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TWO SUCCESSFUL SYNODS AT TOWNSVILLE

QUEENSLAND CLERGY AND LAITY HAVE BRIGHT SESSIONS

FROM OUR OWN CORRESPONDENT

Townsville, Queensland, April 14

This semi-tropical city is enjoying the unusual and exhilarating experience of two highly successful Synods—diocesan and provincial—in succession.

The Synod of the Diocese of North Queensland ended here last Saturday, after discussions ranging from the chances of Prayer Book revision to the establishment of a system of exchanges of clergy with other countries.

Queensland Provincial Synod opened yesterday, Sunday, with the Metropolitan's inaugural address in S. James' Cathedral, and is expected to continue until Wednesday. Its highlight was the presentation by the Bishop of Carpentaria of a Survey on long term planning for Aboriginal Missions.

North Queensland diocesan synod, which started last Thursday, was held earlier in the year than usual, in order to fit in with the Provincial Synod programme.

This programme meant combining conferences of clergy and laity, which are usually held separately to free members of the two orders from the formal procedure of debate in synod.

This year provided the most exhilarating session for many a year.

The first report came from the parishes of S. John's, Townsville, S. Matthew's, Mundingburra, and the Brotherhood area of Mount Isa.

MISSIONS

All these parishes have had Evangelistic Missions recently. Each rector spoke of the various techniques adopted in his case to suit his specific sort of district.

The result was to inspire every parish in North Queensland to plan for some such experiment.

The three parishes which pioneered promotion schemes after the Anglican Building Crusade delivered enthusiastic reports.

Bowen, Mirani and Atherton

have all had most successful promotion campaigns.

The laymen who had worked in these schemes showed a fresh and confident outlook. Their keenness evoked a striking response. The combined lay and clerical conference made a study of some of the challenges of modern pastoral methods as outlined in *The Parish in Action* by the Archbishop of Cape Town.

Much good will come from the combined work of the clergy and laity who took part in this conference.

In his report on the state of the diocese the President of the Synod covered the nine-month period from August of last year.

"In the five years in which it has been my privilege to serve as your bishop our staff has almost doubled, rising from the twenties to the fifties.

BUILDING TRIPLE

"Our permanent buildings have tripled. Our giving to missions has doubled," he said.

"Since the last Synod nine months ago the diocese has acquired twelve new clergy. Every parish in the diocese is now

manned, and almost every curacy is filled.

"A great change took place in the life of the Brotherhood of S. Barnabas this year.

"Five of its members withdrew from its ranks to test their vocation to the religious life in

(Continued on page 12)



Two pupils of the new S. Anne's school, Aitkenvale, Diocese of North Queensland, hold a plaque which reads: "The bells which chime in the tower of this building were given to S. Anne's school in the year 1956 by the Nottingham Mechanics' Institution (founded in 1837 for the Promotion of Adult Education). First presented to the institution in 1877 by Wm. Hodgson, lace manufacturer, together with a public clock, their chimes became a familiar sound in the English city of Nottingham. The clock remains in the institution. The bells carry to the people of the young and vigorous City of Townsville and to those who teach and study in this school a message of sincere goodwill and friendship."

SCOTTISH REVIEW OF PLAN TO UNITE WITH ANGLICANS

ANGLICAN NEWS SERVICE

Glasgow, April 10

The Synod of Clydesdale, one of the most influential groupings of Church of Scotland presbyteries, has called for further consideration of moves for unity with the Church of England.

At the meeting of the General Assembly next month, final decisions will probably be made concerning inter-communion with the Anglican Church.

Since early discussions were held, many presbyteries have called for outright rejection of any unity scheme which introduced Scottish bishops.

The Synod of Clydesdale drew attention to "grave disquietude" caused by the report on joint church relations, especially by "the Anglican insistence on episcopacy as the pre-requisite for inter-communion."

The convener of a special synod committee to examine unity proposals, the Reverend G. W. Drysburgh, said: "There

is no doubt that as far as they go, those proposals dealing with the modification of Church policy are unacceptable to the majority of Scottish churchmen.

"The distinction made by church leaders between unity and uniformity is never clear.

"It is difficult to avoid feeling that the unity proposals do approximate considerably to uniformity, and that any modification of the Presbyterian system which falls short of adopting a form of episcopacy would not be acceptable to the Anglican Church."

The synod committee agreed, however, that the proposals were an historic document marking a milestone on the difficult road towards closer integration of Christendom.

The clarification of doctrinal considerations involved in the proposals for unity was recommended to the General Assembly.

FELLOWSHIPS FOR CHAPLAINS

THE "LIVING CHURCH" SERVICE
New York, April 14

The Academy of Religion and Mental Health has announced a grant of \$10,000 from the Smith, Kline and French Foundation to provide fellowships for theological students and clergymen of all faiths who wish to become chaplains in mental hospitals.

The important part which trained clergymen can play in mental hospitals has been widely recognised, but few clergymen have the psychiatric knowledge to minister effectively to the mentally ill.

The grant will make specialised training possible, and will help the ministry to meet the demands of the mental hospitals for chaplains.

ROYAL VISIT

CHURCH IS 250 YEARS OLD

ANGLICAN NEWS SERVICE
London, April 14

During their recent visit to Holland, the Queen and the Duke of Edinburgh visited a famous Anglican church, S. Mary's, on the waterfront of Rotterdam.

The church will celebrate its 250th anniversary next month.

To commemorate the occasion, both the Queen and Queen Juliana of the Netherlands were presented with copies of the original list of benefactors of the church.

Famous names appear on the list of those who gave generous gifts. Queen Anne headed the list with a donation of £500. The Duke of Marlborough and other British generals who were fighting in the Netherlands at the time, also contributed.

The first permanent church of S. Mary in Rotterdam was built in 1708. In 1733, an organ was installed and paid for mainly by the gifts of captains of the ships from London and Dublin which put into Rotterdam.

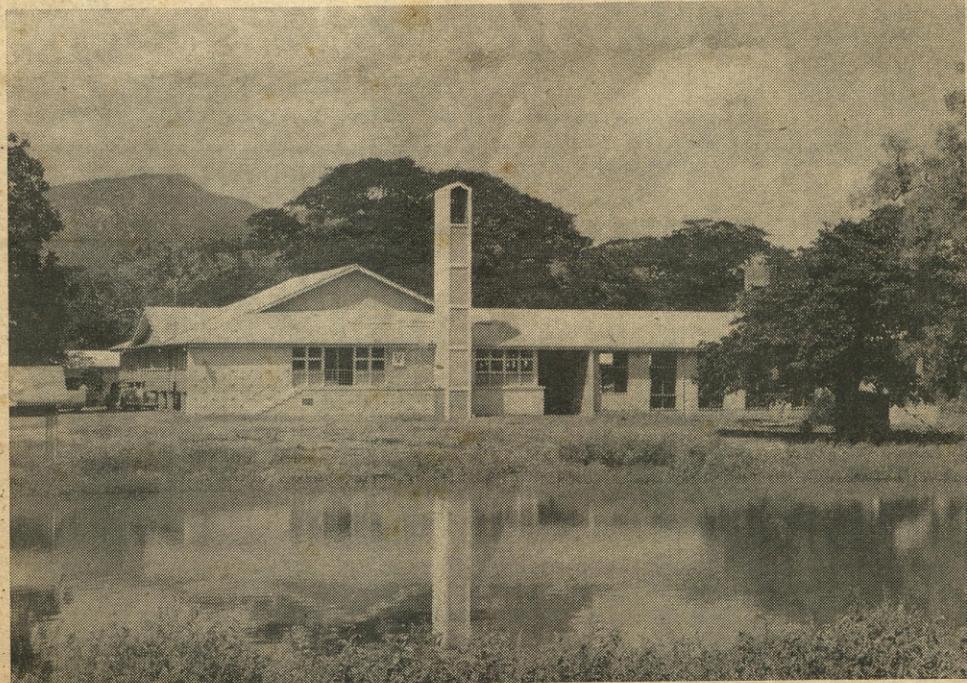
The church has been damaged by gunfire several times. In 1795, French invaders almost destroyed it.

During the German occupation of Rotterdam in the Second World War, the church was again badly damaged but the precious registers were saved. After the war, S. Mary's was restored and the then Bishop of London, the Right Reverend J. W. Wand, re-dedicated the church.

THE PRIMATE HAS A SKIN GRAFT

A skin graft was performed last Friday on the Primate of Australia the Most Reverend H. W. K. Mowl, who has been a patient in S. Luke's Hospital, Sydney, since the beginning of this month.

His Grace continues to experience considerable discomfort and pain; but his general condition is reported to be very satisfactory.



The new S. Anne's school for Girls at Aitkenvale, Diocese of North Queensland, which was opened on April 13, is in a delightful setting.

DR FISHER'S PLEA FOR THE LONELY COMPANIONSHIP OF CHURCH AND PEOPLE NEEDED

ANGLICAN NEWS SERVICE

London, April 14

In his April diocesan letter, the Archbishop of Canterbury has made a plea on behalf of the many people who are lonely, "partly by their own fault, partly by the fault of others and a good deal by nobody's fault in particular."

Christmas had a duty towards all such people, he said.

Dr Fisher said he had heard in a radio programme the voices of a number of lonely people describing how they felt about it. "As I listened," he said, "I longed to be able to visit them in their lonely houses or bed-sitting rooms, just to give them the relief of talking it all over with me and of getting some comfort and encouragement from a few minutes of companionship."

Only two of those whom he had heard had found comfort and companionship in a church. None of the others had and he wondered why they had been failed.

HUMILITY NEEDED

"I had to ask myself," he said, "is it partly by the fault of the Christian people living around them who have not noticed them or their loneliness? 'Sometimes loneliness is noticed indeed, but the Christian neighbours who notice are too shy to intrude upon it and fear their efforts may be resented. 'But that is no excuse; The need is for great humility and great gentleness in seeking an entrance or an excuse for an entrance."

Dr Fisher said that those who lived in big cities often had difficulty in making friends, and that he had often heard that people in new housing areas found them very lonely.

"The Christian congregation is put there by Christ to abolish that kind of loneliness," he said. "Not all lonely people are easy to befriend, but some Christian person must be Christian enough to befriend each one of them and bring them into the congregation."

AFRICANS LOSE PRIEST

ECUMENICAL PRESS SERVICE

Johannesburg, April 14

The Bishop of Johannesburg, the Right Reverend A. Reeves, has said that he is greatly distressed because a priest has been forbidden to enter the African reserves around Zeerust.

The priest is the Reverend Charles Hooper.

Bishop Reeves said: "While Mr Hooper has been hampered in his work for some time, this has taken place for no other reason than that he has exercised faithfully that Christian compassion which any minister of the Gospel ought to show in the critical situation in which the Church has found herself in the Zeerust area."

"But far more serious is the fact that many hundreds of our faithful church people have been deprived suddenly of the ministry of the Word and Sacraments."

Mr Hooper was banned from the reserves by the South African Minister of Native Affairs, Dr H. F. Verwoerd.

1,400 YEARS AT ABBEY

ANGLICAN NEWS SERVICE

London, April 14

Bangor Abbey, in County Down, celebrates its fourteenth centenary this year with an exhibition throughout the month of June showing 1,400 years of Christian life in Bangor, and drawing attention to its many famous saints and scholars. The abbey was founded by S. Comgall.

"There they will find, surely, the atmosphere of God's friendship, and the pleasure of being with others in friendly occupations in church and outside."

"If they cannot be brought into the congregation, then the Christian must just do what he or she can for them."

The clergy, he said, should be foremost in this work and gifted with a special sense for it. But it was utterly beyond their powers in all but small parishes to cover the ground.

"And why should they have to cover it all?" he asked.

"It is exactly what ordinary Christian people exist for; it is just the kind of thing our Lord meant them to do."

"The first thing is not to convert these lonely people—that work can come later—but to care for them, to be interested in them, to give them an interest."

CATHEDRAL FOR KOBE WILL REPLACE WOODEN CHURCH

ANGLICAN NEWS SERVICE

Kobe, Japan, April 8

Work has begun on the Diocese of Kobe's new cathedral, which is to be the see cathedral of the Presiding Bishop of the Church in Japan, the Most Reverend Michael Yashiro.

The Diocese of Kobe has not had a cathedral before.

The Presiding Bishop regretted this because, he said, a cathedral was the embodiment of the fact that the unit of church life was the diocese.

The diocese, with the bishop as the centre, maintained this life down the ages, he said.

"However, I have not hurried to build a cathedral in Kobe diocese," he said, "because I felt strongly that, to Christ, living souls are more important than a cathedral."

"For eleven years since the war, I have been working hard

to bring enquirers into the life of the Church and to provide a religious education for the children in our institutions."

The cathedral will be contemporary in design—a two-storied, concrete building with a square tower.

It will be dedicated to S. Michael and will commemorate two previous dioceses, the Right Reverend H. J. Foss and the Right Reverend Basil Simpson. Both were great servants of the Church in the Far East.

A church of S. Michael was

first founded in Kobe in 1876. In June, 1945, three-quarters of the city of Kobe, including S. Michael's, was destroyed.

After the war, the people worshipped in a rough shelter which was pieced together from what could be salvaged.

The bishop held services there for three months until the hut was stolen one night by a noodle-maker for his business premises.

The present Church of S. Michael is a wooden structure which the fast-growing congregation has outgrown.

It houses the church school, a kindergarten, most of S. Michael's International School and many parish activities.

The Society for the Propagation of the Gospel is giving the project the war-damage compensation money received from the Japanese Government. Every effort is being made to raise additional funds.

REFUGEE HUT TO BE PUT IN FORECOURT OF CHURCH

ANGLICAN NEWS SERVICE

London, April 14

London people will find a grim reminder of the plight that faces millions of stateless and homeless people throughout the world in the forecourt of S. Martin-in-the-Fields next week.

A hut, similar to those found in refugee camps will be re-constructed down to the last

detail in the church forecourt and will be the focal point of London's Christian Aid Week.

AN INDUSTRIAL FELLOWSHIP

ANGLICAN NEWS SERVICE

London, April 14

The vicar of S. Mary's, Woolnoth, in the City of London, the Reverend S. Hopkinson, has been appointed Director of the Industrial Christian Fellowship.

His guild church will now become the centre for sociological and industrial work.

Mr Hopkinson, the son of a former Archdeacon of Westmorland, is no newcomer to the field of industrial relations.

After extensive experience in an industrial parish and as chaplain to the shipyard and naval base in Barrow, Mr Hopkinson became the first incumbent of a guild church in the City with special oversight of pastoral work.

Mr Hopkinson is well-known in the diocese for his pungent wit and capable journalism. He will bring to his important new duties a gift for friendship with all kinds of people and a strong personality.

A film company has sent executives to European camps to enable them to plan the hut on realistic lines. The cramped little hut, with its cardboard partition and bunk beds, will tell its own unhappy story.

In conjunction with this unusual exhibit an information centre has been set up and films and photography will be displayed.

The target for the appeal for funds is £5g, 100,000, which works out at a penny each for every one of the twenty million non-settled refugees in the world, and is sufficient to rescue several hundred families from sub-human living conditions.

FEUD IN WALES OVER BISHOPS

"THE BI-LINGUAL TRADITION" USURPED SAYS PAMPHLET

ANGLICAN NEWS SERVICE

London, April 14

In an anonymous pamphlet published last month, the enthronement service of the Archbishop of Wales and the consecration service of the Bishop of Swansea and Brecon are called "travesties of the traditional bi-lingual principle of the Church in Wales."

Both the archbishop and the bishop speak only English.

The pamphlet is believed to have been written by a prominent layman who bitterly resents bishops of the Church in Wales who cannot speak Welsh.

The pamphlet says: "The archbishop was being enthroned as archbishop of the province; he will represent, in his person, the quarries of Nantlle and Bethesda as well as the nylon spinners of Pontypool and the steelworkers of Ebbw Vale."

