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MINISTRY TO ILL DISCUSSED BY CLERGY-DOCTOR GROUP

CONSULTATIONS INCREASE AMONG WORKERS IN ALL STATES

FROM A CORRESPONDENT

A growing recognition in Australia of the need for consultations between clergy and members of the medical profession was reported to a Clergy-Doctor Conference representative of four states from July 7 to 9.

The conference, held at "Gilbulla" Conference Centre, Menangle, near Sydney, was convened by the Laity Commission of the Australian Council of Churches.

The churches had begun to provide full-time chaplains to mental and general hospitals in all states within the last few years, delegates reported.

Many more groups of clergy and doctors were meeting for discussion in various parts of Australia than was generally known.

Some of these were represented by the twenty-seven clergymen and fourteen doctors at the conference.

Reports to the conference were presented by Dr B. Peterson (for N.S.W.), the Reverend G. T. Inglis (for South Australia), and Dr R. Southby (for Victoria).

The Reverend E. A. Bradley and Dr C. Elliott spoke of the situation in Brisbane.

Several different names have been in use, but all the existing groups are for discussion of the relation between the two professions and of the ways in which their functions overlap.

IN VICTORIA

In Victoria there is a Medical-Clerical Association.

Groups have included general practitioners, psychiatrists, physicians, surgeons, and specialists; parish priests, ministers, chaplains to the general hospitals and chaplains to mental hospitals.

The editor of the "Medical Journal of Australia," Dr R. R. Winton, gave an address on "The Ministry of Reconciliation."

Other speakers were the Reverend W. D. O'Reilly (Sydney), on "The education of the clergy in their rôle in the care of the sick"; Dr J. Isbister (Sydney), on "The education of doctors in their rôle in relation to the spiritual needs of patients"; the Reverend G. Kircher (Melbourne), on "The rôle of the chaplain in the general hospital"; and the Reverend W. Graham (Melbourne), on "The rôle of the chaplain in the mental hospital."

POSITIVE HEALTH

The chairman of the consultation was Dr R. Southby (Victoria) and the chaplain was the Reverend Austin James (Victoria).

"There are five ingredients to a successful and happy chaplaincy in a general hospital," said the Reverend G. Kircher.

"They are: theological and pastoral competence, medical sense, ethical rectitude, ecumenical outlook and team mentality."

"The chaplain to a mental hospital can do much to promote positive mental health by educating the relatives, and through them the community at large," the Reverend W. Graham said.

"In a mental hospital, as under a magnifying glass, one can see the fears and hostilities that trouble mankind as a whole and challenge the redemptive power of religion, and make us look

to the resources Christianity has to offer.

"This makes the mental hospital an ideal place for the training of men as pastors," Mr Graham said.

CHURCH PAYS TRIBUTES TO BISHOP OF BALLARAT

FROM OUR OWN CORRESPONDENT

Ballarat, July 25

Thanksgiving for the work of the Bishop of Ballarat during nearly a quarter of a century was the theme of the panegyric delivered by the Bishop of Bendigo at the funeral of the Right Reverend W. H. Johnson on July 18.

Bishop Johnson's funeral took place in Christ Church Cathedral, Ballarat, in the presence of bishops of the province, and clergy and laity of the diocese.

His courage, faith and kindness had inspired the clergy and laity with a new vision, and had given to the Diocese of Ballarat a rich and happy unity and fellowship, the Bishop of Bendigo, the Right Reverend R. E. Richards, said.

"He was a true Father in God, and held our respect not only for his defence of the Christian faith, his skill as an administrator and his inspiration as a Church leader, but he was welcomed into every parish and loved for what he was — a man of God."

The Metropolitan of Victoria, the Most Reverend F. Woods, was present for the service, and read the lesson, Revelation 21:1.

Also present were the Bishop of St. Arnaud, the Right Reverend A. E. Winter, the Bishop of Gippsland, the Right Reverend D. A. Garnsey, the Bishop Coadjutor of Melbourne, the Right Reverend D. Redding, and the former Archbishop of Melbourne, the Right Reverend J. J. Booth.

The service was conducted by the sub-dean of the cathedral, Canon F. C. Moyle.

After the address, the congregation sang Bishop Johnson's favourite hymn, "Alleluia! sing to Jesus!"

Also present were the Mayor of Ballarat, the Town Clerk, representatives of surrounding municipalities, members of Parliament, representatives of the Diocese of Newcastle, the Australian Board of Missions, the Church Army, and many other organisations with which Bishop Johnson was associated.

The Governor of Victoria, Sir Dallas Brooks, and the Lieutenant Governor, Sir Edmund Herring, sent wreaths.

The clergy preceded the casket out of the cathedral. On the casket were the bishop's cope, mitre and crozier.

The Venerable R. G. Porter, Archdeacon of Ballarat, is Administrator of the diocese.



Some of the bishops at the Bishop of Ballarat's funeral on July 18. Left to right: The Bishop of Bendigo, the Bishop of St. Arnaud (with umbrella), the Bishop of Gippsland, the Right Reverend D. L. Redding, the Right Reverend J. J. Booth, and the Archbishop of Melbourne.



The Governor-General, Viscount Dunrossil, speaking at the setting of the foundation stone for the extensions to Moore Theological College, Sydney, last Saturday afternoon. On his left is the Archbishop of Sydney and the Principal of the college, Dr D. B. Knox. On his right is a former Principal, the Right Reverend M. L. Loane. (See story this page.)

ELECTIONS DUE IN ENGLAND

HOUSE OF LAITY DISPERSES

ANGLICAN NEWS SERVICE

London, July 25

The summer session of the Church Assembly, which was held at Church House, Westminster, last week, was the last to be attended by the present House of Laity, which was elected in 1955.

A new House is to be elected before the next session, which will be held in November.

The House of Laity, which at present consists of 223 members from the Province of Canterbury and 119 from the Province of York, together with six co-opted members, is one of the three Houses of the Church Assembly, the others being the House of Bishops (43 members) and the House of Clergy, consisting of the members of the Lower Houses of the Convocations of Canterbury and York (347 members).

The representatives of the laity are elected for five years.

Members of the House of Laity are elected by the lay members of the various diocesan conferences.

In most dioceses members are paid travel and subsistence allowances from diocesan funds.

EXTENSIONS TO BEGIN AT MOORE COLLEGE

A building project which the Diocese of Sydney is undertaking as "an act of faith" was inaugurated on July 23 when the foundation stone for extensions to Moore Theological College was set.

The Governor-General of Australia, Viscount Dunrossil, performed the ceremony, and work is now to begin on the new dining hall block.

The dining hall and kitchens planned will be able to serve 250, and the first stage of the building will include administrative offices, three lecture rooms and a senior common room.

The estimated cost of the extensions is over £50,000, but the work has been undertaken with less than £2,000 in hand.

During the ceremony, the Archbishop of Sydney, the Most Reverend H. R. Gough, presented the Governor-General with a copy of the history of the college.

In his address, the Governor-General traced the history of the college, from its foundation at Liverpool in 1856 with three students to the present day, when 114 students are attending lectures at the college in Newtown, Sydney. It has trained more than eight hundred priests for the diocese and beyond.

In his report, the treasurer for the college, Canon S. G. Stewart, said that the project was undertaken in the faith that church people would supply the necessary money.

The accommodation of the present dining hall had become most inadequate, providing for only sixty of the students.

CANTUAR AND CROCKFORD

NO DATE FOR RESIGNING

ANGLICAN NEWS SERVICE
London, July 25

The Archbishop of Canterbury's opinion of the views expressed by the author of the preface of the new "Crockford's Clerical Directory" was given in London last week at a reception for bishops.

Crockford's had said it was possible that before the next General Election the Prime Minister would need to nominate a new Archbishop of Canterbury. Dr Fisher told the bishops he was not prepared to say he was going to resign.

"I doubt whether I should preside at the next Lambeth Conference in 1968. By then I shall be eighty-one."

"Apart from that I have not the slightest idea when I should resign, if at all."

Dr Fisher said that the author's words would not sound so weighty if it was known who he was.

It was an admirable preface about the Church of England, but all slightly wrong.

"I suppose it is the job of the writer not to be dull, and so he gets it a bit wrong," he said.

OBITUARY

BISHOP A. E. J. RAWLINSON

We record with regret the death on July 17 of the Right Reverend Alfred Edward John Rawlinson, Bishop of Derby from 1936 to 1959. He was seventy-six.

Bishop Rawlinson was educated at Corpus Christi College, Oxford, where he took a first class in Classical Moderations in 1905, first class in *Literae Humaniores* in 1907, and a first class in the Honour School of Theology in 1908.

He took the degree of Bachelor of Divinity in 1921 and that of Doctor of Divinity in 1925. From Cuddesdon College he was ordained in 1909, and from then until 1913 was a Tutor at Keble College. He was a lecturer at Christ Church, Oxford, from 1913 to 1914, and held the positions of Student and Tutor there until 1929.

From 1915 to 1917 he was a Temporary Chaplain to the Forces; Select Preacher at Oxford, 1923 to 1925, and at Cambridge, 1924 to 1928; Assistant Chaplain and Divinity Lecturer at Corpus Christi College, Oxford, 1920 to 1929, and University Lecturer in Biblical Studies, Oxford, 1927 to 1929. In 1929 he was appointed Archdeacon of Auckland and Examining Chaplain to the Bishop of Durham, and was a Chaplain to the King from 1930 to 1936.

In February, 1936, he was consecrated, and became Bishop of Derby, the second in the new diocese.

Bishop Rawlinson was the author of many books, and gained an international reputation as a Biblical scholar. Notable in his work for the ecumenical movement was the support he gave to the scheme of reunion for the Church of South India.

He died in hospital in London after a brief illness.

TRADITIONS MEET

THE "LIVING CHURCH" SERVICE
New York, July 25

The Right Reverend Stephen Bayne, executive officer of the Anglican Communion, paid an official visit to Heidelberg on June 26 and confirmed twelve people in the chapel of the Army Hospital.

Present were seven chaplains from Heidelberg and five Old Catholic priests, led by the German Assistant Bishop.

The chapel was filled with Anglicans and Old Catholics from Heidelberg and Ladenburg.

C.M.S. HELP IN BORNEO

TASK SURVEYED BY AUSTRALIAN

FROM OUR OWN CORRESPONDENT
Singapore, July 25

At the invitation of the Bishop of Borneo, the Right Reverend Nigel Cornwall, and the Assistant Bishop, the Right Reverend James Wong, the Church Missionary Society in Australia hopes to send many more clergy and missionary workers to the diocese, which is desperately short of clergy and other staff.

"I have been used to the church in India," Mr Dain said, "where due to the good methods of communication and travel we often used to meet."

"The bishop of the area could call all his clergy together more often."

"But this is not possible in the Borneos," he said. With more staff, missionary units which at the present time are working as separate bodies, could valuably be co-ordinated into more closely-knit units.

THANKFUL

Both Bishop Cornwall and Bishop Wong were very appreciative of the contribution being made by the Australian Church to their diocese.

"They said that they would happily accept further effort by the Australian Church," Mr Dain said.

Speaking about the mission schools in the country, Mr Dain said there was a real shortage of trained teachers.

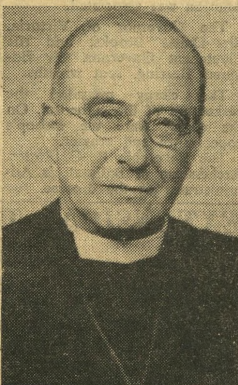
The education authorities were looking to Malaya and Singapore too for teachers.

Expatriate teachers from Australia and elsewhere would be welcomed to the schools until such time as there were a sufficient number of local men and women teachers.

"It will be quite some time before they can fully satisfy the needs of education," he said. "There is a great desire for education."

"Bishop Hall of Hong Kong is going to send out some orphans from the colony to have them settle on land in North Borneo and Sarawak."

"This is to be a joint effort by the Church and the governments of the Borneos," he said.



The Right Reverend A. E. J. Rawlinson.

ANNIVERSARY OF WELSH DIOCESE

THE "LIVING CHURCH" SERVICE
New York, July 25

The Bishop of Glasgow and Galloway was preacher at the celebration of the 1400th anniversary of the Welsh diocese of S. Asaph this month.

S. Kentigern, Bishop of Glasgow, is traditionally regarded as the founder of the diocese.

NATIONALISM IN AFRICA

CHURCH STAYS FAITHFUL

DR RAMSEY TELLS OF URGENT NEEDS
ANGLICAN NEWS SERVICE
London, July 25

The Archbishop of York's recent visit to Nyasaland lacked the usual welcome because he had been described as a "Federation Archbishop," the Most Reverend A. M. Ramsey said last week.

Dr Ramsey was recounting his experiences to the clergy at the York Diocesan Conference on July 19.

However, despite the nationalistic feeling, African Christianity was showing itself tough, loyal, zealous, enthusiastic, the fruit of the heroic saintliness of century, he said.

African Christians had travelled many miles to meet him. Crowds had waited in their churches of mud and wood to sing a *Te Deum* in their own tongue, and to ask for a word of exhortation and a blessing.

He found three urgent needs in the Church in East Africa, Dr Ramsey said. They were:

- More education, and education which included Christian teaching;

- An educated African priesthood capable of leading the Church;

- And a resolution of the racial tensions within the Church.

He said that everywhere he had found great enthusiasm for the creation of the new province of East Africa, to be inaugurated in August.

LITURGICAL CHANGES DEFENDED

THE "LIVING CHURCH" SERVICE
New York, July 25

Liturgical changes in Milwaukee Cathedral, which have been the object of criticism throughout that diocese, were defended this month by the Bishop of Milwaukee by an appeal to the tradition of churches within the Anglican communion.

Changes that he had initiated, including the elimination of the priest's preparation at the altar before the Holy Communion and the reading of the Last Gospel, and the institution of an offertory procession, have received much anonymous criticism from Episcopal churchmen.

In defending his actions, Bishop Hallock said, "Our loyalty is to Canterbury, not Rome."

"Actually, with the impact of the liturgical movement of the Church of Rome, if we just stay put Rome may catch up with us."

UNITED SERVICES AT OBERAMMERGAU

ECUMENICAL PRESS SERVICE
Geneva, July 25

Ecumenical services are being held three times a week at present in the Protestant church in Oberammergau, near the theatre where the passion play is being staged.

Worship includes celebrations of the Holy Communion, and is held in several languages.

The church is also open at noon for choral music and meditation.

COUPLE FOR BORNEO

FROM OUR OWN CORRESPONDENT
Singapore, July 25

Mr Edward Ban Siew Cheah and his Australian wife Nellie, passed through Singapore on Thursday, July 21, en route for Penang, the home town of Mr Cheah, who received his engineering qualifications in Victoria.

Mrs Cheah is from the Parish of S. Jude, Carlton, Melbourne, where the couple were married recently.

They will shortly be going on to Borneo where Mr Cheah has been given an appointment.

CALL FROM CRICKET

CAPTAIN OPENS YOUTH CENTRE

ANGLICAN NEWS SERVICE
London, July 25

Mr Colin Cowdrey, captain of England's cricket team, flew from Manchester on July 24, where he was taking part in the fourth test match against South Africa, to Kent to open a new youth centre.

The Rochester Diocesan Youth Centre and Conference Retreat House, at Chislehurst, Kent, has been given to the Diocese of Rochester by Mr C. S. Chiesman in memory of his son, Graham.

It was dedicated by the Bishop of Rochester, the Right Reverend C. M. Chavasse.

The centre is to be used for such activities as youth week-ends, youth training courses and youth leadership training, and is available to all youth organisations, both Church and secular.

Courses will also be arranged for industrial apprentices.

The house stands in four acres of grounds, and is on the edge of Chislehurst Common and Petts Wood.

At present it can accommodate thirty, but it is hoped to build an annexe to take another twenty-four in single rooms.

One of the largest rooms has been turned into a chapel. So far just over £5,000 has been spent on making the house (formerly Mr Chiesman's own home) ready for its present work, and an appeal for about £25,000 to cover the next phase of development is soon to be launched.

FUND RAISING DISCUSSION

CHURCH TO DRAW ON COMMERCE

ANGLICAN NEWS SERVICE
London, July 25

Criticisms of parishes employing professional companies in their fund-raising campaigns were answered last week in the Church Assembly meeting by the Chairman of the Central Board of Finance of the Church of England.

