

# THE ANGLICAN

Incorporating The Church Standard

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## SUDDEN DEATH OF BISHOP WYLDE AT BATHURST

### A GREAT PASTORAL LEADER

We record with profound regret the death at Bishops court, Bathurst, of the Right Reverend Arnold Lomas Wylde, fifth Lord Bishop of Bathurst, on July 7, in his seventy-ninth year, being the twenty-first year of his episcopate at Bathurst and the thirty-first year of his consecration as bishop.

Bishop Wylde died quietly in his sleep after his customary day's hard work, prayer and reading, during which he had to all outward appearances enjoyed very good health.

News of the bishop's death was immediately given to all the clergy of the diocese.

Formal notifications were sent to the Archbishop of Sydney and Metropolitan of New South Wales, who is in hospital in Sydney, and to the Bishop Coadjutor of Bathurst, the Right Reverend M. d'Arcy Collins, who is in England.

The Principal of the Brotherhood of the Good Shepherd, the Venerable L. C. S. Walker, who had been designated Administrator of the diocese, was on the eve of a tour of the Northern Territory to see the work of the Brotherhood there; but he journeyed instead from Dubbo to Bathurst the following day.

The funeral service was held in the bishop's see cathedral of All Saints, Bathurst, last Tuesday, June 10.

The service concluded, the casket containing the mortal remains of the bishop was carried between the ranks of a Guard of Honour of priests of the diocese and taken straightway by road to Beresfield, in the Diocese of Newcastle, where the cremation took place on Wednesday morning.

In a last tribute from the city of Bathurst to a great pastor, an escort of N.S.W. police motor cyclists led the procession from the cathedral on the way to Newcastle.

Representatives of other dioceses joined with the clergy and laity of the Diocese of Bathurst at the funeral service.

The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, represented the archbishop. He was accompanied by the Dean of Sydney, the Very Reverend E. A. Pitt, the Rector of Christ Church S. Laurence, Fr John Hope, the Chairman of the A.B.M., the Reverend F. W. Coaldrake, and other clergy and lay representatives from Sydney. The Diocese of Canberra and Goulburn was represented by its assistant bishop, the Right Reverend R. G. Arthur, by the Venerable A. W. Harris and other clergy.

From the city of Bathurst came representatives of the council and other local civic bodies, from State and Federal Parliamentary leaders and the Protestant denominations.

Canon C. H. Copp conducted the service; Bishop Kerle read the Lesson; Archdeacon Walker preached.

"I have no intention at this burial office to enumerate the wonderful things that could be told of our late bishop, who was to so many of us—clergy and people—not only a true father of God, but also a dearly beloved and deeply revered pastor and friend," said Archdeacon Walker.

"In almost one hundred years of the life of this diocese, we have had among our bishops one, who was known throughout Australia as a great statesman of the Church; another, who was placed in the forefront of Australia's greatest orators.

"Perhaps neither of these things could wholly be attributed

to our late bishop.

"But when in due time the history of the Diocese of Bathurst is written, Arnold Lomas Wylde will be recorded as one of the greatest pastoral bishops of the Church in this land.

"Above all else, he was that," the archdeacon said.

"It was his great pastoral heart that so lovingly tended the flock scattered over his far-flung diocese, and that so endeared him to the people committed to his care.



The late the Right Reverend A. L. Wylde.

"We thank God to-day for the life, the work and the witness of this truly great and saintly bishop, and we pray for grace to follow in the steps of this holy and devoted life.

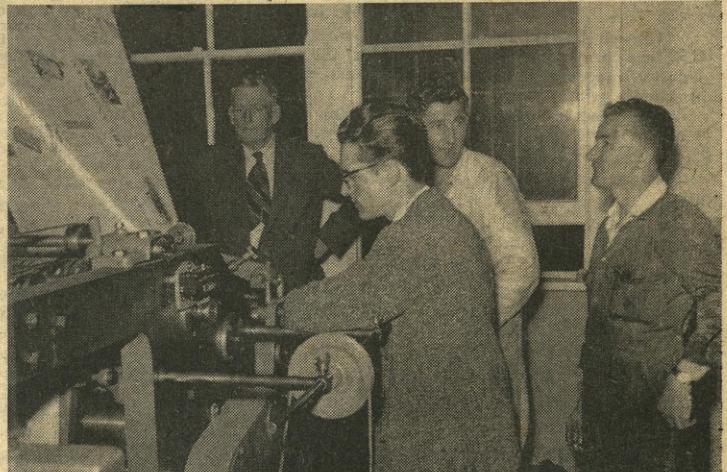
"The trumpets are already sounding for him on the other side."

The Bishop of Newcastle, the Right Reverend F. de Witt Batty, assisted by Bishop C. E. Storrs, conducted the service at the Beresfield Crematorium on Wednesday morning.

The students of S. John's Theological College, Morpeth,

who had gained leave to attend in a body to pay their last respects to the bishop, sang the superb Russian Orthodox Kontakion of the Departed during the service.

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M. Louis Knafe, the Swiss engineer, examines the large printing press on which "The Anglican" is printed. Two engineers from the agents, Edwards Dunlop and Company Limited, and an apprentice on The Anglican Press staff, look on.

## ENCOURAGING PROGRESS REPORTED BY THE ANGLICAN PRESS LIMITED

The Anglican Press Limited issued last Tuesday the text of an interim report by its Auditors, Messrs C. O. Beck and Wayland, Chartered Accountants, together with other information of interest to Debenture Stockholders.

• The Auditors report it can now be assumed that the Press has been established on a profit-earning basis.

• Operating difficulties encountered with its largest printing press, valued at nearly £20,000, have been completely rectified by an engineer flown out by the manufacturers in Switzerland at the expense of their agents.

• Contracts have been accepted to print an additional two weekly newspapers.

• Commercial work now in hand so far exceeds the capacity of the Press that the staff will require almost to be doubled, and a two-shift system will need to be started, during the next month.

• The Chairman of Directors of the Press, the Bishop of Armidale, has urged Anglicans throughout Australia to subscribe for the remaining £9,000 of the Press' issue of £70,000 Mortgage Debenture Stock before it closes in seven weeks from now, August 1.

Other facts released by the Press included:—

• The Commissioner of Taxation, following representations, has agreed to allow the Press to make up its books to December 31 each year, instead of compelling it to do so for the period ending June 30.

• Six books are in course of preparation for printing.

