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PRIME MINISTER ON VALUE OF CHURCH SCHOOLS WAR MEMORIAL CEREMONY AT CANBERRA

FROM OUR OWN CORRESPONDENT

Canberra, July 20

"Character is the most important thing in the world. Ever since the great Dr. Arnold of Rugby, Church schools have placed the emphasis on character building," said the Prime Minister, the Right Honourable R. G. Menzies, C.H., Q.C., in Canberra on Saturday afternoon, July 17.

The Prime Minister, accompanied by Dame Pattie Menzies and Miss Heather Menzies, was speaking during a ceremony at the Canberra Boys' Grammar School, when he set the foundation stone of a War Memorial Gymnasium, dedicated to the memory of old boys of the school.

The service was conducted by the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann.

Mr. Menzies said that the school's history showed that it was destined to play an increasingly notable role as the years go by. He had first become acquainted with the school twenty years ago when he came to Canberra.

The Prime Minister said: "This is the ceremony of the laying of a foundation stone of a war memorial, a war memorial which will become a much used instrument, but first and foremost a memorial to those who did great honour to their country and their school. We remember what they stood for—they were the best."

"We might ask ourselves what are the great things about a school which sets itself to be a great school; it exists to qualify people to live; true, it develops in those who possess it, skill—skill is of course a good thing and we owe it to the world to develop skill—but it also exists for imparting learning, that strange understanding which teaches a man or woman to be useful and to understand the past, present, and the future."

"But this school in which we have just set the foundation stone of a war memorial is different to many other schools: it is a Church school; it stands not only for skill and learning, but for character, and the greatest contribution it will

make is the contribution of character. Ever since the great Dr. Arnold, of Rugby, Church schools have placed emphasis on character building.

"We find a state of affairs in the world to-day," he continued, "where skill has been abundant and learning has been on the decline. Character in the international sense has tended to fade."

"If the second half of the twentieth century is to be a half century of peace and growing goodwill and understanding among the people of the world, then the emphasis must not be so much upon skill as upon character."

"It is a great privilege to set the foundation stone of something new in this school to the melancholy but proud memory of those we honour."

In thanking the Prime Minister for setting the stone, Bishop Burgmann said:

"The building of a nation is a task for both Church and State, and the capacity in which the Prime Minister comes to this school, this Church school, to-day, in his official capacity as Prime Minister, is symbolic of that combined task."

"The Prime Minister has stated briefly and concisely exactly what the school stands for and what it aims to do. I am sure no one realises more than the Prime Minister that the State cannot do the job without the Church, just as we realise the Church cannot do the job without the State."

A NEW CHURCH OF NORTH INDIA?

ANGLICAN NEWS SERVICE

London, July 19

A plan for Church union in North India and Pakistan, has been completed by the Negotiating Committee and is to be considered by each of the

The Churches are the United Church of North India; the Church of India, Pakistan, Burma and Ceylon (Anglican); the Methodist Church in Southern Asia; the British and Australian Methodist missionary societies and the Baptist Church.

Efforts to achieve the union were instituted by a Round Table Conference as long ago as 1929.

"The new plan will be debated at Lambeth in 1958."

The new plan, which owes much to the scheme resulting in the formation of the Church of South India in 1947, avoids "over-elaboration of detail" and leaves "a great deal" to be worked out after the merger and while the participating groups are growing together.

It is divided into three parts: Basis of Union; the Constitution of the proposed Church, and Inauguration of the Union.

Individual churches electing to join the Union Church would be permitted to maintain their separate modes of worship and sacramental differences, under the plan, in order that they may "grow together in Christian unity."

The name of the new Church, as well as the establishment of a Trust Association, the boundaries of dioceses and methods of supporting bishops, have been left for determination after union is accomplished.

The Constitution does specify, however, that the Union Church's ruling bodies will be a Synod, which will meet every three years, a Diocesan Council, and a Pastoral Committee.

A Moderator and Deputy

TRAINING IN U.S.

FROM OUR OWN CORRESPONDENT

New York, July 19

The General Theological Seminary here started this term with more than 200 students in all.

The seminary is the main theological training college of the Protestant Episcopal (Anglican) Church in the United States, and is reputed to be the best endowed in the Anglican Communion.

There are some 30 full-time teachers, whose quality is best indicated by the fact that one of them will shortly resign to accept a Regius Chair at Oxford.

Of students this term, 28 are reading for higher degrees.



The Bishop of Croydon, the Right Reverend Cuthbert Bardsley, talks with the Deputy Commanding Officer of 78 Wing, Wing Commander G. T. Newstead, during his visit to the R.A.A.F. at Malta. The Senior Naval Chaplain on Malta is second from left and the Australian Chaplain, the Reverend J. Payne, is on the right.

(See special article page 8.)

FACT AND FANCY

I see on page 3 that at S. Anne's, Ryde, Diocese of Sydney, they placed a copy of THE ANGLICAN in a copper cylinder, together with copies of the local and parish papers, and bedded the said cylinder in the foundation of the new War Memorial vestries when the Primate set the foundation stone last week. It's worth mentioning so that a century or two hence some unemployed antiquarian may know where to look for something.

The Rector of Nhill, Victoria, reckons that Lent comes at the wrong time of year in Australia, because "these bleak winter days give... far more opportunities to practise self-discipline in the matter of attendance at Divine Worship."

"I feel the cold also," he says. "Empty seats give no heat whatever. On the other hand, a good congregation, singing praises heartily, becomes warm spiritually and physically."

Some indignant letters have come my way from readers who understandably misinterpreted a paragraph here a week or two ago about the progress that Ridley College is making. They point out that I got the figures wrong—sorry!—and that what I said might be construed as a reflection upon Bishop Donald Baker. The bishop, whose fine work over many years at Ridley is too well known to call for comment, doesn't seem perturbed about the paragraph himself. Everyone should know the part he played in choosing his successor, and how stoutly he has supported him ever since.

I see our leading article this week concerns the White Australia policy. It's a good peg to hang this story on.

Scene: The Hall at Balliol College, Oxford. Time: Breakfast. Dramatis personae: Polite African chieftain and pompous Etonian.

Etonian (loudly, to the table at large): "This college is going to the dogs. Too many dashed darkies around these days."

African (so politely): "Excuse me, my dear chap. I couldn't help catching your remark. Would you mind telling me why you dislike dark skins?" Etonian (blushing scarlet) makes unintelligible noise.

African: "It does seem a bit irrational. Reminds me of my grandfather, y'know. He used to hold white skins in supreme contempt."

Etonian (recovering): "Indeed. Why?"

African (sweetly): "Well, you see he made it his practice on alternate Mondays and Thursdays to eat a white man."

Finis.

Visitors in the office this week included Canon F. E. Maynard, from Melbourne (who came too late in the afternoon for a cup of tea), and Mr. R. Bowen and Mrs. Bowen, readers from Adelaide (who timed things better). The Bishop of Rockhampton also shot through Sydney, and was last seen boarding an aircraft en route to Minneapolis.

Most who read this column, like myself, will probably never have heard of S. Paul's, Kinchester, in the Diocese of Newcastle. So much the better, the editor says, because one of our objects is to get across a picture of the wider Church outside each individual parish. S. Paul's, I learn, is an historic church, and an article about it next week will be the first of a series on Australia's historic churches, for which readers have been asking for some time.

—THE APPRENTICE.



The Bishop Coadjutor of New Guinea, the Right Reverend David Hand, outside the Naval Chapel on Manus Island after taking a Confirmation service there last month. Manus Island is the most northerly part of the Diocese of New Guinea. During his four-day visit he saw both Naval and Air Force installations as well as mission stations. The R.A.N. Chaplain is the Reverend James Trainer.

RELIGION ON TELEVISION

3 SAFEGUARDS PROMISED

ANGLICAN NEWS SERVICE

London, July 13

The Bishop of Bristol in the House of Lords yesterday moved an amendment to the Television Bill to ensure that responsibility for providing or arranging for religious broadcasts would be that of the Independent Television Authority.

He said that the amendment had the concurrence of the Archbishop of Canterbury and the British Council of Churches.

It was not going too far to suggest that there was a danger that religious programmes might be unbalanced and of poor quality, and if the responsibility for their production or arrangement rested with the Authority that danger would largely be met.

He had another amendment later designed to make it impossible for wealthy and not wholly responsible bodies or individuals to buy religious time in any form.

The Bishop of Liverpool supported the amendment.

Earl Winterton said he understood that there had been friendly discussions between the Postmaster-General and the churches on the subject, and the Postmaster-General had met their views to a considerable extent.

Viscount Hallsham said he understood that the British Council of Churches desired the amendment. They had asked for religious programmes to be provided by the Authority.

Earl de la Warr said that he proposed to accept three amendments relating to religious broadcasting which had been tabled by the bishops of Bristol and Liverpool. The effect of them, coupled with the safeguards already in the Bill, would be to make doubly sure that the Government thought they had already made sure.

SAFEGUARDS

There would be three safeguards. First, a programme contractor could not broadcast religious services or propaganda unless the Authority approved, and the Authority would act in accordance with the advice of the religious advisory committee. That was mandatory in the Bill.

There was every likelihood that the existing B.B.C. religious advisory committee would look favourably on a request to act for both broadcasting bodies. That would be very satisfactory.

Secondly, the committee would advise the Authority and not the programme companies direct.

Thirdly, the Second Schedule of the Bill contained an absolute prohibition against associating advertisements with religious broadcasts, and there was special reference to the intervals that must elapse between any religious service and advertisements.

CLERGY PENSIONS MEASURE

ANGLICAN NEWS SERVICE

London, July 13

The Clergy Pensions Measure, 1954, which has been passed by the National Assembly of the Church of England, was submitted to Parliament yesterday.

The measure proposes to increase the rates of pensions payable to clergy, to make the pensions non-contributory, and to substitute the general fund of the Church Commissioners for the Clergy Pensions Fund as the source from which the pensions are to be paid.

The measure was accompanied by a report from the Parliamentary Ecclesiastical Committee, after considering comments and explanations submitted by the Legislative Committee of the Church Assembly.

The Ecclesiastical Committee express the opinion "that it is expedient that the measure should proceed."

CRUSADERS GO FORTH

CHURCH ARMY TREK

"PIONEER MISSION LIKE S. PAUL'S"

ANGLICAN NEWS SERVICE

London, July 19

Eight teams of Church Army Marching Crusaders set out from Oxford on July 5 for their annual summer crusade.

The service of dismissal conducted by the Bishop of Dorchester took place outside Christ Church Cathedral, Oxford.

The bishop compared the mission to that of a pioneer effort similar to S. Paul's—difficulties would be encountered, no doubt, but the reward would be well worth while.

One team will go to each of the following sea-side towns: Hastings, Lowestoft, Great Yarmouth, Cleethorpes, Skegness, Bridlington, Redcar and Blackpool.

They will conduct open-air meetings on the sands during August.

ON FOOT

The teams are travelling on foot, equipped with hand-carts, and will live and sleep en route wherever accommodation is available.

At a civic luncheon on Monday, the Bishop of Dorchester said that nowadays convention cut little ice.

No evangelistic movement would succeed in converting the average man or woman unless it had behind it the force of sincerity without inhibitions.

"I think that this crusade of the Church Army is such a movement. I compare the crusaders to the followers of S. Francis: they are 'God's little funny men,' but the 'little funny men' often speak more effectively than those who are over-serious and too much wise."

The Chief Secretary of the Church Army, the Reverend E. W. Carille, said that people to-day were becoming more and more spiritual skeletons. "Our crusaders are going out so that the dry bones of human personality may take upon them flesh and blood."

C.E.M.S.

CONFERENCE AT YORK

ANGLICAN NEWS SERVICE

London, July 10

The fifty-fifth, National Conference of the Church of England Men's Society will take place next week at York.

The conference will open on Tuesday afternoon in S. William's College, when the new General Secretary, the Reverend Roger Roberts will present the annual report.

In the evening delegates will attend a reception at the Mansion House by the Lord Mayor of York.

The Archbishop of York will preside at the conference luncheon on Wednesday.

The afternoon will be devoted to the fraternal delegates' session, when five speakers will deal with various aspects of the Church's work overseas.

The Archbishop will preside again in the evening at an open meeting for men in the Tempest Anderson Hall. The speakers will be the Earl of Halifax and the Bishop of Ripon.

On Thursday, the Archbishop of York will be the celebrant at a corporate Communion in the Minster.

During the day, delegates will hear talks on the Bible by the Archdeacon of Sheffield; the Vice-Principal of S. John's College, York, Mr. Christopher Chapman; and Mr. Norman Bratt, of the British and Foreign Bible Society.

The conference will end with a procession of witness to the Minister, where the archbishop will preach at a service of thanksgiving and re-dedication.

THE STORY OF S. ALPHEGE

A GREAT ARCHBISHOP

HIS MARTYRDOM RE-ENACTED

ANGLICAN NEWS SERVICE

London, July 19

The story of the martyrdom of one of the great Archbishops of Canterbury, S. Alphege, was re-enacted on July 13 in the church of S. Alphege's Church, the traditional place of his death.

S. Alphege was born a thousand years ago, in 954.

Alphege was archbishop when a party of Viking pirates laid siege to Canterbury.

He gathered together men for the defence of the city; but after nearly three weeks, Canterbury was taken and the cathedral was burned.

The archbishop was taken prisoner, and the Vikings demanded a ransom of £3,000.

Alphege, however, knowing how poor his people were, refused to be ransomed on these terms.

He was held prisoner for seven months, and finally brought before the Vikings at Greenwich, in the middle of one of their feasts.

When he persisted in his refusal to accept the ransom terms, his captors threw an ox-bone at him, striking him to the ground. His body was taken first to S. Paul's Cathedral, and then to Canterbury, where he is buried.

A church was built on the place of his martyrdom. The present building, on the ancient site, was erected in 1718 by Hawksmoor, a pupil of Wren.

It was gutted by incendiaries in March, 1941, but now it is in process of being restored.

[The Church at Kyeemagh, Sydney, built in 1944, is one of the few in Australia dedicated to S. Alphege.]

LAYMAN SPEAKER AT MINNEAPOLIS

ANGLICAN NEWS SERVICE

New York, July 19

A key speaker at the Anglican Congress at Minneapolis, from August 4-13, is to be the 1952 Republican candidate for Governor of Ohio, Charles P. Taft, brother of the late Senator Robert A. Taft.

Mr. Taft, a leader in civic affairs, is at present practising law in Cincinnati, having spent the war years in Washington serving as a director in several Federal Government agencies, notably as Director of War-time Economic Affairs for the State Department.

Mr. Taft will be the only layman to address the Anglican Congress, which will be attended by six hundred bishops, priests and lay priests from Anglican Churches all over the world.

On August 11 he will speak on "The Role of the Laity" in the Anglican Communion.

An Episcopalian, Mr. Taft served as President of the Federal Council of Churches, the forerunner of the National Council of the Churches of Christ from 1947 to 1948, and is now a member of the Central Committee of the World Council of Churches.

CANON COLLINS ON RACE PROBLEM

ANGLICAN NEWS SERVICE

London, July 10

Canon L. J. Collins of S. Paul's Cathedral said in Pretoria on July 1 that "integration" of the black and white races was the only solution to the race problem in South Africa.

He said that by "integration" he meant social integration.

Canon Collins is now in South Africa on a "fact-finding" mission.

He thinks that the key to solving the problems of race relations in the union is in the breaking down of the "psychological barrier" which has reached "pathological proportions."

DUTCH CHURCH IS RE-BUILT

CEREMONY IN LONDON

ANGLICAN NEWS SERVICE

London, July 12

Princess Irene of the Netherlands laid the foundation stone of the new Dutch Church in Austin Friars, E.C., four years ago.

She is depicted as a little girl of 10, as she then was, holding trowel and mallet, in coloured glass, in the finished building that she opened yesterday in the presence of her mother, Queen Juliana, and a large assembly of worshippers and sightseers.

Opposite the Princess's picture in the big west window is that of Edward VI of England, the boy king who, just 400 years before the placing of this foundation stone, gave the original church building to the Dutch and Flemish Protestants who were fugitives from the rule of Philip II of Spain and the Inquisition.

The windows and sculpture adorning the new church are rich in such allusions to the historical ties and the long friendship between Holland and Great Britain.

This is the mother church of all Dutch Reformed churches, the oldest Dutch Protestant church in the world. Hence the ceremony and service yesterday morning were attended by members of Dutch Protestant communities in many parts of the globe, and notably by 60 from churches in the Netherlands.

Princess Alice, Countess of Athlone, represented the British Royal family, and the Archbishop of Canterbury, the Church of England.

They walked in procession to the main entrance to the church with Queen Juliana, Princess Irene, and Dr. Stikker, the Netherlands Ambassador in London.

The service was transmitted through loudspeakers to the crowd outside. It was all in Dutch, but for three short messages delivered by the minister in English—to Princess Alice and Dr. Fisher in their representative roles, and also to Alderman C. L. Ackroyd, who similarly represented the Lord Mayor.

Mr. Van Apeldoorn expressed to them the gratitude and thanks of the Dutch Reformed community in London and the whole United Kingdom for the hospitality afforded them through the centuries, down to the years after their church was destroyed by a bomb in 1940, since when they have worshipped at S. Mary's, Bourdon Street, W.

All that remains of their older church is the much-damaged altar stone, dating from 1253, of the monastery church which first stood on the site. It now lies beneath the new Communion table.

LABOURERS TOO FEW IN ANTIGUA

ANGLICAN NEWS SERVICE

London, July 10

The Bishop of Antigua preached at a missionary festival at Winchcombe on July 4, at the Abbey Hotel, the site of the ancient monastery adjoining the parish church.

A temporary altar had been set up on the monastery site.

Taking the Bible in his hand, the Bishop of Antigua spoke of the Church's call to obey the Lord's command to bring the good news of the gospel to all nations.

He told of churches in the West Indies thronged with hundreds of communicants.

Many converts were being baptised and confirmed; if the harvest was great, the labourers were too few.

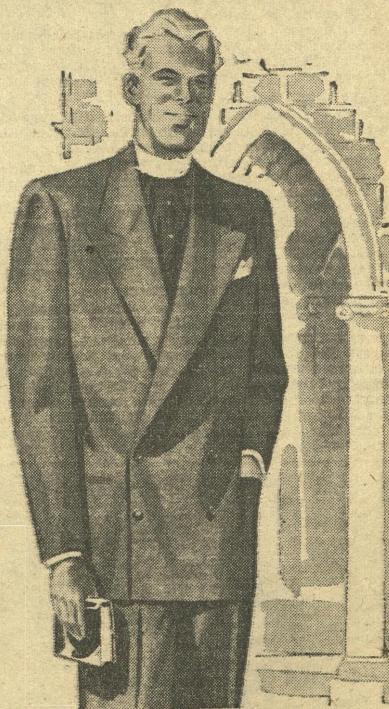
He had insufficient priests and teachers; this was partly due to the lack of funds to provide even the most meagre stipends.



