bible House setting out the names of such donors as founders.

It is hoped to begin building in April.

Yours very sincerely,
(Canon)
H. M. ARROWSMITH.
(Commonwealth Secretary, The British and Foreign Bible Society.)
Sydney.

ANGLICAN OF THE WEEK



Our Anglican of the Week is an Army nursing captain who has been appointed nursing sister to Her Majesty Queen Elizabeth the Queen Mother during her Australian tour.

She is Captain Audrey Webb, of the School of Army Health at Healesville, Victoria.

Captain Webb, whose home is at Killara, a Sydney suburb, is a tutor sister at the school.

A keen and active Anglican, she is a regular communicant at S. John's, Healesville.

Captain Webb trained at the Royal Alexandra Hospital for Children, Sydney, and has been an army sister since 1953.

A charming person, she is also humble and devout.

Captain Webb works in ideal surroundings.

The School of Army Health is situated on the site of what used to be one of Victoria's leading guest houses, 'Summerleigh Lodge.'

The Army took over the guest house several years ago.

It is more a palace than a camp, situated as it is in delightful surroundings.

S. John's Church is the spiritual home of the Anglican personnel, both staff and trainees. Some

of the permanent staff there are active in church life at S. John's.

The Vicar, the Reverend R. Lovitt, told THE ANGLICAN that one of the warrant officers was a server and read the lessons.

Until recently, when he was transferred, a captain on the staff was the vicar's warden.

Mr Lovitt said the school had a "perfect hospital ward" which is for training purposes only.

"It is spic and span in true military style," and the delight of any nursing sister's heart, especially Captain Webb's," he said.

ADELAIDE DEAN'S WIFE ILL

FROM OUR OWN CORRESPONDENT

Adelaide, February 24

Mrs A. E. Weston, wife of the Dean of Adelaide, is critically ill in the Royal Adelaide Hospital.

Mrs Weston has undergone several major operations in the last few years.

THE CURATE'S EGG

SUNDAY. My sermon topic to-night was Isaiah 32:2, and after a brief historical introduction broke the text up so that it became an address on the perils of the desert life. Then, taking it figuratively, I showed that these perils are true of each one's life, and that Christ, and Christ alone, can understand and can answer the needs of the traveller.

I was more than interested at supper, when talking to a visiting priest who had recently attended a summer course at S. Augustine's, Canterbury, that the American, Dr Waddell, in a series of lectures on preaching, had emphasised the need, not of moral exhortation ("Let us, then, my brethren . . .") but of the proclamation of the Gospel.

MONDAY. He arrived at 3 o'clock. He had made an appointment to discuss something which I considered would take no longer than fifteen minutes.

As we had planned a picnic afternoon tea beside the river, I told my wife we would be away in a quarter of an hour's time.

He talked and talked, and finally, my wife sent in my little girl in her pyjamas to say "good-night." He left at 6.30—another Monday afternoon gone!

TUESDAY. The parson's vocabulary is not always that of his people. One parson found that whereas he uses "forgiveness" to mean "giving up resentment" his people seem to interpret it as "hibernating one's feelings, and a period of forgetting." What a profitable exercise for a week-night Bible study group to find out what people do understand by some of our commonest terms.

WEDNESDAY. Some months ago, a country girl who had had little contact with the opposite sex, fell in love with a young man—and found, not to her entire satisfaction, that he was a Roman Catholic.

By this stage, the attachment had become quite serious in its intentions, and the young man, spurred on by his parents, had explained Rome's demands upon the non-Roman partner: either the receiving of instruction and reception into their Church, or a willingness to hand over future children to Rome, and the intention to do nothing to persuade them to see her own

religious viewpoint—or, no marriage in a Roman church.

In her dilemma she was given my name. I have always felt that unless two people can agree on the fundamental matter of religion, and become of one denomination, it would be better if they did not contemplate marrying each other. But where Rome is concerned, I have never hesitated to point out the sheer unfairness of their attitude, and unless the non-Roman partner becomes a Roman, he or she faces loneliness in the religious life—and that is the least of the matter!

To-day I received a letter from the young woman returning one of the finest books on Romanism I know, "Plain Points of Protestantism" by Dr J. J. North and a letter saying that she had parted, but parted amicably from her Roman friend, and that she considered that she had done the right thing. Although I have never had to face her dilemma myself, I believe she is right—she has done the wisest thing.

THURSDAY: Bishop Taylor Smith had a most disarming habit of asking a fellow Christian what thought he carried with him into the day from his Quiet Time. For certainly an idea a day keeps the devil away. How easily our minds become stagnant pools, untroubled by the cool winds of thought.

Rather our minds should become living pools of water, fed by some great truth. Whether that truth comes from a great philosopher, the Daily Light, a wall calendar, or, best of all, from a steady reading of the Bible, the mind is kept active and alert. The mind that is feeding, is the mind that is living.

FRIDAY. We use a variety of graces at table so that each member can take a turn. The earliest one was, I think, "Dear Lord Jesus, thank You for our food," and as the children have grown, so have the words of the grace. I am told that an old Naval grace is austere in its simplicity—it is just "Thank God." The story goes that on one occasion the captain arrived at the dinner table just a little late, and hurriedly looking round for the Chaplain to say grace said, "No chaplain? Thank God."

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BOOK REVIEW

VALUABLE DICTIONARY OF CHURCH HAS FAULTS

THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH. Edited by F. L. Cross. Oxford University Press. Australian price £4/10/9.

SUCH a work as this has long been wanted by the clergy in particular, and others whose interests take them into the realm of theology and ecclesiastical history. It is an enormous pity that such a finely conceived work should show so many signs of careless writing, lack of proper research, and therefore of careless editing.

This dictionary must therefore be used with care and discrimination by those accustomed to critical reading and with some knowledge of their subject, otherwise it may well be misleading to an extent that is positively dangerous.

To attempt to review such a work is almost an impossibility as little more than a cursory glance can be given to its 1492 finely printed pages, but such a brief glance shows an amazing number of errors and careless expression.

Is it ignorance or carelessness that leads the dictionary to leave one with the clear impression that an "Archimandrite" in the Eastern Church is not necessarily a monk? There are no "religious orders" in the East, as we know them. A priest is a simple priest (and married) or a priest-monk ("hieromonk"). He may or may not be attached to a particular monastery. Franciscans do not all have beards, but a cursory reading gives one that impression.

Of "Immersion" the books says it is a rite "still found in the Eastern Church" "whereby part of the candidates body was submerged." It is not merely "still found." It is essential in the Eastern Church, and the whole body is submerged, the priest covering the eyes, mouth, and nostrils of the babe with his fingers.

Under "Communion Under Both Kinds" the extraordinary statement appears that in the Eastern Church "it is the almost general practice to give Communion from a spoon containing the eucharistic bread, sprinkled with a few drops of wine!" What a clumsy business. What in fact happens is (quite generally, not "almost") that the consecrated bread is put into the chalice after the priest's Communion, and hot water added. Communion is given by dipping the spoon into the consequent mixture of the two species and a small portion being placed on the tongue of the communicant.

There are many more mistakes in regard to the Eastern Church—there is no mention of the Russian Church abroad (quite a considerable body). We are told that the great Russian philosopher Soloviev was received into the Roman Church (and the date) but we are not told that he was received back again into orthodoxy before he died! At the end of a long article entitled

"Russia, Christianity in . . ." interested your reviewer will be happy to supply him with chapter and verse from the "Ecclesiastical Polity."

Other extraordinary statements are that "exceptionally, a lay reader may . . . administer the chalice" (p.792), and this prime one from p.1104 under heading "Priest." "The term priest was retained in the Book of Common Prayer apparently in order to make it clear that deacons were not to celebrate the Holy Communion." Really, where was the editor's pencil.

In the article on China there is no mention of an Anglican Church.

Under Canada we are not told that practically all Canadian Eskimos are Anglicans. Under the headings of their names there is no mention of Broughton or Rowe, pioneer missionaries of Alaska and first Bishop, or McDougall of Borneo. (Nor incidentally is there and heading "Borneo" or "Alaska".)