• The volume of work being done in the Press has increased each week during the past two months, to the point where the Press is now working to nearly

30 per cent. of its machine capacity, and to 100 per cent. of its manpower capacity.

• Following an appeal made through the columns of THE ANGLICAN last month, the proportion of Church work has now risen to 15 per cent. (excluding printing THE ANGLICAN). The remainder is still commercial work.

• Printing orders in hand for the Australian Board of Missions are at present the highest in the history of the Press, in terms of value.

• The advance to the Press of £13,000 by way of mortgage from the M.L.C., made when the Press was first established, is being repaid in regular quarterly instalments of both principal and interest.

• The Press is now holding stocks of paper, essential to meet its printing contracts, valued at £8,250.

• The volume of turnover has increased so much that money owing on normal trade terms by customers exceeds £6,000.

• At its monthly meeting last week, the Board accepted with regret the resignation of Mr Harold Morgan.

The full text of the Auditors' Report is as follows:—

"The Interim Accounts of the Company for the period to April 30, 1958, indicate that the Company's establishment period is approaching its end; in view of the fact that a great deal of the expenditure incurred to date has been for the installation of plant and the preparation of the Company generally for efficient functioning, it is suggested that the surplus of expenditure over income to June 30 next may be considered by the Board as capital expenditure of a preliminary and non-recurring nature.

"In our opinion, such excess at this date is reasonable and what would be expected normally in the establishment of a business of this nature and size.

"Now that the various items of plant are working efficiently and the volume of turnover is increasing, it is reasonable to expect, particularly in view of the interim results of the past two months, that the Company is now on a profit-earning basis."

The largest printing machine, used by the Press to print THE ANGLICAN and other papers, was built to specifications required by the Press, and was specially imported from Switzerland.

The statement issued last Tuesday says:—

"There was, and is, nothing fundamentally wrong with this machine. It must be remembered that it was of a type completely new to Australia. No amount of local engineering skill sufficed to make it function perfectly. But the Swiss engineer who has adjusted it has done a fine job, and the best proof of this will now be seen in future editions of THE ANGLICAN and other journals which we print.

"It should be emphasised, for the interest of Debenture Stockholders, that the Press incurred no expense whatever in bringing out this Swiss expert."

The Chairman of Directors of the Press, Bishop Moyes, spoke to one of his colleagues by radio telephone last Saturday from Edinburgh, when he learned of the Auditors' report.

"It is a splendid result," he said.

"I hope you will do your best to make it known throughout Australia, and that Church people will quickly take up the balance of the Debenture Stock issue to provide the further working capital which we need for expansion."

Mr Harold Morgan, the well-known Sydney solicitor, agreed twelve months ago to represent the A.B.M. on the Board of the Press until it was properly established.

Upon resigning, he wrote that "... in doing so, I should like to state that I heartily approve

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## BRITISH TELEVISION COVERAGE OF THE LAMBETH CONFERENCE IN JULY

FROM A CORRESPONDENT

Extensive plans have been announced by Associated Television Limited for programmes covering the Lambeth Conference and activities and services associated with the conference.

Under the title "Whose World?", A.T.V. will present six consecutive Sunday programmes, on which the main topics to be discussed at this year's conference will be examined.

The first programme will be an interview with the Archbishop of Canterbury, Dr Fisher, on June 29. It will be Dr Fisher's first appearance on a "live" television broadcast.

Dr Fisher will give the background to the conference and introduce some controversial issues which are to be discussed.

On July 6, three overseas bishops will discuss the message and authority of the Bible and its application in different parts of the world.

On July 13, Mr Anthony

Greenwood, M.P., will interview the Bishop of Western New York, the Right Reverend L. L. Scaife, the Bishop of Kurunagala, the Right Reverend H. L. J. de Mel, and the Bishop of Chelmsford, the Right Reverend S. F. Allison.

They will answer the question: "Why So Many Churches?"

On July 20, a team of three overseas bishops will discuss the question, "Isn't the Church Dead?" and, arising from that, "Are there More or Fewer Christians in the World than there used to be?" and "What are the Prospects of the Church?"

The problem of race and colour, conflicts between and within nations will be the subjects of "The World Divided

Forever?", a programme to be telecast on July 27.

The Bishop of Arkansas, the Right Reverend R. B. Mitchell, whose cathedral is in Little Rock, the centre of the present colour controversy in the U.S., will speak with the Presiding Bishop of the Nippon Sei Ko Kai, the Right Reverend Michael Yashiro, and the Bishop of Birmingham, the Right Reverend J. L. Wilson.

The last programme in the series deals with the world's continuing population rise and the social and moral problems connected with this fact. Appearing with three bishops will be the chairman of the committee which produced the controversial Wolfenden Report, Sir John Wolfenden.

## U.S. CHURCH FACES A GRAVE CRISIS

### RACIAL PROBLEMS REACH CLIMAX NEXT AUTUMN

ANGLICAN NEWS SERVICE

New York, June 8

Church leaders in the southern states of the U.S. are preparing their people for the court-ordered integration of white and coloured children in schools next autumn.

Diocesan synods in Virginia have been preoccupied with the problem they will have to face if public schools are closed as a result of the court order.

The council of the Diocese of Virginia said it will be left to the individual churches to decide whether their buildings would be used for classrooms if they are confronted with the choice.

The council, however, reaffirmed a resolution passed in 1954, which said that church people in the diocese should provide intelligent, deliberate, Christian leadership so that Supreme Court de-segregation decrees might be carried out "with malice towards none and goodwill to all."

#### BISHOP'S PLEA

A debate last month at South Western Virginia's annual diocesan council meeting became a struggle between those in favour of integration and those who bitterly opposed de-segregation laws.

The Bishop of South Western Virginia, the Right Reverend W. H. Marrison, made an earnest plea for the integration of white and Negro young people at the diocesan youth conferences.

The council could not reach agreement. It could bring itself to operate neither a segregated camp nor an integrated one.

In lieu of a decision on the matter, the council appointed a commission, consisting of 10 white laymen, four clergymen, three lay women and two Negro members, to study the whole problem of de-segregation in the diocese.

A Leading Article in *The Living Church*, a national magazine for the Protestant Episcopal Church in the U.S., said the action of the council was not in any sense a compromise.

#### DISTRESS

"It was the action of a diocese in agony and doubt. This agony, it seems to us, is characteristic of much of the Church in the South to-day."