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THE NEEDS OF SOUTH-EAST ASIA

BISHOP CRANSWICK'S APPEAL IN GIPPSLAND

FROM A SPECIAL CORRESPONDENT

Sale, July 19

At St. Paul's Cathedral, Sale, on July 8, Bishop C. H. Cranswick made an appeal to the people of Gippsland to give practical aid to missionaries going overseas.

The needs of the people of South-East Asia were many, and it was only the continuation of Christian help that could combat evil influences, at work throughout its millions of people, he said.

To assist Mrs. John and Joy Cranswick in their mission to India, an amount of £271 was subscribed for medical equipment.

Bishop Cranswick said that the grave danger facing Australia, one of the largest and most prosperous countries in the world, was its insularity of outlook.

It was true that Australian history was tied to Europe, but history was one factor in national development.

Geography was another and a more powerful one. It was quite inescapable. Australia and Asia were in one global locality.

To South-East Asians, Australia and New Zealand represented the white world, America and Britain were in another hemisphere.

All the turmoil in that vast area was the most rapid social revolution in all history. It explained the upheaval in Indo-China.

The fundamental fact was that the people were determined to liberate themselves from French rule and the communists were willing to allow them.

If that country became communist, all its vast reserves of wealth were lost to the Western world.

Rapid industrialisation of these countries had disrupted communal life and increased poverty to an amazing degree. Millions received one meal or less per day, and not a satisfying one. Only two of ten could read or write.

It was little wonder that the communist appeal was a powerful one. The answer did not rest with bombs. It was not possible to knock out a belief

with bombing, but it was possible to attack it another way. That answer was in the hands of Christian people.

Communism gave examples of their success, the liberation of North Korea and China, and pointed to the selfishness of Western imperialism in the past.

The attack on communist teaching was to launch a better way of life among the people of Asia. They had to be taught to grasp the real meaning of Christianity for themselves.

Australia had about five years of work to do in these spheres. The missionaries who were going out among the people of those countries to succour them in their direst needs, were the ones who could and were winning the battle against communism.

Australia had to give more. They had to give doctors, nurses, clergy, scientists, mechanics and instructors to South-East Asia, so that those people would learn by practical example.

The Anglican community had set itself to raise £100,000 extra in two years, that this might be carried on.

ELIZABETH HOLLIDAY MEMORIAL

FROM A SPECIAL CORRESPONDENT

Yass, N.S.W., July 10

At a meeting of parishioners held at Yass, N.S.W., after Evensong on July 4, it was decided to place in St. Clement's a memorial to the late Mrs. Elizabeth Holliday, wife of a one-time rector of the parish, who died in Sydney a short time ago.

Although it is nineteen years since she left the Yass rectory, Mrs. Holliday is still remembered with affection and gratitude by many parishioners.

The meeting decided to open a fund to establish the memorial and to make an appeal in the parish. The form that the memorial will take will be decided at another meeting to be held at the end of August.

Mrs. Percy Burden, Rossi Street, Yass, was appointed treasurer of the fund, and will be pleased to receive donations from ex-parishioners interested.

COLLEGE FETE RAISES £200

BRISBANE, July 12

On Saturday, July 10, Lady L. J. Chandler officially opened the garden party arranged by the Friends of St. Francis' College, Brisbane, to raise funds for renovations.

Although there were sporadic showers of rain, several hundred people attended.

Attractions included a puppet theatre and an art gallery arranged by the students, and an authentic display of Egyptian, Hindu and Chinese dancing.

A sum of nearly £200 was raised, with which a new cooking range will be purchased for the college kitchen.

MARJORIE CLARK MEMORIAL

FROM A SPECIAL CORRESPONDENT

Glenorchy, Tasmania, July 19

The organ at St. Paul's, Glenorchy, which is to be a memorial to Marjorie Clark, will be dedicated by the Bishop of Tasmania on October 1.

There is still another £100 needed for its purchase and installation.

Donations towards this fund may be sent to the Rectory or to Mr. M. Scoles, 2 Ewens Court, Glenorchy.

A recital by Mr. Gurr will follow the dedication, to which all who have helped towards the fund are invited.

HISTORY AT RYDE

OLD STONE IS USED AGAIN

DEDICATION OF VESTRIES

FROM A SPECIAL CORRESPONDENT

In the presence of a congregation of 500, the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, set the foundation stone of the War Memorial vestries at St. Anne's, Ryde, Diocese of Sydney, on Sunday morning, July 18.

A scroll, noting the details of the project, and signed by the clergy, wardens and committees, together with copies of the *Parish News*, local press, *The Anglican*, the *Sydney Morning Herald*, and the coins of the realm, was deposited in a copper cylinder, and placed under the foundation stone.

The history of this already historic church and parish, was further extended and preserved at this service, for the stone-work from the old parochial school and former Sunday school in Victoria Road, which was erected in 1874, is being used to construct the vestries.

The glass jar, containing the mutilated records found under the former school hall, was on display outside the church at Sunday's service.

The happy spirit which characterises the religious life of the churches in Ryde was evidenced at the ceremony. The Methodist folk, after a shortened morning service, were led by their minister, the Reverend R. C. Dempsey, to the site of the vestries, to take part in the service.

The oldest-known parishioner of St. Anne's, Mrs. E. E. Benson, of North Ryde, whose father quarried the stone used to construct the old parish hall in 1874, was present at the service. Mrs. Benson is aged 90.

Many other parishioners and former worshippers over 80 years of age were present in the large congregation, which overflowed the church, and were accommodated in chairs around the building. The entire proceedings were relayed by A.W.A. Ltd. of Sydney.

The service was conducted by the rector, the Reverend Donald Begbie; the lesson was read by the rural dean, the Reverend R. C. M. Long; and the prayers were read by the assistant minister, the Reverend Douglas Abbott.

At the ceremony on the site of the proposed vestries, the former rector, the Reverend C. A. Stubbin was present on the platform with the architect, the builder, the Federal member, Mr. J. O. Cramer and Mrs. Cramer, the State members for Ryde and Eastwood, Messrs. Downing and Hearnshaw, the Mayor and Mayoress of Ryde, Mr. George Drury, a former warden, who made the presentation to the archbishop, and the three present wardens of St. Anne's, Messrs. Benson, Linfoot and Trevor Moon. The offertory placed on the stone amounted to £250.

GOVERNMENT POLICY ON HOSTELS

The Education Department of New South Wales has formulated a policy in support of hostels to accommodate children attending government day schools, states the annual report of the Church of England Boys' Hostel, Northam, N.S.W.

The policy provides for Church or other suitable sectarian bodies to staff and control establishments to be made available upon lease, the report says.

The report urges the "immeasurable worth" of such establishments. It also urges that where government hostels are leased every care be taken that the parish or church organisation doing so does not lose its autonomy.

The committee has spent more than £2,600 in improvements to the hostel in the past financial year.

24 ADULTS CONFIRMED

CANBERRA CEREMONY

FROM OUR OWN CORRESPONDENT

Canberra, July 17

Twenty-four adults were confirmed by the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, in St. John's Church, Canberra, last Sunday evening, July 18.

Of these two were staff cadets from the Royal Military College, Duntroon, and another was an R.A.A.F. pilot from Fairburn Aerodrome, Canberra.

The bishop was assisted by Padre John May of the R.M.C.

Bishop Burgmann said: "There are increasing numbers of adults coming forward for confirmation. It is part of a general movement, which is quite noticeable throughout the diocese, of people who have for some reason or other missed confirmation in their youth, and are coming forward in later years."

"Because of it being an act of mature judgement, it is very interesting and encouraging. It shows that people are thinking very much more seriously about these matters than seems to have been the case in the past."

DELEGATES LEAVE FOR U.S.A.

FROM OUR OWN CORRESPONDENT

Armidale, July 19

The Reverend R. F. Kirby and Dr. Harold G. Royle, both of the Diocese of Armidale, will leave on July 22 for America, where they will attend the Pan-Anglican Congress at Minneapolis, and the Assembly of the World Council of Churches at Evans-ton.

On his way to Minneapolis, Mr. Kirby will attend a clergy conference where specialist training is given for the ministry in rural areas.

After the two conferences, Dr. Royle is to give a series of addresses at a clergy conference in Newark, New Jersey. He will speak on war neuroses, priest-doctor relationships, and the C.E.M.S. in Australia. He has also been invited to address a congregation on Long Island, and one in New York on priest-doctor relationships.

Mr. Kirby will return by way of Canada, and Dr. Royle will make the round trip by way of England and Europe.

CHURCH IS 90 YEARS OLD

FROM A SPECIAL CORRESPONDENT

Inglewood, Vic., July 1

The ninetieth anniversary of St. Augustine's Church, Inglewood, was celebrated on June 16, 1954.

The anniversary celebration opened on Sunday, June 13, when the services were conducted by Archdeacon W. Walters.

On the following Sunday the Bishop of St. Arnaud, the Right Reverend A. E. Winter, dedicated the new west window of the church, which is a thank-offering from the congregation on the occasion of the anniversary.

The bishop congratulated the people of the parish on the excellent manner in which the church had been preserved and beautified.

OLD FRANCISCANS

The secretary of the Friends of St. Francis' College, Brisbane, the Reverend C. S. C. Arkell, appeals to "Old Franciscans" to write to him.

"These jottings could be made a very pleasant link between members," he writes. "This suggestion is especially addressed to those members living in other dioceses in Australia and also in other countries."

Mr. Arkell's address is: St. Matthew's Rectory, Corinda, S.W.4, Brisbane.

NURSES' WORK FOR MISSIONS

THE BRISBANE GUILD

FROM OUR OWN CORRESPONDENT

Brisbane, July 19

The S. Barnabas Guild for Nurses held its monthly office and meeting in St. John's Cathedral on Wednesday evening, July 14.

Every year the guild works towards the supplying of material or an object of vital need to some part of the church's organisation at home or abroad.

This year the guild has decided to work to provide a refrigerator for an important hospital in the New Guinea mission area.

We wish them every success in their project.

S. Barnabas Guild is a world-wide organisation which includes the Archbishop of Canterbury and the Bishop of London amongst its patrons.

Membership is open to all Anglican nurses, and the rule of life is as follows:—

1.—To practise daily prayer, including the prayer for the guild.

2.—To examine the conscience regularly.

3.—To be present at the Holy Eucharist every Sunday, except when hindered by duty.

4.—To communicate at least once a month, if possible, with the aim and hope of weekly Communion.

5.—To be most careful in the use of stimulants and drugs, observing the strictest temperance in all things.

The guild is not very large in Brisbane as far as numbers are concerned, but it is doing invaluable work in a quiet and unassuming way.

Members meet every second Wednesday at the cathedral.

MELBOURNE INDUCTION

FROM A SPECIAL CORRESPONDENT

Melbourne, July 8

The Bishop of Geelong, the Right Reverend J. D. McKie, inducted the Reverend W. G. A. Tooth to the Parish of St. Paul's, Fairfield, Victoria, on July 6.

Mr. Tooth was formerly Rector of Jamberoo with Shell harbour, in the Diocese of Sydney.

The bishop was assisted by Canon F. E. Thornton and the Reverend A. W. Singleton. Attending the service were 12 clergy, including the new vicar's father-in-law, the Reverend C. T. Rodda.

A welcome was given to the vicar and Mrs. Tooth in the Parish Hall after the service.

Canon Thornton extended a welcome on behalf of the Rural Decanal Chapter, and said that he hoped the vicar and his wife would soon adapt themselves to their new environment. A representative of the Council of Churches and one of the wardens also made speeches of welcome.

BRISBANE BALL WAS SUCCESSFUL

FROM OUR OWN CORRESPONDENT

Brisbane, July 19

In spite of the proximity of a severe cyclone and the resultant rain and powerful winds, the ball arranged by the Church of England Young Men's Society and the Girls' Friendly Society was held on Monday, July 12, at Clouland Ballroom, Brisbane, with a great degree of success.

Thirty-six debutantes were presented by the Matron of Honour, Mrs. Alan Wilson, to the Archbishop of Brisbane, the Most Reverend R. C. Halse.

It is estimated that there would have been from 350 to 400 couples on the floor.

The host for the ball was the Chairman of the C.E.Y.M.S., the Reverend G. A. Lupton, and the hostess was the president of the Girls' Friendly Society, Mrs. E. Hitchcock. General organisation was in the capable hands of Mrs. L. M. Watkin.

HEADMISTRESS OF MARSDEN

MISS GLOVER APPOINTED

FROM A SPECIAL CORRESPONDENT

Bathurst, July 19

The Bishop of Bathurst, the Right Reverend A. L. Wyld, has announced the appointment of Miss Margaret Glover, B.A., as headmistress of Marsden School.

Miss Glover, who is at present headmistress of Claremont College, Randwick, Diocese of Sydney, was educated at the Church of England Girls' School, Warwick, Queensland, and Glennie Memorial School, Toowoomba. She graduated from the University of Queensland in 1934. After graduation she taught at her former schools at Warwick and Toowoomba before accepting an appointment at Woodlands Church of England Girls' School, Glenelg, Adelaide. Miss Glover occupied various positions at Woodlands, including that of acting headmistress in 1947 during the absence of the headmistress overseas.

The Bishop of Adelaide has spoken in very high terms of the value of Miss Glover's work, and the fine personal qualities that she displayed at Woodlands. Before taking up her present position at Claremont College, Miss Glover spent two years teaching in England to widen her experience.

It is more than a coincidence that Miss Glover received her education at the same school as the last headmistress of Marsden, the late Miss E. C. Appel, and although several years apart they were well known to each other; and it is apparent that their high sense of teaching vocation came from similar sources. Miss Glover is the daughter of Archdeacon W. P. Glover, now retired but formerly of Brisbane Diocese, where he served on the Darling Downs for more than 50 years.

To enable a successor to be appointed to Claremont College, Miss Glover will not officially take up her position at Marsden until the first term of next year.

The Mayor of Bathurst, Alderman Alan Morse, who is a member of the Marsden School Council, said that members of the council were unanimous in the appointment of Miss Glover and all were impressed with her personality. He said he felt sure that Miss Glover would prove to be a worthy headmistress, and that Marsden, under her guidance would continue to be a sound centre of Christian training and high academic standards.

NEW MISSIONARY FROM WELLINGTON

FROM OUR OWN CORRESPONDENT

Bathurst, July 19

There was a splendid congregation at St. John the Baptist Church, Wellington, N.S.W., at Evensong on July 11, when Sister Hazel Conn, a triple certificated nursing sister, who was baptised and confirmed in the parish church, received her "dismissal" to the Lockhart River Mission Station for work with the A.B.M.

The rector, Archdeacon H. Graham, handed Sister Conn her authority which was worded: "Presented to Hazel Conn, Sister, on the day of her commissioning for service at the Lockhart River Mission, Diocese of Carpentaria, by the Venerable Archdeacon H. Graham, Rector of the Parish of Wellington, acting on behalf of and by the authority of the chairman of the Australian Board of Missions."

During the farewell which followed in the parish hall, there was a unanimous agreement from all parish organisations for the support of Sister Conn in her work.

The presentation of a New Testament was a token of the pledge of the parish for full support in her needs.

Sister Conn replied that she would need the prayers of all her friends, and she would be grateful for the practical backing of the parish as a whole.

DEDICATION AT TOOWONG

NEW REREDOS AND PANELLING

FROM OUR OWN CORRESPONDENT

Brisbane, July 19

On Sunday July 18, the Bishop Coadjutor of Brisbane, the Right Reverend H. H. Dixon dedicated the wooden reredos and panelling round the new sanctuary in the Parish Church of St. Thomas, Toowong, Brisbane.

This work completes the sanctuary which was consecrated last year by the Archbishop of Brisbane and built as a war memorial and thanksgiving for victory.

Together with the newly-dedicated reredos and panelling, which cost £600, the sanctuary has cost the parish over £4,000 which amount has been completely liquidated.

The reredos and the panelling on the east wall are in memory of Edwin Barnett Pears and Maria Pears. The late Edwin Pears was churchwarden of the parish for many years and also a synodman.

The panelling on the north and south walls will be available to parishioners for special memorials for departed relations and friends.

St. Thomas' is a very beautiful stone church and one of which the parish can be proud. Together with the very fine east window on the subject of the "Adoration of the Magi" which was put in a year or so ago, the new sanctuary is one of the finest in the metropolitan area.

The rector of the parish is the Reverend A. E. Loxton.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY JULY 23 1954

TIME FOR A CHANGE

The time is come to bury the White Australia Policy. It has served a purpose of kinds in the past; but it is doing incalculable harm to Australia to-day, and should be replaced by a policy and a terminology better devised to meet the needs of this country.

The circumstances in which the policy was gradually shaped no longer apply. Any attempt to maintain it in its historic form is utterly unrealistic, is an indication of political and emotional immaturity, is a dangerously gratuitous insult to nations with whom we should be on the best of terms, and is a continuing comfort to the communists the world over. It might be added that the White Australia Policy in its historic sense happens also to be thoroughly opposed to the teachings of Jesus Christ, and that it has been criticised on this ground time and again during the past two decades by leaders of at least the five largest Christian denominations in this country.

Until about 1947, when leaders of all political parties became sufficiently alarmed at the popular preference for automobiles and refrigerators, rather than parenthood, to agree upon a great immigration programme, Australians used to shew a quaint pride in their racial homogeneity—quaint, at any rate, to the historian and ethnologist.

The White Australia Policy became in fact, particularly in the years between the two wars, simply a frightened and dishonest disguise for a growing xenophobia which only the hard clash of arms was to penetrate. This development was made probable, if not inevitable, by the factors in which the policy was rooted: they were all selfish, mostly emotional and irrational rather than reasoned. Yet further back in the logical sequence of events the undisguised selfishness of those who wanted an influx of cheap labour made it inevitable that public reaction should set in as it did.

In the event, the policy crystallised half a century ago in the Immigration Act (No. 17 of 1901), under the provisions of which *de facto*, by tacit agreement among all political parties and the general public, if not *eo nomine*, discrimination against Asian and Middle Eastern immigration became established. The locus pocus of the dictation test deceived no one, in Australia or abroad, and it deceives no one to-day.