Under Burma there is no mention of Jackson. Selwyn and Patteson are mentioned. We are told that in Japan Shinto has now been abolished! There is no heading for New Guinea, and the Anglican mission therein is not mentioned under the very inadequate article on missions, which incidentally misspells the name of the Anglican Church in Japan.

AUSTRALIAN MUSIC EXAMINATIONS BOARD

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BIBLE SOCIETY NOTES

THE HISTORY OF THE ENGLISH BIBLE

16a—The King's Version (Continued)

It took almost three years of concentrated work for the members to finish the revision, and Bishop Bilson of Winchester and Miles Smith, later Dean of Gloucester, the final editors, went over it all for nine months after that.

Although published without authorisation by King James or the Church, it immediately replaced the Bishops' Bible and the Great Bible in the churches, and within fifty years had surpassed the Geneva Bible in use in the home.

Its excellence and influence are easily explained. Since the publication of the Bishops' Bible, Hebrew and Greek scholarship had improved a great deal. The revision, made by a number of men rather than one or two, contained the rich combination of many ideas and experience. It was freer of controversy than most previous versions as no marginal notes were inserted except for explanations of some Greek or Hebrew words. The beautiful style reflects the literary quality and standards set by the period which included writers like Spenser, Bacon, Sidney, Marlowe, and Shakespeare.

(To be continued)

TIME

If time be of all things the most precious, then wasting time is the greatest prodigality; for lost time is never found again!

—Benjamin Franklin.

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THE CHAMPIONS SPEAK

Ken Rosewall, the well-known Tennis Champion says: "I can never allow liquor to slow down my physical or mental alertness, so essential in the sport of tennis. One must be constantly on top, and I can't afford to have my brain fogged up with liquor or tobacco."

"Many promising young people are not achieving their aim in life simply because they are being deceived by liquor and the so-called good time it affords."

"I would suggest to them: Touch not, taste not, and find your future ideals by leaving liquor and other retarding habits behind."

Another Tennis Champion, Lewis Hoad, has this to say: "From observations alone I feel that I am better off without liquor in attempting to achieve my goal in life. When a person is young, he doesn't know the outcome if he drinks, especially if he plans a successful career. It is most likely that he will never reach his ideal."

NOT LIKE OTHERS

The first step in useful living for most folk is the recognition of God's purpose in making us on such unique and individual plans.

He evidently likes us better that way. John makes a better John than Peter ever could have been, and Peter a more useful Peter than was possible to John.

We are so used to school examinations where the whole class must submit to the same tests of excellence that we forget how surely in the moral life we shall have individual tests.

Each man is being tried in a private examination. He is not expected to be a Christian in any other man's way.

As in Emerson's parable of the mountain and the squirrel, he can be undismayed by the special excellence of another, and can say as the squirrel did to the mountain,

"If I cannot carry forests on my back, Neither can you crack a nut!"

—DR. H. E. FOSDICK.

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The Headmaster

R. BRENDON GARNER, B.A.

post grad. (Oxon.)

The Youth Page

TALKS WITH TEENAGERS

CONSTANT CONFLICT

At a conference on story-telling with a group of Sunday school teachers, a well-known Christian radio and television personality declared that an essential of a good story was the element of conflict.

"The best stories in the world," he said, "are stories of conflict — man against man, man against animals, man against the elements, man against evil, man against God!"

Perhaps it is this "element of conflict" that makes the Bible such a fascinating book.

"Man against man" — how often that kind of conflict is described in the Scriptures, from the story of Cain and Abel, to David and Goliath, and the bitter battles of the Children of Israel with their various enemies. David overcoming the lion and the bear, or Daniel in the den of lions, illustrates the conflict of man against beast; and it will not be hard to anyone with even a very sketchy knowledge of the Bible to fill in the other categories — man against the elements, against evil, against God.

PERPETUAL

Life in this world is seldom tranquil. Bitter struggles are encountered everywhere, and in the facing of difficulties and dangers our characters are developed and our final destiny decided.

Small wonder, then, that those whose lives are lived in the midst of perpetual conflict, often against desperate odds, should find more than a passing interest in the record of how others have

of the Tempter, the Christian must be equally persistent in his loyalty to Christ's standards and Christ's way of life.

"We will master the flesh, and its longings restrain, We will not be the bond-slaves of sin;

The pure Spirit of God in our natures shall reign, And our spirits their freedom shall win."

But success in the conflict can only come, as each of these Gospels remind us, through the greater power of the Captain of our Salvation, our Lord Himself.

If, on the First Sunday in Lent, we are reminded of the power of God's Word against Satan, the following Sunday brings us the message of the power of faith in Christ to overcome personal impurity, and the Gospel of the Third Sunday in Lent tells us that the only way to keep Satan out of our lives, is to keep Christ in.

PERMANENT

There is the formula for permanent support in the battle of life, and the assurance of

SPEAK TO US, LORD

Speak to us, Lord, until our hearts are melted,
To share in Thy compassion for the lost;
Till our souls throb with burning intercession,
That they shall know Thy Name, whatever the cost.

Speak to us, Lord, 'til shamed by Thy great giving,
Our hands unclasp to set our treasures free;
Our wills, our love, our dear ones, our possessions,
All gladly yielded, gracious Lord, to Thee.

—Author Unknown.

struggled against similar obstacles, and have overcome them.

How helpful, then, are the lessons which Mother Church sets before us in this season of Lent, as she bids us face up afresh to the perpetual struggle against evil.

Our Blessed Lord Himself tells us, in the Gospel for the First Sunday in Lent, of His conflict with the Devil. (Matthew 4:1-11). Against his fierce onslaughts the "sword of the Spirit," which is the Word of God" (see Ephesians 6:17) was signally effective.

The Gospel for the Second Sunday in Lent illustrates the constant conflict against the temptations of the Flesh, with its account of the healing of the girl "grievously vexed with a devil."

S. Mark tells us that she was possessed by "an unclean spirit." (Mark 7:25). The literal meaning of the word he uses is "lewdness" or "impurity." So, quite obviously, this Gospel tells of the way to victory over the sins of the flesh.

PERSISTENT

On the Third Sunday in Lent three important lessons are taught by the Gospel. (Luke 11:14-28).

If you read it carefully, you will see that our Lord makes it plain that in the battle against evil there can be no alliance with the Evil One. (Luke 11:17-18), no neutrality (verses 2-23), and no interregnum (verses 24-26).

When you became a Christian, when the Sign of the Cross was placed on your forehead, and over your life, in Baptism, the battle was joined, and you were sworn in as a soldier of Jesus Christ whose duty is "manfully to fight against sin, the world and the devil" to the end of your life.

Against the persistent attacks

GO, TEACH ALL NATIONS

There is a sad tendency for us to be content with things as they are.

But the command of the Lord to "Go and teach all nations" is a challenge which no real Christian can ignore.

A writer in "Hart," an African magazine, reminds us that this responsibility "is not one which can be avoided on the ground that special suitability or equipment is essential."

"The challenge," he says, "is personal and inescapable, and some reply must be given by the individual."

"Are YOU prepared to sacrifice some of your time and energy and money in the services of the Lord? The time is short, and there may not now be many days left us."

During this Lent it would be a good thing to make a study of the present circumstances and opportunities of one of the great Mission-fields — perhaps, New Guinea, or Tanganyika, India or Japan or Borneo — and see how you can help forward the Lord's work there.

Your State Secretary of the A.B.M. or C.M.S. will be happy to supply you with Missionary study material of the area in which you are interested, if you will write to him.

Why not make a Missionary study your Lenten project for your Fellowship? It can create new interest among the members, and give a new purposefulness to your Bible study and your prayer time.

"The sunset burns across the sky;

Upon the air its warning cry The curfew tells, from tower to tower,

O children, 'tis the last, last hour!

"The work that centuries might have done

Must crowd the hour of setting sun;

And through all lands, the saving Name

Ye must in fervent haste proclaim!"

GETTING THINGS DONE

If you want a thing done well and promptly, never pick out a person with plenty of leisure to do it.

Employ the busiest one you can find.