"The best answer to these criticisms is to be found in the Chester Diocesan Leaflet," the chairman, Sir Eric Gore Browne, told the Church Assembly.

"There my friend the Bishop of Chester said:

"The basis of these criticisms seems to be that it is not fitting that the Church should use commercial means for raising money."

"Such arguments suggest that there is something slightly improper about commerce."

"If commerce possesses certain insights and experience which can be put to good use for the Kingdom of God, then we ought to draw upon the things commerce has to offer."

"My colleagues and I agree with every word of that."

"But please do not misunderstand me. If men and women are available and ready and willing—after due thought and careful preparation—both are essential—to conduct a 'Do it yourself' campaign, may all possible good fortune and God's blessing attend them."

"But such people are not easy to find, and it does mean that they must give a great deal of time to this work," he said.

OCTOCENTENARY FOR DOVER CHURCH

ANGLICAN NEWS SERVICE
London, July 25

Eight hundred years of parish life were celebrated last week at the Norman Church of S. Margaret's-at-Cliffe, Dover.

The preacher at the festival Evensong on July 20 was the Bishop of Croydon.

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LONDON STORES

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CHEST HOSPITAL IN PAPUA DEDICATED

MISSION CO-OPERATES WITH THE ADMINISTRATION

FROM A CORRESPONDENT

Erero, Papua, July 25

Eleven years of hopes and plans in the Diocese of New Guinea were fulfilled on July 14 when S. Luke's Chest Hospital at Embi, in the northern district of Papua, was dedicated and officially opened.

The Acting Director of Public Health, Dr H. N. White, opened the hospital, which has cost the Government £66,000 so far, and will cost a further £80,000 in the next two years.

The District Commissioner, Mr E. G. Hicks, said that the building was a monument to Mission—Administration co-operation.

The dedication of S. Luke's Hospital was performed by the Bishop of New Guinea, the Right Reverend P. N. W. Strong.

Behind the building of the hospital were eleven years of frustrations, disappointments, and set-backs, Bishop Strong said.

He paid tribute to Dr Blanche Biggs, for her unfailing faith and inspiration when interest was lagging.

Without her zeal and inspiration the hospital would never have become a reality, he said.

The service of dedication began with the hymn, "Now thank we all our God."

After prayers for the hospital buildings, the bishop, servers and acolytes led the procession to the staff quarters administration block, women and children's wards, and the men's ward.

DEDICATION

At each building a short prayer was said, before the procession passed down through the building.

Between each building the congregation joined the bishop in saying Psalm 91, four verses between each block.

Then the procession returned to the patients' dining hall, where prayers were said for the Papuan medical staff's dormitories, the builders' quarters, the kitchen and the power house.

During the hymn "Son of God, Eternal Saviour," the bishop and procession were taken by jeep to bless the dormitories and builders' quarters.

On his return, there were the concluding prayers and the hospital was dedicated to S. Luke.

The staff of S. Luke's con-

AN EVANGELICAL CONFERENCE

A conference on the Supremacy of Holy Scripture will be held at Ridley College, Melbourne, from August 30 to September 1.

The speakers will be the Reverend F. I. Anderson, J. A. Friend, C. H. Duncan, D. B. Robinson, G. C. Garner and L. R. Shilton.

The lectures will be delivered in the Sadler Lecture Theatre and Morning and Evening Prayer said in the college chapel.

Residential accommodation is available at Ridley College. Application forms may be obtained from the Principal, Dr S. Barton Babbage.

Dr Babbage writes of the conference: "The precise nature of the authority of Holy Scripture, and its inspiration, is the forefront of contemporary theological discussion."

"It is hoped that this conference will clarify our thinking and confirm our faith."

sists of Dr Blanche Biggs, the medical superintendent, Miss Nancy Elliot, the matron, and Miss Dorothy Osborne, the secretary, who also runs a school for the children with tuberculosis.

There are sixteen Papuan medical assistants, and four builders to complete the hospital.

Mr George Barratt, the architect, has supervised the building and the ordering of materials.

Among those present were the Director of Tuberculosis Treatment in the Territory, Dr S. Wigley, administration officials and local residents, and many members of the mission staff.

Papuans from the district, including nurses and medical orderlies from Saiho Government Hospital, clerks, village councillors, police, and members of the local native council at Popondetta also attended.



Fr Evers and Brother Storey return from a shopping expedition while setting up house in the new S.S.M. Priory in Perth.

TWO S.S.M. MEMBERS SETTLE IN AT THE NEW PRIORY IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, July 25

Three members of the Society of the Sacred Mission will reside at the Priory, Walcott Street, Mount Lawley. Two of them are already in residence, Fr Laurence Evers and Brother Peter Storey.

When the Archbishop of Perth dedicates and declares the Priory open at the end of next month, Fr Evers will be the Superior of the Priory.

Later, Fr Mark Haynes, who is at present acting Sub-Warden

of S. George's College, Perth, will join Fr Evers and Brother Peter Storey at the Priory.

Setting up a new Priory is no easy task, but fortunately Brother Peter Storey, who was a carpenter before he joined the Order four years ago, is said also to be a very good cook—a very necessary asset in the early stages of settling in.

People in Perth were intrigued at the sight of two men in cassocks making purchases of stores and such other necessities to the setting up of a household.

Brother Storey will, however, return to South Australia at the end of this year.

The new Priory will be the first branch house of the Society in Australia, and the first Anglican religious community for men in the Diocese of Perth.

Fr Evers preached in S. George's Cathedral, Perth, on Sunday, July 17, the day before the centenary of the birth of Fr Kelly, the founder of the society in England.

He traced the origin of the society and the reason for its

foundation which took place in 1894.

In Perth, men will be invited to stay at the Priory for prayer and study, but the society would not undertake the training of men for Holy Orders.

Members of the society would conduct Retreats and Missions, and will be available for other specialised purposes.

KINDERGARTEN DEDICATED FOR MELBOURNE PARISH

FROM A CORRESPONDENT

Melbourne, July 25

The first part of the building programme for the Parish of All Saints, Nunawading, Diocese of Melbourne, a modern Sunday school and kindergarten hall, was dedicated and officially opened at a ceremony on July 23.

The Archdeacon of Kew, the Venerable G. H. Codrington, performed the dedication of the hall, which was built with money raised by the parish's voluntary pledging scheme.

The building, which will sup-

plement the present hall, is built in a contemporary style of grey brick and glass.

A new church, a vicarage and a hall are also to be built in the parish.

The Mayor, Councillor C. S. Ross, has praised the congregation for "their contributions and sacrifice which made possible this welcome new feature in our community."

The supervisor of the Church of England's thirty-eight subsidised kindergartens and playcentres, Miss W. E. Griffiths, said recently that she was impressed with the plan of the new building.

"It has been planned to allow the room to be divided into quiet corners for the children's various activities," she said.

Adequate provision has been made for the storage of kindergarten equipment when the hall is in use for other purposes.

Miss Griffiths also commented on the arrangement of the children's washroom, with the trough in the centre of the room, and space for individual towel hooks along the wall.

The architect of the hall was Mr Raymond Berg and the builders J. and E. P. Evans of Box Hill.

It has cost £8,000 and can accommodate forty-five children.

ABBOTSLIGH DEDICATION

THE CHAPEL WILL COME NEXT

The Archbishop of Sydney, the Most Reverend H. R. Gough, dedicated the new library wing at Abbotsleigh School last Saturday morning.

Mrs Gough unveiled the plaque and officially opened the new building.

Abbotsleigh was celebrating the 75th anniversary of its foundation.

The archbishop spoke of the importance of Abbotsleigh as a Church school and of the splendid co-operation given by the "grown-up girls" to their former school.

He announced that the appeal to build the chapel would be opened at the end of the year.

The archbishop stressed the importance of a chapel not only for the school's daily use but as a Christian symbol to outsiders.

Two memorable aspects of the simple service in the open air were the exquisite singing by the choir (there were some unusually lovely sopranos) and the admirable smoothness with which the chaplain, the Reverend D. R. S. Begbie, directed the large assembly.

HEADMASTER FOR GEELONG

ANGLICAN NEWS SERVICE

London, July 25

Mr T. R. Garnett, at present on the staff of Marlborough College, is to be the new headmaster of Geelong Church of England Grammar School, Victoria.

He will take up his duties there in September, 1961.

HIROSHIMA VIGIL

The Fellowship of Reconciliation, a Christian pacifist organisation, will maintain a twenty-four hour vigil outside S. Andrew's Cathedral, Sydney, on the anniversary of the bombing of Hiroshima.

The vigil will commence on August 5 at 8 p.m.

People interested in taking part in the vigil should contact the secretary, Mr W. J. Latona at XJ 6428.

FACT & FANCY

One hears from time to time that Sydney's Chapter House is too small for synod meetings these days; it was certainly too small for the extremely good Fair arranged by the Bush Church Aid's Women's Auxiliary there last Friday. Interest in B.C.A. work seems well on the increase and it is likely that the Organising Mission can go ahead with the plans for the Darwin hostel with confidence. The women workers are splendid; it is a pity that more clergymen do not back up their efforts by volunteering for the outback ministry. And, incidentally, some of them could have learned from Mrs Gough, who opened the Fair, how to make a graceful speech that came to an end all too soon.

And the crypt at S. James', King Street, wasn't big enough for tea after the Women's Fellowship service last week. I have never yet met a woman who wanted to be a member of synod or to be a priest; they are all too busy already to think of theological grounds but many of them do wonder when they give the men time to do the other jobs and wait on them hand and foot why they don't do them!

Surely our prayers are too often for those on our own side alone? The Bishop of Manchester, thinking of Our Lord's injunction to pray for "all sorts and conditions," says it is wrong that Mr Khrushchev's name is never mentioned in prayers at a church service. And, in Sydney's kidnapping crime, how many Church leaders asked for prayers for the wrong-doers? The tremendous power of prayer is too strong to be used only for comfort.

A hint from "The Willochran": "A man recently walked into the office of the Diocese of Coventry and made a present to the diocese of £65,000. We have a Diocesan Office."

When the Athenaeum temporarily closes, members are given hospitality at another club. In their new surroundings a bishop asked for a Crockett. After an interval the porter came back and said he was very sorry there was no such thing in the bar, (from the "Church Times.")

The Archbishop of Canterbury—on gaiters: "Gaiters are a sign of bondage and nothing else. I myself find them a comfortable form of bondage. They are not a sign of pride and privilege and pomp and property; they are a symbol of responsibility, and not for people who have all the pickings, but for the people who have to work hard to bear all the burdens."

A Natal South African vicar has recently written and produced a highly successful play entitled "Cain, My Son." The vicar played the part of the Devil.

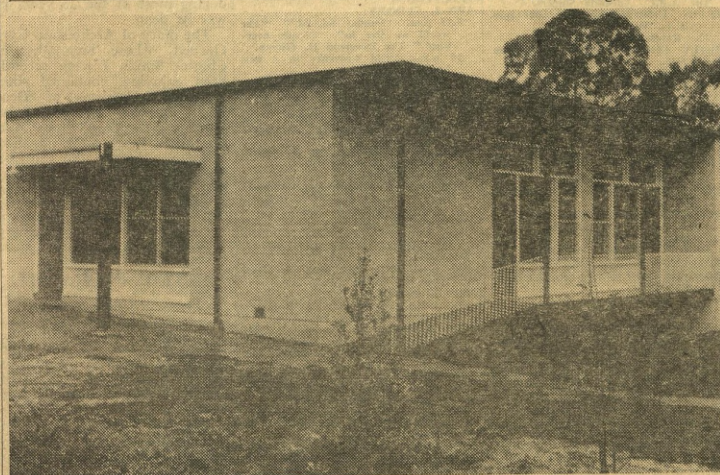
Is it a record for an Australian Church school? With the death of the Bishop of Ballarat, one is reminded that S. Peter's College, Adelaide, has produced five bishops—the Archbishop of British Columbia, the Bishop of Armidale, the Bishop of Adelaide, the Bishop of Rockhampton, and Bishop Johnson.

BISHOP HILL FOR SYDNEY

The Bishop of Melanesia, the Right Reverend A. T. Hill, will leave Honiara on August 23 to fly to Sydney to enter hospital for an operation.

While in Sydney he hopes to attend the Pacific Church Council to be held there on October 12 and 13.

He will be accompanied by Canon Edmund Kiva who will do deputation work for six months for the Australian Board of Missions.



The new kindergarten hall at All Saints, Nunawading, Diocese of Melbourne.

THE ANGLICAN

FRIDAY JULY 29 1960

POLICE OR GESTAPO ?

The Police in Victoria and New South Wales are getting a bit above themselves. It is bad indeed when ordinary constables exceed the bounds of those powers vested in them by the common law and by statute; it is worse when senior officers forget that they are public servants, and issue directions and threats reminiscent of the hey-day of the Third Reich; it is time for the strongest protest when, instead of curbing the excessive powers of a police force, any Australian legislature gratuitously extends them.

On the whole, Australian policemen are neither liked nor trusted by the public as they are, by and large, in the United Kingdom. To try explain this, as some do, by reference to historical factors, is otiose. The criminal classes no longer constitute a majority, or even a significant minority, of our population. The crime rate, as far as felonies are concerned, has continued steadily to fall for a good half-century past. The evidence is conclusive that migrants to Australia since 1946 are more quiet and law-abiding by far than those who preceded them in the last century and who are often said to have laid the foundations of mistrust between private citizen and constable. It is solely the fault of the Police that this mistrust should continue; its cause is not past-historical, but present-psychological.

At the root of the average citizen's antipathy to the constable are two easily remedied mistakes. The first is that obviously not a single Police training establishment in the Commonwealth has succeeded in hammering it home to each constable that he is not more than, but less than, the private citizen: he is a *public servant* in the simple, literal meaning of those words. A *public servant*. There was a famous Commissioner of the London Metropolitan Police who used to address each graduating course in these terms: "You are wearing a proud uniform. Now, my advice to you is this. Take that uniform quietly to a street corner. Put it in a position where it will be seen, without being over-conspicuous. And then just stand quietly within it." Too many Australian policemen tend—just like un-uniformed public servants—to regard themselves not as the servants, but as the bosses, of the public. This wrong attitude is reinforced by the most shocking psychological mistake: the fact that our policemen carry firearms. Too often, in the past, these guns have been unnecessarily used; but that is only incidental to the real objection, namely, that a policeman's duties are such that there is no need whatever for him to carry a revolver save perhaps once in the whole course of his career, and that if he feels psychologically insecure without it then he is better out of the Force.

Australian policemen, like American admirals, are tending to talk too much. Once upon a time, our policemen preserved the traditional silence and modesty of the Public Service generally, leaving public statements to their Commissioner or ministerial head. The chief offender against this sound tradition in New South Wales is a Mr M. W. CHASELING, Superintendent of Traffic, whose apparent zeal for bureaucratic efficiency has led him to make some statements startlingly at variance with the concept of the rule of law since his appointment. Another is a SERGEANT M. KIRK, understood to be "in charge of Pedestrian Enforcement" in a campaign to frighten pedestrians which is being carried out in Sydney. Between them, they have been reported in the Press as saying that most citizens apprehended by the Police for petty infringements of Sydney's farcical traffic laws would rather pay ten shillings or a pound under a "fine by post" system than face a magistrate who could impose a fine of up to ten pounds; and that of the first day of the "enforcement" policy "pedestrian offenders went down like ninetails . . . there has never been another day like it."

While Sydney suffers this insolence, things are even worse in Victoria, where the Executive Council has approved regulations permitting the Police to remove the keys of his car from any motorist, whom they "have reasonable grounds" to believe "mentally or physically incapable" of driving the vehicle, whether he intends to drive it or not! Under the law as it will stand, the Victorian Police may take a man's car keys from him in Sale, though his vehicle may be in a garage at Horsham! If it be answered that this is stretching things too far, and that "it can't happen here," the only reply is that all unnecessary powers are *always* abused in time by those to whom they are given, even in a democracy.



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

Are The Clergy Too Domesticated ?

Two criticisms of the clergy—one that they are becoming too domesticated and the other that they do very little "except" take tea with the ladies and preach on Sundays—came under my notice this week.