Inasfar as the policy is concerned to protect Australian physical standards of living, to prevent the formation of "islands" of racial groups, to avoid the possibility of a helot class being created, to guard against the importation into Australian life of a caste system and to exclude pagan beliefs, it is well founded and unexceptionable, understood and approved by Mr. Nehru and every other leader of an Asian country. None of these men would wish to see in Australia the creation of the kind of unassimilable Indian problem which exists in Natal and Fiji, or the kind of problem which persists in the southern portion of the United States.

But inasfar as the policy carries an ugly and, to Asians especially, maddeningly supercilious and un-Christian overtone of racial superiority in the silly Nazi sense, then it is stupid and wicked. Let us face the fact: the present policy does carry such an overtone. The very phrase "White Australia" conveys it, and this is intolerable in an enlightened age.

The first, and surely the easiest, step towards the obvious solution is to abandon the phrase itself. The second, and more difficult step, is to introduce a quota system upon the Canadian model which, even if it means in fact that only the same number of Asians comes to Australia, will satisfy our Asian neighbours of our good faith when we disclaim any un-Christian racial prejudice.

Liberal and Labour Party leaders, Dr. Evatt and Mr. Menzies included, know perfectly well how much ill-will against us is created overseas through the phrase "White Australia." They must be credited, as intelligent men, with knowing the urgent need to scrap the present name and policy. It is a matter for profound regret that they feel unable to carry their parties and the electorate with them in adopting the obvious course. Who alone can give them the courage to follow it? The answer is plain: the Church. For this much is obvious: let the sociologists and others work out to their hearts' content just what proportion of what racial stock can be assimilated on a reasonable basis, the problem of assimilation is at bottom a moral one, as the very decision to attempt it is, and this is something in which the Church has a special and inescapable responsibility.



A Dash Of Caution

A cheerful heart doeth good like medicine. And so the current surge of optimism about Australia's economic future is greatly to be welcomed after the years of inflation, halted only within the past few months.

But some outsiders think us rather a mercurial people, who are apt to change from gloom to gladness over suddenly.

Personally, I am all for cheerfulness on the flimsiest excuse (and I wish I could succeed more in practising it). At the same time, I think it is as well to mix some caution with our optimism about our nation's immediate future.

We have checked inflation, it is true. But the stabilisation has been achieved at what some economic experts believe to be a dangerously high level.

Nevertheless, the Federal Government's financial year ended last month with a surplus of 156 millions, and we are to be presented next month with a Budget which we have been promised will give wide tax relief and other helpful concessions.

If we needed any "shot in the arm" while awaiting details of that pleasant news, it was given in the optimistic report made last week by a committee of economists to the National Bank of Australasia. These experts predicted that Australia was heading for a "boomlet" (in itself, perhaps, a mildly cautious word), which was unlikely to be of the inflationary 1951 model.

Another side of the national picture, however, which has not been much under public notice, is the concern of manufacturers about increased overseas competition as the import control machinery is being gradually dismantled.

I do not mention this issue to take sides, but to show that there is a real fear that some of our manufacturing industries could be hard hit, and that such a development could cause considerable unemployment.

And everything in the export garden is not lovely, either. We have been carried a good deal on the sheep's back in recent years. The wool cheque for the past season was still good. But can that be expected to last indefinitely? And concern about the weakening of the wheat market shows that our primary production problem could be as

"head-achy" soon as the ones now perturbing our manufacturers.

All in all, wouldn't we be wise as a nation to damp down our optimism just a little?

Footplate "Drunks"

The wrangle between the N.S.W. Commissioner of Railways and the Railways Appeal Board about discipline in the service revealed some illuminating facts on the leniency with which intoxication and theft are sometimes treated.

I think the public will not be so much concerned with the re-criminations (unseemly though they are) as with the danger to hundreds of lives through train crews, including drivers, being under the influence of liquor.

A drunken motorist is a menace. But a drunken train driver is a much bigger one.

Surely the State Government should declare itself unequivocally on this most urgent matter of public safety. I do not argue that there should be no right of appeal. But I do say that, on the facts so far revealed, appeals have resulted frequently in the mitigation of penalties to an extent that indicates that drunkenness on the footplate is regarded in some official quarters as a comparatively trivial misdemeanour.

Ring Up The Curtain

Winter is the season of culture. And, nationally, culture in Australia is becoming a flower of more vigorous growth.

I have praised in these columns before the valuable stimulus to musical appreciation given by the Australian Broadcasting Commission in bringing world-renowned artists regularly to our shores.

But with the development in the last few years of our own ballet and opera companies we are beginning to expand the cultural field the A.B.C. pioneered. The Elizabethan Theatre Trust movement of recent promotion will also be most valuable in encouraging our own dramatic artists or potential artists.

A number of our cities have had their own art galleries for many years. But none has an opera house.

May one hope that the great widening of interests in all the arts in Australia in the post-war years will result in such material deficiencies being overcome in the very near future?

The most promising development on these lines seems to be in Sydney. But one hopes that a battle of the sites for an opera house, which shows some signs of arising, will be quickly ended. Otherwise, the strong drive needed to raise funds will be delayed and public support weakened.

A little friendly rivalry between Melbourne and Sydney in being the first to build an opera house could be welcomed. There should be scope for both. The lunch-hour crowds at the concerts in Hyde Park, Sydney, each Friday show that there is real interest in our operatic singers.

Not So Funny

One of the hardest things in this life, I have heard, is to be funny to order. I can well believe that after hearing recently a spate of radio variety shows—some without even the faintest glimmer of humour—and then contrasting them with the B.B.C. "Take It From Here" show which, in its Australian re-broadcasts, has a tremendous listening public, according to my own Gallup poll among friends.

We seem to have our fair share of humorists in the public prints, although the quality varies greatly.

But on the radio there seems to be only one grade of home-grown humour—the corniest.

Those who are expert in these matters tell me the success of a variety show depends more on the script-writer than on the deliverers of the glib.

I have a feeling, though, that station controllers, script-writers and actors are over-nervous about enlarging the range of subjects about which jokes may be made, especially if those subjects are even remotely related to current living problems (such as blackouts, strikes, traffic breakdowns or politics) in case there should be awkward repercussions or even accusations of bias.

This tendency is also evident in the choice of subjects for the A.B.C.'s weekly national forum of the air.

A pity the radio executives don't more often risk an official "rap" in an effort to relate variety on the air to our Australian way of life. I think it could be done without real offence to anyone—even in the super-sensitive profession of politics.

—THE MAN IN THE STREET.

CLERGY NEWS

DAVIES, The Reverend J. A. L., Rector of Cygnet, Diocese of Tasmania, to be Rector of St. Helena, in the same diocese.

THOMAS, The Reverend A. G., formerly of England, has been inducted as Rector of Moors, in the Diocese of Perth.

WARD, The Reverend M. W., has been appointed Chaplain of St. George's College, within the University of Western Australia.

STAR, The Reverend Henry, Vicar of Corryong, in the Diocese of Wangaratta, to be Incumbent of Pambula, in the Diocese of Canberra and Goulburn.

DR. VISSER 'T HOOFT

ANGLICAN NEWS SERVICE

New York, July 18

The General Secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, received an honorary degree of Doctor of Divinity from Yale University at the University's 253rd Commencement.

The citation quoted him as "professor, author, statesman and, above all, a man of God."

DR. GRAHAM WITH THE PRESIDENT

ANGLICAN NEWS SERVICE

London, July 9

Dr. Billy Graham, the Evangelist, was in Washington yesterday for a private meeting with Congressmen. He also visited President Eisenhower and Vice-President Nixon. He told reporters that he had a wonderful reception from the people of Britain, and had seen no sign of anti-Americanism.

DR. GARBETT URGES CLOSE CO-OPERATION WITH U.S.A.

London, July 19

The Archbishop of York, the Most Reverend Cyril Garbett, in his address to the York diocesan conference on July 8, said that if the tension which now exists between Britain and the United States was not reduced, the results might be disastrous to international peace.

The danger of this tension was that it was affecting the ordinary citizen, and was not confined to a specific difference over foreign policy.

Dealing with "the considerable number of causes" which made the people of Britain critical of the United States, Dr. Garbett said: "They find it difficult to accept the fact that the world supremacy which once was Britain's, has now passed to America." On the other hand, we must try honestly to see the causes which made Americans irritated with our country.

Referring to the "far more powerful reasons for close co-operation," Dr. Garbett said that both idealism and common interests called for our closest co-operation. Practical expedience also demanded close co-operation; we needed each other for mutual help and defence.

"But the necessity of co-operation is seen most clearly

in foreign affairs," Dr. Garbett continued. "Without American aid we could not resist Russia. If American aid were withdrawn, sooner or later we should either be invaded by the Soviet Union or become another of her helpless satellites. Without America, Europe would quickly become a victim of Russian aggressiveness. To these hard and unpleasant facts, it is sheer folly to close our eyes.

"For our own sakes and the sake of Europe we must keep close to the United States. This does not mean subservience. We must always retain our rights to criticise and to act as a self-respecting ally. The United States is now the senior partner. It is easier for us to recognise this when we recall the wonderful generosity which the United States has shown to the United Kingdom and Europe."

These considerations made it plain that we should abandon an attitude of resentful acceptance of American leadership.

ONE MINUTE SERMON

COLLECT FOR THE SIXTH SUNDAY AFTER TRINITY

The Text:

O God, Who has prepared for them that love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord, Amen.

The Message:

How beautiful is this collect, how stirring in its promise. And yet in the original form in the old service books of Gregory and Gelasius it was even more beautiful. "O God who hast prepared for them that love Thee, good things which are invisible, pour into our hearts the affection of Thy love, that we loving Thee in all things and above all things may obtain Thy promises which exceed every desire, through our Lord Jesus Christ."

"Good things which are invisible" is taken from 1 Cor. 29. Our translation in the words "such good things as pass man's understanding" has taken the second expression of St. Paul in that verse "neither have entered into the heart of man." The original collect in the phrase "things which are invisible" followed the former part "eye hath not seen."

"Loving Thee above all things." Something the same has taken place here: in the original it is "in all things and above all things." The 1549 book retained "in all things" and omitted the latter portion, the 1662 book omitted the "in" and replaced "above all things." Why not have both? How beautiful is the truth that the love of God may be seen "in all things," in the beauties of nature, in the quiet stars, the restless ocean and the hearts of men, and seeing, we respond.

God prepares! The words of Jesus are recalled "I go to prepare a place for you." God prepares and His motive is love; man receives and the condition is love. But even then we depend upon Him, for "we love because He first loved us."

The very essence of the Christian life will be that "being rooted and grounded in love we may be able to comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge that we may be filled with all the fullness of God." "His servants shall serve Him, and they shall see his face; and His Name shall be written on their foreheads."

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

July 24: The Reverend W. S. McPherson, Queensland.

*July 26: Sister Julian, Victoria.

July 27: Father Kevin Halpin, N.S.W.

July 28: School Service—"Stories from the Old Testament."

*July 29: Canon E. J. Davidson, N.S.W.

July 30: The Reverend James Stuckey, Victoria.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. NATIONAL.

July 25: Kyaw Than of Burma.

RADIO SERVICE: 9.30 a.m. A.E.T. N.S.W.

July 25: From Wesley College, the University of Sydney, Preacher: The Reverend B. R. Wylie.

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

*July 25: "Keep your Marriage Alive—H. H. The Reverend W. G. Coughlan."

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T. INTERSTATE.

July 25: The United Church of Darwin.

PRELUDE: 7.15 p.m. A.E.T. NATIONAL.

July 25: The Adelaide Singers.

FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

July 26: The Reverend Gordon Powell.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T. NATIONAL.

July 26: The Reverend Edwin White.

EVENING MEDITATION: 11.20 p.m. A.E.T. INTERSTATE.

*July 26: The Right Reverend J. S. Moyes.

EVENSONG: 4.45 p.m. A.E.T. INTERSTATE.

July 29: S. David's Cathedral, Hobart.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

SOME URGENT NEEDS

MISSION PRIESTS-AND TEACHERS

TO THE EDITOR OF THE ANGLICAN

Sir,—May I make known through you to the clergy and church people of Australia some urgent needs of the missionary dioceses in the areas for which the Australian Board of Missions is responsible.

The Bishop of New Guinea is in urgent need of priests to replace those who have had to give up their work because of advancing years, or the ill health of themselves or their families. He needs teachers, both primary and secondary to superintend the work of the native teachers in schools in the southern stations particularly.

The Bishop of Carpentaria appeals urgently for a headmaster for the school at Moa Island. This school, of which Mr. McFarlane has been in charge for some years, has great possibilities. It should be the Intermediate High School for the Torres Strait and aboriginal mission children of the Cape York Peninsula.

Moa Island now has the Training College for native clergy established and it is hoped to establish there also a school for the training of native teachers. This as well as kindergarten and primary teaching for the children of Moa.

There were, when I was there recently, in addition to the headmaster, four native teachers. Miss Beth Mussett, a teacher trained by the N.S.W. Education Department has also been working on Moa. Her place is to be taken by Miss Pearl Duncan, another of our N.S.W. trained teachers.

It is an opportunity for one with organising gifts and ability and one who has a genuine love for, and desire to help, native peoples to have all the opportunities that we demand for our children in the South.

The Queensland Government is prepared to find the necessary finance for buildings to enable the development of handicrafts and domestic science to be made part of the curriculum.

The House of the Epiphany Missionary Training College needs urgently a cook-housekeeper. The work is not hard as the students give considerable help. It is an ideal position for one who desires to make some contribution in the way of service to the missionary cause but who cannot go abroad.

I have mentioned urgent needs, but I would be glad to hear from any who feel they are called to service in the mission field and who are interested.

C. S. ROBERTSON,
Archdeacon.

Chairman, A.B.M.
14 Spring Street,
Sydney.

ANGLICAN DELEGATES TO TOUR AMERICA

ANGLICAN NEWS SERVICE

New York, July 19

Before and after the scheduled meeting of the Anglican Congress at Minneapolis, one-fourth of the more than 270 overseas delegates will fulfil speaking engagements in Episcopal churches throughout the United States.

They will travel to one-third of the dioceses of the Episcopal Church, at the invitation of scores of local parishes.

"MARTIN LUTHER"

TO THE EDITOR OF THE ANGLICAN

Sir,—I wish to thank your film critic for telling us that he took his account of how Luther came to make his protest against Indulgence hawking from Lingard. It had not occurred to me that the authoritative account of this event would be obtained from a History of England!

Lingard has a reputation for accuracy, but surely no historian has yet attained to W.F.H.'s claim of 100 per cent. It is a common Roman Catholic claim that he is the only truly impartial historian of England. (But he was a Roman priest!) The Oxford Companion to English History describes his work as remaining "a principal authority from the point of view of enlightened Roman Catholicism." The Cambridge History mentions the criticisms that have been made of it on account of its Roman Catholic bias. So apparently, some historians have their doubts.

He may have given the facts on Luther as he knew them, but he may not have read all the Lutheran sources. In any case, his History was finished in 1830. Even in 1937 Dr. Elliott-Brown wrote, "On Luther much work has been done in recent years and the older accounts are decidedly out of date."

Since then there has been a great deal of research on the subject, particularly by Continental scholars, and now utilised in England by such writers as Watson and Rupp. These agree that the writing and posting of the 95 theses (not "thesis" or "essay" as W.F.H. calls them) were done because of Luther's own convictions, and that the fame (or blame) for them is justly his. Perhaps your film critic, if he reviews his authority, may find that the portrait apparently given in the film is a pretty faithful one.

What I wish W.F.H. would discuss is the opposition made against the showing of the film. In the U.S. "Variety" listed it as one of the 12 best films of 1953, and it has been an outstanding success at the box office. But, despite protests from church groups, in Great Britain not even the J. Arthur Rank organisation is willing to screen it (vide the "British Weekly"). Is it because we are only supposed to see one brand of Christianity shown sympathetically on the commercial screen?

I am, etc.

GEOFFREY FELTHAM

The Rectory,
Milton, N.S.W.

THE HENRY WISDOM PRIZE FOR 1954

TO THE EDITOR OF THE ANGLICAN

Sir,—May I seek the courtesy of your columns in order to make known the fact that the committee of Moore Theological College has resolved to offer the Henry Wisdom Prize for competition on the part of graduates of the college, this year.

Any full graduate of the college who has recently written or printed a thesis, which in his judgement, contributes to the cause of theology, may submit this thesis with a view of obtaining the prize, provided that it has not already been submitted in connection with some other award.

In the event of a prize being awarded for a thesis which has not yet appeared in print, there should be an understanding that it will be put through the Press within twelve months of the time when the prize is awarded.

The value of the prize this year will be £20. Entries for this prize must be in the hands of the principal of Moore College not later than October 31, 1954.

Yours sincerely,

MARCUS L. LOANE,
Principal.

Moore College,
Newtown, N.S.W.

A DIOCESE OF GEELONG

TO THE EDITOR OF THE ANGLICAN

Sir,—I write to draw attention to your correspondent E. R. Winston to several errors in his facts, both of history, and of the present situation. The Church was established in Geelong largely through the efforts of Sir Charles Sladen, then a young Cambridge graduate. In July 1841, he collected the first subscriptions towards an "Episcopal Church" and from that time conducted services in the court-house. Bishop Broughton on his visitation of October 1843, laid the foundation stone of Christ Church, which has thus the longest uninterrupted history of any church in Victoria. The plan he sketched on the back of an envelope formed the basis of E. T. Blackett's final design.

Whether Perry planned the creation of a Diocese of Geelong based on its natural boundaries of the western district, I do not know. But to create a workable diocese today would involve drastic reorganisation of boundaries. However Geelong is to-day distant but one hour's run from Melbourne, and contacts in both directions are frequent. The last synod made provision for a resident canon and there is every likelihood that the next archdeacon will be resident. Also Christ Church at present adequately fulfils the function of a central church.

Endowment for a see is unlikely to be forthcoming, and justifiably so. At a time when both home and foreign extension is crippled by a shortage of funds, diversion to such a luxury as a new diocese in a State already suffering from an oversupply of dioceses would be a sin. Let us follow Burke and allow a "presumption" in favour of the existing order.

Yours etc.,
J. A. GRANT.

Geelong East,
Victoria.

FAITH HEALING

TO THE EDITOR OF THE ANGLICAN

Sir,—The comprehensive terms of enquiry laid down by the Church of England Commission on Divine Healing cannot fail to engage the interest of Christians everywhere. The commission's intention to extend the enquiry over the next three years precludes the possibility of arriving at hastily formed conclusions that could be far reaching in their reaction against the Christian Church.