"Although the archbishop's linguistic deficiencies prevented him from making a personal contribution in the Welsh language, that should not have meant depriving the service of what ought to be, and has been in recent years, its truly bi-lingual character."

The pamphlet said that it was little short of hypocrisy for the Church in Wales to appeal to the religious traditions of the nation, and at the same time show such scant respect to the language in which these traditions are enshrined.

The pamphlet is another stage in the feud raging within the Church in Wales.

The archbishop, the Most Reverend A. E. Morris, last month criticised the tendency of those who spoke Welsh to claim that they alone had the right to speak for Wales. (THE ANGLICAN, March 21).

"The situation calls for charity and forbearance," he said.

"There is dangerous talk today of the possible emergence of two nations in Wales."

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MORPETH EXTENSIONS OPENED

THEOLOGICAL TRAINING IS POORER SAYS BISHOP

FROM A SPECIAL CORRESPONDENT

Newcastle, April 14

There had been a steady deterioration in training men for the Ministry the Bishop of Newcastle, the Right Reverend F. de Witt Batty, said last Saturday.

He was speaking at the opening and dedication of the Library and new College rooms, which cost £30,000 at S. John's Theological College, Morpeth.

Bishop Batty, who had fainted while celebrating Holy Communion in S. John's, Cooks Hill on the previous Sunday had spent the full week in bed.

Major-General W. J. V. Windeyer, C.B., C.B.E., D.S.O., Q.C., opened the buildings which were then dedicated by Bishop Batty. Students, lecturers and some officials processed from the dais first to the library, and then to the new houseblocks.

About 400 people attended the ceremony which was held in the open air. Heavy rain which had been falling for two hours stopped about five minutes before the ceremony.

Members of the College Council, the Diocesan Council, staff members, the Diocesan Chancellor, heads of diocesan schools, the Mayor of Maitland and heads of Newcastle University College and the Teachers' College attended.

"BACKWARD STEP"

Bishop Batty said that when he first took an interest in theological training, a person took the ten subjects for the Th.L. in one go, and had to be learned in Latin, (as the Prayer Book states) Greek and Hebrew.

"The first backward step was the abolition of Latin. Then, two more serious steps were taken: firstly, when the examination was divided into two parts and secondly when it was fragmented into individual subjects.

"It is now possible for someone to take ten years, with one subject a year, and emerge with first class honours in Theology. This is a shocking thing."

He said that things were showing some improvements. The Diocese of Newcastle had seven men training at universities, one in Sydney, four at Newcastle University College, and two in Brisbane.

"It is self-sacrificing for the diocese to do this, for, while this is happening the Church has been short of young men for parish work. But, it is better to do this than lower the educational standards.

"I hope that this college will help to raise the standard of education in this diocese, and the Australian Church as a whole," he said.

COLLEGE'S ROLE

Bishop Batty said that the diocese, which was one of the better endowed in the Australian Church, had wanted to use its endowments to help others. But it was not as well endowed as many would suppose.

The diocese acquired the college three years ago and had resolved to make it benefit both Newcastle and the Australian Church.

"I was glad Synod saw as I did, and made money available for the purchase and maintenance of the college, which serves a vital purpose in Australia," he said.

Major-General Windeyer said that he had spent much of his childhood in the Morpeth district, visiting his grandparents.

"We must set a proper store of scholarship and breadth of scholarship."

He said that even with all the rapid developments in science the basis was still in humanities. It was this which reflected the inspiration of man.

The visitors were entertained to afternoon tea on the lawn

near Morpeth House by the Friends of S. John's.

The Friends were formed four years ago by a group of Maitland women to create interest in, and to support the college. They have provided furnishings and other amenities for the welfare of the students.

The new rooms and library were designed by a Maitland architect, Mr Ian Pender. The rooms, each with a bed, study facilities and sink are painted in modern pastel colours.

There are 35 students at the college from ten dioceses.



The Bishop of Newcastle, the Right Reverend F. de Witt Batty (left), at the dedication of the £30,000 extensions to S. John's Theological College, Morpeth, N.S.W., last Saturday. Beside him are the Registrar of the diocese, Mr F. A. Timbury; and the Vice-Warden, Dr H. Smythe.

MISSIONARIES FOR A.B.M.

SEVEN JOIN BAND

FROM OUR A.B.M. CORRESPONDENT

The chairman of the Australian Board of Missions, the Reverend Frank Coaldrake, commissioned seven missionaries last night, April 17, in S. Andrew's Cathedral, Sydney.

Owing to illness, the Primate was unable to attend.

The Bishop Coadjutor of New Guinea, the Right Reverend David Hand, preached.

The new missionaries are: Miss Honor Alcock (to be a nurse for the Mitchell River Mission); Mr B. R. Price (a teacher for New Guinea); the Reverend K. Lashford and Mrs Lashford (for New Guinea); Mr Bruce Kerle (agriculturist for Yarrabah); Mr Robert Gow (carpenter for Yarrabah); and Mr Peter Smith (storeman for Yarrabah).

At the same service the new State secretary of the A.B.M. for N.S.W., the Reverend N. J. Eley, and a federal staff officer, the Reverend E. H. Wheatley, were commissioned.

SERVICE MARKS CENTENARY OF BIG MELBOURNE SCHOOL

FROM A CORRESPONDENT

Melbourne, April 15

More than 2,000 packed S. Paul's Cathedral, Melbourne, last Sunday for a service of thanksgiving to mark the centenary of Melbourne Church of England Grammar School.

The congregation included the boys of the Senior school, Grimwade House and Wadhurst.

A great procession, including the school staff in academic dress and the choir and several clergy entered by way of the bellry door and narthex.

They were followed by the lay canons of the cathedral, including two old boys—Dr J. Denehy and Captain C. A. M. Derham, and then by the clerical canons.

Finally came the school chaplain, the Reverend J. C. W. Brown; the headmaster, Mr B. W. Hone; the Dean, the Very Reverend S. Barton Babbage; the Chancellor, Sir Edmund Herring; the cathedral precentor, the Reverend Godfrey Kircher; the Archbishop of Melbourne, the Most Reverend Frank Woods; and the archbishop's chaplains.

Among those present was the Lord Mayor, Councillor Thomas, in his robes of office.

At the end of the opening hymn, "Thy hand, O God has guided," Archbishop Woods said:

"Brethren, we are gathered here in the presence of Almighty

God to do honour to Charles Perry, first Bishop of Melbourne, and those associated with him in the founding of the Church of England Grammar School, Melbourne."

The school captain read the first lesson, the lesson of commemoration, from Ecclesiasticus 44:1-115.

The headmaster read the lesson of aspiration from Ephesians 3:14 to 4:13.

During the service the school prayer, compiled by Dr Bromby and used at the opening of the school on April 7, 1858, was said.

Archbishop Woods, in his sermon, spoke of the fine traditions the school had built up during its existence.

As a climax to the great service the choir and congregation sang a special setting of the Te Deum.

FORMER RECTOR TRAVELS 250 MILES FOR JUBILEE

FROM OUR OWN CORRESPONDENT

Perth, April 7

The Rector of S. Andrew's, Claremont, Canon J. L. Brown, travelled 250 miles last week to be the special preacher at the silver jubilee service of S. David's, Morawa.

Within 25 miles of his destination, his car broke down on the dusty, pitted road.

The parish tea was delayed while the Rector of Morawa, the Reverend J. B. Albany, went out with a tow rope to rescue him.

A hundred parishioners crowded into the little church whose normal seating capacity is 70.

The church had been thoroughly renovated for the first time in 25 years.

Canon Brown, in his sermon, referred to the past history of the parish, emphasising that the church building was the outward and visible sign of the real, living Church, which was its people.

He recalled how, in the early days, Morawa had received help from England and from the diocese, enabling the first rector, the late the Reverend D. J. Davies, to build the present church.

Morawa, he said, had in return given very generously to the diocese in recent years. During the diocesan campaign this parish had been the first to reach its quota.

Its people had supported in the same generous manner the John Wollaston Theological College appeal.

Canon Brown urged the many young people present to consider the claims of full-time work in the Church, both at home and as overseas missionaries.

Greetings for the jubilee were received from former rectors of Morawa, among whom are the Bishop of Bunbury, the Reverend A. W. Bateman, and the Venerable L. Bothamley, who is now Archdeacon of Northam.

PERTH GAINS ONE MORE ISLAND

FROM OUR OWN CORRESPONDENT

Perth, April 14

The Diocese of Perth, which includes the Cocos Islands within its boundaries, has extended its maritime responsibilities to bring Christmas Island under its spiritual influence.

The Bishop of Singapore, who had previously exercised spiritual oversight of Christmas Island, a phosphate island in the Indian Ocean, had requested the Archbishop of Canterbury to arrange the transfer of the island to the Diocese of Perth.

With the transfer completed, the Assistant Bishop of Perth, the Right Reverend R. E. Freeth, sailed on April 12 in a phosphate vessel to spend ten days on Christmas Island.

The British Phosphate Commission bore the entire cost of the return trip.

YOUNG PEOPLE VOLUNTARILY BUILD YOUTH CENTRE AT PORT HACKING

FROM A SPECIAL CORRESPONDENT

The Sydney University Anglican Society has undertaken to erect a cabin at the new youth centre at Port Hacking, 25 miles from Sydney.

The Chaplain for Youth in the Diocese of Sydney, the Reverend N. C. Bathgate, announced this last Monday.

Mr Bathgate said the students would erect the cabin themselves in the early part of the August vacation, probably on the lines of the "work-camp" scheme.

The cabin would cost about £150, he said.

Mr Bathgate said, "the quick development of the site has been staggering.

"Since the Archbishop of Sydney opened the first cabin and dedicated the new youth centre on January 12, nearly six cabins have been completed.

"This is the more amazing when one considers that young people do the work voluntarily on Saturdays.

"But our workers realise that this is an urgent task. We have

to turn hundreds of children away from our Christmas camps each year owing to limited accommodation facilities."

Mr Bathgate said that the present youth centres "Rathane" and "Chaldercot," catered for more than a quarter of the parishes in the diocese.

"Every year well over 500 children had to be turned away from Camp Howard, which was used for six weeks during the Christmas holidays," he said.

"We now have to build a dining hall and amenities block which will cost £8,000. This seems an almost impossible task with our present finances.

Donations towards the cost of cabins have come from S. Augustine's, Neutral Bay; S. James', Turramurra; S. Michael's, Wollongong; S. Oswald's, Haberfield, Anonymous (£400); Mr J. Clucas and Randwick Rural Deanery.

DONATIONS

S. George's, Earlwood, and S. Thomas', Kingsgrove, have promised financial assistance.

A parishioner of S. Andrew's, Sans Souci, Mr G. Kneeshaw, is in charge of the building operations each Saturday and a group of young people from his parish do much of the work.

Young people from S. John's, Maroubra, have built two cabins.

Parishioners of S. Philip's, Auburn, laid the six cement slabs for the cabins.

S. James', Turramurra, have provided the architect, the engineer and a team of willing workers for the camp.



The Warden of S. John's College, Morpeth, the Right Reverend Christopher Storrs, and the Vice-Warden, Dr H. Smythe, in front of the new £30,000 extension to the college which were opened and dedicated last Saturday.

THE ANGLICAN

Responsible: Dr. Clive Stuckey

FRIDAY APRIL 18 1958

MORALS AND THE MAJORITY

It gives us no pleasure at all to criticise other Christian bodies, however schismatic or even heretical. It is bad enough that the Church of Jesus Christ should be rent by doctrinal differences, and there are other places than the columns of religious newspapers where these can more profitably be discussed. When, however, the practice and teachings of any Christian body purport to be based upon sound doctrine, but are demonstrably, flagrantly anti-social, we are bound to point out the fact.

An action by a section of the Roman Catholic Church in New South Wales this week unfortunately comes under the classification of an evil social consequence arising from a doctrinal basis which is open to very serious question. It concerns gambling. We say "a section" of the Roman Catholic Church, for the good reason that a great many of our Roman Catholic brothers are well and painfully aware of the error that a section, again, of their leaders have made, and are silent only out of considerations of loyalty. Those Roman Catholics who subscribe to our point of view do so because they would give the same answer that would come from nine out of ten Australians to the question: "Do you think that Our Lord, Jesus Christ, or any of the Apostles, would have run a lottery to provide funds to preach the Gospel?"

Even in so serious a matter, there is one amusing side-light. It has been provided by our good friend DR L. RUMBLE. Replying to protests by Anglican and Protestant spokesmen against the Roman plan to "raffle" a large hotel in order to raise funds for one of their teaching Orders, the learned Doctor avowed that those who protested "represent a minority of the community!" He added that "the Protestant Church (*sic*) cannot expect to impose its will on the public."

When Roman apologists begin to appeal (however sophistically) to numbers in a moral question of this kind, things have indeed come to a pretty pass: for they are prepared to have moral questions decided for themselves by a minority of one: the Bishop of Rome, who, since 1870, has been their sole ultimate arbiter. Numbers, however, have nothing to do with the case. If a thing is right, it remains so though the whole world pronounce it wrong, and despite any assertion of the learned Doctor, great numbers of devout Roman Catholics are led by their consciences and their experience of life to regard gambling—and the doctrine which justifies it—as wrong.

The lottery in question is a remarkable affair. Through a firm of estate agents, the Christian Brothers, an Order which conducts schools, has bought for £190,000 a large seaside hotel at Manly, a Sydney suburb. The Government of the State has authorised an "Art Union" of 370,000 tickets of one pound each, with the hotel as first prize. The Christian Brothers expect to net some £100,000, which they will devote to a new teachers' training college.

We do not intend to argue here the moral and practical cases against gambling; both are well known to our readers, the State Governments and the Church of Rome; social workers, educators and the members of many unhappy Australian households are familiar at first hand with the practical case against it.

This gamble is objectionable on the broadest grounds of the health of the body politic, not because it is a Roman Catholic affair; but simply because it is a gamble. It is objectionable for exactly the same reasons that huge State and other lotteries (some with prizes of as much as £250,000) are objectionable. There is no question at all that the majority of Australian churchpeople, at least, feel it is scandalous for State governments to conduct and to permit gambling on this scale.

We cannot avoid some discussion of at least one of the arguments against gambling: the random fashion in which it takes the money of the many and concentrates it in the pockets of a few. The operative word is random; the whole process depends on sheer chance, and the winners would be the last people to claim for themselves any special virtue or desert. The politicians who conduct and permit large-scale gambling are quite well aware of this fact. Yet they are the people who impose heavy, graduated taxes on incomes and property so that the yields of those taxes can be redistributed to the deserving and the needy. How they square their encouragement of gambling with their redistributory taxation is a mystery that passes understanding. Why the electors let them get away with it is a question no less perplexing.



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

The Prime Minister Gets Around

The Prime Minister, Mr Menzies, doubtless with an eye to the general election due in December, has planned a series of "meet the people" tours in various parts of Australia.

During the brief Parliamentary recess over Easter he moved around in Sydney (where he had a shave with an axe at the Royal Show) and in Tasmania (where he "shouted" drinks for half-a-dozen men at a wayside stop at one of the country's loneliest hotels).

Of course, he did other things, too, including a little speech-making and an inspection of a variety of industries.

Electioneering apart, it is highly desirable that the leader of the Government should move round this great country as much as opportunity allows, both to gain a practical background of knowledge for the problems that come before him and to encourage our people in their production tasks.

Even after a record term as Prime Minister, Mr Menzies probably still has a few "blind spots" in his personal knowledge of Australia. For instance, he seems seldom to visit the far outback, presumably because such areas are represented more by Country Party members than by Liberals.

I recall that it was said of another long-term Prime Minister, Mr Lyons, that he had never visited Broken Hill.

Television And Politics

With television confined to the Melbourne and Sydney areas for another year or so, when Adelaide and Brisbane will come into the picture, the political leaders will still find it necessary to travel extensively in this year's election campaigning.