All the really worthwhile things in life are done by busy men and women.

FULNESS OF LIFE

Pray and work for fulness of life above everything; full red blood in the body; full honesty and truth in the mind; and the fullness of a grateful love for the Saviour in your heart.

—Bishop Phillips Brooks.

REINFORCEMENT

Prayer is the reinforcement of human endeavour! It is not a substitute for it. There is no true prayer without its answer.

—The Reverend R. J. Campbell.

HUMOUR

It is a great thing to have a sense of humour.

To go through life with no sense of the humorous and ridiculous is like riding a wagon without springs.

—H. W. Beecher.

THY VICTORIOUS ADVANCE

O LORD OF HOSTS, Who hast given us our station and our weapons in Thine army for the warfare of this life, setting comrades beside us, and sending Jesus Christ before us; make us to feel the glory and strength of Thy victorious advances and to hear the triumph song where Christ marches at the head of His saints, conquering and to conquer; and grant that by the discipline of Thy leadership, and our comradeship with Thy faithful followers, we may come to make good soldiers under Thy banner which goes before us unto victory; through Jesus Christ our Lord. Amen.

(Adapted from "A Book of Prayers for Students," S.C.M.)



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"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME"

BRISBANE TEACHING COMMUNITY

STORY OF SOCIETY OF THE SACRED ADVENT

The Society of the Sacred Advent, which has its centre in Brisbane, is in a very real sense a teaching community.

Although there are only thirty-three professed Sisters, just before World War II the society had the care of nine schools.

Of these, S. John's, Brisbane, was closed during the war. Owing to its situation on one of the city's busiest streets, it did not re-open.

There are still many in Brisbane who proudly say, "I went to S. John's."

The eight other schools under the society's care are expanding steadily.

Then and how did this all begin?

In 1891, the sub-Dean of S. John's pro-Cathedral, Brisbane, the Reverend M. Stone-Wigg, sent an urgent call to England for aid in school problem.

Sister Caroline of the Community of S. John the Baptist in Clewer who was chosen to come out to Australia with a deaconess, Sister Minnie. They arrived in Brisbane in 1892. Their first home was a house in Charlotte Street known as Chester House and later called S. John's House.

From this centre these two courageous women began the work which has grown so tremendously throughout Brisbane diocese and extended into two other dioceses in the Provinces of Queensland.

FLOODED OUT

One of their first undertakings was to conduct a "quiet day" for women at Chester House in 1893. This is now an annual event in the life of the community.

In February 1893 the Sisters were twice flooded out. Despite this, they continued with their work.

In the first year it was suggested, that they should undertake the care of homeless girls. A suitable house in the suburb of Nundah was found and the Minister for Public Instruction promised to put such girls under their care. In June, 1893, the Home of the Good Shepherd, with Sister Minnie in charge, was opened.

Sister Caroline had plans for a boarding school for girls and also for some kind of District Nursing Association.

Meantime a working girl's club was formed, the first week's attendances numbered 303! Several women came forward to help the Sisters and a council was formed to manage the financial affairs.

FIRST NOVICE

In December 1893 the first Novice of the Society of the Sacred Advent, as the Community was now known, was received Sister Caroline, received the blessing of the Bishop of Rockhampton, as Superior of the small Community.

In September 1894 S. John's School was opened in the city for children between the ages of 5 and 12. The fee was one shilling a week!

Within the first year, 70 pupils were on the roll and the Governor of Queensland offered to pay for six children who would not otherwise be able to attend.

March 1894 also saw the opening of a rescue home for girls in the Brisbane suburb of West End, known as S. Mary's home later moved to another suburb, Taringa. Later still it

was transferred to the Home Mission of the Diocese.

By the end of 1894 there were five novices, three of whom were professed on Easter Tuesday, 1895, in the community chapel at Nundah. It was in 1895, too, that Mother Caroline left for a brief visit to England to strengthen the educational work of the S.S.A. in the colony.

INDEFATIGABLE BAND

By this time the small but indefatigable band of Sisters was doing a mammoth job in Brisbane. Beside the Home of the Good Shepherd, S. John's School, S. Mary's Home for State Children at Ormiston and the Eton High School, the Sisters were doing Parish work and hospital visiting and were responsible for arranging an Annual Retreat for Women.

By the turn of the new century the Society of the Sacred Advent was well established in Brisbane and had grown considerably though certainly not in proportion to the large amount of work that was to be done.

A GREAT QUEENSLAND SCHOOL RICH IN HALLOWED MEMORIES

One of the ambitions of the Superior of the Society of the Sacred Advent, Mother Caroline, was to open a boarding school for girls and to extend the educational work of the community generally.

In March, 1895, a special class was formed at Nundah to prepare girls who desired to sit for the Junior Examination of the University of Sydney.

This small class was the "birth" of S. Margaret's Church of England High School for Girls.

In 1897, when the Home of the Good Shepherd was moved to Ormiston, the class was able to expand and occupied the original premises of the home. It was known as the Eton High School, and Sister Emma was appointed Sister in Charge.

In 1907 the school, together with the community, now in the care of its second Mother Superior, Mother Emma (Mother Caroline had returned to England), moved to Toorak, Hamilton. But this did not prove suitable for a school.

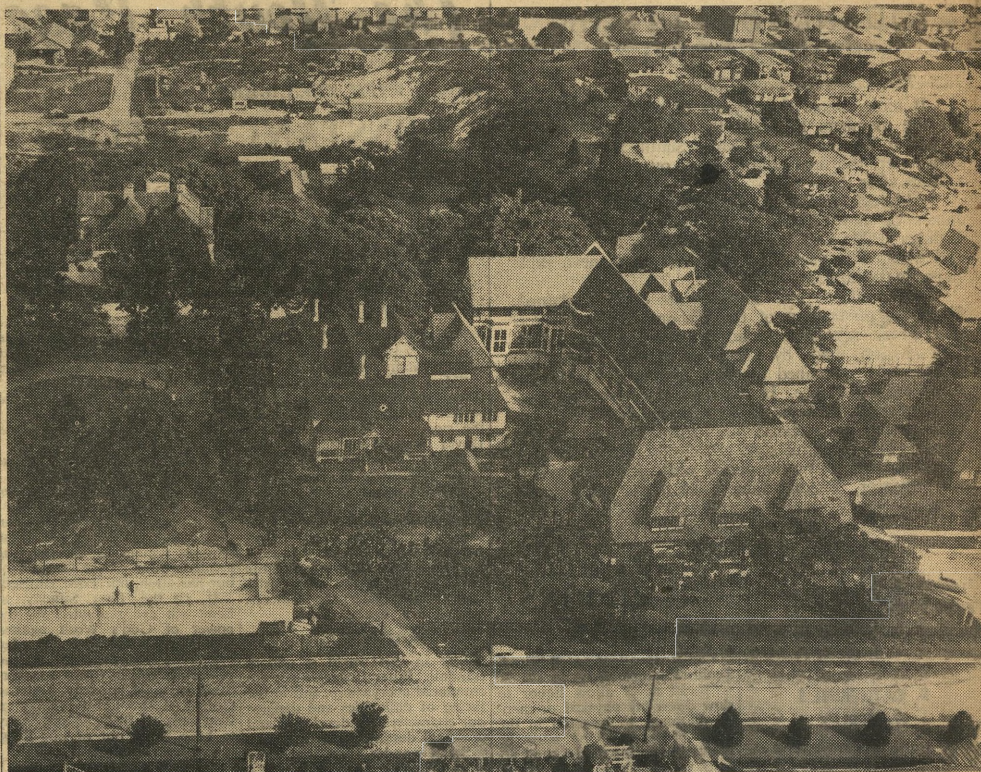
In 1910 another house, the property of Mrs. J. Campbell, known as "Donnatella," on Albion Heights, was bought. The school and the community moved again.

SCHOOL GROWS

In 1910 there were 47 boarders at the school. When the University of Queensland was opened the next year, two ex-S. Margaret's girls were among the first students.

The school continued to grow—by 1913 there were 100 children on the roll and new classrooms had been constructed. In 1915 the community chapel was built and the Sisters and the girls shared it.