It is therefore comforting to note the cordial spirit of co-operation extended the commission by the B.M.A. in appealing to all doctors to furnish reports of cures known to them that cannot be fully accredited to or explained by medical science.

Dr. Burnett Rae strikes a timely note of warning in advising care not to confuse the symbolism of faith healing with the spiritual realities that divine faith was striving to express.

One cannot help feeling that we are approaching tremendous new vistas of knowledge that will vindicate God's word to all men. There are few of us that have not at some time or other experienced the illimitable power of faith over the material adversity of life, but, alas, how dimly we comprehended the progressive development of that power through honouring and exalting its source.

Whatever new and demonstrable revelation of God's word is effected through the searchings of the commission, let all the praise be His. The dedication of individuals who may have been engaged in the interpretation of divine truth can only tend to make faith a cult.

I am, yours sincerely,

F. GLADEN.

Chatswood.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in

THE ANGLICAN
See Rates, Page 12.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

Women Jurors

A lady, very angry at the recent increase of sex crimes, and worried by the sometimes harsh, sometimes over-lenient sentences imposed, has asked whether there would not be an improvement if women were more commonly to be selected as jurors.

I think it is desirable that women should sit on juries. A bill was proposed by the Parliament of N.S.W. in 1947 to allow women to act as jurors, but it does not seem yet to have been implemented. It is surprising that Australia, which anticipated England in giving women the franchise, should so long have failed to recognise the value of the feminine mind on jury panels.

It is even more amazing that the males of Australia should be so critical of any proposal to give women equal rights with men in this respect. One eminent counsel declared when the bill was proposed that women were temperamentally unsuited for jury work. Another remarked that barristers would be embarrassed at handling a mixed panel, and only in a very restricted class of cases would the jury be strengthened by the addition of women members.

Others believed that women might be shocked by some of the sordid details of the cases to which they must listen. But this is the twentieth century, and women in two World Wars have proved themselves well able to take care of themselves. If women have shown themselves capable of manning searchlights and guns, of making munitions, of extinguishing fire bombs, and piloting planes half-way across the world, we need not be afraid of the modern girl being shocked by any incident of the criminal courts. Many of our modern Australian women novelists indeed have revealed in their delineation of sordid life that they are well acquainted with the darker side of human life, and by no means afraid of facing up to it.

As women can be admitted to the Bar, it would be absurd to pretend they cannot appreciate the atmosphere of the court, and there is no legitimate ground for supposing that they are less impartial than their male colleagues. Practice in England has shown that women magistrates and jurors are a valuable help in many cases, especially when children's happiness may be involved. Perhaps the demand for women jurors may encourage the Church of England also to become more liberal in its attitude towards the feminine sex. In England, women have been represented since 1919, not only on parochial councils, but also on Diocesan Councils and the National Assembly of the Church. Their value on these bodies is generally recognised and appreciated.

It is time that we allowed our Australian church women to emerge from the kitchens of

the phraseology of the "Black Rubric" reflects the disputes of the Reformers, inherited to some extent from the Mediaeval Schoolmen, as to relation between the Eucharistic presence, and the manner of the Lord's presence in heaven after His ascension. In 1552, the rubric suggests that the Sacrament can be called Christ's Body and Blood only in a figurative sense, whereas, in 1662, "corporal" excludes the gross and carnal misconceptions which had grown up in the unreformed Church. It does not exclude the recognition of a real and spiritual presence, such as that envisaged by Article XXVIII, which speaks of "the body of Christ given, taken and eaten, in the supper, only after an heavenly and spiritual manner."

In the Greek Church, it is still the custom to receive the Sacrament standing, and this seems to have been the usual posture adopted by the early Church. The Reformers favoured sitting, to emphasise that the Sacrament was primarily a meal of fellowship, and this was the posture of Our Lord and His disciples at the Last Supper. To-day, it is doubtful whether any Anglican would cherish doctrinal scruples over kneeling to receive his Communion. Some gain, at least, has been effected.

The Black Rubric

A correspondent asks, "What is the Black Rubric?" The Black Rubric is the name given to the declaration on kneeling at the reception of the Sacrament, printed at the end of the Holy Communion service. It should not really be described as a rubric at all, since no specific direction is included. It was called black because it was printed in black type, whereas rubrics ordinarily were printed in red type, hence the name.

The important part of the rubric runs: Last kneeling at Communion is misconstrued, "it is hereby declared that thereby no adoration is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural Flesh and Blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored; and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one."

This rubric was inserted into the 1552 Prayer Book, as part of a plan to emphasise the reformed nature of the English rite against the criticisms which Bucer and other continental had levelled against Cranmer's first Prayer Book of 1549. In its original form it ran: "No adoration is intended unto any real or Essential Presence thereof being of Christ's natural flesh and blood." This was a compromise between those who wished to retain the doctrine and use of the 1549 book, and those like John Knox, who argued strongly that kneeling should be abolished altogether at the Sacrament. It was omitted in the new edition of the Prayer Book at the beginning of Queen Elizabeth's reign in 1559, but was re-inserted in its present and revised form in the Prayer Book of 1662, because the Presbyterian Divines at the Savoy Conference pressed for it; it will be noted that the words "corporal presence" have been substituted for "real and essential presence." It is thus made clear that the Roman doctrine of Transubstantiation is being condemned, and not the Anglican doctrine of a "Real Presence."

RIDLEY COLLEGE

TO THE EDITOR OF THE ANGLICAN

Sir,—My attention has been drawn to your comment in the column entitled "Fact and Fancy." I appreciate the fact that you have been kind enough to make reference to the number of students training in Ridley College, but I am concerned that the figures which you quote are inaccurate.

I am the more distressed, lest this should appear to reflect on the magnificent work achieved by my distinguished predecessor. In any case, comparisons are odious.

You are correct, however, in saying that the college is crowded to capacity, and it is a matter for encouragement that there are 51 theological students in training. The Reverend L. R. Shilton has accepted appointment as commissioner for the college to raise a sum of £50,000 for the purpose of building a new dining room, and of providing additional residential accommodation for further students.

Yours faithfully,

S. BARTON BABAGE,
Ridley College, Melbourne.

Yours faithfully,
DOUGLAS BLANCHE,
Wagga Wagga, N.S.W.

THE DRAFT CONSTITUTION

By the Venerable T. C. HAMMOND.

ONCE more a draft constitution is to be submitted for the consideration of General Synod and the various diocesan synods.

A great deal of credit is due to the passionate energy of Bishop De Witt Baty, of Newcastle, who has devoted an immense amount of labour towards securing a satisfactory solution to a problem that has vexed the souls of bishops, lawyers and many ordinary persons for a great number of years.

The negotiations have not been altogether fruitless. Men have learned to appreciate the standpoint of their neighbours even when most profoundly differing from it.

The present draft constitution represents a very great measure of agreement. It would be an exhausting task to review the whole machinery of the constitution, but certain salient features are worthy of notice.

The old theory which rejected, out of hand, any measure of "rigidity" as it was called in earlier debates, has been abandoned.

The new constitution recognises the authority and uniqueness of Holy Scripture and the unalterable necessity of obeying the commands of Christ and of enforcing His discipline.

Indeed, it goes farther and attaches to the maintenance of episcopacy, as a quasi-divine institution, the same character of unalterability. The new constitution definitely asserts: "This Church takes no power under this constitution" to alter the Nicene or Apostles' Creed as well as the characteristics which attach to the Church by reason of the Scriptures and the Commands of Christ, including the two Dominical Sacraments.

APPELLATE TRIBUNAL

No revision of the formularies of the Church inconsistent with the fundamental declarations above enumerated is possible. An appeal to the Appellate Tribunal against any revision which is regarded as inconsistent is provided. One-fourth of the members of synod or one-third of the clerical or lay members can petition the president against any proposed revision which appears to such members to violate this provision and the matter shall then be referred to the Appellate Tribunal. In this way a

This is the first of a series of articles by distinguished contributors on the draft Constitution for the Church of England in Australia, the full text of which was published in our issue of July 16.

A second article will appear next week.

substantial minority may succeed in averting a calamitous alteration that would threaten the faith of the Church.

The long controversy as to the constitution of the tribunals of the Church has been resolved by providing for adequate lay representation of men trained in civil law on every tribunal except the special tribunal which confines itself to charges against bishops. Possibly a provincial tribunal may lack lay representation if the provincial synod so decides. However, as an appeal lies in both instances to the Appellate Tribunal, the place of the layman, and especially of the trained lawyer, in determining the actual law as laid down in the constitution is assured.

SAFEGUARDS

The contention that bishops alone are the judges of doctrine and ritual has been abandoned, but provision is made requiring the tribunal to consult the bishops when cases of doctrine are brought before it. The concurrence of at least two bishops and two laymen is necessary in determining any question of faith, ritual, ceremonial and discipline. In any other matter the concurrence of only one bishop is necessary to secure a majority decision.

Rigid regulations regarding provisions for alteration of the constitution are embodied so that dioceses entering into this compact can feel reasonably sure that bare-brained schemes of further variations, at least in any essential matter, will meet with such opposition as will prove effective in checking them.

Further, the existing law of the Church of England in England as applicable to Australian dioceses continues in force unless and until the same be varied in accordance with the constitution. This delivers the Church from a condition of uncertainty on all matters not expressly dealt with in the constitution and checks unwarranted liberties in the existing order.

At no point was there a greater spirit of co-operation shown in the constitution committee than in the drafting of suggestions for the paper authorising permissive variations from the present Book of Common Prayer. The Prayer Book is dear to all churchmen, and it cost the members much heart-searching and many hours of anxious reflection to provide a form of compromise that would meet conflicting scruples without endangering honest convictions.

Some of us regard the final decision as an augury that reasonable argument and mutual forbearance can iron out many difficulties. Probably the Table will come in for severe criticism in many quarters. Still, the labours of many minds actuated by an earnest desire to secure harmony can hardly be wholly in vain.

BOOK REVIEW

LIVES OF THE SAINTS

STARS APPEARING: *Lives of Sixty-eight Saints of the Anglican Calendar*, Sibly Harton, Hodder and Stoughton, London.

THIS is a fascinating volume, which should prove popular with all Anglicans who would know something of those Black Letter Saints whose names appear in our calendar.

Mrs. Harton writes with a refreshing ease and sanity. For scholars there remains unchallenged "The Dictionary of Christian Biography," now some seventy years old, for information concerning the great ones of the Church during the first eight centuries, but for the ordinary reader it is difficult to

find collections of lives of the saints which are neither dull nor improbable.

The author says, "I have tried to see these men and women in the setting of the ordinary day-to-day life of their times, not as persons set apart or dissimilar from ourselves to-day..." In this she has succeeded and, in consequence, has been able to present them to us vividly and sympathetically.

One can see this book being used by conductors of quiet days and retreats as one to read at meals. It would make a very good bed-side volume.

Excluding the Red Letter Saints, Mrs. Harton had eighty from whom to choose her sixty-seven (she has added S. Wilfrid, who appears in neither the 1662 nor the 1928 calendar), and there will be very few, if any, who will question her choice, and many who will be glad to be spared the spectacle, too often seen in such books, of an embarrassed author attempting to say something about such saints as Nicomede, Blasius, Valentine, Anne and Euvrilius, of whom practically nothing is known but their names.

—T.T.R.

CHURCH FILM BREAKS RECORDS

FROM A SPECIAL CORRESPONDENT

Birmingham, July 11. The showing of a religious film in a Birmingham cinema has broken all attendance records for that theatre.

Earlier in the year a committee was convened by the Bishop of Birmingham, and Canon Bryan Green, representing all the Birmingham Churches, including the Roman Catholic, to arrange the showing of the film, "I Beheld His Glory."

This colour film portrays the betrayal and death of Christ and His resurrection as told by the Centurion.

One of the main city theatres was rented for the purpose, a special prologue and epilogue on the film was prepared and the advertising was guided by professional advice. The extensive preparations took three months to complete.

More than 37,000 people packed the cinema for performance after performance, many waiting hours to gain admission.

The newspapers carried headlines and pictures. About 3,000 letters were received from people who had seen the film, and extra staff were engaged to deal with them.

There were a number of conversions.

The President of the Methodist Conference said, "It is the most successful venture with which I have ever been connected."

The organising secretary was the Reverend A. J. Glennon, who is on the staff of S. Martins-in-the-Bull Ring and who is on leave from the Diocese of Sydney.

BORNEO CATHEDRAL

ANGLICAN NEWS SERVICE

London, July 19

A design has been accepted for the new Borneo Cathedral, the foundation stone of which was set by the Duchess of Kent in 1952.

MISSION TO STREETS AND LANES

Melbourne, July 8

The Melbourne Diocesan Mission to Streets and Lanes, the senior social service agency of the diocese, held its 68th annual meeting in the Mission Hall, Spring Street, on July 7.

The hall was filled to capacity with friends and well-wishers of the mission and of the Community of the Holy Name, the sisters of which are responsible for the work.

The warden moved for the re-appointment of council members retiring and of the council members on the Children's Home Committee. He said that the present overdraft on the Little Children's Home was about £23,000, a further grant of £10,000 towards the new buildings having been received from the Hospitals and Charities Commission after opening.

BISHOP MOYES IN NORTH CAROLINA

The Bishop of Armidale, the Right Reverend J. S. Moyes, has sent us this account of a conference he is attending at Kanuga, North Carolina:

Those who know only New York, Washington, Chicago, and San Francisco certainly don't know the United States.

The South is so different. Its scenery with pines and oaks, with mimosa and maple, dogwood, sassafras, sourwood and others, is so gloriously rich and varied in its greens, its lights and shadows.

All this we saw by trains between Houston and New Orleans, then between New Orleans and Knoxville, but nowhere so vividly as driving from Knoxville to Kanuga over the 4,000 ft. range which divides Tennessee from North Carolina.

Kanuga is high up in the mountains. The chalet faces a lake and all about are cottages and classrooms with a large chapel in the centre to seat 400.

Every summer each fortnight there are conferences held here for adults, for college students, for younger people, for family groups of parents and children.

There is every convenience and opportunity for exercise and they seem to have an inexhaustible supply of university and college leaders and other experts to lecture every day.

In this particular conference there are 400 members from 15 to 70 years in age.

Each morning there are four sessions of study from nine to one o'clock—each a 50 minutes lecture—and each session after the first offers four choices.

The nine o'clock session is on prayer—the lectures being given by Dr. Whiston of the University of California at Berkeley.

ADORATION

He began with a talk on "Adoration" which is certainly beyond anything I had ever heard in its wisdom, its depth, its illustrations and its compelling power. The whole conference attended in a silence that could be felt.

The second hour divided us between (1) Church School Teachers' Training, (2) The Prophets and their Message, (3) The Christian Family, (4) The Altar and its Care.

The third hour offered as subjects: (1) The Women's Auxiliary, (2) Teacher Training (Departments), (3) Christian Doctrine, (4) S. Paul, His Life and Message, (5) Science and Religion.

The fourth hour programme was: (1) The Communist Way of Life and the Christian Answer, for which I have an attendance too large for a classroom so we meet in the chapel, (2) The Study of the Bible, (3) Church Music, (4) The Christian Churchman.

In addition to these, there is a course for clergy given at the same hours: (1) The Nature and Power of Christian Prayer, (2) Modern Trends in Christian Thinking, (3) Preparing for the New Curriculum in the Parish Church, (4) The Prayer Life of the Christian Minister.

LOVELY LAKE

No one is allowed to attend more than three sessions unless by permission of the Director, the Reverend W. S. Lea, a genial, scholarly and able rector of a nearby city parish.

The afternoon is entirely free. A rest hour is appointed after which people go hiking, golfing, fishing, or swimming.

The evening is devoted to a twilight Evensong at the edge of the lake, one of the loveliest pieces of scenery imaginable as one sees the close knit forest of trees reflected in the water in the early evening. This is followed by a lecture or singing or a dance.

Dr. Katigawa, a history lecturer within the University of Chicago and I have two evenings allotted to speak on Evanston and Minneapolis.

Enthusiasm, friendliness, wholehearted entry into every part of the programme is the keynote of the whole. There is a great humility, and a deep longing to learn, and a true spirit of prayer.

DO YOU WANT TO BUY OR SELL

ANYTHING?

Why not advertise it in the Classified section of

THE ANGLICAN?

See rates on page 12.

BOOK REVIEW

A STORY FOR CHILDREN

THE GARDENING ANGEL. The Reverend S. C. Robinson. The Faith Press.

THIS is a children's story in six episodes designed to be used by preacher or teacher in conducting a Lent or mission course. The Missioner's Appendix and Outline of Instruction at the end of the book contain many suggestions as to method of approach and ideas for teaching methods. The theme is to guide children in the way and nature of prayer.

The writer uses a modern approach and illustrations and has a novel knack of introducing many hymns, familiar and not so familiar, and prayers used in the Church service. The book is quite suitable for Australian conditions and requires little adaptation.

The story concerns two children, Susie and Sandy, who go on a picnic in the woods. Here they meet the Angel, who "had a pair of wings which revolved slowly, like the planes of a helicopter, and kept him hovering there." He interests them in his house, which he promises to show them next week, and so they visit the different rooms of the house in turn.

First, they go to the top floor of the house (up steep stairs) and enter a room filled with wonderful sights. A look through a microscope in the

room reveals a "sort of little zipper—he's got two fat rudders and a body not much bigger, and he goes in jerks like a dotted line." The Angel explains that this is Cyclops and this is his manner of living. There is also a telescope in the room, and thus the writer conveys how all things bright and beautiful (large and small) are part of God's world.

In the next room the children find a faldstool and are told of its history. Here the children learn how to think about the things they want to pray for, and are told how the Gardening Angel derived his name from the fact that he is "busy sowing seeds on two young minds."

Then the Gardening Angel shows them how difficult matters must be overcome—and how they can be overcome. In another room, they see people who seem to glow, some bright and some dim, which indicates how much they think about God and whether their thoughts are good or bad.

In conclusion, it is suggested that prayers be ended on a note of thanksgiving. Thus each room in the house deals with a different aspect or thought about prayer; and hymns and prayers associated with each thought are given.

—V.K.B.

[Our copy from Church Stores, Sydney.]

LONG ISLAND



The shirt with the replaceable collar

Each Long Island shirt (tailored from white sanforised poplin) is supplied with an extra, easy-to-replace medium-peak fused collar. Other Long Island features: Seamless French front, coat style, three sleeve lengths, tailored body fitting. A truly fine shirt, priced at only 40/6.

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DAVID JONES

G.F.S. MEMBERSHIP OVER 15,000 MARK

Melbourne, July 19
The membership of the Girls' Friendly Society of Australia now stands at more than 15,000, according to the society's annual report, which has just been issued.