Perhaps they would have felt it politically wise to do so, even if it had been possible to sit in Melbourne and Sydney and to have been seen and heard in other States.

But both Mr Menzies and Dr Evatt are taking every opportunity to enlarge their television experience, of which both made their debuts during visits to Britain.

Dr Evatt took part in a migration debate on a commercial channel a few weeks ago, and Mr Menzies is to appear on the same channel next Sunday in a discussion on the question: "Are party politics outmoded?"

Other politicians who aspire to television appearances will probably find they will have to take more pains than most of them reveal in their speeches broadcast from Parliament.

Those broadcasts are automatic by virtue of the arrangement whereby the A.B.C. is obliged to hand over one station in each State (usually at the sacrifice of much classical music) whenever Parliament is in session.

I agree that it is proper that Parliament should be broadcast but not the whole dreary lot of it. Question-time is usually worth while. But even in big debates it would be much more effective to broadcast only representative speeches—those made, for instance, by each party's recognised main expert on the subject.

So wearisome have the Parliamentary radio broadcasts become that surely any suggestion to televise Parliament (except the highest highlights of it) would find little favour.

However, recent experience in

England shows that television interviews with political leaders and their main supporters have a wide appeal.

Are English Parsons That Poor?

Promotion campaigns have done so much in so many Australian parishes to put church finances on an improved basis that it is strange to read that in England to-day in eight parishes out of ten the vicar faces real poverty.

I know our own clergy are not over-generously paid (many unskilled workers can earn more), but there has been a steady improvement in stipends in most dioceses, especially those with promotion schemes, which have raised income and encouraged regular giving to the church.

A system of such demonstrated soundness must surely have been heard of in England, despite its American origin.

My surprise is based on an article which appeared in a London newspaper, the *Sunday Express*, as recently as April 6. It was inspired by the tradition that the Easter offering goes to the vicar. The article stated that the amount of it in the average church would be about £20.

"Can a sum like £20 put any lasting glitter on the drab poverty of our modern clergy?" the article asked. "It is a poverty in which frayed cuffs are dis-

creetly tucked out of sight, in which unpaid grocers' bills jostle invitations to college reunions in the bureau drawer."

Journalistic exaggeration? It could be so. But let me quote a further extract: "When he meets you in the street the vicar's smile may be bright with bland, clerical goodwill. But behind that smile all kinds of little problems will be nagging. Should he take in lodgers? Would it look bad if his wife did some part-time dressmaking? Would anyone notice if his small son wore that old patched blazer for yet another term? Would it be possible for his daughter to go to dancing classes like the other girls?"

I wonder if clergymen with recent English experience, now living in Australia, could tell me whether things are really that tough in most English parishes to-day. If so, the remedy is fairly obvious: let the Church in England, as a whole, in provinces or by dioceses, set up a Department of Promotion!

Two Intrusions On Sunday

There was more bally-hoo than tally-ho about a hunt meeting held at Appin, south-west of Sydney, last Sunday.

A hue-and-cry arose when it was stated that the hounds would hunt a fox. Despite the deprecations of the fox, there is a widespread aversion to the encouragement of blood sports in this country.

Then it was explained that a fox would not actually be hunted. But a scent would be laid by dragging a fox-skin over the grass.

One can concede the picturesque appearance of huntsmen in their traditional John Peel garb without admiring the sport of hunting down and allowing hounds to tear apart animals such as foxes and hares.

But the object on this occasion was to stage a bloodless outing, which would merely exercise horses and hounds and exhilarate the riders.

Fair enough. But why was it arranged for a Sunday?

By the same token, Sunday was an inappropriate day for a television programme in Sydney, based on the purchase of a petrol station by a television and radio commentator.

Both the sporting and the commercial occasion could easily have been arranged for a Saturday or some other weekday.

To Gamble Or Not To Gamble

The Manly area on Sydney's north shore was chosen recently for an anti-gambling experiment.

The intention is to ask people there not to gamble for a week. Thereby, the promoters hope, it can be shown what a large amount of money, which might usefully be employed, is thrown away on racehorses, poker machines, lottery tickets and the like.

Personally, while admiring the motive of the anti-gambling crusaders, I doubt whether such a campaign will have much lasting effect.

This week a Roman Catholic organisation announced a mammoth art union (curiously approved by the State Government after it had curtailed the £100,000 Opera House lotteries) with a first prize of a hotel valued at £190,000.

And guess where the hotel is. At Manly!

A little cynical, I thought.
—THE MAN IN THE STREET

ONE MINUTE SERMON

KING AGRIPPA

Acts 26

HE was only a king in name for the Romans ruled in Palestine. The Jews really had, as they had declared before Pontius Pilate "No King but Caesar." Bernice was (as she has been described) "his sadly spotted sister."

But she is not our concern. Agrippa is the last king of the Jews, the last we are ever likely to see, the last of the long line since Saul and David and Solomon.

He is having a holiday with Festus, who seeks his advice: "I have a man I must send to Caesar and I really don't know how to charge him."
"Let me see him," says Agrippa.

How often had Paul told the wonderful story of his conversion? We do not know. But every time it is fresh and new, and never was it more wonderfully told than on the day when he told it to the congregation of three, standing before them with chains on his hands but freedom in his heart.

Festus had no background and remains unbacked, but Agrippa knew much more, both of the Jewish faith and of the story of Jesus.

It was his grandfather who had tried to slay the infant Jesus, and no doubt this Herod knew the story, and the aftermath of the ministry and the beginnings of the Christian Church. For had not his father had a share in persecuting the Christians?

What a drama Agrippa had that day. Had he been converted, who knows from what tragedy the Jewish people had been saved. But when Paul went back to his prison-cell, the door of Israel's hope had shut.

And yet how nearly it would seem Agrippa came that day to conversion. "Almost thou persuaded me to be a Christian."

How courteous a gentleman as well as earnest a Christian is St. Paul as he replies, "I would to God that not you only but all those who hear me this day, were both almost, and altogether such as I am, except these bonds."

"Almost persuaded!" Is there any more tragic word than "almost" in the language. In everything in life, "almost" means missing the mark, missing the opportunity, missing the Kingdom.

Were you almost persuaded to worship God yesterday? Almost persuaded to surrender your life to Jesus Christ?

The word "almost" speaks of a gulf between what is and what might have been. The word "altogether" tells how the gulf has been passed. "Altogether thine Lord, altogether Thine!" St. Paul and his Lord would have it so for you and for me.

CLERGY NEWS

BEVNON, The Reverend E. L., Rector of Gnowangurup, Diocese of Bunbury, to be Rector of Biston-Atadale, Diocese of Perth.

FINLAY, The Reverend D., has resigned the Parish of Merredin, Diocese of Perth, on promotion to the Diocese of Bunbury.

KUGELMAN, The Reverend B. S., Rector of St. Matthew's, Townsville, Diocese of North Queensland, to be Rector of St. John's, Cairns, in the same diocese.

ROGERS, The Reverend M., to be Assistant Priest of Holy Trinity, Ingham, Diocese of North Queensland.

TRINGHAM, The Reverend B., to be Rector of St. Matthew's, Mundingbarra, Diocese of North Queensland.

BISHOP LOANE FOR LAMBETH

FROM OUR OWN CORRESPONDENT
London, April 14

It was confirmed here last Friday that the Archbishop of Canterbury has invited the Right Reverend Marcus L. Loane to attend the Lambeth Conference in the place of the Right Reverend R. C. Kerley, who is not now able to attend.

LETTERS TO THE EDITOR

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

LENTEN APPEAL "A FAILURE"

£15,000 TARGET IS REQUESTED

To THE EDITOR OF THE ANGLICAN Sir.—May I impose upon the hospitality of your columns to thank you, and all those who so promptly and generously responded to the appeal made by the Rector of Christ Church S. Laurence, and myself, to assist the Diocese of New Guinea in its critical financial predicament? The letters I have received and the response made have been heart-warming.

But as far as I am concerned the result is one more failure. Whoever said the target was £2,000? Why did no one on behalf of A.B.M. really support the effort?

Why should we be content with £4,000? The New Guinea bank overdraft which it was hoped to liquidate was £15,000, and the greater part still remains.

Anyone who can read simple English, and multiply by ten, will be able to discover that my original letter appealed for fourteen hundred and ninety-nine others beside myself to give £10 each without prejudice to any other customary missionary giving.

You, Sir, have closed your section of the appeal. By Easter we had about £4,000.

Is it too much to hope that the balance may be sent direct to A.B.M. and the full target of £15,000 be reached before Pentecost?

This would be more worthy of the Church in Australia than the spending of large sums on elaborate buildings, expensive conferences, and many other luxuries which mainly minister to our pride.

Yours faithfully,
H. G. RIVERINA.
Narrandera.

FLAWS IN SUNDAY SCHOOL METHODS

To THE EDITOR OF THE ANGLICAN Sir.—It is an easy generalisation that we in country parishes lose most of our future churchmen and churchwomen after confirmation.

Despite systematic and often interesting preparation, children drift away and are seldom seen through the church year except at the important festival-times when attendance is "correct."

I suggest that the Sunday school has been at fault generally for not providing the basic foundations for a worshipping life.

Young people with no knowledge of lesson assembly, presentation, motivation and follow-up take classes in unattractive halls which are often gloomy and uninspiring. Class grouping or grading has followed haphazard lines.

Although "Play way" education has proved itself educationally, this activity approach seems to be practically unknown in the Sunday-school situation.

I would suggest week-end camps under reliable leaders, so that teachers could "get to know" their children individually and be in a better position to fill their needs.

Hikes, walks, outings and visits could also be of help. If we keep the goal of "the happy worshipping child" constantly in mind, educating him so that he can take his place in the life of the church, we shall go a long way towards strengthening the church.

Yours faithfully,
K. H. BRIDGE.
Boys' Dept.,
Public School,
North Broken Hill, N.S.W.

CHURCH AID FOR THE DEAF?

To THE EDITOR OF THE ANGLICAN Sir.—James Edwards, in his letter of March 28 regarding the spiritual care of the deaf, raised far wider implications in this matter.

As one of the many thousands of socially deaf in Australia, it grieves me to observe the indifference of the Church to the particular needs of the deaf.

Visual speech reading is important. The "dim religious lighting" of many churches makes effective speech reading impossible.

No hearing aid will cope with a sung Eucharist or, for that matter, with the over-enthusiastic organist on the loud pedal.

Despite the use of a carefully cue-marked Prayer Book I am unable to track fully a familiar service.

So far as the sermon is concerned, I am lost from the first sentence.

The greatest problem lies in creating an awareness of the position in the average rector and parishioner.

This is necessarily a lengthy process—but where better to begin than in church?

Should any readers feel sufficiently strongly in this vital problem, a Guild of Assistance to the Deaf would help greatly to remedy the present position. The deaf need just as much help as the blind.

Yours sincerely,
D. DAWSON.
Glenside, S.A.

PARISH VISITING "LOST ART"

To THE EDITOR OF THE ANGLICAN Sir.—It is evident that, speaking generally, parochial visiting is becoming a lost art.

This may be due to inadequate training in Pastoral Theology in our colleges, or to a lack of discipline amongst the younger clergy who should have served an apprenticeship under strict and exacting parish priests; but the fact is that many are turned adrift to take charge of parishes without having been properly equipped, and they are under the impression that visiting does not matter.

Sometimes those in authority support this view. At a recent meeting of churchwardens in a parish presided over by an archdeacon a question was put to him as to whether it was not the duty of a priest to visit his people regularly. The astonishing reply was, "No—it is his job to administer."

It is significant that the archdeacon himself had never been in charge of a parish, but after serving only a couple of curacies he was put into an administrative position.

In view of such an example as this, it is not to be wondered at that young priests think it is a matter of little importance if they neglect parochial visiting.

Many become so engrossed in attending fellowships and running clubs that they forget that their primary duty is to be "messengers, watchmen and stewards; to teach, to admonish, to read and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad," and "to search for the sick, the poor, and impotent people of the parish."

It is difficult to know how they can do this unless they are constantly in and out of their people's homes.

It is also poor consolation for an aged and sick person to have only an occasional visit from one of the clergy who departs without a prayer or the Church's blessing; and instead substitutes a gusty laugh and a humorous remark.

Not such were the methods of great and successful parish priests like the late George Sutton and William Hancock, of Melbourne. They and others like them have proved that a visiting clergy makes a church-going people.

Parish canvasses have proved that the laity are only too willing to look after the finances of a parish. Let them attend to this, and let priests do their duty, and be real pastors.

Yours etc.,
THOMAS V. RUTHERFORD.
Melbourne.

A BETTER DEAL FOR WOMEN?

To THE EDITOR OF THE ANGLICAN

Sir.—After reading the incredible remarks of the Archdeacon of Waiapu in THE ANGLICAN of March 28, I waited for another issue to see how it had been received; but only one lady apparently felt deeply enough to write.

This remark of the archdeacon's, I believe, is flanked with the idea that women go to church and men don't.

What a mistaken idea that is. Certain church congregations have more women in them than men—not all the insults of men, and even divines, down through the ages have been able to freeze them out.

The women who are still in the Church are there in spite of incredible treatment—they cannot keep away for they cannot let anything—even insults—come between them and their God.

When one looks around one's neighbourhood and realises that the vast majority of women, as well as men, never step inside a church; such a remark as "superfluous" about the comparatively tiny number that does come, becomes all the more appalling.

Perhaps one reason why so many women do not come is because they have been made to feel "superfluous."

One thing is certain, however, and that is that too many women with devotion, drive and initiative to spare have joined secular organisations, where they are not made to feel superfluous, but where their gifts are not only used, but appreciated.

On the front page of the same issue of THE ANGLICAN, and indeed in many an issue, the shortage of priests is deplored, and the idea of "fostering vocation in the young" is put forward.

Whose job is that, *par excellence*? Probably more than 90 per cent. of the priests we do have are the sons and husbands of these same superfluous women. If we had more of these superfluous ones there would be more priests.

Again, the majority of men who do come to church are the sons and husbands of regular churchgoers. Comparatively few men are regular members if their wives do not go regularly to church.

Some of these "superfluous" women remained at the Cross to give their Blessed Lord the comfort of the nearness of friends until the end (for only one of His male friends stayed).

In early Christian days it was still the same—women were still "superfluous" in the churches, for the Way was jeeringly referred to as a religion of women and slaves.

Yes, these "superfluous" ones have been the backbone of the church all the way through the Christian era, and still pay a large percentage of that same archdeacon's wages.

It is an amazing Faith which makes them hold so tightly to their Lord in spite of the scorn, and often, alas, insults from the highest quarters of the Church.

Yet, instead of standing amazed and thankful before so tenacious a faith, high church dignitaries can refer to them so slightly, and with jealous male persistence still refuse to 90 per cent. of church membership that elementary right of seats on parochial councils, etc.

Until sex in the Church is forgotten, and all faithful members *together* work for the glory of God, the Church cannot be the tremendous force it could be in the world.

How can it, when so large a proportion of its membership is passed over as superfluous, unimportant?

Men, as well as women, whose main passion in life is the service of their Lord, must rethink matters ecclesiastical.

Yours faithfully,
M. E. LANGFORD.
Indooroopilly,
Q'd.

A WEEKLY QUESTION BOX ON FAITH AND MORALS

I'D LIKE TO KNOW . . .

Can you give me some help in reading the Bible? I am not finding it an easy book to read.

Gladly I accede to your request. First of all, have you a decent sized Bible with fairly large print?

The British and Foreign Bible Society has a well printed and quite well bound copy of the Authorised Version with black and white illustrations by John Stirling for 12/6.

I recommend it as good value and a Bible which will stand up to hard use. Nothing kills the desire to read the Bible so much as Bibles with small print, so avoid them.

