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NEW CHAIRMAN FOR A.B.M. APPOINTED IMPORTANT DECISIONS AT BOARD MEETINGS LAST WEEK

FROM OUR A.B.M. CORRESPONDENT

The Reverend Frank Coaldrake, at present a missionary in Japan, has been appointed chairman of the Australian Board of Missions.

He succeeds Archdeacon C. S. Robertson who, after serving as chairman for seven and a half years, has announced his return to parish life as from December 31.

The appointment of a new chairman was one of the major decisions taken at last week's Board meeting in Sydney.

Mr. Coaldrake, who will take up his duties in January, is well-known throughout the Commonwealth.

He was born in Queensland and educated at the University of Queensland where he graduated just before the war with honours in mental and moral philosophy.

He served for some time with the Brotherhood of S. Laurence in Melbourne and later as travelling secretary for the Student Christian Movement.

He has been a missionary in Japan for the past ten years.

With his wife and two young children he lives 100 miles from the nearest European Christians at Ito, where he has built up a large Christian congregation at S. Mary's Church.

Mr. and Mrs. Coaldrake were home on furlough last year when they spoke in many dioceses on their work in Japan.

Mrs. Coaldrake is a former youth organiser of the Diocese of Tasmania.

They have two children, a son aged four, and a daughter aged sixteen months.

RECORD YEAR

At last week's meetings, Archdeacon Robertson reported a record year with the total receipts amounting to £134,054.

This includes £22,255 for the South-East Asia appeal, and £4,798 for the Southern Cross appeal as well as £101,493 for the general budget requirements.

The budget for the following year was not announced as it was decided to change the financial year of the Board to coincide with the calendar year.

This was a recommendation sent to the Board from the Standing Committee in order to help overcome the difficulties experienced each year in getting in the results of the Lenten Offerings in time for the close of the financial year on May 31.

Thus the budget for 1957 will not be approved and announced until November of this year, but it is generally known that it will involve a large increase.

One of the reasons for this increase was the decision of the Board to make grants to every missionary from New Guinea on furlough.

EXTENSION LATER?

This may later be extended to other missionaries, but the situation of New Guinea missionaries on furlough at present is so difficult that the Board decided immediate action must be taken involving the Board in an extra expenditure of nearly £4,000 per annum.

This action was taken on a motion brought forward by the Reverend Frank Weston (Adelaide), following a report on the subject by the Home Secretary, the Reverend T. B. McCall, who recently returned from a visit to New Guinea.

It was generally felt that under the circumstances the dioceses would gladly meet the extra money required.

Another reason why a heavier budget must be expected next year is (i) increased regular

commitments in South-East Asia following the appeal and (ii) the need for greater expenditure in free literature to meet requirements of parishes introducing the Every Member canvass advocated by diocesan Promotion schemes and other similar schemes.

Reports were received from every field supported by the Board on behalf of the Australian church, including two special reports on Carpentaria and New Guinea from the Home Secretary. (Portions of these have appeared already in THE ANGLICAN and others will follow.)

STEADY PROGRESS

Reports from the various States showed steady progress, and once again underlined the valuable and tireless work of A.B.M. secretaries in each State.

The Board also had the unpleasant task of accepting the resignation of the Bishop of Adelaide who retires from his See in September.

The bishop has been a most active member of the Board for some years, and the Visitor of the Comrades of S. George since the inauguration of the Chapter of the Order.

The Primate expressed his great regret at the departure of the Bishop and Mrs. Robin, and this feeling was shared by all.

Opportunity was taken to say farewell to the Archbishop of Melbourne, who although not retiring before the end of the year will be unable to attend the November Board meetings. Great regret was expressed by His Grace on behalf of all present, and thanks for the Archbishop's help and support over the years.

During the Board meeting the chairman referred to the magnificent work of the late Bishop Ash and expressed sympathy to Mrs. Ash. The Board

was also informed of the death of Miss Devitt in Adelaide, for many years a faithful missionary. Members then stood in silence.

Reports were also received on Co-operatives, and a very comprehensive report on youth work. It was decided to accede to the Federal Youth Secretary's request for a Field Officer.

(Continued on page 11.)

PRE-LAMBETH CONSULTATIONS



The Archbishop of Canterbury with the members of the Consultative Body of the Lambeth Conference, meeting at Lambeth Palace on July 17. On Dr. Fisher's left are the Primus of Scotland and the Bishop of New York. The Bishop of Chekiang is third from the left, front row.

MEETING TO ORGANISE THE NEXT LAMBETH CONFERENCE

FROM OUR OWN CORRESPONDENT

London, July 30

All parts of the Anglican Communion were represented at the meeting held at Lambeth Palace from July 16 to 18 to make preparations for the Lambeth Conference of 1958.

Thirty archbishops and bishops reviewed theological and practical questions which would arise under the general heading of the Unity of the Church and of the Anglican Communion.

Other topics which might be included in the agenda relating to the Church's task in the modern world and to the problems, international and social, which particularly engage the Christian conscience were suggested.

Bishop J. W. C. Wand, a former Archbishop of Brisbane, represented Australia.

The Bishop of Blackburn, the Right Reverend W. H. Baddeley, formerly Bishop of Melanesia, represented New Zealand.

CHINESE BISHOP . . .

Much interest was aroused by the presence of the Bishop of Chekiang, the Right Reverend Kwong Hsun Ting, the first Chinese bishop to visit England since 1949.

Bishop Ting, although only forty-one, proved an excellent choice to represent the Church

in China. He was secretary of the World Student Christian Federation in Geneva in the post-war years and while there had visited England several times.

. . . AND PRINCIPAL

As well as being Bishop of the Province of Chekiang, he is vice-principal of the Nanking Theological Seminary, one of the four inter-denominational seminaries of the Chinese People's Republic.

He said that last November he confirmed 670 people in eleven churches. The communicant membership of his diocese is 7,500.

He has twenty-two priests, two deacons, and fifty catechists. There is no shortage of candidates for the ministry.

Bishop Ting described the spiritual significance of the "Three Self-Movement" (self-

support, self-government and self-propagation) which has transformed the life of the Chinese Church.

As they learnt to do without missionary aid, the Chinese Christians experienced in a new way what it means to rely upon God's power alone.

The best missionaries, he said, had always worked with the aim of establishing an indigenous Church, and this had now come about.

LAMBETH PROSPECTS

At one of his meetings Bishop Ting was asked if he would be coming to the Lambeth Conference in 1958. He replied that if conditions remained favourable he had every hope that in 1958 the whole Chinese House of Bishops (there are 17) would be able to attend.

ADELAIDE MAKES MORE PROVISION FOR AGED

FROM OUR OWN CORRESPONDENT

Adelaide, July 30

A new £20,000 wing for men was opened and dedicated at the S. Laurence's Home for the Aged, Grange, on July 28 by the Bishop of Adelaide, the Right Reverend B. P. Robin.

The Federal Minister for Social Services, Mr. Hugh Robertson, attended the ceremony.

Archdeacon A. E. Weston announced that the Reverend R. H. Miles, formerly principal of the S. Paul's Training School for Boys at Phillip Island, Victoria, would take up duties as superintendent of S. Laurence's in October.

Mr. G. O. Lovelock, the South Australian President of the C.E.M.S., delivered the opening address in brilliant sunshine to a crowd of more than 400 people.

Addressing the gathering at one of his last official appearances before he retires, Bishop

Robin said that it was not intended that the Home should become too large. "If necessary, we shall build a second home for the aged," he added.

RE-BUILDING IN BULGARIA

ECUMENICAL PRESS SERVICE

Geneva, July 30

According to Sofia Radio another seven churches will be constructed in Bulgaria this year.

Work is also under way on the restoration of monasteries connected with the historic past of the Bulgarian people.

To this end, the State has allocated the necessary funds to the Holy Synod.

FACT AND FANCY

A couple of A.B.M. students in Sydney want vacation work during August 4 to September 4. One is an ex-teacher, the other a former nurse. They will come at anything except typing, and reckon they are proficient at washing up, writing, baby-minding and house work. Enquiries to Miss Olsen or Miss Goodlad at the House of the Epiphany, Stanmore. Phone LM4750.

To keep the record straight, we should have mentioned among the former Wardens of S. John's College, Brisbane, the names of Dean Barrett, who died earlier this month, and the Reverend M. E. De B. Griffith, now Rector of a Grafton parish.

Everyone knows that life becomes increasingly less free, and more controlled, in this so-called free enterprise Australia. I'm surprised that there has been so little protest about the directive of the Canberra bureaucrats to the free enterprise savings banks, who must invest 70 per cent. of their deposits in accordance with government direction.

For the clergy, especially. We've in stock five dozen copies of the Revised Lectionary. Price 2/6, including postage—but you must send the money with your order.

Quite some time back we had a story about the new church at Ravenswood, Tasmania, which was being financed by Ordinary brick shares of 6d. and Preference shares "of a concrete nature" at ten shillings. A reader from Burwood, N.S.W., bought two Preference Shares for her two grandchildren in Tasmania, but neglected to sign her name. Perhaps she would let the Ravenswood folk know, so they can issue her certificate.

A writer in a Roman Catholic paper, who had just listened to a broadcast Mass, praises the commentary given on the service but was critical of the Gospel chanted in Latin. He claimed that probably hardly a person in the congregation understood it. Well, they discovered that in England about the time of the Reformation, and it is interesting to note the increasing use of English by the Roman Church in the United States.

—THE APPRENTICE



The Reverend Frank Coaldrake and his wife wearing Japanese national dress.

"CHURCH IS ALERT ON THE JOB"

DR. FISHER TALKS TO C.E.M.S.

ANGLICAN NEWS SERVICE

London, July 30

"I doubt whether there has been a time when the Church has been more alert on the job than now," said the Archbishop of Canterbury, Dr. G. F. Fisher at Bedford, on July 18.

He was addressing the annual conference of the Church of England Men's Society.

His Grace spoke on "what real recovery of the power of the Holy Spirit."

"Go out possessed with the attitude of Christ and you will find much more than you can possibly do in your attempt to help in the conversion of England."

The general secretary, the Reverend R. L. Roberts, said that there were now 1430 branches with a membership of 27,000.

NEW BRANCHES

In the last year 10 new branches were formed in the R.A.F. and one in the Royal Navy.

Mr. Roberts said the society's aim was to establish a branch in every parish.

The clergy had to be convinced that, in the Church's essential work of evangelism, organised use must be made of laymen.

C.E.M.S. functioned loyally on a parochial basis but at the same time it had the strength which could only come from a fellowship transcending parochial boundaries.

In his own experience he had found that invariably more harm than good ensued, but to say nothing made it seem that condonation was intended.

In the words (fifty years ago) of the first president, Cosmo Lang, "the true union is the Church itself. C.E.M.S. does not seek to supplant, but only to make real and vital that union in the Church."

C.E.M.S. does not seek to supplant, but only to make real and vital that union in the Church."

"Christ's method was to speak His mind to leave it at that and take the consequences," Dr. Fisher said.

"The Church of England Men's Society has a wonderful opportunity to bring about a

VITAL ISSUES RAISED IN INDIA

REPORT ON MISSIONARIES

ANGLICAN NEWS SERVICE

Delhi, July 30

The report of the Madhya Pradesh State Government's committee of inquiry into Christian missionary activities (THE ANGLICAN, July 27) has raised a number of important constitutional and policy issues.

It is expected here that Mr. Nehru or the Home Minister, Pandit Pant, will make the Government's position clear at an early date.

The committee was appointed by the Madhya Pradesh Government in April, 1954, to investigate representations "that Christian missionaries, either forcibly or through fraud and temptations of monetary and other gain, convert illiterate aborigines and other backward people, thereby offending the feelings of non-Christians," and counter-complaints by the missionaries that they were being harassed by non-Christians and local officials.

In its sweeping denunciation of the very principles of Christian evangelisation, however, the committee seems to have transcended the purview of a purely local inquiry, with which it is hard to reconcile such a statement as "evangelisation in India appears to be a part of the uniform world policy to revive Christendom for re-establishing western supremacy, and is not prompted by spiritual motives."

References to missionary activities among peoples as far distant as the Nagas, Karens, and the Ambonese seem equally out of context; as does the bold recommendation that Indian Christians should "establish a united independent Church in

India" which would not be "dependent on foreign support."

Nevertheless, it would be wrong to underestimate the reality of the problem underlying the violence of the committee's reaction, namely the continued inability of orthodox Hinduism to find a satisfactory place in its ranks for the untouchables, primitive tribes and other backward classes, in spite of the earnest attempts of the Indian Government to mitigate the material hardships of their lot and the consequent failure effectively to rival the progress of Christian evangelisation among them.

It is no coincidence that Madhya Pradesh, where the demand for the inquiry first arose, is one of the states with the largest population of primitive aborigines. An essential criticism of the committee must be its outstanding lack of success in producing any new and constructive suggestions on the problem.

POWER ENOUGH

The Union Government already possesses sufficient powers to limit the activities of foreign missionaries who incur its displeasure, simply by withdrawing their residence permits. It is extraordinarily unlikely in these circumstances that Mr. Nehru would agree to the proposed amendment of the Indian Constitution, limiting the "fundamental right . . . freely to practise, profess and propagate religion" to persons holding Indian citizenship.

On the specific measure recommended by the committee some, like the "prohibition by law of medical or other professional services as a direct means of making conversions," appear patently impracticable; while the proposed restrictions on the circulation of religious literature, the provision of social services among the backward classes, and the use of funds from abroad would, if enacted by the State Government, certainly be challenged by Indian Christians as unconstitutional.

Paradoxically, although the period when the committee was appointed had been marked by a number of hostile incidents involving Christian missions, the subsequent two years have been notably peaceful.

Both the British High Commission and the American Embassy in Delhi state they have not had a single complaint involving British or American missionaries during this period.

It will be unfortunate if the final effect of the report is to revive a controversy which had seemed of late to be losing its intensity.

DONALD REA

THE CHURCH OF SOUTH INDIA AND THE CHURCH

Preface by

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CHINESE BISHOP FOR MEETING IN HUNGARY

ECUMENICAL NEWS SERVICE

Geneva, July 23

More than 250 men and women—clergy and lay from many parts of the world are taking part in committee meetings of the World Council of Churches, Herrenalb, Germany, from July 15

Many of the committees will review the work done by various divisions and departments of the Council in preparation for the Central Committee meeting near Matrahaza, Hungary, from July 28 to August 5.

Prominent among the meetings at Herrenalb will be the tenth anniversary observance of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council.

The C.C.I.A. Executive Committee will meet from July 22 to July 25. It will consider such concerns as international peace, human rights and religious liberty, and economic and social development.

The Executive Committee of the World Council of Churches will meet in Vienna, Austria, from July 26 to 27, at Ritten-saal, Herrengasse 13. The meeting of the 90-member Central Committee begins at Galyateto near Matrahaza, on the evening of July 28.