The society functions in 20 Australian dioceses and in Melanesia. It is also linked with the 11 branches of the Guild of St. Mary in New Guinea.

The G.F.S., which is actively interested in the Good Neighbour Movement in all States, was represented at the Fifth Citizenship Convention at Canberra in January, 1954, by the G.F.S. Commonwealth treasurer, Miss I. McMahon. The vice-chairman and honorary secretary, Mrs. K. H. Bright-Parker, was also present, but as vice-president of the Good Neighbour Council of Victoria. Six other representatives at the convention were G.F.S. members.

In a number of dioceses, G.F.S. received invitations to various functions during the Royal visit and in many dioceses joined with other youth organisations in guards of honour.

A group of G.F.S. people from several dioceses are working on an achievement award system to help strengthen the teaching and training of junior and intermediate people, so that they may develop into better Church members and citizens.

Also getting nearer completion is a correspondence leader training course to help the leaders who are cut off from the opportunities of leader training by distance.

HAMILTON YOUTH RALLY

FROM A SPECIAL CORRESPONDENT

Hamilton, N.S.W., July 12

The evening of Trinity IV marked the end of a very eventful week for the young people of the Parish of St. Peter, Hamilton, Diocese of Newcastle.

The second anniversary of the G.F.S. in Hamilton was celebrated by a party on July 6.

The second anniversary of C.E.B.S. in the parish was celebrated on the following Thursday night.

A feature of this function was the presentation of coloured sashes bearing a shield to denote the fact that the team whose captain received the honour had won the point score over a period of twelve months.

As far as was possible, the boys and girls endeavoured to show their parents what happens on a normal club night, and began with opening worship, inspection and drill. This was followed by games, in which parents joined.

The Fellowship combined on the following Friday to celebrate their anniversary with a party.

On Sunday, July 11, all members of the Fellowship, C.E.B.S. and G.F.S. combined in St. Peter's Parish Church for the service of Evensong.

A member of the C.E.B.S. read the Old Testament lesson and a member of the G.F.S. read from the New Testament. The Reverend Eric Barker gave the address.

NEWCASTLE

Church of England

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Miss M. D. Roberts, B.A., B.Ed.

YOUTH NEWS

The Brisbane Diocesan Youth Advisory Council met on Sunday afternoon, July 18, at 4.30 at the Precincts House, St. John's Cathedral. The Archbishop of Brisbane presided and there was a good representation from the recognised youth organisations of the diocese. These included the Girls' Friendly Society, the Church of England Boys' Society, the Church of England Young Men's Society, the Comrades of St. George, St. Francis' College and the Diocesan Board of Religious Education.

New Zealand Y.A.s will be holding a week-end gathering at Campbell's Bay, July 25-26, for the executives on the Young Anglican committee. On August 1 there will be a Young Anglican Festival at St. Mary's Cathedral in Auckland.

The 1954 Bathurst Diocesan Y.A. Queen contest with entries from thirteen parishes will close on July 31. On the second count the Ewigora candidate, Joan Howell, took the lead in her zone from Canowindra, Forbes, Cowra, Parkes and Condon. Beverly Boyd, of Bathurst, leads in the second zone from Molong, Stuart Town, Tomingley, Orange and Dubbo, whilst Mary Muffet is unchallenged Y.A. in the third area. First Coronation Ball will be at Molong on August 2 for the area Dubbo to Bathurst.

C.E.B.S. members of South Bathurst have registered with the Bathurst Anglican Youth Department, and four additional "Lone Y.A.s." all from Mudgee, have linked up to keep in touch.

Sydney Y.A.s of St. James' Church, King Street, have extended an invitation to country members to join them in the crypt of the church on Fridays from 6 p.m. and/or on Sundays after the 9 a.m. service or 7.15 p.m. Evensong.

The Youth Commissioner will attend the crowning of the winner of a local Princess Contest on Tuesday evening next in the parish hall at Canowindra. The event is in support of their Y.A. Queen candidate Joan Pearce. Ewigora Y.A.s hold a street stall to-day, and a social on July 29.

A preliminary meeting of the C.E.B.S. has been held at St. James', Morlake, Melbourne, under the direction of the vicar, the Reverend R. W. G. Phillips. Future meetings will be held on the first and third Fridays of each month.

FOR SMALL PEOPLE

I WAS THERE ... (33)

AN IMPORTANT LESSON

I wonder whether you like to go to school? If you had lived in Jerusalem where I used to live, you would have found school a lot different from what it is here in Australia.

I had to learn my lessons by saying things over and over again. The book we used most was the Old Testament.

I remember how my teacher used to make us learn the Ten Commandments.

Then he would explain to us what they meant.

One thing which the Ten Commandments taught us was that it was wrong to go and kill another person.

Of course, there were times when I used to get angry with people, but that wasn't as bad

QUEENSLAND COMRADES OF S. GEORGE MEET

FROM OUR OWN CORRESPONDENT

Brisbane, July 19

The annual Queensland Provincial Meeting of the Comrades of St. George was held on Saturday, July 17, at the Mission to Seamen rooms at Petrie Bight, Brisbane.

The meeting was presided over by the Archbishop of Brisbane with the Provincial Council Chairman, Mr. A. C. Rogers and the Provincial Chaplain, the Reverend E. E. Hawkey on the platform with him.

There was a good representation from metropolitan companies present. The meeting opened with Office Prayers; the Office Hymn was sung after which the secretary's report, treasurer's statements and chairman's remarks were delivered.

A steady progress in numbers and companies throughout the

province has been maintained over the twelve months.

The provincial chaplain, who has just returned from Melanesia stressed the urgency of many branches of mission work, which amongst other things, included the vital need for teachers and, as far as Melanesia was concerned, the raising of £100,000 for the purchase of a new mission vessel, the old Southern Cross having worn itself out in 22 years of service.

It was also reported that the Federal Conference of the Comrades of St. George would be held in Brisbane at the end of the year at St. Margaret's School through the courtesy of the Sisters of the Sacred Advent. It is understood that the newly constituted Federal Chapter will meet after the conference for the first time and it will be under the presidency of the Bishop of Adelaide.

At this stage, the archbishop presented to Mr. and Mrs. A. C. Rogers a silver entree dish and an inlaid cross made in Melanesia from the comrades in Queensland as a token of goodwill on their recent marriage and in appreciation of the valuable work Mr. Rogers has done as provincial council chairman over the last two years. Mr. Rogers has found it necessary to resign from this position.

The archbishop then addressed the meeting and stressed that it was not so much that the Comrades of St. George were a mixed group that made their success but that they had some definite plan in view with special aims and objects which they endeavoured to fulfil.

His Grace said that as he goes round the diocese, he finds much substantial evidence of the comrades' work in the various parishes and districts.

In a general discussion at the conclusion of the meeting, it was pointed out that even though the comrades make foreign missions their chief aim, it is indeed a fact that their work in parochial activities is not in any way overlooked and plays an important part in the life of the parish.

After the archbishop had given his blessing, members adjourned for a basket tea. The office was sung at 7.15 p.m. and at its conclusion Mr. Herbert Moxham late of the Yarrabah Mission and now a student at St. Francis' College, gave a talk on the Aborigines of Australia.

ARMIDALE YOUNG ANGLICANS

FROM OUR OWN CORRESPONDENT

Armidale, July 17

The Young Anglicans of St. Peter's Cathedral, Armidale, held a Leadership Training Camp on the second week-end in July at the station property of Mr. and Mrs. Tom Anderson, Brookside.

Twenty young people went into camp, including three from the neighbouring Parish of Guyra. John Youman, president, was camp organiser, and the camp chairman was the President of the University S.C.M., Jim Graham. Margot Watkins was camp mother.

The Diocesan Youth Director, Miss Effie Soury, gave three addresses on the Sunday. The opening address on leadership on Saturday night was given by the acting vicar, the Reverend J. Newton Bagnall.

Camp members were present at Evensong at the cathedral to conclude the camp, and lessons were read by Miss Effie Soury and Mr. John Lewis.

SHIELD WINNERS

The S. Philip's, Eastwood (Sydney) branch of C.E.B.S., recently won the Bishop Wynne Jones Shield for the second time in succession for the most missionary-minded branch in the diocese.

The branch is about 100 strong. The boys have raised £325 for missions in two years.

The Reverend B. R. Horsley has returned from Djakarta, and again officially took charge of the parish on July 1. Large congregations assembled at 11 a.m. and 7.15 p.m. on Sunday, June 27, to farewell the locum tenens, Canon H. Hampden Hobart.



Dear Boys and Girls,
The Gospel appointed for the Sixth Sunday after Trinity has a lot to tell us about the way we should act towards other people.

I hope that as you read or listen to the story about it, you will ask God to make you loving and kind to everyone you meet.
God bless you.
Your friend,
UNCLE PETER.

as killing them. At least, that's what I thought.

But one day, as I was going down the street I saw Jesus with a crowd of people around Him, teaching the Ten Commandments.

"Why," I thought, "I know them. I'll stop and listen to what Jesus has to say."

"Whoever becomes angry with anyone else, without reason for doing so, is as bad as

the person who kills someone else," said Jesus.

"Calling people horrid names and being spiteful to them is just as bad too," He said.

Then looking around at the people who had gathered to hear Him, Jesus added:

"When you go to worship God, ask yourself if anyone is bearing a grudge against you. Perhaps in some way you have hurt him. Go and make things right with him and then come to worship God."

Those words of Jesus made me think as I moved on down the street. "Perhaps," I thought, "I am not as good as I thought I was."

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THE SERVICE CHAPLAIN HAS MANY OPPORTUNITIES TO-DAY

By THE REVEREND JAMES PAYNE.

AT this critical stage of history, when the communist octopus is stretching its destructive tentacles towards the very heart of Christian life, the Allied armed forces have been forced to accept the terrific responsibility of preserving peace.

It is the men who constitute the Allied forces under the N.A.T.O. treaty and the A.N.Z.U.S. pact who have become the crusaders of the atomic-jet age.

Perhaps this may sound highly romantic, but if we look at the present world situation from even a completely materialistic angle, it is obvious that Christianity to-day faces a greater threat than it did in the days of King Richard.

And the men who fly and service the jet aircraft, man the guns and tanks, and sail the ships and submarines, are doing just as much to preserve the world for Christianity as the knights who rode out to do battle with the infidel.

Not only is the presence of these Allied forces in strategic positions checkmating communist drives, the behaviour of each individual serviceman is being used to counter the poisonous anti-Christian ideology of communism which has seeped into nations whose aid and confidence we must have to survive.

Britain always has regarded the "Tommy" as her best ambassador. To-day, all free nations must look upon their fighting men as the ambassadors of Christianity and democracy.

With the young men of the services playing such a tremendous role in preserving the way of life that Christians desire, a new significance has been given to the Service chaplaincy.

For it is in the hands of the chaplain—the uniformed man with the back-to-front collar, who is known by his men as "the sky pilot," "the sin bosun," "the bish," or the padre—that the new ambassadors of peace and Christianity look for guidance.

His task is to ensure that the men who provide the free world's fighting strength also succeed in their new role as ambassadors of Christianity and democracy.

Although I have been in the R.A.A.F. for only two years, I have had the opportunity of seeing chaplains in operation in the Far East, the Middle East, North Africa, Britain and Europe, as well as watching them as a private soldier under battle conditions in New Guinea.

I BELIEVE that the Services now provide the Church with opportunities which must be grasped with all our strength and exploited to the utmost.

In addition to the spiritual ministry common to all clergymen, the chaplain has opportunities that can rarely be matched in civilian life. Although his most important work is strictly spiritual, his activities are widely diverse. He ministers to the wounded, the dying, the ill. He has a definite responsibility for men in confinement who need guidance and rehabilitation. He conducts scheduled lectures on character guidance. His office door is open to all who seek help in domestic or financial trouble, counsel in matters of conscience, comfort in time of sorrow.

He mingles with his men on the flight line, in the maintenance hangar and in their huts. He seeks them out in the Service clubs and on the field of sport. In short, he conducts a well-rounded programme which has been defined as the six point programme—worship and pastoral functions, moral and religious education, counselling, humanitarian services, cultural leadership and public relations.

Wherever servicemen are sent throughout the world, there you

will find the padre. He sails the seas in ships and flies the lonely circuits of Malaya, Japan, Korea and Greenland. He identifies himself very intimately with the plight of the infantryman. He toils for the spiritual welfare of the men stationed in lonely places of the Middle East. He brings the solace of religion to those scattered along the defensive outposts of Alaska. He performs the routine duties of a chaplain at a home unit. He goes with his airmen to new areas of present-day combat. Chaplains of the English, American and Australian forces are to be found to-day in all parts of the world. The horizons are unlimited!

The chaplain's problem, like that of his civilian colleague, is not that he works so hard, but that he has to do so many different kinds of things. To do them requires a continual mental "shifting of gears." This means an expenditure of both time and energy. If the chaplain subjects himself to a "shuttle schedule," doing a little of this and a little of that, he will dissipate his time and energy without making much headway. No progress is made spiritually, mentally or physically by racing one's motor and skidding one's wheels.

CHAPLAINS are first of all clergymen of their respective religious faiths. As such, they have been set apart to a spiritual ministry. On becoming chaplains, they willingly accept a more limited ministry to the personnel of the units to which they are assigned. These are the people who constitute their parishes and congregations.

In much the same manner that the civilian cleric must guard against the encroachments of the extraneous and unimportant, if he is to keep his primary mission in mind and get the job done, so the chaplain must maintain this undimmed sense of his responsibility. Certainly, it is more than conducting the required services and administering the Sacraments, vital as those functions are.

The variety of tasks committed to the chaplain is interesting, unusual and challenging. Such matters as the interviewing of all personnel reporting to or leaving the unit, administration of the unit library, control of objectionable literature, regular guardhouse visitation, character guidance lectures, hospital visits, general interviews and consultations.

Frequently, in addition to his duties, the padre is sports officer, entertainment officer, cinema officer or education officer of his unit.

In the current struggle for the minds and souls of men (in which our Service personnel and their families overseas are playing, and will continue to play, such an important role as ambassadors and interpreters), chaplains have key opportunities and responsibilities. Let us look at some of them briefly:—

1. Because of the respect in which they are held and their intimate leadership opportunities, chaplains can, through preaching, lecturing and counselling, help immeasurably in interpreting to servicemen their dual role as fighting men and ambassadors of their country when serving overseas.

2. Through preaching, lecturing, counselling and personal example, chaplains can help airmen and their families to an understanding of what democratic values really are.

3. Chaplains must also seek to help servicemen and their families to understand and appreciate the real culture of the country where they are stationed abroad. The question of the study of national character is a very large subject. We simply must know the moral principles and values which men around the world cherish, the standards by which they abide by and by which they live.

4. There is the abiding responsibility to assist servicemen (a) to want to make their period of service a constructive experience, and (b) to actually take advantage of their leisure hours in a wholesome way for their own satisfaction and for what it does in getting Christian and democratic values across to other peoples by demonstration. Our Service youth to-day specially bear the burden of serving as interpreters and living symbols of Western civilisation and leadership and as ambassadors of understanding and goodwill wherever they are stationed throughout the world.

The free way of life is under closer scrutiny by more people around the world than ever before in history, and it is under more devastating attack than ever before.

Self-discipline is the language of religion. Coercion is the language of tyranny on the one hand and slavery on the other hand. Coercion may beget obedience, but not character. Self-discipline begets respect for constituted authority and produces sound character. Religion suspects coercion; but supports self-discipline. Inner discipline builds good morale. Coercion ultimately leads to slavery.

These truths concern Service chaplains. They can best be explained in the nomenclature of religion. It is the chaplain's specific business to be a builder of character. In so far as good character produces good morale, the chaplain is in the morale building business. Low morale thrives in an atmosphere of doubt and cynicism. High morale thrives in an atmosphere of faith and appreciation. Every chaplain has to consider the morale of his unit as some indication of the effectiveness of the spiritual programme on his unit.

ANY attempt to increase morale without reference to religion and religious education would betray a misconception of the true nature of man. The chaplain knows this and endeavours to point the right way.

Each person in the Service is an individual, guided by his intellect and free will, thus capable of giving as much or as little of himself as he may deem desirable. Experience demonstrates that although physical resources are replaceable, human rehabilitation is so costly in effort and time and results in so great a loss of man hours as to make it obvious that an ounce of prevention is worth a pound of cure.

The prevention of moral deterioration in the individual, which results in a great loss of personal effectiveness, is what is implied by the phrase "moral leadership of command." It is not something static or negative. Rather, it is an active, constructive programme whereby the conscientious commanding officer tries to ensure adherence to respectable daily living through personal attention and example. Encouragement of participation in the religious activities of a unit is important, for these activities inculcate in the minds of participants the highest concept of duty to God, country, and one's self.

To persuade by personal example, to encourage by the spoken word, to fight sensibly yet unflinchingly against the tide of human deterioration is no easy assignment. It is the most difficult task of a commanding officer, made doubly difficult when people are stationed far from their home community. Here the commanding officer and his chaplain need to work together as a team.

Chaplain Payne, who is on leave from the Diocese of Grafton, has spent almost two years as the R.A.A.F. chaplain with No. 78 Fighter Wing, based on Malta.

A second article on this topic will appear next week.

Few aspects of his work so test the chaplain's emotional maturity as does his work in the field of prisoner rehabilitation. Whether a man is apprehended and imprisoned for an infraction of military law, or breaks the law and escapes detection, he still remains a proper subject for the special spiritual concern of the chaplain. In this field the padre has the great advantage that he is not a part of the official disciplinary system. At worst, he can approach the offender as a "neutral." At best, he may come as a symbol of a "new way of life" that is open to all men.

The chaplain has to be on his guard so as not to be "used" by the clever prisoner. He must try to retain sound perspective, allowing justice to be tempered with mercy only to the degree where mitigating circumstances warrant. When the padre ceases to symbolise law, justice and order, as well as mercy and tenderness, he has lost all effective power to reclaim the prisoner.

BUT the chaplain can proclaim to all men, including those in confinement, that the Grace of God is the beginning of a new life for all, that life is a partnership with God. In every successful partnership the partners must co-operate and be of good will. To co-operate is wise. The beginning of wisdom is salutary fear of the Lord.

Within the fighting forces, the chaplain is the one individual with a dual status. He is an ordained priest of the Church, and on the basis of his ordination he is appointed as a chaplain in the Service. This uniquely qualifies him as a representative of the civilian world within Service life. Presumably, he understands the moods of both. He may become the "serviceman's civilian conscience."