In 1918 the Sister in charge had to refuse 30 boarders, as there was no accommodation. Fortunately an adjoining pro-



"A city that is set upon a hill cannot be hid." Neither can S. Margaret's School, set on top of Albion Heights, Brisbane. This aerial picture of the school shows the original building (now the Community House) in the left-hand corner. The building bought for the school is left centre. The new wing, with Eton Hall, is in the foreground. Other school buildings are on the right.

perty known as "Avoca" came on the market and was bought by the Sisters.

The school moved over to the new house, leaving "Donnatella" entirely for the Sisters.

In 1928 the first part of the permanent building was opened and blessed. This block contained dining-room, classrooms, library and dormitories, and could accommodate 48 boarders.

By 1931 there were approximately 250 boarders and day girls.

SOCIAL SERVICE SERIES

This is the third section in our social service series. Every fortnight will be published a section dealing with social service work accomplished by various church bodies throughout Australia.

Such features as the Missions to Seamen, Bush Church Aid, Homes of various types, the work of chaplains and of deaconesses, will all find a place in the series.

Anyone who is able to assist, either by contributing articles or making suggestions, is asked to contact the Editor.

on the roll and S. Margaret's was well-established scholastically and in sport. It had by now become one of the leading schools in the State.

Although the school and the community had separated, there remained a Sister-in-charge and always two or three, and some-

times more, Sisters on the staff. Mother Emma had tea with the boarders every Wednesday night.

The influence of the Sisters permeates the school—so much so, in fact, that Old Girls as well as Present Girls, who have known no other Secondary School, cannot conceive in their minds a school without the Sisters.

BUILDINGS INCREASE

S. Margaret's now has more than 500 on the roll, with approximately 140 boarders. The school buildings, too, have had to be enlarged and increased. The main block was completed in 1949, giving more dormitory and classroom space as well as a permanent assembly hall known as the Eton Hall in memory of the school's beginnings.

This hall has a chapel end which is used regularly and frequently.

Music-rooms, an art-room, a commercial-room, a science laboratory and a new library have all been added since 1930. The original extra classrooms, built before "Avoca" was bought, have been rebuilt in brick.

The kindergarten block has been enlarged several times.

1957 saw the sixtieth anniversary of the foundation of the school. The celebrations began with a mission to the school at the beginning of March, conducted by the Venerable S. J. Matthews, of Rockhampton.

Later a new wing to the library was dedicated and opened by the Dean of Brisbane, the Very Reverend D. E. Taylor. This year will see the completion of the school's own chapel.

"SUFFER THE LITTLE CHILDREN TO COME . . ."

Tufnell Home for Children, or, briefly, "Tufnell," is a very well-known home throughout the State.

No one knows exactly how many children owe their security to "Tufnell" and the Sisters there.

No one knows how many families, in a desperate crisis, have been able to place their children in "Tufnell" until their circumstances are once more on an even keel.

In 1901 Mrs E. W. Tufnell, widow of the first Bishop of Brisbane, gave £1,000 to the community to found an orphanage to the memory of her husband.

Thus "Tufnell" came into being. A large house with extensive grounds was purchased close to the Eton High School.

It was adapted to accommodate 50 children and, by the time it was formally opened on February 6, 1901, it was full!

This Home has grown in every way. It now accommodates 80 children—girls of school age and small boys who live in a separate wing.

In 1914 Mrs Tufnell, through her further generosity, made it possible for a beautiful little chapel, the Chapel of the Good Shepherd, to be built at the home.

In 1947 another wing was added. This was given over to the "toddlers". Here 30 children from two to five years of age live and are cared for by the Sisters.

More than half the children in "Tufnell" are State wards. Although there are exceptional cases of special misfortune, the majority come to "Tufnell" as the result of broken home life. Sometimes the one or the other parent keeps in close touch with the child or children. But many children never have a visitor of their own.

Sister Una Mary says that some of the kiddies do not know how many "mums" and "Dads" one should have. For example one child, visited by three seniors from S. Margaret's School, said "My three mums came today."

"OFTEN BACKWARD"

Sister Una Mary said "I have known a child to invent a 'mum' with long circumstantial details of what she did."

"One delicate child who died at the age of 5 was seen by her father for the first time in her coffin. One six-year-old told the Sisters, 'Mum and dad said they were going for a walk, but they never came back no more.'"

Because of unsettled home conditions the children are often backward at school, Sister Una Mary said.

She said the community was grateful to the members of the Rotary Club and other friends who have seen to it that the children have good playing equipment.

A visit to the home fills one with a sense of awe, humility and of gratitude for the devotion of the Sisters who care so lovingly for the children, all of whom appear so well and happy.

It is touching to see a favourite doll or dilapidated Teddy lying on the children's beds and heartening to know that these children of misfortune have such a home which surely helps to make up for what they have suffered.

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SOCIETY OF THE SACRED ADVENT (continued)



"Blessed are all they that fear the Lord: and walk in His ways." These three novices are now professed Sisters

FORTY DEDICATED WOMEN TO COPE WITH GROWING WORK

During the rapidly growing work of the Society of the Sacred Advent, it would be expected that there must be hundreds of Sisters to cope with it all. But to-day there are thirty-three professed Sisters, including Sister Catherine who is in her "eighties" and proud of it.

There are at present seven novices and no postulants. Forty women to cope with all the work being done by the community! Because of this, their story is even more thrilling and enthralling and is indeed concrete evidence of the Power of the Holy Spirit in those who are willing to be used by Our Lord for His work on earth.

Several others, who are well advanced into their "seventies," do a share of the work in the Community House itself.

Certainly their numbers have increased a little in the past few years. It was necessary last year to erect a new block to house seventeen Sisters.

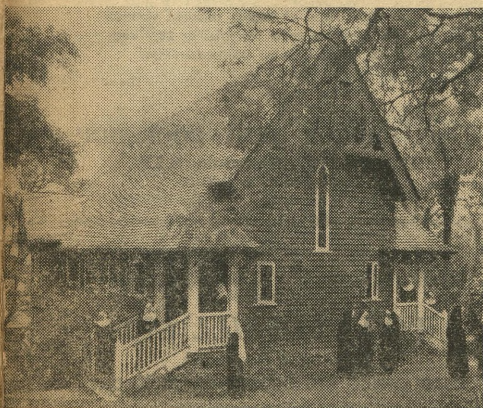
This new wing was opened and dedicated by the Archbishop of Brisbane at the end of last year. But there are still so very few to cope with this vast amount of work.

One could rightly say of them as Churchill said of the Battle of Britain pilots: "Never has so much been achieved for so many by so few."

In addition to all the "field-work" being done by the Sisters, they have a rapidly expanding task in making altar breads—an industry which came to them with three professed Sisters of the Daughters of S. Clare, who asked to be incorporated into the Society in 1948.

Church embroidery and the making of vestments is another of their industries.

They also visit hospitals and prisons and take religious instruction in the State schools.



"I was glad when they said unto me: We will go into the House of the Lord." The community chapel, in its beautiful setting of trees

An era in the history of the society ended in 1939, when Mother Emma died on March 9. She had guided the community with great love and wisdom for 35 years.

The Bishop of North Queensland wrote of her, "Of all the people who have lived in Queensland, there are few who have affected it so powerfully as Mother Emma."

"She was succeeded by Sister Elisabeth and later by Sister Frances, the present Mother Superior."

Life in the community is not one of sitting round in peacefulness with a sweet smile of contentment, or of long periods in chapel and not much else.

It is a life of much hard work. The chapel, the source of strength and inspiration, takes first place in all their doings. The day is divided into periods between the saying of the offices. Wherever the Sisters are working, they are linked with the Mother House in a very real way many times a day, for then all members of the community, wherever they are, say the various offices.

A HOSTEL AND HOSPITAL ARE GREAT UNDERTAKING

Two other great works of the Sisters are the charge of a girls' hostel at Charleville and care of S. Martin's Hospital, Brisbane.

At Charleville the Sisters work in collaboration with the Bush Brotherhood of S. Paul.