In Dallas, a central committee, of which the Bishop of Dallas, the Right Reverend C. A. Mason, was a member, has drawn up a statement on racial problems, signed by 30 clergy of the Protestant Episcopal Church.

Racial problems and their solution are moral and spiritual, as well as political, matters, it states.

"Law and order must be maintained as Dallas faces de-segregation in its public schools."

"The Church has a responsibility to assist the school boards as they attempt to lead the community."

"Christian parents can be of great help in creating proper attitudes towards race," the document said.

### MAKARIOS FOR LAMBETH

ANGLICAN NEWS SERVICE

Cairo, June 7

Archbishop Makarios has announced that he will fly to London on June 27 to attend the Lambeth Conference "if I am not prevented by any obstacle."

He told a Press conference this week that if the forthcoming British Government proposals on Cyprus were found unsatisfactory, the issue would again be brought before the United Nations.

Archbishop Makarios said that if, during his visit to London, anyone wished to talk to him about Cyprus, he would be willing to talk, but the reason for his visit was the Lambeth Conference.

## A NEW C.M.S. EFFORT

### HONG KONG SCHOOL

FROM OUR OWN CORRESPONDENT

Hong Kong, June 7

The Governor of Hong Kong, Sir Robert Black, officially opened a new primary school built by the Church Missionary Society in Li Cheng Uk village, Kowloon, last Saturday.

The 24-classroom school is the largest of the many schools built and staffed by the C.M.S. Day Schools' Council since the war.

#### BIG ENROLMENT

The acting-chairman of the council, Mr. Y. W. Penn, said that the enrolment in C.M.S. day schools would reach 12,000 this year.

In his address, the Governor said that the C.M.S. had made a most valuable and timely contribution to the community's effort in the field of education. It had helped towards the solution of the immense problem of providing a liberal education for all the people in the Colony.

"I can assure you," Sir Robert said, "that the Government sees no reason to take any attitude other than encouragement towards the efforts of bodies such as the C.M.S. Day Schools' Council, which provide additional schools of requisite standard in Hong Kong."

## CHURCH USE OF BROADCASTING

ANGLICAN NEWS SERVICE

London, June 7

The Church Assembly, at its summer session, opening on June 17, will discuss ways by which the Church can make the fullest use of radio and television.

The assembly's standing committee will be asked to consider means whereby suitable people could be found and trained in the techniques of sound and television broadcasting.

A motion expressing appreciation of the religious broadcasting policy of the B.B.C. and of Independent Television Authority will be brought before the assembly.

The assembly will consider, among other matters, the representation of the laity in the Conventions of Canterbury and York, motions relating to the Church's ministry to those in prison, and the report of the commission set up to consider how the clergy and laity can best be joined in the synodical government of the Church.

## S.C.M. PRAYER FOR JOURNALISTS

ANGLICAN NEWS SERVICE

London, June 5

Since the crisis in France, the Master of the Temple, the Reverend T. R. Milford, has offered a special prayer for journalists and broadcasters at his Sunday services.

The prayer is for "those who speak where many listen and write what many may read."

It is taken from the Student Christian Movement Prayer Book. Mr Milford said that, in view of the difficulties of interpreting complicated political situations which are often changing, the prayer for the integrity and worthiness of journalists and broadcasters was particularly appropriate.

## WOMEN TO VOTE AT U.S. SYNODS

LIVING CHURCH SERVICE

Cambridge, Mass., June 1

The convention (synod) of the Diocese of Massachusetts has adopted a resolution asking the General Convention of the Protestant Episcopal Church in the U.S.A. to change the canons so that women can serve as deputies to the General Convention.

## UNION TALKS "UNEDIFYING"

### PRIMUS SAYS REFORM DUE

ANGLICAN NEWS SERVICE

Perth, June 6

The Primus of the Episcopal Church in Scotland, the Most Reverend Thomas Hannay, has said that the discussion on the inter-church relations' report, jointly prepared by the Scottish Church and the Church of England, had been an unedifying one, in which ignorance and prejudice had played a lamentable part.

He said he was most thankful that Scottish Episcopalians had kept out of it.

The primus, who was addressing the annual meeting of the Representative Church Council in Perth, said that the discussion could have been avoided if words from Deuteronomy—"Ye have dwelt long enough on this mountain"—had been remembered.

#### GOD'S PURPOSE

"It is conceivable," he said, "that God is saying to everyone—Anglicans, Presbyterians, Romans, Orthodox, and all the others—'You have dwelt long enough in this state of division. You must move forward to a state which you know to be my desire and purpose.'"

"Reform is always regarded with disapproval," he said, "whatever its character or direction. It is enough that it is unfamiliar, and, therefore, to be opposed and defeated if possible."

"Reform, in administration, in modes of worship, in new approaches to matters of theology, all meet with an opposition that is barely rational."

"There are movements to-day which suggest that, if we are to go forward to our goal, we must play on the ideas of the sixteenth and seventeenth centuries, as though they were the last word, the decisive factor for all time," he said.

## E. ASIAN FAMILY LIFE IN DANGER

ECUMENICAL PRESS SERVICE

Chiangmai, Thailand, June 6

Representatives of Christian churches in eleven East Asian countries have urged church leaders to make ready to meet the crisis which they believe will follow the industrialisation of their countries.

The representatives sent the message to the churches after a three months' study of Christian family life.

They said: "In East Asia, and elsewhere, the impact of industrialisation and urbanisation has not yet reached its peak. The coming threat to family solidarity is not yet full comprehended."

"We earnestly call upon the younger churches in these areas not to regard the situation with complacency, but to prepare themselves with all diligence to meet the crisis which, we feel, is assuredly coming."

## CONSECRATION OF U.S. BISHOP

LIVING CHURCH SERVICE

San Francisco, June 1

The Very Reverend James Pike was consecrated Bishop Coadjutor of California at Grace Cathedral here on May 15, by the Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend H. K. Sherrill.

## BISHOP'S ANSWER TO RACE PROBLEM

LIVING CHURCH SERVICE

Kentucky, June 1

The Bishop of Kentucky, the Right Reverend C. G. Marrison, has suggested that inter-racial committees be organised in every community to "work out, step by step, a better understanding and appreciation between different races."