As the first criticism was voiced in England and the second in New Zealand, Australian clergy who read this may now readjust their blood pressures. In fact, my Australian acquaintances do not include any house-bound or lazy parsons. But there might be a point in looking at these strictures (especially as an archdeacon was the author of some of them), so that younger clergy in particular may be on their guard to avoid unwittingly giving scope for gossip.

Addressing a gathering of curates' wives in Southwell, Nottinghamshire, the Archdeacon of Newark, the Venerable F. H. West, said he believed the clergy were tending to become more domesticated and their wives less so. He warned the wives against leaving their husbands at home alone to do the housework, and added: "If a parson's wife goes out to work, the first charge on her income should be to provide assistance in the house. Some clergy, taking advantage of their freedom to do as much or as little work in the village as they like, have allowed themselves to become nannies, cooks and housemaids."

I do not believe there is any noticeable trend that way in Australian parishes. But a Middlesex vicar endorsed Archdeacon West's view, and added: "The impression that the clergy work a one-day week is far too common among the laity, and when clergy are seen doing shopping and housework, the laity are confirmed in this impression. The cure of souls is a full-time activity."

But I think most people would be inclined to agree more with the views of two other participants in this English discussion.

One said: "If it be conceded that some small part of every day may rightly be given to ordinary family life, a priest is surely free to provide the kind of help which any decent man

tries to give to his womenfolk in these days."

The other said: "Some clergy may think that to try to be kind and considerate, even to their wives, is part of their cure of souls—their own souls, at any rate."

More Than Tea And Sermons

Apparently some clergy in New Zealand have been annoyed by suggestions that they have soft jobs, because the Reverend C. W. Venimore said at the recent Wellington diocesan synod that it was time "to hit very hard on the head" the idea that a parson did very little except take tea with the ladies and work on Sundays.

Mr Venimore said that he did not claim to be a hard worker, but he found on taking a tally that he worked 84 hours in one recent week. He did not work those hours every week, but some clergymen did.

The clergy found a stalwart champion in the editor of the Wellington morning newspaper, the "Dominion," who took up Mr Venimore's complaint in a Leading Article, which surveyed the varying and unending duties of clergymen.

The article branded as "cruel" the misjudging of a parson's work, and added: "Much of his labour is hidden. Visiting the sick, comforting the bereaved, giving advice and directing various parish activities, he is always on call. The lot of the parish priest is arduous everywhere. He is father of his flock, and to him fall most difficult and delicate tasks."

That editor wrote out of personal knowledge. He was a son of the vicarage in a busy Auckland parish.

Wrong Subject For Caucus Decision

Caucus rule in local government can have most unfortunate results in preventing the exercise of free judgement on moral issues.

This seems to me to be most reprehensibly illustrated by the decision of the Labour majority in the Sydney City Council to

permit the establishment of a fun parlour in King's Cross.

The clergy, the businessmen, many petitioners, and even the Labor Party branch in the area protested strongly against the proposal. Some Labour aldermen seemed at first to agree with the protest, which was based mainly on the ground that such an institution, however well policed, would become a gathering place for undesirable and would be particularly harmful to young people.

Answering the last point, a sponsor of the parlour gave an assurance that school children would not be admitted unless accompanied by an adult!

It is inconceivable that every Labour alderman in his private judgement could have dismissed these protests as ill-grounded or could wish to encourage King's Cross to revert to its bad old character.

Nevertheless, for no adequate reason that I can discover all the Labour aldermen voted approval of the fun parlour. Surely such a question should never have been regarded as one for regimented caucus vote, but should have been dealt with entirely on its merits.

The Name And Fame Of Dean Inge

A reference in this column on July 8 to a new biography of "Gloomy" Dean William Ralph Inge by Canon Adam Fox interested Mr E. S. Whitworth, who has written to me from Prince Alfred College, Kent Town, South Australia, to mention the problem of the proper pronunciation of the dean's name. Bernard Shaw, Mr Whitworth recalls, made this useful contribution to the solution of that problem:

If you his temper would unninge
And his most sacred rights infringe
Or, excommunicated, singe
Where friends forever writhe and cringe
Address him then as Doctor Inge.

But if you prize the proper thing
Be sure to call him Doctor Ing
Unless your ignorance to screen
You temporise with Mr Dean).
But be advised by me and cling
To the example of the King.
Then rush to hear him have his fling
In Paul's and places where they sing.

Incidentally, I believe that Dean Inge, because of deafness, was not much interested in the singing that went on in St. Paul's during most of the 23 years he was its dean.

The diary of Archbishop Cyril Garbett, whose biography by Charles Smyth I have recently been enjoying, contained some treasured aphorisms of Dean Inge. Perhaps Mr Whitworth (and some others) may like this one: "When an Evangelical is made a bishop the transformation is even more rapid than that of a Labour member who is made a peer."

—THE MAN IN THE STREET.

SISTER FLORA ILL

FROM A CORRESPONDENT
Melbourne, July 25

The Superior of the Community of the Holy Name, Sister Flora, is seriously ill in the Queen Victoria Hospital, Melbourne.

The Archbishop of Melbourne ministered to her yesterday. Prayers were offered in many churches for her recovery.

ONE MINUTE SERMON

ESAU—MAN OF THIS WORLD

GENESIS 27: 34 to end

Bless me even me O my Father! This is the cry of Esau, as he realises his lost blessing. But never in any place is there a suggestion of penitence on the part of Esau.

The writer to the Hebrews (chapter 12:17) describes Esau as a profane person who for a morsel of meat sold his birthright and he goes on, "For ye know how that afterwards when he would have inherited the blessing he was rejected though he sought it carefully with tears; for he found no place of repentance."

The Greek text makes it very clear that it was the blessing which Esau sought with tears, not "a place of repentance."

Thus we have in Esau a "this-world" man with little idea of God and no conception of the future. In his earlier days carelessly and thoughtlessly he had bargained his birthright for a plate of soup.

We may say "it was a boyish joke with no depth of purpose in it." But to those early people the place of the first born was never a matter for levity—it was intensely important and reverently considered at all times. Esau's action showed how little he appreciated the place of his family in the purpose of God.

And when the day comes that Jacob has stolen the blessing which would normally go with the birthright, even then Esau has no sense of the awfulness of the judgement that has come upon him.

Not the slightest sign is there that he appreciates the sin and profanity of his past. The blame is all Jacob's—he stole the birthright, he has taken the blessing. Repentance!—there is none. Esau has not been changed one whit by what he has suffered.

And indeed if he can't have the eldest son's blessing—will at any rate some blessing will do! "Bless me, even me also O my Father." A man of this world, without a future!

The man of this world often has some good characteristics. Esau plans to kill Jacob when Isaac dies and Jacob goes for his life to escape. But Esau's memory is short. He lives for the day and the future promises are forgotten.

He welcomes Jacob back after many years without any reproaches, accepts his gifts, and goes on his way. He forgives because he cares but little for what he has lost. Jesus forgives at the terrible cost of the Cross. Have we repented and reclaimed His loving forgiveness?

CLERGY NEWS

BLACK. The Reverend C. G. P., formerly Rector of St. Matthew's, Gayndah, Diocese of Brisbane, has been appointed Rector of St. John's, Inglewood, in the same diocese.

MORTON. The Reverend F. H., Vicar of St. Alban's, Diocese of Melbourne, is to be Vicar of Christ Church, Essendon, in the same diocese. He will be inducted on August 3.

RANDALL. The Reverend E. L., has arrived from England to become Chaplain of St. Francis' College, Milton, Brisbane.

STEELE. The Reverend J. G., formerly a Mission Chaplain in the Diocese of Brisbane, to be Chaplain to St. John's College, St. Lucia, within the University of Queensland.

THOMAS. The Reverend C. E., formerly Rector of St. Peter's, Milmerston, Diocese of Brisbane, to be Rector of St. Andrew's, Pittsworth, in the same diocese.

WIGHT. The Reverend J. G., Assistant Priest at Christ Church, Geelong, Diocese of Melbourne, to be Vicar of Christ Church, Newport, in the same diocese. He was to be inducted on July 27.

CHURCH CALENDAR

July 31: The Seventh Sunday after Trinity.

August 1: Lammas Day.

August 6: Transfiguration of Our Lord.

RELIGIOUS BROADCASTS

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

SUNDAY, JULY 31:
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.
*From King's College Chapel, Cambridge. Preacher: Dr A. R. Vidler.
RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.
*The "best-read best-seller"—"His teaching about man." The Reverend S. R. Bowyer Hayward.
PRELUDE: 7.15 p.m. A.E.T., W.A.T.
The A.R.C. Adelaide Singers.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.
The Reverend F. Greeves.
PLAIN CHRISTIANITY: 10.30 p.m. A.E.T., W.A.T., 10 p.m. S.A.T. - The Reverend F. Greeves.
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.
For the Seventh Sunday after Trinity. Broadcast from the B.B.C.
MONDAY, AUGUST 1:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
The Reverend T. Horgan.
MONDAY, AUGUST 1—FRIDAY, AUGUST 5:
READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.
*The Very Reverend B. Macdonald.
MONDAY, AUGUST 1—SATURDAY, AUGUST 5:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
August 1: Mrs M. Johnson.
August 2: The Reverend A. Macdonald.
August 3: School Service. "Stories from the New Testament"—"Jesus gathers His friends to supper."
August 4: The Reverend D. Cole.
August 5: The Reverend E. Hamblin.
August 6: The Reverend J. Gerry.
WEDNESDAY, AUGUST 3:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

"Behind the word"—"Repentance." The Reverend R. Mathias.

FRIDAY, AUGUST 5:

EVENING: 4.30 p.m. A.E.T., W.A.T., 4.30 p.m. S.A.T., 4.30 p.m. W.A.T.

*St. Paul's Cathedral, Melbourne.

MONDAY, AUGUST 1—SATURDAY, AUGUST 5:

EVENING: 11.15 p.m.

A.E.T. (11.45 p.m., Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

The Reverend J. Sayers.

TELEVISION:

ABN-2, SYDNEY:

"5.15 p.m.: 'Sunday Special.' 'The world we live in'—'Clouds overhead.'"

"The Reverend H. Girvan."

"10 p.m.: 'Old Churches in a new land.'"

A feature on the Orthodox Churches—Part 1.

ABV-2, MELBOURNE:

"5.15 p.m.: 'Sunday Special.' 'The miracle of speaking together.'"

Clive Smith.

"10 p.m.: 'Tribadour of the Lord'—'St. Francis of Assisi.'"

ABO-2, BRISBANE:

"5.45 p.m.: 'Sunday Special.' 'Empty Hands.' The Reverend V. Roberts."

"10 p.m.: 'Aboriginal Genesis.'"

ABR-2, ADELAIDE:

"5.45 p.m.: 'Sunday Special.' 'Love Hands.' The Reverend V. Roberts."

"10 p.m.: 'On trek with Dr Paul White in Africa.' Part 2."

ABW-2, PERTH:

"11 a.m.: Divine Service from St. George's Cathedral, Perth."

"5.45 p.m.: 'Sunday Special.' 'Lighting Highways.' Clive Smith."

"10 p.m.: 'Why do we suffer?' Dr W. L. Carrington."

ABT-2, HOBART:

"11 a.m.: Divine Service from St. David's Cathedral, Hobart."

"5.45 p.m.: 'Sunday Special.' 'Broadcasting and you.' The Reverend B. Crittenden."

"10 p.m.: 'You've got to decide!' 'Where you're going.' Dr C. Williams."

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writer's name is appended for publication. Parts of some of the following letters may have been omitted.

AN APPEAL FOR CLERGY

"NOT WEST!"

TO THE EDITOR OF THE ANGLICAN

Sir.—The Bishop of Kalgoorlie (July 15) draws attention to the loss of one third of his diocesan strength with the departure of two clergymen from his diocese.

Again the whole Church is reminded of the frustrating position in a diocese when even a small number of removals creates a major problem. This could be said of other places and certainly does not commend to the people in more distant places, the Church of England ministry.

In parts of the Eastern States, while there may be work for many more clergymen, nevertheless, departures do not pose quite the same acute problem. The same issue in which the bishop's letter appeared, provided an article entitled "Lend-lease" System in Missions.

We need a lot more of the "Lend-Lease" with clergymen being willing to lend themselves for a few years in work amongst country brethren. An interchange of men with a few years experience as well as the younger class will be a benefit to the whole Church.

With the Bishop of Kalgoorlie I too would like to hear from men who do not look for rewards, save that of doing God's Will.

Yours etc.,

(The Reverend)

JOHN GREENWOOD.

Organising Missioner
Bush Church Aid Society
B.C.A. House,
135 Bathurst Street,
Sydney.

MORE HELP FOR MISSIONARIES

TO THE EDITOR OF THE ANGLICAN

Sir.—As a constant supporter and reader of all matters relating to the missionary work of the Church, particularly that under the A.B.M., I feel compelled to comment on the wearisome and seemingly hopeless plea which appears regularly for "more missionaries," and in the latest A. B. M. "Review" I read of the short time some missionaries stay on the various stations to which they are sent.

There must be something very wrong with the whole administration of the missions for this state of things to go on indefinitely.

In the first place a vocation for missionary work is rare and precious, and those who have it have given faithful service for years, until forced to relinquish their well-loved work for reasons of health, or, in the case of married couples, on account of either their health or the education of their children.

The priests who go to the mission fields, after doing several years of service, return to their home States, and nowadays are very welcome to fill vacant parishes; but what of the lay missionaries, without whom the work of missions cannot function—or the single women teachers and nurses?

While constantly calling for "more missionaries" what can be

offered to improve the present way of life for them, and what of their future, and, in the case of married couples, what does the A. B. M. suggest for the future education of their children?

Vocations cannot be bought, but realism should go hand in hand with Christian ideals, and, until it does, the missions under A.B.M. will continue to be disgracefully understaffed, and therefore inefficient.

The time is overdue now for the A.B.M. to add to their usual calls for "more missionaries" some inducements in the way of living conditions and salaries and a definite plan regarding the futures of missionaries and their families.

Yours truly,

"CONCERNED."

Adelaide.

RELATIONS WITH CHINA

TO THE EDITOR OF THE ANGLICAN

Sir.—The accusation of syncretism against your correspondent J. J. Greenland by the Reverend N. L. Hill (July 15), surely takes the cake for a petulant example of defective logic. It is sheer nonsense to assert that "recognition of the Peking regime gives our stamp of approval to China's tyrants." With this kind of reasoning Mr Hill must obviously believe that because Russia recognises the government of Australia she heartily approves of democracy. Rubbish! And I suppose if my father is a murderer I give my stamp of approval to his homicidal tendencies if I continue to recognise him as my father?

How long will the laity tolerate the ignominious statements of politically confused clerics, who seemingly spend their time picking out the faults of their enemies while conveniently turning a blind eye to their own? I thought Jesus said something about loving one's enemies, but perhaps this is just a figment of my own imagination. Practising spiritual apartheid and hurling biblical epithets at the objects one fears are always acts of irresponsibility towards the Faith and an indication of religious immaturity.

It is our duty to recognise the government of any body of people whether we approve of it or not until such time as it commits a hostile act toward us. Only a superficial Christianity could so foolishly fear communism. How strange that so many Christians fall into the same traps as the Communists. The sooner Australia recognises the government of China so much the world that we have become politically mature and not subject to the blundering, boasting, crude diplomacy that America substitutes for its foreign policy.

Yours faithfully,

J. R. BLAIR.

Naremburn,

N.S.W.

WHICH TRADITION?

TO THE EDITOR OF THE ANGLICAN

Sir.—May I, through your columns, express my disappointment with the Diocesan Services Festival held at S. Paul's Cathedral, Melbourne, last month.

As a newcomer to Melbourne and Australia, and my first service at the cathedral church, I was somewhat amazed with the austere Protestant pagantry, particularly at a Services Festival. I had anticipated a magnificent ceremonial and ritual as in England, with a procession of servers attired as in their parish churches, carrying banners, candles, incense, etc., which are fitting for such an occasion. I might add that the lights on the high altar were not even lit. I made enquiries from a cathedral official as to why the absence of these externals on such an occasion—his sharp reply was, "Cathedral tradition!"

I sincerely hope that this festival next year will be in keeping with Anglican tradition and not cathedral tradition.

Yours, etc.,

C. A. BAKER.

South Melbourne.