If you can, provide yourself with a modern version too—Phillip's translation of the Epistles, for example, or the American Standard Revised version. You will be able to get the modern meaning of the idiom thereby.

Secondly, take the Scripture Union or the Bible Reading Fellowship notes, or as I do—William Barclay's Daily Study Bible, but do not rely on them too much.

Read the passage in the Bible first and read it more than once. It's like food—the richness comes only as we masticate. Then read your notes. Don't worry if they don't illuminate your mind on all the points you want cleared up: use the help they provide.

But this is an individual method of Bible reading. The "Tell Scotland Movement" has been reminding us in more recent days that to study together is both to clear our minds of misconceptions as well as to stir our feet and our hands to action.

To gather with a group of people and to read the Scriptures under a leader's guidance is one

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor.

of the greatest features in spiritual growth.

Professor Torrance in his recent book, "When Christ Comes and Comes Again," says, "We cannot very well tell ourselves that we are forgiven and cleansed, for we are not able ultimately to disentangle the Word of God from our own desires and wishes, and even when we read the Bible privately, we are accustomed to tell ourselves what we think the Bible says, rather than listen to what it says against our own preconceptions and assumptions."

God in His mercy has planted us in the fellowship of the Church where we have others to tell us His Word, and where we too are to tell His Word to others."

Join your church Bible study group. If you haven't one, why not ask the vicar to start one and preferably in your own home?

Few of us clergy can resist such an invitation. I, in my experience have found that folk like to gather for study, providing it is in a private home.

May you find your Bible a book of real inspiration and help in your daily walk with Christ.

Our vicar moved to another diocese some weeks ago. He was a canon while he was here, but I notice from his new parish magazine that he no longer calls

himself Canon. What is the reason for this?

Your vicar held an official position in your diocese and when he relinquished that position, he relinquished the title.

The same applies to any priest who is a dean of a cathedral, or an archdeacon and it also applies to a rural dean, although he doesn't put the title before his name. When a man holding such a position resigns, he loses his title. Sometimes the bishop makes the retiring dean a dean emeritus and he may do the same with an archdeacon or a canon.

While this is true of an "office," as we call it, it is not true of an "order."

A priest remains a priest, and a bishop remains a bishop whatever office he fills in the Church.

So we have a bishop as Dean of Windsor—a bishop as Archdeacon of Geelong—a bishop as vicar of a parish—as of Parramatta—and a bishop as warden of a theological college—as at Morpeth, N.S.W.

So an ordained man relinquishes his office, but not his order.

Footpiece.

One of the Sunday school teachers asked this week how she could make her work more effective. She is a keen teacher and from my observation of her teaching is rather apt to over-use "the ear-gate" and under-use "the eye-gate."

I had a clue however, when she said to one lad, "I've told you several times to do it this way."

How much wiser and much less costly to our blood pressure to print our instructions on paper and pin them up in a conspicuous place.

Unhappily it doesn't always work—how often the vestry notice "Silence" is more observed in the breach than in the observance.

The great theologian, B. H. Streeter, whose early death deprived our Church of one of its greatest scholars, told of a determined non-smoker who found a man smoking strenuously in a waiting room on whose walls was the notice, "No smoking allowed."

A porter, appealed to, brought the stationmaster who sternly asked the offender, "Do you see that notice?" pointing to the one prohibiting smoking.

"Yes, I see it," he said, "but notices are not meant to be taken literally. Look at the one below it, 'Wear Corsetta Corsets'."

DR RAMSEY TO VISIT AFRICA

ANGLICAN NEWS SERVICE

London, April 14
The Archbishop of York, Dr A. M. Ramsey, will visit Africa in 1960. It will be his first major overseas tour, during which he will take part in the local centenary celebrations of the Universities' Mission to Central Africa.

The first U.M.C.A. Committee was set up in England in 1858, a year after Livingstone's appeal to the Universities. Two years later, the first missionaries set foot on African soil and began their work.

Six men, led by a bishop, set out into "Darkest Africa" and their memorial lies in the five great dioceses—Masasi, Zanzibar, Nyasaland, Northern Rhodesia, and South-West Tanganyika—in which 1,200 priests have served.

On May 21, at the climax of the centenary year, the Archbishop of Canterbury will preside over a mass rally in the Royal Albert Hall. The five dioceses from Central Africa will attend the rally.

During the remainder of the centenary year, redoubled efforts are being made to arouse greater and more widespread interest in the Church in Africa, to fill gaps in the staff and increase its numbers.

POLL ON SHOW ON GOOD FRIDAY

To THE EDITOR OF THE ANGLICAN

Sir.—It is a fact that the organisation required for each Royal Agricultural Society Show begins immediately the previous Show ends.

The suggestion of your correspondent, Miss Ivy Martin (THE ANGLICAN, April 4), that the time for protest and deputation regarding Good Friday of 1959 is now, appeals to me.

"The Man in the Street" (THE ANGLICAN, April 11) also supported this idea, suggesting that a representative deputation should wait on the Council of the R.A.S. within the next few weeks to ask them to take a poll among their members on this question.

As I suppose you have never visited the Show on a Good Friday, you may not be aware that some commercial exhibitors already close their stands or buildings on this day. Here, then, is an opportunity for THE ANGLICAN to follow up its very successful appeal for the New Guinea Mission.

The Right Reverend W. G. Hilliard or the World Council of Churches will probably organise a deputation to approach the Council of the R.A.S.; so let THE ANGLICAN conduct a poll among the commercial exhibitors. Your readers would be interested in the result: (i) a list of firms who propose to close on Good Friday, 1959; (ii) a list of those who propose to remain open; (iii) a list of those who will defer making a decision until they see the support you receive.

If the majority of commercial exhibitors agreed to close and a majority of members thought the R.A.S. Show should close, the Council must surely then agree to stop "Australia's Greatest Scandal."

Yours faithfully,
S. S. WOODHAM.
Killara, N.S.W.

CONTROVERSIES

To THE EDITOR OF THE ANGLICAN

Sir.—I wish to reply very briefly to your correspondent in two current controversies.

First regarding Sunday schools, the point all your correspondents have overlooked is that from the moment of its baptism every child is a member of our Lord's Mystical Body the Church.

A very good idea, being practised in America, is that at the time of the sermon all the children are marched out of church to receive their own teaching lessons. After this they return to their places in church for the rest of the Eucharist.

Secondly, concerning eucharist vestments, none of your correspondents has taken into consideration the fact that in the Unfulfilled Church of the Jews, vestments were worn by the command of God.

Our Lord said, "I am not come to destroy the Law . . . but to fulfil."

Vestments are, therefore, not a matter of the opinions or whims of men, but are still the command of God in the Church our Lord has fulfilled.

They are symbolical of great facts regarding God though not necessarily of doctrines in His Church.

Once again, their use shows obedience to God; their non-use a disrespect for His command.

Your correspondent, Edwin L. Anderson, does not think his friend could have had a vision of our Lord wearing a surplice because a surplice has no meaning.

While agreeing with that, I disagree heartily regarding the question of the vision. If a Negro or an Indian has a vision of our Lord, He appears as a Negro or an Indian.

He does not appear as a white man. That follows naturally upon our Lord's being Man and not "a" man; and, because He is God, He is Love.

I am etc.,
D. C. WATT.
Melbourne.

ANGLICAN OF THE WEEK

Our Anglican of the Week is one of Australia's fastest professional runners—Malcolm Durant, who won the prized Stawell gift on April 8.

The odds-on favourite, he scored a great victory in the professional foot race.

Malcolm, who is 21, is an active parishioner of Holy Trinity, Kensington.

He was educated at Kensington State school and Essendon Technical school. He is now employed by the Victorian Railways.

Malcolm was confirmed in St. Paul's Cathedral, Melbourne, in 1948 by the Right Reverend Donald Baker.

His rector, the Reverend A. S. Goldsworthy says, "Since then, Malcolm has been a regular communicant and an active member of Holy Trinity Parish. For two years he, his father, and his brother Robert were members of the vestry."



Mr Goldsworthy said that Malcolm and his sister, Barbara, are members of the Young Anglican Fellowship branch at Holy Trinity.

BOOK REVIEWS

THE RELIGIONS OF AMERICA

THE RELIGIONS OF AMERICA. Edited by Leo Rosten. Heinemann. Pp. 211. Australian price, 26/-.

THIS book gives, in question and answer form, valuable information about the many religious denominations in America.

In this convenient way (as the material was originally published in *Look* magazine), one is able to see at a glance the answers to such questions as "Does Christian Science believe in sin?" "Who are the Disciples of Christ?" and "Why do Jehovah's Witnesses refuse blood transfusions?"

Not only are the indigenous American sects dealt with. There are also chapters by an Episcopalian, a Roman Catholic, a Methodist and leaders of other churches of European origin. Bertrand Russell writes an article on agnosticism and one on the non-churchgoer's attitude to organised religion.

We do not get detail of dogma here but much that is valuable

in revealing the group's official attitude to social problems.

Especially valuable is the attempt to remove widely-held misconceptions, for example, those about Henry VIII founding the Church of England and Jesus being forbidden to read the New Testament.

The book also contains an informative section which gives a summary of the results of the enquiry and revealing statistics and sociological data on religion in America to-day. —J.S.

GOD IS AN ARTIST

GOD IS AN ARTIST. An Informal Conversation by Adam Fox. Geoffrey Bles, London, 1957. Pp. 117. Australian price, 14/6.

THERE are some people in the world, possessing more imagination than most, who wish to know what the world of nature is for and what rôle is intended for those glories of paintings and music and science that man has fashioned.

The conclusion of this book is that the world is meant to be contemplated, in the spirit of Christ's saying, "Behold the lilies of the field." God's world is the creation of the Supreme Artist and it is for contemplation, a view which the Psalmists support.

Canon Fox reaches this conclusion by means of a dialogue between four train travellers; an architect, a clergyman, a stockbroker and a master. All make vital and attractive contributions to the discussions, so that the author's great learning and experience is happily divided in a way that would have enlivened the dialogues of Plato considerably.

Like the Platonic dialogues themselves, this work attempts to answer many other questions relating to the final conclusion as it proceeds; questions which are called aesthetic. This simply means that the book is addressed to those people who believe that God's creation and the handiwork of men have a place in Christian thinking and living as well as what God has done in Christ upon the Cross. For these particular people it may be said that the book is able, attractive and ultimately Christian in its findings. Unfortunately the people who ought to read it (those for whom no problems of such apologetics exists) simply won't do so. Perhaps you might lend them your copy.

The Christian Church's hold on the working man appears very feeble. A contributing factor to this loss may be our grave ignorance as to how our people actually make their living and our complete lack of interest in the problems of either management or staff. This book makes many of those problems clear and indicates solutions which the Christian Gospel alone makes feasible.

Living as we do in an age dominated by the concept of economic conquest, obsessed with the idea that work is money, and fearful of a fully automatic future, we owe it to those whom we hope to convert to have an informed "as well as a "spiritual" answer to these problems.

I think the book is very valuable. —P.F.N.

CALIFORNIA WATCHES ITS "P's" AND "Q's"

THE "LIVING CHURCH" SERVICE New York, April 8

The California State Senate has passed a resolution opposing efforts to change one letter in the National Anthem of the United States.

The letter in question is a capital "P" in the word Power. A senator called the move to replace the capital with a small letter "atheistic" in the line, "Praise the Power that hath made and preserved us as a nation."

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BIOGRAPHY OF A SAINT

SAINT BERNARD OF CLAIRVAUX. Bruno S. James, Hodder and Stoughton. English price, 12/6.

ONE of the most interesting ways of studying history is the biographical method — the life of one of the leading figures in any period makes all the characters live, and in this volume Father James has brought to life the first half of the Twelfth Century.

In "Saint Bernard of Clairvaux" we are given the story of a man completely devoid of worldly ambition, yet for many years a leading figure in Christendom.

Wanting nothing more than the opportunity to carry on his studies, Bernard was time and again called out to intervene in matters of state — to deal with princes and prelates and even to remonstrate with Popes.

Probably his greatest success was in healing the papal schism which occurred in 1130, when the Roman people had acclaimed as Pope two rival claimants for the office — all within the space of a few hours. It was mainly due to Bernard's efforts that the rightful successor, Innocent II, was recognised.

In the account of this event the author remarks of the investing of the anti-Pope with the papal insignia "doubtless duplicates were kept for just such emergencies."

A pleasing feature of this book is the absence of the hagiography that can mar the biography of a saint.

There are no miracles, though the "shock-treatment" given to William, Count of Poitiers, was doubtless regarded as a miracle at the time.

As told here, factually and without addition, it reads better than if treated as a miracle.

As a history of the time, with Saint Bernard in the leading rôle, it is a book that can well be recommended — not merely to the student but to anyone who appreciates a good story. It would be a poor reader who failed to see that Bernard's whole-hearted devotion to his Master made it possible for him to be one of the greatest of the Medieval Saints.

When there is so much criticism of the quality of Roman Catholic scholarship, it is a pleasure to come across a book bearing the official "Imprimatur" that is so free of bias and distortion as this volume. —G.H.O.

BIGGEST BOOK OUTPUTS

ANGLICAN NEWS SERVICE
April 14

According to the United Nations Statistical Year Book for 1957, India published the largest number of books on religion, Japan on philosophy and the Soviet Union on literature and social science.

CASE HISTORIES OF CHILD DELINQUENCY

OTHER PEOPLE'S CHILDREN. Anna Judge Vets Levy. The World's Work. Pp. 287. Australian price, 22/6.

JUDGE Levy here gives fourteen case histories taken from her eight year's experience as a judge of a New Orleans juvenile court.

Case histories are certainly the

RECORD REVIEW

MOON-IN-JUNE TUNES

NOCTURNE. The Hollywood Bowl Symphony Orchestra, conducted by Carmen Dragon. Capitol L.P. P8363. Australian price, 5/6.

"Ah," said the enterprising record executive, "what hasn't yet been done on discs?"

He thought for a long time of the principal subjects of popular music: love, money, no love, no money, moon in June — why, the very thing!

Only this record would raise the moon-in-June concept to the level of the classical composers.

Accordingly he thought of all the pieces of music that depended on their inspiration upon "the same old enigmatic moon and the white hot, restless stars" (end of quote).

He couldn't think of many, so he cheated a bit here and there and finally found himself with ten titles.

These he gave over to a cunning arranger who touched up the poorly orchestrated scores of Massenet, Schubert, etc., adding a harp obbligato to every piece. These in turn were given to Carmen Dragon and Orchestra and the Capitol engineers who did themselves proud. The recorded sound is lush and hazy.

Now all we have to do is to find the public who will want to listen to forty-five minutes of fat orchestration propelled at a flaccid adagio in which all the music sounds impossibly alike.

For those who really care the ten pieces are listed hereunder: "Grieg;" "Nocturne;" Massenet; "Elégie" and "Méditation;" Fitch; "Poème;" Schumann; "Traumerlei;" Schubert; "Serenade;" Wagner; "Evening Star;" Brahms; "Cradle Song." —P.F.N.

MANY WELL-LOVED STORIES AND VERSES FOR CHILDREN

FRIENDS WITH GOD. Catherine Marshall. Peter Davies. Pp. 48. Australian price, 13/3.

CATHERINE Marshall has collected, in this volume, some of her family's own well-loved stories and prayers.

Children everywhere will find joy in such simply told legends as "The Easter Flower," and find meaning for themselves in such happy verses as "I knew God was There."

The drawings by Barbara Coo-

most readable and probably the most telling way of presenting any human problem.

Those given here are certainly no exception. They cover a wide range of juvenile crime, giving the background of the young offender's life, the treatment advised by the court and the resulting follow-up.

We see each case as an intensely human problem and are appalled at the results stemming from lack of affection and security in the child's life.

Each case is presented as a short story and every one contains the elements of tragedy.

Sometimes the court, working with its associated agencies, can prevent this tragedy; in many cases the damage is already done.