## ELECTION OF BISHOPS

### DISCONTENT IN IRELAND

ANGLICAN NEWS SERVICE

Dublin, June 5

The episcopal elections, held last month in Ireland, have caused much discontent, and were one of the chief talking points at the General Synod of the Church of Ireland.

Both clerical and lay electors declined to consider candidates from outside their dioceses, or to look for men of outstanding academic achievements.

#### UNEASINESS FELT

The Archbishop of Armagh and Primate of All Ireland, the Most Reverend J. A. F. Gregg, in his presidential address to the General Synod, said that growing uneasiness was felt by many on the Church's method of electing the bishops.

Not only did the system presuppose fairly large bodies of voters, clerical and lay, but experiences tended to show that it did not make provision for the interests of the Church at large.

The archbishop said: "When a diocesan synod elects a bishop, local needs, while claiming recognition, are by no means the only consideration."

"A bishop is concerned with the government of the Church as well as of his diocese."

## SURVEY OF U.S. MISSIONS

LIVING CHURCH SERVICE

Chicago, June 2

The convention (synod) of the Diocese of Chicago is urging that the General Convention of the Church in the U.S. should set up a joint commission to make a thorough survey of the missionary work of the Church.

The preface to the resolution said: "... The call to the missionary outreach of the Church confronts, to-day, a revolutionary and changing world."

"Resurgent non-Christian religions are offering new challenges to the Gospel. The emergence of autonomous, younger churches demands a re-casting of many of our traditional policies and methods."

"Our Church, in particular, is entering a new era of enlarged responsibilities as partner with sister Churches of the Anglican Communion."

"Such enlargement of the horizon of its missionary vocation and the call to commensurate sacrifice deserve the aid of a corporate re-evaluation of the Church's resources and long-range strategy."

The resolution will be placed before the General Convention to be held in the autumn of this year.

## NEW SUFFRAGAN BISHOP

ANGLICAN NEWS SERVICE

London, June 6

The Archdeacon of Lincoln and Prebendary of Gretton, in Lincoln Cathedral, the Venerable Kenneth Healey, has been appointed Suffragan Bishop of Grimsby.

He succeeded the Right Reverend A. I. Greaves, whose resignation took effect on May 24.

The new suffragan bishop is 58 and was ordained in 1932. He has been Archdeacon of Lincoln and Prebendary of Gretton since 1951, and a church commissioner since 1953.

## GOLDEN JUBILEE OF N.Z. BISHOP

ANGLICAN NEWS SERVICE

London, June 7

The Bishop of Auckland, the Right Reverend John Simkin, who is in England for the Lambeth Conference, celebrated the golden jubilee of his being made a deacon on Trinity Sunday by preaching in Lichfield Cathedral, where he was ordained.

He has served in New Zealand for forty-seven years.

## DR FISHER ON EDUCATION

### SMALL CLASSES IMPORTANT

ANGLICAN NEWS SERVICE

London, June 5

The Archbishop of Canterbury, Dr Fisher, spoke of the need for smaller classes in schools when he addressed delegates attending the annual conference of the National Association of Head Teachers at Folkestone last month.

He said: "I will campaign all over the country, proclaiming that it does not matter what gimerack building the children are in, as long as they are taught in small classes."

"It is perfect nonsense to spend vast sums on vast schools when you could spend more on a building of some sort, provided you have classes of twenty-five."

#### TEACHING TO-DAY

Dr Fisher said that it was far more difficult to be a teacher now than it was a hundred years ago.

"The teaching of reading, writing and arithmetic was a simple job a hundred years ago. The same things are so sophisticated now that one does not know where one is," he said.

"You have got to wrestle with all the social, economic and idealistic sophistications which surround us in our daily life."

"Your teaching profession is terribly hard, and it is going to get harder," Dr Fisher said.

## CHURCH UNION IN CANADA LAGS

ECUMENICAL PRESS SERVICE

Toronto, June 5

The Bishop of Toronto, the Right Reverend F. H. Wilkinson, told delegates to the 106th annual synod of the Diocese of Toronto last month that he deplored the failure of union discussions between the Anglican Church of Canada and the United Church of Canada.

He said that proposals for the establishment of a mutually acceptable ministry for the two denominations should have been carried into effect.

"The benefits which would have been realised through such an experimental scheme would have far outweighed any mistakes or difficulties created," he said.

Union discussions have been at a standstill for some time, but Church leaders hope that they will be renewed after the Lambeth Conference.

## "ARCHIBALD THE ARCTIC"

ANGLICAN NEWS SERVICE

London, June 2

The B.B.C. last week presented the dramatised story of the first Bishop of the Arctic, Archibald Fleming, whose signature, "Archibald the Arctic," was called by Lord Tweedsmuir "the most romantic signature in the world."

At the age of 22, Archibald Fleming made his first journey into the Canadian Arctic.

For forty years he travelled round by ship and sledge. Later he took to the early bush planes and became known as the "Flying Archdeacon."

His last Arctic journey was in 1943, and he resigned the bishopric in 1947.

## SEVENTY YEARS PARISH PRIEST

ANGLICAN NEWS SERVICE

London, June 6

The Vicar of Bridgerule, Devon, the Reverend Frank Kingdon, has completed seventy years as vicar in the parish.

He was presented to the living, which is in the diocese of Exeter, in 1888, and has been parish priest ever since.

# RELIGIOUS EDUCATION IN STATE SCHOOLS

## NEED FOR LAY ASSISTANTS

FROM A CORRESPONDENT

The teaching staff of the Board of Education in the Diocese of Sydney is now assisting with religious instruction in thirty-five secondary schools.

This has been made possible through increases in staff, as a result of the Secondary Schools' Assessment, passed by synod last year.

According to the organising secretary of the board, the Reverend D. G. Davis, teaching assistance is now being provided in schools which draw their scholars from at least half the total number of parishes in the diocese.

"Even with the comparatively small staff of seven," Mr Davis said, "we have been able to provide widespread assistance of benefit to a very large section of the whole diocese."

### AREA COVERED

Almost all the secondary schools in the Wollongong area are visited by the Reverend A. R. Hildebrand, who is the member of the board's staff stationed in Wollongong. As soon as he can be provided with adequate transport, he will assist in all the large secondary schools in the district.

The six other members of the staff (three men and three women) are stationed in the metropolitan area.

Mr Davis said: "We have tried to ensure that, where we do provide help, all classes should be of a reasonable size and all should be taken regularly. The co-operation of the parish clergy and the school authorities in the scheme has been most encouraging."