AN ARTICLE FOR "THE READER"

TO THE EDITOR OF THE ANGLICAN

Sir.—"The Reader" is a monthly magazine for the lay ministry and is the official organ of the Central Readers' Board which maintains an office at 45, Great Peter Street, Westminster, England. The Board co-ordinates the work of Diocesan Readers' Boards throughout the Anglican communion.

The April number of "The Reader" contained an article on "Readers in Burma" by the Bishop of Rangoon.

I was asked in April last to send a general account of the activity of Readers in Australia and, in order to do so, I wrote to the 25 dioceses of the Australian Church on May 2, seeking information. Since then I have received 7 reports and 4 promises of information so that 14 replies are still outstanding.

I am anxious to furnish the information sought by "The Reader" and shall be grateful if those associated with the work of Readers, in the dioceses that have not yet furnished information, will kindly do so at their early convenience.

Yours faithfully,

A. P. REYNOLDS,

Hon. Treasurer,

Honorary Readers' Association.

Diocese of Melbourne.

1a Irlbarra Road,

Canterbury, E.7,

Victoria.

ALCUIN CLUB BOOK

TO THE EDITOR OF THE ANGLICAN

Sir.—I read with great interest the review by A.W.H. (THE ANGLICAN, July 15, 1960) entitled "On Baptismal Reform and Development." It was most interesting and informative.

May I mention that the book under review is one of the

collections of the famous Alcuin Club.

I have, for perhaps thirty or forty years, been a member of the Alcuin Club, and regularly receive its superb publications written bravely and in the most scholarly style by the greatest liturgists of the Anglican communion. Its assistant secretary and treasurer is Miss Scrivener, of Canon Gate House, Chichester, Sussex. I feel sure she would be pleased to hear from anyone wishing to join the Alcuin Club.

Yours faithfully,

R. L. R. RABETT.

Sydney.

ADDITIONS WILL HARMONISE WITH EXISTING CHURCH

S. Stephen's Church, Willoughby, Diocese of Sydney, originally designed by Cyril Blackett, is being completed.

For many years a temporary structure has served the purpose of the sanctuary while the choir was situated in the nave.

The church is now having a chancel, sanctuary, vestry, service room, organ loft and console loft added.

In this the original design has been departed from as being unrealistic in the light of modern conditions and because of the enormous cost of the original bearing wall stone construction.

But unity of shape and colour is being preserved and the slate roof will continue over the new portion without a break.

The construction is of reinforced concrete wall frames and rigid rolled steel roof frames.

All walls are of pre-cast exposed granite aggregate panels used with Hawkesbury sandstone facings to the piers externally.

Flat roofs over organ lofts are of ribbed aluminium on concrete.

The splendid English pipe organ is being re-built in its new loft by Messrs Hill, Norman and Beard.

The architects are N. W. McPherson and D. A. Harrison, and the builders are Messrs Givan Bros Pty Ltd.

I'D LIKE TO KNOW . . .

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

What is the meaning of "make us to have a perpetual fear . . . of Thy holy Name"? Is cultivation of such a fear desirable?

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

Such a petition from the Collect for the Second Sunday after Trinity does remind us of the Old Testament observation that "the fear of the Lord is the beginning of wisdom" or as the margin of the Authorised Version puts it, the foundation of wisdom.

What then does "fear" mean in this context? Clearly not cringing terror, nor petrified fright, nor even obedient piety; but awe, godly respect and reverence in the presence of superlative greatness.

How then does this reverence come? It comes with increase of knowledge. Not seemingly always. There are many immature teenagers, bursting with knowledge, but completely lacking in reverence. Like Mark Twain they will observe at fourteen "what a fool the old man is" but at twenty-one, "It's amazing what the old man has learned in the last seven years."

With maturity, comes a greater respect.

Reverence comes with developing knowledge. As we follow in various ways and diverse manners the unfolding of God in Nature and in His Word, we feel, like Kepler, that we are thinking God's thoughts after Him. We begin to realise the greatness of God. Before this, our God has been several sizes too small.

His wisdom is so vast that many refer to Him as the master-mind, the great mathematician. But,

Shall any gazer see with mortal eyes?

Or any searcher know by moral mind? Veil after veil will lift—but there must be Veil after veil behind.

We advance in knowledge, and we realise we have but scratched the surface of truth. With it comes the sense of

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wonder, and reverence is born. Has not the Church very often helped in doing the very thing she tries to combat? So often the God and Father of our Lord Jesus Christ has been presented as kindly, benign and forgiving—"to forgive is His business." We have forgotten His aweful purity. We have lost sight of His majesty.

With the loss of the mystery of the Godhead—something we cannot understand and, with our finite minds, certainly cannot grasp—has gone that reverential awe which is the basis of true worship.

Goethe was right. In his ideal school the chief lesson taught would be that of reverence.

Such we pray—that He may make us to have a perpetual reverence and love of all that He is.

What is Canon Law?

Canon Law is that which guides and governs the Church. As the Church grew, it was natural that disputes which arose would be referred to it.

Certain Councils laid down regulations, and the more important of these were listened to with great respect. Notable among these was the Council of Nicaea in 325.

As well as the decrees of Councils, the Decretals of the Popes (answers to questions) and the rules of influential bishops were accepted as authoritative.

By the twelfth century, a large mass of Canon Law existed; and this law affected not only the Church with regulations concerning the discipline of the clergy, the ordering of services and details of administration, but numerous matters that affected the daily life of the people. Economic regulations and marriage problems, cases of open scandals and contested wills were referred to the Church.

Frequently clashes arose between the State and the Church, the former considering that the Church was concerning itself with matters which rightly should be handled by the temporal power.

REVISIONS

It was Gratian who in 1140 systematised the Canon Law into a private collection.

Most of this ecclesiastical law was continued by the Church of England after the Reformation as long as it was not "contrary to the laws, customs and statutes of this realm, nor to the damage and hurt of the king's prerogative royal."

In keeping with every national church, there were local canons.

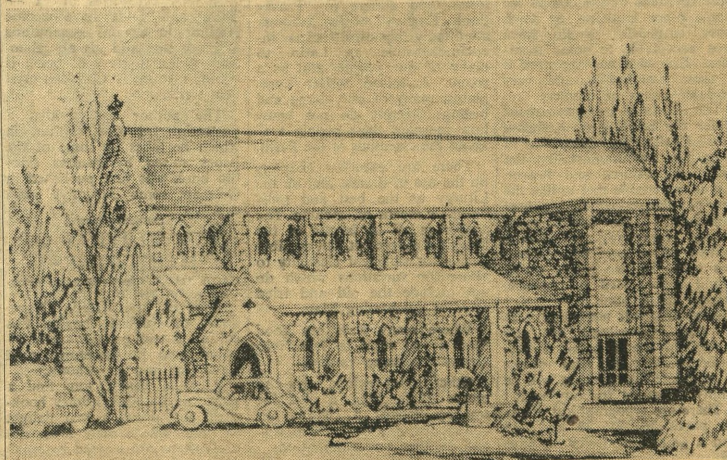
The last revision of the canons took place in 1603 and 1604 when Archbishop Bancroft had 141 canons governing the administration of the sacraments and divine worship, the behaviour of the clergy, etc., established.

In 1939 it was recognised that a revision was long overdue. For example, every clergyman is expected, according to the canons to appear in "a gown with a standing collar," on no account to wear a cloak with long sleeves and especially not to wear light coloured stockings; let alone the use of a "wrought nightcap" at night!

The Archbishop of Canterbury appointed a Canon Law Commission which was to enquire into the canons in force before the Reformation, those which have been established since and suggest a new body of Canon Law.

This was presented in 1947 and both Convocations are still considering the acceptance or rejection of the proposals. It has already been a long and tedious task, and not, unfortunately, free from controversy.

As soon as our Constitution is ratified by law, like other self-governing members of the Anglican communion we shall have our own body of Canon Law.



An architect's sketch of S. Stephen's Church, Willoughby, Diocese of Sydney, as it will appear when completed.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a missionary nurse from New Zealand who is working in the British Solomon Islands, Diocese of Melanesia.

She is Sister Pamela Crawford, sister-in-charge of the Leper Colony, Fauku, near Faunabu, on the island of Malaita.

Sister Crawford has just passed through Sydney after six months' furlough, to return to her work.

She has been working with the Melanesian Mission for the past nine years, the last six of which have been spent in the Leper Colony.

She said that at present there are seventy-four leper in-patients and about seventy out-patients, receiving regular treatment.

The need for leper colonies was not as great today as formerly, she said, but the people of Malaita were still so primitive as to require constant supervision during their treatment with drugs.

Of the five hundred cases of known leprosy in the Northern Solomons, four hundred were in Malaita.

If the patients came in for treatment at an early stage of the disease, they could expect to be discharged within eighteen months to three years, a tremendous improvement on former years, she said.

By that time the drugs had rendered them non-infectious, and they would remain so as long as they continued to take the drugs.

None of the patients at Faunabu was bedridden, and members of the colony were taught to do everything for themselves, except the heavy work of felling trees and using the rotary hoe.

Voluntarily, and working on a monthly basis, they chose to

WAS IT A HOAX?

THE VANISHING EVANGELIST. Lately Thomas. Heinemann. Pp. 334. 21s.

In 1926, Aimee Semple McPherson, the American evangelist, reported that she had been kidnapped and told a very good story to prove it.

Others doubted the report; and the conflicting evidence which came in kept Aimee in the headlines for six months.

Newspapers fought pitched battles for witnesses and several public figures were ruined before the grand-jury investigation was over.

Was it as Aimee said or was it all a hoax? Nothing was proved. For those with a taste for this kind of weird and improbable drama, this book will provide much amusement.

—J.S.

be either cooks, bakers, male nurses, garden bosses, pig boy, hen girl, church cleaner, church readers, or teachers.

They earned small sums for the various duties.

The population of Malaita is 50,000 of whom about 20,000 are still heathen, Sister Crawford said.

"IS IT GOOD NEWS OR ISN'T IT?"

TELLING THE GOOD NEWS. Francis H. Drinkwater. Macmillan. Pp. 228. 36s. 9d.

FATHER Drinkwater is a prolific writer, having produced many volumes of sermons, Catechism notes, and educational essays. The present volume is a collection of articles that have appeared in a number of Roman Catholic periodicals and though their reference is mainly to the activities of that communion, yet many of his conclusions are equally valid for Anglicans.

Speaking of catechisms and "instructions in the Faith" he

A SERIES OF ANSWERS

THE CHRISTIAN REPLIES. Edited by Leslie Davison. Epworth Press. Pp. 158. English price, 2s. 6d.

THIS is a series of 76 answers to a wide variety of religious questions proffered to, and answered by, leading English Methodist theologians and preachers. Both questions and answers are a mixed bag.

It is recognised that even after three revisions by the committee "some other phrasing, or some other emphasis" would have been acceptable to some members. But what has appeared is a most worthwhile and very readable series of answers.

The questions are systematised under the heading of Religion, God, Christ, the Doctrines of Man, Sin and Immortality, the Bible, the Church and Prayer.

It is regrettable that unlike the very popular series "Asking them Questions", published some twenty years ago, and equally written by a band of scholars, this work has no index which would have added to the usefulness of the book.

Anglicans will not agree with all that is written; but any thoughtful reader who is prepared to allow this slim volume to stimulate his thinking, will be amply rewarded for buying it.

There are typographical errors on pages 28, 57, 78 and 118 and a grammatical slip on page 58.

—A.V.M.

BOOK REVIEWS

AN AGNOSTIC BECAME AN ANGLICAN

A TESTAMENT OF TURNING. Donet Meynell Roelofs. Morehouse-Barlow. New York. Pp. 213.

THIS book is far, far better than its title might suggest. It is not the story of a turncoat nor a record of irresponsible meandering from one religious menage to another. It is the true and poignant account of an intelligent agnostic's search for Reality; of an adventure which began in scepticism and unbelief and ended in conviction and faith.

The story is told in a series of revealing letters written by the author to various friends and relatives at various stages of her spiritual pilgrimage, and it must have taken great courage to make public the intimate experiences and emotions of heart and mind, despite the unselfish aim of encouraging others who "are seeking to find God" amid "darkness and confusion."

Obviously the book must be read as a whole, for it would be fatally easy to draw false conclusions from isolated passages, particularly in the first stages of this modern pilgrim's progress. The record reveals a vital and vivid religious experience which involves penetration into theological problems without in any way becoming a theological treatise. The setting is that of modern contemporary life, and readers who might shy away from such a work as the Confessions of St. Augustine, will find themselves utterly at home in this modern saga which is so simply and intelligently told.

Anglicans will be interested in the steps which led the writer into their communion and clergy, including bishops, might benefit from the observation that they "simply do not know how ignorant their people are,"

remembering that this opinion is based on the extensive and intensive research of a college graduate who is experienced in research and public relations.

Undoubtedly there is a crying need for much simpler and more constant instruction about the Faith, than that which is commonly given in sermons or set down in books and pamphlets.

In a letter to her neighbour, Priscilla Manspeaker, the author says "I was amused at your remark when I said I was going to spend a few days at a convent." You exclaimed "Oh, really" in the same tone of voice you might have used had I said that I was going to visit an opium den."

Her "simply unbelievable" experiences in the convent are quite amusing. She found it curious that "the Creed is omitted on weekdays" in the Holy Communion service, but surely someone might have given her a better reason for this than "because it has been said silently before," by simply referring to the structural history of the liturgy.

To sum up we may say, in Mrs Roelofs' own words, "If you are complacent in your present convictions, or if you have a closed mind about religious experience, this book is not for you. But if you are beginning to have the uneasy feeling that there may be a world of Reality beyond the wall of your commonplace experience... these letters may assist you," and we firmly endorse the wish of the Bishop of Utah that all "clergy and lay people would read this Testament."

—A.T.B.H.

"IS IT GOOD NEWS OR ISN'T IT?"

TELLING THE GOOD NEWS. Francis H. Drinkwater. Macmillan. Pp. 228. 36s. 9d.

complaints of "abstract terms, definitions, divisions, technicalities, rules, and regulations" and asks, "Must they be so arid, so desiccated, so dehydrated, so thinly intellectual?" and opines that the accepted answer is "Yes".

But he does not agree, and describes the usual terminology as "pedantic and largely unrealistic," with examples to prove his contention.

There are many among us who will cry "Hurrah," with reference to many Anglican publications: many who feel with the author that catechisms and other books of instruction should be simple, in everyday language without being commonplace or uninspiring, and without needing translation or lengthy explanation.

"Is it good news or isn't it?" asks Fr Drinkwater. If it is, we ought to present it joyously, dramatically, simply, and intelligently.

Yet we continue to use obsolete, technical, and pompous terms, and adhere to "Prayer Book English" which, though admittedly beautiful is as incomprehensible as Latin to many of our people, and as a recent American writer complains, many of our clergy and bishops "simply do not know how ignorant their people are" about the essentials of the Faith.

There are excellent chapters on the use of drama, and on the Liturgy as the best and most dramatic means of teaching. The author is all in favour of the liturgical movement, but sensibly pleads for sufficient elasticity to allow for variations which do not exclude the old and tried ways of celebrating Mass.

Where many ways are good there is no need to fall "into always the same routine."

Other topics include ways and means of teaching, a plea for smaller classes; a chapter on conscience, one on "mortal sin" and another on examinations. Clergy and teachers of religion will find this book well

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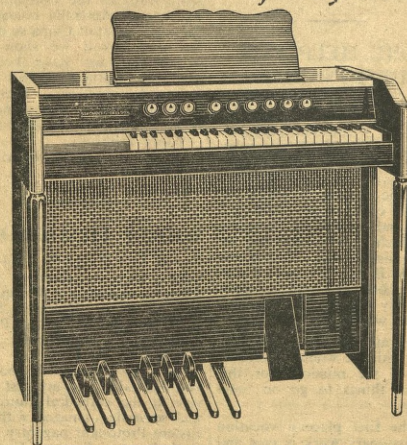
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CLASSIC REPRINTED

I AND THOU. Martin Buber. T. & T. Clark. Pp. 137.

This second edition of the most famous work of the Jewish existentialist writer, Martin Buber, has been translated afresh by R. G. Smith, who has appended a preface resulting from further thought on the book.

The preface itself is enlightening, showing the enrichment that time and meditation brings to one's experience of a great work.