All who read this will have second thoughts about blaming child delinquency on the child.

Although its background is American there is much in this book to interest and alarm Australian readers, particularly those whose work brings them into contact with children and adolescents. —J.S.

IMPORTANCE OF PRAYER

THEY TEACH US TO PRAY. Reginald White. Arthur James. Evansham, England. Australian price, 20/9.

THE number of books being published at this time on prayer is a heartening sign of a growing awareness of its importance.

All books which help us to learn the art of prayer are of importance and this book by the Reverend R. E. O. White is full of most helpful suggestions.

The plan of the book is similar to Dr Alexander Whyte's famous book, "Lord Teach Us To Pray," for it takes as examples in prayer sixteen Old Testament men of prayer and analyses their methods.

The book concludes with two fine studies of our Lord's teaching and example concerning prayer, "The Quality of Prayer" and "The Reward of Prayer." —F.S.H.

ney are enchanting and appear in colour on every page of this beautifully presented book.

The eight-year-old will delight to read it; the six-year-old will delight to hear it read; and both will find delight in the illustrations.

This collection shows real insight into the child mind and in endeavouring to point out Christian truths, it keeps a nice balance between the everyday world and abstract concepts. —J.S.



There's that look in his eyes
again... mmmh-mmmh!

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when you wear beautifully sheer

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A PLACE OF OPPORTUNITY

By JANET LEA
(C.M.S. Missionary in Uganda)

My husband (the Reverend Dr. Maurice Lea) is the Medical Superintendent of Kumi and Ongino, a big leprosy centre in Uganda.

As I expect you know, Uganda is a very beautiful country, with mountains and lakes.

But our part is flat, scrubby plain, about 4,000 feet above sea level.

Our friends in other parts of Uganda say, "Oh, Kumi; poor you! So hot and flat."

But we wouldn't be anywhere else. There is so much sky, and the sun rises every morning over Mount Elgon, and sets in a blaze of colour, and huge black birds, just like the dodo in *Alice in Wonderland*, stump along the little bush paths near our house in search of lizards.

And in the middle of all this is Kumi, where there are 260 children, and Ongino with about 300 adults, all suffering from leprosy.

BOARDING SCHOOL

As the news of the new drugs spreads through our part of Africa, more and more parents are sending their children early for treatment, so that Kumi is becoming more and more a boarding-school for children with leprosy, and less and less a hospital!

But even with the new drugs, the children are with us for at least two or three years, and some, of course, much longer, so that our Christian team (African and European) has a real chance to know and love them.

There is space to tell you about just one young patient in Kumi—a little girl called Namanzani.

About a year ago a patient at Ongino was admitted to the ward with malaria.

This man came from Mount Elgon, and had fairly mild leprosy. Like about half our patients, he was a pagan when he came in, and had been with us only a short time.

NEVER WALKED

After his malaria was cured, he came to my husband and said he wanted to go away for two weeks as there was trouble at home.

He returned carrying in his arms a little girl; he had walked sixty miles from his home with her; he put her down at Maurice's feet and said: "This is my daughter, Namanzani. She has never walked. Please cure her legs."

Namanzani is about six years old, and at some time she must have had polio.

Both legs were bent beneath her.

She also had two obvious patches of leprosy on her face, probably caught by sleeping close to her father in the hut.

It was apparent that she was going to need skilled orthopaedic

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The Youth Page

TALKS WITH TEENAGERS

A PRECIOUS POSTSCRIPT

Jane (that may have been her name) was in great distress one day. She had been writing a letter to grandma, and she had come to the place where she wrote, "Lots of love from Jane."

"Mother," she said, "what shall I do? I've finished the letter to grandma, and I haven't anything to put in the postscript?"

Do you ever add a postscript to your letters? Many people do. Usually it is because they have recalled something of importance which they had left out.

That's what S. John did in the last chapter of his Gospel (chapter 21). He added a postscript; and what a precious and valuable addition it is to his story of the life of Jesus.

These twenty-five extra verses tell us several things of which we would otherwise know nothing.

Open your Bible, and read the first fourteen verses of this lovely chapter.

TRUE

The first thing that strikes us as we read is the thought, "The Resurrection is true!"

There was always the possibility that the appearances of our Blessed Lord to His disciples in the upper room, which are recorded in the previous

GOD ANSWERS

*I know not by what methods rare,
But this I know: God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard;
I know it cometh soon or late,
Therefore we need to pray and wait.
I know not if the blessings sought
Will come in just the guise I thought.
I leave my prayer to Him alone
Whose will is wiser than my own.*

—ELIZA M. HICKOK.

chapter, might be regarded as visions or hallucinations.

But here is a plain, unvarnished, down-to-earth account of another meeting between Jesus and His men, that can in no way be brushed aside as a "vision," for no vision or spirit would be likely to point out a shoal of fish to a boatload of fishermen, nor could a vision provide a fire on the beach, nor a breakfast for hungry men.

Dr T. W. Gilbert says, "The story here . . . is of a Christ who visits His followers in their ordinary occupations . . . acting along the same lines as He had done before."

It is such a story as would bring the conviction to all who heard it that it was the truth.

These men could affirm that not only had Christ shown them His hands and His side (John 20:20), but that He had fed them with food which He Himself had prepared; the ordinary, everyday food of fish and bread, cooked over a charcoal fire (John 21:9, 12-13).

The Resurrection was no vision, no figment of the imagination. Jesus had, indeed, proved Himself the Victor over death.

RECOGNITION

The story tells us, too, how easy it is, even for those who love Jesus, to drift back into the old ways of life.

There were the fishermen back beside the Lake where so often before they had plied their trade (John 21:12).

Old habits are hard to overcome. Peter, seeing the Lake and the boats, said: "I go a-fishing." And the other six readily offered to go with him, but their enterprise was unsuccessful.

Is there a parable here for us? The lesson for them, and for us, becomes clear as we read on about the Stranger Who hailed them from the shore, "Lads, have ye any food?" and Who

care of the Risen Lord for His own.

Dr Edersheim, the converted Jew, says that "on the fire of coals there seems to have been only one fish, and beside it only one bread," and he sees in this our Lord's intention of teaching them that there was "just sufficient provision for His Servants" although there was "abundant supply in the unbroken net beside them."

There have been many curious attempts to find a symbolical meaning in the number of fish that were caught, but there seems little need for us to look for fanciful explanations of what occurred that morning.

Dr Barclay's comment is probably the best.

"The net stands for the Church."

"There is room in the Church for all men of all nations."

"Even if they all come in, the Church is big enough to hold them all."

There is a thought for us! When the disciples followed the directions of their Risen Lord they were successful.

When you and I keep close to Him, and listen to His commands, and do as He bids us, who can tell what the results will be, or how far He will use us to gather into His Kingdom precious souls for whom He died and rose again?

DO IT WELL

God is the master of the scenes.

We must not choose which part we shall act; it concerns us only to be careful that we do it well, always saying, "If this please God, let it be as it is"; and we who pray that God's will may be done on earth as in heaven, must remember that the angels do whatsoever is commanded them, and go wherever they are sent, and refuse no circumstances.

—Jeremy Taylor.

LIFE ON WINGS

A most attractive stamp collection can be got together illustrating the bird-life of the world.

Most countries have some stamps portraying the birds of their land, and we are all familiar with the Kookaburra, Emu and Lyre Bird stamps of our Commonwealth.

From New Caledonia comes this interesting stamp issued in 1942, showing a Kagu in flight.



The Kagu is a native of New Caledonia, and has some resemblance to a heron, but is actually a member of the crane family. It has a beak like a heron, and very short legs.

It is nocturnal in its habits, and lives on worms and insects. It is grey in colour.

How often, watching the birds in flight, we have wished for their freedom of movement.

The Psalmist, at a time of sorrow and trouble, cried, "Oh that I had wings like a dove! Then would I fly away and be at rest."

I would hate me to a shelter from the stormy wind and tempest" (Psalm 55:6, 8).

But Isaiah had another thought. He had learnt that men may have wings, that there was no need to remain hemmed in by circumstances and harassed by troubles.

"They that wait upon the Lord shall renew their strength," he declared, (no doubt out of his own joyful experience); "they shall mount up with wings as eagles . . . (Isaiah 40:31).

The way of escape is not upward, but upward. Circumstances may not be changed, but, with the aid of God, we can rise above them.

That has been the experience of many a child of God. Someone has said that our own spiritual safety "is determined not only by our vision, but by the lofty attitude of our soul."

The truth is that we can live either the life that is increasingly earth-bound, or the life that uses its wings of faith and love, of prayer and trust, to find refuge and safety, comfort and peace in the secret place of the Most High.

—H.E.S.D.

LIBERTY AND LAW

Some time ago I heard a great artist play the piano.

He made you hear the crash of thunder, the plaintive note of birds, the roar of the sea as angry waves fought with ragged rocks. There was a wild freedom about his playing, a kind of joyous abandon.

But his freedom was only the perfect obedience to the law of his art. Had he for a moment sought that freedom that flouts the law, his music would have crashed into discord.

Every man who sets out in search of freedom apart from obedience only ends by dressing his soul in chains. This is not mere theory: it is experience.

—DR CLOVIS G. CHAPPELL

SPEAK TO US, LORD

O RISEN LORD, Who after Thy passion didst show Thyself alive unto Thine Apostles by many infallible proofs, and didst speak unto them the things that concern the Kingdom of God: Speak to us also who wait upon Thee, and fill us with joy and peace in believing; That we may abound in hope, and knowing Thy will may faithfully perform it, even unto the end; Through Thy grace, Who livest and reignest, Lord of the living and the dead. Amen.

(From "The Prayer Manual")

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

MELBOURNE DIOCESAN CENTRE

FRONTIER MINISTRY OF "GOOD SAMARITAN DEPARTMENT"

Not for nothing has the eleven-year-old Melbourne Diocesan Centre been called "the Good Samaritan Department" of the Church.

The work of the fourteen chaplains and seven other members of the staff of the Centre—whether it be with alcoholics in hospital, murderers and thieves in gaol, or whether it be among the people of the slums—is with the "red ravness of human need."

The Melbourne Diocesan Centre was inspired by the former Archbishop of Melbourne, Dr J. J. Booth.

He had a firm faith in the working people of the inner industrial areas and he believed that the Church should make a more militant attempt to meet the needs of these people.

The Centre was established by an Act of Synod in 1946 with S. Mary's, North Melbourne, as the foundation church.

The Venerable G. T. Sambell was appointed and commissioned as Director on April 24, 1947.

To-day there are two parish priests, seven general hospital chaplains, four mental hospital chaplains, one chaplain to the Penal Department and one chaplain to university students.

Working in the industrial areas are a deaconess, a licensed woman worker, two deaconess students and three stipendiary readers.

What sort of work do all these people do?

"INTENSE MINISTRY"

"We go forth," the Director said, "meeting the alcoholic, the criminal, the insane, the orphan, the unwed, the unhoused and, above all, the unchurched—where they are and as they are."

"Thus these Home mission works are not merely religious soup kitchens, but rather frontier cells which are dependent on the Church, but which also give life to the whole body of the Church."

"Ours is essentially a frontier ministry."

"Our ministry is more immediate and more intense than the home ministry."

"Not only does the Good Samaritan Department do good work and bring life to the person on the frontier, but he brings back to the Church as a whole a new way of life—a reminder of her true nature and her true mission."

The type of work may best be underlined by examples.

S. Jude's, Carlton, for instance, which is attached to the Centre, conducts regular Sunday school classes in the Royal Children's Hospital.

A deaconess gives religious instruction one day a week to the orthopaedic section of the Children's Hospital and one day a week at the Janefield Colony for Intellectually Handicapped Children.

CHURCH AND STATE

The Centre has fostered the growth of relationships between chaplains and parish workers on the one hand and doctors and social workers on the other.

Another important relationship—on a different level—is that between the Church and the State.

It is the Director's firm belief that the Church has no right to do social work if it is merely humanitarian. All church social work must be primarily to supplement the life and work of the parish.

The following parishes and institutions are attached to the Centre:

S. Barnabas', South Melbourne; S. Alban's, North Mel-

bourne; S. Mary's, North Melbourne; S. Jude's, Carlton; S. Luke's, North Fitzroy; the Royal Melbourne Hospital; Prince Henry's Hospital; Alfred Hospital; S. Vincent's Hospital; Geelong Hospital; the Royal Women's Hospital; the Royal Children's Hospital; Mount Royal Home for the Aged; Greenvale Village for the Aged; Mental Hospitals at Sunbury, Ballarat, Mont Park, Larundel, Bundoora, Janefield, Kew, Royal Park, Ararat, Beechworth, Bendigo (Training School); and Penal Institutions at Coburg, Langi Kal Kal, Coorimungal, Maine, Ballarat, French Island, Beechworth, Bendigo, Castlemaine and Geelong.



The Right Reverend Donald Baker, with the Director of the Melbourne Diocesan Centre, the Venerable G. T. Sambell, commissions the Reverend D. Ganly as Chaplain to Geelong General Hospital.

FIVE ACTIVE INDUSTRIAL PARISHES ARE HEART OF DIOCESAN CENTRE

Five industrial parishes which eleven years ago were supposed to be "finished" to-day form the throbbing nucleus of the Melbourne Diocesan Centre.

In 1946 the situation was grim—many inner-city churches of other denominations had had to close down. The Church of England now had to face the same problem.

Should it retreat, as had the other churches, or should it tackle the problem of ministering to these people?

It decided on the latter course which has borne abundant fruit. The Church did not say, "Because people are not attending church, let's move out."

It decided that since people were still living in the industrial areas, a new technique must be developed for them.

The centre was set up with the aim of "propagating the Gospel through the parishes attached, and generally providing for the spiritual, moral and physical welfare of all within the centre."

URBAN MINISTRY

Melbourne showed an awareness similar to that in various parts of the Church overseas—an awareness of the weakness of the Church in inner industrial areas.

Or should one say a weakness in the ability of the Church to minister to the unskilled and semi-skilled artisan in the community?

Canon Ted Wickham's book, "Church and People in an Industrial City," the best historical survey of the Church and its work in urban industrial areas, confirms that the Church has never found out how to minister to the process worker.

OTHER MOVEMENTS

The Priest-worker Movement in France, the Iona Movement in Scotland, the Industrial Christian Fellowship in England, the Industrial Chaplaincy pioneered in the Diocese of Sheffield, and the Urban Industrial Department of the Protestant Episcopal Church in America are all movements experimenting in the field in which the Melbourne Diocesan Centre was set up to experiment.

The approach of the Diocesan Centre as outlined at its inception in 1947 is basically that the centre must not replace but supplement the pastoral and parochial system.

After a visit overseas in 1951, the Director, the Venerable G. T. Sambell, reported: "I am convinced that the Diocesan Centre with its possibilities, is the best sort of solution for inner areas."

The parish church remains the focal point, the parish priest the key person, and the success of the work depends on this priest working in a setting of a parish church.

The centre headquarters exists as a focal point for appeals for

pastoral services of the Church to the parish situation.

Thus, the Brotherhood of S. Laurence, with its staff of social workers, its specialists in court work and work with the aged, its facilities for holidays and camps, more and more has become the backing to the work within the parishes. And so, an inner industrial parish is not staffed merely by a parish priest, but by a parish priest who has at call a number of specialists and resources.

PASTORAL WORK

The conviction of the centre is still that the Church will only be built up anywhere by its pastoral work on a parish level, but the inner areas need a greatly intensified pastoral work.

And the results on the parish level?

In 1947, three parishes were the nucleus of the Melbourne Diocesan Centre. Three parishes since that time have become part of the centre; one has withdrawn from the centre.

In one church in 1946, Holy Communion was celebrated once a month if anyone came.

In Holy Week this year, an average attendance of some 15 were present at early morning Communion Services each day.