"The great increases which will take place in our secondary school population in the next ten years or so will call for a considerable increase in our staff," Mr Davis said.

### STAFF INCREASE

"The board is anxious to employ at least three more teachers next year, and would welcome inquiries from trained teachers willing to carry out this most important work among young people in State secondary schools."

"The board's present staff is engaged in the preparation of syllabus material and teaching notes for use by the clergy and their assistants in their classes. "The teaching staff also helps

to plan the training programme of the board, by which voluntary lay workers in religious education are given elementary training.

"At present, we are conducting four such courses for lay helpers," Mr Davis said. "These have a total enrolment of forty. We have adopted a de-centralised system. The courses are held at Strathfield, Wollongong and Rockdale, as well as in the city."

"Our hopes are that, with additional staff, we shall be able to run them in every section of the diocese, and so build up an increasing number of voluntary workers to assist the clergy in the schools," he said.

Over the past two years, more than one hundred men and women have been trained in this way.

Vacancies still exist in this year's courses, and the board would be glad to receive further enrolments.



The stained-glass window at S. John's, Wagga Wagga, which was erected in memory of the late the Venerable Stanley Johnson West and was dedicated on June 1.

# MEMORIAL AT WAGGA

## WINDOW PORTRAYS LAST SUPPER

FROM OUR OWN CORRESPONDENT

Wagga Wagga, June 6

More than five hundred people attended the dedication of a stained-glass window by the Archdeacon of Wagga Wagga, the Venerable R. E. Davies, here last Sunday.

The window, which portrays the Last Supper, was erected in memory of the late the Venerable Stanley Johnson West.

In his address, Archdeacon Davies said: "Stanley Johnson West devoted the greater part of his life to his duties as a priest, and, in spite of ill-health, laboured on long after his medical advisers told him to retire."

"It is fitting, therefore, that there should be in this church a memorial to him."

"His sacrifice was shared by his wife and daughter, who are with us to-day."

Archdeacon Davies announced that another window would be installed in memory of Mr William Day.

His daughters, the Misses D. and E. Day, were giving the window in memory of their father, who had been the oldest licensed lay preacher in the Diocese of Canberra and Goulburn.

# ALL-AUSTRALIAN DEACONESS CONFERENCE IN TASMANIA

## REPORT OF WORK OVERSEAS AND IN AUSTRALIA

FROM A CORRESPONDENT

Launceston, June 7

Delegates from Perth, Sydney, Melbourne and Tasmania met at Beresford House here from May 19 to May 23 for the All-Australian Deaconess Conference.

The theme of all the discussions and addresses was "The Deaconess in the Church To-day."

Head Deaconess Kathleen Sheppard, of Melbourne, told the meeting of the Diakonia, the inter-denominational and world-wide deaconess conference which she attended last September in Strasbourg and at which she gave the opening devotional address.

She also gave interesting reports on the overseas deaconess houses which she visited in England, Europe and the United States.

### MORE DEACONESSSES

A report presented at the conference on the work and numbers of deaconesses in Australia showed that 140 deaconesses have been admitted since 1886, when Miss Mary Schleicher was made a deaconess in Sydney.

The secretary, Deaconess Gwyneth Hall, of Sydney, told the conference that there were now nine Australian deaconesses in Church Missionary Society fields in Tanganyika, Pakistan and in the Diocese of Carpentaria.

Three new recruits recently went to Pakistan and one to Carpentaria. In addition, seven Australian deaconesses had been in England during the last year on lecture tours, as representatives of various societies or as social workers.

### VISIT TO HUDSPETH

The Assistant Bishop of Tasmania, the Right Reverend W. R. Barrett, arranged an interesting trip for the delegates to Entally House. At afternoon tea, the deaconesses were the guests of Mrs Strickland at The Moat, Hudspeth.

Bishop Barrett conducted the final service of Holy Communion on May 23.

# C.E.F.D.O.S. PURCHASES NEW NINE ACRE PROPERTY ON THE BLUE MOUNTAINS

FROM A CORRESPONDENT

The Church of England Fellowship in the Diocese of Sydney has purchased a large property known as Beverley Hall at Springwood on the lower Blue Mountains.

The two-storied main building is set in nine acres of natural bushland.

Apart from the house, there

are two caretakers' flats, four garages, a large hall, a tennis court, and a swimming-pool. Beverley Hall replaces the pre-

vious property. "Shuna," at Leura, which was burned to the ground in the tragic bush fires which swept over the mountains last Christmas.

"Shuna" was used for house parties and conferences. Its loss seriously curtailed the Fellowship's activities.

The Fellowship paid £10,000 for the new property.

Of the £5,000 needed for the deposit, £2,500 was a grant from the archbishop's Bush Fire Relief Fund. The Fellowship had £3,000 on hand from the insurance on "Shuna."

The Chaplain for Youth in the Diocese, the Reverend Neville Bathgate, said this week that the new property is superior in every way to "Shuna."

"It has far greater potential value to the youth work of the diocese. It accommodates 70 young people and the house is in excellent condition," he said.

"The purchase price is far below the Valuer General's estimate of £15,000.

"The building will require another £1,000 spent on it for furnishings, but it will be available for bookings from August 1 this year," Mr Bathgate said.

# MELBOURNE YOUTH LEADER TO STUDY TRENDS ABROAD

FROM A CORRESPONDENT

Melbourne, June 9

It was announced here last Wednesday that the Reverend A. Douglas Dargaville, Leader Training Officer of the Department of Youth and Religious Education, will leave Australia on June 16 to visit America and Europe.

The purpose of his journey is to see at first hand the new developments that have taken place, particularly in the United States, in the field of Christian education.

Mr Dargaville, who is a graduate in science, will have as a special assignment the study of group methods.

He will observe these in application to the family unit, and will give special attention to their use among youth groups, and in the combating of juvenile delinquency.

### SPECIAL SCHOOL

In the U.S.A. he will work under the auspices of the Department of Christian Education of the Protestant Episcopal Church.

He will attend a special summer school course in Christian

Education at the Union Theological Seminary, New York.

Mr Dargaville will also give his attention to the development of a "total programme of Christian education," which has been commenced in Melbourne.

This programme sees the task of Christian education to provide for all age groups.

In this connection, he has been invited to participate in a Parish Life Conference and a Church and Group Life Laboratory.

