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NEED OF LAY APOSTOLATE STRESSED IN VICTORIA

"PARISH AND PEOPLE" MEMBERS DISCUSS MANY ASPECTS

FROM OUR OWN CORRESPONDENT

Ballarat, August 8

Forty-five people from all parts of the State, attended the second annual conference arranged by Victoria's provincial committee at the Retreat House, Cheltenham, on August 1 and 2.

Welcome visitors were the Venerable A. W. Harris of Goulburn and the Reverend Howell Witt of the Diocese of Adelaide.

The sessions and discussion groups were arranged by the Archdeacon of Ballarat, the Venerable R. G. Porter, who is the chairman of the provincial committee.

Thirteen of the delegates were lay people, half of them being women, an encouragingly greater proportion than last year.

The theme for this year's conference was "The Lay Apostolate in the Church" with the conference motto "Christ for others and others for Christ."

Instead of having one prominent speaker to deal with this subject, three members of the movement were asked to prepare papers on different aspects of it, and after each had presented his paper, discussion groups grappled with various questions arising therefrom.

The first paper was prepared and presented by the Venerable Peter Monie, Archdeacon of St. Arnaud and Vicar of Maryborough as well as Registrar of the Diocese of St. Arnaud.

His subject was "Towards a Theology of the Laity." In a most scholarly and painstaking manner he showed how the status of the laity had been lowered in the Church's life and as a result of this clericalism had prevailed for many centuries.

DISCUSSION

Various questions suggested by Archdeacon Monie were dealt with in a most enthusiastic way by the subsequent discussion groups.

The second paper entitled "The meaning of and necessity for a Lay Apostolate" was given by the Reverend Howell Witt who spoke mainly on the various ways in which the Church's life was being thwarted for the reason that we have had practically nothing in the way of a lay apostolate in the past.

The Victorian secretary of "Parish and People," the Rev-

erend J. H. Cranswick, presented the third paper on "The Inner Life and Training of the Lay Apostolate."

He reminded the conference that the lay apostolate must always be first and foremost Christ's Apostolate—His ministry in the world and in the parish here and now.

This paper was followed by some practical suggestions by the Reverend Howell Witt on how the lay apostolate is becoming a reality in his parish of Elizabeth.

The Reverend Guy Harmer, Vicar of S. Thomas, Essendon, then presented an audio-visual on lay-evangelistic work that is being done at All Souls', Langham Place, London, under the leadership of the Reverend John Stott.

OTHER CHURCHES

The conference concluded with a short business meeting at which it was resolved that during this coming year the committee should endeavour to produce a newsheet from time to time.

A letter of goodwill was received from the Methodist "Church Worship Society" whose interests are similar to those of "Parish and People."

The hope was expressed that at next year's conference we might have opportunity of hearing perhaps from a Roman Catholic, a Presbyterian and a Methodist something of what is happening in their respective communions in trends similar to those being pursued by "Parish and People."

Miss B. Glascodine who is the

G.B.R.E. representative on the Victorian committee of "Parish and People," conducted a book-stall of relevant literature throughout the conference.

TWO CHAPELS UNDER ONE ROOF AS A.I.F. MEMORIAL

The Chief of the General Staff, Lieutenant-General Sir Ragnar Garrett, has commended the Australia-wide appeal for the construction of an A.I.F. Memorial Chapel at the Royal Military College, Duntroon.

The doubts felt by some churchmen as to the suitability of the proposed chapel for Anglican use have been in the main dispersed by the Chaplain General's statement. ("The Anglican," July 22).

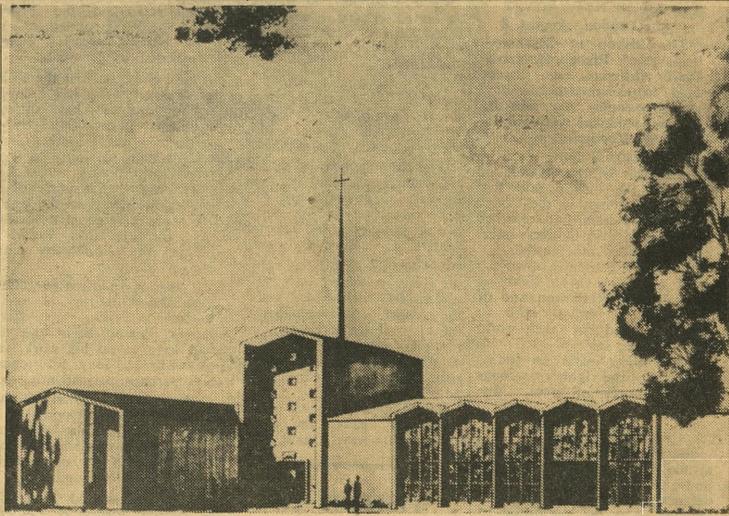
The public appeal is for £40,000. £8,000 will be provided by the Commonwealth Government and an equal amount by the churches through the Chaplains General service of the Australian Regular Army.

In appealing for public support, General Garrett said that it was proposed to erect a dignified permanent chapel building of a standard in keeping with the modern facilities now being erected at the college.

When completed, the chapel would meet the requirements for religious instruction and regular attendance of cadets at church services which were essential in fostering the moral qualities of leadership and character development of future officers of the Australian Army.

The building would incorporate two chapels under the one roof, one for the combined use of Church of England and Protestant denominations and one for Roman Catholics.

Each chapel would be com-



An architect's drawing of the proposed A.I.F. Memorial Chapel at the Royal Military College, Duntroon.

pletely self-contained and have a separate entrance. The design would indicate a unity of purpose and would be more economical than two separate buildings.

Since the foundation of the Royal Military College in 1911, no permanent chapels have been constructed and the temporary wooden huts now being used are quite unsuitable and must be replaced.

It is hoped to make an early start on the chapel in order that its official dedication can be included as a feature of the ceremonial planned to commemorate the 50th anniversary of the college in March, 1961.

Subscriptions may be sent to "Headquarters," Royal Military College, Duntroon, A.C.T., endorsed "R.M.C. Chapel Building Fund."

MEN'S SERVICE MAY BECOME ANNUAL EVENT

FROM OUR OWN CORRESPONDENT

Perth, August 8

More than a hundred and twenty men attended a special service held in S. George's Cathedral here last week.

The occasion was the Feast of S. Oswald, the patron saint of the Church of England Men's Society.

Although arranged by the C.E.M.S., all men were invited to attend.

The preacher was the Reverend J. L. Ford, Rector of S. Oswald's, Swanbourne, who spoke of the life and martyrdom of S. Oswald, and challenged the men of the Church to come out into the open and boldly to witness to the Faith which was in them.

The service was conducted by the Reverend D. R. Bazely. Before the intercessions, which were conducted by the Reverend L. W. Riley, Rector of Applecross, he called upon all members of C.E.M.S. present to repeat the pledge of re-dedication.

Rectors of six other parishes were in the congregation with their men.

Supper was served in the Burt Hall after the service, and after a general get-together the organising secretary, Provincial Missionary Council, showed two excellent films.

In his introductory talk, he requested that he be invited to address the men of the Church in their parishes.

With a few notable exceptions, he had, up to that time, spoken mostly to groups of women and children.

The President of C.E.M.S., Mr S. Nankerwell, hoped that this service for men would become an annual event.

OBITUARY

MRS E. A. PITT

We record with regret the death in Sydney on August 5 of Mrs E. A. Pitt, wife of the Dean of Sydney.

The funeral service took place from S. Andrew's Cathedral last Monday, August 8, when the Sentences were read by the Reverend John Hope; the Lesson by the Reverend C. A. Goodwin, and the Prayers by the Right Reverend M. L. Loane.

Major-General the Reverend C. A. Osborne gave the address.

Olive Margery Pitt, who came to Sydney with her husband in 1953, was a woman of singular courage, based on her deep Christian belief, which also inspired her to community service from her girlhood.

She found her opportunities in children's Special Service Mission Camps, Girl Guides, the Crusaders, Dr Barnardo's Homes and she found time to play hockey for Nottinghamshire. She started a club for working girls in Nottinghamshire and then, after her marriage, started another one at Bolton, Lancs. Later at Rugby, when the dean was vicar there, amongst her other activities Mrs Pitt started another club. This time for young wives.

In Sydney, her quiet, uplifting leadership was soon felt in many ways, in organisations such as the Ladies' Home Mission Union, the Clergy Wives' Association, the Cathedral School Choir, C.M.S., Dr Barnardo's Homes and the Church of England Homes.

She is survived by her husband, the Very Reverend E. A. Pitt, and three sons, Martin, Andrew and Robert.

WELSH CATHEDRAL RESTORED

ANGLICAN NEWS SERVICE

London, August 8

The Queen and the Duke of Edinburgh were present at Llandaff Cathedral on Saturday morning, August 6, when a service of praise and thanksgiving for the restoration of the cathedral was held.

Llandaff Cathedral was reduced to almost total ruin by a German land mine in 1941.

The work of restoration began in 1948, and in April 1957, the nave was re-opened for worship.

The restoration work is now complete except for the furniture of the choir.

FR HUDDLESTON TO BE NEXT BISHOP OF MASASI

ANGLICAN NEWS SERVICE

London, August 8

Fr Trevor Huddleston, Prior of the London House of the Community of the Resurrection, has been chosen to become Bishop of Masasi, East Africa.

Fr Huddleston, who is 46, succeeds the Right Reverend Mark Way, now in England.

He will be consecrated in Masasi Cathedral on S Luke's Day, October 18.

Masasi is one of the dioceses supported by the Universities' Mission to Central Africa.

Its population is predominantly African, and of the Anglicans, numbering over 30,000, only 500 are white.

There are 13 white priests, including two archdeacons, and the African ministry totals 40 priests and 19 deacons.

Fr Huddleston was in South Africa from 1943 to 1956, first

as priest-in-charge of the Sophiatown and Orlando Missions in the Diocese of Johannesburg and later as Provincial in South Africa of the Community of the Resurrection.

FAMOUS BOOK

He returned to England in 1956 to become Novice Guardian at the headquarters of the Community, at Mirfield, Yorkshire, for two years.

He has been prominent for his defence of the South Africans against discriminatory policies, both in that country and in England.

One of the results of his work in South Africa was the

book "Naught For Your Comfort".

Under the constitution of the new Province of East Africa, inaugurated on August 3, the diocese was able to elect its own bishop.

The choice must now be confirmed by a panel consisting of the Bishops of South-West Tanganyika, Zanzibar and Central Tanganyika, and other representatives of these dioceses, under the presidency of the new archbishop, the Most Reverend Leonard Beecher.

Fr Huddleston's was the only name put before the Electoral College of the diocese.

S.P.C.K. VISITOR IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, August 8
Publicity for the work of the Society for Promoting Christian Knowledge will be given at a public meeting in the Chapter House of S. Paul's Cathedral, Melbourne, on August 17.

Speaker at the meeting will be the Reverend Eric Thornton, who has just retired from the position of Chief Organising Secretary of the society in London, after sixteen years of service.

His visit to Australia will last until the end of the year, and he will speak in every State, as well as in New Zealand.

The meeting in Melbourne on August 17 is to begin at 8 p.m.

BISHOP BANS RIOTING

ORDER SOUGHT IN RHODESIA

REBELS WILL BE EXCOMMUNICATED

ANGLICAN NEWS SERVICE
London, August 8

The Bishop of Mashonaland, the Right Reverend Cecil Alderson, has threatened to excommunicate any church people who join in acts of unlawful violence in Southern Rhodesia.

In a pastoral letter read in all churches of the diocese on July 31, the bishop said that recent happenings in the Congo and in Rhodesia had shocked and angered men of every race; and they were indefensible.

"They have already sown the seeds of a harvest of fear, of suspicion, of retaliation and of hardening of heart, here in Rhodesia and in the world beyond," he said.

The bishop made no judgement about the rights or wrongs of the causes of public disturbance.

PRESSURE

But he said that, "except at the lawful command of the State, and except in self-defence when attacked by another, it is not permitted to Christian men to use or take part in fighting or violent acts, directed indiscriminately against men, women and children, the helpless and the unarmed, in hatred and revenge.

"We should not be ashamed as Christians to press upon those in authority and on our fellow citizens the need for speedy, radical and continuous amendment both of public laws, the removal of offences to human respect and dignity, the promotion of security for all the subjects of the State, and the harmonious development of all its peoples to full and equal citizenship.

"In this we must reject fear, fear of each other, or fear of the future. Every act of fear is vitiated, and generally vicious," he said.

FRENCH BROTHERS VISIT ENGLAND

ECUMENICAL PRESS SERVICE
Geneva, August 8

Eight brothers of the Reformed Community of Taizé, France, last month visited England at the invitation of the Bishop of Sheffield, the Right Reverend L. S. Hunter.

They gave a series of three lectures on the life and liturgy of the community and their work for unity.

They also addressed 120 clergymen at Lambeth Palace.

Anglican bishops and priests, the Moderator of the English Presbyterian Church and a Greek Orthodox Metropolitan were among those present.

The contacts between the French community and the Church of England will be continued.

The Bishop of Sheffield plans to visit Taizé soon to arrange for next year's meeting.

The Archbishop of York and other Anglican bishops are also to visit the community.

EDINBURGH GIFT TO THE CONGO

ANGLICAN NEWS SERVICE

London, August 1

A gift of 100,000 dollars is to be sent to the Congo as an "act of faith" in the future of the country by the Theological Education Fund of the International Missionary Council, which met in Edinburgh last week.

The money is to establish a faculty of divinity to serve the whole of the Congo.

TALKS ON REFUGEES

LEADERS URGE PROTESTS

ECUMENICAL PRESS SERVICE

Geneva, August 8

A consultation of Church leaders in Berlin last month urged Churches to play a more active part in preventing the political and social policies which created refugee situations.

The recommendation was made at the annual meeting of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches.

The recommendation said that the Churches should be "ready to warn all governments, on all occasions, that the pursuit of certain policies would inevitably lead to the making of refugees."

While the creation of refugee problems could not always be traced to "deliberate policy," the report said, "refugees are the by-products of political policy and economic action, and men at times have been used either directly or indirectly for political ends."

The Churches should protest vigorously against the use of men in this way, it said.

VISITOR TO SINGAPORE

ADDRESSES FROM THEOLOGIAN

FROM OUR OWN CORRESPONDENT

Singapore, August 8

A priest from the Protestant Episcopal Church in the United States of America, the Reverend H. Boone Porter, paid a visit to the Diocese of Singapore and Malaya this month.

Dr Porter, who is a lecturer in Ecclesiastical History and Liturgies at the Nashotah Theological College, Wisconsin, visited Singapore, Kuala Lumpur, Ipoh and Penang, under the auspices of the National Council of the Episcopal Church.

At Kuala Lumpur he addressed lay leaders on "Life and Worship," and clergy and other church workers on recent liturgical developments affecting Baptism, Confirmation and Holy Communion.

In Singapore, a meeting was held at the cathedral to enable clergy and lay workers to meet Dr Potter and discuss with him the patterns of Christian life and worship in the Anglican communion.

Dr Potter is on his way to the Philippines, and visited India before coming here.

After spending two months in the Philippines he will be making two-week visits to Formosa, Hong Kong, Japan and Alaska before returning home.

He is visiting Manila to deliver lectures at S. Andrew's Theological Seminary.

He will leave Singapore for Manila on August 9.

C.E.M.S. BRANCHES IN PRISONS

ANGLICAN NEWS SERVICE
London, August 8

Two new branches of the Church of England Men's Society in H.M. Prisons have been formed during the past year, the society's annual report said in the quarterly magazine.

One of the new branches is at Leyhill open prison, Gloucestershire, and the other at Exeter.

At the moment the Leyhill branch has sixty members (and a substantial waiting list) and the Exeter branch about thirty.

These bring the total of C.E.M.S. branches in prisons up to four. The earlier ones are at Maidstone and at Wormwood Scrubs.

RETIRING AGE DISCUSSED

DIFFERENCES IN DIOCESES

ANGLICAN NEWS SERVICE

London, August 8

The Bishop of Leicester, the Right Reverend R. R. Williams, this month has commented on the Bishop of Sheffield's statement on the retiring age for clergy, suggested as 70 years.

He points out that the Bishop of Sheffield, who has a largely urban diocese, has different problems from those which arise in a diocese like Leicester, which contains a very large rural area.

He hopes that none of his country clergy over the age of 70 will imagine that because of their age they would be helping the Church by getting out of the way.

"What is so often forgotten," says Dr Williams, "is that if Parson A from one village retires, Parson B in the next will have to do his work, very often for a long interregnum and perhaps permanently.

"I argue from this that even if Parson A is having to go more slowly than he did because of his age, his presence at least lets Parson B get on with his job without interruption."

Dr Williams adds that since he became Bishop of Leicester he has devoted a great deal of his time to maintaining the numbers of clergymen in the diocese at the highest possible level, and he thinks there are more clergymen working in the Leicester diocese now than there were seven years ago.

At the moment there are about 10 parishes without a clergyman, a proportion which the bishop does not think unreasonable in a diocese with 250 benefices.

DAY OF PRAYER IN U.S.A.