Entry into the community is no rushed business. It begins with not one but many interviews with the mother and the chaplain.

This is followed by a period of "visiting," when the aspirant lives in the Community House for a month and joins in the life of the Sisters.

Then she serves six months as a Postulant. If the aspirant is still of the same mind and the community also, she will be clothed as a novice.

The novitiate lasts for two years. The aspirant is free to leave at any time.

Then comes the first profession, when the three vows of poverty, obedience and chastity are taken for five years.

At the end of this period, if the community and the aspirant are still of the same mind, she becomes fully professed and takes the three vows for life.

To meet the Sisters, talk with them, work with them, is an inspiration. One then realises how it is that so much is achieved by so few.

They assist daughters of people living in the brotherhood area who come to Charleville to attend the State schools.

The girls' hostel stands near the boys' hostel, which is controlled by the Brothers. They share the Chapel of the Holy Angels, which is between the two hostels.

When the Sisters took over, there was only one hostel for boys and girls, with 17 children in residence.

The hostel became so popular that in 1928-29 it was decided to build a second hostel and to separate the boys and girls. Then there were altogether 50 children in residence. Now there are 70 girls and 80 boys.

Many children, when they come to the hostel, are introduced first to religion. Their ignorance of even the simplest facts are often appalling.

S. Martin's Hospital, in Brisbane, is a dignified and beautiful building.

This is the second part of Mother Caroline's dream fulfilled in a way different perhaps from her conception but no less useful and appreciated by the general public.

BISHOP ATTACKS THE EXTREMES OF MATERIALISM AND IDEALISM

FROM OUR OWN CORRESPONDENT

Armidale, February 24

"Christianity has been called the most materialistic of religions in that it is not ashamed of the material," the Bishop of Armidale, the Right Reverend J. S. Moyes said in S. Peter's Cathedral here yesterday.

He was delivering a charge on sacramental living to the third session of the twenty-ninth synod of the diocese.

Bishop Moyes, tracing the evolution of materialism and idealism, condemned extremes of both.

Christianity combined both, he said, in such a way as to make it a sacramental religion.

"We believe the outward and visible things of life," he said, "can be the means of conveying the inward and spiritual realities. We are sacramentalists in our philosophy."

"It is of primary interest to us that Jesus Christ used material means to convey deeper blessings; it is of course more deeply important still that He took flesh and was made man."

"It is always of deepest significance that whereas S. Matthew, S. Mark and S. Luke called Jesus' miracles mighty works, S. John called them signs and wonders."

"These signs therefore, when He used clay to anoint eyes, when He touched the deaf, the leper, the sick and healed them, were they just incidents in His life, just isolated happenings, or were they windows on the world?"

Bishop Moyes said that, throughout human experience, the outward and the inward, the material and the spiritual have been inseparably connected.

SACRAMENTAL WORLD

"We ourselves are body-spirit. We use material means to express our thoughts and emotions. In spiritual things we use language with spatial meaning. We talk of God above, for example."

"Nevertheless," he said, "there does not seem to have been any real effort by theologians to find the relation of this 'outward and inward' this what I may call the sacramental idea and what is meant by a sacramental world."

"In a general sense we can say the outward is that which is known, apprehended, by our senses, though there are particles (we'd call material) beyond human touch, sight and so on."

"We may say the outward is that which occupies time and space and is in principle perceptible to the senses."

"Now there have been and still are those who say this is all there is."

"The philosophy of materialism was held by most thinkers before the time of Socrates."

"To them matter (though they would not have described it as do scientists to-day) was everything and all our experience was derived from it. The laws of nature were reckoned to be absolute."

"All happenings were determined under them by movements of matter. All was blind necessity and in a real sense one could say everything was finished before it began as it could only happen in the way it did happen."

IDEA OF FATE

"There was an idea of fate behind all life and thought. To the Greeks all went in cycles with endless repetition. The old Germanic religions were fatalistic, and in India the many gods were powerless against fate, Karma!"

"In ancient religions, there was no conception of holiness in an ethical sense. The flesh was for lust; there was no glory in womanhood."

"And this view even came into the Christian era when woman was thought of a chattel or as a temptation."

Modern materialism, he said, also took its stand on the outward world.

"There is no supernatural, there is thus no real religion, and morality can only arise out of forms of contact men make with each other in search of security."

"To-day there is a new conception. Matter is energy. And with such a conception we are

bridging the gap between mind and matter by raising matter, not by reducing mind, but we are still non-responsible."

"There can be no sin in a materialistic world, and no real sense of responsibility."

"Two centuries ago a great reaction arose against materialism in the form of a philosophy known as Idealism. This took its stand on the inward world."

"All that is real is the idea, the mind."

IDEALISM

"It was a tremendous reaction against materialism, and like most reactions went to extremes. Matter was believed to have no reality of its own, it was a state of mind."

"Bishop Berkeley, one of the prophets of this philosophy, is said to have held that beauty was not in things, but in the mental eye of the beholder. Here was a hearty attack on the irreligion of materialism, but it produced an irreligion of its own."

"Idealism has gone to extremes, and the most remarkable exposition of this philosophy in religious form came in the denial of the reality of matter and of sin in Christian Science."

"But we find it too so often in Christians, a dread of the physical, the denial of matter as though it were evil of itself. Such people develop a false spirituality, build up a lot of taboos, and have missed the sacramental view of life."

"Whereas materialists were as a matter of course not cognisant of a sacramental view of nature seeing they denied the spiritual altogether, the Idealists also denying matter made a like error from the opposite viewpoint."

"To them sacraments were but a survival of primitive magic. But there is error here. For a magical act means one correctly performed and producing consequences automatically."

"Magic is really a matter of technique. It exists where there is little or no belief in divine agency or in control by divine agency."

MAGIC AND RELIGION

"At bottom magic and religion are opposed. Magic is a purely this-world affair. The magician is a technician; he is the fore-runner of the scientist, and not of the man of religion."

Religious thought, he said, moved in the world and used the language of personal relations.

And, in the sacramental idea, personal relations were not set over against physical relations as though what is one could not be the other, but they were close-knit, interpenetrating each other.

There were really no personal relations except those which are an awareness of a fuller meaning in what are already physical relationships. This was seen most clearly in marriage. In personal relations there was meaning, for they were always expressive of purpose.

"The prejudice against the sacramental view of life by the idealists," he said "is one of the forms of prejudice against the physical itself."

"It is a prejudice of a false spirituality in those who think they cannot hold that the physical can express the spiritual or convey it."

"Now the Incarnation of our Lord Jesus Christ is the answer to the denial of the sacramental view of life. The material is there, assuredly the instrument of the physical, and, more than that, in the possession of the human by the Divine, the material becomes the means of expression of the spiritual."

"All outward things have some existence or reality in themselves apart from our use of them for spiritual expression."

"Our Lord's body was a reality in itself. It was also an instrument through which He wrought

His ministry and His redeeming work. Also it was a symbol of His true and complete humanity as He lived among men."

"But an instrument becomes an instrument only when I have a purpose in its use."

"Thus, as said above, our Lord's body was inspired by a purpose."

"Similarly in a sacrament God does something. He uses material means by which to convey spiritual blessings, as the Catechism makes very clear in its description of Holy Baptism and Holy Communion, wherein by the use of water God conveys the blessing of a new birth, and by the use of bread and wine the spiritual food of the life of Christ."

"We use the word spiritual but we are not spirits above matter—our bodies are the temple of the Holy Ghost—they are for us instruments to express the mind of the Spirit of Jesus, and symbols too of the character we have made."

"But our bodies are ours but for a time. We are not owners of them but stewards—the Lord gave and the Lord hath taken away."

"OUTWARD SYMBOL"

"Here is the outlook for the Christian. God chose material means for His greatest blessings in spiritual things. Thus nothing is complete in itself—all things are capable of bearing spiritual values."

"We should never separate the two and never think of the material or physical as being only for itself."

"Thus my sexual powers are not merely for physical pleasure but for a responsible union whereby life is created, and for fellowship whereby a holy and unselfish love is developed and enhanced."