These conferences for adult members of congregations now form an integral part of American Church life.

Another feature which Mr Dargaville will observe in local parishes is the Adult Church School, normally run in conjunction with Sunday morning worship.



The Reverend A. Douglas Dargaville.

National Convention of Episcopal Young Churchmen at Oberlin College, Ohio.

The theme of the convention is, "Here am I, send me."

It will be developed throughout the convention, which is arranged in three sections for different age groups.

A feature will be the Bible study, which will be led by Canon Bryan Green, Rector of St. Martin's Church, Birmingham.

Visits to the Evangelical Academies of Germany are included in Mr Dargaville's European itinerary. He will see the permanent conference centres of the German churches, and will discuss their organisation.

### CORRECTION

The Rector of S. Paul's, Burwood, is the Reverend R. A. O'Brien, and not the Reverend G. A. Sanders, as stated in the news item entitled "Heralds of the King," which appeared on page 3 of our last issue.

Mr O'Brien has been Rector of S. Paul's since June last year. He succeeded Mr Sanders, who resigned from the parish in November, 1956.

# NEW RECTORY DEDICATED

## ADAMINABY IS REBUILT

FROM A CORRESPONDENT

Adaminaby, June 6

The new rectory in the rebuilt town of Adaminaby was dedicated on May 24 by the Registrar of the Diocese of Canberra and Goulburn, the Venerable A. W. Harris.

The Commissioner of the Snowy Mountains Hydro-Electric Authority, Sir William Hudson, officially opened the new building.

Archdeacon Harris said that the opening of the rectory marked the completion of the transfer of Church buildings from the old to the new site of Adaminaby.

"The rectory is an important building—the home of the priest-in-charge—a representative house. It sets an example to the rest of the community," he said.

The pioneer-built Church of S. John the Divine was rebuilt on the new site and re-dedicated last year by the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann. The church is set at the end of an avenue of pin-oaks and will eventually be one of the most attractive small churches on the Monaro.



Beverley Hall, the new £10,000 property at Springwood, which has been purchased by the Church of England Fellowship in the Diocese of Sydney.

# THE ANGLICAN

FRIDAY JUNE 13 1958

## IS SINCERITY ENOUGH?

In recent years considerable progress has been made to bridge the gap between Theology and Medicine. The work of the Churches' Council of Healing, founded by Archbishop Temple in 1944 and which includes all the reformed denominations, has done much to revive the Church's ministry of healing in the light of modern science.

The council's approach to the Central Ethical Committee of the British Medical Association (in England) resulted in the well-known statement by the B.M.A., which said, *inter alia*: "... there is no ethical reason to prevent medical practitioners from co-operating with clergy in all cases, and more especially those in which the doctor in charge of the patient thinks that religious ministrations will conduce to health and peace of mind, or lead to recovery." Different groups of clergy and doctors, such as the Laity Commission Committee of the World Council of Churches, are seeking to understand more of what this co-operation means. It is a rich field of enquiry, and one which must lie very close to the will of Christ.

What degree of co-operation is there between the clergyman and the physician at the practical level? In most hospitals the lack of working co-operation is obvious. The doctor has difficulty in understanding what contribution the clergyman has to make to the healing process. In consequence, he does not always see its need or relevance. On their side, the clergy are not even in agreement on what their contribution is, and are untrained in the skill of ministering to the sick.

There are weaknesses on both sides. Unless the visiting clergyman knows the patient personally, he is usually not given such basic information as the diagnosis of the patient's illness, the stage reached in treatment, or the prognosis. He is not given access to any medical records because they are "confidential." The ward staff do not give him much information and the physicians and surgeons are not readily available. Usually, he does not make effective contact with the medical social worker (though this may not be the fault of the hospital) and so does not know the social and emotional factors which may well be involved in the patient's illness and his own ministry to him. In his actual ministry to patients, he can be interrupted for any hospital needs at all. At the best, his presence in the ward is looked upon with indifference.

The clergyman's worst failing is that he is untrained in the complex work of ministering to the sick. He does not know the hospital procedures or how to fit in with them. He does not know the hospital resources or how to use them. Should he be given access to ward records, he is untrained in reading them. Of course, it may at once be argued that he is not to be expected to have these medical insights, any more than the hospital staff can be expected to have religious insights. This may be true enough and it would not be held against him if it could be argued with more confidence that he understood more of what are his own specific duties and how he might do them effectively. The shattering truth is that only too often, the clergyman is none too sure of what his help to the sick person is and has no skilled knowledge and training in communicating that help. He has been "self-taught."

How many clergymen understand the psychological structure of behaviour and the defence mechanisms, and can, therefore, understand what the patient says and does? How many clergymen realise the importance of understanding the emotional needs of individuals before interpreting religion to them? Are clergy trained in counselling methods, so that it may be used as a vehicle of the Gospel? If it is argued that a clergyman is not expected to be trained in these things, we may well ask what other methods apart from prayer and sacrament can he use to communicate his ministry?

The clergyman, and every other qualified man, is the product of his training. But what do theological colleges do to prepare their students for a pastoral ministry? The practical man finds, when he has graduated and entered pastoral work, that he has to begin to learn his job. His theological training enables him to understand the content of his religion, but it does not enable him to relate it to the complex and varied situations he encounters. He can do nothing more than explain his theoretical religion, hoping it will stick.

It is high time that theological colleges re-planned their curricula in the light of the clergyman's working ministry. So much of what is studied at present is not used after ordination, and because it is not used, it is quickly forgotten. But what is more important, so much of what is used is not taught at all.



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

## From Bethnal Green To Bathurst

A dear, good man is the best way I know to describe Arnold Lomas Wyld, Bishop of Bathurst, who died last week.

I was only on the distant fringe of his acquaintance, but, knowing some much nearer to him, I am familiar with much of his life story.

The Bathurst Diocese had been his life since 1921, when he came out from England to join the Brotherhood of the Good Shepherd, which does such magnificent work in the far-flung Diocese of Bathurst and has recently undertaken great new responsibilities in the Northern Territory.

Bishop Wyld was principal of the Brotherhood for several years before he became Bishop Coadjutor in 1927, and throughout his episcopate the brotherhood work was always close to his heart. For many years he had led the annual campaign into Sydney Diocese for funds which are so important in maintaining and extending the work among those who dwell in the bush. This October will be sad without him in Sydney at the head of this fine band, some of them Englishmen like himself, but all full of zeal and blessed with humour in reciting their experiences.