THE "LIVING CHURCH" SERVICE

New York, August 8

President Eisenhower has proclaimed Wednesday, October 5, as a National Day of Prayer.

In doing so he issued a statement reminding Americans that each citizen can enjoy the blessings of liberty. He said:

"It is not by our strength alone, nor by our own righteousness, that we have enjoyed the abundant gifts of our Creator.

"In this time of testing we shall ever place our trust in the keeping of God's Commandments, knowing that He Who has brought us here requires justice and mercy in return.

"As we lift our thankful hearts to Him, we will see clearly the vision of the world that is meant to be and set our hearts resolutely towards the achievement of it."

The National Day of Prayer was proclaimed by President Eisenhower under a joint resolution approved by Congress in 1952.

ORTHODOX MAY BE RECOGNISED

ECUMENICAL PRESS SERVICE
Geneva, July 25

A resolution requesting public recognition of Eastern Orthodoxy as a "major faith" in the United States of America has come before the United States Senate this month.

If adopted, the move will lead to citation of the Eastern Orthodox Church in addition to "Protestants, Catholics and Jews" in government references to religious bodies.

Members of Eastern Orthodox churches in that country now number more than two and a half million.

BROTHERS DIVIDED

SPLIT IN GREEK LAY BODY

ECUMENICAL PRESS SERVICE

Geneva, August 8

A split was reported last month in Athens in the ranks of the leading laymen's movement of the Orthodox Church in Greece.

A minority group has broken from the ZOE (life) movement and established a new organisation called "O Sortir" (The Saviour).

The break developed because the minority group believes the present leadership and majority of ZOE members are departing from the principles of the founder.

ZOE was founded in 1909 by Archimandrite Eusebius Mathiopoulos, as a brotherhood, chiefly of laymen, who live in community and take vows of poverty, obedience and celibacy.

The brotherhood has organised widespread religious and social work among youth, working men and needy.

It publishes a weekly magazine "ZOE" which has the largest circulation of any religious periodical in Greece.

The "O Sortir" group has announced it will establish itself as a separate organisation and will shortly begin publication of its own periodical.

Membership in the O Sortir group includes Professor P. N. Trembelas, professor emeritus of the University of Athens, and other founding members of the brotherhood.

TEAM TO WORK FOR STH. AFRICA

ANGLICAN NEWS SERVICE

London, August 8

A campaign to increase British interest in the work of the Church in South Africa was opened on August 3 by the Archdeacon of Cape Town, the Venerable C. T. Wood.

Archdeacon Wood dedicated a travelling van in Dean's Yard, Westminster, to be used by a field unit of the South African Church Institute which is prepared to lecture on the work of the South African Church to any parish or missionary association which desires its services.

The unit has been organised by two laymen from the Cape Town diocese, Dr A. L. Spencer-Payne and Mr Harold Wilson, who have been closely concerned with the new movement in South Africa to enable the laity to play a greater part in the Church's affairs.

The unit will work in Britain until the end of 1960, and after spending the first three months of 1961 in the United States will return to Britain for the rest of the year.

THE HELPED TO HELP OTHERS

THE "LIVING CHURCH" SERVICE
London, July 18

Churches in Central America benefiting from the Church School Missionary Offering of 1959 are to be asked to use the gifts to help even less fortunate churches.

The plan is to be presented to vestries, executive committees and congregations of mission churches, and will be undertaken for a ten year period.

Each year a contribution of .5 per cent. of the original gift will be made as a thankoffering.

CONSECRATION IN CANADA

ANGLICAN NEWS SERVICE

London, August 8

The Very Reverend F. C. Jackson, Dean and Rector of S. Paul's Pro-Cathedral, Regina, Canada, will be consecrated to become Bishop of Qu'Appelle, Canada, on August 21.

Dean Jackson spent eight years of his ministry in England, in the Diocese of Chester.

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LONDON STORES

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C.E.M.S. IN VICTORIA MEET AT BENDIGO

REPORTS OF MEN'S SERVICE WITHIN ALL DIOCESES

FROM OUR OWN CORRESPONDENT

Bendigo, August 8

Delegates from every diocese in Victoria attended the annual meeting of the Victorian Provincial Council of the Church of England Men's Society in the Cathedral Hall, Bendigo, on July 30.

Chief speaker at the meeting was the Reverend F. Cuttriss, leader of the Archbishop's Diocesan Task Force, who paid tribute to the C.E.M.S. for their help in his work at Heidelberg, Melbourne.

The Bishop of Bendigo, the Right Reverend R. E. Richards, who is the national president of the society, presided at the meeting.

A team of more than thirty members of the society had conducted a door-to-door census of the Olympic Village, and produced a list of all Anglican families in the area, Mr Cuttriss said.

Brother John Bishop, Melbourne lay - chairman of C.E.M.S., continues to help the work by taking a large Sunday school class each week.

LAY LEADERS

Lay leadership was being developed through adopting a positive policy of pastoral care, he said.

This involved zoning the parish into areas under the control of visitors, training religious instructors for State schools, and leaders for parish organisations.

The work was greatly strengthened by the team spirit of the Task Force, the four members of which said the Daily Offices together, met for weekly staff meetings, and provided fellowship in the work.

GROWTH

Two things important for the society to consider, he said, were the development of lay leadership in the parishes, and the means by which strong parishes might help the weaker to develop.

The provincial secretary, Brother Max Lee, told the meeting there were now 115 branches with over 1,750 members in the Province of Victoria.

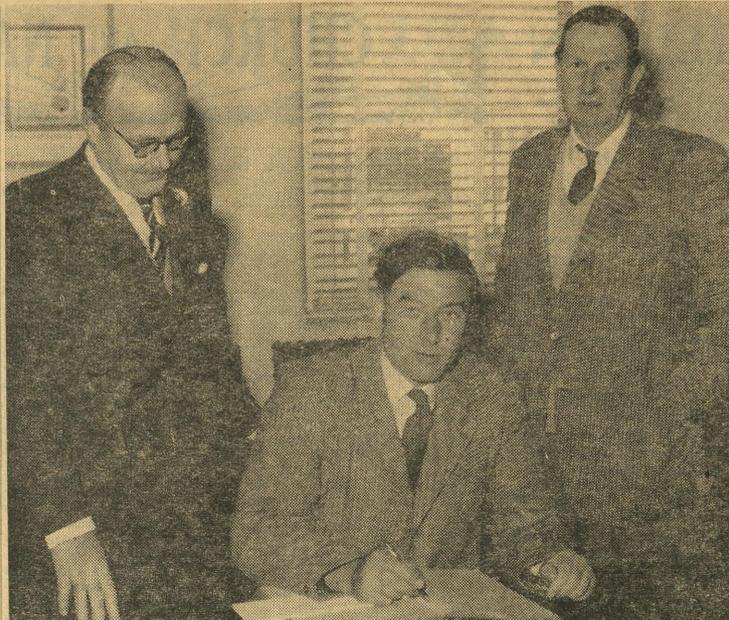
Of these numbers, sixty-five branches with about 1,000 members were in the Diocese of Melbourne.

The C.E.M.S. in Melbourne are now hoping to open a hostel, to enable released prisoners to come in contact with Christians and to find useful places in the community.

Many of the visiting delegates were billeted in private homes on Saturday night, and a further business session took place on Sunday morning.

The newly elected chairman of the Provincial Council is the Right Reverend D. L. Redding, Bishop Coadjutor of Melbourne.

Other officers are: clerical vice-president, the Venerable P. Monie (St Arnaud); lay vice-presidents, Brother G. White (Gippsland) and Brother Denehy (Melbourne); provincial secretary, Brother M. Lee (Melbourne); and provincial treasurer, Brother F. Worrell, Melbourne.



Mr T. R. Garnett (centre), Master of Marlborough College, England, whose appointment as Headmaster of the Geelong Church of England Grammar School has been announced, signing the visitors' book at the Geelong City Hall last week during a ten-day flying visit to this country. He will succeed the present headmaster, Dr J. R. Darling (right) in September, 1961. On the left is the Mayor of Geelong, Councillor V. H. Andrews.

SERVERS WARNED ABOUT DANGERS OF FAMILIARITY

FROM A CORRESPONDENT

A warning of the danger of becoming too familiar with holy things was given to a number of Sydney servers on August 6 by the Reverend John Hope, Rector of Christ Church S. Laurence, George Street, Sydney.

He was preaching at the Guild office for the Feast of the Transfiguration, Guild of the Servants of the Sanctuary, in his church.

The Guild office was sung by the Chaplain, the Reverend N. G. Robinson, who also admitted new members.

The Eucharist for the Chapter was held in S James' Church, Sydney, the celebrant being the Acting Rector, the Reverend F. Weston.

"At this feast we think of Our Lord taking Peter, James and John apart to pray," Fr Hope said.

"But why did those three

sleep? Surely, we say, if we had been there we would not have slept on such a momentous occasion.

"It might have been the climb uphill, or the fresh air—but they slept.

"But it is the same with many of us—priests and servers alike. We can be so close to Him and yet still forget we are with Him.

"We are only human, and there is the danger that we might become too familiar with holy things, or forget their sacredness.

"Of course, when we first come to the altar—like some of the new members admitted tonight—we come with reverence and realise what we are about.

"But later, unless we are careful, we become apathetic; neglecting our prayers, and, above all, our preparation for the Holy Eucharist.

"We can be guilty of treating the service just as something to be done, to be got through.

"This will happen if our minds are not centred on Him. If He has made no great impression on us.

"There is a danger we might become like the two men on

the way to Emmaus, our eyes can 'become holden'.

"How can we priests and servers grow into the knowledge of Him? By arguing or by faith perceiving?"

"We must work and pray for that great gift of perception. By faith we will perceive and know, for spiritual things are spiritually discerned," he said.

"For this we have to be very humble and full of faith and love. Lust, impurity of thought and action can blind our vision.

"We will never really know Him unless we make sacrifices—to count all things lost for Him.

"We are called not to live ordinary natural lives, but supernatural lives—in the grace of God we can do all things."

GIFT TO CANBERRA FOR RESEARCH

FROM A CORRESPONDENT

Canberra, August 8

A research fellowship to enable students to do advanced theological studies at S. Mark's Library, Canberra, has been established by a Newcastle churchman, Mr C. Burgmann, through a gift to the library of £4,000.

MOUNT MAGNET'S NEW CHURCH

FROM A CORRESPONDENT

Mt Magnet, W.A., Aug. 8

Work has commenced on the rebuilding of All Souls' Church, Mount Magnet, and should be completed in September.

The new church is being erected on the site where the former church was destroyed by fire on December 12, 1959.

It will be built of steel, timber and asbestos with plaster walls and ceiling so that it will be cool in summer and, it is hoped, fire resistant. It will cost £3,000.

The Parish of the Murchison in the Diocese of North-West Australia of which Mount Magnet is the main centre, is staffed by the Bush Church Aid Society.

Many churchpeople responded to an appeal last December to rebuild All Souls'.

The rector is the Reverend A. E. Williams.

A DIOCESAN CONFERENCE

FROM A CORRESPONDENT

Grafton, August 8

Eager discussion groups were a feature of the Church of England Women's Conference held last month in Grafton.

More than 40 women from the Grafton diocese, which extends from Port Macquarie to the Queensland border, "lived in" at the Diocesan Centre, and many more travelled daily to join in the programme.

Mrs N. Richards, wife of the Bishop of Bendigo, was the visiting speaker. She took as her theme "The Anglican Churchwoman in 1960 and her problems."

The theme was divided into three groups, church life, the world and the home.

The Bishop of Grafton, the Right Reverend K. J. Clements, spoke at the special conference service.

He was assisted by the Dean of Grafton, the Very Reverend A. E. Warr, and the Reverend J. Hilliard, of Woolgoolga.

The bishop told a large congregation of women that they must not seek justification through self works. Works should be done quietly.

The tendency to see Christ as a historical figure was quite wrong, he said.

Christ should be seen as Eternal God incarnate. Good works should be done meekly under the control of Christ.

FACT & FANCY

For centuries the first early morning tides after the full moon and the new moon during the summer have been called the "Vicar's Tides" on a part of the north Lancashire coast of Britain where the River Lune flows out at Cockerlands. In medieval times the monks of Cockerlands Abbey built a baulk, or fish trap, there and the custom of the Church retaining an interest has persisted until the present day when the vicar has the right to fish the baulk at certain tides—all he has to do is to wade in with a landing net and scoop out the fish. A few years ago, one vicar caught 119 sea trout in one morning. But alas, these days are going, the baulk needs a lot of repair and the present owners, the Lancashire River Board, have decided that they cannot maintain it any longer.

A Melbourne Roman Catholic paper is interested in the comments in the current Crockford Preface about the hope for better relations between Anglicans and Romans. Crockford says: "Even in England the Roman ice can be thawed by friendliness." The paper does not think the Preface will do much to thaw "the Roman ice" but adds, "Still, it is a change from 'the fires of Smithfield.'"

The Friends of the Clarendon Children's Home at Kingston Beach, Tasmania, are doing a very worth while work that other supporters of children's homes might well copy. When the girls leave at the age of sixteen, the "Friends" keep in touch with them and help them as much as possible.

They help them with accommodation and employment; remember them at Christmas and at birthdays with a card and a small gift; and occasionally arrange a tea-party for them.

This year the "Friends" had their first wedding, arranging for the flowers and the music at the church and for a splendid reception in the home of one of their members afterwards. The bride was one of the Home's first British migrant children.

A Gippsland reader thinks it poor publicity for his diocese that a leading Melbourne paper recorded the installation of the new Archdeacon of Latrobe by announcing, "Deacon Appointed For Gippsland." But many deacons, for a moment at least, must have felt a glow, because their appointments are quite often passed by without a line.

Belated congratulations, with apologies, to Miss Nell Fagan, an A.B.M. missionary in Melanesia, on her award of the O.B.E. in the Queen's Birthday Honours. Miss Fagan went to Melanesia in 1930 from Melbourne. She has been stationed mainly at Lamalana, Raga, New Hebrides.

Where Are You? The 1960 "American Episcopal Church Directory" for travellers begins: "American Episcopalians. Geographically, you are in Europe. But ecclesiastically, where are you?"

A life-saving station on the dunes of Southampton, Long Island, New York, has been converted into S. Andrew's Church. Visiting bishops and priests will conduct services there.

CHOIR RECITAL IN SYDNEY

FROM A CORRESPONDENT

The Oriana Singers will give their winter recital in the Sydney Town Hall on August 13, under their conductor, Mr Norman Johnston.

The programme, which begins at 3 p.m., will consist of five groups of songs: medieval, echo songs, contemporary French songs, some from the English Golden Age, and one from S. Mark's, Venice.



The two hundred women from all parts of the Diocese of Grafton who met for the churchwomen's conference at Grafton last month. The visiting speaker, Mrs R. E. Richards, is in the centre of the front row with Mrs K. J. Clements. The Dean of Grafton, the Very Reverend A. E. Warr, is on the extreme left, and the Bishop of Grafton, the Right Reverend K. J. Clements, on the extreme right.

THE ANGLICAN

FRIDAY AUGUST 12 1960



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

WHO SPEAKS FOR THE CHURCH?

THE REVEREND D. W. B. ROBINSON, in a letter to the Editor published elsewhere in this issue, raises in cogent fashion several highly important points about the Australian Council of Churches. Some of these points apply as much to member Churches individually as they do to the collective body. In these days when, from whatsoever motives, far too many persons in authority, instead of putting their plain names to plain statements, shelter behind the misleading term "a spokesman" and when far too large a section of the Press, unable to bluff or cajole a prominent prospective victim into making a rash statement, also use the convenient term "a spokesman", it is necessary to examine very carefully who these "spokesmen" are.

As far as the Church of England is concerned, there is no "spokesman" for the Church as a whole, or for any individual diocese. Any statement made by THE PRIMATE or by one of the other three Metropolitans, in his own name, will naturally command respectful attention — but no more. None of them has any right to speak for the Church as a whole; still less has any anonymous "spokesman" the slightest shadow of authority to speak for the whole Church in Australia. In the case of each diocese, the bishop is the only proper spokesman, unless he delegates that part of his prerogative to a given, named person: that person is not anonymous.

The offenders in the case to which our correspondent refers can at least claim the merit of openness. They did not put forth a statement attributed to any anonymous "spokesman". This would appear, however, to be the only fact in their favour. The facts of the case are briefly that on July 28 THE MINISTER FOR IMMIGRATION, THE HONOURABLE A. R. DOWNER, was the distinguished guest invited by the Australian Institute of International Affairs to deliver the Roy Milne Memorial Lecture for 1960. It might be said *en passant*, that the quality and tone of the lecture was every whit as high as might have been expected from one of Mr Downer's great perspicacity and experience. To this might be added the fact that Press comment throughout Australia was uniformly appreciative and almost uniformly laudatory after the lecture had been delivered. During its course, MR DOWNER put forth some stimulating propositions about the changing relationship between Australia and the United Kingdom which seemed to him likely to ensue from our national post-war immigration policy. It should be mentioned that the Press, on the whole, gave a balanced précis of MR DOWNER'S address.