World Council of Churches officials announce that in addition to the member churches represented on the Central Committee, it is expected that there will be representatives from other member churches such as the Hungarian Lutheran Church in Roumania, the Evangelical Church of the Augsburg Confession in Silesia (Czechoslovakia), the Reformed Church of Roumania, the Evangelical Church of the Augsburg Confession in Poland, and the Reformed Church in Slovakia.

Bishop Kuang Hsun Ting of the Church in China (Anglican) will be present. It is the first time since 1948 that Chinese churches have been represented at a World Council of Churches meeting.

The first meeting of the

World Council in a Communist country is marked by an increase in attendance in churches in Eastern Europe, some of which have never attended a World Council meeting.

Official representation at the meeting of the World Council in Hungary, including consultants and staff, is 147.

Main themes for the Central Committee meeting are "Proselytism and Religious Liberty" and "The Churches and the Building of a Responsible International Order."

MR. G. KNIGHT HOME

ANGLICAN NEWS SERVICE

London, July 31

The Director of the Royal School of Church Music, Mr. Gerald Knight, was welcomed home from his world tour on July 21 at Addington Palace, Surrey.

Mr. Knight travelled 35,000 miles in seven months, mostly by air, visiting Pakistan, India, Ceylon, Burma, Malaya, Australia, New Zealand, Fiji, Canada and the United States.

NEW BISHOP OF MALMESBURY

ANGLICAN NEWS SERVICE

London, July 31

The Archdeacon of Portsmouth, the Venerable Edward James Keymer Roberts, has been appointed to the Suffragan Bishopric of Malmesbury, in succession to the Right Reverend I. S. Watkins, who has been translated to Guildford.

WORLD Y.W.C.A. MEETS

ECUMENICAL PRESS SERVICE

Geneva, July 30

The first full session of the executive committee elected by the World Y.W.C.A. Council last September took place at Cret-Berard, Switzerland, from July 1 to July 14, under the chairmanship of the new president, the Honourable Isabel G. Catto, of Great Britain.

Emphasis was placed on work with national associations in connection with the revised constitution of the World Y.W.C.A.

Reports were presented on the development of Mutual Service Programme, refugee work and the responsibilities in the consultative relationship with the United Nations and its specialised agencies.

Consultations and seminars in the field of social and international affairs, leadership training, and ecumenical training are planned.

The first of these will be a seminar to take place in New Delhi in November in connection with the General Assembly of U.N.E.S.C.O.

A membership conference will be held in Greece in 1958, and a consultation for Leaders of Younger Girls' Work somewhere in Europe in 1957.

WELSH CATHEDRAL RAISES £62,000

ANGLICAN NEWS SERVICE

London, July 30

More than £62,000 of the £100,000 needed to restore S. David's Cathedral, Wales has now been raised.

This was announced by the Dean of S. David's last week in his annual report to the Friends of the Cathedral. £10,000 has been raised in the past year.

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CROOKWELL AIMS AT A YOUTH CENTRE

COUNTRY PARISH'S AMAZING GROWTH

FROM A SPECIAL CORRESPONDENT

Crookwell, N.S.W., July 30

The small parish of Crookwell in the Diocese of Canberra and Goulburn with little more than 500 Anglican families bids fair to set an example to the rest of Australia in welfare work for young people.

The first step has already been taken in the construction of a Youth Centre which should ultimately prove a magnet for every youngster within a radius of miles.

A new parish hall, which seats 400 people and which is as modern as tomorrow in conception and design, was opened last September by Bishop K. J. Clements.

It is hoped that when the Centre is complete it will include a games room complete with billiard table and every kind of healthy pastime; a reading room that is to be as comfortable and well furnished as anything that might be found in the best class of home; a snack bar beloved of every teenager; a parish meeting room—the parish council already consists of thirty members representing every centre in the parish and well-known as the best meeting in town; and a flat for a married caretaker.

"FAITH AND UNITY"

Early this year the parish ran a "Faith and Unity" campaign (Wells), and almost 21 thousand pounds of income has been assured over the next three years.

In the first quarterly report published early this month it was revealed that the complete cost of the campaign to the parish had already been met; that some repair works which are a necessary prelude to the carrying out of any major building programme have already been put in hand and paid for; and that tenders had been called for others.

Nor have the needs of the country churches in the parish been overlooked. Three that are badly in need of repair have been examined by the architect and specifications for necessary works drawn up.

It is hoped that one of the first steps in the new building programme will be the construction of a new church at Grabben Gullen, and the provision of a complete set of furnishings for the historic church at Pejar whose original furnishings were completely destroyed in a general desecration of the church by vandals some few years ago.

The completion of the parish church and Youth Centre is to be the culmination of this forward looking programme, and will no doubt extend into a second "three year plan."

But plans for the completion of the former—opened incomplete in 1904—have already been drawn, and these include a chapel to be linked with the Youth Centre by an extension of the present covered way or cloister flanking the new hall.

A QUADRANGLE

Youth Centre and church will thus form a single unit passing around the three sides of a quadrangle. On the fourth side this quadrangle will be approached by a broad inviting flight of steps leading up from the main thoroughfare—Denison Street.

Already the young people are showing appreciation for what is planned for them. There is a well-staffed and well-attended Sunday School. The teachers meet every Monday evening in a preparation class with the rector, and are also studying with the G.B.R.E. for the Commission to Teach certificate.

There is a vigorous J.A. Group, and a Y.A. group keen to find work to do and well represented in the congregations on Sundays.

There is a Confirmation class in progress of almost forty members—almost all of whom

are fifteen years or over.

The rector of the parish, the Reverend J. G. Donoghue, modestly claims little credit for what has been achieved. He points out that the parish has been fortunate in its friends.

The generous bequest a few years ago of the late Mrs. Minnie Woollard had already been turned into an asset worth £15,000 by donations for the new hall before the "Faith and Unity" campaign was introduced, and £4,000 of the bequest still remains in hand.

BISHOP ON MORALE IN THE CHRISTIAN ARMY

FROM A SPECIAL CORRESPONDENT

Young, N.S.W., July 30

Bishop Gordon Arthur quoted from Sir William Slim's book "Defeat unto Victory", when he spoke to 250 men on morale in the Church at Young on July 22.

The Anglican Men's Movement had arranged a combined Service attended by men of a number of different denominations.

"The command of God is life as God meant it to be—life willingly lived in the Spirit of Christ—devoted to God and in the service of man—life that is genuinely Christian. This is the life of the Christian Army," he said.

"In individual life Christianity means decency and honesty and humility before God. In home life, it means unselfishness, loyalty and sharing.

"In community life it means toleration, co-operation and bearing one another's burdens, and out into all the world means fellowship. One family of all peoples unto one Father of us all, living peaceably together without distrust or hatred.

"How can Australia get through the economic impasse into which we seem to be

FILM OF U.S.A. VISIT TO RUSSIA

ECUMENICAL PRESS SERVICE
Geneva, July 30

A film on the visit to the Soviet Union of the delegation from the U.S.A. National Council of Churches last March has been released to Russian cinemas.

The Presiding Bishop of the Episcopal Church, the Right Reverend H. K. Sherrill, was one of the delegation.

BISHOP OF ELY

London, July 31

The Bishop of Ely, Dr. H. E. Wynn, who was taken ill last week, is in hospital for rest and observation.

floundering now unless self-interest can be subjugated in a mighty effort to work harder to do justly and fairly towards others, to put the good of the whole community first?" he asked.

NEGATIVISM

"So many of us have a churchmanship which is impulsive, and anti-something-or-other. It won't do. Christianity must be positive, active and aggressive.

"Are we all out to sell the best goods in the world or are we out rather like a bald-headed salesman trying to sell

hair restorer? No wonder the Church is feeble.

"We must be willing to witness to the fight because we do believe in it. It is the task of the ordinary Christian and not of the parson only. The Christian Army moves forward mainly by the work of the ordinary soldier.

THE GOOD FIGHT

"We fight for a Christian world. Let us be mobilised and shaped more and more by the Spirit of Christ to become an effective fighting force for God's purpose in the work."

NORTH QUEENSLAND WELCOMES THE COMMONWEALTH M.U. PRESIDENT

FROM A SPECIAL CORRESPONDENT

Townsville, July 30

Dahlias, gerberas and other lovely spring flowers decorated Townsville Cathedral for the Mothers' Union Office on July 20, held in the presence of the Commonwealth President, Mrs. T. M. Armour.

Mrs. Armour and the Commonwealth Secretary, Mrs. Lean, were welcomed by the North Queensland President, Mrs. Hohenhouse.

Members came from many country parishes. Some left their homes as early as 3.30 a.m. and some, notably the Ingham branch, surmounted many difficulties on the way.

Mrs. Armour spoke on the three objects of the Mothers' Union, presenting the vows in their widest sense, and helping the members to realise how far reaching the results of the promises can be.

Sanctity of marriage, she said, involved the asking of God's blessing on one's marriage every day.

The second vow, to awaken in all mothers a sense of their responsibility for the Christian education of their children, means all mothers, of all creeds, social standing and colour.

The third vow, to pray the Mothers' Union prayer every day, means talking to God and seeking His inspiration, not asking for innumerable blessings often of a very material nature.

Mrs. Thorpe, wife of the Rec-

tor of Ayr, thanked Mrs. Armour and presented her with a book on North Queensland and Mrs. Lean with a souvenir of Townsville.

The Young Wives group prepared lunch at the Missions to Seamen where she was welcomed by the leader, Mrs. P. McIntyre.

Mrs. Armour spoke on the effect of groups in our lives. "There is one Group," she said, to which we are born, and never outgrow, and that is the Group within the life of the Church."

The official party, including the Lady Mayoress, were presented with sprays of orchids when they visited S. Anne's School.

After Mrs. Armour had spoken to some 200 women in the Assembly Hall, the Sisters Lois and Rachel of the S.S.A. were hostesses at afternoon tea.

A corporate Communion was held on Saturday morning. In the afternoon the guests were taken to Picnic Bay, Magnetic Island.

After Evensong on Sunday at S. Matthew's, Mundingburra, Mrs. Armour spoke on "The Status of Women."

Woman's true sphere, she said, is in the shedding of womanly influence and in upholding and elevating the moral tone of all those with whom she comes in contact.

DEDICATION AT KILBURN

FROM OUR OWN CORRESPONDENT

Adelaide, July 30

There were more than 500 people at the dedication of the new church of S. Christopher at Kilburn last Saturday afternoon.

Four hundred were seated inside.

The Bishop of Adelaide, the Right Reverend B. P. Robin, dedicated the various parts of the church, including an aumbry in the north wall to house the Blessed Sacrament.

The bishop also blessed various gifts, including a ciborium, chalice and paten made by local silversmiths, and cruets, cross and candlesticks.

After the ceremony, the congregation, who included the Mayor of Enfield, Mr. T. Turner, the architect Mr. R. Ellis, and the builder, Mr. V. Pearce, were entertained to afternoon tea.

CLOISTERS

The church is a modern building with a low-pitched roof, green-tinted rectangular windows, and cloisters along the north side to break the impression of a straight line.

Inside the church, modern colour schemes have been successfully applied. The walls of the nave are grey, and the sanctuary wall is pink.

Behind the pink Queensland maple altar, the wall has been painted midnight blue. On this wall, a huge blondewood Cross is fixed. Two blondewood candlesticks surmount the altar.

The priest-in-charge of S. Christopher's is the Reverend P. A. Day.

MINISTRY TO THE SICK

FROM A SPECIAL CORRESPONDENT

Traralgon, Vic., July 30

The Senior Chaplain at the Royal Melbourne Hospital, the Reverend Godfrey Kircher, spoke of the ministry to the sick at Traralgon, Diocese of Gippsland, this month.

He was invited by the rector, Canon G. C. Lovegrove, and four of the ministers of other denominations in the town.

Clergy also came from Moe, Mirboo North, Morwell and Boolarra. Two deaconesses also attended.

As a 200-bed hospital has just been opened at Traralgon the clergy were anxious for advice on their work there.

The chaplain divided his talk into two parts: "The Patient in the Hospital" and "The Physician of the Soul."

DRIVERS THANK PARISH

FROM A SPECIAL CORRESPONDENT

Ballarat, July 30

A message of thanks from the transport drivers at Tarcutta has reached the Bishop of Ballarat, the Right Reverend W. H. Johnson.

Bishop Johnson said that a transport operator, Mr. Arch Matthews, returning to Ballarat from Tarcutta, had got in touch with him on behalf of all the drivers who had been stranded there.

The men asked that Bishop Johnson should convey to the Vicar of Tarcutta, the Reverend Gordon Laws, and the Church of England Women's Guild, their profound gratitude for the generous kindness and hospitality they had shown to the drivers in their embarrassing position.

The Vicar and church-women of Tarcutta looked after the men with much kindness, and supplied them with three good meals each day.

The men said they had been greatly touched by the action.

CAPTAIN BATLEY'S RETURN

The Federal Secretary of the Church Army, the Reverend A. W. Batley, who has been visiting England is due to arrive in Sydney by the *Stratheden* on September 20.



Bishop Gordon Arthur and the Rector of Young, the Reverend W. E. Boydew, talking at the tea after the Combined Men's Service organised by members of the Young Anglican Men's Movement on July 22. The service was attended by 250 people of all denominations: members of the Methodist and Presbyterian churches read the lessons while the organist was a Congregationalist.



A happy wedding breakfast in the new parish hall at Crookwell, N.S.W.

THE ANGLICAN

FRIDAY AUGUST 3 1956

AN INDIAN REPORT

There will be little to surprise informed observers of the Indian scene in the Report of the Committee set up two years ago to enquire into Christian missionary work by the Madhya Pradesh State Government, which is mentioned elsewhere in this issue. The Report as a whole, is a quaint piece of work. It does little credit to its authors, and cannot be regarded as embodying the best constructive thought of which India has shown herself capable in the past decade. Among the remarkable series of *non sequiturs* and irrelevancies contained in the Report, none will cause more amusement in Russia, or China, or Australia, than the old-fashioned assertion that the spread of Christ's Gospel is "part of the uniform policy to re-establish Western supremacy."

A century ago, there might have been some truth in that assertion. Even missionaries are only human, and inevitably there were some who, in addition to the fine work they did as missionaries, conveyed at least the impression that they were as much concerned with old-fashioned imperialistic objectives as they were with the Kingdom of God; but these were few. The leaders of Indian opinion, from Pandit Nehru down, are quite well aware of the fact—though Hindu themselves—that Christ's Kingdom is not of this world, and that the generality of European and American missionaries in India preached this fact.

The Report does draw attention to one thing which we should do well to mark: the difficulties which confront the wise and moderate leaders of Indian opinion in their own country, where many possessed with a proper sense of national pride unfortunately tend to confuse with "imperialism" anything which has the slightest connection with, let alone origin in, the West.