Church attendances and Acts of Communion in the main churches increased approximately 400 per cent. Offerories have increased by approximately 800 per cent. Missionary giving by 500 per cent.

Even more important than this is the fact that in parishes that were supposedly finished, some four candidates have been trained and now serve in the ordained ministry of the Church, while another five are in varying stages of preparation.

Many others teach Sunday school classes and lead club work to-day because ten years ago the Church decided to at-

tack, and these are results in lives won for Christ and His Church.

The Diocesan Centre has just been an experiment. The churches still have a long way to go in winning the community which surrounds them, but certainly there is a core of Christian life around these churches. There is still much more to be done.

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THE WORK OF THE MELBOURNE DIOCESAN CENTRE (Continued)

WORK OF A HOSPITAL CHAPLAIN
STIMULATING

BY THE REVEREND L. HAIN, CHAPLAIN TO PRINCE HENRY'S HOSPITAL

Visiting twenty, thirty or more hospital patients each day is the most stimulating and rewarding work for a priest I can imagine.

We meet "all sorts and conditions of men." We find them fearful, fearful, sorrowful, resentful, hostile, friendly, eager, apathetic.

To meet someone is to come face to face with him. Faces often reveal, but sometimes conceal the person behind them.

Most sick men conceal the "person" behind their face and their words until they sum up their visitor.

Most sick people feel a little guilty (whether they are conscious of it or not) about God, the Church and their prayers.

What do they think and feel when they see the chaplain approaching them? "Here comes another b. Parson, I suppose he wants some money," or "I suppose this bloke is going to preach at me and pray all over me!"

SPIRITUAL MEDICINE

After a pastoral visit to "parishioners" such as these, they may even think or say, "Well, he's not such a bad bloke for a parson. At least he seemed interested in me and didn't try to ram his religion down my neck." At a second (and if time allows, a third) visit "tough" customers such as these often open up and freely express their fears of death and their hopes in life, and the chaplain is then able to minister to them—to the person behind the mask. All sick people need the same

spiritual medicine of Love and Forgiveness, but every sick person is a unique person with his or her own particular hopes and fears; his or her own particular sickness, sorrows and sins.

The function of a chaplain in a hospital is to bring to the sick a measure of God's Forgiveness and Love. These bring their own healing with them and true wholeness is impossible without them. How does a chaplain fulfil this function?

HOSTILITY

First, by trying to meet the patient on his own level, by accepting the patient's right to be what he is and who he is; and, if need be, by accepting his right to be hostile to the chaplain if he feels that way.

Unfortunately some people have a real cause for feeling hostile about the way they feel "the Church" has treated them. A chaplain must learn to accept people for what they are and not reject them for what they are not.

That is the first step in bringing to them an outward and visible measure of God's inward and spiritual Love.

A CHALLENGE

It is challenging and stimulating meeting patients face to face and learning how to minister to them as a priest and a pastor, and it is revealing too.

Every day the chaplain is ministered to by those to whom

he ministers. While helping a wife to see that her resentment against her husband is a major factor in causing her present state of disease, the little resentments in the chaplain's own life are brought to his mind once more.

The firm and unshakable faith of the cancer-ridden elderly widow recently bereaved of her husband, as she prays for death and Life beyond, not only that she might be relieved of her pain, but also that she might be united with her husband and her Lord. The calm and confident expectancy of the elderly man who has lived close to God in this Life and is eager to be closer in the next.

In sharing these and similar experiences, the spiritual physician is being healed of his own infirmities. For he is being forced nearer and nearer to Him who was wounded for our transgressions and by whose stripes we are all made whole and holy



The Bishop of Geelong, the Right Reverend J. D. McKie (right), examines a processional cross which he dedicated for a mental hospital. With him is the Reverend G. Lambie, who is Chaplain to Mont Park Mental Hospital.

GEORGE WAS A LIKEABLE NEUROTIC WHO COULDN'T KEEP OUT OF GAOL

BY THE REVEREND W. L. MCSPEDDEN, CHAPLAIN TO THE VICTORIAN PENAL DEPARTMENT

IT was not for some minutes after my caller had hung up that I realised I was still standing by the phone with the receiver in my hand.

The information I had received was that a certain "George" had been picked up by the police, and charged with being drunk and in unlawful possession of a mantle radio. He was in the Metropolitan Gaol.

WAR NEUROSIS

As the import of this message got home, my thoughts had gone back over a series of events involving a good deal of time and effort on my part, and on the part of others, in the interests of George's welfare.

A prison chaplain's stories are far from being always success stories, but I had been reason-

ably sure of success in his case. Although George had left home when only twelve years of age, he had no criminal convictions until after some war service, during which he suffered from war neurosis.

During the war he married and was the father of two children, but later his wife deserted him, and the children were placed in a home. It was then that his criminal record began.

Neurosis, an unhappy marriage, drink and some general instability are not the ingredients for a success story.

A number of convictions followed, for stealing, being drunk and disorderly, and the breaking of bonds.

However, during his last and longest prison term, George and I got to know one another pretty well. I found that he was generous, had a good intelligence

quotient, and was very fond of his children—in fact pathetically anxious to make good and get a home where they could be together again.

We prayed together, and he attended services regularly.

When he came out I commended George to his vicar, found him some suitable clothes in which to start work, and began enquiries concerning the children's possible future under the care of the aunt.

I walked slowly back to my study where an open letter was lying on the table. It could almost have been sent for this moment, and I began to read it again.

"Thank you for what the Church has done for our boy—he got his old job back and is doing well. We are happy again. . . ."

I remembered that lad when

he came into prison. He had been estranged from his parents, and had no one to visit him.

I suggested that I should write to his people and tell them about his trouble; after some hesitation he agreed, rather obviously longing to hear from them, but doubtful of their response.

The response had been immediate. His parents visited him and when released he went back home. Now, months later, he was still at home, and "doing" well.

This memory passed and another took its place.

George in the Metropolitan Gaol. He may not yet have "come to himself"—but maybe he needed a father right now.

I straightened up, then gathered together a few papers and reached for my hat. It was time I was leaving—for the Metropolitan Gaol.



The chapel at Pentridge gaol.

THE PROBLEMS OF A UNIVERSITY STUDENT—AND OF THE CHAPLAIN

BY THE REVEREND E. ROBINS, CHAPLAIN TO STUDENTS

HE WAS nineteen and a very alert undergraduate. He said to me, "I've asked several clergymen this question and I've never yet received a satisfactory answer. What do you think about it?"

Well, this was it! I had been commissioned as a chaplain to students. I had struggled through innumerable interviews and one-man deputations to get the new work under way. I had conducted several services for students and had made contact with student religious groups.

Here, at last, was my first personal interview. Now my real work of coming to grips with student problems was to begin.

I waited for a momentous question from this young man. To my very great surprise, it was a quite uncomplicated request for an explanation of the incident following Jesus' resurrection when He said to Mary, "Touch Me not."

DISCUSSION

My answer must have satisfied the student, because he sent along to me another undergraduate who found difficulty in seeing that Christianity could add anything to the understanding of the world given to us in evolutionary theory.

A long discussion on this question ended in agreement that evolutionary development did not provide from within itself standards by which to judge whether any particular movement was one of progress or retrogression.

This seemed to mark a distinct advance from our starting-point and as far as one could hope to get in one discussion with a student who was a very careful and exacting thinker.

But the student was evidently not satisfied.

He has never acted on the suggestion that we should take the matter further in another discussion.

MY FIRST LESSON

This was my first lesson by way of failure. In parish life, and particularly in country parish life, one knows that people will be met again.

It usually pays not to try to cover too much ground, but to give them something to think about until the inevitable next meeting. In a large university, a second meeting depends entirely on whether the student wants it. If the chaplain mishandles the first interview, then he loses a contact. Second chances are rarer than lottery wins.

Another lesson I had to learn was that, while some students had genuine intellectual difficulties, most student problems were not of this type.

This, however, was rarely clear at the beginning of an interview.

In a very high percentage of all interviews, the student's opening move was the expression of an intellectual doubt.

Fifteen years of parish work should have prepared one for this situation.

In parish life the person with a problem often projects the problem on to other people: "I have a friend who . . ." In student life the problem is projected into the intellectual sphere. "Is it possible that, in view of such-and-such, so-and-so should be the case?"

Sometimes the student does this quite consciously. He is at home in the intellectual sphere. If the chaplain can meet him on that level, he will have the confidence to pass on to the chaplain the things which more intimately concern him.

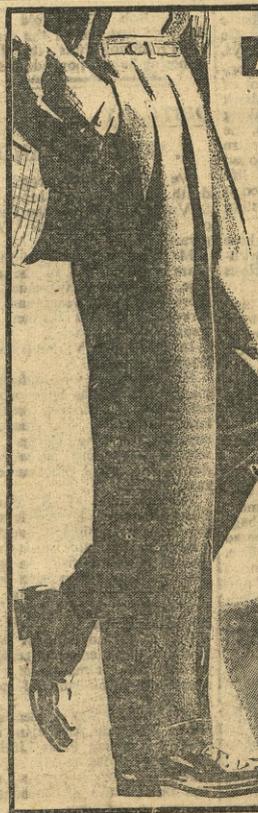
PROJECTION

Sometimes the projection is quite unconscious, as in the case of the young person who was obviously refusing to face up to the obligations of a sound religious training.

This person was trying to persuade himself that he was facing great challenges to his faith when, in fact, he was only indulging in trivial mental doodling in order to keep Christ at arm's length for as long as he could.

The actual spiritual problems of the student do not appear to be fundamentally different from those of other young people. Where he differs is in the way he approaches his problem and introduces it to the chaplain.

This means that the university chaplain is just a priest doing his pastoral work in an unusual setting. What he requires in the way of specialist qualifications is chiefly the ability and willingness to start where the student wants to start.



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TRIBUTES TO BISHOP DAVIDSON

S.B.B. writes:—
Edwin John Davidson possessed a mind of unusual quality, combined with a gift for lucid expression. His special interest was the application of Christian principles to social and political life. In this respect he was a true disciple of William Temple.

He had a remarkable capacity for incisive judgment, particularly in relation to the bearing of a technological society upon the life of man. In other fields his theological grasp may have been slight, but in his chosen field he was without a peer within the Australian Church.

His comments on social matters were always informed, and they were always trenchant.

He had no time for those who mouthed pious and pretentious platitudes. He had an independent mind, and he expressed himself fearlessly.

What Archbishop Cosmo Gordon Lang once said of Dean Inge might have been said with equal truth of Edwin Davidson: "Of all self-inflated balloons and egotistical bladders he was the prince of pricklers."

His journalistic gifts were of a high order. He had an unusual gift for coining the epigrammatic phrase, and for expressing himself memorably and well. His "feel" for words was revealed in the most commonplace correspondence: he had a flair for the right word and the arresting phrase. His style was always terse and vivid.

THE Church has lost in him her foremost spokesman in the realm of social affairs.

F.R.A. writes:—
In the sermon preached at his enthronement in Sale Cathedral, Bishop Davidson spoke of the Anglican heritage as he conceived it: the richness of its catholic heritage, its emphasis on evangelical immediacy in our approach to God, and "the need to recognise that divine disclosures of truth goes on all around us, and the truth of God continually breaks in upon this world."

This sermon reflected admirably the pattern of E. J. Davidson's ministry at S. James' in Sydney, and equally the ideal which was to inspire his Episcopal rule in Gippsland.

The early years at S. James were not easy. There was no doubt of the strength of the catholic heritage, but it was Davidson's desire to see that the other two elements also received their due emphasis, and that the Church proclaimed its message to the bustling city outside as well as provide for the needs of those who regularly worshipped within its walls.

Few loved or revered more profoundly the Eucharist as it is celebrated with such beauty and dignity in S. James'. To be present at a service when Davidson was celebrant was a rich spiritual experience. But for him the Eucharist was also a meeting of God with his people: The breaking of the bread and the outpouring of the wine were symbolic of the society that needed to be broken and made anew by the hands of Christ.

Religion and life, worship and social services could never be separated. Thus he stood not only for the fullest interpretation of the Book of Common Prayer, but also for the relevance of the Gospel to the modern world.

Early in his Ministry, Davidson had been Toc H Padre at Manchester whilst William Temple was Bishop of that city.

Temple was to have an abiding influence on Davidson's life, and, in his own way, he gave to the Australian Church much of the lead and inspiration which Temple was giving to England.

He had the ability to know what other people were thinking, and he had the Prophet's awareness of the occasions when the word of the Lord needed to be spoken.

He was at home with the yachtsmen of Pittwater, the crowd at a football match or at the stadium, and equally with journalists or actors. He had an intense appreciation of the theatre, and all sorts and condi-

tions of men readily welcomed him as a friend.

To S. James' he attracted university students and professors; clergy in danger of losing their faith; city businessmen and journalists; doctors and lawyers; trades union leaders and the people who slept in the crypt during the war, as well as the down-and-outs of a great city.

The Sunday evening sermons at S. James', each of them lasting for half an hour almost to the minute, exercised remarkable influence on the City of Sydney. Regular members of the congregation often did not realise all the flotsam and jetsam of the intellectually strained who were finding true refreshment.

Here, Christ was proclaimed in the language and thought-forms of the contemporary world. Here, during the war years and the difficult days that followed stood the prophet in the line of Temple, Scott-Holland, Dick Shepherd and Studdart Kennedy.

He was never afraid to give his opinion. He was condemned by many men when he advocated friendship with Russia, and he was equally condemned by the Communists when he refused to be used by them. His approach, whether it was to Communism, to sex, to wages, colour problems, or atom bombs was always critical, analytical, and based on sound theology; for Davidson was never interested in the fickle winds of popular favour.

Like the psalmist, "his feet were set in a large room," and we shall remember long his encouragement, the humour that danced in his brown eyes, and the firm handshake that carried the conviction of Christian Fellowship.

F.J. writes:—
Without any title so to do, I can safely say on behalf of every working journalist in Sydney or Melbourne who ever knew him, how very deeply we shall all miss our old colleague, Ted Davidson.

Through our own fault, no doubt, many of the clergy tend to class us journalists with publicans and sinners. Some rather look down their noses at us as neither trustworthy nor quite "respectable."

TED DAVIDSON never did this.

On the contrary: he did not merely know and understand us; he was himself one of us, with a sound knowledge of the basic techniques of our craft. He showed this in a variety of ways.

First, although he was a very holy man and, in a sense, not of this world, yet he knew all about the world and what was taking place in it—in music, politics, the Labour movement, the theatre and everything else. He looked at every aspect of human life through the lens, and assessed it by the standards, of his Christian belief.

He managed to do this, where the Press was concerned, without ever appearing self-conscious or irritatingly "holly."

Since newspaper readers (and hence perforce those who write newspapers) are always interested to get the angle of the Church, if any, on current events, this made Ted one of the three Anglican clerics in Sydney who was always a good "touch" for a comment on most things—from an international crisis to a local industrial brawl.

A few years ago, the Church of England in Sydney was well served by three good spokesmen: Bishop Hilliard, Dean Babbage and Ted Davidson. Unhindered by the restrictions of high office, Ted could always be depended on for something sane, brief and relevant. He was too sound a journalist himself ever to come at "stunts," but he had too good a sense of news values ever to say anything dull.

He never complained at being pulled out of bed late at night, or in the small hours, for he knew the way that journalists on morning papers are compelled to work.

On difficult matters of theological interpretation, therefore, he would always add, after giving his own view for our guidance,

"That's how it seems to me. But I'm not a learned theologian, you know."

"I'd suggest you ring Doctor X, and have a word with Father Y, and Mr Z"—naming another Anglican, a Roman Catholic and a Methodist or a Presbyterian.

This made him invaluable as a consultant when one had to write a religious Leading Article, for example, in which the doctrine was acceptable to all.

Strangely enough, he was loved by successive Religious Editors of a certain Sydney daily newspaper not merely for the content of his "copy" but for its meticulous presentation—and the fact that it never came late.