Many people might differ with MR DOWNER on some aspects of his thesis, or, at least, like to see them more fully discussed. This last is, without doubt, what MR DOWNER himself would wish for, since the primary object of his address was to stimulate thought and discussion rather than to make a definitive set of pronouncements. As MR ROBINSON points out, neither the Council of Churches nor its Executive has considered MR DOWNER'S speech. More than that, not one of the ten member Churches of the Council appears to have done so. In these circumstances it was surely extremely rash, if not highly improper, of THE REVEREND B. R. WYLLIE and THE REVEREND HARVEY L. PERKINS, two Methodist ministers who are, respectively, Chairman of the Executive and General Secretary of the Council of Churches, to issue to the Press over their own names the somewhat unsubtle criticism (the substance of which appeared in our last issue) of MR DOWNER'S lecture.

If it is difficult — if not impossible — for any one man to speak with authority on such a matter for the Church or for any other member Church of the Australian Council of Churches, how much more difficult it is to speak on behalf of all these member Churches, collectively? There has been trouble and enough in the past, particularly during the time of MR PERKINS' predecessor, with "enthusiasts" purporting to speak for all the member Churches, without it being allowed to happen again. MR WYLLIE and MR PERKINS, of all men, should be most aware of this. It will astonish many, who have hitherto been impressed perhaps most with their extreme caution in these matters, that they should so badly have erred. The cause of Christian Unity is far too important and too precious to all Christians for it to be imperilled by such avoidable and rash excursions as this. Let us hope there will be no more of them.

New Attack On Alcoholism

It is surprising that a national conference on alcoholism, such as is being held in Sydney this week, has not taken place before, as the valuable work initiated in numerous countries by Alcoholics Anonymous has been widely known for more than a decade.

However, it is encouraging to see the wide representation of interest at this conference, to which the general public, as well as acknowledged experts, have been invited. It is to be hoped that the outcome will be an attack on alcoholism on a wide front. But it would be naive to expect spectacular results in dealing with a problem so deeply embedded in all sections of the community. The job is essentially one for patience. At this stage, perhaps, the most hopeful aspect of the problem is the sympathetic appreciation of it as essentially a disease, which calls for treatment as such.

Yet the Federal Minister for Health, Dr Cameron, made a point that should ever be kept uppermost—that, although alcoholism is a disease, moral issues are still involved and the alcoholic will have to want to be cured for regeneration to be achieved.

Organist Knows Words As Well As Music

If you didn't hear the hour-long radio talk, "Life of an organist," by Dr A. E. Floyd, on the A.B.C. last week, write in to your national station and demand a repeat. It was one of the most delightful experiences of the kind I can recall—and this by a man of 83.

Dr Floyd, of course, is well known as organist at St. Paul's Cathedral, Melbourne, from 1914 to 1947, and in more recent times as conductor of the "Music Lovers' Hour" on the A.B.C. His slow and measured style of delivery, his quiet humour and his excellent choice of words combined in this particular broadcast to make it a most memorable programme.

For church people the talk

was full of interest. As assistant organist at Winchester Cathedral before he came to Australia, Dr Floyd had several tales to tell of Randall Davidson, then Bishop of Winchester and later Archbishop of Canterbury. Dr Floyd's reminiscences of Australian churchmen (particularly of Archbishop Harrington Lees, of Melbourne) were also most diverting. Dr Floyd had a genuine appreciation of the capacity of Archbishop Lees; yet he could describe him without offence as like a stone ginger beer bottle, always giving the impression of wanting to "blow off." A most effervescent personality, I would suppose.

It was interesting, too, to note that the gentle Dr Floyd was moved to say a humorously critical word or two about the way in which some cathedrals (including some in Australia) are managed by their deans and canons. He was down-to-earth enough to suggest that being a precentor could be a soul-destroying job if it amounted only to singing such passages in the Book of Common Prayer as "O Lord, open Thou our lips." He felt that it was desirable to give a precentor other things to do besides singing, such as a chaplaincy. I daresay in these days of clergy shortage precentors do find that their interests are usefully and adequately engaged, outside as well as inside, cathedrals.

Place Of The Choir In Worship

A complaint against "the introduction of a surpliced choir between the altar and the congregation" was quoted here last week. It was contended that this "detached from the nature of true congregational worship," and it was urged that "the altar should be once again set close to the people."

But there is another (and, I think, a better) point of view, which has been put since this complaint was made in England a few weeks ago. It is that the choir should be regarded as that part of the congregation that is trained both to make its own musical offering and to lead the singing of the rest of the congregation. The choir or chancel

seems to be a good place in which to do this, but the singers remain essentially part of the worshipping faithful.

I must confess that in a cathedral the choristers often seem to me to be a body apart, who do not invite congregational support. They sometimes appear to be a body apart in some parish churches for another reason—their scanty numbers, especially males.

But a well-trained choir of 40 or 50 voices can be a real inspiration to a service in a parish church. I attended Evensong recently at a suburban church which was fortunate enough to have such a choir, and its leading of the singing gave a distinct "lift" to the service, which happened to be notable for another feature—baptism of more than a dozen adults in anticipation of their confirmation a few weeks later.

A Dean Inge Elegy Translated

Recent references to Dean Inge in these columns continue to stir memories. A letter has come this week from Mr Martin Haley, of Paddington, Brisbane, who writes: "As well as being an authority on Plotinus and a fine prose stylist, Dean Inge was a poet, and in Latin wrote what many (Belloc, his adversary, on many a field among them) considered one of the finest elegies ever written in that language. It was in honour of a little daughter of his who had just died."

Mr Haley has translated this poem, "In Memoriam Filiolae Dilectissimae," and sends a copy of the translation. It runs into 14 verses and is too long for inclusion here. Although full reproduction is really needed to do justice to the development of the elegy, I hope Mr Haley will appreciate my space problem and allow me to quote just the first verse of his translation to indicate the style. Here it is:

O daughter, unforgettable through the years,
The glory and the darling of our home,
However long I tread this vale of tears
Your presence with me day and night will come.

How To Address A Deaconess

A correspondent from the Sydney suburb of St. Leonards writes: "You have told us the correct way to address the clergy. Would you please tell us the correct way to address a deaconess? At one church of which I was a member we always called the deaconess 'sister'. At the church I now attend we had a deaconess last year, but I always heard her referred to as 'the deaconess'—never as 'sister' or 'miss'. Also in our congregation we have a deaconess who is in charge of a home. How do we address her—'Sister Jones or Miss Jones'?"

The various answers: A student training to be a deaconess is called "sister", coupled with her Christian name, e.g., Sister Pam. An ordained deaconess is called by that title, coupled with her surname, e.g., Deaconess Jones. But in subsequent references it would suffice to say just "sister" to the former and "deaconess" to the latter. If you were writing to a deaconess you would address the letter to her with the benefit of initials, e.g., Deaconess A. B. Jones.

—THE MAN IN THE STREET.

CHURCH CALENDAR August 14: The Ninth Sunday after Trinity.

RELIGIOUS BROADCASTS

- (Sessions which are conducted by Anglicans are marked with an asterisk)
- SUNDAY, AUGUST 14:
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.
"What are students thinking?" With Clive Smith.
RELIGION SPEAKS: 4 p.m. A.E.T., 3.45 p.m. W.A.T.
The best-read best-seller — "It's teaching about the universe." — The Reverend S. R. Bowyer Hayward.
PRELUDE: 7.15 p.m. A.E.T., W.A.T. The Westminster Madrigal Singers, Melbourne.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T. The Reverend K. Carter.
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.
For the ninth Sunday after Trinity. Broadcast from the B.B.C.
MONDAY, AUGUST 15:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T. The Reverend C. T. Debenham.
MONDAY, AUGUST 15 - FRIDAY, AUGUST 19:
READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T. The Reverend K. Dowling.
MONDAY, AUGUST 15-SATURDAY, AUGUST 20:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
August 15: Mrs C. Mackerras.
* August 16: The Very Reverend E. M. Webber.
August 17: The Reverend L. B. Grope.
August 18: The Rev. T. Horgan.
August 19: The Reverend L. White.
August 20: The Reverend W. O'Reilly.
WEDNESDAY, AUGUST 17:
RELIGION IN LIFE: 10.10 p.m. A.E.T., 9.40 p.m. S.A.T., 10.40 p.m. W.A.T.
"Behind the word" — "Mercy and Forgiveness." The Reverend N. Laid.
FRIDAY, AUGUST 19:
EVENSONG: 4.30 p.m. A.E.T., W.A.T. * St. Andrew's Cathedral, Sydney.
MONDAY, AUGUST 15-SATURDAY, AUGUST 20:
EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T. The Reverend F. Hamby.
TELEVISION: SUNDAY, AUGUST 14:
ARN 2, SYDNEY:
* 5.15 p.m.: "Sunday Special"—"The world we live in."—Up through the earth." The Reverend H. Girvan.
10 p.m.: "Old Churches in a new land"—A feature on the Orthodox Churches. Part 2.
ARV 2, MELBOURNE:
* 5.15 p.m.: "Sunday Special"—"Chinese Crackers." The Reverend B. E. Chin.
10 p.m.: "War Cry." The Salvation Army.
ARO 2, BRISBANE:
5.45 p.m.: "Sunday Special"—"Guiding Hands." The Reverend V. Roberts.
* 10 p.m.: "What on earth is God doing?" The Reverend R. Dann.
ABS 2, ADELAIDE:
11 a.m.: Divine Service from St. Francis Xavier's Cathedral, Adelaide.
5.45 p.m.: "Sunday Special"—"Empty Hands." The Reverend V. Roberts.
* 10 p.m.: "Why believe in God?" The Reverend R. Dann.
ARW 2, PERTH:
11 a.m.: Divine Service from Glebe Presbyterian Church, Sydney. Preacher: The Reverend D. Cole.
5.45 p.m.: "Sunday Special"—"Tracks and Trails." Clive Smith.
10 p.m.: "Religious Drama To-day"—"Development."
ABT 2, HOBART:
11 a.m.: Divine Service from Epping Baptist Church. Preacher: Pastor George Smith.
5.45 p.m.: "Sunday Special"—"The telephone and you." The Reverend B. Crittenden.
10 p.m.: "Aboriginal Genesis."

ONE MINUTE SERMON

THE LIFE OF SHEPHERDS

GENESIS 29:1 to 14

Our last chapter ended with a dream and its influence. This chapter tells of a weary journey and years of almost slavery.

Life is not all mountain tops. God gives us great experiences now and again even as Elijah had his vision in the cave and the few disciples shared in Our Lord's Transfiguration.

But the world has its plains and its valleys and they are the greater part of life. For us most days are routine in tasks and programmes—"the trivial round," as the hymn so well expresses it.

Jacob went on and came at length after a tiring trudge to the land of his ancestors. There, by a well, were shepherds and sheep, shepherds who typify Our Saviour's attitude to us much more than shepherds of to-day with their dogs and whip-cracking.

Shepherds in those days went ahead of their flock, sharing their dangers and prospecting for food and water. There was a relation of affection and protection between them.

But also amongst the shepherds was a family relationship. The well was common property—it was precious, must not be left uncovered lest sand and dust fill it and end its usefulness. So men waited patiently till all were present and drew enough for the flocks for the day.

Concessions, consideration, co-operation, how important are all these—how important are all these in family life today and in the family life of the Church of God. But do we ever think of these things and sink our individual desires and wishes for the common good?

"When come wars and fightings among you?" asks St. James, and the question is sadly relevant in our modern life. Jacob has not learned all he needs to learn yet, for as soon as he hears that Rachel his kinswoman has come with her sheep he rushes and moves the stone and attends to her needs without, it would seem, consultation with the rest.

But what a joy to Jacob after the loneliness of many weeks. No wonder he kissed Rachel and in Eastern fashion wept. Laban too runs to meet him—one fears, not without an eye to the main chance, for had he not benefited from the visit of Abraham's servant many years before!

"Bone of my bone and flesh of my flesh." There is an intense fellowship in a family—and how real the fellowship in the Church of God when we partake of the body of Jesus Christ and are made one family by sharing His precious blood.

CLERGY NEWS

- CAIRNS, Canon H. A., formerly Rector of Leongatha, Diocese of Gippsland, has been appointed to a full-time mental hospital chaplaincy on the staff of the Melbourne Diocesan Centre.
- CLOUDSDALE, The Reverend A. C., formerly Rector of Sheffield, Diocese of Tasmania, has been appointed Priest-in-charge of Hoptonville with Rainbow and Beulah, Diocese of Ballarat.
- HALL, The Reverend B. F., formerly of St. John's, Cranbourne, Diocese of Melbourne, has been appointed Chaplain in the Area Command, Mornington Peninsula, in the same diocese.
- McFARLAND, The Reverend A. R., formerly Rector of Mossman, Diocese of Carpentaria, has been appointed Rector of Atherton, Diocese of North Queensland.
- MARTIN, The Reverend M. W., formerly Vicar of Corryong, Diocese of Wangaratta, is now in training at the House of the Epiphany, Sydney, for missionary service.
- MEAKIN, The Reverend I. E., formerly Chaplain at the Mission to Seamen, Port Adelaide, has been appointed Rector of St. Thomas', Port Lincoln, Diocese of Adelaide.
- SMITH, The Reverend S. D., has been licensed as Assistant Curate at St. James', Mile End, Diocese of Adelaide.
- TREVOR, The Reverend I. C., formerly Rector of Morgan, Diocese of Adelaide, has been appointed Rector of Walkerie, in the same diocese.
- TURNER, The Reverend A. E., formerly Rector of Atherton, Diocese of North Queensland, has been appointed Rector of Kelvin Grove, Diocese of Brisbane.

LETTERS TO THE EDITOR

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

CATHEDRAL CHOIRS

SCHOLARSHIPS FOR BOYS' VOICES

TO THE EDITOR OF THE ANGLICAN

Sir,—Two things in your issue of August 5 have prompted me to offer these observations, which I hope may assist what many of us regard as a vitally important cause. I refer to the news item wherein the Archbishop of York said (inter alia) "... of all the proposed economies in the life of the Church, the most monstrous and outrageous was the suggestion that, for the sake of economy, cathedral choir daily services should be abolished"; and also the remarks by the Reverend D. R. Bazely on the subject of recruitment and endowment of cathedral choirs.

May I suggest that in consideration of these two angles—one from England where a centuries-old tradition of daily choral services is threatened, and the other from Australia where a tradition is in process of establishment—that the Church in Australia consider practical steps to foster the ideal of devoted choral service?

Mr Bazely's comments on the difficulties of chorister recruitment are only too true, and if those guiding ecclesiastical policy realise the vital importance of the adequate training of boys, then progress will come. In my personal experience the following factors need to be taken into account. In pondering these, where there is fault, it must be remedied; where there is inaction, practical development must take its place.

1. The cathedral and its music must be respected as having a peculiar role to play in each diocese. There is a dual reason for fostering cathedral music: as a continuing offering of fine choral worship, and as a training ground for church musicians of all kinds, many of whom will serve the Church in the parishes.

2. The rectors and their parishioners MUST realise that for any of their people to belong to the choir of the principal church of their diocese is a distinct honour. There should be full co-operation, and certainly no hostility, between the cathedral choirmaster and the parishes. Whilst most cathedral choirmasters would hesitate to take singers from a parish choir, the idea that recruitment for the cathedral choir of parish people constitutes an infringement of parish prerogative, is short sighted and insular.

3. It is noteworthy that dioceses with a healthy tradition of cathedral music, have much less trouble in the matter of a continuing supply of church organists and choirmasters.

4. In the matter of boys, the choir school, or a Church school with a cathedral liaison, is obviously the most efficient method of education. Given the right kind of government, each institution can help the other and moreover, an efficiently arranged curriculum can overcome any suggestion that a chorister's general education is neglected in a choir school. It is a fact that many of the "brains of England" were educated in this way.

5. Apart from the beauty of boys' voices, there is no surer training ground for future lay clerks than the boys' choir.

6. In these days of princely allowances for scholarships in

all walks of life (indeed this system would seem to be one of the mainstays of our "way of life") the Church cannot afford to neglect this particular method of fostering the great church music tradition.

I submit, sir, that these points apply equally to provincial cathedrals, as well as those with metropolitan status. Cathedral (yea, and even diocesan) budgets and capital outlays must make adequate allowance for the settlement of this serious problem.

Yours sincerely,
K. A. NOAKE.
Cathedral Organist,
Newcastle, N.S.W.

"POLICE OR GESTAPO?"

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr R. Wilson's commendation of your excellent article "Police or Gestapo" itself deserves praise.

Your correspondent obviously is aware of the psychological implications of what policemen wear, whether firearms, uniform, or both.

The traditional head-dress worn by British and many Dominion constabularies has been (and still is in England) the "Bobby" type helmet. This non-military helmet reflects the ideals of kindness, helpfulness and dependability for which the Metropolitan Police of London have long been renowned.

The adoption of the American-type uniform, complete with peaked cap and pistol, seems to bring out in some policemen a Gestapo-like attitude towards those whom they have pledged themselves to protect.