That this should be so is something of a reproach to the work of the Church in India over past centuries: it is patent that, great as the effort was, it was still hopelessly inadequate. May this act as a stimulus to our present-day missionary effort in areas which have not yet advanced as far along the road to national independence as India. A second reflection must be that in the long run missionary work will avail little unless it develops the strongest indigenous roots. The case of the Soviet Union is relevant: it would be inconceivable for Russian Christians of several denominations, or Chinese Christians, to bear witness as they do if there were any question even of influence, let alone "supremacy" over them by a foreign power. So far as the Anglican Communion is concerned, there is no such influence: the Bishop of Chekiang, at present in London to help plan the deliberations of the Lambeth Conference, is no more bound to obey a foreign power than any other bishop present. We have not yet lost in the Anglican Communion, in the growth of autonomous national groupings, the conception of the diocese as a unit of itself which marked the early Church. The same is true of the Protestant denominations in general. The only Church at whom any charge of imperialism can justly be levelled is that of Rome, whose highly centralised organisation, while it carries notable advantages in terms of political action, is at once antipathetic to the pristine conception of the organisation of the Church, a barrier to the spread of the Gospel, and an impediment to the work of so many good Roman Catholics who labour for Christ.

The final observation on the Report must be this: that in the present state of Indian opinion, keeping in mind the Anglican teaching on the Bible, and remembering above all that Christ's Kingdom is not of this world, it underlines the great value of the Church of South India and makes clear the petty irrelevancy of much of our thinking on that Church.

On Church Finance

There will be general agreement with the plea of CANON MARCUS LOANE in a letter elsewhere in this edition for better investment of Church funds. The need for a revolution in investment policy, however, is no less great among others than Evangelicals, or elsewhere than in Sydney, and it is to be hoped that CANON LOANE will make opportunities to preach reform to a wider audience than the Sydney caucus.

In terms of capital investment and annual cash turnover, the Church of England is Big Business. But the business is conducted along lines suitable for small confectionery shops. There are some areas of Church finance where this is not true: one or two dioceses, and one Clergy Provident Fund, shew rather more imagination than that needed to invest in low interest-yielding Government securities. By and large, the picture is disgraceful, and if CANON LOANE is prepared to move by way of the draft Constitution towards an organisation which will enable the Church to think in terms of a nationally "definite, forward-looking policy with regard to Church finance" he can be assured in advance of our warmest support.

CHURCH AND NATION

National Training Success

The news this week that 136,000 youths have completed their initial national service training is a reminder of the considerable success with which this large-scale programme is being carried out.

No one wants our young people to be imbued with unduly militaristic sentiments. But at the time the national service training plan was begun the world situation was grim, and it seemed the minimum of common-sense to be prepared for World War III.

Now that the outlook is brighter for better international understanding it may well be that some of our heavy expenditure on defence—about £200 million a year—could be cut down.

But there is a good case for continuing the modest measure of initial training for our 18-year-olds. That training is paying dividends in physical health as well as in proficiency in arms. And both these results are being achieved without trespassing unduly on work and studies. Indeed, one frequently hears of youths being disappointed when they are not accepted for service because of some comparatively trifling defect, such as flat feet.

And the pride taken in the passing out parades of the trainees in itself shows the spirit in which both the boys and their families accept this service.

The Defence authorities must be commended, too, for the imaginative way in which they are conducting the training. One recent instance was the award of leadership medallions to a trainee in each of three battalions. Another is the cruise to Pacific island ports being arranged as part of the "showing-the-flag" training for lads who

are doing their national service in the Navy.

Keeping The Confirmees

How can the all-too-prevalent notion that confirmation is not the beginning, but the end, of an experience be corrected?

In a church I know the rector seems distressed each year at the thought that many of the candidates he has prepared for confirmation regard it as a sort of passing-out from Sunday school and other youth organisations of the church, and that many will not attend much more than the bare minimum of communion services thereafter.

Perhaps, with the glad signs of a re-awakened awareness of God and the Church through "every-member canvasses" and similar efforts in various dioceses, the times may now be more propitious for emphasising to young people being confirmed that they are not about to join a sort of legion of the lost but a joyful company of workers and witnesses—that their whole training during youthhood by parents and clergy has been directed to making them now full members of the Church.

My own view is that that point will be best made if the Church itself can show that it is not some self-satisfied, aloof community, but an organisation vigorously concerned with exemplifying the Christian life of service with a lively interest in fellow-men and their problems. Confirmees should be reinvigorating our Church life by eager service, not weakening it by apathetic interest and perfunctory church attendance.

The Press And The Politicians

Isn't there a lot of humbug in our daily newspaper editorialising? The other day a

Sydney journal printed some very thoughtful critical observations by a Canberra professor on the "desperate need" for new economic thinking in the Labor Party.

Then, observing that it had never pretended to be a Labor paper, it began to pat itself on the back in a leading article for bothering to give such "Labor news."

One may, perhaps, ask two questions about that. First, would the paper have been so eager to publish a view less critical of Labor philosophy? Second, has a newspaper with some aspirations to a national audience not a duty to give the news, whether it is agreeable to its own editorial policy or not?

I must confess I am usually amused by the spectacle of some of our daily newspapers in appearing perturbed at the "mess" various Labor Governments are making of the business of governing—and the business, too, of running their own internal affairs. One finds it hard to believe that the assumed distress is always genuine. One feels, in short, that some of the newspapers are really pleased that Labor sometimes (perhaps often) acts unwisely, and that such newspapers are not nearly as anxious as they would suggest about the effect of a split in the Labor ranks.

Mark you, I am admittedly inclined to be cynical about politicians of all parties. Many of them, I feel, deserve the rebukes the newspapers give them. But I think there are also politicians on both sides of our Parliaments who are striving genuinely and disinterestedly to transact the nation's or the State's business. I wish they could more often be given newspaper credit for their efforts.

Rain, Hail Or Shine?

A modern weather station is to be built in Australia's "dead heart" to give reliable forecasts about conditions suitable for atomic blasts and rocket range tests.

While the need for care in such matters cannot be over-emphasised, one cannot help thinking a trifle wistfully about the need for improving general weather forecasting services in Australia.

Forecasts are so frequently awry, especially for conditions along the eastern seaboard. One despairs of relying on anything purporting to be a long-range prophecy when many short-range ones are promptly confounded by the state of the elements.

If better instruments or more comprehensive study areas are required, few people in city or country would begrudge the extra expenditure. There is so much "climate" in our vast land that only the very best meteorological service is of real value.

If the weather station for atom tests results in a tightening up in the efficiency of civilian forecasts... well, once more an ill wind will have blown some good.

A "Squeal" That Wasn't Cricket

Let us hope that those cricket writers who "squealed" so shrilly about the state of the test wicket at Manchester as if it were deliberately prepared to aid England's chances don't accurately reflect Australian national sentiment or sense of sportsmanship.

How did the plotting groundsmen know that England would win the toss, go in to bat and leave Australia floundering so badly?

Surely there was an equal chance that Australia would have won the toss and that England would have had the worst of the wicket. Let's be fair—even when something so keenly precious as our cricketing reputation is at stake!

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

Genesis 5: 21-24

Verse after verse of this chapter we read the continuing record of men who were born, lived, begot and died. A strange monotony and nothing significant about any of them. The same could be written of such multitudes in any age, who live and die and are forgotten.

But Enoch—after his first son was born—walked with God. Fatherhood brought to him a spiritual consciousness, the wonder of life and living. Many men began to walk with God for a season when their first child is born. The happening is a revelation.

Only Enoch held on as he had begun. As child after child was born his walk with God became more and more complete until in contrast to those many others whose lives are summed up in a line it is written of him "he was not for God took him."

He had begun by believing that "God is." Most of us have occasional glimpses of this truth but do not hold it fast. God is much less real to us than the world about us and in the noise and clamour of the many voices of the world we rarely hear the still small voice of God. How often do we act simply because "God is" and we are sure of God. Enoch saw God, walked with God, and death had nothing for him.

He is the first mystic in any record. For he believed not only that "God is"—but that God was beside him, with him, in his heart and life. New every morning was the love his awakening and uprising proved.

Great devotion to God fills our lives with the greatest peace and happiness that can be enjoyed in this world.

How many men fear death! And are all their lives subject to this bondage. But you are not yet dead, God has not said "Cut that tree down it cumber the ground." He waits to be gracious, why not then, "Walk with God, talk with God, be in communion with God." It is the hardest thing and the easiest thing in the world. Give Him the past and you will find that you can walk with Him in the present and as for death "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

CHURCH ARMY BIRTHDAY

FROM A SPECIAL CORRESPONDENT

Newcastle, July 30
On August 4 the Church Army in Australia will be 22 years old. To mark this event special services will be held in Newcastle on Sunday, August 5.

The preacher at Evensong in Christ Church Cathedral will be the Australian founder and former Federal Secretary, the Reverend J. S. Cowland, who will also preach at St. Augustine's, Merewether, in the morning at 8 and 10 o'clock.

Other birthday preachment on the same day will be at Waratah at 8 a.m., where Captain C. Flisk will occupy the pulpit, and at St. Peter's, Hamilton, at 8 a.m., where Captain R. L. Gwilt will preach.

Captain Gwilt will also preach at St. George's, Hamilton at 9.30 a.m.

OXFORD AWARDS FOR SCHOLARS

The Bishop of Canberra and Goulburn has received word from the Reverend Cecil Warren that he has been awarded Second Class honours in his theology finals. This allows him to proceed to research work for the B.D. Mr. Warren is a Lucas-Tooth scholar in Oxford.

The Reverend Barry Marshall has been awarded a D.Phil. He is a Lucas-Tooth scholar in Oxford. He returns to the Diocese of Bathurst.

CHURCH ARMY MISSION IN TARALGA PARISH

FROM OUR OWN CORRESPONDENT

Captain R. Buckingham of the Church Army conducted a challenging and successful Mission at S. Luke's, Taralga, Diocese of Canberra and Goulburn, last month.

He was accompanied by Brother I. Algie, who is a Y.A. lad from Barraba.

The final service on Sunday night was packed, and after the Missioner had preached with power and sincerity, many of the congregation dedicated their lives afresh to the service of God and his Church.

Mid-winter is severe in such a district as Taralga and in the six services held 520 attendances were recorded representing 90 families.

The children in the Taralga and Myrleville Schools were instructed and came together for organised games after school each day.

Before the final service a parish tea was held in the Masonic Hall when more than 120 people attended. During supper the thanks of all were expressed by the rector and parishioners to the missioners.

The theme of the Mission was "God is Love" which was presented not only in clear, simple straightforward addresses,

but also in bright hymns, and coloured sound films.

Captain R. Buckingham is the special children's Missioner for the Church Army in Australia, and at present is doing a series of children's and adult missions in the Diocese of Canberra and Goulburn.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

A.E.T.

August 6: Miss Philippa Green.

August 7: The Reverend James Stuckey.

August 8: School Service, "Stories from the New Testament."

Ends 30 "Jesus goes to claim His Kingdom."

August 9: The Reverend A. P. Campbell.

August 10: Dr. Alan Watson.

August 11: For Men—The Reverend Edwin White.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T. NATIONAL

*August 5: "Men of the Outback."

The Reverend Keith Colclough, formerly of the Forrest River Mission, about 50 miles from Wyndham, Western Australia.

PLAID CHRISTIANITY: 7.15-8 p.m. A.E.T., 7.30-8.15 p.m. W.A.T.

August 5: Professor John McIntyre, with music by the A.B.C. Adelaide Singers.

COMMUNITY HYMN SINGING: 8.30 p.m. A.E.T., 8 p.m. W.A.T.

August 5: Balmoral Teachers' College.

FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.

*August 6: The Reverend A. P. Bonnie.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. A.E.T., 10.55 p.m. W.A.T.

August 6-11: Father Leo Dalton, M.S.C.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. W.A.T., 8.45 a.m. W.A.T.

August 10: Dr. Harold Wood.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T.

August 8: "Men at Work—the

Dr. Niall Brennan.

EVENING: 4.30 p.m. A.E.T.

*August 9: S. Paul's Cathedral, Melbourne.

CLERGY NEWS

DUNCAN, The Reverend Collin, Vicar of St. Columba's, Hawthorn, Diocese of Melbourne, has resigned as from August 31 to leave for England to study at Cambridge.

ROBINSON, The Reverend Mark, who is Priest-in-Charge of the newly-created Parochial District of Hendra, Diocese of Brisbane, as from July 29. Mr. Robinson was chaplain of the Armidale School from 1947-1952.

CLERICAL ILLNESS

PRICE, The Reverend Hugh, Rector of Peak Hill, Diocese of Bathurst, who suffered a heart attack while on holiday at Jamestown, South Australia, a few months ago, has returned to Peak Hill and will resume his duties in the parish after a few months' rest. Price, who underwent an operation in Adelaide has recovered.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always 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 have been omitted.

EVANGELICAL CONFERENCE

THE VIA MEDIA

TO THE EDITOR OF THE ANGLICAN

Sir,—I was interested to read a report of a meeting held in the Bible House, Sydney, on June 29 last (THE ANGLICAN, July 13). Because I was not there and therefore commenting on the published account I may be misinterpreting the sense in which some statements were made.

Archdeacon H. G. S. Begbie was credited with saying that "the concept of the via media was doing a 'diservice to the church'". (This last only a direct quote). The report continued: "The so-called via media, he said, did not represent the true position and heritage of the Church of England. 'We must be alive to attempts to legalise unscriptural things.'"

I can find no argument at all with the last statement, except that most innovators find some scriptural ground for doing so. However, I think it is in the interests of truth to discuss this question of the "via media." I cannot use the Book of Common Prayer without believing that its framers were conscious of two extremes of thought with which they had to reckon.

The "Preface" and the advertisement, "Of Ceremonies," the presence and history of the Black Rubric coupled with the background and language of the articles seem to me sufficient evidence to support a view that the Church of England is a Via Media.

I feel pledged to the Middle Way, not because I believe truth always to lie in the centre. Then we would need to have full knowledge of the extremes. Not, again, because I believe tolerance always to be wise and good. As is so often the case, truth, as we can contain it, is seen in the holding of two poles apparently opposite, in conjunction.

Fear of Rome has often occasioned a flight to another pole with an unscriptural view of the nature of the Church and Sacraments. Hatred of modern criticism has led to a vehement assertion of Biblical literal accuracy of which George Adam Smith wrote: "(it has) had a disastrous effect upon the religious thought and action of our time."

I'm afraid that "loyalty to the Gospel" means to many of my fellows "toeing the line" in a dozen secondary or tertiary matters or receive a label marked 'unsafe'.

I know the Archdeacon would have little quarrel with much that I have written, among other things because he seems to embody many aspects of the via media which I admire. My plea is that the term is legitimate, and is the expression of an Anglican temper which has been and will be a continued blessing to Christendom.

The effectiveness of the Christian dynamic, in my view, depends not upon the vitality and unity of "Evangelicals" at the expense of other modes of expression, but a recognition of our brotherhood and a revived loyalty to Christ and the service of His people.