The book is a philosopher's rationalisation of man's experience of God, and the implications of this meeting for interpersonal relations.

Buber's categories of "I—Thou" and "I—It" have become familiar to several generations of Christians and his apprehension of the mystery of being is common to many Christian mystical writers.

The author has written a postscript for this edition, in which he takes up some of the issues raised by readers since the book was first published in German, some thirty-five years ago.

NEW EDITION OF "HARD TIMES"

HARD TIMES. Charles Dickens. Heinemann. Pp. 304. 7s.

One of the Guide Novel series of English classics, this edition is well-printed and well-bound and is, therefore, good value for use in schools.

It could easily, too, find a place on the adult library bookshelf and prove a real delight to those whose early memories of Dickens are marred by small print and off-white paper.

—J.S.

The Youth Page

FOUR BRANCHES MEET IN ST. ARNAUD DIOCESE

FROM A CORRESPONDENT

Merbein, Vic., July 25

More than sixty members of the Young Anglican Fellowship from northern parishes in the Diocese of St. Arnaud met for worship and fellowship on July 10 at S. Peter's Church, Robinvale.

The gathering was not intended as a regional meeting, but it became one through the presence of members of the branches at Mildura, Merbein, Nyah West and Robinvale.

The Vicar of Robinvale, the Reverend M. T. Hazell, welcomed the members, and was supported by the chairman of

the Robinvale branch, Mr Morris Watson.

Members heard an informal address from the headmaster of Robinvale High School, Mr J. Fyfield, on "Know Thyself," and shared the tea provided by the Robinvale branch.

All the branches attended Evensong in S. Peter's Church, Robinvale, which was crowded for the service.

Mr Hazell, the vicar, conducted the service, and the Reverend L. P. G. Smith, Vicar of Merbein, was the preacher.

The chairman of Mildura branch, Mr Tony Lock, and of Merbein branch, Mr Robert Foreman, thanked the Robinvale members for their invitation and hospitality.

Supper rounded off a very happy afternoon and evening. Another such gathering is to be arranged shortly.

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Members of the Young Anglican Fellowship from Mildura, Merbein, Nyah West, and Robinvale, at their meeting at S. Peter's, Robinvale, on July 10.

S. MARY OF MAGDALA-- FOLLOWER OF CHRIST

On July 22, last Friday, the Church remembered one of the women of the Bible who was closely associated with Our Lord during His life on earth, Mary Magdalene.

The name Mary was very popular in the time Christ was on earth, because of the love of the Jewish people for Mari-
amme, the Jewish wife of Herod, who was murdered by him.

That is why there are so many women in the New Testament named Mary—so many that we sometimes find it difficult to keep track of them.

Most important among them is Mary, the Mother of Jesus; but probably the one revered next after her is Mary of Mag-
dala.

Of her early history we know nothing except that she suffered from some nervous or mental disorder. Just what the "seven devils" with which she was possessed were we do not know.

The phrase has been taken by some to mean that Mary was immoral, but there is no proof of this, just as there is no proof that Mary was "the woman of the city, which was a sinner," who anointed Christ's feet at the feast in the Pharisee's house.

Magdala is a town of Galilee, not far from Capernaum and Bethsaida, on the Sea of Galilee. There Mary probably spent her girlhood, suffered her mental calamity and perhaps lived an immoral life.

But her acquaintance with Christ, and the faith in Him which it inspired, restored her reason, and her sins were forgiven.

We know the names of a few of the women who followed Jesus on that last journey from Galilee to Jerusalem and "ministered to Him of their substance. Three of them were Marys.

Some apprehension or expectation of crisis or calamity, some woman's instinct, perhaps, caused them to leave their homes to serve Him on that journey.

They must have been in that pitiful little procession that followed along the Way of Sorrows, and they would have been

present at the Crucifixion. Mary of Magdala was one of the three.

"Crucified, dead and buried!" Terrible words. The apostolic group was stunned and paralysed. How the eleven disciples spent the hours from nightfall to Friday till dawn on Sunday, we do not know.

But on Easter morning, "while it was yet dark," the women who had seen Jesus crucified came with spices to anoint His Body.

They reached the tomb, wondering who would roll away the stone for them, and it was already rolled away! And the angel said, "He is not here; He is risen."

The others hurried back to tell the disciples, but Mary Magdalene "stood without weeping." She it was who first saw the Lord.

Peter and John ran to the sepulchre and found the empty tomb; the whole city knew of it before night and wondered what had become of the Body. But Mary first saw Him and her glad voice first told the incredulous disciples.

In the power of her faith and the blessing of her good tidings, only Mary, the Mother of Jesus, deserves to stand among women before this other devoted follower of Jesus, Mary of Magdala.

QUESTIONS WE MUST FACE

I belong to the Church of England and my girl friend is a Protestant. Occasionally she comes for a service, and she wants me to go to hers. Would I be disloyal to my Church if I went?

The answer to this question is "it all depends."

You may be only what is called a nominal Anglican. You may not know the difference between what your own Church stands for, and what her Church stands for—and you may not care.

If that is the case, the question of loyalty or disloyalty does not arise. You need to be on a much higher level than that as far as the Church is concerned before loyalty becomes a real issue.

But if you are an instructed, convinced and worshipping Anglican, then you would be disloyal to your Church by worshipping elsewhere. Here are some points to consider.

You will find that Protestant ministers of different denominations will deny the truth of a great many things our Church holds to be fundamental.

If you are a good churchman you will also hold those things dear—things like the Apostolic Succession, and the reality of sacramental grace.

To go somewhere where you might have to listen with apparent consent to a denial of these fundamentals—and very often this would be the case—would be disloyal to your own Church.

It would be just like sitting quiet while a friend was slandered.

A further reason is that to go to a church of another denomination gives people the impression, and could produce in yourself the idea that it doesn't matter what denomination a man belongs to.

But doesn't it? If you are a convinced Anglican, you will believe that the Church of England is the Church which holds and practices the faith of Christ in its fullest and purest form.

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A group of leaders of the Young Anglican Fellowship in front of "Gilbulla" Conference Centre during their training conference, July 22 to 24.

LIVING THE FAITH TO-DAY

By THE REVEREND CHARLES COPP

This is the text of the address given at the Solemn Celebration of the Holy Eucharist at Christ Church, S. Laurence, Sydney, on July 16, to commemorate the Catholic revival in the Church of England.

WE are here this morning, first to share with Christ in the offering of the Holy Sacrifice, and to offer our worship and adoration to the Blessed Trinity. We are here also to offer our thanksgiving for the Catholic revival in the Church of England.

John Keble's Assize Sermon on National Apostasy on July 14, 1833, may be said to mark the definite public commencement of that revival which in the past 100 years has transformed the whole Anglican communion — not by the introduction of any new or strange doctrine, but by bringing again to light those Catholic truths universally accepted by the undivided Church, and properly belonging to the Church of England as a true part of that Church which traces her origin to the Apostles.

Keble, Newman, Pusey and Froude were the builders who laid the foundation of the whole structure of the Catholic Revival. Misunderstood, suspected and persecuted, they continued to "force on the public mind in a way which could not be evaded the great article of the Creed — I believe in One, Catholic and Apostolic Church."

Later the growing acceptance of the six points (1) the Eastward position; (2) Lighted Candles; (3) the Mixed Chalice; (4) Eucharistic Vestments; (5) Wafer Bread and (6) Incense, aroused bitter opposition from those who associated everything Catholic with the Church of Rome and who thought of the Church of England not as a Catholic and historic body, but as a Protestant sect.

We remember with gratitude such saintly leaders as Arthur Tooth, John Mason Neale, Charles Lowder, Alexander Mackenzie, Arthur Stanton, Bishop King of Lincoln, Bishop Frank Weston of Zanzibar, and Charles Wood, the second Viscount Halifax.

The Catholic Movement brought from its earliest days in Tractarian Oxford a revival of the two great doctrines of the Real Presence and the Eucharistic Sacrifice. In the present century the pattern of worship revived by the Liturgical Movement and typified in the Parish Communion has been based on a renewed and proper self-consciousness of congregations as the representative People of God.

LOVE OF SOULS

The Church of England to-day would be unrecognisable to many who lived a century ago. A revolution in theology and in worship has been accomplished; the Church of England has been re-established, where it always belonged, in the main and true stream of Catholic tradition. Scholars have re-discovered the treasures of patristic thought; historians have cleared history of many misrepresentations, and Anglican theologians have earned their own place among the doctors of the Church.

The early Tractarians were famed for their zealous love of souls. They set an example which has rarely been surpassed in the whole history of Christendom. They set out to put the treasures of grace within the grasp and understanding of every one within their care. They proved the Church of England to be both abundantly Catholic and also passionately Evangelical; and they themselves were living examples of Our Lord.

The theme of the Church Union Eucharistic Congress two years ago was "The World for God." The great purpose of all Christian preaching and of the Church Union is to proclaim to the world our Lord Jesus Christ as the Way, the Truth and the Life.

I would say that never before has our opportunity and our

responsibility been greater. For our world is quite different from that in which John Keble and his friends founded the parent Society of the Church Union. Two world wars and an uneasy peace have shattered the complacency of the twentieth century. Thinking men are again asking "What must we do to be saved?" They know that they must have a faith to live by.

1. It is necessary that we should learn the Catholic Faith and pass it on to others. But we must bear in mind that the Faith is not only the way of truth, but also the way of life. Like Jesus Christ himself, the Catholic religion of Jesus Christ is "the way, and the truth, and the life." If we must strive for the truth, we must do so in order that we and others may have fullness of life, and the life is the life of Jesus Christ given to us by the way of the Sacraments.

Because the Faith is the way of life, the proof that it is true is found by living it. To those who hesitate and are doubtful about the Faith, the Church has always said, "Come and see. Do not stand apart, or you will doubt for ever. Come into the life and fellowship of religion, and you will see."

PRACTICAL TRIAL

"Intellectual difficulties are never solved by the intellect alone, nor ever, apart from experience. Make practical trial of the Catholic Faith and its treasures in your own experience; prove them in your own life. You will find that they explain life's problems, and satisfy the deepest needs of your soul."

Similarly, the proof that the Anglican communion is truly Catholic comes to us, not by arguments and controversy, but through living in it. Lean upon the Church of England, and you will find that it will bear your weight. Use its treasures, all its treasures, and you will find that it will make you what it has made many others. It can make you a true disciple of our Lord Jesus Christ. The Catholic character is produced as really in the Anglican communion as in any other part of the Holy Catholic and Apostolic Church.

There are, however, many who have no difficulties about the Faith, or about the Church of England, and who profess and call themselves Catholic, but they have not yet fully faced the practical life that is implied by their belief. It is for them only the way of truth, and not yet also the way of life.

For example: they believe with their minds in the reality of forgiveness by Absolution; but they make no use of the sacrament of Penance. They believe in confession for others, but for themselves only if they should ever become different from what they are. Such persons can hardly be said to believe in it really; they have not a living faith in it.

Or again: they believe in the Communion of the Saints, but they have not sought to enter into communion with the saints, or to know in their own experience the power of the saints' intercession. They can say "Hail Mary," but have not learnt the effect of saying "Pray for us sinners."

They believe in the Holy Sacrifice and the Real Presence, but they are slack about attendance at the Eucharist, and do not render homage to the Lord present in His Sacrament. "If we know these things," said Our Lord, "happy are ye if ye do them" (John 13:17). The saying can be applied widely.

Your correct belief is but a dead thing until it becomes a faith in practice.

The faith which you really hold is not that which you think in your mind, but that which you know in your personal experience.

2. If we would live the Catholic life we must be willing to pay the price. Our forerunners in the Catholic Revival paid a heavy price in the endurance of persecution at the hands of the authorities in both Church and State.

Some of us now also have to pay a price, and suffer for the faith that is in us. If it be so with anyone, let him not yield to the weakness of self-pity, but let him take courage from Our Lord's words, "Blessed are ye, when men persecute you" (Matthew 5:11).

But for many of us there is now a great danger—Catholic ways of ritual and ceremonial are becoming more widely accepted—but they do not stand so strongly for the principles behind them as they did in the early days of the revival.

Therefore it is easy to conform to them without having anything of the necessary self-sacrifice. It is easy to go on deceiving ourselves year after year, adhering to the outside of the Catholic Faith, without sharing in its essential spirit, which is sacrifice.

If we wish to be genuine, we shall find that the note of it is not self-pleasing—but obligation—the fulfilment of duty, i.e., the fulfilment of what is due from us to God and the Church—whatever may be our personal feelings, tastes or temptations.

For example: the full teaching of the Church involves the acceptance of the obligation and duty of Sunday Eucharist, and of regular Penance; and not least, the giving of alms.

And greater even than these, because more continual, is the duty of bearing witness to the truth, by lives consistent with our

principles, no matter in what company we may be, and of letting our light shine in the darkness of unbelief and half-belief, even though the darkness overwhelm us. (John 1:5).

Yes, if we are consistent Catholics in life, we shall find sacrifice and suffering. And if we are not in some way paying a price for our religion, we have reason to suspect its genuineness. The religion which the Tractarians knew and taught was one in which austerity, self-discipline and penance were ruling ideas.

But there are not a few in these days who have yielded themselves up to the general relaxation of the rules of conduct and strictness of their forerunners. If we heed the plain teaching of Holy Scripture, and of the Church through the ages, we cannot but fear that they are in danger of losing the inner reality of Christian discipleship.

The Catholic way is a way for cross-bearers, and for those who will not only bear a cross as the natural burden of a Christian, but will take it up, i.e., accept that cross which they can avoid if they choose to avoid it (Mark 8:34).

If it is true that the faith which you really hold is not simply that which you think in your mind, but that which you have come to know in your own experience, it is still more true that the faith which you really hold is not that which you have experienced merely, but that for which you are prepared to suffer.

3. From a full experience of the faith in life, and from the joyful bitterness of paying the price, there comes enthusiasm. Not the false enthusiasm arising from the apparent success of a growing movement, nor that which requires excitement and luxuries to maintain it.

ENTHUSIASM

But that dogged enthusiasm which our forerunners knew, which could endure under evil report as well as good report, amid apparent defeat and failure, and without many of the helps which in these softer days we have learnt to think necessary.

Especially, the true enthusiasm is that which cannot rest content to enjoy good things, like Dives, to "ourselves alone" but must give a share in them also to Lazarus. "We cannot but speak of the things which we have seen and heard" (Acts 4:20).

All you who know and love the teaching of the Church, know how great is our heritage—right back to the Holy Apostles. You know that the full doctrine of the Church is the greatest need of our country today. You know that the treasures of her teaching and sacraments will fully supply the men and women of Australia with the inspiration and the power which come from no other source. To-day they need it as never before.

It is the privilege and challenge to each one in this church, priests and people alike, to show to others the way and the truth and the life, in Jesus and in his Holy Catholic Church.

In an age in which endless propaganda has made words very cheap, the most effective means of evangelism left to us is through the redeemed personalities of Christian men and women. Here is a language which everyone understands and listens to—this language of a Christ-filled, Christ-like life.

BOOK REVIEW

THE ATOM BOMB ON HIROSHIMA

THE GREAT DECISION. Michael Amrine, Heinemann. Pp. 251. 22s. 6d.

ON April 8, 1945, the C-in-C, 8th Army, began a letter to your reviewer, "Now that we are on the eve of final victory . . . On April 13 the Americans were across the Elbe, and the Russians were within three days of smashing the Oder-Neisse Line."

It is astonishing to learn that the new American President (Truman) was that day advised by his Chiefs of Staff that Germany would hold out for six months at least; and that, later, Pentagon opinion inclined to the view that "non-industrial countries like Russia" could not produce atom bombs in the foreseeable future.

In 1939 Einstein wrote to Roosevelt about the future atom bomb. In 1945 Truman, as Vice-President, had never heard of it, although 100,000 people were by then engaged on its production (the American author of this book is shocked that Churchill should have confided the secret to Attlee—of the Opposition!).

With the cold war starting up again it is good to be reminded of the roots, at Yalta and Potsdam, of present European tension. Mr Amrine's style is journalistic, and the word "secret" in the sub-title is not justified; yet this is an informative story, told with method, sincerity and a deep sense of man's moral responsibility in the nuclear age.