It is most important that real distinction be made between the uniforms of civil policemen and the military. Whereas the "Bobby"-type uniform presents an "image" of the qualities mentioned above in the minds of the wearers, the military versions also tend to draw out from their wearers an exercise of authority over people which is incompatible with our British way of life.

Whilst I, personally, have enjoyed happy relations with the police of my State, certain well known incidents on the part of individual policemen have caused me to voice the above sentiments.

I am, Sir,
Yours faithfully,
NORMAN WHITE.

Don Vale,
Victoria.

UNAUTHORISED REPLY

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of August 5 you publish on the front page under the heading "Churches and Mr Downer have different views" a statement said to have been signed by the Reverend Harvey Perkins and the Reverend B. R. Wylie. It is introduced with the words: "The Australian Council of Churches has replied to the assertion made by the Minister for Immigration that present national trends will lessen this country's ties with Britain". In your leading article you refer to these two Methodist clergymen as "speaking for the Australian Council of Churches".

It is untrue to claim that this statement is a reply to Mr Downer by the Australian Council of Churches. The A.C.C. consists of some 10 Churches who together constitute that organisation. One of the agencies of the A.C.C. is a Council which meets at least annually, and this Council elects an Executive Committee. The Constitution of the A.C.C. provides that the Council may take action on behalf of the constituent Churches "where that authority is committed to it" and may also speak and act "in its own behalf as a Council". The Executive has the same powers as the Council "provided that in the making of public pronouncements two-thirds of the members are in

agreement". Such pronouncements, however, are made by the Executive "in its own behalf", not on behalf of the Churches.

The statement on Mr Downer's speech was not authorised by the constituent Churches (i.e., the Australian Council of Churches), nor by the Council, nor even by the Executive. It was drawn up and issued on the sole authority of Mr Perkins and Mr Wylie.

This is not the first time statements on current affairs purporting to be in the name of the constituent Churches of the A.C.C. have been issued without authorisation by a handful of enthusiasts, even, as in this case, criticising a responsible Minister of the Crown. It is to be hoped it will be the last. For it is a breach of the constitution under which the Churches have agreed to associate themselves together for specific purposes in the A.C.C., and if allowed to continue will destroy the confidence necessary to such an ecumenical experiment.

Yours faithfully,
(The Reverend)
D. W. B. ROBINSON.
Moore College,
Sydney.

CANON KNOX MEMORIAL

TO THE EDITOR OF THE ANGLICAN

Sir,—Many of your readers will already know that when the late Canon D. J. Knox retired from the Parish of Gladesville in the Diocese of Sydney at the age of 73, he undertook the pastoral oversight of the small Church of England congregation at Terrey Hills, and continued to exercise a much valued ministry there until early this year when Terrey Hills was joined to S. Ives to form a new Provisional District. He took religious instruction in the Public School and conducted services in the local Community Hall with all the vigour and grace which marked his long and fruitful ministry.

The Canon was instrumental some years ago in securing an excellent site for a church, and plans are now well in hand for the erection of a Church Hall. Those who valued his ministry at Terrey Hills so highly have decided to place in the new Church Hall a fitting memorial to Canon Knox, and feel that there are doubtless many others who owe so much to him and would therefore wish to be associated with this project. It is thought that because he was so gifted as an expositor of the Word of God, the memorial should take the form of either a pulpit or lectern where others might continue this ministry.

I therefore seek the courtesy of your columns to ask that those who might care to join in this tribute to a great man of God should send their gifts either to me or our Treasurer, Mr R. Newlands, Myoora Road, Terrey Hills.

Yours sincerely,
(The Reverend)
D. G. DAVIS.
1 Cowan Road,
St Ives,
N.S.W.

NOT DISLOYAL

TO THE EDITOR OF THE ANGLICAN

Sir,—I take issue with the statement on the Youth Page (July 29), that "if you are an instructed, convinced and worshipping Anglican, then you would be disloyal to your Church by worshipping elsewhere." As myself "an instructed, convinced and worshipping Anglican" with forty years in Holy Orders, I have felt so sure of my spiritual home that I have felt free to worship, from time to time, in churches of each of the well-known denominations.

In that way I learned much about their history, ideals, beliefs, worship, church government, attitude to Our Lord, and Christian fellowship. After each such visit I returned "home" gladly; happy to return, yet happy also to have shared wor-

I'D LIKE TO KNOW . . .

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

Is God jealous? Does God bring the sins of fathers upon young children who are quite innocent of offence?

From the Second Commandment, we learn that God is a jealous God. (Exodus 20:5).

Many people associate this word with the old story of Prometheus who was himself a god. Being sorry for men, he stole fire from the gods and gave it to men. Zeus, the king of the gods was so enraged that his prized possession had been given away that Prometheus was chained to a rock in the midst of the sea while a vulture tore out his liver, which ever grew again to be torn out again.

Is God jealous like that? Certainly not. The word here means zealous for the best, desirous of the finest. He is solicitous for the best interests of His people, as He is also of His own honour. (Isaiah 42:8).

Yet He does not tolerate faithlessness, and this enables us to

ship with others who loved Our Lord. And I always brought back some new views.

With my new knowledge I would compare things in our own Church and see where our wrongs might be set right; or, on the other hand, where I might, in all kindness, suggest to my other denominational friends that at this or that point they could profitably learn from us, the old Mother Church of the British race.

I saw, too, how much nearer to the ideals and practices which our Church has preserved, these other denominations have approached in these last twenty-five years. We should have information ready for them.

Again, I saw how our Church stands at the cross-roads of Christianity: the one and only Church able to touch every aspect of churchmanship, and, therefore, the only one which can be the bridge into unity.

Ministers' Fraternals are a move towards seeing value in different traditions, not alone in co-operative community work, but also in acts of united worship.

I found great interest and new facts and enlightened knowledge among church folk in Yass in our experiments there about 1946-48. Four non-Roman congregations attended each of the other's churches in turn, once a month, for a long term. At church the minister took the usual form of service and explained and illustrated it. Afterwards, in the church hall, discussion flowed freely under a lay chairman, supported by a brains' trust (begging the question!) of all the ministers.

We can surely be loyal to the finest thing we know in religion, but, if we are loyal to God's own Truth, we need fear no less by visiting and learning to understand the Christian services of denominations other than our own. They can help us; and, without doubt, as we get to know them better, we can immensely help them.

Yours sincerely,
(The Reverend)
DOUGLAS BLANCHE
Ermington,
N.S.W.

TONGUE IN HIS CHEEK?

TO THE EDITOR OF THE ANGLICAN

Sir,—I regret to extend what can be, after all, but a nine-days wonder. But headlines such as "Gambling Dean Condemned" do seem severe enough to stimulate some new pens into action.

I do not care for horses, except when they are being used

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

understand my correspondent's second question.

It is part of the law of life that children suffer for the sins of their fathers. We close our eyes to this reality. It is inescapable. Certain diseases are transmitted. Certain disadvantages are inherited—as, for example, the son of a criminal father. A man who is careless about his standards of behaviour will pass on that pattern to his sons.

That is an inexorable law of nature.

Yet this works both ways. Good is also transmitted. Worthy conduct redounds to the advantage of the children. Forbes Robinson in his diary reflects on a beautiful girl he met. She had a flawless complexion, attractive eyes, and a pleasant personality.

to some reasonable end (this might exclude young ladies' riding lessons and trotting. Who knows?). Nor do I gamble—not so much as one teeny-weeny gamble. Therefore, I have a distinctly self-satisfied bias.

Also I have recently given up smoking, especially cigars.

However, some of the comment in the papers about Dean Baddeley's day out has had an alarming rectitude about it. When will clergymen realise that newshawks are out to get copy from them on any conceivable subject, and that they ought to learn to keep a finger on their lips to save themselves from saying that one word too many which makes them look foolish? One can just visualise some of those interviewed leaning back in their swivel chairs, taking off their horn-rimmed spectacles, putting their hands behind their backs, or even placing their tongues in their cheeks, as they weighed their pronouncements!

And the suggestion that it was a publicity stunt should not be made by anyone who might be even faintly coloured with the same brush. Why, oh, why did they not just say straight out "Dean Baddeley is a Rogue" because that is what they were implying, in a nice way.

Perhaps if we all made time to "relax foolishly" now and then we should take ourselves less seriously and so be spared the painful catharsis of blowing-off our moral indignation at intervals.

I conclude with the story of the Irishman who said, "Your Honour: is it guilty I am because those twelve men say so? 100 I could find who'd tell you I am innocent."

Yours, etc.,
E.M.W.
Tasmania.

TO THE EDITOR OF THE ANGLICAN

Sir,—The suggestion that visit to races was a publicity stunt devised by me is 100 per cent. wrong.

Yours etc.,
WILLIAM BADDELEY,
Dean of Brisbane.

When he met her grandparents, he knew why. They were saints of God.

If we grow restive over the fact of the inheritance of the social consequences of human sin, we need to remember that no man need stay the way he is. God's grace, if a man be prepared to accept it, can transmute life.

Further than this, however, this law of Nature but follows out the fact that we have been given the power of choice. Choose evil, and the consequences must be borne; and sadly, by others, directly, but innocently involved.

As the latter part of the commandment tells, God's mercy is extended to thousands who love Him and keep His commandments. No accident this. Some suffer. Thousands are blessed.

God is not vindictive. He is loving. Yet He is just. We may magnify the consequences of evil. We need also recognise the fruits of good living. Only so will we hold the two complementary truths of this commandment in balance.

The prophet Ezekiel (1:10) and the Apostle S. John (Revelation 4:7) describe four living creatures. From the time of Irenaeus (2nd century), these have been likened to the four Gospels.

The four creatures are the man, the lion, the ox and the eagle.

The Gospel writers each portrays Our Lord in a different light. Matthew sees Him as the King of the Jews, the lion of the tribe of Judah. The lion is thus the fitting symbol of his Gospel.

Mark sees Him as the perfect servant, "the prophet mighty in deed" Who was busy doing His Father's work. His symbol is that of the patient servant, the ox.

Luke sees Him as the perfect man, sinless and complete.

John sees Him as the Son of God, with the semblance of the flying eagle, whose characteristic abiding place is the heavens.

Thus Matthew and Mark show Him in His extremes of office—the King and the Servant. Luke and John reveal His two natures: Luke His perfect humanity, and John His Deity.

Visitors to the old parish church of Launceston, S. John's, will see these four emblems figured in the dome, while fittingly at the base of the Communion rail is the eagle.

SUBSTITUTES FOR RELIGIOUS FEASTS

THE "LIVING CHURCH" SERVICE
New York, August 1.

Moscow Radio has announced the launching of an intensive campaign to replace Christian feast days in the Soviet Union with non-religious holidays.

The campaign was approved at an All U.S.S.R. Congress of Scientific Atheists.

The station said that in many of the Soviet republics the "Winter Festival" has already replaced pre-Lenten observances, the "Spring Festival" has been substituted for Easter, and the "Tree Planting Festival" has replaced Pentecost.

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a young man, with many years of Church service behind him, who is the Chief Commissioner of the Church of England Boys' Society in Western Australia.

He is Mr Maxwell Carter of S. Margaret's, Nedlands, Diocese of Perth.

Born in Nedlands, he attended S. Margaret's Sunday school from kindergarten up to Confirmation.

He was first a server and later sacristan of the church.

For ten years Mr Carter was a member of the Anglican Youth Fellowship and its chairman for two years.

He was a member of the Church of England Boys' Society for eleven years. From being an Assistant Leader at S. Margaret's, he went on to be an Esquire Leader and eventually a Governor of the branch until 1956.

He then became an executive member and continued so for ten years and then District Commissioner for nine years until he became Chief Commissioner.

Mr Carter qualified for the National Fitness Leaders' Certificate in 1950 and was awarded "Youth Leader of the Year" in 1959.

He has been a vestryman since 1951 and secretary to the

TEACHING MATERIALS FOR STEWARDSHIP

The Department of Promotion in the Diocese of Sydney has released its latest teaching materials for stewardship to be used in 1960 and 1961.

They include tracts and booklets for parishioners of all ages, presenting the arguments for the Christian use of all possessions.

A poster on the theme of the campaign "In the beginning God created the heaven and the earth," with parish letter-heads and envelopes, a prayer card and Church calendar, pledge cards, a guide to the canvasser's task, and a form of service for the dedication of congregation and canvassers are to be found in the kit.

Cartoon figures and line drawings make the tracts particularly attractive.

BISHOP TO RETIRE

ANGLICAN NEWS SERVICE Wellington, N.Z., August 8

The Assistant Bishop of Wellington, New Zealand, the Right Reverend E. J. Rich, has announced he will retire in February, 1961.

BOOK REVIEWS

MAJOR ADDRESSES OF CONFERENCE

WE WERE BROUGHT TOGETHER: Report of the National Conference of Australian Churches. Edited by David M. Taylor. Pp. 180. 23s.

CAREFUL preparation and well-planned publicity gave the first National Conference of Australian Churches in Melbourne in February this year a good hearing among Australian Christians. They will now welcome the opportunity to read leisurely the major addresses delivered on that occasion.

Each of the five commissions presents a valuable report. In "Speaking the Word to Australia" there are shrewd observations such as "The excessive urbanisation has multiplied the loneliness of city life by putting into close proximity people who have very little in common," and thrusts like "One major reason why our witness is not more effective . . . is that people do not see Jesus in us; another, is that in our daily lives we devote too large a proportion of our time and energy trying to do God's work in our own strength, and too little to humbly waiting upon God and offering ourselves for Him to use."

The Bible studies by Bishop Newbigin are a tonic. He describes the clergy and laity in opposition so that " . . . a clericalism which denies the true priestly character of the laos, the consecrated people of God, produces a laicism which neglects the true service of the ordained ministry."

Speaking about suffering for Christ's sake, he warns that " . . . it is a matter for the secret altar which every man must have in his heart, where by a true transubstantiation, suffering is turned into offering."

Two ugly expressions are

preserved: to absolutise and to relativise. In lifting our horizons must we alter "to make absolute"? There is a typographical error on page 111.

While the price of this book will prevent most Christians from buying it, parish authorities could wisely add it to the church library.

Occasional references to it from the pulpit would stimulate the ordinary member to read these fine addresses.

Only by some such methods will the ecumenical spirit get into the lifeblood of the local church.

—A.V.M.

MARK AND JOHN

THE "LIVING CHURCH" SERVICE

New York, August 8

The possibility that John Mark wrote S. John's Gospel and John, son of Zebedee, wrote S. Mark's has been advanced by a leading theologian here.

He is the Professor of New Testament at the General Theological Seminary, the Reverend Pierson Parker.

He discussed this thesis in the June number of the "Journal of Biblical Literature."

Dr Parker gives thirteen reasons why the author of the Fourth Gospel could be John Mark, the companion of S. Paul.

That John, son of Zebedee, is in turn author of the Second Gospel appears, in his opinion, not to be so securely grounded as the suggestion that Mark may have written "S. John's Gospel."

IT CANNOT MAKE FOR PEACE

THE CASE FOR PROTESTANTISM. T. C. Hammond. Pp. 95. 9s.

ARCHDEACON HAMMOND has, in common with other Irishmen, enjoyed controversy, and this slender volume puts into print what he has said over the air on Station 2CH Sydney—and most of what he said was controversial. The title is somewhat misleading; it would be a better description to call the book "Hammond versus the Church of Rome", as it is a book largely concerned with the errors of that Church. Again many Protestants would disagree with what Hammond claims to be the Protestant position.

It is a matter of opinion whether books or radio talks of this kind do much good. In the past 50 years Hensley Henson, of Durham, and William Barnes, of Birmingham, engaged fiercely in controversy on a variety of topics—not all of which they were competent to speak on—and the dispassionate historian may wonder whether the heat and lack of charity engendered did not do the cause of the Christian Church grave injury. So often in controversy, the protagonists are more anxious to score points than to seek out the truth, and this leads to crudity of expression that repels the readers. Your reviewer reluctantly believes that this is the case with Hammond's book.

Hammond takes the Church of Rome to task over a variety of subjects, which, if they were to be examined carefully, would require a review as long as the book itself. It is odd, however, that many of the Roman writers quoted have been dead for a long time, and that no mention is made of the really excellent work done by Roman Catholic Biblical scholars of the calibre of Lagrange and Smith, nor of the eirenic work in the realms of dogmatic theology

carried out by the Dominicans and Jesuits.

The book is marred by careless proof-reading and there are some errors of fact. Hammond does less than justice to the jurisdiction of the Archbishop of Canterbury—he may have forgotten that Dr Lang, in 1931, over-rode the Bishop of Birmingham when he instituted the Reverend George Doyle Simmonds to S. Aidan's, Small Heath, in the face of Barnes' refusal to institute. Barnes refused to institute Mr Doyle Simmonds on the grounds of his churchmanship, and when appeal was made to Canterbury the Archbishop of Canterbury exercised his authority in this manner.

Again not everyone would agree with Hammond's use of technical theological terms. His use of "Salvation" would not commend itself to Niebuhr or Schweitzer, and his translation of the Latin word "virtus" as "virtue" would raise many objections from etymologists.

Another feature of his book is the voluminous quotations from S. Paul and from S. Augustine: these far outnumber the sayings of Our Lord that are used.