Some contributors need to be stood over with a meat axe to make them meet a deadline. Not Ted Davidson. His stuff was good in itself. It was always carefully typed, just the right length. And delivered on time.

It was inevitable that his journalistic reputation should add weight to his personal influence with pressmen. That influence was the greater because it had no element of overt dictation. He exercised it through understanding, by subtle example.

1,600 PACK BRISBANE CITY HALL FOR COORPAROO PARISH EVENING

FROM A CORRESPONDENT

Brisbane, April 14

More than 1,600 parishioners of S. Stephen's, Coorparoo, Diocese of Brisbane packed the City Hall, Brisbane on April 9 for a parish night. The Archbishop of Brisbane, the Most Reverend R. C. Halse, told the audience that he had been inspired by the gathering and spirit of the evening.

The parish night marked the peak of the second every member canvass in the parish and also the completion of the new church.

Six top-ranking artists entertained the vast audience. There were four speakers. A film, "Fact and Faith," was also shown.

S. Stephen's was the first church in Brisbane Diocese to introduce Promotion.

Church finance and attendances have increased amazingly and the first church, built in 1922, has been outgrown.

The new S. Stephen's is air-conditioned and contemporary in design.

It will be dedicated on April 27.

Mr Bob Kille told the audience that one of the results of Promotion was the huge gathering he was now addressing.

OBITUARY

J. W. S. VROLAND

We record with regret the death on April 3, of Mr J. W. S. Vroland, LL.M., of the Parish of Euroa, Diocese of Warrigatta.

Mr Vroland was for many years a synodman of the diocese, had been a lay reader for more than thirty years, and had served as rector's warden and treasurer of his parish.

In synod, Mr Vroland was a leading layman. His speeches were effective; many of his ideas have proved useful to the diocese, particularly his plan for adequate stipends for the clergy. He worked hard and successfully during the recent diocesan canvass.

His services to S. Paul's, Euroa, matched his services to the diocese. Besides conducting a large legal practice and a sheep station in the district, he gave generous services to such local bodies as the Boy Scouts, the Free Kindergarten and the Rechabite Lodge.

One fact made all Mr Vroland's achievements and services particularly remarkable: for many years he suffered total blindness.

Mr Vroland was a keen supporter of THE ANGLICAN and of The Anglican Press Limited. He often wrote letters to the Editor of THE ANGLICAN, and was one of the first debenture holders in the Press. He is survived by his wife



The Palm Sunday Procession at S. Peter's, Eastern Hill. The Reverend K. Fraser, S.S.M., was deacon and the Vicar of S. Peter's, Canon F. E. Maynard, celebrated the Holy Communion.

NEW PERTH HOME FOR AGED

FROM OUR OWN CORRESPONDENT

Perth, April 14

The Dean of Perth, the Very Reverend John Bell, has agreed to operate the new diocesan Home for the Aged for an experimental period.

He will also meet all the costs until it is established on a satisfactory basis.

The property, fully furnished, was presented to the Diocese of Perth by a Singapore business man.

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DIOCESAN NEWS

ADELAIDE

FINE ORGAN FOR BERRI

A fine organ has been presented to St. Alban's, Berri, in memory of Messrs George and James Ferrie by their relatives.

BERRI PREPARES FOR NEW CHURCH

The Berri congregation have approached the Bishop's Home Mission Society for a loan to enable building of the new church to begin in the near future. The B.H.M.S. grant would augment the already sizeable sum in the parish Building Fund following a successful every-member canvass.

Plans for the new church are teaching, finally, and the priest-in-charge, the Reverend Peter Hopson, says there is a possibility of the building being completed by the end of the year.

BALHANNAH LENT ADDRESSES

During Lent, the Rector of Balhannah, the Reverend Ben Jones, gave a series of addresses on Modern Heresies, including Christian Science, Seventh Day Adventism, Jehovah's Witnesses, Spiritualism, Concoyevs, Christadelphians, Bahá'ism, Theosophy, and Mormonism.

VISITS TO MISSIONS TO SEAMEN

Parish visiting parties are being held on Tuesdays and Thursdays in the month after Easter so that churchfolk may visit various Missions to Seamen properties in connection with Mission work at Port Adelaide and Outer Harbour.

C.M.S. MISSIONARY CONVENTION

A missionary convention was held at St. Luke's, Whitmore Square, Adelaide, over the Easter week-end. Special speaker was the secretary of the Church Missionary Society in N.S.W., the Reverend Geoffrey Fletcher.

RAISING MONEY ON GOOD FRIDAY

The practice of an Adelaide commercial radio station, Station 5AD, devoting its whole broadcasting time on Good Friday to raising money for the Adelaide Children's Hospital, has been attacked by the Reverend E. O. Auricht in his Croydton-Kilkenny parish paper. "The appeal is for a worthy cause," says Mr Auricht. "But there are 364 other days of the year."

Another major Adelaide radio station, Station 5DN, ran its usual programmes, including women's serials and recorded "Give-away shows," on Good Friday, regardless of the sacred nature of the day.

C.E.S. ELECTIONS

The Rector of All Souls', St. Peters, the Reverend L. R. Jupp, has been re-elected chairman of the Church of England Boys' Society in the diocese. Mr Bob Brandenburg has been re-elected secretary. The bishop is president.

DEBUTANTE BALL AT MINLATON

An Anglican debutante ball will be held in the Minlaton Town Hall on Wednesday, April 23. Debutantes will be presented to the Rector of Lyndoch, the Reverend E. Payne-Croston, and to Mrs Payne-Croston.

WALKERVILLE Y.A.'S DANCE

The Young Anglican Group of St. Andrew's, Walkerville, will hold an "All Star dance" in the parish hall on Saturday, April 19. Young people from all over the diocese will be very welcome. Bruce Gray's orchestra will provide the music.

THE TWO SALISBURYS

The parish of Salisbury, South Australia, has been asked by Salisbury Cathedral, England, for information about its church that can be put on exhibition in connection with the 700th anniversary of Salisbury Cathedral, St. John's, Salisbury, S.A., which is 112 years old, is the fourth oldest parish church in the State.

BURNSIDE 'AT HOME'

Parishioners of St. David's, Burnside, have been asked to call and see the Rector, the Reverend John Bleby, and Mrs Bleby, on Whitsunday, May 25, when they will be "at home" in the Rectory.

DEPUTATION WORK

The Reverend Ian Stuart, who is at home on furlough from the Diocese of New Guinea, is doing deputation work in the Diocese of Adelaide.

FILMS ON B.H.M.S. WORK

The organising chaplain of the Bishop's Home Mission Society in the diocese, the Ven. Rev. F. A. Codd, is spending Sunday, April 20, in the parish of St. Mary-on-Sturt. At 5 p.m. he will be present at a parish tea in the parish hall, after which he will show films on the work of the B.H.M.S.

LOXTON BALL

The Loxton River Murray, parish hall will be held in the Loxton Institute on Friday, May 30.

'JOURNALISM AS A VOCATION'

The Adelaide correspondent of THE ANGLICAN, Mr C. H. Stokes, addressed the Fellowship of St. David's, Burnside, on "Journalism As a Vocation" after Evensong last Sunday evening, April 13. Mr Stokes is a journalist on the staff of News Ltd., Adelaide.

ARMIDALE

GUNNEDAH

The vicar announced at the annual meeting of parishioners that the completion of the parish church was within sight. At the end of 1957 the Building Fund had reached £6,100. At the February meeting of the parish council a policy regarding functions for fund-raising was formulated.

As parish needs are being met from the stewardship campaign, all income from holding of social functions will be given to causes not already covered by the stewardship funds.

GIPPSLAND

GIFTS FOR CAMP SITE

An orkney, many miscellaneous items of cricket material, and monetary gifts have been received for the Raymond Island Camp Site. Any further help will be greatly appreciated. Repairs and renovations to the camp site are urgently needed.

MOE COMMUNIONS AT HOME

Holy Communion is now celebrated in private homes in the parochial district of Moe to commemorate and give thanks for an event of special significance to the family. The Reverend David Fisher has taken several of these services, following the pattern which Canon E. Southcott introduced in householders invite neighbours and friends to join with them on these occasions. It is felt this form of worship can have great value in rural areas which are some distance away from a church.

S. ANNE'S SCHOOL PROGRESS

This year 123 boarders and more than 200 day pupils have been enrolled at S. Anne's School, Sale. Nearly all the vacancies on the teaching staff have been filled. Examination results for 1957 were very satisfactory. S. Anne's is a diocesan school.

MELBOURNE

ESSENDON CHURCHWARDS

On Sunday, March 30, three churchwards, ten vestrymen and one lady member of the vestry were admitted to office at St. Thomas', Essendon, before a large congregation during Evensong. Services for the admission of churchwards and vestrymen are uncommon in the diocese, although they are fairly common in other dioceses. The Rector of St. Thomas', the Reverend Guy Harmer, however, for the past two years has successfully incorporated an admission service in Evensong.

BIG CATHEDRAL CONFIRMATION

The archbishop conducted his first confirmation in St. Paul's Cathedral on March 21, when 101 candidates from twenty parishes were presented. Among them were five members of the Women's Royal Australian Naval Service and nine married couples were also confirmed.

One man was admitted into the Church of England from the Roman Catholic Church.

PERTH

SUNDAY-SCHOOL TEACHERS' QUIET DAY

Fifty-four Sunday-school teachers attended a Quiet Day in the Chapel of Perth College. The Rector of St. Barnabas', Leederville, Canon K. B. Halley, conducted the Quiet Day.

GOOD FRIDAY PROCESSION

A Procession of Witness through the streets of the city of Perth on Good Friday evening was well supported by many Anglican organisations and congregations. Led by crucifer and torches, the archbishop, Free Church ministers and other clergies of the Church of England, the procession constituted an effective witness in turning the thoughts of many heedless ones to the day and its significance.

At Forrest Place a short service was conducted. Brigadier Melones, of the Salvation Army, was the speaker. The Salvation Army Band played the hymns and the archbishop pronounced the blessing. The Anglicans returned to St. George's Cathedral, where the Rector of Scarborough, the Reverend A. C. Holland, conducted a mission service and preached.

ROSALIE CHURCH COMPLETED

In the afternoon of Easter Eve, the archbishop consecrated the new nave of St. Matthew's Church, Rosalie. This, with the chancel and transepts, has, in a lapse of many years, completed the church.

The Reverend R. H. Phippen, who came to the Rectory of Scarborough, Perth, has been warmly congratulated all round for his inspiring leadership. To show their appreciation of their not-too-young but dynamic rector, the congregation presented him with a complete set of Eucharist vestments at the afternoon tea after the service.

SYDNEY

MILL HILL NEEDS SUNDAY-SCHOOL TEACHERS

St. Barnabas', Mill Hill, has only four Sunday-school teachers to cater for the children in its growing Sunday school. The reverend Mr C. Hunter would be glad to hear from any rector who could help with teachers. His telephone number is EW 3339.

TWO ORGANS FOR DISPOSAL

The Rector of Holy Trinity, Kingsford, the Reverend J. H. Baines, has a small organ which he is anxious to give to some parish in need of an instrument. His telephone number is FJ 1424.

S. Andrew's, Wahroonga, wish to sell a two-manual Estey organ with foot pedals and an electric blow-off for £250. Those interested should contact the Reverend Ken Walker, JW 3278.

YOUNG WIVES' EVENING

The Young Members' Department of the Mothers' Union in the diocese will be having a Young Wives' Evening in the Chapter House, Bathurst Street, Sydney, on Tuesday, April 29, at 8 o'clock. Supper will be served. Further enquiries telephone: XM 1266.

MOORE COLLEGE ENROLLMENTS

A record number of 101 students was enrolled for Moore Theological College this year. New students make up nearly half this number, viz. 45.

'WINGHAM' FREE AND REPORT

"Wingham," the Friends' Centre at Drummondville for overseas students, will hold its annual fete and garden party on Saturday, September 12. There will probably be an Asian Exhibition at the fete.

The centre had a full house this year, with 25 students in residence. The highlight of activities so far has been the visit of the Right Reverend Chandri Ray, who spoke at the beginning of term service and was a guest at dinner on March 21.

The Ladies' Auxiliary held its most successful meeting on March 15. The auxiliary, which is now preparing for the annual fete, meets at the centre about once a month on Saturday afternoon. Any woman who is interested in joining is invited to ring the honorary secretary, Mrs Jarrett (WA 2895).

PARISH NURSING EXTENDED TO WOLLONGONG

The parish nursing work of the Home Mission Society, in response to an appeal from the Rural Deanery of Wollongong, has decided to place a parish nurse in the area to minister especially to aged sick people who cannot afford private nursing fees and who have no one to care for them. The nurse will work in the area from Austlimmer to Dapto. The parishes in which she will work have promised to help meet the cost of her work.

SOUTH HURSTVILLE 'HERALDS'

The Reverend N. J. Eley admitted twelve girls as full Heralds of the King on Sunday, March 21, at St. Mark's, South Hurstville. All the girls wore the new uniform, which consists of a pale-blue beret, white blouse, blue tie and grey skirt. Each girl promised to pray for missions, to learn about missions, to work for and give to missions. They also promised to try to gain new members. It is hoped that soon a Heralds of the King branch for boys will be started at South Hurstville.

HISTORIC CHURCHES TOUR

The St. Andrew's Cathedral Communicants' Guild and the Church of England Historical Society invite all interested to accompany members on a bus tour on May 3, to see St. James and Exeter. Historic churches will be inspected en route. These include churches at Picton, Berrima, and Bonang. Tickets of the church will provide lunch at Moss Vale. Proceeds will be in aid of the local church funds. Morning and afternoon tea are also available.

The bus will leave St. Andrew's Cathedral at 8 a.m. Tickets are 25/- each, with meals extra.

For further particulars and tickets contact Mrs N. Hastie (WA 1091, or BX 5101) or the Dean's secretary (MA 2927).

TASMANIA

'THE CRUCIFIXION' AT NEW TOWN

St. James' Church, New Town, Hobart, was filled on April 2, when the choir rendered St. James' 'The Crucifixion.' This inspiring story of the Cross in music has been held annually at St. James' for several years. This year's presentation was the most successful yet. St. James' was one of the few parishes in Hobart which rendered 'The Crucifixion' in Easter Week.

The record attendance included many people from other parishes. The organist and choirmaster was Mr James Long, of St. James'.

The soloists were Messrs Edward Carson (tenor), of St. John's, New Town, and Lawrence Wharmby (baritone), of St. James'. The quartet was sung unaccompanied by Mrs L. H. Wharmby (soprano), Miss Fay Heron (contralto), Mr T. O. Wilks (tenor), and Mr L. H. Wharmby (baritone), all of St. James'. The assistant priest was St. James', the Reverend E. A. Wood, led the prayers.

Special Holy Week services at St. James', which Mr Wood conducted, were well attended.

WANGARATTA

CLERGY RETREAT

The annual Retreat for the clergy of the diocese will be held at the Retreat House, Cheltenham, from Tuesday, April 18. The Reverend D. N. Alenby, S.S.M., who is Provincial of St. Michael's House, Crafters, South Australia, will conduct the Retreat. Twenty-two of the seventy-seven clergy in the diocese have enrolled for the Retreat.

ARCHBISHOP MOLINE TO MOVE

FROM OUR OWN CORRESPONDENT

Perth, April 14. Owing to the rapid development of the city of Perth, Bishop's House is now almost entirely surrounded by business premises.

It is understood that, on his return from the Lambeth Conference, the Archbishop of Perth, the Most Reverend R. W. H. Moline, does not intend to re-occupy Bishop's House, which will be sold.

FIRST RECTOR OF LOXTON

FROM OUR OWN CORRESPONDENT

Adelaide, April 14. The priest-in-charge of the Parish of Loxton, River Murray, South Australia, the Reverend H. F. Willoughby, has unanimously been chosen by the three patronage committees in the parish to be their first rector.