Who then is better qualified to understand the deep concern of parents for their young men in the forces? Every mother views with apprehension the departure of her son when he leaves home for the Service. There is scarcely an hour during which he is not in her thoughts.

If she were continually in his thoughts, the following comments would not have to be made. Too often the contrary is true. Our young man leaves home and quickly becomes involved in his big new world. Of course, he loves his home and his parents, but he is too occupied to take time to say so. He knows where they are, and he carries with him, in his memory, their daily life and activities.

However, the parents back home wait and wonder and often worry. Where is he? What is he doing? Is he well? Has he found good companions? Unless, through correspondence, he paints mental pictures of his surroundings for them, they have only a void through which their love can follow him.

Thus, every padre receives letters of appeal from distressed parents, and he appreciates the fact that he has a responsibility to the folks at home as well as to the servicemen. Therefore, it becomes his task to confront the serviceman with his obligations towards his home and parents. This he does by a prescribed interview or by the "chance" personal meeting (which is much less by "chance" than it appears to be).

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S. Chrysostom's period at Antioch ended with a call to Constantinople, where he was consecrated in 398. His monastic manner of life here, in contrast to the luxury in which his predecessor lived, won him favour with the laity and, for a time, with the Emperor and the Empress Eudoxia.

He seized all possible opportunities for evangelistic work; one such was the threatened rising of the Goths when he intervened to save the lives of the three leading ministers of the State.

At this time, however, there began a quarrel between Eudoxia and Chrysostom over the half-imbelle Emperor, which ultimately led to Chrysostom's downfall.

EUDOXIA was jealous of Chrysostom's power and was determined to be rid of him.

She had her opportunity when John was absent for several months from Constantinople trying to set right the affairs of the Church in Ephesus.

Actually he had no legal right there because the ecclesiastical authority of Constantinople did not extend so far.

Originally as a new See Constantinople was under the jurisdiction of the Metropolitan of Heraclea, who ruled over the whole Province of Thrace, but when Heraclea had sunk in importance and its claim could no longer be substantiated, Alexandria had presumed to regard Constantinople as within its sphere of jurisdiction.

This, of course, was a great indignity for the new capital of the Empire and at the Second Oecumenical Council in 381 "New Rome" was declared to be second only to the old Rome.

This precedence was by canon merely honorary and did not include actual jurisdiction.

It was inevitable, however, that the bishop of so important a See should be looked to for some sort of support and even guidance by neighbouring dioceses, and Chrysostom followed the example of his predecessor in interesting himself in the affairs of the churches of both Thrace and Asia.

Thus when trouble arose in Ephesus over certain episcopal elections, Constantinople was invited to look into the matter and presently Chrysostom went there himself.

ON his arrival he laid about him with no small degree of force, deposing six of the bishops.

This, of course, furnished a ready handle against him and there were those who were glad of the excuse to use it.

During his absence the bishops he had left behind to look after his affairs at home betrayed him and undermined his influence at court.

When Chrysostom came back his eloquence led him into some unguarded phrases about those who had thus abused his confidence, and he even accused them of eating at Jezebel's table.

This ill-advised reference to the Empress was naturally not calculated to win her favour. She found an ally in Theophilus, the jealous Bishop of Alexandria.

Chrysostom had incurred his hatred by showing hospitality to the Tall Brethren, a group of Egyptian monks who had been driven out of their desert homes because they had favoured the views of the great Alexandrian teacher, Origen.

After many sufferings they found their way to Constantinople and Chrysostom had done what he could to help them. The vengeance of Theophilus followed them. He came to Constantinople with guards and presents, hoping to secure safety with the one and favour with the other.

Encouraged by the Empress, he refused all communication with Chrysostom and secured the holding of a synod in a

suburb of Chalcedon, across the Bosphorus, known as the Oak. There most of the enemies of Chrysostom gathered together.

A number of trumped up charges were presented, but he himself refused to appear.

Prompted by the court, the synod unanimously condemned Chrysostom and deposed him.

Obviously many people would have risen in his defence, but he refused to risk bloodshed and, quietly eluding those who had constituted themselves his protectors, delivered himself up to the imperial officers.

However, the next night the city was shaken with an earthquake and Eudoxia was so terrified that she urged the Emperor to recall Chrysostom.

The bishop returned to his city amid the tremendous acclamation of the people, who actually carried him into the church and placed him upon his episcopal throne. Theophilus himself was driven out.

Another gathering of about sixty bishops was held. They annulled the proceedings of the Council of the Oak and Chrysostom continued to exercise the authority of his See.

However, this was a mere truce. Eudoxia's unbridled ambition speedily led to a further breach.

She appears to have aspired to the semi-divine honours that used to be accorded to pagan rulers.

No doubt with her full approval and consent a silver effigy of herself was erected on a column of porphyry before the church of S. Sophia.

Its dedication was accompanied by some of the wild revelry that would have been more appropriate in the days of heathenism.

AT the very moment Chrysostom was conducting a service within the church.

Learning what was happening outside he delivered an impassioned sermon in which he assumed that the observance was largely directed against himself.

Once before he had compared Eudoxia with Jezebel. Now, in the full tide of his discourse, the equally appropriate parallel of Herodias occurred to him.

"Herodias," he said, "is once more raging in her madness; Herodias is once more dancing; Herodias once more demands the head of John on a charger."

At any rate that is the way in which the sermon was reported to Eudoxia.

Naturally it gave rise to a more determined effort than ever to unseat the bishop.

On the following Christmas Day the Emperor refused to receive his Communion from the Prelate, alleging the uncertainty of John's constitutional position.

He remained irreconcilable until Easter approached.

It was felt that the situation would be completely impossible if he was still outside the Church's Communion at the great festival.

He was persuaded that he had the bulk of the people on his side and was induced to issue an order for the bishop's removal.

Chrysostom refused to comply, and preparations were made for the usual baptismal service on Easter Eve, when nearly 3,000 candidates were present.

While the Sacrament was actually being administered in the presence of a vast concourse of the faithful, soldiers burst into the church and drove the catechumens from the font at the point of the sword.

An attempt to gather them together again and to baptise them in the neighbouring baths was defeated by a fresh attack of the soldiery.

For the whole of Easter week the city was the scene of tumult and beatings.

Chrysostom remained in his palace while for two months Arcadius the Emperor tried to make up his mind whether he should banish him altogether. He finally took the step on June 5, 404.

In order to avoid any fresh clash between soldiers and people, Chrysostom slipped out of a back entrance from his palace and surrendered himself to the court.

He was hurried away to a small mountain village in the Taurus named Cucusus.

Here he was expected to be cut off from any possibility of further interference in affairs, but Gibbon says that "the three years spent at Cucusus were the most glorious of his life."

He carried on a great correspondence with all sorts of authorities near and far, taking care for distant missionaries, encouraging the struggle against the remnants of paganism and even maintaining contact with the Pope, Innocent I, and the Western Emperor, Honorius.

The people in the immediate neighbourhood benefited by his pastoral care, particularly during a period of famine, and during the attacks of brigands and barbarians.

UNDER the rigours of exile John's health, long undermined, began to break up altogether.

However, he could not die quickly enough for his enemies. Orders came from the Government to remove him to even more rigorous confinement.

He was hurried from one place to another, and the guards appear to have been promised promotion if their prisoner died on the road.

The end came after nearly three months of such journeying.

He was carried to a chapel near Comana, clothed in the white robes of Baptism, and laid by the altar.

He partook of the Blessed Sacrament and, repeating the Gloria, breathed his last on September 14, 407.

In dealing with the life of Chrysostom we are particularly fortunate in having an account of his Episcopate from a contemporary.

Palladius of Helenopolis was actually consecrated by Chrysostom and was one of the most attached followers, sharing with him many of his sufferings.

He is most probably the author of the book known as *The Dialogue of Palladius*.

It recounts an imaginary conversation supposed to have taken place in Rome between a bishop, Palladius, who has just arrived there, and a deacon who resided in the city.

Beyond this biography the major source of our knowledge of Chrysostom is to be found in his own writings.

These are very numerous; in fact we have more literary remains of Chrysostom than of any other Greek Father.

His writings consist first of separate treatises, of which the work *On the Priesthood* is the best known, and is reckoned as one of the finest productions of ecclesiastical antiquity.

Then there are expositions of Scripture in which John follows the Antiochene rather than the Alexandrian method of exegesis.

THAT method was to stick to the plain sense of Scripture and to avoid allegorical or mystical interpretations.

There is something quite modern about the way in which Chrysostom sets himself to find precisely what the text was intended to mean rather than what it might be made to mean.

He is believed to have written commentaries on every book of

the Scriptures, but a number of these have been lost.

Some of the finest are those on the New Testament. St. Thomas Aquinas said he would rather have those on St. Matthew than be the ruler of Paris.

The worst are those on Acts, which were written during the time of the troubles with the Goths and are consequently so inferior in style that Erasmus said he himself could have done better if he had been drunk and snoring.

Then there are the sermons, which are regarded as the finest in the early literature of the Church.

Chrysostom leads his people to the unknown from the known.

Using the analogy of the Creation, of the natural world or of the human body, he will build up an argument for Divine Providence very like the well-known argument from Design.

But what is more remarkable about the sermons is the capacity they reveal for seizing upon some topical occurrence and using it as a means of conveying spiritual truth.

That capacity is revealed in other instances, but in none so clearly as in the famous sermons on the Statues.

THERE are twenty of these sermons with an extra one by way of introduction.

They cover the whole period from the first beginning of the calamity to the return of the Bishop Flavian from his successful visit to the Emperor.

There can be little doubt that the affair of the Statues was the highlight of Chrysostom's career.

It reveals his interest in and his attitude towards public affairs.

They were to be related directly to the moral and spiritual life of the people.

The same trait comes out clearly in his dealing with Eutropius and with Eudoxia.

His is the attitude of the Hebrew prophet, denouncing wrong no matter how high the station of the wrongdoer, and insisting that God's holiness must be vindicated in the total life of His people.

IL TABARRO AND GIANNI SCHICCHI

If you enjoy sumptuous scenery and costuming, appreciate skilful lighting and don't care whether or not you hear what is being sung then clearly a visit to the current opera feature is indicated.

These two one act pieces of Puccini are musically a little below the level of "Cav" and "Pag" but have the advantage of a happy ending. Personally, I always find it a strain to witness the surprise on Canio's face as he puts quietus to his wife and her Romeo within about half an hour of seeing Turiddu get his Q.E.D.

I liked "Il Tabarro" less than the second half offered. The single scene of a barge tied up beside a quay proved too static a ground for a theme of illicit love well-ignited. In the first place I don't like boats that don't put out to sea; second, I can tell what's going to happen after the first ten seconds.

The two principals, Neil Easton and Gladys Mawson handle their parts effectively with the honours slightly in Mr. Easton's favour. As befitted a wronged husband he was both manly and manful and when he wasn't being sepulchral I could hear something of what he was singing. In addition to this his impression of being utterly sincere lifted his performance (especially in his "return to me" appeals addressed to Giorgetta) above the rest.

Miss Mawson has a large voice and good presence. The first is offset by an alarming soupiness of diction and the second by very diffident acting.

I always favour the underdog so that the plot of Gianni Schicchi appealed to me. The performance was an enjoyable affair to which Frank Lisle's well-tuned buoyancy and commanding voice were major factors.

The music of this work is more readily likeable than that of "Il Tabarro". Its quasi-religious introduction and spoofing "Beloved Pa" aria are deliciously tongue-in-cheek. This is also my estimate of the Tabarro music. However, while we can afford to park tongue in cheek with a comedy it ought to be less conveniently placed in what purports to be a tragedy.

The decor by Wilfrid Asplin was splendid.

—P.F.N.

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THE FORGOTTEN KINGDOM

By NORMAN CRAWFORD

ONE of the strangest things in Christian history is the forgotten emphasis on the Kingdom of God. Of late there has been a measure of rediscovery. Of this William Temple says: "The prominence of the Kingdom in the teaching of Our Lord is the great discovery of recent study."

"It is possible," says Herbert Gray, "to be quite well-informed about the theologies of many past centuries, and yet not to know what the Kingdom of God means." Of course, the phrase has been used in the Bible since to that. What, however, has been forgotten, is the Kingdom of God "on earth."

Instead, emphasis has been mainly on the hereafter. It has been thought of as "something alien from our existing state, which would be one day inaugurated by the miracle of cosmic catastrophe." (Temple). Where it has been thought of as "on earth" it has mostly been identified with the Church. That has been the sphere of the sacred; anything without her gates, the secular. For this Augustine was in part responsible and Niebuhr tells us of "the great heresy of Roman Catholicism, the heresy of identifying the Church with the Kingdom of God." That is the heresy underlying Tyrrell's remarks, so far as it is true: "Rome does not lift men out of the gutter; she blesses the gutter and leaves them there."

It is no fault of the New Testament that this great truth should be long forgotten. The Kingdom of God, we have been told, is the only thing Christ ever called the Gospel. It was what S. John the Baptist foretold. The first sayings of Christ in Matthew and in Mark concern it: the first recorded doing of Jesus' ministry in S. Luke was "to preach the acceptable year of the Lord." And in the central prayer of Christendom in the petition: "Thy Kingdom come on earth." Even Acts ends: "Preaching the Kingdom of God." Nearly a hundred times the Kingdom appears in the Synoptic Gospels and also in S. John with a different name, "Eternal life." By contrast, the Church, by the Synoptists, is not mentioned more than two or three times.

THE GLORY OF THE KINGDOM

A city set on a hill cannot be hid. Although Christians may have missed its glory through many centuries, its splendour can strike wonder into the heart of an unbeliever. Let me quote part of a chapter from H. G. Wells' "Short History of the World," (Chap. 27) where in he is almost lyrical:

"The doctrine of the Kingdom of Heaven, which was the main teaching of Jesus, is certainly one of the most revolutionary doctrines that ever stirred and changed human thought. It is small wonder that the world of that time failed to grasp its full significance, and recoiled in dismay from even a half apprehension of its tremendous challenges."

For the doctrine of the Kingdom, as Jesus seems to have preached it, was no less than a bold and uncompromising demand for a complete change and cleansing of the life of the struggling race, an utter cleansing without and within. . . . God, He taught, was no bargainer; there were no chosen people and no favourites in the Kingdom of Heaven. God was the living Father of all life, as incapable of showing favour as the universal sun. And all men were brothers—sinners alike and beloved sons of this Divine Father. . . . Not only did Jesus strike at patriotism and the bond of family loyalty in the name of God's universal fatherhood and brotherhood of all mankind, but it is clear that His teaching condemned all the gradations of the economic system, all private wealth and personal advantages. All men belonged to the Kingdom; all

their possession belonged to the Kingdom; the righteous life of all men, the only righteous life, was the service of God's will with all that we had, and with all that we were. . . . It is clear that wherever and in what measure His Kingdom was set up in the hearts of men, the outer world would be in that measure revolutionised and made new. . . . In the white blaze of this Kingdom there was to be no property, no privilege, no precedence, no motive indeed, and no reward but love. "To take Christ seriously" was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to essay an incredible happiness."

Can we quarrel with what Wells says?

THE SACRED AND THE SECULAR

Bishop Timothy Rees once said, "There is nothing secular but sin," and, in so saying, showed the relevance of the Kingdom to the workaday world. Through her forgetfulness of the Kingdom the Church has often lived the old motto of Spain: "Ne plus ultra." The discovery of America led to the "ne" being erased; there was something beyond. And beyond the Church, the divinely appointed nucleus and instrument of Kingdom building, stretches the world which Jesus came to redeem. This world at the creation was made to be God's Kingdom. Man's unfaithfulness spoilt the Kingdom and to save not merely humanity but the world. He taught no social Gospel. There is only one Gospel—that of the Kingdom—and it was not intended that the social be left out.

Whatever churchmen may say with their lips about the Kingdom, apart from the Church and its domestic activities their lives often show little redemptive concern. When, in the nineteenth century, England was oppressed by squalor and social injustice, the voice of the Church at first was almost silent. The fight for the Kingdom of God in the social sphere, was well under way before Maurice and Kingsley caught the vision splendid. Joseph McCabe in "The Social Record of Christianity" says, with rough justice, "What are the names of 'men (and women) of strong character and personality' (a phrase one had used claiming the pioneers were Churchmen) who stand out in these histories? Surely they are Robert Owen, Bentham, Shelley, Burdett, Place, Mill, Grote, Elizabeth Fry, Harriet Martineau, Richard Carlisle, Holyoake, Sadler, Brougham, Lancaster, Cobbett, Molesworth and Leigh Hunt—two Churchmen, one Deist, two Quakers and the rest were Agnostics or Atheists. Not a single clergyman—Stephens was defrocked—appears in the list of honour until the middle of the century; not a bishop appears until the last few decades; not a single Nonconformist or Catholic appears in the first or second rank."

Despite this sorry tale we may look back with thankfulness to two great forces which wrought for the Kingdom, John Frederick Denison Maurice, with the Christian Socialists, and the Oxford Movement. The one recalled us to the social significance of the Kingdom; and the other to our corporate life, and the divine office of the Church. "Maurice and Kingsley were rediscovering the Kingdom. That was their hall-mark. It might be doubted that they were socialists. Maurice and Kingsley did not teach a single principle or doctrine peculiar to socialism. The portion of the teaching of the French socialists, which they inculcated with such intense conviction and great effectiveness, was the purely Christian, not the distinctly socialist portion. In condemning selfishness, in inveighing against the abuses of competition, in urging recourse

to co-operative association, and in preaching justice, love, and brotherhood, they followed the good example which these socialists had set them without committing themselves to the acceptances of any specifically socialist tenet," says Professor Flint.

Between the Christian socialists and other socialists there was a gulf fixed. The latter looked for a better order which would rise as the result of men's schemes; the former looked for a city whose Builder and Founder was God. To quote Professor Flint again—he wrote over 50 years ago—"When Kingsley and Maurice maintained that social reorganisation must be preceded by individual reformation, that trust in State aid or legislation was a superstition, that self-help was the price requisite for the amelioration of the condition of the working classes, that co-operation should be voluntary and accompanied by appropriate education, that so far from private property being robbery, it was a divine stewardship, and that men could never be joined in true brotherhood by mere plans to give them self-interest in common, but must feel that they had one common Father, they struck at the very roots of socialism."