The Doctrine of Transubstantiation is severely attacked, but never from a theological or

A RELIGIOUS KEEPS CENTENARY

THE "LIVING CHURCH" SERVICE

New York, August 8

Sister Marcia Margaret of the Society of S. Margaret, an Anglican religious community in the U.S.A., celebrated her hundredth birthday on July 16.

President Eisenhower sent her a message of congratulation.

She is in the 54th year of her profession.

philosophical angle. It is perhaps straining somewhat to call it a "modern" doctrine as it was formulated in 1215 at the Fourth Lateran Council. He also does S. Thomas Aquinas less than justice, not only in his estimation of him as a scholar, but also in saying that Transubstantiation involves a local presence.

Dr William Temple took Barnes to task over this same point and emphasised that Aquinas said specifically — "Corpus Christi non est in hoc loco sicut in loco". Some of Hammond's remarks about the Real Presence are in bad taste and will give offence to many ordinary members of the Church of England. His view of miracles also calls into question his belief in the Lord Jesus as Messiah—it is a long time since your reviewer read anyone seriously trying to explain away miracles.

One other subject comes in for heavy criticism — Penance. It is unfair to imply that this started with the Council of Trent, as it has been well established that there was a developed system of Penance as early as the third century. This public system of Penance was changed by Irish monks into a system of private penance; in which form it exists to-day. Many will agree with Hammond on his strictures on probabilism and some of the extravagances of Liguori and his successors, but the abuse of a thing does not condemn the thing itself.

Your reviewer is unhappy about this book. It is controversial, it picks and chooses its authorities, and it cannot make for peace. There are better ways of dealing with one's opponents, and they are ways commended by the Bible itself.

—J.T.

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YOUNG PEOPLE GIVE A LEAD IN NEW PERTH PARISH

FROM OUR OWN CORRESPONDENT

Perth, August 8

A group of young people in a recently formed parish here have been putting the Church in the news by their achievements in several fields.

The Parish of S. Aidan's-Bentley, in the Perth metropolitan area, came into existence in 1957 and signs of progress are increased church attendance, larger Sunday school and an improved choir. Each year the member of parliament for the Swan Electorate

appoints a panel of judges to choose two outstanding young people in his constituency, who are tested in general knowledge and in Christian leadership.

Miss Elaine Wright, aged seventeen, was the G.F.S. representative from S. Aidan's parish.

She raised the highest amount of money for the appeal, and, at a ball which was held as a climax to the competition, Miss Wright was presented with a diamond watch, and Bishop Freeth presented her with a sash inscribed "Anglican Sports Girl of the year 1960."

S. Aidan's G.F.S. raised over £100.

At the recent Perth Musical Festival, Miss Gwendolene Allen from the parish was the winner of the Mezzo Soprano section, gaining ninety-six points.

She was placed second in the Lieder Section with ninety-three points.

Miss Allen is a Sunday school teacher at S. Aidan's, a member of the parish drama group and an associate member of the G.F.S.

Her sister, Miss Bernice Allen, is the senior leader of the G.F.S. branch in S. Aidan's-Bentley parish.

The sisters were responsible recently for the presentation of Beaumont's Folk Mass in the little temporary church.

The parish will soon lose its priest-in-charge, who moves elsewhere, but there is sufficient enthusiasm and earnestness of purpose to keep the parish alive until another priest is found to fill the vacancy.

Y.A.F. ANNUAL SERVICE

FROM A CORRESPONDENT
Branches of the Young Anglican Fellowship throughout the Diocese of Sydney will attend their annual tea and service on August 12.

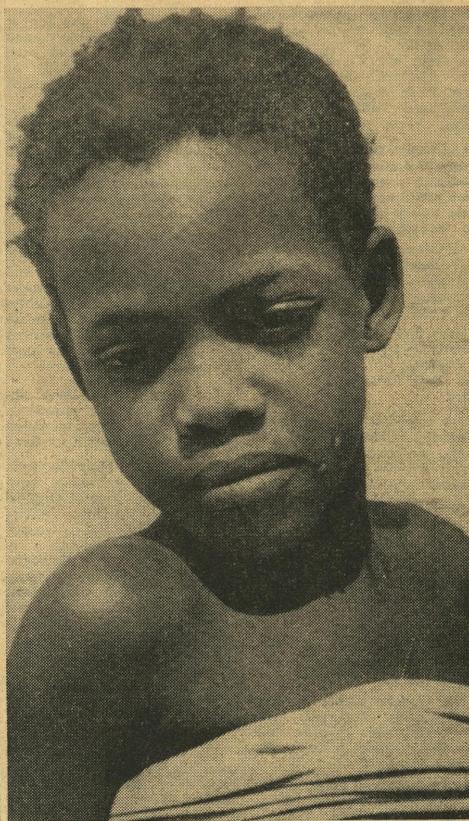
The tea will take place at 6 p.m. in the Ferguson Hall, Macquarie Street, and the service will be at S. James' Church, King Street.

Captain A. W. Batley, of the Church Army, will be the preacher.

COMBINED CAMP AT RICHMOND

FROM A CORRESPONDENT
Two branches of the Young Anglican Fellowship in the Diocese of Sydney will combine for a camp from August 19 to 21. S. David's branch, Arncliffe, and All Saints' branch, Parramatta, will spend the weekend at Yarramundi, the Y.M.C.A. camp site near Richmond, west of Sydney.

The Youth Page



This West African boy attends a mission school in his home village, and has just learned to read. He is one of many millions of people who are profiting from the British and Foreign Bible Society's campaign for Gospels for Africa.

PEOPLE WILL ASK YOU WHY . . . DO YOU KNOW?

Why do church people talk about Saint Peter, Saint Paul, and so on? I thought that Paul called all Christians "saints".

In the original meaning of this word, we are all indeed, saints.

The word "saint" comes from the Latin word "sanctus" which means simply "holy." The basic meaning of "holy" is "set apart for God's use."

It did not originally mean "good." It simply meant "set apart for God."

In that original sense we are all of us saints. As Christians we were "set apart" in our baptism for God's use and God's service.

When Paul uses the word he generally uses it in this original sense, as when for example he calls the Christians at Ephesus or Corinth, "saints."

You can easily see from what he says in the body of his letter that he doesn't think for a moment that they are saints in the sense of being "good" or "righteous" or "pure."

So it turns out that in the original meaning of the word "saint" you could even have "bad saints."

But in the course of time the word "saint" acquired a new and somewhat different meaning.

It came to mean "a person who is good and pure, and outstandingly Christian in character."

People came to think that anything "set apart" for God's purposes, especially a person set apart for God's use must have, or acquire, a little bit of God's quality, especially when they were taught that anyone so set apart would strive to become more like Christ.

Gradually that second meaning began to drive out the original meaning of the word.

Today when we talk about a "saint" we DO mean a person who is good and pure, or who shows the actual qualities of character which we believe God wants us all to show.

The word came to be reserved for the people who were outstanding for goodness and charity and purity, and so were called "saints" exclusively.

So the word was dropped in the case of other people, although originally it did apply to all God's people.



Miss Elaine Wright — "Anglican Sports Girl" in Perth.

The winners are sent on an organised tour of the Eastern States by Mr R. Cleaver.

One of the winners this year is Miss Shirley Caulfield, aged sixteen, who is a foundation member of S. Aidan's G.F.S. branch, a Sunday school teacher and a member of the parish drama group.

When the Anglican Sporting Centre in Mount Lawley recently organised a drive for funds to complete the building of the Centre, a "Popular Girl" competition was held.

The G.F.S. raised more money than any other organisation in the Diocese of Perth, and the S. Aidan's G.F.S. was responsible for the largest portion of this.



Miss Gwendolene Allen — awards for singing.

LOOKING AT THE BOOK OF COMMON PRAYER

"The world to Christ we bring" we sing in a familiar hymn. The Holy Communion has many aspects; and "bringing the world to Christ" is one of the things for which we, as a congregation are responsible.

This is picture-language, to describe an activity, perhaps impossible to describe in any other way.

How can it be done? How does one bring somebody, or a group as large as the world, to God in prayer?

One can use action-pictures, as well as word-pictures, to make the activity real.

If you have someone in particular to pray for at Holy Communion you can make your hands reaching up to receive the Sacrament the way of lifting that person to Christ to receive His gifts of wholeness and sanctification.

At this point your prayer is beyond words; all your desire for that person's blessing is bent to bear him up, or to bear up the group, for God's gracious gifts.

In the Prayer for the Church, as well as the Body of Christ in this particular place bring to Christ the whole Church, in every aspect of her life, for

the gifts of wholeness and sanctification.

And in bringing the Church, we necessarily bring the world as well, for the members of the Church are committed, in all their energies of prayer and service, to the conversion of the world.

In the Prayer for the Church we ask first of all for healing of the divisions within the Body of Christ, through God's action. Men's labours are recognised as being simply co-operative: without God's action in history men will never build a single Christian household.

Then we pray for those in authority, in particular for those who, being in authority, still recognise the over-ruling of God: for all Christian rulers.

Here we also pray for national righteousness, that orientation of society's life to which the Old Testament prophets called Israel, and to which they still summon us.

Intercession is made for the

clergy and people, for the members of the Body of Christ in every land as individuals, and for those present at the service in particular: that they may live to the full their respective callings.

We pray for those in any sort of need, bringing to God those we know, and not forgetting those in such spiritual need that they cannot pray for themselves.

And we give thanks for those who have gone before us with the sign of faith, praying finally for ourselves the power for similar persistence.

This Prayer for the Church requires all our concentration, and that spiritual readiness that can only come from preparation before the service begins.

But the conclusion of the prayer reminds us that here, as in all our praying, it is not for any worthiness of our own, but solely through Christ's mercy and love, that we seek these gifts.

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MODERN REVISIONS OF THE PRAYER BOOK . . . 2

CANADA'S BOOK OF 1959

By the Reverend Arthur Lloyd

THE first Canadian Synod in 1893 adopted the 1662 Book, but a move was soon made for an appendix of Special Services to be added, to meet local needs.

While the proposed appendix contained many excellent features, it was not popular. It had been drawn up mainly by correspondence, consisted of some 260 pages, was printed separately, and did not meet the original demands.

The House of Bishops continued to sweep aside all requests for Prayer Book revision. But after the 1908 Synod had approved the new hymnal, the "Book of Common Prayer," the demand for a revised Prayer Book increased.

A Joint Committee (all bishops, 31 priests, 18 laymen) was appointed in 1911. It was a widely diverse group, and party differences prevented any revision of the Eucharist.

Indeed, the whole revision was very conservative. The Kalendar was revised, the Lectionary was based largely on the 1922 Table. Proper anthems replaced the *Venite* on some days. The Apostles' and Athanasian creeds were alternatives at Matins.

Litany was to be used one Sunday each month. New prayers and new services of a minor nature were included.

Variations to the 1921 Book naturally occurred, but there is little evidence of any liturgical chaos. The demand for revision grew. In 1943, a committee of all bishops, and about 30 clergy and laymen, of a representative nature was appointed.

A central sub-committee organized the work for which different services were farmed out to various groups for revision, and these drafts were closely checked and re-considered by the Central Committee (which reserved to itself the chief services of Matins, Evensong, Eucharist, Baptism and Matrimony).

A DRAFT

The whole work was performed thoroughly, in an atmosphere of worship, and changes had to be accepted unanimously. By 1955 a Draft was ready for presentation to General Synod. Some experimental use was wisely allowed and much discussion ensued.

With criticisms and suggestions to consider, the Committee reviewed the whole work, which was adopted by General Synod in 1959, and is to be confirmed at General Synod in 1962. All copies of the Book have the same paging numbers.

While the revisers have been hesitant to break from the 1662, they have nevertheless endeavored to rectify some of its more obvious defects. They held to the principle that worship should be inspired by sound theology, liturgical correctness and pastoral considerations.

More exact translations were sought, and no attempt has been made to frame rubrics simply to discipline clergy. They sought honesty rather than style. The rubrics have been re-written in simple, direct language.

Forty-eight names have been added to the Kalendar, surely the most human and the most Catholic of all Anglican lists, since it covers the whole world and almost every generation of Christian tradition.

The alternative canticles for the Daily Offices are collected in an appendix. "At Morning and Evening Prayer."

Invitatories for use before the *Venite* are also in this section. The *Jubilate* is not printed separately, but a rubric refers to it in its place in the Psalter. Most of the responses in the Litany are reduced to "We beseech Thee, good Lord."

The second half of the Litany (from "O Lord, arise") is recognized as a separate supplication. Some useful additions have been made to the occasional prayers and thanksgivings.

An alternative title to "The Holy Communion" is "The Holy Eucharist." Alternatives to the Decalogue are the Summary of the Law or the three-fold Kyries.

The first prayer for the monarch is optional. A number of changes, for exact translation, have been made in the Creed.

Due emphasis is placed on the Offertory. Churchwardens or others may bring to the priest the bread and wine for the Communion, and 1 Chron. xxix, 10: 1-14 is said.

BIDDINGS

Four alternative biddings are provided for the Prayer for the Church—which is enriched with a missionary petition, a fuller commemoration of the faithful departed.

Three proper prefaces have been added, and the *Benedictus* follows the *Sanctus*.

The General Confession has been sensibly shortened. After the Comfortable Words, the Mutual Salutation precedes the *Suscipe Corda*.

The consecration prayer begins "Blessing and Glory and thanksgiving be unto Thee, Almighty God, our heavenly Father . . ."

A third paragraph has been added, briefer than in recent Anglican revisions. The wording includes the *Anamnesis*, an Oblation and part of the present prayer of Oblation—without the offering of "ourselves, our souls and bodies." A period of silence follows the Consecration, then the *Pax* with response.

Priest and people then say the Prayer of Humble Access, and the *Agnus Dei* may be used during the Communion time. Communion follows, then the Lord's Prayer, a new prayer which is a conflation of parts of the present prayers of Oblation and Thanksgiving, the *Gloria in Excelsis* (omitting "Thou that takest away the sins of the world") and the Blessing.

The Ablutions may be taken after the Communion or after the Blessing. The exhortations, condensed into two, are printed at the end of the service.

The Black Rubric is printed as in 1662 with the omission of one clause (down to "corporal presence of Christ's natural Flesh and Blood"), then is added (from Article XXVIII) the Body of Christ is given.

CANDIDATE IS A CHURCHMAN

THE "LIVING CHURCH" SERVICE
New York, August 8

Mr Henry Cabot Lodge, an Episcopalian churchman, was elected Republican candidate for Vice-President at the Republican National Convention at Chicago on July 28, to run on the ticket with the Vice-President, Mr R. M. Nixon.

In his acceptance speech Mr Lodge, who is the American ambassador to the United Nations, quoted from the prophet Micah: "to do justly, and to love mercy, and to walk humbly with thy God."

taken and eaten, in the Supper only after an heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper is Faith."

Perhaps the most notable contribution of the Book is in the Propers, which have been revised thoroughly. Some primitive commemorations have been restored, and a careful revision of all the words made.

Coverdale's Psalter has also been worked over thoroughly. Nine Psalms are omitted as unsuitable for liturgical use. Proper Psalms are provided for Matins and Evensong for all Sundays and greater feasts and portions of psalms for Introits and Graduals at the Eucharist.

The Psalms have been re-punctuated, and are printed in stanzas, also using quotation marks to show different speakers.

The Office for Infant Baptism, with a more constructive treatment of the doctrine of Original Sin, follows 1928 Order. Ascriptions before and after its Gospel, the blessing of the water in Eucharistic form, and the beginning of the questions to Godparents with "Do you, in the name of this child . . ." are included.

The Apostles' Creed is said by congregation, with parents and godparents. A prayer is added for the child's home, and a final exhortation outlines the duties of Godparents.

The Office for Adult Baptism takes the earlier historical services as its pattern. Two pre-blessing of water prayers reflect the old exorcisms. The service provides for Conformation to follow immediately, when possible.

CATECHISM

The Catechism was approached primarily as a liturgical act, not an outline of doctrine. A supplementary instruction on the Church, Ministry and Bible, is followed by the Rule of Life, as commended by 1948 Lambeth.

In Matrimony, Isaac, Rebecca, Abraham and Sarah have disappeared. The bride doesn't promise to obey, and both promises are identical. Provision is made for the blessing of the ring, and also for the woman to give a ring if desired.

Provisions for the Holy Communion at a marriage are emphasized, and there is a prayer for the home of the newly-married couple.

The Ministry to the Sick has been completely recast. The continuing note is Healing, Health and Wholeness as within the content of the Gospel of the saving grace of God.

There are five offices: visiting a sick person; an Act of Faith and prayer; form of Confession and Absolution; a supplication for the Sick and Dying, with a short Litany; Laying-on-of-hands, and Anointing of the Sick.

A special Epistle (2 Cor. I: 3-5) and Gospel (S. John X: 14-5: 27-8) are added for the Communion of the Sick.

The whole of the Burial Office may be said in the church, except for the anthem and the committal.

The lesson from 1 Cor.: XV is shortened, and the Creed is included.

There are alternative prayers of commendation. The Communion Office is replaced by a Penitential service.