Yours, etc.,

(The Reverend)

NEVILLE CHYNOWETH.
Dee Why, N.S.W.

A POLICY OF EXCLUSION

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend Roy Wotton's letter (July 27) was naturally based on the report of the Anglican Church League meeting which appeared in an earlier issue, and in that report I am supposed to have said that "there were too many men, insufficiently 'Evangelical' in outlook, moving towards leadership in the affairs of the Church."

I cannot accept this as a correct statement at all, still less the insinuation which lies behind it. My actual remarks about Church finance were very few and were linked with remarks about Church sites and Church schools. I said that Evangelicals ought to have a definite, forward-looking policy with respect to Church finance, Church sites and Church schools.

As far as Church finance is concerned I was thinking—not, as Mr. Wotton suggests, of the Car Finance Board or the Committee on Finance and Banking, each of which is served by convinced Evangelicals as well as by others so far as I know, in perfect amity, and for the work of which I have sincere admiration—but to the problems of how to get Church funds re-invested in something other than Government stock, and how to arrange internal loans so as to avoid so much of the trouble involved in going to banks and insurance companies. I do not think this is a party issue; but I think Evangelicals as well as others should address themselves to it and work out a definite policy.

I believe that Mr. Wotton was misled by an inaccuracy in the report, and I offer him this explanation as one to whom I have owed various kindnesses for many years.

Yours, etc.,

(Canon) MARCUS L. LOANE.

ATOM WEAPONS

TO THE EDITOR OF THE ANGLICAN

Sir,—On Monday last the Sydney Morning Herald reported a speech by the Welsh leader of the Left-wing of the British Labour Party (Mr. Aneurin Bevan) in which he bitterly attacked the "leaders of religion here and in the United States," saying that they were "guilty of blasphemy," because they had failed to give a lead on the banning of hydrogen bomb tests.

It is surely more than coincidence that THE ANGLICAN of the following Friday (July 27), printed a letter from Comrade Glover of North Richmond, expressing virtually similar sentiments. In his letter there is much talk of possible evil effects of radiation and mention of "the crucifixion of humanity."

Some weeks ago the workers of Poznan were forcibly crushed by Red Army tanks when they dared to protest against intolerable conditions; but there was no protest from the Bevans, Glovers and Ewatts then.

Their only protests are against any move that will give the free nations some protection against what Amiel called "A polar despotism, or tyranny such as the world has not yet known, silent as the darkness, keen as ice, unfeeling as bronze, a slavery without compensation or relief," right through these protests is that strange "doublethink" which enables such people to support the abolition of the death penalty and yet provide the hangman who carried out the Nuremberg sentences. (Sentences carried out in 1946, when the Labour Party was in power in England).

It is a difficult position the Church is in; if she dares to speak about such matters of international importance she is accused of interfering in politics; if she does not speak, abuse is still her portion. No one wants to see a global war; but it is as well to remember that the price of liberty is eternal vigilance, and the people who are not prepared perish.

Yours, etc.,

(The Reverend)

—G. H. OFFICER
Wyalong, N.S.W.

S. MARY MAGDALENE

TO THE EDITOR OF THE ANGLICAN

Sir,—Having had no desire to start a controversy, I reply to the Reverend T. B. McCall with reluctance. But I cannot allow silence to be mistaken for surrender.

I readily admit some carelessness of expression in my former letter, which was dashed off on the spur of the moment and with the intention to be as brief as possible.

I had referred to no books. But I now find that I used the very words of the Clarendon Bible on Luke 8:2, which says of the identification of S. Mary Magdalene with the "sinful woman" that "the assumption is entirely unfounded."

Even my small library contains the works of 14 scholars of first-rate standing who reject the identification. If I was guilty of "cavalier dismissal" of the matter, I am in the company of such men as Gore, Lonsdale, Raggs, Sweet and Plummer, who summarily dismiss the identification with the expressions, respectively, "Not the least ground," "Falsely identified," "Grave error," "Baseless."

Dr. Bernard cannot be said to prove his case, especially as he ignores many of the contrary arguments, which are set forward most clearly in the convincing article in Hastings' Dictionary of the Bible.

I was quite aware that individual opinions had been expressed, diversely, before the 6th century. Tatian (the earliest of all), Origen and S. John Chrysostom did not accept the identification; nor does the Nomenclature of the Greek Church. But Dr. Bernard himself agrees with every scholar, that the tradition only became established through the influence of Gregory the Great. Neither individual pope nor popular tradition is a hundred per cent. infallible.

Father McCall's interpretation of the "seven devils" has no proved basis. Even Dr. Bernard acknowledges that such "description would not necessarily point to special vice, for it might only refer to madness."

Father McCall's second last paragraph is an example of how easy it is to read into a man's words an implication he never even thought of. Even if his view could be definitely proved, it would not in the least degree lessen the deep honour I have for the Saint herself, or my joy that the 1928 Prayer Book has rightly made her feast-day a red-letter day of obligation.

I am grateful to Father McCall for giving me cause to study the matter afresh after many years; for it has increased my own conviction of the view I previously expressed.

Yours faithfully,

(The Reverend)

J. S. DROUGHT.

Cheltenham.

BRISBANE SYNOD

TO THE EDITOR OF THE ANGLICAN

Sir,—There are two things that somewhat mystify me in your correspondent's account of the debate concerning the Motion of Censure on the Church of England Defence Association at the Brisbane Synod, reported in THE ANGLICAN of July 20.

1. The purported speech of the Reverend Peter Bennie, Rector of All Saints, Brisbane, when on this occasion, mirabile dictu, the Reverend Peter Bennie was as quiet as a mouse and didn't audibly utter a single word.

2. The reference to the so-called "ultramontane wild men." For if by "ultramontane wild men" your correspondent means those inclined to papalism, I believe that these are quite as rare as they are in the Diocese of Sydney.

For these reasons I am beginning to wonder whether your correspondent is treating us to fiction or fact, week by week and perhaps his comments might occur more appropriately in your "Fact and Fancy" column.

Yours sincerely,

(Canon) I. F. CROUCH.
Brisbane.

STATE AID FOR CHURCH SCHOOLS IN CANBERRA
BISHOP BURGMANN'S VIEWS

FROM OUR OWN CORRESPONDENT

Canberra, August 1

"Roughly two-thirds of the children in Canberra attend State schools and more than half of these are Anglicans. I made it clear that our greater interest was in the State schools and that if accepting the Government's offer meant impoverishing the State schools the scheme would be unacceptable," said the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, in Canberra to-day.

Bishop Burgmann, writing in his diocesan paper, was commenting on the Federal Government's offer of limited financial aid for Church secondary schools in Canberra.

"On July 3 I was invited to attend a meeting of heads of Churches in Canberra to receive from the Federal Government certain 'proposals for assistance' to church schools in Canberra," he said.

"We met in the Cabinet room of Parliament House on the evening of Monday, July 9. The Treasurer, Sir Arthur Fadden, presided. Senator Spooner and Mr. W. A. McLaren, Secretary of the Department of the Interior, also attended. The proposals were presented to us by Sir Arthur Fadden.

"We were told by Sir Arthur that the proposals arose out of a difficulty in which the Government found itself because of the transfer of Government departments from Melbourne to Canberra. This meant an increasing influx of public servants and many of these had their children in Church schools in Melbourne.

"They strongly desired the same kind of educational facilities in Canberra. This could only be provided by a considerable extension of Church school accommodation in Canberra. Since it was to Church schools that these people wished to send their children no amount of extension of State schools would meet their particular need.

"The Government felt that to hold its staff and keep it contented it must respond, if possible, to the particular needs of this body of public servants.

"Sir Arthur told us that Canberra was unique in Australia since it was very largely a Government city, and, therefore, what was done here was not to be regarded as a precedent for the States. There was a special

demand for Church schools in Canberra to meet a particular situation.

"The churches out of their own resources were not likely to be able to meet the demand quickly enough. The Government therefore proposed to help them over a limited period of twenty years.

"The help was to be provided by assisting the churches to pay the interest on loans which they themselves, the churches, would raise and for which they would be responsible.

"The Government would pay interest up to 5 per cent. on the loans. It would not spend more than an average of £25,000 a year, making a total of half a million in twenty years. The Government assistance extended to secondary education only.

"At the end of twenty years the churches would have their schools and their capital debts and Government responsibility would cease. No clue was given about the sources from which money could be borrowed. The interest assistance would be available for loans negotiated after July 1, 1956, for new buildings only and for secondary school provision alone.

"I think this gives the scheme in outline and as briefly and accurately as possible, as it was presented to us. It appeared to me that it was a very good scheme from the Government's point of view. Senator Spooner admitted this.

"By helping with interest payments, the Government was relieved of capital expenditure and also of the costs of running the schools. It should, if carried into effect, greatly assist the Government in meeting the

urgent demands for more and better State school accommodation in Canberra.

"The State schools were said to be in an unsatisfactory condition. Roughly two-thirds of the children in Canberra attend the State schools and more than half of these are Anglicans.

"I made it clear that our greater interest was in the State schools and that if accepting the Government's offer meant impoverishing the State schools the scheme would be unacceptable.

"I promised that the matter would be discussed carefully by the Diocesan Council on August 9 and our reply would then be given.

"I do not wish to anticipate the decision of the Diocesan Council, but a few reflections upon the proposals might be in place—

"It needs to be clearly remembered that the Government did not call us to the meeting to help it make up its mind. Cabinet had decided that the offer should be made to the Churches, and to be available to any church or churches that accepted it.

"The Roman Catholic Church accepted it. We Anglicans are the only other Church in Canberra with Church schools. It needs to be remembered also that in our schools we have many non-Anglicans.

"We are, in fact, making provision for all those people who desire to send their children to Church schools and who do not wish to send them to Roman Catholic schools. We are, therefore, holding a position of great responsibility and importance on the educational front in Canberra.

"It is clear that if left to our own resources we shall find it very difficult to keep pace with the influx of population into Canberra. Both our schools are full and even for normal increase need additional class rooms for next year. If we are to hold our position relative to Canberra's population and improve our schools as we desire to do we shall need much expansion.

"Just whether this Federal plan will set alight the question of State Aid for Church Schools in New South Wales is a matter on which anyone may guess but no one can answer certainly. We were told by Sir Arthur that the unique situation in Canberra did not constitute a precedent.

"Churches in fact receive considerable State aid. As things are, they hold property at reduced rates or no rates at all. Income from certain forms of church property is free of income tax.

Many Church hospitals accept aid. Houses for the aged are subsidised, and so forth. Education is the sore point.

"One thing is certain and that is that we need much better education both in our State schools and in our Church schools. At present both are starved and inadequate. We are moving into a new age vastly different from anything man has known.

"Only the spiritually and mentally fit will survive and we must have schools which will give our children the right start into this new way of life."

Yours, etc.,

G. A. KING,

Senior Vice-President, C.E.H.S.

SAINTS AND SINNERS

TO THE EDITOR OF THE ANGLICAN

Sir,—I am startled that you have not had a host of letters furiously objecting to the letter on S. Mary Magdalene of 13th July which repudiated the whole Christian Gospel.

The whole glory of the Gospel is that the greatest of sinners may receive God's forgiveness and become a saint. The Church has therefore been very wise in identifying S. Mary Magdalene with the woman "who had been a sinner."

I suggest that your correspondent should open his Bible and read that Jesus did accept a very costly gift from that woman, that the Pharisees raised just the same objection as your correspondent did (that a holy man could not possibly accept such a gift from a sexual sinner), and that Jesus bluntly told them that "her sins, which were many, are forgiven."

The Gospels are completely up to date.

The "church" is still filled and guided by hosts of scribes and Pharisees who will not associate with the sinners for whom Christ died to forgive and free.

It is, I suppose, one of the Devil's greatest strategies to try to lure all faithful churchmen into the pharisaical ranks.

Yours truly,

IAN STEWART.

OUR HISTORIC CHURCHES

TO THE EDITOR OF THE ANGLICAN

Sir,—The article on the restoration of the historic S. Matthew's Church, Windsor (THE ANGLICAN, July 27) has been read with interest by many members of the Church of England Historical Society, which recently made a move to urge the establishment of a Historical Churches Preservation Fund for the Diocese of Sydney.

The good people of Windsor have done an exceedingly good job in raising £6,300 of the £10,800 required to carry out necessary repairs and renovations to their historic Church. The balance of £4,500 remains to be found, and the Historical Society visualises that its suggested Historical Churches Preservation Fund, if established along the lines suggested—details were printed in THE ANGLICAN of April 20—would be able to say, in effect, to Windsor, "Well done; you have raised £6,300; the Fund will provide the remaining £4,500."

The Society's proposal that a fund be established by the Diocesan authorities has been assured of much support, and it is likely that the Diocesan Synod, to be held in November, will be asked to give consideration to the suggestion.

The society feels sure that a lead from Synod would be heartily supported, and the fund augmented, by churchmen and women.

Yours, etc.,

G. A. KING,

Senior Vice-President, C.E.H.S.

ANGLICAN OF THE WEEK



Our Anglican of the Week is the Reverend Donald Seymour Arden, who is head of the Mirfield Old Students' Mission at Uthutu, Swaziland.

This Mission is quite some enterprise: in addition to the head it has one African and three European priests, another European layman, and some fifty other teachers and farm workers.

It has five schools, two farms and twenty-four out-stations whence the Gospel is spread.

Father Arden was actually born at Bournemouth, England, in 1916; but he came to Australia at the age of nine and was educated at St. Peter's College, Adelaide. He went farming with his brother in the Mount Gambier District for six months after leaving school, and then went to the Community of the Resurrection at Mirfield and the University of Leeds.

He disclaims any academic distinction; but he is one of the few who read the short-lived General Honours course at Leeds and took a First Class in Greek and English.

BOOK REVIEW

FOR LAYMEN WHO THINK

CHRISTIAN FOCUS. A. R. Wallace, Dean of Exeter. Hodder and Stoughton. Pp. 160. Australian price, 15/9.

THIS is a book with a difference. The writer of these notes was puzzled all the way through, till at length he read the few lines on the back cover. The Dean was not ordained until in the late forties. For some years he was in the Indian Civil Service from 1914 onwards. Then he was headmaster of three schools, including Blundell's and Sherborne. During the last period in 1939, he was ordained. And herein is the difference. The book is written, may one say, by a "lay man." It has no clerical slant and should be attractive to and helpful to laymen.

It tackles the facts and problems of everyday life in a frank fashion, economics, history, politics and war, the Church, advertisement, education, medicine and psychology, leisure and recreation, sex and marriage, the administration of justice.

It is not a deep book, but it is enlightening, it is practical rather than theological. Indeed some of its conclusions are arguable. But it is refreshing, courageous and worth more than one reading. It is more the book of a headmaster with a broad knowledge of life and a touch of humour, than a book we would expect from a Dean. Our Church laymen who read and think should get this and read it.

—J.S.A.