The work of the Christian Socialists was, therefore, no mere supplementing of the work of Owen and his contemporaries, good as that may have been. It was a deeper movement, recovering the long-lost central theme of the Gospel. Two things differentiated it from early socialism, as indeed they would to-day differentiate the Kingdom from communism. Firstly, the early nineteenth century reformers mostly built for a Kingdom limited in scope to this world. Secondly it was an order to be built in their own strength. Here is where the Kingdom of God stands decisively apart. It is no matter of human contriving and merely temporal concern. It is of Eternity even though part of eternity underlie the "now." It is concerned with man's citizenship on earth but also with his eternal citizenship. Its values are on another plane. Its basic faith is in the Fatherhood of God and, as a corollary, the brotherhood of man. Essentially it is the family idea operative in human affairs. For the Kingdom, the individual has eternal worth. He exists not for the State save insofar as it subserves individuals. His task is not to patch up a shattered world but to be an instrument in the building of the Kingdom. It is as though he was thinking in Australian terms, under Commonwealth law, rather than that of the local State.

THE ONLY BUILDER

The second fundamental difference is this: "Other foundation can no man lay than that which is laid, which is Jesus Christ. The building of the Kingdom is not a human task at all: Its only Builder is Christ. It is a Kingdom which is in time but not of it. To build a Kingdom by human endeavour is to build on sand, as communism will inevitably show. If we are in any sense Kingdom-builders, it is because we are members of His Body, the channels whereby He may work His plan and construct His Kingdom, not ours."

What a vision of service for the Church—to be God's divinely-appointed company of journeymen building with strength not of man but of the Indwelling Christ, and building according to His Master-plan. Here is a task which transcends the mere upbuilding of the Church. For the Church to live for herself, say in parish life, may be a mode of selfishness. For the Church to live by God's grace to uplift a fallen world, a local community, is for it to live sacrificially. Then truly the Church may say, with Him Who is its life: "For their sake I sanctify myself."

CASE HISTORIES OF S. JOHN'S HOME, MELBOURNE 7

"GIVE A BOY A CHANCE"

By BRIAN J. GOOD.

IN this series of articles we have gained an insight into the work done by the Church of England as it cares for orphaned, neglected and wayward boys at S. John's Home for Boys, at Canterbury.

Perhaps the best way to gain a really comprehensive view of the sterling work done by the Reverend N. G. Molloy and his staff would be to ask yourself a question: "If it were necessary for me to place my son in a home, whether permanently or temporarily, what are the things for which I would look in order to ascertain whether he would be in capable hands?"

As an old boy of S. John's, and with the aid of Mr. Molloy, I feel that I can answer that question and at the same time tell of future plans for the home.

First I would search for a home in which the atmosphere was homely. A place where a boy could find shelter from the bumps of life. A place where he could find his niche, play his part and learn to fit in, not only with those with whom he lived, but also with those he contacted outside. A home, in the true sense of the word, as apart from an institution.

Next I would like to find good discipline—not merely external discipline, but a genuine desire for obedience from within the boy himself. Thus there is no fear of a boy becoming resentful or bitter, and fighting against the authority which would tend to restrict his natural self.

I would look for a genuine religious atmosphere in the home itself. By that I do not mean a place where the boys are always holding services or receiving religious instruction. I mean a place where staff and boys look to our Lord Jesus Christ as Saviour, Master and Friend.

As education plays such an

This is the concluding article in the series dealing with typical case histories of boys who have passed through S. John's Church of England Boys' Home, Canterbury, Melbourne.

Mr. Good, an old boy of S. John's, has written the articles in collaboration with the Principal, the Reverend N. G. Molloy.

important part in our everyday life, it is right that there should be facilities for a boy to receive a good, all-round education. An education first and foremost for life, but also one which would equip him for a job.

Relevant to this, I would expect to see facilities where he could develop his natural talents, and skills—in this addition to his academic instruction.

SPORTSMANSHIP plays an important role in the making of a man, and a boy should be trained in athletics and the team games of his own choice.

These are some of the answers to our question. There are many others, depending on the general outlook of individual people. In general, each one of us would expect to find a boy receiving a good grounding which would fit him, if not for a leader of the community, at least as a responsible citizen, with a genuine desire to be of service to the community in which he later will live.

In conjunction with this, we would be interested to know how the old boys are progressing. Not only the brilliant ones but the contributions being made to society by those of average ability.

A second query now arises. Knowing something of what we would desire a home to be like, we ask: "Would we find these conditions at S. John's?"

You no doubt already antic-

pate an answer in the affirmative. But even though the answer to the second query is "Yes," it is not with a sense of smugness on the part of those at S. John's that these articles are written.

As an old boy, and one who has recently revisited the home after a long absence, I can say that the atmosphere, the amenities and the facilities at S. John's are as described in these articles. The results gained are as told in the case histories we have portrayed in the past few weeks, and they are only a handful of the 3,000 boys who have passed through its doors.

At S. John's there is a library for those keen on literature or reading; for those who desire to learn music there are several musical instruments, a gramophone for musical appreciation and a choir which is taught both sacred and other songs; for those with a bent for art there are facilities for all types of drawing, sketching and painting; there is a dramatic club in which the boys can gain a little experience in the histrionic art, and there are also facilities for a boy to use any tool of trade, thus preparing him for either a tradesman or else a handyman about the home he may one day own.

The staff at S. John's endeavour to create a spirit of service in the boys who come under their care: service to the home which shelters them and service to the community. They are encouraged to persevere with the activities of any club or society they may join, thus instilling in them a desire to put into anything more than they get out of it.

As told in a previous article, the S. Martin's section for the older boys, which was once part of the home itself, has now been re-built. This ultra-modern, cream-brick edifice, with every modern convenience, is for the older boys who have left school and who have gone out to work. They pay board in proportion to what they earn. Should they desire to purchase a musical instrument, such as a piano-accommodation, a decrease in their board is granted until the instrument is paid off. This is a decided incentive for those with musical talents.

No check is kept on their hours and in every way this new addition is a veritable "home away from home." In fact, I would go so far as to say that it is better than the average home.

The demolition of the older parts of the S. John's building is now in progress, and when work is completed, this section will be as modern as the S. Martin's Hostel, with every possible amenity for the purpose of making the boys contented and happy.

So an idea of the work done can be gained by the reading of these few articles. As said before, only a cross-section of the case-histories has been drawn. To tell every story would be to fill a huge volume.

The cases we have read about are without exception the stories of boys who have made good. Though there are a few who do not respond to the kindness and fair treatment, these are by far in the minority.

They have branched out into every way of life, each with a different job to do, each carrying out, in some capacity, a service to the community.

They were all boys without a chance. Perhaps without a home or parents, perhaps with parents but neglected in those things which go for the making of a man.

With the help of God, this raw human material has been moulded into fine young men. The principal and his staff are carrying on a sterling job—a job which the majority of people do not hear about.

YORKSHIRE CHURCH PLATE

ANGLICAN NEWS SERVICE

London, July 19

The great wealth of early church plate to be found in Yorkshire has been drawn on for the representative exhibition arranged by the Leeds City Art Gallery with the help of the ecclesiastical authorities.

The exhibition is to be seen at Temple Newsam House, and will remain there until August 8.

Most of the pieces on view were executed between 1570 and 1770, but the exhibition also includes several important pieces of "pre-Reformation plate."

The object of the exhibition is to show the finest and most characteristic examples of the various types and periods as well as to illustrate, so far as possible, the development in form and decoration.

It has not, of course, been possible to illustrate the development of Communion vessels from the time of their earliest usage in the Christian Church in England to the Reformation.

Very few examples survived the pillaging of Henry VIII, Edward VI, the suppression of the use of chalices as objects of superstition, and the wholesale unauthorised disposal which took place in the first half of the sixteenth century.

Yorkshire churches, however, can provide some notable pre-Reformation pieces, and no fewer than nine are included in the exhibition.

The earliest of these is the "coffin-chalice" from Beverley Minster, but most famous is the very simply and heavily restored Goathland chalice, which is believed to be the oldest in actual use in an English church.

MEMORIAL WINDOW TO GEORGE VI

ANGLICAN NEWS SERVICE

London, July 8

The Duke of Gloucester flew to Chatham in a naval helicopter from Buckingham Palace to-day, and in the Church of S. George at the Royal Naval barracks unveiled two stained-glass windows in memory of his brother, King George VI.

Afterwards on the parade ground of the barracks he presented a new Queen's Colour to the Nore Command.

The service for the unveiling of the windows was impressive, the hymns chosen being those of which the King was especially fond. It was conducted by the Bishop of Rochester; the Dean of Rochester gave the address.

The memorial was executed as a tribute of the Nore Command; the windows, which were designed by Mr. Hugh Easton, being provided by ships and establishments within the command and by gifts from former senior officers.

The set of windows in the choir and sanctuary in the depot church, which include memorials to the men of the Chatham Port Division who gave their lives in the Second World War, is now complete.

A panel on one of the windows dedicated yesterday depicts the rear group of the Chatham gun crew drawing the gun carriage at the King's funeral, and in the other window, most of which consists of the royal coat of arms, may be seen the King's naval cap, sword and belt resting on a White Ensign. The inscription for the memorial which is on this window, reads: "Remember before God King George the Sixth who loved his Navy, and devoted his life to the service of his people."

THE DRAFT CONSTITUTION

THE PERMISSIVE VARIATIONS

Below is the General Synod Constitution Committee's Schedule of Permissive Variations to the Book of Common Prayer. They have been agreed to by the Constitution Committee subject to certain verbal drafting amendments which do not affect the substance.

PREFACE

On and after the passing of this Constitution the Alterations, Omissions and Additions to the Orders of Service in the B.C.P. contained in this Schedule below may be permitted by the authority of the Ordinary. Provided and it is hereby declared that the Order of Service in the B.C.P. as accepted in the said Clause of this Constitution together with the 39 Articles as likewise accepted, is regarded as the authorised standard of worship and doctrine in the Church of England and no permitted alteration or deviation from the Services therein contained shall be interpreted as contravening any principle of doctrine or worship laid down in such standard.

Provided further that no such alteration or deviation shall be introduced into the Services of any parish or continue therein against the wish of the Incumbent or the parishioners. The wish of the parishioners shall be expressed by a majority of those present and voting at a meeting of parishioners duly convened by the Minister and Churchwardens such meeting to be convened by writing placed in a prominent position at each entrance to the church and by announcement at the morning and evening services or at the service if only one at least two Sundays before such meeting, stating the time and place of such meeting. Provided that in cases where Service is for the time being celebrated less frequently than each Sunday such announcement may be made at the Service or Services celebrated on one Sunday only before such meeting.

MORNING AND EVENING PRAYER

1. The Alternative Orders for Morning and Evening Prayer in the Prayer Book as proposed in 1928 may be permitted.
2. Where Morning Prayer is followed immediately by Holy Communion it shall be lawful to proceed from the Cantic immediately following the Second Lesson to the Holy Communion Service.
3. Where the Service of Public Baptism is used in connection with Morning Prayer it shall be lawful to conclude Morning Prayer with the Cantic immediately following the Second Lesson and where Evening Prayer is taken in conjunction with any other service it shall be lawful to omit all prayers in the Book of Common Prayer appointed to be said after the Third Collect.
4. At Morning and Evening Prayer it shall be lawful, subject to the approval of the Ordinary, to substitute other biddings and prayers for the prayers in the Book of Common Prayer appointed to be said after the Third Collect.
5. It shall be lawful to substitute one or more of the Psalms in the Table of Proper Psalms set out in the said Book of 1928 for the Psalms appointed for the day of the month.

QUICUNQUE VULT

6. The Quicunque Vult commonly called The Athanasian Creed shall be sung or said in place of the Apostles' Creed on Trinity Sunday at Morning or Evening Prayer, and may be sung or said on other days.

THE LITANY

7. The Litany may be sung or said on Sundays, Wednesdays and Fridays and on the Rogation Days and at times when it shall be commanded by the Ordinary and at other times at the discretion of the Minister after the Third Collect at Morning or Evening Prayer, or before the Administration of the Holy Communion, or as a separate service: provided that it shall always be sung or said

at least once a month on a Sunday.

8. The use at Ordinations of the Litany provided in the American Prayer Book in place of the Litany in the Book of Common Prayer is permitted. It is also permitted at Ordinations to end the Litany immediately before the Lord's Prayer.

THE ADMINISTRATION OF HOLY COMMUNION

9. The Ten Commandments shall be read at least once a month. The Summary of the Law or the Kyries may be used as alternatives on other occasions.

10. Provided that the Collect for the Queen is used at one service of Holy Communion on Sundays it may be omitted at other celebrations and on week days.

11. The Sermon may be omitted at Holy Communion but it shall not be omitted on a Sunday unless a sermon is preached in the same church at another service on the same day.
12. One or other of the longer Exhortations may be used at the discretion of the Minister, provided that the first of them is used before Christmas, Easter and Whitsunday.

13. The Creed and the Gloria may be omitted on any day not being a Sunday or a Holy Day.
14. The Mutual Salutation may be used at the accustomed places.

15. The additional Proper Prefaces provided in the said Book of 1928 may be used.

16. Additional Collects may be used subject to the approval and direction of the Ordinary.

17. The Ordinary may authorise the use of special Collects, Epistles and Gospels except on Sundays and Holy Days.

18. The full words of Administration shall be used.

19. The prayer of Oblation (introduced by the word "wherefore" and followed by the Lord's Prayer) may be said immediately after the Prayer of Consecration and before the Administration of Holy Communion.

20. Introits, graduals and hymns may be introduced into the Service of Holy Communion provided that such introduction is notified beforehand to the Ordinary and his consent to their introduction obtained, and provided that it shall be the duty of the Ordinary to satisfy himself that nothing contrary to the teaching of the Book of Common Prayer as received in this Church is contained in any such additions to the Service.

OCCASIONAL SERVICES

21. The use of the Orders provided in the said Book of 1928 for the Occasional Offices of Baptism, Confirmation, Solemnisation of Matrimony, Visitation of the Sick, Communion of the Sick, and the Communion Service is permitted.

22. The Bishop may interpolate an Address in the Service of Confirmation, if he so desires, and may allow the service to include some form of presentation of candidates.

ADDITIONAL PRAYERS AND THANKSGIVINGS

23. In addition to the specified alterations in the List of Permissive Variations it shall be lawful to use such liberty as is granted by the Amendment of the Act of Uniformity of 1872; and further the Ordinary may permit the use in his diocese of such additional prayers as are in accordance with the doctrine of this Church subject to the further conditions prescribed in this Constitution.

DIOCESAN NEWS

ARMIDALE

CATHEDRAL FESTIVAL
Services to celebrate the Festival of the Cathedral Church of St. Peter were held on Sunday, June 27 and July 4. On the first Sunday, all parishioners were invited to worship at the cathedral as their parish church. The Vicar of Guyra, the Reverend R. F. Kirby, was the preacher at Evensong on the second Sunday. The Temple Day offering has reached a new level of generous giving, and the total is over £1,200.

CLERGY CONFERENCE
The annual conference of the clergy will be held at Moree from September 6 to September 9, through the kindness of the vicar, Canon E. T. Ormerod, and his people. Archdeacon R. H. Stammers will preside, and Bible studies will be given by Canon C. R. Rothe. Miss Elsie Sourry, director, will attend the Tuesday morning session. Other addresses will be given on Christian Healing, and Laymen in the Church.

GUNNEDAH
At the Gunnedah annual Church Ball, 23 debutantes were presented to Dr. E. Kent Hughes who motored from Armidale for the function. The proceeds will amount to £500. Mr. Bert Scott was the secretary, assisted by Mr. Sid Dean and a committee.

TAMWORTH
The Archdeacon of Tamworth, the Reverend R. S. Young, has returned home after some weeks in hospital following an accident, but is still attending the hospital daily for treatment. He expresses deep appreciation of the work of his assistant, the Reverend R. J. Gier, during his absence.

The Diocesan Youth Director, Miss Elsie Sourry, is expected to visit the parish at the end of the month.

The parish has lost two loyal churchmen through the deaths of Mr. Arthur Robinson and Mr. Jack Barnes. Mr. Robinson was a former secretary of the Parochial Council, and Mr. Barnes for many years looked after the grounds of St. Peter's, Moonbi, where the beauty of the grounds are a memorial to his loving care.

MANILLA
Shortly before he left for America, the bishop received 33 persons for confirmation at a service in Holy Trinity Church, Manilla.

The fences around the church and part of the interior of the vicarage have been painted by voluntary labour.

BALLARAT

CAMPDOWN
The Bishop of Ballarat ordained to the diaconate on July 4, Mr. Philip Burgess, the son of the Vicar of St. Paul's, Campdown, Canon L. Burgess.

BATHURST

CARCOAR
English-like Parish of Carcoar received a new altar, last week, and had church, rectory and grounds in lovely order for his arrival. Even a fire was set in the grate. The rectory is unique in design, with a third floor area. A lovely lych gate is at the entrance of the church grounds, with a swinging sign giving the history of the church to passers-by. The new organ of the church was laid by the Right Reverend William Grant Broughton, Lord Bishop of Australia, on January 27, 1954.

CANOWINDRA
Y.A.s gave the D.C. a welcome tea during his visit to the parish on July 13. Seven new members were admitted during Evensong. The visitor preached at Canowindra and Woodstock and opened the Y.A. Ball on the Monday evening. Local adults are giving fine support for the youth work in the parish.

DUBBO
Visiting clergy have addressed gatherings in the parish recently. They include the Reverend Hugh Day (Geelong), the Reverend S. Gaden (Molong) and the Reverend B. McCall (A.B.M.). Brother Richard (the Reverend R. Miles) leaves his work as warden of St. Francis' House (schoolboys' hostel), at the end of July, to take up appointment at Newhaven (Victoria), to work of a similar nature. He did much for the work of St. Francis' during his term and earned great appreciation. Soon the boys will appear in choir stalls at Holy Trinity. A number have for some time been trained by Mr. Frank Carroll, and when robes are available, Dubbo should have the leading boys' choir in the diocese.

WELLINGTON
Cold weather did not deter a large attendance at the guild meeting this month. President, Mrs. B. R. Payne, was in charge. The hiring of guild property was left to the discretion of the executive. A jubilee sale was held on July 12. Heralds of the Kings are doing much for the missionary work of the church.

PARISH EVENTS
July 16, Wellington Y.A. Gala Dance; July 16, Y.A. Ball at Murrumbidgee; July 23rd, Cowra Church of England Ball with the motto "Nothing Left to Chance"; July 30, Y.A. Dance, Gerra; (Molong); Y.A. Ball at Parkes; and Y.A. Ball at Stuart Town. The Diocesan Communion will preach at all services in the Parish of Stuart Town on Sunday, August 1. Thanks to the Tompkins family (Canowindra), for help to local Y.A.s; to Messrs. Harold Pickford

and Stan Foley for car help to Wellington Y.A.s; and to others who encourage youth of the Church. Cowra has collected 900 dozen bottle for sale, and Eucowra has as many stacked in their area.