With 5,000,000 Jap soldiers and 5,000 suicide aircraft undefeated, Churchill may be forgiven his initial schoolboy glee when the news reached Potsdam (July 1945) of a successful test explosion in New Mexico. Responsible American opinion was more measured: Leahy loathed the idea, Eisenhower (then purely a soldier) disapproved. Byrnes was unhappy. Stimson had second thoughts when it was too late.

STALIN brought news to Potsdam that Japan wanted to negotiate peace. In view of this, of the idea (mooted and dropped) that Japanese observers be invited to witness a demonstration explosion; and of considerable Allied feeling that Japan should be allowed to keep her Emperor (the loss of whom was her chief political fear)—it is terrible to realise that all Potsdam produced was a bald summons to Japan to surrender, or be destroyed, with no hint of what "destruction" now meant.

Two months earlier Franck, Oliphant (now at Canberra) and other top nuclear physicists had sent to Truman (who apparently didn't read it) a remarkable memorandum that anticipates almost everything of value that has since been said on the political and moral aspects of nuclear

war. On July 12, 150 of the bomb scientists, in a poll, voted 5 to 1 against the first bomb being dropped on civilians.

Righteous anger is easy after the event, but Mr Amrine's concluding chapter is a model of calm appraisal. Was the second bomb "necessary"? Were the bombs really "aimed at" Russia? Would the cold war have been different? His answers to these and other key questions deserve careful study.

He might have added that the fall of Singapore, American morale in Korea and the dropping of the bombs have permanently devalued in Asia the prestige of the white nations, and of the Faith which they unfortunately claim to profess. —J.P.S.

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MEN CONDUCT SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, July 17
Evansong at S. Theodore's, Wattle Park, Diocese of Melbourne, to-night was a special service for the Men's Society, and was conducted by the members themselves.

The vicar, the Reverend A. W. Singleton, was able to sit in the sanctuary, and confine his activity during the service to the Absolution and Benediction.

Mr A. O. Worthington Wilmer, who is choirmaster for the parish, sang the first part of the service, and gave the address.

Another parochial lay reader, Mr W. Sayers, led the intercessions. The lessons were read by the chairman of the society, Mr R. Pickwell, and the church treasurer, Mr M. Barrett.

At a cup of tea afterwards, one of the members, Mr J. Elliott and his wife, who are leaving for another district, were farewelled.

Arnott's famous Biscuits

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ANGLICANS OF INTEREST . . . 12

CHRISTOPHER CODRINGTON: LAYMAN AND PRACTICAL VISIONARY

BY THE REVEREND EDWARD HUNT

MANY an Anglican layman has played an interesting part in the varied and stimulating pages of the history of our Church, although his valued labours have not always been fully recorded.

Christopher Codrington is such a man, recently the subject of an article in the London *Church Times*, because he died in April, 250 years ago.

A study of his life is of special interest in these days, when monastic life and the expansion of theological colleges are receiving attention in Australasia and elsewhere, because Codrington suggested a Religious Order as a missionary agency, and left his fortune "to professors and scholars to study Phisick as well as Divinity and have the better opportunities of doing good to men's souls."

Here, says Dewi Morgan, we have the seeds of to-day's world-wide medical missions. The vision of a devoted Anglican layman, expressed in a will drawn up over two and a half centuries ago, is now bearing practical fruit throughout the world.

Christopher Codrington was born in 1668 of an old Gloucestershire family. His father was Deputy-Governor and Captain-General of the Leeward Isles, and his grandfather had been a wealthy West Indies planter.

Codrington was educated in England during the years of Popish plots and Protestant conspiracies, going up to Christ Church, Oxford, in the year Charles II died.

William of Orange had been king for two years when Codrington was elected a probationer Fellow of All Souls, where he "industriously improved," becoming one of the most brilliant scholars of his day.

His affection for All Souls was shown by the bequest of his remarkable library, valued even then at £6,000, together with £10,000 to house it.

In 1694, however, we find him engaged in William's war in Flanders, where he covered himself with glory. He is among the few who, while on military service abroad, have acted as Public Orator at Oxford to mark a royal visit.

BARBADOS

In 1698, at the age of thirty, Codrington succeeded his father in the Leeward Isles. In 1703, disappointed at the failure of his expedition against Gando-lope, he resigned and spent the rest of his life on his estates in Barbados, where he died on Good Friday, April 7, 1710, aged just forty-two. His body was taken to England and lies in All Souls' ante-chapel.

His chief interests were Church history and metaphysics, but, apart from his brilliance in these subjects, his great claim to fame rests on the generous nature of his bequests and the wise vision that went with them.

What he failed to achieve in his short and active life was amply fulfilled in the centuries after his death. Good was, indeed, interred with his bones, but the good he sought to do also lives on long after him.

Christopher made his will in 1703, leaving the estates built up by three generations of his family to S.P.G., a struggling society, then barely two years old.

Such faith and vision were, indeed, remarkable, for his money was left for the benefit of slaves, who were then little regarded by many. The fortune was bequeathed with no strings attached.

Codrington laid down certain principles, but said, "The par-

ticulars of the constitutions I leave to the Society, composed of wise men and good men."

Christian faith and charity could go no further. For nearly two and a half centuries S.P.G. administered those estates, building up a great college, and waiting until God had raised up "the convenient number of Professors and Scholars, all of them under vows of poverty, chastity and obedience," according to the terms of Codrington's will.

Not until 1955, when the Community of the Resurrection, Mirfield, took over, were all his ideals realised, so far was he in advance of his age. No Anglican has ever set in motion a more worthy, long-term policy.

Codrington College, however, was immediately begun in Barbados in the year of the bequest, although, because of hurricanes and poor sugar harvests, the building was not completed until 1743.

It functioned at first as a school, and, in 1745, had one master, one usher, twenty free scholars and twenty or thirty who paid fees; and, in accord with the founder's wishes, was added a young apothecary and surgeon trained at St. Thomas' Hospital, London.

By 1760, however, the long tradition of a great theological college had begun, nearly a hundred years before England was to have a theological college as such.

BEFORE ENGLAND

In 1834 its constitution was reformed and its great modern career began, one of its students, the Barbadian, W. W. Jackson, consecrated in 1860, being a West Indian bishop for thirty-five years.

Within two hundred years of Codrington's death, it could be reported: "Over 400 students have been trained here, and the

college has given to the West Indies, not only bishops and clergy, but chief justices, physicians, planters, and men of leading position in every colony of the Caribbean."

Englishmen, as well as West Indians, were educated at Codrington, obtaining degrees in association with Durham University.

The latest report of its Visitor, the Archbishop of the West Indies, lists thirty students, most from the West Indies, five from the United Kingdom, and two from West Africa. The Principal is Fr Anselm Genders, C.R.

All Souls' College, Oxford, has decided to stage a Christopher Codrington Exhibition in the college library, which bears his name, but, as Dewi Morgan says, Codrington College is the best memorial to one who appreciated both body and soul and yearned for the ever fuller expression of the glory of God.

A SCHOOL SISTER'S DIARY . . . 8

THE PRICE OF HEAVEN

IN his earliest extant sermon, John Donne, poet and sometime Dean of St. Paul's, said:

"Heaven is not to be had in exchange for an Hospital or a Chantry, or a College erected in thy last will:

"It is not only the selling all we have that must buy that pearl, which represents the Kingdom of Heaven; the giving of all that we have to the poor, at our death, will not do it; the pearl must be sought, and found before, in an even and constant course of sanctification; we must be thrifty all our life, or we shall be too poor for that purchase."

Donne, writing for his 17th century parishioners, would be considering the spiritual needs of a people who, whatever their moral life, or whether they were good churchmen or not, did believe in Heaven.

They might have thought the cost of attaining it too great if they were sensualists, and put off as St. Augustine wanted to, the day when they would have to repent and amend their lives.

But they knew there was Heaven ahead of them in eternity—or Hell. Donne is talking to an audience who desired to attain Heaven, and he is warning them that the cost cannot be paid posthumously.

It is not money and good works, but an "even and constant course of sanctification" that leads to Heaven.

"The pearl must be sought" with personal endeavour. The purchase price must be paid in the currency of earth. And not only that; the door must be found before death, if we would enter into possession.

Gerard Manley Hopkins says: "Here yet my paradox: Love, when all is given,

To see thee I must see thee, to love, love;

I must o'erake thee at once and under heaven

If I shall overtake thee at last above."

"We must be thrifty all our life, or we shall be too poor for that purchase"; "I must o'erake thee at once and under heaven." Earth is the market-place and self the coin.

To-day there are so many people who do not believe in God and are, therefore, not seeking Heaven, and yet even so spend their money in good works; in founding scholarships (since founding a college is possible for few outside America); in contributions for the aged, helpless, homeless — provided,

preferably, they are also respectable.

Our humanity, our fairly general willingness to contribute to good causes, is a product of 2,000 years' Christianity, even if this is denied by those who give.

Such disinterested open-handedness is, however, not enough for church people. The cost of Heaven is high, and the acceptable coin bears not the image of Caesar, but of God — the man himself.

But too often a contribution to the parish canvass, worked out on the percentage chart (after allowing for special deductions), sent around by the children or taken to Evensong once a month, is regarded as adequate participation in church life.

John Donne preached and lived a different code. "It is not only the selling all we have that must buy that pearl"—yes, certainly fulfil the obligation of one member of the human family towards the material good of another.

But this is only part of the purchase price. The Kingdom of Heaven must be sought and found before death.

The Will and Testament that God is interested in is written in terms of self-giving throughout life, not in terms of real and personal property, however worthily bestowed and bequeathed.

PERSONAL LOVE

We who believe in Heaven—Hell—who believe that God loves with a personal love because we have experienced it ourselves and have seen it at work in Jesus Christ, who believe that there was no cost too great for God to pay to show us His Love, can we be content to offer something less than love for what we have already received?

We have received the chance of winning Heaven, and the gift of grace to value it. But we have to effect the purchase. The purchase price of our redemption was paid in the coin of Self; can we offer less?

What was Donne's text for his sermon? It could have been Our Lord's words to the rich young man who from his youth up had done perfectly the accepted thing in the Church of his time, and yet asked what more should he do to merit Heaven: "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in Heaven: and come, follow me."

Our Lord so obviously ex-

pected that conversion brought a changed way of life: "Jesus said unto Simon and Andrew, Come ye after Me"—leave your livelihood, leave your father, and come, follow me. Follow the pattern of my life.

He paid heavily to redeem each one of us. He paid personally, sacrificially and willingly. Does He not say to those He has called into the fellowship of the redeemed, "His Church, 'Come, follow Me.' I gave all, not a percentage; I gave love and life, and this is what I ask of those who accept what I have done as done for them, that they may be with Me where I am, and behold My glory."

Yes, "We must be thrifty all our life, or we shall be too poor for that purchase."

— COMMUNITY OF THE SISTERS OF THE CHURCH.

CHAPLAIN SEES NEED OF INTEREST IN MIGRANTS

FROM A CORRESPONDENT

The Australian who had his country's future at heart should try to understand why British migrants find assimilation difficult, the Reverend R. Fraser, Immigration Chaplain for the Diocese of Sydney, said on July 24.

Mr Fraser was preaching at a service in St. Andrew's Cathedral, Sydney, at 11 a.m.

Australians should seek this understanding instead of referring to migrants in reckless and rude terms, he said.

Referring to the problems British migrants have, Mr Fraser mentioned three common factors in their background.

The cutting of close knit family bonds, leaving a comfortable house with an economic rental, and the immense distance travelled to a different climate and country, all contributed to the problems of assimilation, he said.

Mr Fraser said that migrants who were nominated by relatives and friends benefited from the friendship and advice they were able to obtain.

However those who were nominated by the Commonwealth Government often faced acute adjustment problems particularly among the wives.

The Church of England was now seeking to solve some of these problems by providing hospitality and friendship for the families in hostels.

It was regrettable that the Department of Immigration had seen fit to almost disband their Social Workers section, he said.

In the work and results of this section could lie the real answer to disgruntled and unhappy migrants, and the decline in British migrants to Australia.

The Church of England was encouraging Anglicans to sponsor British migrants and the first half of this year had seen a sharp increase in the number of people offering to nominate migrants.

Two parishes had decided to lease or buy houses within their borders to use as initial staging accommodation.

Many more parishes were needed to undertake this work, Mr Fraser said.

PLANS TO ADVANCE COMMUNAL LIFE

FROM A CORRESPONDENT

MOTUEKA, N.Z., July 25

An Australian priest, the Reverend L. G. Ball, who has spent the past two years in the Riverside Community, Lower Moutere, New Zealand, is to return to Australia in about six weeks time.

The Riverside Community is an interdenominational community of individuals and families open to those who believe in a non-violent way of life.

It is based on principles of economic and social equality. With a property of 550 acres, the community is at present mainly agricultural, with orchards, sheep, dairy herds, beekeeping and timbermilling occupying much of its time.

The members of the community share fully in the life of the local churches and of the district.

Mr Ball hopes to interest Australians in similar projects on his return.

BRANCH SPORTS FOR BRISBANE C.E.B.S.

FROM A CORRESPONDENT

Brisbane, July 25

Branches of the Church of England Boys' Society from districts surrounding Brisbane attended the inter-branch sports at the Brisbane exhibition oval earlier this month.

The Chermide branch of the society won the competition.

The Red Federation of branches in Queensland will be holding its inter-branch competition during the next three months.

On August 12, leaders will attend a dinner and reunion at the Canberra Hotel, and on August 27 the inter-branch athletics competition will take place at the Church of England Grammar School oval, Brisbane.

Twelve boys from the Tuffnell Home, a children's home in the diocese, have recently joined the Wavell Heights branch at the expense of the branch governor.

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The Reverend D. G. Livingstone, Holy Trinity, Kingsford, N.S.W.

"The very creditable financial result of our canvass is in no mean measure due to your representative's earnest and painstaking directorship. I thought the programme was very well arranged and could not have been carried out more efficiently. The Family Fellowship Evening included in the Programme was most helpful and will be long remembered by those who were present."

The Reverend F. A. S. Shaw, St. John's, Ashfield, N.S.W.

"Your director leaves here to-morrow with the goal exceeded. He has done a magnificent job, working long hours every day and evening in the office, on visitation, and at meetings, all in very trying climatic conditions. He has shown himself to be an excellent judge of the potential abilities of the men of the Parish with whom he has come in contact. All meetings have been well conducted, and his sincerity and his genuine concern for people have been obvious in all that he has said and done."

The Reverend C. E. Christianson, St. John's, Biddenden, Queensland.

"The whole month of June has been one of many spiritual blessings and it has been a pleasure to have your colleague with us."

Our potential was set at £8,000-£12,000 and up to last night, £14,359/1/- has been received in pledges. I would like to thank you and your firm for the help you have given us. Already I know that as far as I am concerned, I could never go back to the old way of Church fund raising."

The Reverend G. L. Dent, St. John's, Wentworth, N.S.W.

"As Rector of the Parish I would like to say how much we appreciate your Programme. I feel sure that it will have a strengthening effect on the Parish, not only financially, but spiritually. We are indeed very pleased that we had your company undertake this most important task. We have been delighted with the job your Director has done for us. He has been quietly efficient and has created much good will in the Parish. I am sure that he has worked beyond the line of duty and he has been most helpful at all times."

The Parish, as a whole, is most grateful to him and I personally am very grateful for his help, inspiration and friendship, and of course, for the splendid job he has done here in this Parish. I would like to add that I am grateful to you for sending a convinced Christian to do this work for us. It makes all the difference."

The Reverend G. F. Guy, St. Paul's, Roma, Queensland.

"I am able to report that so far the amount of £13,500 (approx.) has been pledged. I am confident in stating that the manner in which your organisation conducted and directed our campaign was very satisfactory and well pleasing to myself and the members of our Parochial Council. Your Director was most acceptable to us all and fulfilled his role not only to our complete satisfaction, but engendered a spirit which will lift our further work in this programme. His quiet, methodical and exacting work was the more respected and appreciated by his pleasing personality and dedication to his Faith and work."

The Reverend J. J. Goodman, Parish of Upper Hastings, Wauchope, N.S.W.

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ASPECTS OF CHRISTIANITY LAST CENTURY

CHRISTIANITY IN A REVOLUTIONARY AGE. VOLUME 2: The Protestant and Eastern Churches. Kenneth Scott Latourette. Eyre and Spottiswoode. Pp. 494. English price, 63s.