BOOK REVIEW

AN UNDERSTANDING OF LIFE "IN CHRIST"

RECONCILIATION IN CHRIST. G. W. H. Lampe. Longmans. Pp. 115. Australian price, 8/3.

PROFESSOR LAMPE is increasingly regarded as a scholar whose words merit careful consideration. Nor does he disappoint in this published version of the 1955 Maurice Lectures which are not only stimulating to thought, but also extremely well-informed.

In discussing reconciliation he is concerned first of all to deny theories of imputed merit whether as expounded by the great Reformers, or as taught by Anselm.

Thus he rejects all forensic categories, and insists with F. D. Maurice that Christ's work must be expressed in personal terms and on a Trinitarian basis.

Against those who suppose that obedience to God is meritorious he finally observes that far from deserving a reward this obedience is in itself a state of the highest blessedness.

SIN is defined as man's usurpation of the place of God—a definition which leads to some convincing conclusions.

Having decided that an acceptable theory lies in an understanding of that term which has become so prominent in recent theology—"in Christ"—the writer goes on to consider his solution in an invigorating discussion of the

Church and the Eucharist as well as of the current controversy concerning Baptism and Confirmation.

The author says so much that is fresh that one is continually surprised at the smallness of his book. He will, of course, be assailed by extremists of all colours, and perhaps few will agree with Dr. Lampe all the time.

HERE we may be content to note in criticism that despite a very wide acquaintance with the relevant literature, he appears to have overlooked the work of Ryder Smith, though he trembles once on the verge of a similar conclusion. Students everywhere will hope for an edition with more discussion of other authorities.

It may be said also that this work as it stands is somewhat compressed for the general reader, especially as it assumes at least an elementary knowledge of the topic.

This is a notable little book which could be a veritable god-send for Th. Schol. candidates preparing their essay for this year's dogmatics.

—C.C.C.

S. PAUL'S SURVEYOR RESIGNS

ANGLICAN NEWS SERVICE
London, July 30

Mr. Godfrey Allen has resigned from the post of Surveyor of the Fabric of St. Paul's Cathedral as from the end of this year.

Mr. Allen has given 35 years' service to the cathedral and his term of office has covered a most critical period in the history of St. Paul's.

During the war he recruited and led the St. Paul's Cathedral Watch, which saved St. Paul's from destruction by fire.

Since the war he has been fully occupied with the restoration of the cathedral and chapter house, and with the rearrangement and replanning of the east end of the cathedral.

—W.H.J.

BOOK REVIEW

SOUND TEACHING

A MODERN CATECHISM. Paul A. Welsby. Foreword by the Bishop of St. Edmundsbury and Ipswich. Longmans. Australian price, 3/2.

THIS little book will fill a long-felt need. Ignorance about the Church and its Faith is widespread among Anglicans. Roman Catholics are much better instructed and it is their catechetical teaching proceeding by question and answer that accounts for this.

We have the Catechism in the Prayer Book. It is a valuable statement, proving that the Anglican Communion holds truly the Apostolic Catholic Faith. But there is need for a simple explanation and interpretation of the Church's teaching.

In this little book Mr. Welsby seeks to give this explanation and interpretation and he does so with marked success. He takes the Catechism as it appears in the Book of Common Prayer and with clarity and brevity explains the points in the Church's teaching that need explaining.

It is hoped that this book will be used by the clergy in Confirmation classes and in instructing people who are seeking a fuller knowledge of God through Jesus Christ and a deeper appreciation of the fellowship of the Church.

—W.H.J.

FILM REVIEW

"THE TROUBLE WITH HARRY"

YOU must go and see this film if it comes your way. It is the best comedy seen in Australia for years, with first-class acting and perfectly lovely colour and photography.

Harry was already dead when a small boy comes upon him in the woods one autumn morning, and from then on the problem is to find out just which of half a dozen people

killed Harry. A retired sea captain was carrying a gun and may have shot him, and an elderly spinster hit him with her shoe and may have killed him, and an attractive young widow had hit him with a milk bottle and may have killed him, and so on. The only person who looks innocent is the small boy.

And between them they bury Harry and then dig him up and re-bury him so often that one almost loses count of how often he was buried. Ghoul and unpleasant? Not a bit of it. Harry is merely and incidentally a troublesome thing to have about the place, and, in fact, it is all done with such rollicking humour that the audience is chuckling from start to finish.

Veteran English actor, Edmund Gwenn, is excellent as the sea captain, and a newcomer, Shirley MacLaine, as the young widow, John Forsythe as Sam Marlowe, a young artist, and Jerry Mathers as the small boy.

It is a film that you can take all the family to see and you will enjoy every minute of it. We saw it at the King's Theatre in Melbourne.

—W.F.H.

BATHURST YOUTH PROGRESS

FROM OUR OWN CORRESPONDENT

Bathurst, July 30

On Friday last Y.A. Balls were held at Parkes and Molong, and a special function at Blayney to aid their Y.A. Queen Candidate.

On August 6 a musical revue "Happy Days" will be staged at Dubbo to aid their Y.A. candidate.

On a re-check of June returns it was found that Forbes Y.A. candidate Ruth Davis was

in third position in the 1956 contest, being led by Dubbo and Bathurst girls at that time.

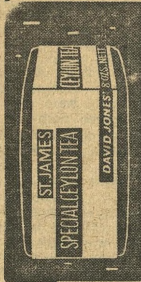
Plans are well in hand for the Crowning Ball at the Strand Theatre, Orange, on August 10.

DAVID JONES

FOR SERVICE BOSES

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EDUCATION SUNDAY

For the third year in succession the N.S.W. Education Department has requested the co-operation of the Churches in observing, at the commencement of Education Week, an "Education Sunday" which this year falls on August 5.

In the light of recent correspondence in the Press implying that the Education Department interprets the "secular" nature of its education system to exclude religious training altogether, this lead given by the Department is most significant.

It proves that the Education Department, far from viewing as mere formalities the provisions of the Public Instruction Act for the inclusion of general and special religious instruction in the curriculum, is most anxious that the week in which

MERIDEN CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS

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The School has over 90 acres of grounds and playing fields.
Boys accepted from the age of seven years.
Illustrated prospectus on application to the Headmaster:
R. BRENDON GARNER, B.A. post grad. (Oxon.).

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Boarding School at Corio for Boys from 10-18.

Inclusive Fees, Under 12—£130 per term.
Inclusive Fees, Over 12—£150 per term.

Further Particulars and Prospectus on application to the Headmaster:
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TAMWORTH CHURCH OF ENGLAND GIRLS' SCHOOL

TAMWORTH, N.S.W.
AWARD OF SCHOLARSHIPS FOR 1957.

To mark the opening of new extensions to the school, the Council of the above school proposes to offer the following Half-fee Scholarships for the year 1957—

- (1) One Half-fee Scholarship to a boarder entering Secondary School in 1957.
- (2) One Half-fee Scholarship to a day girl entering Secondary School in 1957.
- (3) One Half-fee Scholarship to a boarder entering Fourth Year in 1957.
- (4) One Half-fee Scholarship to a day girl entering Fourth Year in 1957.

The scholarships will be awarded in open competition and will be renewed for further periods.
For all particulars apply immediately to the Headmistress, MISS A. I. SMITH, at the school.

The Youth Page

TALKS WITH TEENAGERS

HINDERANCES TO FELLOWSHIP WITH GOD

Insidious Enemies of the Christian Life

In our search for the Great Treasure of Fellowship with God, we have need to be on the watch for those insidious foes which would prevent us attaining our goal. Here we are shown some of these spiritual enemies, and the way in which they can be overcome.

An American writer, Charles E. Jefferson, says: "An artist makes himself an artist by painting, a musician makes himself a musician by playing, an athlete makes himself an athlete by running or rowing or wrestling... and a professing Christian makes himself a real Christian by doing Christlike things."

A real Christian is one who has attained the object of our search—he has entered into fellowship with God.

DIFFICULT

But we will not go very far in living the Christian life before we find out that practising Christianity isn't an easy thing.

The Christian life is certainly more satisfying than life without Christ, but the living of it is difficult.

The early Church knew this, and so have Christians in all

Love is the standard of true Discipleship (1 John 4:7, 8). Fellowship with God involves walking in love with Him and with our fellow men.

But prejudice and misunderstanding prevent this.

Prejudice bars the way to all progress. It is said that when the compass was first invented, no sailor would sail on a ship which carried one. They thought that compass-makers were in league with the devil, and that the compass contained an evil spirit. Prejudice prevented them from seeing its real value.

Prejudice prevents us from holding out hands of friendship to people of other races. Do you ever call a fellow man a "Chink" or a "Dago"? Then you have no fellowship with God! Do you get angry with people



The Rector of Cowra (the Reverend John Reeves) and Mrs. Reeves at the Young Anglicans' Rally held recently at Cowra. Miss Beverly Botrell, secretary to the Rally, is seated in the foreground.

ages. S. Paul cautioned his converts to "be strong in the Lord, and in the power of His might." (Ephesians 6:10.)

And he warns them: "Put on the whole armour of God, that ye may be able to stand" (verse 11).

Armour is needed for defence or for attack. Which kind do we need as we face the problems of Christian living?

DEFENCE

Sometimes we need the armour of defence. We need to ward off the attacks of the evil One.

The Apostle speaks of the "Shield of Faith" (Ephesians 6:16). Do you realise what he means? He is telling us that Faith can give protection for the whole of our life.

Two words are used for "shield" in the New Testament. One refers to a small shield, and the other to the large oblong one which could cover the whole of the soldier's body. It is this shield of which he speaks here.

Do we sometimes think, "I wish I were not a Christian, even for a few hours?" Faith shields us from disloyalty! Do we meet with intellectual doubts and difficulties? The shield of Faith is our defence! Do passions rise in our hearts—wild, unbridled emotions and feelings which would drive us from the Way of Life? It is Faith which will guard us from doing wrong.

ATTACK

But there are enemies of the Christian life which can be conquered only by direct attack. Pride, prejudice, misunderstanding and many another foe must be attacked wherever we find them. These are enemies which only love can overcome.

WHERE DOES THE MONEY GO?

Lately, in all parts of the Commonwealth there has been considerable interest roused by the application of modern business methods to the whole question of Church Finance.

Have you ever wondered where all the money spent in every town and village and city throughout the country goes to?

To find this out, an American businessman marked a dollar note, and fastened to it a piece of paper bearing the request that everyone who spent the money should write down what it was spent for, and at the end of two weeks the dollar note was to be returned to the original owner.

In due time the note came back with the report on how it had been spent:

Five times for salary.
Five times for tobacco.
Five times for cigarettes.
Three times for sweets (I fancy that the Americans call it "candy").
Three times for meals.
Three times for toothpaste.
Twice for haberdashery.
Once for motor car spare parts.

Once for groceries.
Once for a shave.
Once for washing.

But it had never once found its way to church!

Not once for God. Well, is that surprising? I am afraid not.

Where does YOUR money go?

Say, Young People, does any of your money go regularly into the Lord's Treasury?

WORTH REPEATING

The happiness of your life depends upon the quality of your thoughts.

—MARCUS ANTONINUS.

* * *
"His education forms the common mind;
Just as the twig is bent the tree's inclined."

—ALEXANDER POPE.

* * *
If a man empties his purse into his head, no man can take it away from him; an investment in knowledge always pays the best interest.

—BENJAMIN FRANKLIN.

* * *
While it is true that religion needs learning, it is true that learning needs religion.

—B. H. BRANSCOMB.

* * *
The feelings are to be disciplined, the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education.

—DANIEL WEBSTER.

* * *
The test of true education is whether it causes us to do the thing we have to do, when it ought to be done, whether we like it or not.

—AUTHOR UNKNOWN.

SAID ABOUT THE BIBLE

If you know the Author, you will love His Book.

No one is saved by buying a Bible he does not read, and no one is saved by reading a Bible he does not obey.

BROTHERLY LOVE

Almighty and most merciful God, Who hast given us a new commandment that we should love one another, give us also grace that we may fulfil it. Make us gentle, courteous, and forbearing. Direct our lives so that we may look to the good of others in word and deed. And hallow all our friendships by the blessing of Thy Spirit; for His sake Who loved us and gave Himself for us, Jesus Christ our Lord. Amen.
(A prayer of Bishop B. F. Westcott.)

POINTS FOR DISCUSSION

1. Is the Church primarily for "saints" or sinners?
2. Do you have more in common with a Christian Aborigine, or a Christian Japanese than with a pagan Australian?
3. How can we show our fellowship with God?

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Church of England School for Girls

Both Day Girls and Boarders are admitted.

Illustrated prospectus on application to the Headmistress, MISS E. RUTH HIRST, B.A. Dip.Ed.

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- New War Memorial Junior (Primary) School now open.
- Latest boarding and teaching facilities.
- Wide range of Secondary Courses to Leaving Certificate Honours standard. Library, science laboratory etc. of highest standard.
- Agricultural - Pastoral Course (Theoretical and Practical).
- School has farm equipment and agricultural laboratory.
- Accommodation now available for 200 boarders. Extensive grounds and playing fields.
- For prospectus and full details apply to the Headmaster

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Boys are prepared for Professional, Commercial or Pastoral Life. A Special Agricultural Science Course is offered. The School is the only country representative of the Great Public Schools' Association.

Three Entrance Scholarships valued at £120 p.a. (to become £150 when the boy reaches the age of 14 years) are available each year. There is a well-equipped Junior School (Dangar House) separate from the rest of the school.

Illustrated Prospectus on application to G. A. Fisher, B.A., B.Sc.

MARSDEN

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An ideal country school set in 99 acres of land on the outskirts of Bathurst. Thorough education from Primary to Leaving Certificate Honours. Boarders accepted from age of 8, daygirls from age of 6. Illustrated prospectus on application to the Headmistress—MISS MARGARET GLOVER, B.A.

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The Sisters of The Church

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S. Gabriel's, Waverley, N.S.W.

S. Michael's, St. Kilda, Victoria.

S. Peter's, Adelaide, Sth. Aust.

Perth College, Perth, W.A.

NORTH QUEENSLAND CONCLUDES ITS PROMOTIONAL DRIVE

FROM A STAFF CORRESPONDENT

The North Queensland Anglican Building Crusade which concluded its initial canvass in June is the first experiment on a diocesan-wide scale to be attempted in Australia.

It is now possible to estimate results and evaluate methods in the hope that they may be of assistance to other parts of the Australian Church and particularly to those centres which are studying and developing the application of promotional methods to local conditions.

During August, 1953, the Bishop of North Queensland laid before his Synod two unhappy facts.

1. The diocese was being conducted at an annual deficit of £2,000-£3,000 and there was no income for capital expenditure which was urgently needed.

2. No brick had been laid to the incomplete cathedral since last century and repairs were urgently needed at the largest of the five diocesan schools.

The Synod rose to the challenge and inaugurated an appeal for £100,000 for capital funds which it was hoped would be gathered by conventional means. By the end of the first year, this fund stood at £400.