CANBERRA AND GOULBURN

TUMUT
Mrs. J. B. Sharp has offered, in memory of her husband, to be responsible for building memorial gardens in the Tumut church and rectory grounds, gravelling a circular car drive, erecting a fence, and subsequent care of the total work. Part of the scheme will involve the planting of 100 trees. It is hoped to have this work completed in time for the visit of the Archbishop of Sydney on June 12, 1955, on the occasion of the parish's centenary.

ILLNESS
The Venerable S. J. West, who retired last year, in Lewisham Hospital, Wagga Wagga.

MELBOURNE

RIDLEY COLLEGE APPEAL
During Evensong on July 18, at St. Paul's Cathedral, the Bishop of the Church schools, the Reverend L. R. Shilton as commissioner of the Ridley College Appeal, the commissioning, Mr. Shilton preached the sermon.

C.E.M.S.
The Reverend G. Pearson from Tanganyika was the guest speaker at the monthly C.E.M.S. luncheon, which was held on Tuesday in the Chapter House, St. Paul's Cathedral.

DEDICATION
The Right Reverend G. H. Cranswick dedicated a memorial hall at St. Stephen's, Mt. Waverley, on Sunday afternoon.

A.B.M. HOME SECRETARY
The Home Secretary of the A.B.M., the Reverend T. Bruce McCall, is giving a series of six lectures on "The Church in Action," at Ridley College this week.

ANNIVERSARY
The Parish of St. James, Dandenong, is celebrating its 90th anniversary from Sunday, July 25 to August 1, by a series of services of St. James and its heir Temple Day.

On Tuesday, July 27, there will be a recital of the Church music by the choir of All Saints, St. Kilda. On Thursday there will be a concert in the parish hall.

VIENNA BOYS' CHOIR
The Vienna Boys' Choir was entertained to luncheon by the chorists of St. Paul's Cathedral, Melbourne, on July 13. Mr. Lance Hardy, the cathedral organist and master of the chorists, had previously taken the leading boys and prefects to hear the Viennese boys.

COBURG
The Reverend W. Spencer, of Mirboo, Diocese of Gippsland, will conduct a mission at St. Mary's, Coburg, on July 24. One of the series of addresses will be on "A Hot Tip for the Cup."

NEWCASTLE

PATERSON
Last month the second of what are hoped to be annual recitals was held at the Paterson parish church. The programme was arranged by the cathedral organist and choir-master, Mr. Keith Noake. Owing to the illness of both Mr. Errol Collins (violin) and Mr. Rupert Smith (cello), the instrumental trio had to be abandoned; instead, Mrs. G. T. Reid, of Merebecher, played several piano items. Most of the choral items by the cathedral choir were unaccompanied. The church was crowded, many visitors coming from Gresford, Maitland and Newcastle.

About £30 has been received so far for the appeal to restore the old cemetery at St. Paul's, Paterson. The trustees feel, however, that they cannot do much more at present than keep the grass down with such limited financial resources at their disposal. It is hoped later to carry out more ambitious plans.

SYDNEY

FIVE DOCK
Three hundred members of suburban and city women's organisations are expected to be present at a service in connection with St. James' Patronal Festival on the afternoon of July 22.

TURRAMURRA
St. James' War Memorial Hall, Turramurra, will be opened by the Governor of N.S.W., Sir John Northcott, on July 24, at 2.30 p.m. The Archbishop of Sydney will dedicate the building.

S. JAMES', KING STREET
All the hundred members of suburban and city women's organisations are expected to be present at a service in connection with St. James' Patronal Festival on the afternoon of July 22.

PRE-CONFIRMATION SERVICE
At Evensong on July 25, the Sunday before the Confirmation, a pre-confirmation service will be held at St. Thomas, North Sydney, when all candidates will be pre-

sent with their parents, godparents and friends.
S. THOMAS', NORTH SYDNEY
The Parish Festival will be held from August 1 to August 22. Temple Day is on August 19.

SPECIAL VESTRY MEETING
A special vestry meeting will be held at St. Mark's, Darling Point, on July 26, at 8 p.m., in the new kindergarten hall to form a society to raise money for the church. The Chief Justice of N.S.W., the Honourable K. V. Street, will preside.

WOMEN'S RALLY
A special women's rally in the Chapter House, St. Andrew's Cathedral, at 2.30 p.m., will be held on July 21, to meet Lady Smith, who is chairman of the Ladies' Home Mission Union in England.

YOUTH SERVICE
There will be a special service for youth in the cathedral on Thursday, at 2.30 p.m. This will be attended by boys and girls of the Church schools. The address will be given by Lieut.-General Sir Arthur Smith, K.C.B., D.S.O., M.C. Sir Arthur Smith will also be addressing a number of other religious meetings during his stay in Sydney. He held a number of distinguished posts in the British Army, including the command of the Coldstream Guards. He is also president of the World Evangelical Fellowship and chairman of the Evangelical Alliance and will be in Sydney from July 21 to 26.

NEW GUINEA FESTIVAL
The annual S. James' Day New Guinea Festival will be held this

year at the parish Church of St. John, Ashfield, on Monday, July 26, at 7.45 p.m. The occasional preacher will be Canon W. G. Thomas. Immediately after the service, a welcome will be extended to Canon James Benson from New Guinea.

MATRON SHAW
Matron E. M. Shaw, O.B.E., has accepted an invitation to join the committee of the Church of England Homes in the Diocese of Sydney. Matron Shaw's administrative knowledge and her ready sympathy and understanding of the many problems inherent with children's homes and aged folk's homes will be of inestimable value to this committee.

LIVERPOOL'S 50TH ANNIVERSARY

ANGLICAN NEWS SERVICE
London, July 13
The fiftieth anniversary of the laying of the foundation stone of Liverpool Cathedral will be celebrated this month. The Bishop of Liverpool states that the cathedral is "a clear demonstration that the craftsmen of this generation can produce a building that compares favourably with any other building of any other age."

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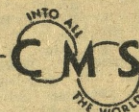
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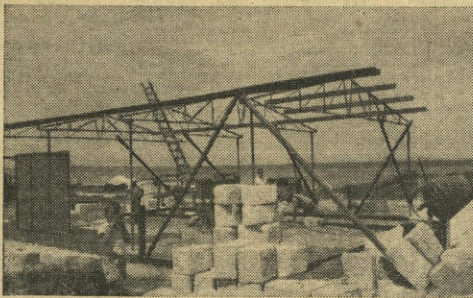
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SNAPSHOT COMPETITION



The winner of the snapshot competition this week is Miss Joan Davies, of Daglish, Western Australia, who sent us this picture, taken by the rector, of the building of S. Andrew's-by-the-Sea at Shark's Bay. Miss Davies' father was the builder; the picture shows the steel construction and shell bricks used. (An account of this church appeared in our issue of July 2.)

"THE POWER WITHIN"

The Australian Board of Missions held a private screening for clergy of the film, "The Power Within," in the Vacuum Oil Company's Theatre, Sydney, on July 19.

The film, which is wholly in technicolour, and which runs for one hour, was purchased at a cost of about 400 dollars (£180). Its first showing will be at the C.E.N.E.F. Centre, Sydney, on July 28.

Bishop C. V. Pilcher has written the following commendation of "The Power Within":

"All the clergy (and laity) of the Australian Church should view this film. It is admirable both in script and production. It was made under the direction of the Missionary Society of the Canadian Church. One is transported to the Canadian Mission Fields—to the boundless spaces of the Arctic snow fields, when one views the missionary amidst his Eskimo people or travelling in his sledge with his dog team to some isolated settlement; one is transported to thronging Himalayas; we move on to Japanese cities; we explore the exquisite west coast of Canada and the boundless prairies, and then pass beyond Labrador to Newfoundland.

"The pictures of missionary activities are most vivid. If we wish to know something of the character of our Sister Church of the great Dominion, one cannot do better than allow ourselves to be introduced to her missionary work and missionaries by means of this unique film."

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SIR ARTHUR SMITH'S VISIT

Lieut.-General Sir Arthur Smith and Lady Smith will visit Australia and New Zealand during July and August.

Sir Arthur Smith, who was Commander of British Forces in India and Pakistan at the time of his retirement in 1948, is an office-holder of the Evangelical Alliance, Dr. Barnardo's Homes and the Crusaders' Union.

He is visiting Australia on behalf of these organisations, as well as the British Empire Boys' Brigade and the Inter-Varsity Fellowship of Evangelical Unions.

Lady Smith is president of the Church of England Zenana Missionary Society and chairman of the Ladies' Home Mission Union.

OBITUARY

ROBERT BROWN

We record with regret the death on July 2 of Robert Kingsley Brown, the 19-year-old son of Canon R. J. and Mrs. Brown, of The Rectory, Mansfield, Diocese of Wangaratta.

After leaving Ivanhoe Grammar School, Robert began working on the land. During this time he became ill from a complaint which was later diagnosed as incurable.

On July 5, the Bishop of Wangaratta, the Right Reverend T. M. Armour, conducted the funeral service at St. John's, Mansfield.

BISHOP OF CREDITON

ANGLICAN NEWS SERVICE
London, June 12
The Queen has nominated the Archdeacon of Exeter and Canon of Exeter Cathedral, the Venerable Wilfrid Arthur Edmund Westall, as Bishop Suffragan of Crediton.

9 COMMUNION RITES

FOR USE AT MINNEAPOLIS

ANGLICAN NEWS SERVICE

New York, July 19
During the course of the Anglican Congress, the Holy Communion will be celebrated according to the rites of nine different churches of the Anglican Communion.

Each morning a bishop or priest of a different church will be celebrant, using the language and prayer book of his own church.

Churches of the Anglican Communion are bound together by their common use of the Prayer Book.

While in doctrine and fundamentals the Book of Common Prayer is the same the world over, many churches have adopted certain variations, and these variations will be brought out at the Holy Communion services each day of the Congress.

It is a fundamental of the Anglican tradition that worship must be in the language of the people, and the Book of Common Prayer has therefore been translated into all the principal languages of the world.

Several of these will be in use at the Anglican Congress.

NEW CHURCH AT MAROUBRA

FROM A SPECIAL CORRESPONDENT
Veterans of three wars will have places of honour at a ceremony on Sunday, July 25, at 2 p.m., to mark an important event of a "war baby parish."

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, will address citizens and set the foundation stone of the new memorial Parish Church of St. John, Maroubra, Diocese of Sydney.

Before that, ex-service men and women, Scouts and Guides, will assemble outside the R.S.L. Hall at 1.30 p.m. and will march to the site of the building through the main street of Maroubra.

This will honour the dedication of the new church which, with its graceful tower, will dominate the highest ground in Maroubra, as a memorial to the fallen in two world wars.

The rector and Mr. Seedsman are making a house to house visitation in an effort to raise £5,000 and the accomplishment depends on the practical assistance and co-operation of every parishioner.

Visitors to Maroubra from the city should take a Maroubra Beach tram and alight at stop 44, and proceed along the untramlined road to the church.

C.M.S. IN PERSIA, HONG KONG

The Church in Persia, which has faced the shock of opposition and persecution in recent years, is emerging a stronger and more responsible body, according to reports received by the Church Missionary Society.

Many Christians in areas where anti-foreign feeling had been most acute, are returning in increasing numbers to hold meetings for prayer and worship in each other's homes.

The Church suffered much during the recent political upheaval in Persia. A number of C.M.S. missionaries were sent out of the country during the Mousadeq regime, including the bishop, the Right Reverend W. J. Thompson.

Relations with the Government are now becoming more cordial. Visas for the return of two missionaries have been granted, and others, including the bishop, hope to return soon.

A Hong Kong correspondent reports that Anglican churches there are crowded to the doors on most Sundays, with congregations whose average age is about 35 years.

The terrible refugee problem has been largely left to the Church, which has met the challenge. The work for lepers, many of whom crowded over the border from China after the "liberation," was begun against tremendous odds by a missionary.

The Anglican Church is behind the rural home and orphanage at Taipo, where boys and girls are trained to rural life; it operates the St. James' Club Settlement, pioneer work in a very poor slum area; it is connected with the up-to-date school for the deaf.

A great part of the educational work of the colony is provided by the Church. In this work the Australian C.M.S. is particularly interested.

CHURCH LEADERS' WIVES

THE "LIVING CHURCH" SERVICE
Milwaukee, July 11

Mrs. G. F. Fisher, wife of the Archbishop of Canterbury, and Mrs. Henry K. Sherrill, wife of the Presiding Bishop, will share the speaker's stand at a special women's luncheon during the Anglican Congress to be held in Minneapolis from August 4 to 13.

On August 5, at the Nicolet Hotel, wives of bishops and other delegates from overseas will be guests at a luncheon arranged by the Women's Auxiliary of the Diocese of Minnesota.

The women of the diocese will join with the bishops' and other delegates' wives to hear addresses by Mrs. Fisher and Mrs. Sherrill.

This will make the second occasion when the two church leaders' wives appeared together in this country.

In September, 1952, Mrs. Sherrill introduced Mrs. Fisher before she addressed the Women's Auxiliary in Boston.

BATHURST Y.A. QUEEN COMPETITION

East Orange Parish was an unexpected entrant in the 1954 Bathurst Young Anglican Queen Competition during the final stages this week.

The contest ends on July 31. A nomination was posted on May 1 to the secretary at a wrong street in Bathurst and never turned up at its correct destination.

The entrant, Carol Thompson, has now been accepted and will take part in the crowning ball at Molong on August 2 as a contestant in that zone.

Her return to the end of June places her fifth in the zone contest, thus leading entrants from Dubbo and Stuart Town. Candidates from Bathurst, Orange, Molong and Tomingley are in the four leading positions.

MISSIONARIES FOR INDIA SUCCESSFUL CAMPAIGN

Melbourne, July 19
Last week, Dr. John Cranswick, and his wife, Dr. Joy Cranswick, with their two children, left for India.

At the end of this week, they are due to arrive at the Andra United Theological College, at Dornakal, where they are to engage in their first six months of study of the Telugu language.

Dornakal is the headquarters of the Diocese of the Kistna, in the United Church of South India.

No English is spoken there. Hence it is a good centre for language work.

Mercifully, there is a small hospital there where the two doctors may obtain some professional relief from concentrated language study.

On acquiring language proficiency, they are to take charge of a larger Church of South India hospital at Khammam, where Dr. John's parents were missionaries forty years ago.

There they will supply the only medical help available among half a million people.

In bygone days, Dr. Joy's mother, Dr. Ethel Young, was in charge of a similar missionary hospital in North India, where her father, the Reverend C. P. Young, was the district missionary.

Before leaving for India, at the invitation of Bishop Blackwood, Dr. John and his father, Bishop G. H. Cranswick, spent ten days in the Diocese of Gippsland, campaigning for the South-East Asia Appeal.

They met large gatherings of people in five Rural Deaneries in a journey of between 800 and 900 miles, during the course of which the doctor received gifts for the equipment of his hospital amounting to over £600.

The fine generosity of this gesture stands out when it is remembered that earlier this year Dr. Kathleen Taylor, Bishop Blackwood's daughter, received a considerably larger sum from Gippsland friends for her missionary hospital equipment in North India.

In addition, during the financial year just ended, the free-will missionary offerings of the Diocese of Gippsland amounted to the record sum of over £3,000.

The missionary call of these days is evoking much generosity. An anonymous gift of £1,000 towards a Land Rover was received by Dr. John Cranswick before he left, and in addition, a Melbourne Surgical Instrument firm made him a present of a number of his instruments he had taken to them for repair.

CHURCH HAS 90th ANNIVERSARY

FROM A SPECIAL CORRESPONDENT

Dandenong, Vic., July 13
The Parish of Dandenong will celebrate its 90th anniversary on July 25, the Feast of St. James, to whom its church is dedicated.

The village of Dandenong was founded in 1834, the same year as Melbourne. Twenty years later the first church services were held in a slate hut.

On July 5, 1864, the Governor of the day laid the foundation stone of St. James' Church.

The celebrations will continue from July 25 to August 1. The preachers on the two Sundays will be: the Rural Dean, the Reverend H. H. Hammond, the Reverend F. E. Lewin, Archdeacon J. A. Schofield and the vicar.

There will be a recital by the choir of All Saints', St. Kilda, in the church on July 27, and a concert in the parish hall on July 29.

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NEVER TOO LATE TO LEARN

B.B.C. PRESS SERVICE

London, July 12

"I started to learn Greek when I was sixty. I'd always wanted to know ancient Greek, and Professor Gilbert Murray said 'start with S. John's Gospel; it's very bad Greek but it'll open the door.' So I started, and I do Greek every morning for about half an hour at breakfast."

Dame Sybil Thorndike, the famous dramatic actress who has just completed fifty years in the theatre, talking in the B.B.C.'s programme "London Calling Asia." Dame Sybil, who is a devout churchwoman, will visit Australia soon.

S. AFRICA SENDS EIGHT DELEGATES FOR MINNEAPOLIS CONFERENCE

ANGLICAN NEWS SERVICE

Cape Town, July 15

Eight delegates from South Africa will attend sessions of the Anglican Congress at Minneapolis from August 4-13.

The eight include bishops of four dioceses, two African priests, one layman, and one woman.

The Church of the Province of South Africa has taken a firm stand against racial discrimination and repression, expressed in 1953 in a resolution of its Synod of Bishops: "We believe that it is morally wrong to follow a policy which has as its object the keeping of any particular racial group in a permanent position of inferiority; and we believe that racial discrimination as it is practised in this country is directed to this end."

Three of the delegates are extending their visits in the United States in order to fulfill speaking engagements in various churches.

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WANTED. Ryle's "Expository Thoughts on Gospels." B. Seombe, Sydney Mission Bible College, 41 Badminton Road, Croydon, N.S.W.

PERSONAL
LADIES' RETREAT. St. Gabriel's School, Waverley, Sydney, from Friday, August 20 to Monday morning, August 23. Conductor: The Reverend J. Gent. For particulars apply The Sister-in-Charge.

MEETING
A COMBINED MEETING of The Anglican Church League and The Anglican Central Churchmen's Movement will be held in the Chapter House, Thursday, August 5, 1954, at 8 p.m.

SPEAKER: The Right Reverend W. G. Hilliard, M.A.

SUBJECT: "The Proposed Draft Constitution."

CHAIRMAN—The Very Reverend The Dean.

All interested are cordially invited to be present, especially Synod Representatives.

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