PROFESSOR Latourette has produced the second volume of his history of the Christian Church in the nineteenth century and in it he deals, country by country, with the Protestant and Eastern Churches.

As in his previous volume, which was concerned with the Roman Catholic Church in the same period, he delineates with mastery and social, political, and philosophical background of the era and sketches with a sure hand the activities of the various Churches.

His treatment is exhaustive, his erudition encyclopedic, and his assessment judicial.

There can hardly be another historian who could speak with such clarity on Christian bodies other than his own.

The volume is prolix and might have been shorter, yet if it had been then it would not have been Latourette speaking.

Only Latourette with his immense knowledge, culled from over sixty years reading and study, could give those vivid, and, in the main, accurate thumb-nail sketches of the Industrial Revolution, the Aufklärung, Romanticism, Socialism, German metaphysics, and even the Church of England!

In his main assessment of the differences between the Roman Catholic and the Protestant Churches of the period he claims that the economic and social phases of the Industrial Revolution and the intellectual challenges to the Christian faith were more pronounced in lands historically Protestant than in those which were prevalently Roman Catholic.

But to counter this he demonstrates that the political aspects of the same revolution were more explosive in lands traditionally Roman Catholic than in those of the Protestant heritage.

He also finds that the absence of a centralised structure was the most striking difference between Protestantism and Roman Catholicism and that this led to the fissiparous tendency of Protestant bodies who relied more on feeling than doctrine.

The Roman Church set its face against the attempts by Loisy, Tyrell, Von Hugel and others to interpret the faith in the light of modern research, whereas Protestantism displayed a wide variety of attitudes to scholarly and theological currents — varying from the conservative orthodoxy of Scottish Presbyterianism to the vagaries of the young Ritchians in Germany.

LATOURETTE claims that there came more movements from Protestantism to deal with the problems which arose from the Industrial Revolution than there did from the Roman Church.

This he thinks was due to the democratic tendencies of Protestantism, and these same tendencies gave birth to novel and widespread movements like the Young Men's and Young Women's Christian Associations, the Salvation Army, and the Red Cross.

In his dealing with the various Churches of Europe it is questionable whether Latourette fully appreciates the force of the old dictum which governed the religious allegiance of many in the seventeenth and following centuries — "cuius regio: eius religio."

For the seventeenth century ruler this formula meant conformity which governed everyone within his jurisdiction —

those who did not conform were not only heretics but traitors.

Only in the light of this can we begin to understand the enormous challenges which the Reformation presented in the political as well as in the theological spheres.

Latourette, writing from the point of view of an extremely well-read Baptist American of the twentieth century, does not always make it clear that he appreciates the integrity of States right up to the 1848 revolutions.

A great part of the book is devoted to the Church in England, whether Anglican or Non-conformist and while devoting a considerable proportion to theological issues, Latourette points out the practical effects of the rising tide of Christian witness which had a radical effect upon the very character of England.

He instances the permeation of the political life which led men like Wilberforce, Gladstone, Salisbury, Stephen, Bright, and C. P. Scott to make a de-

termined stand for a Christian pattern in public affairs.

This stand led for improvement in the nursing profession under Florence Nightingale — a weekly communicant of the Church of England; for prison reform; for checking the exploitation of chimney sweeps and other forms of cruelty to children; for better housing; for the abolition of the slave trade within the British Empire; for a decent colonial administration. Indeed the list is as endless as the sum of human activities.

This is a great book and may well prove to be the greatest of the many books that Latourette has written.

The reader cannot but be impressed with the wide knowledge of the Christian faith as seen from all angles — theological, ascetic, historical, and social.

It is a book which every library worth the name should possess — its price, alas, will place it beyond the pockets of the average clergyman. —J.T.

LONG PARISH HISTORY

AT S. MARY'S, WOODEND

By LINDA WEBB BURGE

IN the years of 1858 and 1859 a little band of Anglicans met for worship in a shelter shed at Woodend, which was built by the Government for the benefit of persons travelling on foot to and from the goldfields.

At that time the railway did not come any further inland than Sunbury. A lay curate, Mr Perry, was the preacher, and the congregation numbered twelve.

Twenty adults were in the first choir, but they had no instrumental music whatsoever. Like the first negroes on the cottonfields of America they had to rely solely on their voices.

It was not until 1864 that the present church, S. Mary's, was opened. It stands on the brow of a hill and looks across to the famous golf links at Woodend. The township is at the edge of the Black Forest, where the bushrangers roamed in the early days, and it is only forty-three miles from Melbourne.

There could not be, anywhere, a more perfect example of English Gothic architecture than this church of bluestone, quarried locally at Dalhousie, with its old English battlemented tower. The tower, which is built of stone brought from Kyneton, was added to in 1898 and the third and final portion completed in 1929. It houses a carillon of bells cast in England.

Twelve stained glass windows are memorials given by members of the congregation in memory of loved ones. One commemorates the devotion of Neil Johnson, who, for fifty-two years, acted as Sunday School Superintendent.



St. Mary's Church, Woodend, Diocese of Bendigo.

Light from these windows strikes brilliantly upon the beautiful brass appointments in the church; the lectern which was dedicated in 1892 and given by the Girls' Friendly Society; the water jug at the font; the candlesticks which adorn the altar; and the ruby-shaded lamp suspended on long, slender chains in the sanctuary.

The Girls' Friendly Society also gave, in 1894, the communion rails of brass. They were made in England, and it was considered that, outside Melbourne, there was nothing in Victoria to equal them. The society, with the help of donations from others, presented the set of gold-plated sacred vessels.

MEMORIALS

The altar book and prayer book, still in use, were given to the church in 1891 by the same group of workers, one of the oldest in the state, formed in 1884.

A beautifully carved pulpit of English ash was dedicated on May 19, 1922, as a soldiers' memorial to the men of the First World War. On a rise of the earth, near the entrance to the church, is a memorial to Flight-Sergeant Goldie, who lost his life in an aeroplane crash on February 14, 1942, at Lossiemouth, Scotland, where he is buried.

At the bottom of the steep grounds, on the main Calder Highway, a stone fence with three wrought-iron gates inset at intervals, has been erected.

One gate is to perpetuate the memory of the men and women of S. Mary's who, in the dark days between 1939 and 1945,

WITHIN THE VICARAGE WALLS

with the VIXEN

THE principal event this week has been little Jenny's baptism. There were innumerable difficulties with the preliminary planning; so finally, for the god-parents' convenience, we arranged to have it in my old home church, shortly to be demolished.

Being in dear old S. John's after an absence of thirteen years was a tremendous thrill. So many of my old friends came to share in the ceremony that the present seemed to merge with the past.

Even the present vicar was a reader in my time. It was truly God's house, in which all the principal events of my life have been enacted, and witnessed by those same friends.

Jenny is the only one of our children to be baptised away from our resident parish, so the choice of S. John's was significant.

She behaved throughout in a manner befitting the occasion, and looked so utterly sweet in her christening robe of white organdie over a pink silk slip. With this she wore a lovely

crocheted jacket in white, a gift from a kind reader.

We had taken the two babies down to Mother's earlier in the week when we attended a reception to the Primrose. I stayed on at Nana's with the two children, and Sally Anne became ill with a nasty variety of 'flu necessitating her remaining in bed.

When Father arrived just in time for the baptism, he was minus Neville, who was ill in bed at home. Now, what should a mother do with children ill in bed 80 miles apart, and neither able to be moved?

SALLY settled the matter in her only burst of spirit for days, by stoutly announcing that she did not want to go home, she wanted to stay with Nana!

As Nana was more than willing to oblige, it was the ideal solution. Word received since our return indicates she is recovering sufficiently to come home next weekend.

Neville is still in bed, feeling most miserable, and Jenny is the latest victim of the germ warfare. She looks a pathetic little soul in the throes of a heavy cold.

She is having "the works" with nasal drops, Argerol for her eyes, Vicks for her chest and back, cough mixture, and vitamin drops!

She has not found life at all interesting, though to-day she has managed a little smile or two. It is such a relief when they begin to recover, isn't it?

Very Much Later: Indeed, the fact is, it is two weeks later, and I have lived to tell the tale! Since that last paragraph was penned, Neville has had a nasty relapse after one day back at school, and the old devil, 'flu, decided to settle himself on my shoulders also.

Our very best friends have been Vicks and A.P.C. They have faithfully rallied to our aid, and are proving their worth.

At this stage, I feel a little tribute to Father is due. Calmly coping with parish activities, whilst caring for a sick wife and five young children is no mean feat; preparing meals, baby bottles at all hours, doing the washing, and coping with emergencies without a single word of complaint.

His ability to do all this with complete love, patience, sympathy and understanding, whilst maintaining his usual calm, unruffled composure, confirms my love for him.

It is not the actual deeds themselves, but rather that they are significant of the man himself — the man I fell in love with.

Thirteen years of marriage have proved my very first impressions, and I realise that all the things he is are a combination of his Mother and Father, who, being what they were, passed on to their only son the greatest of Gods' gifts. The harvest of these we, his family, are reaping.

ORGANISING SECRETARY FOR AUSTRALIA

The Boys' Brigade Australian Council invite applications for the position of Organising Secretary.

The duties of this position will be the administration and promotion of The Boys' Brigade throughout Australia. Activities will be centred at Headquarters office in Sydney, N.S.W., in which city the Secretary will reside, but periodic travel to other States will be involved.

Applicants must not be less than 28 years of age, and of good education. A sound working knowledge of the Movement is essential, and training experience is very desirable. Experience of other Church work would be advantageous. The applicant must have energy and initiative, good presence, and ability to conduct discussions with senior citizens and clergy. Salary £1,300 per annum.

Further particulars regarding conditions of service, superannuation scheme and Application Forms can be obtained:—

(a) By enquirers in the British Isles from—

A. B. Innes, Australian Secretary, The Boys' Brigade, 79 Great North Rd., FIVE DOCK, SYDNEY, N.S.W., AUSTRALIA.

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7th Grade and Associate Diploma 2 p.m. to 5 p.m.

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OBITUARY

THE REVEREND
G. A. KITCHEN

We record with regret the death on July 13 of the Reverend George Ambrose Kitchen at Glen Iris, Victoria. He was 84.

Educated at Trinity College, Melbourne, he served in that diocese until 1916 when he became Vicar of Hay. He was Vicar-General for the Diocese of Riverina from 1920 to 1934 and Archdeacon of Hay from 1923 to 1934.

He resigned his archdeaconry in 1934 to become Vicar of St. Agnes, Black Rock, Diocese of Melbourne. He retired in 1949.

Canon J. N. Falkingham gave the address at the funeral service at St. Paul's, East Malvern, on July 14.

He said that, in his retirement, Mr. Kitchen had carried on a vigorous and important ministry at St. Paul's until last year.

His greatest work was done, however, in the Diocese of Riverina, where his ministry was "distinguished, vigorous and wise."

He paid tribute to his scholarship ("he remained an enquirer all his days"), to his faithfulness as a priest (as both a Catholic and an Evangelical) and to his humility and unswerving trust in God.

THE REVEREND
R. G. NICHOLS

We record with regret the death on July 18 of the Reverend Reginald Gordon Nichols, who for twenty years was Rector of St. Mark's, Fitzroy, Diocese of Melbourne. He was 72.

Mr. Nichols, who died at Castlemaine, Victoria, was widely known as "Brother Bill" through his daily radio broadcasts over 3DB and other stations.

He left St. Mark's in 1942 to work with the Y.M.C.A. in Army camps in northern Australia.

He was at one time chairman of the Church of England Boys' Society and was connected with a scheme to bring out English boys from industrial areas.

The funeral service was held at St. Mark's, Fitzroy, on July 20.

THE REVEREND
R. F. BROWN

We record with regret the death in Melbourne of the Reverend Reginald Fenwick Brown.

He was trained at the former St. Winifred's College, Cressy, and was ordained for the Diocese of Tasmania.

He came to Melbourne in 1916, and served at All Saints', St. Kilda; St. Batholomew's, Burnley; Christ Church, Brunswick; and Holy Trinity, Williamstown, until he came to St. John's, Camberwell, in 1934.

He exercised a particularly strong pastoral ministry there, but went to St. John's, East Malvern, for the last seven years of his active ministry. Ill health caused him to retire in 1955.

HOP-PICKING MISSION
ABANDONED

ANGLICAN NEWS SERVICE

London, July 25

Because of the introduction of hop-picking machinery the number of hop-pickers coming into Herefordshire from the outside has decreased rapidly, and the committee which organises the Bishop of Hereford's Mission to Hop-pickers has therefore decided that for this year at any rate it will not be advisable to organise the Mission on the usual lines.

The incumbents of the hop-picking parishes will, however, take steps to keep in touch with the hop-pickers and supply their spiritual needs.

DIOCESAN NEWS

ADELAIDE

CENTENARY FAIR

The Orphan Home, Adelaide, known as "Fair Home" in memory of one of the founders, has given advance notice of its Centenary Fair to be held at the home, 321 Fullarton Road, Springfield, on October 15. The Bishop of Adelaide, the Right Reverend T. T. Reed, will preside at the annual meeting at 2 p.m. and the fair will be opened at 2.30 p.m.

FOR MARRIED COUPLES

The Rector of St. Columba's, Hawthorn, the Reverend R. Correll, is planning a service of rededication for married couples. He said that couples will be encouraged to bring their children to the service.

GRAFTON

MEMORIAL WINDOW

Parishioners of All Souls', Bangalow, this month attended a ceremony to dedicate and unveil a memorial window to a former Rector of Bangalow, Canon Cecil Saunders. The window, which depicts St. Paul, was made by Messrs A. C. Handel and Son, Sydney. The Bishop of Grafton, the Right Reverend K. J. Clements, performed the dedication, and Mrs. Saunders, the widow of Canon Saunders, unveiled the window. Canon Saunders was Rector of Bangalow from 1939 to 1955. The present rector is the Reverend W. E. Avery.

MELBOURNE

MEMORIAL HALL

Bishop Ronald Redding dedicated a Pioneer's Memorial Hall at Mount Eliza last Saturday afternoon.

DISTRICT FESTIVAL

The Assistant Secretary of the Australian Board of Missions in Victoria, Mr. John Bodinnar, presented a display at the Geelong District Festival of the Young Anglican Fellowship in Christ Church Hall, Geelong, last Saturday. The display included a model of the Lockhart River Mission and also slides of the mission.

PERTH

RETIRING ARCHDEACON

Aboard the "Himalaya" which passed through Fremantle last week were Archdeacon and Mrs. Riley of the Sudan, who are returning home to South Australia after thirty four years' service abroad. Archdeacon Riley said it was likely that an Islamic State would be set up in the Sudan, which was now an independent State. White missionaries had perforce to hand over to their African brethren and the need for an indigenous Church was never more necessary elsewhere than in the Sudan.

NEW RECTOR FOR WILLAGEE

The Reverend F. Carr, from Worcestershire, who has been appointed to the Parish of Melville-Willagee, is due to sail from England on September 9 in the "Strathaird."

NEW HALL FOR MOSMAN PARK

The contract has been signed for a £16,000 hall to serve the Parish of St. Luke, Mosman Park.

SYDNEY

DAPTO ANNIVERSARY

The Archbishop of Sydney, the Most Reverend H. R. Gough, preached at a service in Dapto Church on July 24 to mark the eightieth anniversary of the setting of the church's foundation stone.

BUS TOUR

The Church of England Historical Society and St. Andrew's Cathedral Guild are organising a bus tour for Saturday, August 6, from 10 a.m. to 6 p.m. Calls will be made at St. Paul's, Redfern; St. Silas, Waterloo; St. Matthew's, Botany; St. Cuthbert's, West Kogarah; and St. Peter's, Cooks River. Bookings may be made with the Dean's secretary (MA 2927) or with Mrs. Hastie (WA 1091).

GIFT FROM BUILDER

A Wollongong builder and parishioner of St. Mark's, West Wollongong, Mr. J. Sainsbury, has given to the parish the labours of a

team of men to extend the church. The extensions will increase the seating capacity of the church from 225 to 450. They involve removing the sanctuary from the east to the west end. At present both church and parish hall must be used to accommodate some congregations.