During 1954, the Bishop registered a cattle brand (which is now yielding cheques) and appointed the Reverend Albert Turner as Commissioner through whose efforts the fund grew to £12,000 by the end of the second year.

It was quite clear, however, that even at this speed the projects would have to wait for many years and as North Queensland is a country of cyclones, white ants and dry-rot, fears were held for the safety of some of the buildings.

AMERICAN IDEAS

At the end of 1954, the Bishop visited America, where he discovered that Fund Raising was amongst the five largest industries in the country.

The American Episcopal Church had its own promotional methods which were controlled nationally and applied to every parish and mission in the country. Dioceses such as California, which faced large capital drives, called in experts from six or more fund raising organisations to help them architect the campaign.

The Bishop called upon some of these organisations, but soon discovered that the premiums required to employ them were well beyond the means of a diocese such as North Queensland. He therefore gathered material and made contacts with the various promotional departments of the American Church and returned to Australia hoping to adapt these new ideas to local conditions.

THE BLUE PRINT

The wet-season of 1955 was spent by the Bishop and the Commissioner preparing a blue print for the local crusade.

Plans for closely-settled urban districts in America were clearly unsuitable for a diocese covering 160,000 square miles in which parishes radiated to a distance of 600 miles from the See city.

There were 23 parishes and 90 branch churches to be dealt with over roads always difficult and in the wet season impassable.

It was clear, too, that any Crusade had to help both diocese and parish for the reason why the initial appeal had almost failed was because people had no wish to subscribe to far distant projects when their local churches were in grave need of repairs or re-building.

The Crusade therefore planned to help the local church, the cathedral and the school on a basis of 50-25-25.

The Parish was asked for no initial payment but the diocese came into every parish and helped to raise funds for itself on the understanding that every parish helped with the wider family of which it was part.

The diocese was responsible for promotion and collection and the expenses of both were to be shared equally.

A SPIRITUAL MATTER

To emphasise the spiritual nature of the whole campaign,

the Bishop called all the parish priests together for a conference which began with a quiet morning session upon the injunctions of the Scriptures and the Fathers on the subject of almsgiving.

Supplies of the Crusade Prayer were distributed and later every participant in the crusade has been supplied with a Church calendar giving a diocesan intention for every day of the week throughout the year.

The conference of clergy discussed in detail every point in the blue-print and after each parish had avowed its complete loyalty to the programme, dates were fixed upon which the Crusade was to enter each parish and district.

THE PROGRAMME

The plan outlined was a simple one taking twelve weeks in every parish.

It began with an initial meeting attended by the Bishop and concluded with a pooling meeting attended by the Commissioner.

Every week had its target to be reported back to headquarters, in the sixth week the

that the complicated accounting side of the scheme was well arranged.

THE RESULTS

Church Attendance. — The Crusade has been based upon the belief that the Australian is a materialist and values what he pays for, thus he more often attends a church to which he contributes.

This is borne out by the annual statistics for the year 1955-56 which show a 10 per cent. increase in communicants all over the diocese together with increases in the numbers of Sunday School scholars and teachers.

Men's Interest. In almost every case the local committees consisted entirely of men.

More than 200 men served their church in this way, being drawn from almost every walk of life. They included 24 company managers and a number of Union organisers, 22 farmers and some bookmakers, 5 doctors and 18 bankers, undertakers and scientists.

At present the Commissioner is travelling about the diocese following up their work and suggesting ways of continuing

the activity such as through the C.E.M.S.

Parochial Finance. It was feared by some that a capital drive of this magnitude might upset ordinary parish giving and lead to grave difficulties. It was believed, however, by the Bishop that education in giving would result in improved stewardship in every way.

The diocesan returns for the year show that amongst the 20 parishes crusaded this year, 4 show a drop in general revenue income aggregating £235 whilst the other 16 show an increase in revenue income aggregating £7,500.

Diocesan Finance. The Bishop will be able to announce to the forthcoming Synod that for the first time in recent history, the diocese will not have been conducted at a deficit. This is the result of a new budgetary system adopted last year and of the willingness of the parishes to pay their assessments.

IMMEDIATE HELP

The direct result of the Crusade has been the accumulation of capital funds. During the past eighteen months between four and five thousand people have pledged £135,000 of which £40,000 has already been received in cash.

This has provided every parish with a capital sum for buildings and has given to the diocese a considerable sum towards the diocesan projects. Depending upon satisfactory arrangements with the banks, the foundation stone of a new St. Anne's School will be set this year and architects are at work on the cathedral project.

New permanent churches have been opened at Avy, Ingham, Gordonvale and Hughenden. A new one is in the building at Mundingburra and plans are in preparation in Sarina, Mackay, Prosperpine, Mt. Isa, and Gargutt. Repair programmes have been inaugurated at Charters Towers, West End and South Townsville.

The Crusade has been a tremendous challenge to faith and teamwork and the diocese is glad to have had the opportunity of pioneering the method in this way for the Australian Church.

It is hoped that General Synod may set up a National Department of Promotion to serve the whole church for the battle which has now been fought and won on a number of diverse frontiers has proved the method and shown the need. Without such a department, duplication of organisation will only lead to increased expense and inefficiency.



Commissioner came to train the committee with the aid of talking films, strips and specially produced text books, and in the tenth week the Bishop came to attend the loyalty dinner.

Each parish was given a target to raise ranging from £4,000 to larger sums and now we find that two parishes have beaten their target, most have come near to the figure required and some have fallen well below—but all had capital which they had never thought of previously.

The weekly pledges (over a period of 3 years) have ranged from £6/8/3 to 1/-, and people were particularly asked to in no way reduce their ordinary giving for this was for capital expenditure only.

Pledges once made are collected either by the bank or by post and reminders are sent out by an increased staff at the diocesan office.

Centralising the collection has of course decreased the expenditure considerably. The general staff of the Diocesan Office have given their time magnificently to make certain

ESKIMOS FIGHT AGAINST DISEASE AND HUNGER

CHURCH INFORMATION SERVICE

London, July 30

Writing in the "Arctic News", the Reverend E. C. Gerber of Port Harrison, describes sorrowful scenes when Eskimos are found to have T.B. and have to be evacuated more than a thousand miles away.

Family routine is broken; some families are left without a man to hunt and supply food and clothing, others without a mother "to make seal-skin boots and sew."

Flying over Perry River, Mr. Gerber was able to learn something more of the hardships endured by the Eskimos.

"As far as I could see, the surface of the sea was broken by white mounds resembling ice hummocks... instantly I recognised the mounds as shelters, each one a monument to the skill, patience and hunger of an Eskimo."

"To his skill because of his ability to make the small shelter and chisel a small hole through six feet of ice; to his patience because so many shel-

ters clearly indicated that fishing was bad and that the Eskimos had sat at one hole and fished for hours and then in desperation had started yet another."

"The tremendous number of snow walls testified to the shortage of food, for these people are caribou eaters and do not appreciate a diet of fish at any time."

"The eternal fight against hunger which the Eskimo race had fought for so many years still goes on in the grimness of the frozen north, even though a hundred miles or so away there is an over-abundance and means of getting more. Truly the Arctic is a Land of Feast and Famine."

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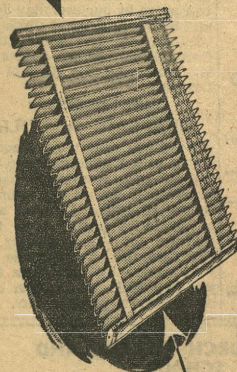
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THE CHRISTIAN APPROACH TO WORLD PROBLEMS — A CRITICISM

By KENNETH G. GRUBB

IT would be easy to write an appreciation of the Churches' approach to international affairs, although I myself would not be objectively placed to do it.

It is more important to look at the disqualifications of the churches for discharging their task in the world of nations, and I select a few for comment.

But I do not do this in a spirit of carping discontent, for I fully realise that the attitudes of bodies naturally so conservative as churches are not easily changed.

The first difficulty for a man who works on the churches' behalf in international relations is the divisions of the churches themselves. It goes against the grain to urge the nations to better understanding and closer unity when the churches themselves are divided so deeply.

Fortunately their divisions do not lead to a shooting war between them. If they did the civil power would intervene, and that is one good advantage of a strong government. But it is a humiliating thought that it is not so long since the wars of religion came to an end in Europe.

A council of churches, such as the World Council of Churches, or a co-operative body such as the International Missionary Council, is a convenient formula of organisation under such conditions. At least it enables churchmen to say to each other's faces what they might otherwise say behind their backs.

But as an instrument of influence and action in a divided world, it is no substitute for one Church. However, we shall probably long have to work within the limitations of this situation.

The prospects of united action with the Roman Catholic Church on the main questions of international affairs seem remote.

Indeed, some of the most vexatious of these questions arise when a small Protestant minority finds that rights and free-

doms have been abridged by the influence, and possibly by the action, of the Roman Catholic Church.

U.S.A. POWER
Another difficulty is the strength of American Protestant Christianity. American ecclesiastical influence does bring with it certain powerful bargaining advantages, but it is not with these I am concerned here.

I find, however, that I always have to ask myself whether in accepting advice that purports to reflect a reasonably comprehensive approach to an

lines which to our minds seem to be the only reasonable and possible ones.

We gather together the representatives of churches of other nations, we have difficult and important international questions to consider, we feel that we are giving a noble example of democratic procedure and a practical demonstration of Christianity. Indeed, I would never dare to suggest otherwise. I would not have the courage.

But much of our methods of discussion, our easy use of the English language, our particu-

This article is one of an international symposium in the July issue of the "Ecumenical Review," which celebrates the tenth anniversary of the Commission of the Churches on International Affairs, a joint agency of the World Council of Church and the International Missionary Council.

international problem, I am, in fact, accepting advice which is primarily, if unconsciously, in the interests of the United States.

The same temptation to confuse an ecclesiastical, or even an ecumenical, motive with a national one arises with most of us in all nations, but it is particularly dangerous in the cases of the United States and the American Churches, because of the enormous power of the former and the considerable influence of the latter.

It is not a question of where the money for the ecumenical movement comes from, or whether undue influence is attached to it when it arrives; it is not even necessary to raise this unworthy query.

It simply is that in the presence of considerable influence in church, state or international relations, the existence of undeniable centres of power is something that cannot be ignored.

The influence of the United States and of the American Churches sets the nature and shapes the rules of international ecumenical discussion. This is also but less emphatically true of the United Kingdom and the British Churches.

We of the West set up a committee or conference on the

lar understanding of the right form for a statement, a motion or resolution, our ways of causing a subject to grow to a head, our appreciation of what is practical and possible and what is desirable but impossible, all reflect an approach which is not necessarily shared by other churches and nations.

The size of the ground, the rules of the game, and (deliberately to use a Western metaphor) the order of batting, all are settled before the match by us virtuous and admirable Anglo-Saxon Christians.

SMALL INTEREST

There is another difficulty precisely opposite to that which I have just referred to. It is the small interest in international affairs in the churches of certain nations.

Sometimes, as in the United Kingdom, this is due to a lack of vigorous dynamism in society which is reflected in the churches.

The churches at their central offices, or at the British Council of Churches, do take the problems of international order seriously; but central church bodies do their work by passing resolutions, and international affairs lend themselves to that. The churches and church people generally do not give much attention.

It is sometimes said that this is due to the wearying frustration of the age; it may be so, but the United Kingdom is not the only country entitled to be frustrated.

In other countries this lack of interest is due to the remoteness of the church from centres of power and of international politics.

Even after two world wars it is not easy to appreciate the oneness of the world; and putting the seat of the United Nations in the United States has made it more difficult for the rest of us to retain a sense of world unity.

The remedy is within our power, but it will require sustained publicity to interest churches in the Christian approach to international order.

A further disqualification is the distribution of the churches. They are weakest where international conflicts are potentially most acute.

The crucial area of the Near and Middle East provides a good example. Everybody knows that when ancient and modern churches there are added together, the total Christian distribution is very small, and everyone knows the reason why. This enhances the significance of the ecumenical fellowship for the international order, but it is in itself a worrying weakness.

So much so, that it is almost true to say that the best contribution the average Christian can make to Christian influence in world affairs is to increase the number and strength of the Church where it is weakest.

Christian people talk about the World Church being the new fact of our time, and it is quite true that the Church is there, but there is an aspect of this talk which is mere-

DEMONSTRATION FOR SUNDAY SCHOOL TEACHERS

FROM OUR OWN CORRESPONDENT

Armida, July 16

The first week-end Sunday School teachers' conference in the Diocese of Armida was held at Narrabri on July 7 and 8.

Teachers from Gunnedah and Narrabri attended; those from Wee Wee were prevented from coming by impassable roads.

The highlight of the conference was the preparation and demonstration of Beginners and Primary lessons in one of the Narrabri Sunday schools.

An exhibition of teaching aids and expression work material was set up in the parish hall. Talks were given on the use of the equipment on display.

Members of the Ladies' Guild provided the meals for the conference members and billets for the visitors.

Tea was provided on the Sun-

day evening by the senior and junior fellowships.

The conference concluded with Evensong in the parish church.

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THE "RIGHT" VERSION

CHURCH INFORMATION SERVICE
London, July 23

It has been pointed out recently that though great pains are taken to compile tables of lessons for use throughout all churches, the version of the Bible so to be used is not mentioned.

The question did not, of course, arise when the Prayer Book was published with the first table of "proper lessons".

The Authorised Version of the Bible is still used in the majority of parish churches, but may new translations be substituted? Apparently, yes.

Meanwhile there is under way a complete re-translation of both Old and New Testaments sponsored by the University Presses of Oxford and Cambridge.

This version is intended to be in "timeless English", designed not only for private reading and study, but also for reading in public worship.

The translators of the Authorised Version were not against innovation. What could be more spirited than the defence in their preface.

"Zeal to promote the common good, whether it be by devising anything ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem; but yet findeth cold entertainment in the world... For was ever anything projected, that savoured any way of newness or renewing, but the same endured many a storm of gainsaying or opposition?"

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See Rates, Page 12.

COMRADES' DRAMA FESTIVAL

FROM OUR OWN CORRESPONDENT

Brisbane, July 30
The annual drama festival of the Comrades of S. George was held in All Saints' Hall, Brisbane, on Wednesday, Thursday and Friday of last week.

Eight Comrade companies presented plays ranging from comedy, farce to tragedy and to Period play. The "Eric Hawkey Shield" for the winning play was awarded to Nundah company for its performance of "Poison Party" by F. Sladen-Smith.

In adjudicating the plays, the Reverend E. H. Flint commended the high standard of acting throughout, and spoke enthusiastically in favour of continuing the drama festival as an annual event, as it provided an acting centre which could be of great benefit to the Church.

The amount cleared on the festival was approximately £50, which will be devoted to work amongst Aborigines.

STAINED GLASS FILMED

CHURCH INFORMATION SERVICE

London, July 30

The famous fifteenth-century stained glass in Fairfield Church has been filmed in colour.