"There is something mean and selfish in lust, something which exploits another life without responsible selfgiving. It is destructive, not creative."

"Likewise work. . . . To give rather than to get is the secret of true work and it enhances life on every side."

"Likewise money! It is the extension of one's personality, the means the community has of expressing its sense of our value in the service we render. It is therefore as holy as the body and the mind whose service has linked it with our lives."

"Money is a stewardship, as is all else that is ours, and should be used under the guidance of God from whom all good things come."

"But many who would not claim to be materialist in faith are so in practice, and have no sense of responsibility in the use of their time, their bodies or their money, and thus can be found guilty of failure to worship, guilty of impurity and of gambling."

WHY CHRIST DIED

"Because men failed to realise this sacramental view of life revealed in all its fullness in Jesus Christ. His birth, His life, His ministry—He had to die! In His own life He defeated sin—man and God were at one in Him, but the world and the devil set out to separate man from God, and in the effort brought Him to the anguish of the Cross, and failed."

"We give Him all, not the leftovers of our lives."

"Reverence, purity, discipline, generosity, these are sacramental facts which show forth lives in whom God's Holy Spirit directs every thought, every activity, whereby, in all we are and all we do, Jesus Christ shines forth to win men, to save men, to hallow relationships and to bring peace."

THE YORK CYCLE OF MYSTERY PLAYS RE-ENACTED

By JOAN LITTLEFIELD, A MEMBER OF THE LONDON CRITICS CIRCLE

THE City of York, dominated by its majestic grey Minster—its full title is the Cathedral and Metropolitan Church of S. Peter of York—has always been a great ecclesiastical capital. Once the church dominated the whole life of the city. In the Middle Ages, in addition to the Minster, there were 41 parish churches and nearly 70 monastic and other religious establishments.

The city is, of course, the seat of the Primate of England, the Archbishop of York, and to-day boasts 20 parish churches, a choir school and an ecclesiastical college, though all that remains of the monasteries is a few ruins, the greatest being those of S. Mary's Abbey, once the most important Benedictine Abbey in the North of England.

It is against the impressive background of the remaining Gothic arches of the north wall the reign of King Edward I.

This feature tells how York recalls the way in which its forefathers kept daily life in touch with Biblical history. The article will be of special interest to Anglicans who will be visiting England this year. The cycle will be held in June.

of the abbey church, dating from that the York Mystery Plays were enacted recently at York's Third Festival. This Cycle of 48 one-act plays, which has come down to us intact, dates back to the 14th century. Other cities, notably Chester, had similar cycles, but none survives so completely as that of York.

The York Cycle comprises a history of the world, as seen from the Christian point of view, beginning with the Creation and ending on Judgement Day. For 200 years the plays were given

They were given again in 1954 and this year, in a new version by Canon J. S. Purvis, they have been seen by hundreds of people, including Americans, Canadians, Australians and New Zealanders.

The performance, lasting nearly four hours, impressed by its simplicity, dignity and humanity, as well as by its magnificent setting. Some compression was necessary and the one-act plays were dovetailed into one another so as to allow an integrated production on one large stage.

The plays began with God the Father high up against the middle arch of the old abbey, creating his angels and the world. Lucifer had his fall.

Then, on the open stage beneath, with on one side the dark cavern of hell, on the other stairs leading to heaven, the stories of Adam and Eve, of Abraham and Isaac, of Isaiah and his prophecies were unfolded.

Then followed the Annunciation, the Birth of Jesus, the Flight into Egypt, Christ's baptism and temptation, the Woman Taken in Adultery, the Raising of Lazarus, the Entry into Jerusalem, the Crucifixion and Ascension.

The climax of the performance was the crowded and exciting scene of Judgement Day, with the sinners being pitchforked by devils into hell and the righteous singing their way up to heaven, guided by the Archangel Michael, a shining figure silhouetted against the sky.

The plays are in rhymed verse, the costumes and manners mediaeval, since the author imagined the events as being in his own time and the characters the sort of people he knew.

For instance, when Christ entered Jerusalem he was received by the lord mayor wearing his scarlet robes and chain of office, who spoke a panegyric about him as would any mediaeval Lord Mayor of York welcoming a distinguished visitor.

LINKING THE BIBLE WITH THE CITY

This linking of the Bible story with the common life of the city is a feature of York. For example, there is a window in the Minster which shows John the Baptist being beheaded before Monk Bar as it was in 1350, a gate that is still standing to-day. And this year, as in the 14th and 15th centuries, the Mystery Plays were acted largely by the citizens of York, though professional players were engaged for the principal parts.

The most important part of S. Mary's Abbey to survive is the abbot's house, now called the King's Manor, which, after the dissolution of the monasteries, became the residence of successive lords president of the north and later of the Stuart Kings. The only monastic church in York still used for divine service is Holy Trinity, Micklegate—all that remains of Holy Trinity Priory. It has a 12th century nave and mediaeval doorway.

There is a number of mediaeval churches in York, architecturally beautiful and containing many treasures, foremost among which is their glass. York had a famous school of glass-painters in the Middle Ages.

Among freemen of the city between 1313 and 1540 a hundred names of "glassers" appear and these men passed on to their assistants and apprentices the traditional renderings of every Biblical subject and character.

In the magnificent windows of York Minster one can trace the development of English glass-painting through the centuries. It retains more of its original glazing than any other church in England, and contains the earliest known specimen of English stain-



A scene from an actual performance of the York mystery plays. The setting is in the ruins of S. Mary's Abbey. This picture shows the crucifixion of Christ

MAGNIFICENT MINSTER



York, dominated by its Minster, has been the scene of the re-enactment of the now famous cycle of mystery plays which takes its name from the city. The plays, originally 48 in number, have been compressed and integrated to enable them to be given in one performance which lasts four hours. Here is a view of the Minster, which is justly famed for its very fine stained glass

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LAYMEN'S PART IN RELIGION, THE IDEA OF SHARING

By THE BISHOP OF GIPPSLAND, THE RIGHT REVEREND E. J. DAVIDSON

I OFTEN wonder what's in our mind when we use the phrase "Plain Christianity." Does it mean Christianity shorn of the heavy coating of technical language?

If so, I'm all for plain Christianity, though I confess that I don't see how it's possible to avoid technical language when dealing with theology. Or does it mean that there's a plain version of Christianity as opposed to a complex version?

It's possible, of course, that you are saying to yourself that nothing could be plainer or simpler than such words as love, neighbour, kindness, faith, hope—the simple, short words of the Bible—and, that, therefore, people like me ought to be able to explain religion in such a way that anybody can understand.

That's all very well. It's easy to say or spell a word like "love," but it's far from easy to explain it, and extremely difficult to translate it into action. Living out our Christianity, so I find,

isn't a plain business, in the sense that it's simple. It's an extremely complicated business.

Try loving that old harridan down the street, or that cunning customer you met last week in business, and you'll agree with me, I'm sure.

I've a sneaking suspicion that what we really mean by "plain" Christianity is Christianity wrenched from its context in the fellowship we call the Church. What we have in mind is a version of religion for that mythical person known as "the man-in-the-street," a religion we can talk about, absorb or practise without being too heavily involved with any organisation.

The only answer I can give you if that's what is meant by "plain" Christianity—admitting, of course, the failings of churches and people who go to them—there never has been and never would have been any Christianity at all had there not been a body of fellowship to preserve what Christ said and did, and to transmit it all down the ages.

The community of the first few friends of Christ gave us the Scriptures. This fellowship expounded them. It exhibited all the marks of a genuine group, not merely a bunch of individuals. For it accepted rules and disciplines, admitted obligations and generally behaved as though its members couldn't claim to be Christian if they didn't stick together, share their joys and sorrows, and work as a team.

FELLOWSHIP

And they behaved like this because they had no doubt whatsoever that Christ founded a fellowship. The leaders of this fellowship spoke and wrote as men who were given clear-cut instructions and were under an obligation to obey them. They recognised certain commands as inescapable.

"Go ye therefore, and teach all nations, baptising them . . . That is one command. Another, given by Christ on the eve of His death and after He had broken bread and blessed the chalice of wine, was: 'This do in remembrance of me.'"