MEMORIAL BURSARY

The Parish of St. Clement, Mosman, has now achieved its target of £850 to establish a memorial to the Reverend F. H. B. Dillon, Rector of St. Clement's from 1952 to 1959. The memorial will take the form of an annual bursary for a student at Moore Theological College, Sydney, to commence in 1961. Three men are at present training there from the parish, and Mr. Dillon was a member of the Moore College Committee before his death in December, 1959. In addition, a plaque is to be installed in St. Clement's Church to commemorate his ministry, from which he retired six months before his death.

NEW AREA HELPED

The Parish of St. Clement, Mosman, has recently committed itself to borrow £1,000 in order to assist the erection of a church hall at

Lalor Park, in the Parish of Seven Hills. St. Clement's will be responsible for the repayment of capital and interest, and the £1,000 will help to augment a special grant, which the Anglican Building Crusade will probably shortly make available for this project. Lalor Park is the State's largest Housing Commission area and has a new population of over 10,000 people. The Church of England has a large portion of land for building, but at the moment it has no building for worship or Sunday school purposes in the whole area.

CHURCH ARMY
MISSIONER

Captain Gordon Coad of the Church Army will lead a mission in the Provisional Parish of Flemington-Homeshush, Sydney, from August 14 to 21.

There will be special gatherings held each evening and a Children's Happy Hour will be held each afternoon commencing at 4 p.m. The title of the mission will be "Homebush Operation Friendship."

A pre-mission visiting campaign is being organised when members of the church will distribute literature from house to house.

PENNIES BY THE
MILLION

THE "LIVING CHURCH" SERVICE

New York, July 25

The Bishop of Chicago announced last week that the Bishops Pence appeal in the diocese had received its 100,000,000th penny.

"God has, indeed, blessed the small gifts of a multitude of people," he said.

The appeal was initiated in 1933 to promote the saying of grace at meals and to encourage church people to make a token offering of a penny per meal as a tangible expression of gratitude.

The proceeds are divided equally between the work of the diocese and that of the parishes and missions participating.

"The good habit of returning thanks has been firmly established in many homes. For this we thank God," the bishop said.

CHURCH REQUESTS
TO POLITICIANS

ECUMENICAL PRESS SERVICE

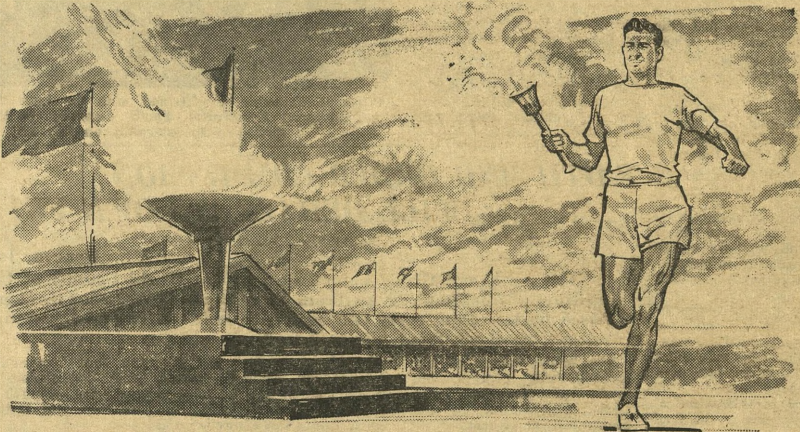
Geneva, July 25

The National Council of Churches in the United States of America this month asked the platform committee of the Democratic Party to support repeal of the immigration quota system in that country.

The council also asked for restrictions on a Congressional group, the House Committee on Un-American Activities, which, it contends, has violated basic rights and freedom of citizens; and asked the United States Government to provide information on birth control and family planning when requested by less developed countries.

The council plans to present a similar petition to the platform committee of the Republican Party.

Chateau Tanunda "Historical Firsts" No. 74*



The Olympic Flame, Main Stadium, Melbourne Games, 1956

Australia's First Olympic Games

Australia is the only country south of the equator to have taken part in every modern Olympic Games.

She is also one of the four countries in the world to have competed at every Olympic Games since they were revived in 1896. The others are Britain, the United States of America and Greece.

Records of the original Olympic Games date from 776 B.C. but athletic contests of various types were probably held at Olympia, in Southern Greece, before then. Between 776 B.C. and 394 A.D., Games were held every four years (this four-year period was known as an Olympiad) and included running, the pentathlon—a contest in running, jumping, wrestling, throwing the discus and hurling the javelin—chariot racing, wrestling and boxing. The winners were regarded as heroes and earned great honour.

After 394 A.D., the old Games were discontinued and successful moves to revive them were not made for 1,500 years. The man behind the revival was a Frenchman, Baron Pierre de Coubertin, who circulated all national athletic groups in 1894 with a plan for a new series of Games. In spite of an unenthusiastic reception to begin with, the first modern Olympics were held at Athens in 1896. At these contests, E. H. Flack became the first Australian to win an event. He did even better—by running first in the 800 metres and also winning the 1500 metres. Not until the 1948 Games did an Australian competitor score two firsts again.

The success of the Athens Games led to the holding of the second modern Games at Paris in 1900. In these contests, Australia scored a first in the 200 metres swimming event and three thirds at athletics. The next Games held at St. Louis, U.S., in 1904, were the

only Olympics in which Australia failed to gain a place in the finals. Apart from unofficial Games held at Athens in 1906 and breaks caused by the two world wars, Olympic Games have been held every four years from 1896.

The nature of events at the Games has been changed several times, but the Olympic Charter requires contests to be held in athletics, gymnastics, swimming, equestrian and combative sports and the pentathlon. Among important additions have been women's events; these not only form an important part of the Games to-day, but have been the source of many of Australia's most spectacular successes.

The first Australian woman to win a gold medal was Miss Fanny Durack, who, at the 1912 Games in Stockholm, won the women's 100 metres freestyle swimming event in the then world-record time of 79.8 seconds.

An Australian woman did not win an Olympic first again until 1932 when Miss C. Dennis set a world record of 3 min. 6.3 sec. to take the 200 metres breaststroke.

Up to the thirteenth Olympics at Helsinki, the Games were held in the northern hemisphere, but in 1956 they came south of the equator for the first time—to Melbourne. At the Melbourne Games, Australia did better than ever before, winning 13 gold medals (firsts), 8 silver medals (seconds), and 14 bronze medals (thirds). In addition, her representatives created 10 new Olympic records.

At this year's Games in Rome, Australia will be well represented and we have every reason to expect that we shall earn at least a modest place in the international sports limelight.

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YOUNG PEOPLE URGED TO SEEK UNITY

ORTHODOX LEADER TELLS OF URGENT CHRISTIAN TASKS

WORLD COUNCIL OF CHURCHES INFORMATION

Geneva, July 25

Christians had become no better than "anxious spectators of history," a Greek Orthodox theologian told 1,800 young people in Lausanne, Switzerland, last week.

Dr Nikos Nissiotis was speaking to the delegates at the first European Ecumenical Youth Assembly, convened by the Youth Department of the World Council of Churches. His subject was "The Task of the Churches in a Changing European situation."

Because the Church had lost its sense of unity, Christianity had been reduced to "an ism," on the same levels as other "isms," he said.

As a result, members of the Church had lost their function as regenerators of the world.

What the divided churches had lost was the sense that "the Church stands over and transcends all fleeting appearances of the world, all ideologies and all political systems."

"We Christians," he said, "have hidden under our institutions (hierarchical or not) the mystical character of the relationship between the grace of God, human beings and the saved world."

"In the hands of men, Christian communities have been given in to the thirst for power instead of remaining in submission to the Holy Spirit by which God united them."

In carrying their disunity to the mission field, he said, the churches "have planted the scandal of division at the very heart of the Church, in the face of a world looking on."

"In Europe, the division of the Church appears as the final fall."

"Instead of the light of the Holy Spirit, we have to-day the reflection of superficial glory, partisan propaganda, reciprocal opposition, all of which have their own theological systems."

PROMOTION IN THE EAST

Mr Geoffrey Walker, of the Sydney Department of Promotion, left last Monday for Kuala Lumpur.

He will be away for six weeks, conducting the Stewardship Campaign at S. Mary's, Kuala Lumpur, and conferring with the Bishop of Borneo.

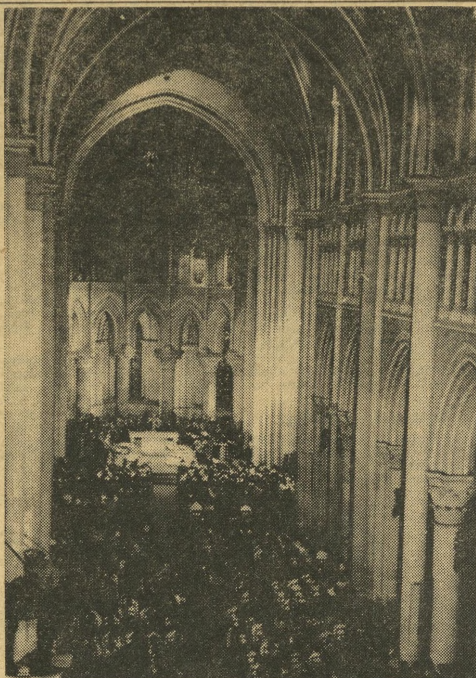
where apologetic to polemical reasoning prevails."

The result was that in Europe "the light of the Church is that of a broken mirror: partial, limited."

"The new life is no longer the mystery of Christ, but a certain rational system, intellectually satisfying and perhaps useful in the battle of ideologies and social programmes."

Thus, theology was in danger of losing its power of universal dynamic conversion.

It was only with the realisation that all were members of the One Universal Church, and by rediscovering in all its reality the power which men had received through their new birth, that all the barriers separating men would be abolished and the Church would find its true unity, he said.



Lausanne Cathedral, Switzerland, with the 1,800 delegates to the European Ecumenical Youth Assembly at the opening service of the assembly on July 13.

FAITH AND ORDER COMMISSION WILL DEBATE ITS OWN FUTURE

ECUMENICAL PRESS SERVICE

Geneva, July 25

The Faith and Order Commission of the World Council of Churches, consisting of one hundred Anglican, Protestant and Orthodox theologians and Church leaders from every continent will hold its triennial meeting at St. Andrews, Scotland, from August 3 to 8.

The major debate of the meeting will concern the future of the Faith and Order Commission in the ecumenical movement.

The Bishop of Bristol, the Right Reverend O. S. Tomkins, will present the report on the future of Faith and Order.

It proposes plans for the future programme of the commission, and suggests it should give closer attention to issues arising out of Church union schemes now under negotiation.

The commission in the past has discussed such barriers to unity between the Churches as doctrine, Church order, liturgy, and non-theological factors, for instance, social and political barriers.

The Faith and Order Com-

mission sees its task as "proclaiming the essential oneness of the Church of Christ," and keeping permanently before the World Council of Churches, and the Churches, "the obligation to manifest that unity and its urgency for the work of evangelism."

The Archbishop of York, the Most Reverend A. M. Ramsey, and the chairman of the commission, Dr D. Horton from the United States of America, will present the opening addresses on "Churchly Unity."

This is to be one of the major topics at the Central Committee meeting of the World Council of Churches at St. Andrews from August 16 to 24.

Each of the morning sessions will be devoted to reports from

the four international theological commissions: on Christ and the Church, Tradition, Worship, and Institutionalism.

The meeting will also consider a recent Faith and Order document, "The Meaning of Baptism," a subject discussed in many theological faculties during the past year.

A joint session with the Working Committee of the Department of the Laity of the World Council will discuss the rôle of the laity and its implications for Christian unity.

SERVICE FOR WOMEN

BISHOP SPEAKS ON HOME LIFE

S. James' Church, King Street, Sydney, was filled on Thursday afternoon, July 21, for the annual service arranged by the Women's Fellowship in connection with the church's patronal festival.

Women from many city organisations attended and were entertained afterwards at tea in the crypt.

Bishop A. W. Goodwin Hudson, who was visiting S. James' for the first time, gave the address.

He spoke of the importance of the Christian home in producing a strong and stable community.

The bishop said that in the U.S.A., one out of every three marriages ended in divorce; but the figures were one out of fifty-seven for Christian homes.

Young people to-day were often accused of rebelling against authority but he thought that it was often "no authority" that caused their instability.

Where the parents obtained their authority from the Word of God, children had a much better chance of becoming Christian citizens.

A collection was taken up for the support of the chaplain at the Children's Court.

RETREATS PLANNED FOR AUGUST

FROM A CORRESPONDENT

Melbourne, July 25

Three retreats and a quiet day will be held in the Retreat House, Cheltenham, Victoria, during August.

A retreat for men will take place from August 5 to 7, conducted by the Reverend W. A. Bowak, and another for the wives of clergy from August 15 to 17, conducted by the Reverend A. S. Goldsworthy.

On August 28, a Quiet Day for husbands and wives will be conducted by the Reverend K. Roff, and a retreat from August 29 to September 2 for women and girls will be conducted by the Reverend E. A. Leaver.

VICTORIAN PRIEST VISITS MALAYAN MISSIONS

FROM OUR OWN CORRESPONDENT

Singapore, July 25

The new villages of the Federation of Malaya were in tremendous need of medical workers and evangelists, the Reverend R. Marks, General Secretary of the Church Missionary Society in Victoria said here this month.

Mr Marks, who recently made a tour of Malaya and the Borneos, has now left for a tour of northern Australia.

There were about five hundred new villages in Malaya, and the Gospel had not been preached in more than half of them, he said.

A New Villages' Committee had been set up under the chairmanship of the Assistant Bishop of Singapore and Malaya, the Right Reverend Roland Koh, and it was doing good work.

Mr Marks pointed out that there existed a tremendous scope in the new villages for a preventive type of Public Health Scheme.

He hoped that a scheme of home-nursing, as practised in England would be accepted and expand eventually.

Doctors and nurses were still badly needed and staff from overseas would be welcome until such time as there was a sufficient number of local people volunteering for such service.

Mr Marks said that there was a very healthy partnership between the missionaries and the local clergy and other workers.

"The diocese for some years to come yet would continue to welcome clergy and other Anglican workers from Australia to put their efforts here — until there are sufficient local people to take their place," Mr Marks said.

"In the whole diocese there is a real shortage of trained youth leaders to tackle the rapidly increasing need for youth work."

"The encouraging point about the new villages is that they are now incorporated into the parishes and are no longer separate units."

"This greatly facilitates work and expands the scope."

"Some from the new villages are actually providing training for full-time service in the church. This is encouraging," Mr Marks said.

The language difficulty slows down the work of some missionaries from overseas particularly as there is a variety of dialects in the villages.

"A real sense of stewardship appears to be coming into the life of the Church in Malaya," Mr Marks said.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

HOUSEKEEPER REQUIRED for gentleman's residence in Lismore. Reference supplied. Please apply "Advertiser," C/o The Rectory, Lismore, New South Wales.

APPLICATIONS ARE invited for the positions of Female Superintendent and Deputy of the North Coast Children's Home, Lismore. Experience in the care of children and nursing an advantage, but not essential. Age limits should be in the vicinity of 30-45 years. Children are both boys and girls from 2 to 13 years. Quarters and board provided and the salaries net are £15 per week for Superintendent and £10 per week for Deputy. Anglicans preferred. Apply to Archdeacon J. V. Robinson, P.O. Box 378, Lismore, New South Wales.

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

MATRON REQUIRED: The Orphan Home, Adelaide, Inc. ("Farr House," in Adelaide suburb), invites applications from experienced woman to act as Matron for up to 30 girls of school-going age. Details may be obtained from the Honorary Secretary, Miss L. E. Jeffrey, C.M.S. House, 350 King William Street, Adelaide.

WANTED: WARDEN for Anglican Hostel, Mitchell, Queensland. Duties: Supervision boys' dormitory, general duties, maintenance. Private accommodation, board, laundry, plus salary. Ideal for Anglican student (single). Free time for external University work or Theological study. Holidays according to State Schools. Reply with reference to "Bush Brother," P.O. Box 9, Mitchell.

DIOCESE OF ADELAIDE. Applications are invited for the position of Organiser of Religious Education (female) from beginning of 1961. Applications close August 31. Further details from The Secretary, State and Sunday Schools Department, Church Office, North Adelaide.

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