What a great contrast was this bush brotherhood leadership with Bishop Wyld's earlier work! For 15 years he was at S. Simon Zelotes in Bethnal Green, London. That term included World War I, and I have heard how cheerfully the future bishop conducted hymn-singing in the crypt while the Zeppelin raids were on.

He himself never forgot his Bethnal Green parishioners. Many wrote to him at Bathurst, and several who came on holidays to Australia made a point of calling on him. They found he had a photographic memory for faces, that he remembered family details, and that he had a wonderful fund of stories of the S. Simon days. At least once he had the moving experience of going back there while visiting England and being greeted by many, no longer in the parish, who had gone there especially to see him again.

The man who inspired such great affection as a vicar in a poor London parish and in the vast countryside of an Australian bush diocese—and all with gracious lack of ostentation—will long live on in treasured memory.

## Is There An Ebb In Gambling Tide?

The high tide of officially induced gambling in New South Wales does seem to be receding a bit, doesn't it?

The £100,000 Opera House lotteries, which threatened to be a continuing feature of N.S.W. life until this cultural base had been paid off, have been suspended until the end of the year; the jackpot totalisator which was introduced on Sydney racecourses just before Christmas is to be abandoned from the end of this month; and bookmakers are to be banned from one Sydney course from next year, although on Wednesdays only as an experiment.

Well, no one really supposes that high moral indignation against the extension of gambling facilities has influenced these decisions.

The Opera House lotteries probably were adversely affecting the other smaller ones (although there is the curious incident of the sanctioning of one even bigger lottery for a teaching order of the Roman Catho-

lic Church); the jackpot totalisator is going because it has failed, since the novelty wore off, to attract bigger crowds and has proved itself to be really a device for "successful" operation only by the biggest bettors; while the bookmakers are to be partially banned in the hope that more revenue can be attracted to the totalisator and, through it, to the financing of racecourse amenities, including more totalisators!

No, the only indications that moral suasion has yet influenced political thinking on gambling are the declaration of the Country Party against all poker machines, and the timid, foot-in-either-camp decision of the Liberal Party that it is against the 2/- machines. True, the Liberals have promised to give the electors their policy soon on the 1/- and the 6/- poker machines, and on gambling generally. But why do they need to take two bites at the cherry?

However, whatever the reasons behind the recent limitation of gambling avenues, it is a good thing for the community that recent alarming tendencies to extend them have been even so slightly checked.

It would be in the interests of greater concentration on work and of encouragement of the increased production which Australia needs if not only Wednes-

day bookmakers but also Wednesday race meetings were abolished. When some really challenging action like that is taken, we can agree that the authorities believe Australians bet too much—and waste too much valuable time in the process.

## Religion And Politics

We discussed the importance of the Australian visit of Mr Malcolm Muggeridge in this column recently—in spite of the superficiality of some of his comment.

Since then, in his concluding Press articles, he has continued to stimulate thought about what most of us are pleased to regard as our pretty good Australian way of art.

Mr Muggeridge, we suspect, more often than not sets out to be provocative and slightly mischievous.

But we believe he was properly serious when he said in an interview shortly before he left Australia: "Religion and politics are the two most important things in life. I think. In them you have the two ultimate aims of human beings—the pursuit of truth and the pursuit of power."

This column, in its humble way, is dedicated to the proposition that Christian thinking can influence political action in the highest national interest. And, believing that, it necessarily follows that it believes a worthwhile number of politicians do put truth before power.

So, while we agree with Mr Muggeridge that religion and politics are the most important things in life, we are prepared to be a little starry-eyed in the belief that their aims run more closely together than Mr Muggeridge seems to think.

## Price Of Fish Is Really News

What has that to do with the price of fish? That question in Sydney and many other places is no longer facetious? The price of fish is serious news.

Doesn't it seem shocking that man's incompetence should result in proposals such as the dumping of huge quantities of fish because it cannot be marketed at prices profitable to the fishermen? Such an action smacks of the burning of coffee in Brazil during the Depression.

Of course, the N.S.W. South Coast fishermen who want to dump 4,000 cases of frozen mullet are entitled to a fair price for their strenuous and sometimes hazardous exertions.

But, immediately supplies to the markets were cut through fleets being tied up through over-supply depressing prices, retail prices soared because of a fish shortage! No wonder housewives are puzzled—and somewhat annoyed.

The only point I want to make here is that our waters teem with edible fish, an outstanding example of God's bounty. Yet our mismanagement results in fish prices being almost prohibitively high when the shortage of fish for sale is entirely of man's devising.

A thorough official investigation of the industry is indicated so that adequate supplies of reasonably priced fish may be maintained while still doing justice to fish-catchers, the middlemen and the fish-consumers.

When such faraway countries as Scotland and South Africa can compete successfully here with their fish, there would seem to be something radically wrong with the set-up of our own fish industry.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### PHILEMON AND ONESIPHORUS

Philemon 1-25

THE Master and the Slave. There are times when we think the social order is everything. If only we could change that all would be well. If we could overthrow the capitalist system or the communist regime, if we could replace the present financial system, if we could dismiss poverty and the inequalities of wealth, what a paradise there would be.

How often such thoughts come into the minds of men and women and with them, a bitterness towards things as they are. Perhaps we are bitter towards God whom we think of as the cause of things as they are.

We remember the strange lines of the children's hymn:

"The rich man in his castle,  
The poor man at his gate,  
God made them high and lowly  
And ordered their estate."

Well, did He?

We have so much to do with it all ourselves. We are, therefore as eager as God is to see His Kingdom come and His rule of love in control. But He knows that two things must go together—a changed order of life and changed men to fashion and administer it.

Perhaps that was why the early Christians did not spend much time trying to do away with slavery. There were, of course, very few Christians, far too few as yet to persuade men to release the captives. They set themselves, most of all, to bring men the knowledge of Jesus Christ, and to commit themselves to Him. Then to persuade men, despite differing circumstances, to treat each other as brothers in the family of God.

Of course that is the secret of great and true fellowship—working together, living together—for we are not all slaves, slaves of Jesus Christ?

Philemon was a rich man and owned slaves. One of them robbed him and ran away. The penalty was death. But Paul met Philemon and won him to Christ. And one day, in Rome, Paul met the slave, Onesiphorus, and won him likewise, and Onesiphorus showed himself a helpful person of real value to S. Paul.