The Arts Council commissioned Basil Wright, who has effectively overcome the difficulties of even lighting and the need to let the camera move smoothly up and down, pin-pointing particular incidents in the Biblical stories.

The film which runs for half an hour, has a commentary, very well written and spoken, by John Betjeman.

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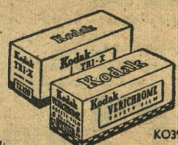
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IN WAR AND PEACE: S. SERGIUS IN PARIS

By BETTY THOMPSON

IN the summer of 1941 in the Paris of the occupation, a German officer came to S. Sergius, the Orthodox Theological Institute. Throughout the war the Academy had continued to hold classes in unheated rooms, through bombardments and shortage of supplies.

But the German officer had come, not to interrupt the work of the school, but to see what had happened to his father's work. He was the son of a German pastor who had for many years served a church on the property now owned by S. Sergius.

S. Sergius' property had been bought at auction in 1924 on the feastday of that saint and the school was dedicated to him. The work of the German mission had not been resumed after World War I. The purchase of the property had been made possible by many different gifts and loans.

Ecumenical pioneer, Dr. John R. Mott, had helped the school to obtain 5000 dollars, and Paris the centre of the Russian immigration after the Revolution, had many devout Orthodox men and women who wanted a seminary. Women sold their jewellery and taxi drivers gave a percentage of their earnings. Help was also received from a Jewish friend.

The German officer found that a portrait of his father, Pastor von Bodelschwingh, had been left in a prominent place. He talked with the faculty and was satisfied that the Gospel was being taught at the school.

"I trust you will not be disturbed," he said. And with the exception of an incident when anti-Semitic police carried off Hebrew volumes from the school library, S. Sergius was not bothered.

Dr. Donald A. Lowrie, who recently retired as chairman of the Orthodox Advisory Committee in Paris, tells these and other stories in a history of the Institute published on its twenty-fifth anniversary.

In the academic year, 1955-1956, the Orthodox Theological Institute of S. Sergius had nearly 40 students, including 13 of Russian descent, 13 Greeks, 7 Serbs, a Bulgarian, two Americans, and a German. Although Russian in origin and tradition, it now serves Orthodox from many countries. Its graduates are in many parts of the world.

ECUMENICAL SUPPORT

From the beginning S. Sergius has received ecumenical support. The Church of England, the Protestant Episcopal

Church in the U.S.A., the Disciples of Christ (U.S.A.), the Congregational Christian Service Committee (U.S.A.), Church World Service (U.S.A.), the Canadian Council of Churches, and Svenska Kyrkans Hjalpen (Swedish Interchurch Aid Committee) contribute regularly to its support. An Orthodox library assembled by Methodists in Prague is now part of the Institute's valuable collection of books.

Ecumenical in outlook, the faculty and graduates of S. Sergius have been closely linked

horu, of Cyprus, a graduate from Halki Theological Institute in Turkey, and Panayiotis Simigatos, a student from Greece in the first year course. Slavko Krstich from Yugoslavia, a second year student, has participated in two World Council of Churches work camps, one in Velletri, near Rome, and one at Sidon, Lebanon.

The choir of the institute has for many years, through its tours helped to make S. Sergius known abroad. In the autumn of 1955, the S. Sergius

S. Sergius, the Orthodox Theological Institute in Paris, was "born in exile" and has been maintained for more than thirty years as a valuable training centre for Orthodoxy. It has students from many parts of the world and has received inter-church aid through the World Council of Churches from many different confessions.

with the World Council of Churches. Men of S. Sergius were prominent in the Faith and Order and in the Life and Work movements, which led to the foundation of the World Council.

Located at 93 Rue de Crimée in Paris, S. Sergius, after 31 years of existence has little to boast of in the way of buildings and physical equipment. The students lead simple, almost monastic lives. They help prepare meals and carry them from a small kitchen located in the gatehouse to a refectory up the hill.

Supplies from the U.S. surplus commodities made available through Church World Service, and C.I.M.A.D.E., the inter-church service to refugees in France, help to enrich the diets of the students.

The students participate in the liturgical life, beginning with morning prayers at 7 a.m. The lives of the saints and church fathers are read and prayers said by students during meals. Vespers take place at 6 p.m. and evening prayers are at ten.

"We do not press the students to become priests," says Boris Bobrinskoy, dean of students and himself a lay theologian. "The students here do not wear cassocks. We believe in freedom of spiritual education and the desire and will must come from the students themselves."

Mr. Bobrinskoy, a graduate of S. Sergius, is lecturer in dogmatic theology. He studied at the University of Athens from 1949 to 1951 on a World Council of Churches scholarship and was an official delegate to the Evanston Assembly of the World Council.

COSMOPOLITAN BODY

Many students have come to S. Sergius to benefit from the quality of the academic instruction available there. They are not required to make a commitment to the priesthood in order to enrol. The student body has become more cosmopolitan as the years pass.

American students in the 1955-56 terms included Stephen Beskid of Warren, Ohio, a United States Air Force veteran who studied Slavic languages at Columbia University and attended S. Vladimir's Seminary in New York; Beskid, of Russian descent, has travelled in the U.S.S.R. and the Near East. Vladimir Tolstoy-Miloslavsky, a graduate of Hobart College, New York, and a former student at S. Vladimir's in New York, was taking the fourth-year course at the seminary.

Other students from distant places included Takis Hristop-

Choir made a tour in England where it sang in great cathedrals and in small parishes. It appeared on a British Broadcasting Company television programme and was heard by a thousand people at the King's College Chapel at Cambridge.

But it is the quality of its scholarship which, above all, has made S. Sergius known throughout the world. The rector of S. Sergius Academy since

ernment of 1918. He is professor of Church History and Old Testament.

Students and faculty of S. Sergius have long been associated with the Russian Student Christian Movement in Paris. The institute has also been the centre of ecumenical conferences in which Roman Catholics participated with Orthodox, Protestants and Anglicans.

For more than three decades this ecumenically-supported institution has contributed to the education of Orthodox laymen and priests. The parish church which is on the campus of S. Sergius has also been the centre of a neighbourhood parish interested in social welfare.

In the S. Sergius church, funds provided by Grand Duchess Maria Pavlovna made possible paintings by Russian artist D. S. Steletsky and his assistants who worked for two years. Two beautiful sixteenth century royal doors have been installed here. It is in this atmosphere that students practice their devotional life.

S. Sergius, despite its limited funds for faculty salaries and equipment, continues to contribute out of proportion to its size to the vitality of Orthodoxy today.



Students at S. Sergius Theological Institute, Paris, in the chapel of the institute, which is also a parish church belonging to the Russian Exarchate of the Ecumenical Patriarchate.

translator of the Revised Version of the New Testament in Russian now under preparation under the auspices of the British and Foreign Bible Society. Bishop Cassian has been professor of New Testament at the Academy since it was founded.

"Another professor who has been with the academy since its start is Professor Anton V. Kartasheff, who taught Russian Church History at the Theological Academy of St. Petersburg before the Revolution and was Minister of Cults 1947, Bishop Cassian, is chief in the temporary Russian gov-

ANNUAL MEETING OF THE W.C.C.

The annual meeting of the Australian Council for the World Council of Churches started last Tuesday, July 31, at "Gibbulla," near Menangle, N.S.W.

Some 60 delegates from all member churches were present.

Among the most important items on the agenda was the appointment of a new General Secretary in succession to Dr. Malcolm Mackay. A small nominating committee was appointed to consider the applications and to make a recommendation on the first day.

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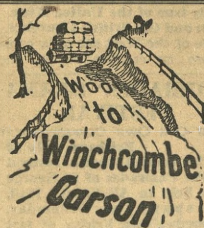
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DIOCESAN NEWS

ARMIDALE

GLEN INNES MEETING

The half yearly meeting of the clergy of the Inverell rural deanery chapter was held last week at Glen Innes when the parish clergy were joined by Captain Gauchan (Church Army), of Tingha. The chapter opened with Evensong, at which the address was given by the Dean of Armidale, the Very Reverend M. K. Jones, who spoke on the theme of the responsibility of all Christians to strive for the unity of all Christian people. The Church of England Fellowship entertained the visitors to supper that night, and Holy Communion the following morning was celebrated by Archdeacon C. R. Rothero (Glen Innes), assisted by the Reverend C. R. Weiss (Bundarra). Churchwardens and members of the church council joined the visitors at dinner the following evening as guests of the Women's Guild. They were welcomed by Mr. F. K. Howard, the response being taken by the Reverend R. F. Kirkby (Guyra). The dean thanked the hostesses and Mrs. A. Frank (president) responded. The Reverend L. Seymour (Delungra), thanked the parishioners who had given the visiting clergy accommodation during the conference.

WELLS CANVASSES

The Wells Organisation method of Church finance has been taken up by a number of parishes recently. Amongst those whose preparations are now in hand are Barabba, where nearly 1,000 sat down to the loyalty dinner; Gunnedah, where the response was as large; and at West Lismore, where the work of preparation for the loyalty dinner on August 6 and the personal canvass is being carried out by a volunteer staff at the parish hall.

WEST ARMIDALE JUBILEE

On the occasion of the diamond jubilee of St. Mary's, West Armidale, a hymn especially composed for the occasion by a former vicar, Canon J. J. Riley, was sung. The jubilee celebrations began on Tuesday with a social and continued on Thursday when the dean, the Very Reverend M. K. Jones, dedicated a pulpit in memory of the many hundreds of faithful parishioners who had worked and worshipped in this building. The celebrations were continued with a thanksgiving service on Sunday afternoon, July 29, when the bishop dedicated memorial gates and piers. The gates and piers were the gift of Mr. and Mrs. W. A. Ferris in memory of their son, Lieutenant A. Ferris, who was killed in a flying accident in England a few years ago.

BATHURST

NYNGAN

Built in 1897 the Nyngan rectory has a new rear look with several fine room additions and future plans. Mainly done by voluntary labour it is a great improvement and no draw was made on parish funds. The old island room at the back has been moved to the rear of the parish hall and now is a good storeroom or Sunday School room. Probationary Y.A. and J.A. members gave the D.C. a welcome tea prior to Evensong on July 22, and the visitor preached at St. Mark's services throughout the day. Nyngan is yet another parish that has commenced an Every Member canvass. Nyngan is progressing and it will be a happy day when funds are sufficient to complete their church, and restore the last century-old church for hall purposes.

FRANCIE

There's always a first time and now I know what the feeling is with an impending crash. A fast moving taxi was the culprit who hit the Y.A. Austin utility and hid in the mudguard and lamp assembly. No one was hurt, but Frangie will not be forgotten as the scene. All Saints' Church interior is lovely in this main centre of the Narramine Parish. The foundation stone was set by Bishop Wyld during the rectorship of the Reverend, now Canon, J. S. Richards, who is at present rector of East Orange.

PARISH NOTES

Dubbo Parish will commence their Every Member canvass on August 5. After 20 years in the job, Miss Mary Leavers has resigned as Secretary of the Guild. Much appreciation has been given for her work. The D.C. will preach at Camden on Sunday next, during the Y.A. rally for Sydney members, and to school pupils in the parish church on the occasion of Education commemoration. Although there is no longer need for money for parish funds, Guild membership at Grenfell continues to grow. A Corporate Communion for members is held each month. The British and Foreign Bible Society film will be shown in the Cathedral Hall on Monday evening next.

BRISBANE

CLERGY RETREAT

The clergy retreat, conducted by the Head of the Bush Brotherhood of St. Paul, the Reverend Spencer Dunkerley, will be held at St. Margaret's, Albion, from August 20 to 22.

MELBOURNE

INDUCTIONS

The Reverend H. A. Warner Bishop is to be inducted to St. Andrew's, Albertville, by the Archbishop of Essendon, the Ven. G. T. Sambell, on August 2, at 8 p.m. The Archdeacon of Kew, the Ven. R. H. B. Williams is to induct the Reverend R. F. Adams

to St. Paul's, Ringwood, on August 3, at 8 p.m.

TEMPLE DAY FOR NEW CHURCH

The Vicar of St. Mary's, Camberwell, whose church was recently gutted by fire, with one of his churchwardens was in the burnt-out porch of the old church from 9 a.m. to 5.30 p.m. on Sunday, July 29, to receive donations towards the £10,000 immediately needed to commence building the new church. The Archbishop of Melbourne preached and blessed the gifts at Evensong.

OAKLEIGH MISSIONARY WEEK

The Parish Missionary Week which commenced at the Church of Emmanuel, Oakleigh, on July 29, will conclude on August 5, when children will bring missionary gifts to Sunday School at 10 a.m. Archdeacon R. J. Hewes will preach at 11 a.m. and Archdeacon H. S. Kidner at 7 p.m. Oakleigh supports two C.M.S. missionaries at Taran, North Borneo: the Reverend K. J. and Mrs. Perry.

A.B.M. HOUSE PARTY

An A.B.M. house party will be held at the Retreat Home, Cheltenham, from August 3 to 5. Its theme will be "Missionary Revue" presented by the chaplain, the Reverend G. J. Coad, and the study leaders, Canon W. G. Thomas, the Reverend N. R. Glover and Mr. James Zapp. The Reverend C. M. Kennedy will conduct the Bible study.

G.S.S. OFFICE

The next Guild Office of the Chapter of All Saints', Melbourne, Guild of Servants of the Sanctuary, will be sung at St. John's, La Trobe Street, Melbourne, on Friday, August 10, at 8 p.m. A discussion will follow on church re-union.

AWARD FOR STUDY ON EAST EUROPE

ECUMENICAL PRESS SERVICE

Geneva, July 30

The theological faculty of the University of Geneva has conferred the degree of Doctor of Theology on Robert Tobias, Indianapolis, Indiana, a former World Council of Churches staff member.

Dr. Tobias is the first American to receive a doctorate in ecumenical studies conferred by the theological faculty of the University of Geneva.

He did his work under the direction of the Graduate School of Ecumenical Studies at Bossey, which is associated with the University of Geneva.

His thesis on "Communist-Christian Encounter in East Europe" grew in part from his experiences working in Eastern European countries while a member of the staff of the W.C.C.'s Division of Inter-Church Aid and Service to Refugees.

DEAN OF BRISBANE

ANGLICAN NEWS SERVICE

The Dean of Brisbane, the Very Reverend Denis Taylor, and Miss Taylor will be leaving Brisbane this month for a holiday in Scotland.

NEW CHAIRMAN FOR A.B.M. APPOINTED

(Continued from page 1.)

cer to be based centrally and be used as required in other States.

It was pointed out that at present the Federal Youth Secretary is largely out of the office and that certain field work was essential. Few of our States have A.B.M. youth officers and only about half of the dioceses in Australia have diocesan youth workers through whom the federal youth secretary can work.

There was a lively debate on the fact of the Every Member canvass in many parishes and its effect on missions. Various suggestions were put forward as to how the new situation should be met.