WITHIN THE VICARAGE WALLS

with the VIXEN

SINCE the last sad tale was told, I began to feel much more like me—proof surely that any further loitering in bed would be mere malingering on my part.

Having made this momentous decision, I arose and began to do battle with the vast accumulation of housekeeping jobs. As the day wore on I found I had to do battle with myself to keep going.

In the end, bed won, and the old devil flu reared his ugly head once more to jeer, and to assure me he had not finished with me yet!

The doctor came and jabbed some needles into me, replacing the A.P.C. with something far more effective, and here I still am!

Judging by the sound of incessant rain, and the perpetually gloomy vista from my window, I feel I should be most thankful to be tucked up with two hot water bottles for company.

A most comforting assurance of better things elsewhere arrived in a letter from a reader in sunny Queensland. The very

idea of there being such a thing as sunshine anywhere gives one heart to hope for recovery.

She very temptingly suggests that bringing up a family of five in that fair land would be much easier!

"Oh to be in Queensland, now that winters HERE," I heartily agree!

A wonderful friend has been coming in and whisking off all the baby washing, returning it in no time at all beautifully washed and aired. Many contributions to the larder have been so helpful, and have eased the pressure a little for Father.

AS these expressions of goodwill have warmed my heart I have been thinking of all the lonely folk without friends nearby to minister to their needs in times of sickness.

We cannot imagine the depths of hopeless despair which they must experience with nobody at hand who cares . . .

In the post this week, I received a letter from a reader in Melbourne who is now well

on the high seas bound for a visit to Mother England. She says she would hate to miss out on our weekly chat, and has arranged to have THE ANGLICAN sent on to her each week. I am sure you will all join me in wishing her well in her travels.

I have been very gratified to know that my article on messy studies has borne fruit. The above reader from Queensland, being the wife of a clergyman enjoying a well earned retirement, has for years shared hers with a vast accumulation of odds and ends which have apparently taken pride of place in the bathroom, in lieu of a study.

Her joy at having a freshly decorated bathroom has necessarily been marred by this circumstance. However, she took fresh heart, made the drastic plunge, and is now enjoying the "new look." She omitted to mention what "he" had to say! "I would be interesting to know how many other sufferers have felt so inspired."

This little story was also passed on to me concerning two little boys who had been given a motor car. Mother was laying down the law in no uncertain way that it was to be kept out of doors or on the verandah, but quite definitely not to be brought into the house.

A little while later she noticed one of the boys coming from the telephone, which he could just barely reach. Upon enquiring what he was doing, he replied, "I've just been telephoning to God, and he said we CAN have that car in the house on wet days."

Sally Anne is so very interested in people, but has one most disconcerting habit. Invariably she rushes to the door when I am required to answer it, and stands very quietly summing them up (the callers) throughout the conversation, until they prepare to depart. Then, be they dignified gentlemen, elegant ladies, or just poor old tramps, she unfailingly remarks (as though passing judgement), "Mummy, what's THAT!"

Recently I spent an afternoon with Father, visiting several ladies who are newcomers to the town. Sally was in her element, though she did not have a great deal to say until we finally set off for home.

She then became most upset and cried for "More ladies, please, Mummy, I want to see more ladies." The wailing continued all the way home. Only the promise that we would go tat-ta's next day consoled her and peace was again restored.

MINORITIES SUPPORTED

NEED FOR MAORI MISSION CENTRE

ANGLICAN NEWS SERVICE
Wellington, N.Z., August 8

The need for a Maori mission centre in Wellington was presented to the Wellington Diocesan Synod last month.

Of the Maoris who move to Wellington, each year, seventy per cent are Anglicans, the Reverend K. M. Ihaka, chairman of the diocesan Maori Vocational and Placement Committee, said.

"It is the right of ethnic and other minorities to continue their own cultural interests within the larger society," he said.

"The ideal would be a building or group of buildings in Wellington containing a chapel, social hall, recreation rooms, temporary boarding facilities, and a flat for a resident member of the Maori Mission staff."

Mr Ihaka said that although Maori and Pakeha would obviously be drawn closer together as time went on, most Maoris newly arrived in Wellington were hoping to find a life among their own people.

U.S. MEMORIAL FOR JAPAN

THE "LIVING CHURCH" SERVICE
New York, August 1

Six years ago, the annual convention of young churchmen in the Diocese of Los Angeles undertook to sponsor the erection of a memorial chapel in Sendai, Japan. The chapel was completed and consecrated in May this year.

Known as the Church of S. Francis of Assisi, it is a memorial to the Reverend R. Crane, a former rector of All Saints' Church, San Diego, California.

He was a chaplain of the 40th division of the California National Guard and was killed during the Korean war.

His death occurred while he was taking the Sacrament of Holy Communion to men in the front line.

NEW TRAINING CENTRE

ANGLICAN NEWS SERVICE
London, July 25

Ashburnham Place, near Battle, Sussex, the home of the Ashburnham family in unbroken succession for at least eight hundred years has been taken over as a church training centre.

It was given to the Church by the great-grandson of the fourth Earl, the Reverend J. D. Bickerseth, who inherited the mansion in 1953.

It is now an ecclesiastical college, not only for those taking up Holy Orders, but for other students seeking Anglican instruction.

MUCH EXPECTED OF LEICESTER

ANGLICAN NEWS SERVICE
London, July 31

Church people in the Diocese of Leicester have pledged themselves to raise additional income totalling £170,000 in the next ten years.

The bishop, the Right Reverend R. R. Williams, told them this month that this is only one-third of the diocese's total needs.

He suggested that the diocese should consider an addition to its present budget of twenty per cent in 1961, followed by ten per cent on each new total for the next six years of the decade, the quota then remaining stable until the completion of the ten-year period.

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ANGLICANS OF INTEREST . . . 14

WILLIAM SANCROFT: PERFECTIONIST

By the Reverend Edward Hunt

ACCORDING to Hutton, William Sancroft, Archbishop of Canterbury from 1678 to 1690, forms an interesting link between the earlier Caroline Divines and the Nonjurors. In a controversial age, this man of exceptional piety and learning remained loyal to his church, and in the midst of trials and tribulations set an example of patient devotion to service seldom surpassed in the annals of its history.

William Sancroft was born in 1617, the son of a Suffolk yeoman, and nephew of a Master of Emmanuel, Cambridge, where he himself was educated.

Taking the ordinary degrees, he became Fellow, Tutor, Bursar, and Reader in Greek and Hebrew. He retained his Fellowship until 1651, in spite of Puritan dominance, but then retired to Fressingfield, where he wrote books against the party in power, "Fur Prædestinatus" opposing Calvinism, and "Modern Policies" opposing the politics and religion of the Commonwealth.

He kept in touch with the banished clergy, travelled abroad from 1657, and returned at the

Restoration to be chaplain to Cosin and Charles II. Rector of Houghton-le-Spring and Prebendary of Durham, he was appointed Master of Emmanuel 1662, and took an important part in the Savoy Conference.

In 1664 he was Dean of York where he was famed for his generosity. Made Dean of St. Paul's at the end of the same year, he later set in hand the restoration of the cathedral, made necessary by the Great Fire of 1666, supporting Christopher Wren "most heartily."

Sancroft gave £1,400 to the work and built the present deanery at the cost of £2,500. Nothing was done "without his presence, no materials bought or accounts passed without him."

Entirely free from self-seeking or self-interest, he refused the bishopric of Chester, feeling his work lay at St. Paul's.

From 1668 to 1670 he was Archdeacon of Canterbury, and in 1670 was Prolocutor of the Lower House of Convocation.

On January 27, 1678, he was consecrated Archbishop of Canterbury in Westminster Abbey. He made a most active Primate, doing his duty towards high and low, suspending Wood, Bishop of Lichfield, for negligence, and endeavouring to bring James, Duke of York, back to the English Church.

He spoke most earnestly to Charles II on his death-bed, urging him to repentance. On the coronation of James II he was obliged to omit the Communion, and "under pretence of shortening the service was induced by the King to ruin it," according to Legg. He accepted James' promises to support the Church, but refused to sit on the Ecclesiastical Commission, denying its authority.

He was soon in open dispute with the King, declining to allow the clergy to give up catechising, and refusing to obey the order to read the King's declaration of liberty of conscience in church. This led to his trial and acquittal in Westminster Hall with six other bishops.

FREE PARLIAMENT

Sancroft calmly continued his work and instructed his clergy to beware of popish emissaries. When revolution was obvious, he gave his best advice to the King, urging the summoning of a free Parliament.

Finally he signed the request to William of Orange to join in procuring it, but after the King's flight refused to recognise the legality of the new Government.

He issued a commission to his suffragans, but took no part in the coronation of William and Mary, April 11, 1689, Compton, Bishop of London, performing the ceremony.

Sancroft was then suspended, on August 1, 1689, and deprived with the other Nonjurors, in February, 1690, refusing to leave Lambeth until the Barons of the Exchequer ordered his expulsion.

He then retired to Fressingfield, performing divine service in his home until his death, November 24, 1693. He was prepared to continue the succession of Nonjuring bishops, but did not live to take part in it.

In spite of the advice of the saintly Ken, Bishop of Bath and Wells, the succession was continued however, and the schism was only finally closed at the beginning of the nineteenth century.

On his death-bed Sancroft repeated what was really the motto of his life "What I have done, I have done in the integrity of my heart."

He certainly carried out his duties with notable single-mindedness and strength of purpose in an age of political profligacy. It was a pity that James took his passive obedience for cowardice, and so made the fatal

mistake of trying to unite Roman Catholic and Protestant nonconformists together against the Church.

But for the unswerving courage of Sancroft and his six colleagues, the Church of England might have suffered total defeat. As it was, amid the cheers of men and the boom of cannon, the humble heroes of the Church passed in safety to their homes, having guarded the safety of the Church itself.

Unfortunately William was Calvinistic in outlook, ignorant of the history of the Church, and careless of her claims. Again, but for Sancroft, a new Prayer-book might have been imposed on the Church by the State, which, possibly would have ended her liberty for ever.

By remaining loyal to the teachings of Andrewes and Laud (whose works he prepared for publication), Sancroft made clear to churchmen what the worth of Prayer-book religion really was.

Thanks to him, says Wakeman, the full teaching of the Prayer-

book sank deeply into the religious life of the nation and leavened and hallowed it.

Sancroft, Ken, Cosin, Jeremy Taylor and others, were men of infinite variety of Christian character, but all agreed on no standard short of perfection. Indeed, the Caroline divines have become almost a proverb for the extent and profundity of their learning and the point to be borne in mind is that their theology was inspired by the Prayer-book which still inspires so many today.

The expulsion of the Nonjurors was a sad loss to the Church, and but for the Prayer-book might have been irreparable. Sancroft himself realised this, and in his loyalty to the Book of Common Prayer not only upheld the constitutional rights of the Church, but made her continuance possible.

Hutton well sums up his greatness in these words: "Sancroft was one of the most loyal, learned, generous and pious prelates the Church of England has ever had."

A SCHOOL SISTER'S DIARY . . . 10

THE CASE FOR CHURCH SCHOOLS

RECENTLY I was reading "The Retreat from Christianity in the Modern World," by J. V. L. Casserley, and was greatly struck by one sentence. I was thinking about education at the time, and what he said seemed to apply so aptly to it:

"Come what may, the religious in man will find some channel of expression. The only remedy for bad religion is good religion, or, if you prefer it, the only possible remedy for religion is Christianity, the Gospel which proposes to redeem religion, so that it will cease to be primarily the expression of man's clumsily God-seeking nature, and be transformed into the more efficient instrument of God's man-redeeming love."

It is not the child's capacity for learning that is the problem of his education. Most children have a frightening capacity for learning. But it is the providing good educative material and influences at those points where he is most receptive, so that what he learns will form his character, and develop principles to guide his future thinking and actions. "The only remedy for bad education is good education"; "The only remedy for bad knowledge is productive knowledge." It sounds a truism, doesn't it? And, of course, it is basic to all thinking about education.

To remedy the child's reading trashy comics and magazines which are so accessible, we try to inculcate a love and taste for good literature that will show the other up for the shoddy goods it is. We train the child to choose for himself in a way that will help his future good as a human being and a citizen.

To prevent his capacity and need for friendship from leading him into harmful relationships, we endeavour to bring him up in a normal, healthy atmosphere where he imbibes ideals and "right" thinking, without, so to speak, noticing that he is being educated.

Education is for living, and it is the whole man who lives. It must, therefore, be concerned with the whole man — mental, social, physical and spiritual. Plato said the purpose of education was to enable man to live "a good life"; and whatever we mean by "a good life," it embraces learning, leisure, solitude and the communal life.

But life is a continuing process, and a good education must always have an eye focussed on the future.

And then I realised why Cas-

serley's statement about religion so closely paralleled education. Are they not both after the same thing? — the development of the individual to his highest capacity.

Education is concerned with living. Christianity is concerned with the whole of life, and knows that life is a process that doesn't end with death. The aim of a Christian education should be "a good life here, and life hereafter."

If Christianity is to redeem man's innate capacity and need for religion, surely it has also to redeem the capacity for learning? Once, and for more than 90 per cent. of Christian history, the Church did try to redeem education. In fact, she provided all there was of the academic sort, and by her wide influence in cultural, legal and moral spheres, influenced national education.

THE IDEAL

Of course, the Church on earth is composed of the very people to be educated, so that she cannot live up to her ideal but at least she has the ideal, and slowly and surely educated her children morally as well as academically.

With the growth of secular education since the middle of the last century the Church has

ETHICS FOR STUDY IN NUCLEAR AGE

ANGLICAN NEWS SERVICE Wellington, N.Z., August 8

The Synod of the Diocese of Wellington is to set up a committee to consult with scientists and political leaders on problems associated with modern war.

The Reverend L. Robinson proposed the establishment of the committee, following the recommendation of the Lambeth Conference of 1958.

"We pray for peace and disarmament, but unless we know the problems of conscience which face those who make bombs, and threaten to use them, we cannot hope to pray effectively," he said.

"If there is such a thing as the peace of God, then the Church ought to seek an expression of it."

DR RICHARDSON IN GRAFTON

THEOLOGIAN WILL ADDRESS CLERGY

FROM A CORRESPONDENT Grafton, August 8

Professor Alan Richardson, Professor of Theology at the University of Nottingham, will visit the Diocese of Grafton on August 17, with his wife.

Clergy will meet in the Diocesan Centre, Grafton, for luncheon with Dr Richardson, after which he will deliver a lecture.

For the past two months, Dr and Mrs Richardson have been touring the United States of America and New Zealand, where lectures have been given in universities and parishes.

This visit will allow Dr Richardson to rest before his lectures in Melbourne.

Dr Richardson will visit Maclean on the evening of August 17 to address an Anglican men's rally.

Arrangements are being made for the visitors to see Yamba, and the sugar-mill at Harwood, where the cane-crushing is now in progress.

They will be the guests of the Reverend S. Gaden and Mrs Gaden.

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NATIONAL MARRIAGE GUIDANCE COUNCIL OF AUSTRALIA AND NEW SOUTH WALES ASSOCIATION FOR MENTAL HEALTH

INVITATION
The New South Wales Association for Mental Health and the National Marriage Guidance Council of Australia invite you to a meeting of people from the professions of medicine, law, the church, education and social work, on 1st September, 1960, at 8 p.m., at L.C.I. HOUSE, EAST CIRCULAR QUAY.
Speakers:
DR. D. C. MADDISON, M.B.E.S., M.R.A.C.P., D.P.M., Senior Lecturer in Psychiatry, University of Sydney.
Topic: "Patterns of illness in the Family" followed by
DR. W. L. CARRINGTON, M.D., B.S., President, Marriage Guidance Council of Victoria.
Topic: "Patterns of Therapy for the Family"
To be followed by discussion
Chairman: D. M. Selby, B.A., LL.B., President, Marriage Guidance Council of N.S.W.

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Dorothy Davis, Hon. Secretary.

CHURCH UNION IN CEYLON . . . 10

THE RITES OF UNIFICATION

By CANON I. S. COREA OF CHRIST CHURCH CATHEDRAL, CEYLON.

THE FIRST part of the Ceylon Churches' scheme of reunion, the section on "Faith and Order," with its rites of unification, was presented to the Lambeth Conference of 1948.

"The unification of the ministry at the outset of any union" was no mere afterthought to prevent a breakdown in negotiations; it was in the forefront of the thinking and planning of the Negotiating Committee.

The committee has laboured to preserve Catholic Order. "Re-commissioning," rather than "re-ordination" or "supplemental ordination" was Lambeth's recommendation, and this is what Ceylon has written into the scheme.

The proposals of the Churches uniting to form the Church of Lanka, with respect to the initial ministry, are as follows:

• Regarding bishops:

At the inauguration of union, all those duly elected to be bishops of the Church of Lanka, who have not already received episcopal consecration, shall be consecrated by three duly authorised bishops, if possible from outside Ceylon, representing differing Church traditions and acceptable to all the uniting Churches.