The last command given by Christ was the most exacting of all. Talking to His followers just before He finally left them He said: "Ye shall be witnesses." They were expected to do something. And what they had to do was no easy thing. It took them into enemy country where they were likely if they got away with their lives. It cut clean across natural shyness and timidity. And it often made them the butt of the cynical and contemptuous.

What I'm suggesting is something with which you may or may not agree. It's this: you can't live the total Christian life inside a closed circle. You can only live it in company with others. Please don't mistake my meaning.

I'm not suggesting that, as individuals, we can't display the Christian virtues. Obviously we can and do. What I mean is that living the Christian life involves the communal as well as the individual aspect of personality. The Christian religion from the first was not a way of holiness for would-be experts in virtuous living: it was a fellowship of believers who had experienced an overarching sense of

unity. I don't think there's really such a thing as individual religion, if by that is meant a cultus confined wholly and solely to individual persons.

Individual piety, of course, is an obvious aim of each Christian. The main objective of Christianity, whatever may be the objectives of other religions, is the fashioning of a community of worship and service. In this community the contemplative and the practical are not alternatives. They are two necessary aspects of the same thing.

At the risk of being misunderstood, or even arousing somebody's wrath, I'll say that if we wish to be Christian in the New Testament sense we must share in the life of fellowship. For Christianity is essentially a group business.

THE EARLY CHURCH

The New Testament makes this plain when it calls the first group of Christians—the early Church—"The Fellowship of the Holy Spirit." Membership of this group implied the obligation of common as well as private prayer.

I can hardly imagine one of St. Paul's converts in the year 55 A.D. saying to himself: "I've said my prayers in my bedroom. I'll give the local meeting a miss this morning!" And I find it still harder to imagine another convert saying: "It's only old Apollos preaching this morning. I'll wait till young Timothy turns up." Whatever else first-century Christianity demanded, it demanded group loyalty.

The fellowship was of the utmost importance. The worst thing a member of the early Church could do was to behave in such a manner as to threaten the life of the fellowship: the best he could do was to contribute to its enrichment. The individual grew in spiritual stature not by detaching himself from the group, but rather by identifying himself with it.

I don't know, of course, whether or not you claim membership of a Christian group. But if you do you'll be interested in making the life of your group as sound, healthy and active as it possibly can be. You won't be content with casual visits to it. And you won't be satisfied to sit in a pew beside a person for months on end without knowing who they are, where they live or what they do. You will want to share the life of the group.

Those of us who live and work in the country don't find it difficult to develop the feeling of "belonging." Our work is often the same. We meet in comparatively small but effective societies. We know one another. At least we seem to know one another better than those who live in suburban or metropolitan anonymity.

The loneliness of the crowd has not eaten into our souls. For it's the problem of the crowd in modern life, especially in the larger Christian groups, that makes real intimacy so hard to come by. I can understand the irate cry of the Abbe Michonnet: "What is the worth, as Christians, of this crowd that we see in Church? Do they love one another? Are they a unified element in the community? Do they even know one another?"

THE LAYMAN'S ROLE

If you are a member of a Christian group you will know he answers to the Abbe's questions without any hint from me. If you are not—well, you'll have twiddled with the dial long ago. So I'm assuming that even if you haven't darkened the door of a church for years you're still interested enough to want the Christian fellowship to be a real power-house in the community.

That task you might feel properly belongs to the leaders of the Church. We are trained for our job, or supposed to be. People in and outside the churches assume we have the technical "know-how." They come to us with problems expecting us to give the right answers. That's as it should be.

But when it comes to spread-

ing the truth about Christianity, witnessing as the New Testament calls it, or defending it against strange and erroneous doctrines—secular and religious—the job is as much that of the rank-and-file as of a leader. We're all involved. The layman as well as the priest or parson is responsible for creating a well-knit, effective fellowship capable of making a significant contribution to the well-being of the community. I would go even further and suggest that no matter how well-led and directed a Christian group may be, its ultimate effectiveness as a group turns on the quality of its membership.

The best of clerics won't get far with a bunch of people who aren't co-operative. Christianity can't thrive and prosper on ignorance. And it will make little headway if those who claim to be Christian insist on "passing the buck" when challenged to undertake some kind of service.

That's why the layman's role in religion is so tremendously important.

I find no pleasure in making nasty little waspish raids on human peccadilloes. But I'm convinced that the breeding of a group is in most circumstances the result of those faults and failures we share in common. We need to discover these, not only in the seclusion of the home but actually in company with others. A frank group conference is worth more than hours of self-pity or private complaining.

In recent years our American friends have paid a good deal of attention to this business of welding a group of individuals into a living, vital community. They started under the guidance of a sociologist who had been driven out of Germany by Hitler, and

have since made a signal contribution to education and industry by trying to discover what makes a bunch of testy individuals into a genuine group.

The findings of their studies listed under the name "The Group Dynamics Movement," interested Canon Theodore Wedel who was shrewd enough to see how they applied to Christian groups.

Canon Wedel had himself been mixed up in a group laboratory experiment. It was a conference of people of varying tastes and temperaments whom you would not consider likely to become a unified element in the community. "The conference," he says, "was first of all divided into small groups, averaging eighteen in number. Trainers were assigned to each group, but their role was largely one of silence, broken only by occasional warnings and general service as consultants. The group was on its own. Seated round an oval table for hours each day for three weeks, the group was given no agenda, except the single directive: 'Become a group.'"

What happened was, of course, what you would expect. First, chaos, as the talkative and the dominating took control. . . Then wounded feelings, mutual recriminations. . . Next, settling down

and the beginning of some pretty stiff self-examination. At last, after many ups and downs a sudden surrender of egocentricity. . . and finally an overarching corporateness as members, with hearts and eyes wide open, found themselves a genuine group.

DIOCESAN NEWS

PERTH

VISIT FROM G.E.S. CHAIRMAN
The Commonwealth chairman of the Girls' Friendly Society, Mrs. K. H. Bright-Parker, will be visiting Perth diocese from May 20 to June 4. A busy programme has been arranged for the distinguished visitor, who will see all the twenty-seven branches of the G.E.S. in Perth and country areas.

S. MARY-IN-THE-VALLEY
A new parish formed out of two parishes which had outgrown pastoral competence for effective ministrations, has been named S. Mary-in-the-Valley, in the Canning Deanery within the metropolitan area. The first rector of the new parish with the entrancing name will be the Reverend Derek Allton, who will be instituted into the living on March 20.

MISSION SUPERINTENDENT
The Reverend R. B. Cranwick who was commissioned Superintendent of the Forrest River Mission last Sunday at Eversons in S. Andrew's Church, Subiaco, will sail from Fremantle with his family in the State shipping vessel, "Koolarra," on March 1.

ANNUAL SERVICE FOR ACCOUNTANTS
The annual service for the accountants and secretaries took place on February 11 at 5.30 p.m. The Governor, Sir Eric Woodward, attended. The Reverend C. A. Osborne gave the address.

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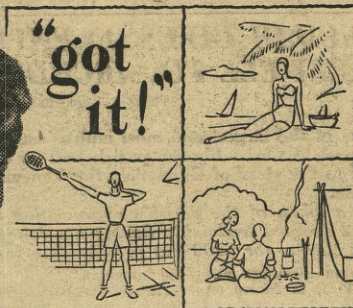
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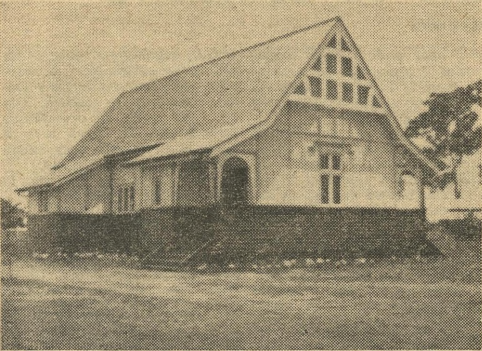
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"O how amiable are Thy dwellings, Thou Lord of Hosts." The chapel of the Holy Angels at the hostel at Charleville, the hostels are either side of the chapel (see feature, pages 8 and 9)

CHRISTIANITY GROWS SLOWLY IN PAKISTAN—BISHOP RAY

The Assistant Bishop of Lahore, the Right Reverend Chandu Ray, held a press conference in Sydney on Thursday of last week, the day after his arrival in Australia.