The Loxton district—comprising Loxton, Moorook, Parina, Alawoona, and Wanbi—has just been granted parochial status.

Mr Willoughby, who is one of this diocese's outstanding priests, will be inducted next Monday, April 21, at 8 p.m. by the Dean-Administrator of the Diocese, the Very Reverend A. E. Weston, in the Church of the Resurrection, Loxton.

The dean will be assisted by the Archdeacon of the Broughton, the Ven. Rev. J. R. Bleby, and the Rural Dean of Gawler, the Reverend G. J. Reglar, who is Rector of Salisbury.

The blessing of the rectory additions, which have been achieved by a tremendous parish community effort and sacrifice, will take place on Sunday, June 8. Further details of this function will be announced later.

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CHATEAU TANUNDA

Tales of the Golden Fifties
(Clipper Ships No. 1)



A Beautiful Clipper

When a ship is named after her owner, this is usually because she is expected to do him exceptional credit. That was the case with the "James Baines," one of the proudest Clippers built in America for Australia's booming trade in the Golden Fifties—for the bearing of emigrants to a thriving continent and the transport of gold and wool to the Motherland.

In 1854, Donald McKay of Boston, was commissioned to design a fleet of superlative ships for the Black Ball Line of Liverpool, and the vessel judged the best of these was given the name of the head of the firm—James Baines. Thus she carried, instead of some inaptly symbolic figurehead, a solemn, top-hatted effigy of Mr. Baines himself; but, in spite of it, this big, 2,500-ton Clipper was a widely-acknowledged beauty—a work of technical perfection in an era when the art and science of shipbuilding had reached the zenith in sail.

Under the command of Captain Charles McDonnell, the "Jimmy B," as they called her, sailed from Liverpool for Melbourne on December 9, 1854, with 700 passengers. She made a round-trip record—63 days out and 69 days home again. Under full sail in a strong wind, she once "touched" 21 knots—an unsurpassed feat for a sailing ship, though not being a "runt" it does not give her title as the fastest Clipper. Indeed, the majority of her subsequent passages to and from Australia were sailed in a stately, rather than a dashing fashion. She rested on her maiden laurels. This outstanding ship remained very actively in the Australian trade until 1857 when, on the outbreak of the Indian Mutiny, she was taken over as a British troop-carrier. Queen Victoria inspected her before she sailed from Portsmouth for Calcutta and said: "I did not know that so splendid a merchant ship belonged to my Dominions. Alas, that splendour was destined to be short-lived, for on returning to Liverpool from India the "James Baines" was destroyed by fire while loading—the fate of many a great wooden ship.

Remember—always have a bottle in the house

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THE NORTH QUEENSLAND SYNOD

(Continued from page 1)

the Community of S. Barnabas, which began on January 24, when the Prior of the new Order was installed by the Provincial of the Society of the Sacred Mission, said the Diocesan.

"The number of permanent parish churches has been tripled in the past five years.

"North Queensland began its building programme later than any other diocese; for that reason it has the opportunity of making a distinctive contribution towards creative Church architecture in Australia.

"Today we are using local materials and modern construction methods to provide churches which are suitable to our conditions.

"During the past nine months I have consecrated a Chapel at All Souls', and dedicated new churches at Mount Isa, Mary Kathleen, and Oonoonba," he said.

In 1956 the Diocese of North Queensland put an end to the division between Home and Foreign Missions by establishing a fund for the Mission of the Church, from which the Diocesan Council made disbursements to the Australian Board of Missions and Home Missions at the end of each year.

ABORIGINES

"The success of this plan is seen in the fact that our missionary giving has doubled in five years," the President said.

"In 1953 we gave less than £2,000; in 1957 we gave over £4,000.

"This year we paid our A.B.M. quota in excess by £152 and in addition paid the first Home Mission grants.

"In our own Diocesan Mis-

sions to the Aborigines at Yarrabah we are confronted with the problems of a detribalised half-caste community in a different stage of transition.

"Frequent misunderstandings occur in attempts to transform their primitive culture to one resembling twentieth-century civilisation.

"We look forward to the increase of white staff promised by the A.B.M. to ease the situation here.

The President of the Synod commented on the favourable financial position of the diocese.

"This year again our financial statements show that, owing to the budgetary system and the faithful payment of assessments by every parish, no loss has been sustained in diocesan administration," he said.

ASSIMILATION

The Synod formally received reports from the Diocesan Council, the Mothers' Union, the Missions to Seamen, the Church Schools Board, the Yarrabah Mission, the Youth Council, the Diocesan Accounts and the Home and Foreign Mission Fund.

The Yarrabah Committee report aroused keen debate because of the Press publicity given the Mission in recent weeks through interest shown by the Trades and Labour Council.

Captain Wilcox, the superintendent, spoke to the Synod about the policy of assimilation followed by the diocese.

The natives who stayed on the Mission long after they were capable of successful assimilation were the main cause of the troubles, he said.

Steps have now been taken to allow these men and their families to take their rightful place in the community.

An amendment to the Parishes' Regulation Canon was passed, fixing the minimum stipend for a parish at £700 per annum, and for a provisional district at £650 per annum.

The Diocesan Secretary, Mr Prisk, drew attention to the growing misuse of Our Lord's Name, and Synod responded with a declaration that they would try to combat this.

After a long debate Synod resolved to bring the question of Marriage Guidance Councils before Provincial Synod.

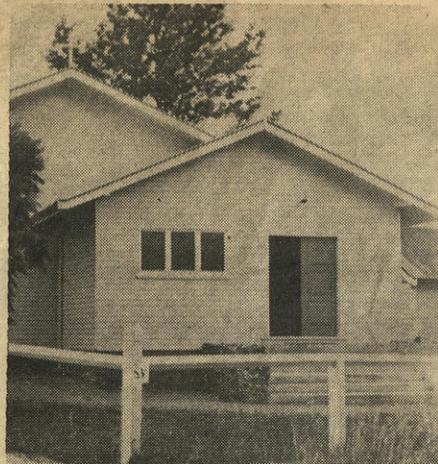
The Hymn-writing Contest which Dr Harvey Sutton began last year was mentioned when the judges' report was read. None of the entries was judged worthy of a prize, though some were favourably commended.

Dr Harvey Sutton renewed his offer for another year, but withdrew his recommendation that the hymn should reflect some specific North Queensland flavour.

ROAD MAP IDEA

Amongst the highlights of the Synod was a motion by one of our leading laymen, Dr D. Harvey Sutton, that a road map of Queensland should be published which showed all Anglican churches together with their exact location, incumbent and usual times of services.

[An account of the Queensland Provincial Synod, which has been held over owing to considerations of space, will be given next week.]



The new church at Delungra which the Archdeacon of Armidale, the Venerable C. R. Rothero, dedicated on March 28.

TIMBER CHURCH AT DELUNGRA DEDICATED

FROM OUR OWN CORRESPONDENT

Glen Innes, N.S.W., April 7

The Archdeacon of Armidale, the Venerable C. R. Rothero, dedicated the new church of S. Columba, Delungra, on March 28.

Delungra is one of the oldest parishes in the Armidale diocese.

The church, which cost £3,500, is of timber construction.

It has large windows which

give adequate ventilation in the hot climate of the Western slopes.

The church seats 120. The vestibule will contain honour rolls for the names of servicemen in the two world wars.

Three hundred attended the dedication ceremony.

Archdeacon Rothero was assisted at the service by a former Vicar of Delungra, the Reverend H. J. Mills.

After the service, supper was served in the church grounds.

NEW GUINEA APPEAL

Further gifts amounting to £845/15/9 have been received for the New Guinea Lenten Appeal, which closed the week before last.

The list of donors is:

- I. H. Pike, Esq., Sydney, 10/-;
- Women's Auxiliary, A.B.M. Lindisfarne Branch, Tas., £60; Mrs A. Edmondson, Longueville, N.S.W., 10/-;
- Miss E. Stokes, Walkerville, S.A., £1;
- The Bishop of Kalgoorlie, W.A., £5;
- Mr and Mrs N. D. Toole, Forbes, N.S.W., £5; E.F.P., Lismore, N.S.W., £5;
- Ladies' Guild, S. Luke's, Dookie, Vic., £10; W. E. Jones, Esq., Acacia Creek, Qld., £10; Mrs K. Chataway, Canterbury, Vic., £5; Parish of S. Mary the Virgin, Atherton, Qld., £77/7/-;
- Women's Guild, S. Luke's, Singleton, N.S.W., £20; Ladies' Guild, S. Barnabas' Baranald, N.S.W., £10; Four Anglicans, Drysdale, Vic., £3/1/-;
- Reverend and Mrs G. E. Martin, Clovelly Park, S.A., £10; E. Scott, Esq., Stony Creek, Vic., £1; J. H. Tanner, Esq., Clayfield, Queensland, £5; Mrs V. B. Phillips, Gunedah, N.S.W., £2/2/-; Anonymous, Tumut, N.S.W., £5; Mrs R. J. Hudson, New Town, Tas., £5; S. Anne's C.E.G.S., Townsville, Qld., £10; Bede House Day Girls, S. Anne's, Townsville, Qld., 12/-; Day Girls, Grades 4 and 5, S. Anne's, Townsville, Qld., £1/16/-; Margaret Parker, Townsville, Qld., 10/-; Lyn and Wendy Webb, Townsville, Qld., 10/-; Mrs Shann, Townsville, Qld., £3; The Rev. Fraser-Wilson, Townsville, Qld., £1; Mrs C. E. Smith, Townsville, Qld., £1; Anonymous, Devonport, Tas., £2/2/-; Chatham House, S. Anne's C.E.G.S., Townsville, Qld., £10/15/-; C. Musgrove, Esq., Orange, N.S.W., £3/3/-; Anonymous, Victoria, £8; Anonymous, Narrandera, N.S.W., £10; "Sympathiser," Port Sorell, Tas., £1; Mr and Mrs E. Cross, Orange, N.S.W., £2; The Reverend and Mrs S. A. Gresham, Port Arlington, Vic., £5; Miss K. Burrows, South Yarra, Vic., £100; Sunday School Teachers, Gunedah, N.S.W., £10; Women's Guild, S. Thomas', Glen William, N.S.W., £1; S. David's Cathedral, Hobart, Tas., £200; Ladies' Guild, Kaniva, Vic., £50; Women's Guild, Milthorpe, N.S.W., £20; Anonymous, Launceston, Tas., £1; M. Sadler, Esq., Wynyard, Tas., £2/2/-; Mr Nell, East Ivanhoe, Vic., £1; Mrs Atkins, East Ivanhoe, Vic., 5/-; Mrs Ackroyd, West Ivanhoe, Vic., 5/-; Youth Fellowship, S. George's, Magill, S.A., £10; Mrs D. Cornwell, Collaroy, N.S.W., £1; The Parish of S. Christopher's, Bicton, W.A., £5/15/-; Comrades of S. George, Bunbury, W.A., £10; The Reverend and Mrs G. Lucas, Sea Lake, Vic., £3/10/-; Mrs J. Lord, Sea Lake, Vic., £1; The Church of England Guild, Nambucca Head, N.S.W., £20; Anonymous, Merewether, N.S.W., £1; Women's Guild, S. David's, Avoca Beach, £7/12/9; Mrs M. Gamage, Mackay, Qld., £10; P. Pearce, Esq., Mitcham, Vic., £1/1/-; Anonymous, Melbourne, £1; Anonymous, Parishioner, S. Paul's, Rockhampton, £5; S. Luke's, Hopetoun, Vic., £25; Miss E. Newton, Tas., £1/5/-; E. A. Richardson, Esq., Tas., £1; Mrs I. Williams and Christ Church Sunday School, Warrambool, Vic., £3/10/-; The Reverend J. H. Cranswick, Deepdene, Vic., £19; L. C. Bridgland, Esq., Deepdene, Vic., £19; Dr J. C. Cranswick, Deepdene, Vic., £19; J. H. Gooch, Deepdene, Vic., £19; Philip Wynne, Esq., Deepdene, Vic., £24; Miss J. E. Dunlop, Eagle Heights, Qld., £5; S. John's Church, Fremantle, W.A., £20; The Reverend and Mrs S. M. Morlyn, Tas., £2; Junior Anglicans, Cootamundra, N.S.W., £2/10/-; Mrs Tudor, Esq., Blackburn, Melb., £10; Mr and Mrs J. C. Byrne, Kiabram, Vic., £2; £845/15/9.

CLASSIFIED ADVERTISEMENTS

POSITIONS VACANT

WANTED URGENTLY. Matron or Married Couple to act as Superintendent and Matron (not necessarily certified) of the United Protestant Association Boys' Home in Orange, New South Wales. Apply to the Honorary Secretary, Mrs A. J. Prentice, P.O. Box 165, Orange.

WANTED, MARRIED Couple. Superintendent and Matron for the Church of England Ohio Boys' Home, Walcha, New South Wales. Duties and conditions of employment available from the Honorary Secretary, P.O. Box 3, Walcha, or telephone 3 or 18 Walcha.

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NEW ENGLAND GIRLS' SCHOOL, ARMIDALE. The Council of the New England Girls' School, Armidale, New South Wales, invites applications for the position of Headmistress. The Headmistress will be responsible to the Council for the administration of the School. The present enrolment is 292 girls, all of whom are boarders. The successful applicant, who must be a communicant member of the Church of England, will be expected to be a University graduate, an experienced teacher and a competent administrator capable of supervising the staff of a large boarding school. She will live at the School, where accommodation is provided. A salary of from £1,800 to £2,000 per annum will be paid, according to qualifications and experience. In addition a travelling and entertainment allowance of £250 a year will be made and the School Council will also contribute towards her superannuation. The successful applicant will be expected to commence duty not later than May 25, 1959. Further information may be obtained from the undersigned, with whom applications close on June 30, 1958. Applicants in the United Kingdom should apply to the Registrar, and also send a copy to the Bishop of Armidale, c/o D. Layton, Esquire, Keresbrook, Horsham, Sussex, England, S. T. M. Pierce, Esquire, Diocesan Registrar, P.O. Box 189, Armidale, New South Wales.

ASSISTANT PRIEST COLLEAGUE needed. Progressive parish. Youth work. House provided if married. Apply The Vicar, S. Augustine's, Vicarage, Inverell, New South Wales, Ring 179.

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

POSITION WANTED
ORGANIST seeks position, preferably Manly, Balgowlah, North Shore district. Mrs. G. Wainman, 43 Upper Cliff Road, Avenue, Fairlight, New South Wales.
TYPIST-TELEPHONIST, ten years' experience, requires any sort night or week-end work. Replies to Box No. 50, THE ANGLICAN.

WANTED
WANTED to rent lock-up garage, vicinity Central Railway, Surry Hills, Redfern. Telephone MA 463 (Sydney Exchange).

ACCOMMODATION WANTED
WANTED to rent, House or 2-bedroom Flat, unfurnished, in Watson's Bay, Rose Bay area. By member THE ANGLICAN staff. Could exchange tenancy modern 2-bedroom flat, North Sydney. Telephone XB 6738 or MX 5488, business hours (Sydney Exchange).

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PERSONAL
EXCHANGE. Melbourne vicar with rectory 200 yards from the sea would like to exchange for a month with a Sydney incumbent during January 1959. Please reply to Box No. 51, THE ANGLICAN.

ENGAGEMENTS
MADSEN—EAGLE. The engagement is announced of Nora Christabel, elder daughter of Mrs C. M. Eagle and the late Mr I. H. Eagle, "Kenwood", Grandchester, to the Reverend John Andrew Madsen only son of Mr and Mrs W. J. Madsen, Zimere.

THE DEAN of Newcastle and Mrs W. A. Hardie wish to announce the engagement of their daughter, Judith Alison, to Clifford George, younger son of Mr and Mrs R. M. Klein, or Valla.

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