Immediately thereafter, all those who have been elected and duly consecrated shall receive, by prayer and the laying on of hands by ministers of all the uniting Churches duly appointed for this purpose, a commission to exercise their ministry in the Church of Lanka.

ORDINATION

The specific preface and formula to be used in this service have been set down in accordance with the intention of the uniting Churches.

• Regarding presbyters:

Each bishop shall then, with prayer and the laying on of hands, receive into the presbyterate of the Church of Lanka all the ministers of the uniting Churches in his diocese who desire to be presbyters in the Church of Lanka, and are eligible to be so by their standing in their own Church.

The formula will acknowledge the ordination already received; then will follow prayer for the gifts of the Holy Spirit to enable them to exercise a wider ministry in the Church of God, as presbyter within the Church of Lanka.

In the name of the newly united Church, they will be authorised to exercise this ministry within it.

• Regarding the intention of these forms:

The Preface: "The good hand of God being upon us, these several Churches, called together into visible unity as part of the Universal Church with an agreed basis of Faith and Order, desire, at the inauguration of union, by the use of the liturgical forms set down, to bring about by God's grace and mercy such a unification of the sacred ministry in this Church as shall join together in one all the several inheritances of grace and authority which have hitherto been the possession of each Church in separation.

"In so doing, it is the intention of this Church to continue and reverently to use and esteem the three-fold ministry of bishop, presbyter, and deacon, which existed in the undivided Church."

Anglican forms have been used, with only slight changes in phraseology to suit the unprecedented situation.

The nature of the gift that each shall receive is left to God.

The Apostolic Succession has been ensured by the rite of unification at the episcopal level.

At the level of the presbyterate, this Church recognises that there is need for the ministers of all traditions to receive by the diverse operation of the Holy Spirit "such character, grace, gifts, and authority, as these may now need."

Theologians throughout the world were consulted, and they agreed that the form for unification of the ministries "would appear to satisfy the requirements for valid ordination of those not previously episcopally ordained, without becoming a

reordination of those who have been.

"It is important that the preface, formula, and thanksgiving be construed together, and that all three be retained.

"If any of them are substantially altered or withdrawn, the validity of the rite would be impaired."

In Ceylon, the scheme had been considered by the Synod, a committee of Synod, and the Diocesan Council.

The Archdeacon of Colombo, as the leader of the Anglican delegation, repeatedly said that he stood for Catholic principles, and that he was striving for a

form of reunion which would eventually bring together all the separated branches of Christ's Church.

Here he follows the Roman Catholic theologian, Count Joseph de Maistre, who a century earlier had said:

"If ever there should be a movement towards reunion among the Christian bodies, it seems likely that the Church of England will be the one to give it impulse."

"The English Church, which touches us with one hand, touches with the other those with whom we have no point of contact."

EUROPEAN YOUNG PEOPLE FACE BARRIERS TO INTERCOMMUNION

ECUMENICAL PRESS SERVICE

Geneva, August 8

Barriers to intercommunion were realised by a new generation of Christian young people at the first European Ecumenical Youth Assembly at Lausanne, July 13 to 24.

In keeping with the policy at previous ecumenical gatherings, no united service of Holy Communion was planned.

In private conversations, discussion groups, and plenary sessions, the difficulties involved for Christians from different traditions in coming together at the Table of the Lord were explored.

On July 22, a service of Holy Communion was held in the Swiss Reformed Church of S. Francis in Lausanne.

It was at the invitation of and conducted by fourteen Protestant ministers of different nationalities and confessional backgrounds.

The liturgy was that proposed to Swiss Protestant parishes which received groups of delegates for parish visitation.

About 1,000 delegates attended the service and of these some 900 took communion.

The pastors issued an announcement saying: "Owing to the divisions among the churches, it has not been possible to plan within the assembly a united service of Holy Communion in which all could join."

"But in obedience to our own convictions, we take the responsibility of inviting the growing number of those who earnestly believe that they can accept such an invitation to take part in a united service."

"Many people have asked me why no united service of Holy Communion has been arranged for the whole conference," Canon Edward H. Patey of Coventry, England, chairman of the conference, said.

The statement issued by Canon Patey after approach on behalf of many delegates, outlined three conclusions of the preparatory committee.

They were:

• That there should be no communion service celebrated within the official programme of the conference. "It was well-known that certain churches could only send delegates to Lausanne on the understanding that this rule was observed."

• That confessions participating in the assembly should make it possible for all delegates to receive Holy Communion during the Lausanne conference. Such services did not take place in the Palais de Beaulieu, the official meeting place, because they were not part of the official conference programme.

• That the Swiss parishes should be asked to celebrate Holy Communion on the Sunday of the parish visitation with an open invitation to all delegates to participate.

Canon Patey stressed that these conditions were agreed upon by confessions and countries represented in the prepara-

tory committee, and "it was only because of these conditions that certain churches were able to send delegates here."

"To depart from these conditions would be to break faith with many participating churches."

"If the delegates to the assembly believe that at future gatherings the conditions should be different, they are at liberty to say so to their own churches," the chairman said.

CENTENARY KEPT AT HISTORIC PRIORY

ANGLICAN NEWS SERVICE

London, August 1

The eight hundredth anniversary of the Priory Church of S. Mary and S. Michael, Great Malvern, was observed on July 30 when the Bishop of Worcester, the Right Reverend M. Charles-Edwards, visited the church.

Apart from a much restored gatehouse, the church is all that remains of the former Benedictine monastery, a daughter-house of Westminster Abbey.

Latimer pleaded in vain with Thomas Cromwell for the continuance of the monastery, which had a noble tradition.

The church was saved by the people of the town, who bought it for £20.

The east window contains some of the richest late medieval glass in England, and one of the ten bells in the tower is six hundred years old and is still rung four times a day.

Tradition associates the writer of "The Vision of Piers Plowman" with the priory.

FESTIVAL DRAMA AT COVENTRY

ANGLICAN NEWS SERVICE

London, August 8

A dramatic production similar to the Oberammergau Passion Play will be held in connection with the Coventry Cathedral Festival in 1962.

The seven counties belonging to the Standing Conference of Drama Associations will share in the production in the new cathedral in July, 1962, after the cathedral has been consecrated.

The performance will last eight hours.

ANCIENT CLAIMS SUPPORTED

ANGLICAN NEWS SERVICE

London, August 1

The Bishop of Peterborough, the Right Reverend R. W. Stopford, supported Rutland's claim to county status in the August issue of the Peterborough Diocesan Leaflet.

"The rest of the diocese has been watching with admiration the determined struggle of the people of Rutland to preserve their ancient status as a county against the proposals of the Boundary Commission to amalgamate the area with Leicestershire," the bishop wrote.

"The remarkable loyalty to the county which the proposals have evoked is one of the strongest indications that it would be wrong to destroy the county's existence."

"The case for doing so has not really been made. Rutland is small, but its administration is efficient. In days when tidy planning and large scale administrative efficiency loom large it is important to preserve islands of freedom which are sufficiently small to be significant to those who live in them."

"Rutland may be an anomaly," the bishop said, "but anomalies have their own distinctive contribution to make."

"Rutland must not be planned out of existence."

NEW BISHOP OF TEWKESBURY

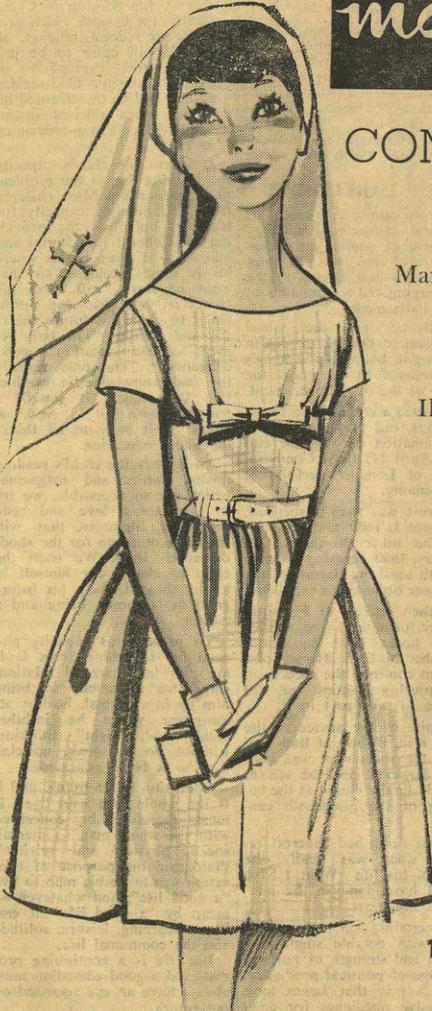
ANGLICAN NEWS SERVICE

London, August 8

The Queen has approved the appointment of Canon F. T. Horan, Vicar of Huddersfield, since 1952, as Bishop of Tewkesbury.

He succeeds the Right Reverend E. B. Henderson, now Bishop of Bath and Wells.





CONFIRMATION WEAR

Mark Foy's have everything for a girl on that most important occasion . . . her confirmation.

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MELBOURNE PRIEST TO GO TO MALAYAN CHURCH

FROM OUR OWN CORRESPONDENT

Singapore, August 8

The Reverend K. J. Perry, formerly a C.M.S. missionary in North Borneo, has been appointed Priest-in-charge of S. Barnabas' Church, Klang, Malaya.

S. Barnabas' Church is within the parish of S. Mary's Church, in Kuala Lumpur, Selangor, and therefore comes within the parochial jurisdiction of the vicar, the Right Reverend Roland Koh, the Assistant Bishop.

S. Barnabas' Church has never had a full-time priest attached to it. Services used to be conducted by priests from the district. Klang is mainly a strong Indian parochial area.

The Reverend A. J. Lee, of the Church Missionary Society in Malaya, and the Reverend David Samuel, an Indian priest, were responsible for most of the services. The new appointment will be financed by the C.M.S.

Mr Perry came from Melbourne to North Borneo about three years ago as a C.M.S. missionary.

At the end of last year he came to reside at S. Peter's Anglican Theological Hall in Singapore to study the Mandarin dialect of Chinese. His family is with him here.

AT KLANG

The news of his forthcoming appointment to Klang comes as a surprise as he was due to return to Borneo at the end of the year.

He left Singapore last week with his family for Klang where he will spend a week getting used to the locality.

"I will be responsible mainly for the services in English. I hope at a later date possibly to take services in Chinese," Mr Perry said.

DIOCESAN NEWS

CANBERRA AND GOULBURN

CLERGY CONFERENCE
A conference for clergy in the Diocese of Canberra and Goulburn will be held at the Canberra Grammar School from August 22 to August 25.

INTER-DENOMINATIONAL GROUP AT YOUNG
The Rector of Young, the Reverend S. W. Holmes, has formed an inter-denominational Bible study group in his parish. The first meeting took place on July 19, on the Epistle to the Ephesians. A combined church service and youth tea was held on July 31.

GRAFTON

CHURCH FOR MACLEAN

A new parish church is to be built at Maclean on a site overlooking the Lower Clarence River, at a cost of £20,000 to £25,000. The decision to erect the church was endorsed at a large meeting of parishioners recently.

CONFIRMATION
Seventeen candidates, six of them adults, were confirmed in the Parish Church of S. Stephen, Dorrigo, on July 29. In his address, the Bishop of Grafton, the Right Reverend K. J. Clements, spoke of the need for greater responsibility on the part of parents for the spiritual growth of their children. Two people were received into the Church from the Roman Catholic Communion during the service. The newly confirmed made their first communions on July 31.

UNITED WITNESS
The quarterly film meeting for members of the Anglican and Protestant churches in Dorrigo was held on July 31. Three hundred people attended the evening, in the Metro Theatre, and the projector belonging to the Parish of S. Stephen's was used.

MELBOURNE

CHILD CARE WEEK
A service to mark the conclusion of Child Care Week in Victoria will be held in S. Paul's Cathedral, Melbourne, on August 14. The preacher will be the Reverend N. G. Molloy, Principal of S. John's and S. Martin's Boys' Home.

FOR CHRISTIAN UNITY
Prayers for Christian unity will be said in the Ascension Chapel of S. Paul's Cathedral on Monday, August 15, from 1 p.m. to 1.20 p.m. This act of intercession is a monthly undertaking, on the third Monday of every month, and is arranged by the Archbishop's Ecumenical Affairs Committee. Those attending discuss ecumenical questions in the C.M.S. rooms over lunch afterwards. Members of all denominations attend the intercessions.

VISITING THEOLOGIAN
Dr. Alan Richardson, Professor of Theology at the University of Nottingham, will be the preacher at Evensong on August 21 in S. Paul's Cathedral.

INDUCTION
The Reverend H. E. Ellison will be instituted as Priest-in-charge of S. Stephen's, Bayswater, and Assistant Priest at Vermont, on August 19 at 8 p.m. The Right Reverend D. L. Redding, Bishop Coadjutor of Melbourne, will conduct the ceremony of institution.

NTH. QUEENSLAND

THE ABORIGINAL MISSIONS
The bishop confirmed 54 Aborigine children at Palm Island, the home of 1,500 Aborigines off the coast of Townsville last week. The chaplain is the Reverend R. Jones whose report indicates that about 3,000 Communions are made each year at the settlement.

From Yarrabah Mission, the home of 650 Aborigine people off the coast from Cairns, the Chaplain, Canon Oliver Brady, reports that each Saturday, eight men gather to spend a day at their church building project. The day begins with the singing of "We love the place O God" and concludes with the blessing. Members of the Mothers' Union move about amongst the workers providing refreshments.

S. ANNE'S SCHOOL
S. Anne's School has this week won the premierships in the junior and senior divisions of the North Queensland school sports to which children came from as far north as Cairns.

COMMEMORATION OF BISHOP FEETHAM
From all over Australia and England are coming reports of the life and work of the late Bishop Feetham, whose life history was recently featured on the English I.T.V. A commission established at

the last synod have been asked by the bishop to provide for the next synod a suitable date for the commemoration, a suggested scheme of prayers and a suitable method for local commemoration and propagation. Should the synod accept the local methods of commemoration they will later be extended to a provincial level and when opportunity offers be considered at a national level.

NEW RADIO SESSION
A new diocesan radio session will be commencing on August 10 and will be heard thereafter at 8 p.m. each Wednesday evening from Station 4TD. The clergy will feature the dramatisation of the Acts of the Apostles.

CONFERENCE MONTH
August will be a month of conferences in this diocese. The clergy retreat will take place at All Souls' School from August 15-18 the conductor being the Dean of Rockhampton.

At the same time a conference for the wives of the clergy will take place under the leadership of Dr. June Shevill at S. Anne's School. After the retreat, the bishop will fly to Thursday Island to conduct the retreat for clergy in the Diocese of Carpentaria.

PERTH

CLERGY RETREAT
Fr N. Allenby, Provincial Superior of the Society of the Sacred Mission, will be the conductor of the annual retreat for clergy, which will be held in the Guildford Grammar School, commencing on Tuesday, August 23.

DIOCESAN SYNOD PROGRAMME
The Archbishop of Perth and Mrs. Moine will be at Home to the clergy of the diocese and their wives on Monday afternoon, August 29.

At 8 p.m. that evening the archbishop will deliver his Charge to members of Synod in S. George's Cathedral.
On Tuesday, August 30, the archbishop will celebrate the Holy Communion in the cathedral, after which all members of Synod are invited to breakfast with His Grace. Synod assembles at 4 p.m. on Tuesday, August 30, meeting again on Wednesday and Thursday of that week.

SYDNEY

BUILDING IN KATOOMBA
On August 6, the foundation stone of a new parish hall and church extensions at S. Hilda's, Katoomba, was set by the Right Reverend M. L. Loane, Bishop Coadjutor of Sydney. The church extensions will include a chancel and sanctuary, and clergy and choir vestries.

COMMEMORATION
The John Munn Neale Society will hold its annual commemorative service on August 17 in Christ Church-S. Laurence, George Street, Sydney, at 7.45 p.m.

TASMANIA

PROGRESS REPORT
A progress report on two building projects in the Parish of S. James, New Town, was given by the rector, the Reverend O. L. Davis, to the annual meeting of parishioners last week. S. Andrew's Church Centre is under construction, and S. James' Church is being extended. The latter task is at present held up through lack of finance, and a subscription list for the necessary £5,000 has been opened. S. Andrew's, Lenah Valley, will be ready for use in a few months, to serve 550 Anglican families.

NEW MEMBERS
The first Communion for forty-two newly confirmed members of the Church in the Parish of S. James, New Town, took place on August 7. A Parish Communion Breakfast followed the service.

WANGARATTA

CHURCH HALLOWED
The Church of S. James, Waiaia, was hallowed on July 31 by the Bishop of Wangaratta, the Right Reverend T. M. Armour.

The church was first built to serve the people of Shear's Creek, near Euroa, in 1926. The Parish of Euroa this year gave the church and furnishings for use in the Parish of Nathalia, at Waiaia. The parishioners of Waiaia, by voluntary labour, re-erected and extended the church by twelve feet, saving the parish hundreds of pounds. With that help and a diocesan grant of £500, the church was opened free of debt.

SERVERS' GUILD MEETS

FROM A CORRESPONDENT
Adelaide, August 8

The annual general meeting of the Servers' Guild of S. Laurence, Diocese of Adelaide, was held in S. Mary Magdalene's Church here on August 5.