Christianity, he said, is gaining numbers slowly in Pakistan.

"This steady progress is perhaps better than an impulsive mass movement which might produce greater numbers of converts," he said, "for the problems of nominal Christianity in an Asian country can be overwhelming."

"The Government of my country does not hinder the work of the Church. Before I left for Australia the Prime Minister of Pakistan, Mr Firoz Khan Noon, asked me to convey his greetings to the Church in Australia."

Bishop Ray said that Islam claimed the allegiance of 98 per cent. of the population. Of the 38,000,000 citizens of Pakistan only 450,000 were Christian.

Whether the present liberal attitude of the Government of Pakistan towards Christianity would last was uncertain: "I feel that a more conservative element could eventually change this," he said.

The revival of Islam in Pakistan in recent years "has been directly connected with the rise of nationalism."

"The nation belongs to the Moslems, and this feeling is strong."

"There has been no Islamic religious revival, however, that has delayed the spread of the Christian Church as Buddhism has done in Ceylon," he said.

Bishop Ray said that one of the major problems of Pakistan to-day was equally important to the secular state and to Christianity. This problem was illiteracy and low educational standards.

"An illiterate person is a bigoted person," he said.

Only through improvements in the general standard of education would the Pakistani come into their own, and the Gospel spread.

FREE ENTRY

Although there was no discrimination against foreign missionaries in Pakistan, and although they could enter the country and preach freely, very few Europeans could hope to influence the people of Pakistan as one of their own number could.

"The Government allows missionaries to come into the country freely. They build hospitals and schools, and spread the Gospel, without breaking the law."

"But this does not mean that the community welcomes them. There is an element of hostility and resistance which is at once a challenge to the Church and to teachers," he said.

His own appointment, Bishop Ray thought, had possibly helped dispel the idea that Christianity was "foreign." The fact that he was the first Pakistani Bishop was clear evidence to the Panistani themselves that the Christian Church in their country was "growing up."

"I have been given free entry to places where British people could not go," he said.

"But I would say that the main effect of my appointment is that the people of Pakistan are learning that there are no barriers of race and colour in Christianity."

The bishop gave high praise to Australian missionaries working in Pakistan.

"EXPECTATIONS"

One of them, the Reverend G. Bingham, formerly of the Diocese of Sydney, is to be the principal of the first Pakistani Bible training school.

Bishop Ray outlined the plan he intends to present at the Lambeth Conference for a United Church of Indian and Pakistani.

"Anglicans and Protestants of all denominations," he said, "look forward with expectation and joy to the establishment of a United Church in which the denominational divisions of the West will not apply."

"From the East," he predicted, "will come a resurgence of Christian faith, because our Eastern converts are like the Apostles of the first century, newly come to light out of darkness; simple in faith, but fervent."

SURPRISE IN ADELAIDE AT TRANSFER OF OVER-WORKED BISHOP'S CHAPLAIN

FROM OUR OWN CORRESPONDENT

Adelaide, February 24

There is some surprise in the Diocese of Adelaide at the appointment of the Reverend Stuart Smith as priest-in-charge of S. Christopher's, Kilburn, and S. Ninian's, Prospect North.

Mr Smith is at present chaplain to the Bishop of Adelaide, the Right Reverend T. T. Reed.

The Kilburn and Prospect North mission district has been made vacant by the resignation of the Reverend R. H. Miles, who is returning interstate after a brief ministry in this diocese.

Mr Smith will be inducted by the bishop on March 14.

Mr Smith's new appointment means that Dr Reed will have no chaplain until he returns from the Lambeth Conference in September.

As the bishop is known to be greatly overworked already, con-

siderable concern is being expressed at the further overtaxing of his strength with no personal chaplain or secretary.

On the other hand, there is a grave shortage of clergy in the diocese, and it is understood the bishop feels he should not have a full-time chaplain while missions districts and parishes are without priests.

With Mr Smith leaving his present position, the small staff at the cathedral will be further depleted.

When Bishop Reed goes to Lambeth, the Dean of Adelaide,

the Very Reverend Arthur Weston, and the Cathedral Chapter Vicar, the Reverend Canon E. C. Loan, will be the only clergy available to handle the cathedral administration and services.

But Dean Weston's time will be mainly taken up with his tremendous duties as Administrator of the Diocese.

The bishop and Mrs Reed leave Adelaide for England via Canada on April 16.

Dr Reed will be the guest speaker at the monthly diocesan men's luncheon at Balfour's cafe, King William Street, Adelaide, at 1 p.m. on Monday, March 10. The luncheon will be an informal farewell to the bishop from the men of the diocese before his few months abroad.

A NEW ADELAIDE HALL OPENED

FROM OUR OWN CORRESPONDENT

Adelaide, February 17

The impressive new memorial hall at Christ Church, North Adelaide, was officially opened on February 9 by the Lord Mayor of Adelaide, Mr L. M. S. Hargrave.

The building was dedicated by the Bishop of Adelaide, the Right Reverend T. T. Reed.

Despite the scorching weather, several hundred attended the opening ceremony.

The service was conducted by the Rector of Christ Church, the Reverend G. B. McWilliams, and the lesson was read by the former Rector, Canon A. L. Bulbeck. The bishop led the prayers.

Mr D. Scott Young, who introduced the lord mayor, said that a decade of hard work, self-sacrifice, and faith on the part of many people had resulted in the hall being erected.

Mr Hargrave unveiled a plaque in the hall foyer containing the names of Christ Church parishioners and old scholars of Queen's College, North Adelaide, who had given their lives in World War II.

GUNNEDAH GIVES AN ENTHUSIASTIC FAREWELL TO ARCHDEACON STOCKDALE

FROM A CORRESPONDENT

Gunnedah, February 24

One of the largest and most enthusiastic crowds ever to gather in Gunnedah packed Christ Church parish hall to overflowing in February to bid farewell to the vicar of Gunnedah, the Venerable R. I. H. Stockdale, and Mrs Stockdale.

As a token of the parish's appreciation of Archdeacon Stockdale's sincere and devoted leadership during his ministry here over the past twelve years, a cheque for £200 was presented to him and Mrs Stockdale.

Archdeacon Stockdale was inducted Vicar of Moree on February 7.

Long before the function began the hall's seating was overtaken.

More than two hundred heard the farewell amplified in the church grounds.

The Mayor of Gunnedah, Alderman F. L. O'Keefe, paid tribute to Archdeacon Stockdale "not only as a Christian gentleman but as a fine vicar and townsman."

He said that during the archdeacon's ministry the parish had made great progress.

This was a tribute to the leadership he had given both inside and outside the Church.

Miss Faye Bridges, on behalf of the youth organisations of the Church, presented the archdeacon with a nylon surplice.

Mr Stan Swain, as vicar's warden, presented the cheque.

"I am overwhelmed," Arch-

deacon Stockdale said in reply.

Recalling that he had not achieved nearly as much as he would like to have done, he said that there was no room for pride. He had always tried to be his real self in his happy stay at Gunnedah.

When he thought of Gunnedah he liked to think of the whole parish—Mary's Mount, Curlewis, Keepit Dam, and Kelvin—as a lovely parish with very many lovely people.

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ARMIDALE SYNOD RESOLUTION

FROM A SPECIAL CORRESPONDENT

Armidale, February 25

Before its main business began here yesterday the Synod of the diocese carried a resolution expressing sympathy with the University of New England.

The university has sustained a loss of £400,000 through a disastrous fire.

The Synod resolved to offer the help of the diocese to the university in whatever manner proved possible.

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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.

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DIOCESAN CENTRE, Grafton. Would our friends please note that the Diocesan Centre will not be available for accommodation until April, 1958. Meanwhile the Centre will be given over to the purposes of an Unesco School for South-East Asian Teachers. H. Macmillan, Hostess.

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