It is clear that the appeal must be largely to the parish as a whole, and that individual missionary enthusiasts in the parishes must endeavour to plead the cause of missions effectively at the annual meetings in order to have missions placed high in the budget.

The matter of adequate literature to meet the challenge was also discussed at length as a result of a recommendation sent forward from the secretaries' conference.

For some time the Board has been worried by increasing costs at home as well as abroad.

A suggestion made some time ago was brought under the Board's notice once more from a recommendation to the chairman from the secretaries' conference held the week before.

This suggestion was that all country dioceses be asked to co-operate with the Board by forwarding their monies direct to Head Office thus avoiding double handling. The Board decided to implement this as soon as possible.

It was further decided to ask the co-operation of all dioceses in forwarding monies due to A.B.M., at regular, if possible, monthly intervals.

The Diocese of Rockhampton sets an example by forwarding one-twelfth of their objective each month regardless of whether they have the money in or not.

Other dioceses will be urged to follow the example of this poor diocese if they possibly can in order to help A.B.M. avoid the necessity for carrying impossibly large overdrafts at certain times in the year.

A full report of the work of the Women's Auxiliary was received which underlined the value of the W.A.'s contribution.

The W.A. held an enthusiastic meeting earlier in the week at which Mrs. Robin gave an inspiring address, and Miss Henslowe spoke on recent experiences in New Guinea.

The W.A. makes itself respon-

sible for maintaining the House of the Epiphany, and raises a great deal of the money required for medical work in our fields.

Now that the South-East Asia Appeal has closed (with more than \$44,000 in hand) the Board urges the Australian church to work hard for the Southern Cross Appeal. It is an urgent appeal for a near responsibility.

The A.B.M. meetings from Tuesday to Thursday, under the presidency of the Primate, were attended by the Archbishops of Melbourne and Brisbane and the Bishops of Armidale, Newcastle, Rockhampton, Adelaide and North Queensland.

The Chairman of the Board (Archdeacon Robertson), Archdeacons Arnold (Parkes), and Matthews (Rockhampton) and the Reverend A. Lupton (Brisbane), the Reverend E. Weston (Adelaide), the Reverend W. J. Siddens (Sydney), Canon A. Capell (West Australia), the Reverend R. Wotton (Tasmania), Canon W. G. Thomas (Melbourne), W. C. A. Green (Melbourne), Messrs. R. Vine Hall (Hon. Treasurer), E. Lawton (Brisbane), W. Widdows (Melbourne), F. Timbury (Newcastle), J. Morgan (Sydney), Mesdames Moyes (Armidale), Bright Parker (Melbourne), Ash (Sydney), Housden (Rockhampton), and Miss Henslowe (Tasmania), were also present.

The Youth Council of the Board met on Monday evening under the Chairmanship of the Bishop of Rockhampton. The Commissions commenced on Tuesday morning at Church House, and the full Board commenced its sessions on Tuesday afternoon at 2 p.m.

On Wednesday morning there was a celebration of Holy Communion in St. Andrew's Cathedral at which the Dean of Sydney, the Very Reverend E. A. Pitt, was the celebrant.

In the evening there was a great service in the cathedral being St. James' Day, the festival day of the New Guinea Mission.

The lessons were read by the Archbishops of Melbourne and Brisbane, and the occasional sermon preached by the Bishop of Adelaide who has a son serving in the Diocese of New Guinea.

The service was conducted by the Precentor of the cathedral, the Reverend A. Glennon, and the occasional prayers, by the Reverend W. H. S. Childs.

On Tuesday evening the Bishop of Adelaide was entertained to dinner by the Chapter of the Order of the Companions of St. George, in order to say farewell and to make him a small presentation.



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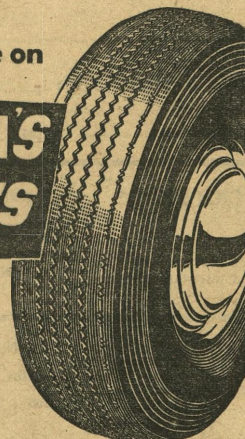
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend P. J. Stevenson of Rockingham, W.A., who sent us this picture of S. Nicholas' (temporary Army) Church at Bari, Italy, the place being the banqueting hall of the Emperor Frederick II's castle. The mural, by a military artist, depicts SS. Alban, George and Nicholas. Nearby in his Norman Cathedral S. Nicholas (Santa Claus)—brought from Asia Minor by the Crusaders—lies. Annually his coffin is taken out to sea to bless the fishing; the omission of this rite in 1945 was followed by an unexplained explosion that half-wrecked the town.

COMRADES MEET STATE SECRETARIES

FROM A SPECIAL CORRESPONDENT

Sydney Comrades of S. George from many companies met the State secretaries of the Australian Board of Missions at a buffet tea at the House of the Epiphany on July 21.

The inter-State guests were welcomed by the leader, Mr. R. Osceot and introduced to the gathering by the chaplain, the Reverend W. H. S. Childs.

At the conclusion of the splendid meal, which was entirely organised by Central Company members, each State secretary conveyed greetings from A.B.M. in his State and gave a very brief account of the latest Comrade activity in the other Provinces.

The spirit of the occasion was brought out by the Reverend C. M. Kennedy of Victoria, who indicated that Comrades everywhere had impressed him with their sense of true fellowship.

Representatives of the A.B.M. Federal Office and C.S.G. Provincial council expressed thanks to the Central Company and the warden of the House of the Epiphany for extending such warm hospitality to our visitors.

The Comrades Office was sung in the chapel at the conclusion of the evening.

Central Company now meets on alternate Wednesdays at 6 p.m. in the crypt of S. James', King Street, and welcomes any visitors to Sydney to its meetings.

They are planning to promote interest in the company by holding a series of open meetings when all will be invited to

hear speakers with particular knowledge of different parts of the Church's work.

Such a meeting was held earlier in the year when Sisters Joy and Elma of the Sisters of the Church visited the company and Sister Joy spoke on the

religious life and how her Order fulfilled its vocation in this part of Christian activity.

The next open meeting will be on August 15, when the Reverend W. H. S. Childs will answer the question—"Will man populate and perish?"



Workmen removing the bells from the Mechanics' Institute, Nottingham, England, for transport to S. Anne's School, Townsville, Diocese of North Queensland.

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S. JAMES' FESTIVAL

FROM A SPECIAL CORRESPONDENT

Greetings were received from a large number of people, including the Bishop of Gippsland, and Dr. Micklin in England during the patronal festival of S. James', King Street, Sydney, last week.

The festival commenced on July 22, when the Rector of Unley, S.A., the Reverend Frank Weston preached.

Bishop G. A. Chambers spoke to 250 women from Mothers' Union branches and city organisations at the women's service on July 24.

Tea was provided in the crypt this year by the newly-formed S. James' Women's Fellowship.

The Dean of Sydney preached at Evensong on S. James' Day and the Bishop of Rockhampton at three services on July 23.

The Ambassador for the Philippines, Dr. Roberto Regala, spoke about his country and showed films at the parish tea on S. James' Day.

OBITUARY

DEAN J. A. JULIUS

We record with regret the death of the Very Reverend J. A. Julius, formerly Dean of Christchurch, New Zealand, at the age of 62.

John Andrew Julius was born at Norwich in 1874, the son of Archbishop C. Julius, formerly Bishop of Christchurch and the first Archbishop of New Zealand.

He was educated at Melbourne Grammar School, Christ's College, Christchurch, New Zealand, and Keble College, Oxford. He was ordained to a curacy at Kettering in 1890 and in 1901 went to New Zealand as curate of S. Michael and All Angels, Christchurch.

In 1904-05 he was vicar of Waikari and then for the next 10 years vicar of Papanui. From 1914 to 1920 he was vicar of Waimate and vicar of Timaru from 1921 to 1927.

In 1922, the year in which his father became Archbishop of New Zealand, he was appointed Archdeacon of Timaru and Westland.

Then in 1927 he became Dean of Christchurch, a post he held until 1940, also performing the functions of Archdeacon of Rangiora and Westland from 1928 to 1934 and Archdeacon of Christchurch from 1934 to 1937.

He married in 1906 Alice, daughter of Archdeacon Bowen.

MISS G. STANFORD

We record with regret the death at Hastings, Sussex, England, last month of Miss Geraldine Stanford, only daughter of the late Sir Charles Villiers Stanford, the noted composer and musician.

Details of her passing were received by her two cousins, Mrs. V. B. Sutherland, of Wagga, N.S.W., and Mrs. C. Campbell Crowley, of Northcote, Victoria. Their brother, the late Mr. L. R. Wetton, of Gordon, N.S.W., was her only other relative in Australia.

In 1939, when Mrs. Crowley was in England, Miss Stanford was an enthusiastic Red Cross worker for which later she was decorated. Last year Mrs. Sutherland was in England for the second time and was able to see her again, but she had been a complete invalid for many years.

Miss Stanford was the last surviving member of her family and there are no grandchildren.

Lady Stanford died in 1941, and her only son, Guy, died two years ago. He came to Australia to visit his cousins. He was an accomplished musician.

The Ideal Way to Announce a
BIRTH, MARRIAGE or
BEREAVEMENT
IS IN
THE ANGLICAN

MARRIAGE GUIDANCE EXPERT TO BEGIN TOUR

Dr. David Mace, one of the world's leading authorities on Marriage Guidance, will arrive in this country to-day, August 3.

The visit of Dr. Mace and his wife, Mrs. Vera Mace, also an authority on Marriage and Family, is being sponsored by the National Marriage Guidance Council and the Australian "Women's Weekly."

Dr. Mace is a former Methodist minister. He is now Professor of Human Relations at Drew University, U.S.A.

He was the founder of the National Marriage Guidance Council of Great Britain.

His recommendations were accepted in full by the recently concluded Royal Commission on Marriage and Divorce in the United Kingdom.

Dr. and Mrs. Mace will begin their Australian tour with a series of public lectures in

MISSIONS TO SEAMEN

ADELAIDE NEWS

FROM OUR OWN CORRESPONDENT

Adelaide, July 30

A special Missions to Seamen service will be held in S. Paul's, Port Adelaide, at 11 a.m. next Sunday, August 5. It will be broadcast.

The Adelaide Mission has heard recently from Padre Williams, who was for five years chaplain here. He is working hard to raise 25,000 dollars to rebuild the mission in Halifax, Nova Scotia. Padre Williams has been invited to act as chaplain to the Royal Canadian Navy.

INDIAN PATIENT

When Indian or Pakistani crews come to the Port Adelaide or Outer Harbour Mission, mission workers telephone the T.B. hospital at Northfield, near Adelaide, so that All Oram, an Indian patient from Kildare, can speak to fellow-countrymen over the patients' telephone.

Sometimes as many as six or seven are on the mission end of the 'phone at one time.

All just loves to speak in his own tongue, and sometimes knows the family of a fellow seaman he "meets" over the telephone.

He may soon be well enough to return to Calcutta.

Denis Hart (see story and picture in THE ANGLICAN, July 20) received the Blessed Sacrament on the morning of his birthday which he spent in the Adelaide Hospital. The Reverend E. J. Cooper officiated.

Giovanni Mucci, an Italian seaman from the tanker *Montalegno*, is sick in the LeFevre Hospital. He speaks little English, so Missions to Seamen visitor, Mrs. Elva Morison, contacted the Italian Vice-Consul in Adelaide, Miss Rubee, who visited him and gave him some Italian newspapers.

TAMWORTH GIRLS' SCHOOL

FROM A SPECIAL CORRESPONDENT

Tamworth, July 30

Extensions costing more than £50,000 are approaching completion at the Tamworth Church of England Girls' School.

They include colourful modern dormitories with a built-in wardrobe unit for each girl. Seven music rooms painted in arctic blue and ivory are already in use.

More than £500 received from the fete a fortnight ago will be spent on desks and chairs.

The school has just joined the Tamworth Inter-School Debating Group. Last week three senior girls debated against S. Dominic's Convent and were given the victory by the adjudicator, Mr. Hornbrooke, Headmaster of Tamworth High School.

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.

EXCHANGE

JANUARY, RECTOR in Sydney wishes to exchange with Rector in Melbourne next January. The parish is near city and beach. Central Churchman, No. 180, THE ANGLICAN.

POSITIONS VACANT

ASSISTANT PRIEST wanted for Alice Springs. Usual parish life. Hostel work among mixed-blood and white school children. Some travelling. Lay staff 15. A real Missionary task. £250 plus full board and laundry and no transport costs. The Venerable W. F. Rogers.

CHURCH OF ENGLAND Grammar School for Girls, Newcastle, N.S.W. Applications are invited from mistresses qualified to teach the following subjects to Leaving Certificate Standard, commencing 1st Term, 1957: (1) Biology, (2) Mathematics, (3) Latin. All positions may be resident or part-time. For further information apply to the Headmistress.

APPLICATIONS INVITED for Headmistress of Stafford Girls' School, Lawson, Blue Mountains, N.S.W. A Diocesan Church School. Chairman, The Archbishop of Sydney. Apply to The Reverend R. P. Angio Road, Campsie, N.S.W.

VACANCY FOR Youth Worker. Wellington Diocesan Youth Council requires a Secretary (clerical or lay, man or woman). Duties (which should begin early in 1957) include organising and extending the work among young people and children through such activities as Youth Camps, Training Courses for teachers and leaders, and children's Missions of instruction; preparing teaching material; travelling to advise and demonstrate in Sunday Schools and youth groups; supervising the Council's Trading Department. Salary according to qualifications and experience. Applications, stating age and qualifications, and accompanied by copies of testimonials, and, if possible, a photograph, must be received, not later than August 25 by the Venerable G. M. McKean, 15 Ngalo Road, Wellington, W.I., New Zealand.

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

POSITIONS WANTED

YOUNG MAN, single, desires position on station property, preferably with pasture improvement. Three years' experience. Good references from previous employers. H.A.C. Diploma. Not afraid of hard work. Reply "Pasture," c/o THE ANGLICAN.

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ESPEY 2 MANUAL organ, with base pedals, electric motor. Apply the Reverend F. D. Croft, Seven Hills, Telephone Blacktown, B1810 (Sydney Exchange).

ECCLESIASTICAL & ACADEMIC OUTFITTERS announce that limited stocks of nylon surplices at 7 gns. are again available. All wool cassocks made to measure, guaranteed workmanship, from 18 gns. Lightweight cassocks from 6 gns. Vestments, frontals, banners, etc. Price lists from Mrs. E. J. Cooper, S. John's Rectory, 14 St. John's Street, Adelaide, S.A.

CANTERBURY BOOK DEPOT, 22 Leigh Street, Adelaide. BUY where you purchases help your Church's Missions. Our range covers Theology, Biography, Prayer and Hymn Books, Children's Books, Novels, Bibles, Candles and Waters.

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

BIRTH

McDONALD (nee Bromby) on July 16 at Epworth Hospital, Melbourne, Margaret and Les, a Daughter (Alison Heather), both well.

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