Sixty servers and eight clergy, including the Bishop Coadjutor, the Right Reverend J. C. Vockler, attended Evensong.

At the business meeting which followed it was reported that the study book, "Our Father's House," had been used for discussion at each meeting and that the country trip on April 2 to S. Hugh's, Angaston, had been well attended.

The warden, the Reverend E. J. Cooper, said that, as a result, it was likely that a guild of the chapter would be formed in that area.

Bishop Vockler gave a short address on vocations.

He especially asked servers to pray for the clergy of the diocese; to give generously to the Ordination Candidates' Fund; and to pray for those called to the Sacred Ministry.

B.G.S. NEWS

An exuberant issue of *The Bush Brother*, the magazine of the Brotherhood of the Good Shepherd, records the appointment of Brother Timothy as new Vice-Principal of the Brotherhood, in place of Brother Bruce, the Reverend B. M. Harrison, who has become Rector of East Orange.

Brother Timothy reported to the recent Synod of the Diocese of Bathurst that the three postulant members of the projected Bush Sisterhood will be taking their commitment a step further on All Saints' Day this year (November 1).

The postulants are at present managing S. Stephen's House, the school hostel at Bourke.

A base radio station for instructing children of the Far West is being established in the rectory at Bourke.
Plans are to install the transmitter in the Brother's car for broadcasting during trips away from Bourke.

In time, services may also be transmitted.

MENTAL HEALTH LECTURES

The Senior Lecturer in Psychiatry at the University of Sydney, Dr D. C. Maddison; and the president of the Marriage Guidance Council of Victoria, Dr W. L. Carrington, will speak at a meeting at I.C.I. House, East Circular Quay, Sydney, on September 1 at 8 p.m.

The meeting has been arranged by the National Marriage Guidance Council and the N.S.W. Association for Mental Health.

Dr Maddison will speak on "Patterns of Illness in the Family" and Dr Carrington on "Patterns of Therapy for the Family."

A discussion, chaired by Mr D. M. Selby, will follow.

DEATH OF GHANA CHURCHMAN

ECUMENICAL PRESS SERVICE

The Reverend Peter Kwai Dagadu, of Ghana, a leading African Christian and member of the Executive and Central Committees of the World Council of Churches, died on Friday, July 8, at Accra. He was 52 years old.

A former secretary of the Ghana Christian Council, Mr Dagadu was serving as superintendent of Accra Methodist Circuit at the time of his death.

Before becoming the chief executive of the Ghana (then the Gold Coast) Christian Council in 1952, the African Christian leader had been youth organiser for the Methodist Church.

DIOCESAN PLAN TO INCREASE GIVING

FROM A CORRESPONDENT
Canberra, August 8

The Diocese of Canberra and Goulburn will launch a new Development Programme at the end of August, to be conducted by the Wells Organisation.

The Bishop-in-Council has planned the move to increase the level of parochial support for diocesan and extra-diocesan objects.

It is hoped to find an annual income of £40,000 for such purposes as providing a second home for boys at Bungaribbil, a conference centre for Christian Education work, and buildings for the Young Anglican Fellowship's camp site.

The programme will be presented to parishes during September and October.

COMMEMORATION OF WRECK

FROM A CORRESPONDENT

A ceremony in commemoration of the wreck of the *Dunbar* will take place at the Camperdown Cemetery, Newtown, on August 20, beginning at 3 p.m.

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

At the Dunbar Tomb, three tablets will be unveiled, one in memory of harbour-masters and pilots buried in that cemetery, an astronomical stone, and a tablet bearing the cemetery escutcheon.

The remainder of the ceremony will take place in the church.

Captain C. Henderson, pilot of Port Jackson is to give the address.

CHURCH RESTORATION IN JERUSALEM

THE "LIVING CHURCH" SERVICE
New York, August 1

The Premier of Jordan announced last month that a committee of architects is to study the "dangerous state" of the Church of the Holy Sepulchre in Jerusalem.

The church was built on the traditional site of Christ's crucifixion during the reign of the Emperor Constantine the Great. It was restored by crusaders in the twelfth and thirteenth centuries.

It was severely damaged by earthquake in 1927, by fire in 1949, and by rains in 1954.

Restoration work was begun in 1958, but a total of a million and a half dollars is needed to complete it.

The church is jointly controlled by the Greek Orthodox, Roman Catholic, and Armenian church authorities, with Ethiopian Coptic, Egyptian Coptic and Syrian Orthodox groups occupying and controlling some of the smaller interior sections.

The experts on the special committee will be drawn from the three major religious groups.

U.S.A. ORTHODOX AND REPUBLICANS

THE "LIVING CHURCH" SERVICE
New York, August 8

Two Orthodox clergy took part in the proceedings of the Republican National Convention in Chicago last month.

The blessing on the first day was given by Archbishop Iakovos of the Greek Archdiocese of North and South America.

The third day's business was begun with the invocation by Bishop Athenagoras, also of the Greek Orthodox Church.

PRINCESS UNVEILS SAINT'S STATUE

ANGLICAN NEWS SERVICE
London, August 1

On July 24, after Princess Margaret had attended morning service with her husband at Crediton parish church, she unveiled a statue of S. Boniface, near S. Boniface's well.

The Bishop of Crediton, the Right Reverend W. E. A. Westall, dedicated the statue, which was the work of a London sculptor.

S. Boniface went from Crediton to Holland and Germany as a missionary many centuries ago.

Representatives from Dokkum, where he died, and from Fulda, where he was buried, attended the ceremony.

FESTIVAL OF

S. OSWALD

ANGLICAN NEWS SERVICE
London, August 8

The festival of S. Oswald, who was martyred at Oswestry on August 5, 642, was held at Guiseley parish church, near Leeds, on August 6.

The preacher was the Bishop of Durham, and a pageant, "The growth and triumph of the Bible," was presented in the Town Hall.

IDENTIFICATION IN AN EMERGENCY

THE "LIVING CHURCH" SERVICE
New York, August 8

Emergency identification cards have been distributed to members of S. Barnabas' Church, Omaha, Nebraska.

Designed and printed by the rector, the cards list personal information, blood type, family physician, and ask that a priest of the Church be notified.

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FIRST TELECAST WAS FROM CATHEDRAL

MANY GOOD POINTS SEEN IN TECHNICAL PRODUCTION

FROM OUR OWN CORRESPONDENT

Perth, August 8

S. George's Cathedral, Perth, was selected by the Australian Broadcasting Commission to be the first church in Western Australia from which to telecast a church service.

On July 30, Morning Prayer was telecast when the Archbishop of Perth, the Most Reverend R. W. H. Moline preached, and the Governor, Sir Charles Gairdner, read the second lesson.

The Precantor, the Reverend J. W. A. Copeland, sang the service; and the Dean of Perth, the Very Reverend T. B. Macdonald, read the prayers and the first lesson.

Clarity of vision and audibility were excellent, but it was obvious to viewers that the technicians were handicapped by lack of extra cameras. Those which had been installed were used to the best advantage.

The picture of the High Altar was beautiful, only it was unfortunate that six vases filled with flowers tended to obscure the sculptured figures of the reredos.

But for the concentration of the camera directly focused once upon the cross on the altar, it was difficult for the viewer to discern if there was, indeed, a cross there.

The tall stained-glass windows in the east wall were caught cleverly by the roving camera, the figures in the window being used frequently as an appropriate background to the words of a hymn or of a prayer.

A very good point in the service, favourably commented on by many, was the prayer, used by the Dean, for all who were engaged in broadcasting and in television that they may be the servants of God and the instruments for showing forth His glory.

The inadequacy of the equipment enabled the viewer to see only one row of choir boys and men, the Dean, the Precantor, the chancel, the High Altar and the east window. The lectern and pulpit were shown at their appropriate times.

Unfortunately, the organ loft with the organist seated at the console, or the grand array of organ pipes above the south transept, were never seen; one wished the camera could have obtained these pictures for the viewer when the words "loud

organs His glory forth tell in deep tone" were being sung in one of the four well-selected hymns.

Both, the Australian Broadcasting Commission and Dean Macdonald are to be congratulated on a very successful primary effort.



The Mayor of Darwin, Councillor N. H. Cooper, being greeted by Brother Aidan of the Brotherhood of the Good Shepherd outside Christ Church, Darwin, on July 10, following a civic service to inaugurate the council's year of office.

ARCHBISHOP HALSE AND CIVIC LEADERS AT DARWIN CHURCH

FROM OUR OWN CORRESPONDENT

Darwin, August 8

To mark the beginning in Darwin of the celebrations commemorating the Centenary of Exploration in the Northern Territory a special thanksgiving Evensong was held at Christ Church on July 17.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, preached at the service which was held in the grounds as the church was too small to hold the large numbers which attended.

The Royal Australian Navy Band, which had been flown to Darwin especially for the centenary celebrations, played the music for the hymns.

Amongst those who attended the service were the Mayor, Councillor N. H. Cooper; the chairman of the Centenary Celebrations Committee, Mr G. Miles; Mr Walter McDouall Stuart, grand-nephew of the explorer, John McDouall Stuart; and the Naval Officer-in-charge, Captain A. Cooper.

Following the service, supper was served to the congregation when the opportunity was taken of introducing to His Grace the clergy of other denominations in Darwin.

His Grace was able to renew many old acquaintances amongst the congregation of Christ Church, many people having

lived at one time in the Brisbane diocese.

In his sermon the archbishop spoke of the need for freedom from anxiety if the community was to progress as it should.

Using as his text Philippians 4:4-7 he referred to the manner in which S. Paul could rejoice in the Lord at all times. This same spirit is needed today if the advances of the past are to continue.

At present staying in Darwin as a guest of the Church is Mrs Stretton Williams, daughter of the pioneer, W. G. Stretton.

CHURCH TIES

The Stretton family has very close ties with Christ Church. Trooper Stretton arrived in Darwin, or Palmerston as it was then known, in 1870, and helped to pioneer the church.

He was one of the original petitioners for a resident priest in the town. In 1902 when the church was built, Mr Stretton was on the parochial council and remained a staunch supporter for many years.

He eventually became Sub-collector of Customs, a position he held until his death at Oenpelli in 1920. His children followed in his active footsteps.

One son who was superintendent of police was also a churchwarden for a number of years. A daughter was church organist for more than twenty-five years.

Starting in July, 1957, when the Darwin Town Council was first incorporated, the tradition of the Mayor and Council attending a special civic church service to inaugurate the beginning of the council's year of office has continued.

This July the Mayor of the City of Darwin, Councillor N. H. Cooper, accompanied by the mayoress, councillors and their wives and the acting town clerk, Mr W. Sullivan, and his wife, were met at the main entrance to the church grounds by the rector's warden, Mr N. McDermott, and escorted to the church porch where they were received by the rector, Brother Aidan of the Brotherhood of the Good Shepherd, and shown to their seats within the church.

After Evensong the mayor and councillors were invited over to the rectory to meet the parishioners. Two of the city councillors, Councillors P. G. Spillet and A. James, also serve on the parochial church council.

EVANGELISM IS PERSONAL

FROM OUR OWN CORRESPONDENT

Perth, August 8

"We should try to make every organisation a live unit in the life of the Church, in helping the individuals to become better members of the Church," said Canon C. A. Walsh, Rector of S. Luke's, Mosman Park, outlining two targets in the new parochial year.

The other was that all groups should be more missionary-hearted in seeking to bring others to active membership through personal influence of members.

It was the personal touch which counted. Every confirmed member was a personal representative of Christ and His Church. He or she acted for Christ in the world.

The old idea, so mistaken and so wrong, that the Church was the clergy, should be squashed. Some still spoke of a person going into the Church, which happened at Holy Baptism, when referring to a person called to serve in the Sacred Ministry.

All of us were called to serve in the Priestly Body of Christ. We were His representatives. His people. The word laity meant people.

DOUBLE CHOIR PRESENTATION

MUSIC FESTIVAL IN NEWCASTLE

FROM A CORRESPONDENT

Newcastle, August 8

What is probably the first performance in Australia of Schutz's "Eighty-fourth Psalm" will be presented in Christ Church Cathedral, Newcastle, on August 20.

It will form part of the second annual Cathedral Music Festival, which begins at 8 p.m.

The Schutz Psalm is written for double choir—soprano, soprano, alto, baritone, and tenor, tenor, bass, bass.

The programme will also include a group of sixteenth century anthems, among them Byrd's "Prevent us O Lord" in five parts, and Viadana's "Praise your God."

There will be a Purcell group, including three of the string fantasies, "The Blessed Virgin's Expostulation" and the verse anthem, "O Sing unto the Lord."

The string music will be played by a group from the Newcastle Conservatorium.

The assistant cathedral organist, Dr Keith Allen, will play part of Rheiberger's Eighth Organ Sonata, and he will also accompany the choir.

The whole programme will be under the direction of the cathedral organist, Mr Keith Noake.

MODEL SOLUTION AT DARLING POINT

FROM A CORRESPONDENT

A display of architectural models, produced by students at the University of Sydney, was held at S. Mark's, Darling Point, Sydney, last week.

It illustrated methods of town planning which could provide for modern development and yet preserve and possibly create a beautiful setting.

S. Mark's Church has recently been threatened by a plan to build tall blocks of flats in its vicinity.

The topography of the hillside and the position of the church in relation to other buildings, both existing and proposed, were considered.

The model attempted to create a village atmosphere, restricting dominating buildings from the church close, and allowing the church to be seen between buildings from approaching roads.

The architecture students were guided in their work by Mr A. Baldwinson.

GOSPEL CAMPAIGN DOUBLED

FROM A CORRESPONDENT

More than double the number of Gospels planned for distribution in Africa have been demanded already in 1960.

"The Million Gospel Campaign" was originally intended for division among thirty-nine language groups.

Already in 1960 more than 1,250,000 Gospels have been circulated and orders from mission stations have grown to 2,100,000 in eighty-five languages.

The project is costing the British and Foreign Bible Society over £62,000.

CO-OPERATIVE STORE OPENS AT BALLINA

FROM A CORRESPONDENT

Ballina, N.S.W., August 8

The Aboriginal Co-operative Store on Cabbage Tree Island, in the Richmond River, N.S.W., will be officially opened on August 13 by the Minister for Co-operatives, Mr A. Landa.

The store is run by the Numbahging Co-operative Society, formed in December, 1959.

The people of Cabbage Tree Island have benefited by the co-operative schools held in Sydney by the A.B.M. Christian Community Co-operative Ltd.

CLASSIFIED ADVERTISEMENTS

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

CHURCH SERVICE

THE JOHN Mason Neale, Cambridge (Australia) Society will observe the annual commemorative service at Christ Church S. Laurence, Sydney, on Wednesday, August 17, at 7.45 p.m. Patron, His Grace the Archbishop of Sydney, President, the Reverend M. G. Fielding, Secretary-Treasurer, the Reverend F. A. G. Woodger, XY 2161 (Sydney Exchange).

FOR SALE

FOR SALE: 1 Altar and furnishings. Particulars from the Secretary, S. John's Ladies' Guild, Berrillock, Victoria.

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

POSITIONS VACANT

A WOMAN to take care of guests at Y.W.C.A. Holiday House. Accommodation for employee and friend. Apply with references to General Secretary, Y.W.C.A., 189 Liverpool Street, Sydney.

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

S. GEORGE'S COLLEGE, the Church of England residential college within the University of Western Australia. Applications are invited from single priests in Holy Orders for the full-time position of Chaplain and Sub-Warden. The position will be filled by March, 1961. Academic qualifications essential. Applications and enquiries should be made to the Warden, S. George's College, Crawley, Western Australia.

ORGANIST REQUIRED for Eastern Suburbs Parish. Small choir. R.S.C.M. principles. Hammond organ. Telephone FW 1254 (Sydney Exchange).

S. PAUL'S SCHOOL, Bald Hills, Brisbane. A new Church of England Secondary School for Boys to commence in 1961. Applications are invited for the following positions: An experienced Science teacher. A qualified German teacher, who is also capable of teaching general subjects. Award salaries and a superannuation fund apply to both positions. Applications, which close on September 3, should be addressed to the Headmaster, c/o Diocesan Registry, 417 Ann Street, Brisbane.

ACCOMMODATION VACANT

S. HILDA'S Church of England Girls' Hostel, 250 Darby Street, Newcastle, New South Wales. Accommodation available. Apply to the Matron.

C.E.M.S. PROGRESS IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, August 1

The current issue of the Church of England Men's Society "Bulletin" for the Diocese of Melbourne draws attention to a most encouraging response to an earlier appeal for provision for a full-time Diocesan Secretary for the society.

Because of widespread support from branches the society is now in a position to appoint a paid secretary, and applications are being called to fill this position.

WORK TO EXPAND

FROM A CORRESPONDENT

The Father and Son Welfare Movement has just launched an appeal for £50,000, to expand its work in providing sex education for boys.

The money will be used to supply more lecturers, counsellors, teaching materials, research facilities and accommodation.

The headquarters of the movement are at 39 Goulburn Street, Sydney.

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

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