What was Onesiphorus to do? Only one thing. He must go back to face his master and make what restitution he could. But how could he expect Philemon to treat him? Would he exact the extreme penalty of the law?

S. Paul sent Onesiphorus back with a short letter—one chapter and 25 verses. In the most tactful way he put the case for receiving Onesiphorus, not as a runaway slave, but as a brother in Christ.

Read it all! It is not the difference in circumstances that matters in life, it is what we build on those differences, the attitudes we have to each other, the pride, the arrogance, or the love and consideration. Who would mind being a slave of Jesus Christ. That slavery is perfect freedom.

## CLERGY NEWS

DAVISON, Canon R. B., who has been ill in the Dermate Private Hospital, Maryborough, Queensland, is making a satisfactory recovery.

DAW, Canon A. G., who is at present stationed in New Guinea, has accepted the parish of S. Cuthbert, Prospect, in the Diocese of Adelaide. He will take up his new duties some time in December.

ELLIOT, the Reverend R. E., at present studying at S. Augustine's College, Canterbury, England, to be Rector of Holy Trinity, Yarram, Diocese of Gippsland, as from September 1, 1958.

MCCONCHE, the Reverend K. L., Vicar of Bunyip, Diocese of Gippsland, will be inducted as Rector of Ethica, Diocese of Bendigo, on July 4, 1958.

OSBORNE, the Reverend C. A., has been granted leave of absence from the Diocese of Sydney for eight months. He sailed for England with Mrs Osborne on June 10.

WYLIE, the Reverend E. T., Rector of S. John's, Coromandel Valley, in the Diocese of Adelaide, has tendered his resignation as rector of this parish, to take effect from July 31 this year.

## RELIGIOUS BROADCASTS

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

RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.

June 15: "The Cathedral"—a play in verse by Clive Sanson.

DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only).

June 15: Peter's Cathedral, Armidale. Preacher: The Very Reverend J. Jones.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.

June 15: "What Is Religion About?"—No. 2, "Friendship and Fear"—Professor John Macchiarini. Broadcast from the B.B.C.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.

June 15: S. Andrew's, Presbyterian Church, Mount Gambier.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.

\*June 15: Dorian Singers, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.

June 15: The Reverend J. P. Hickie, Botham.

THE EPILOGUE: 10.48 p.m. A.E.T., 10.15 p.m. W.A.T.

June 15: Second Sunday after Trinity. Broadcast from the B.B.C.

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

\*June 16: Major-General the Reverend C. A. Osborne.

READINGS FROM THE BIBLE: 7.40 a.m. A.E.T., 8.10 a.m. A.E.T., 8.45 a.m. W.A.T.

June 16-20: The Reverend George Woodcock.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.

\*June 17-20: The Reverend Howell Will.

DAILY DEVOTIONAL: 10 a.m. A.E.T.

June 16: Sister Philippa.

June 17: The Reverend Hector Dunn.

June 18: School Service, "Stories from the Old Testament"—"Jacob Steals the Inheritance."

\*June 19: The Venerable J. Blyth.

June 20: The Reverend Timothy Kelly.

June 21: The Reverend Keith Bowdoin.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 p.m. June 21), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

June 16-21: The Reverend J. P. Gleeson.

RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

June 18: "Who's or Otherwise?"—"Get Everything in Black and White"—the Reverend W. Young.

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

June 19: S. Peter's Cathedral, Adelaide.

SATURDAY AFTERNOON TALK: 5.15 p.m. A.E.T.

June 21: "May I Help You?"—the Reverend Frank Borland.

TELEVISION, June 15:

ABN, Sydney: "6.20 p.m.: 'Stories from the Bible'—the Reverend Lewis Firman."

10 p.m.: "The Church in Asia"—a discussion led by the Reverend James Webb.

ABV, Melbourne: "8.30 p.m.: 'Stories from the Bible'—Dr Paul White."

10 p.m.: "Lift Up Your Hearts"—"Celebrating Singers and the Reverend Thomas Connolly."

**LETTERS TO THE EDITOR**

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

**MEANING AND CONTEXT**

**THE A.B.M. REVIEW**

To THE EDITOR OF THE ANGLICAN Sir,—The letter from Miss Jones in your issue of May 23 concerning the *A.B.M. Review* took some time to reach me, as I was in Tonga and only saw *THE ANGLICAN* when I returned to Suva yesterday.

I am only concerned that non-readers of the *Review* may get the impression that we published an attack on the Archbishop of Canterbury, whereas in fact we defended the courageous behaviour of the archbishop in view of a recent attack in an English church paper in which he was described as a "despot in gaiters."

The particular remark objected to by your correspondent must be read in its full context to be understood.

There may be some of your readers who have been so misled, and we would urge them to read the whole article.

Yours, etc.,  
(The Reverend)

T. B. McCALL,  
Editor, *A.B.M. Review*.

To THE EDITOR OF THE ANGLICAN

Sir,—As a (very humble) journalist I soon realised that the first essential of a newspaper is that it should be readable. Unless it is that, all its other good qualities are nothing worth; it is so much waste paper.

Under its last and present editors the *Review* has been and is eminently readable.

One looks forward to it every month, and what was always a duty is now a pleasure as well. It is hard to take seriously the contention of one of your correspondents who says that the *Review*, which is the only missionary paper many of us ever see, should only tell us about the fields where A.B.M. is at work.

Surely the field is, really one, and if we can't work for all, or give to all, we can pray for all! Unless we know the facts it is hard to pray intelligently.

We should be grateful to the editor for attempting to cover such a wide field, and we hope that he will continue to do so, although our own particular missions will of course come first.

Surely, again, there is no need to increase the isolation from which we inevitably suffer in Australia!

Yours, etc.,  
(The Reverend)  
R. P. HEWGILL.

To THE EDITOR OF THE ANGLICAN

Sir,—I am at a loss to understand the criticisms of the A.B.M. article, "A Critic in Gaiters."

To me, the article was a very true criticism of the views of the editor of the *Church of England Newspaper*. In any case, it must be remembered that every public figure is subject to criticism. In these democratic days, even the sovereign is not exempt!

I don't think that the writer meant to disparage the Archbishop of Canterbury in any way when he compared him with his predecessors. I admire the archbishop in many ways, but I have always felt that he was overshadowed by the late Archbishop of York, who, to my mind, represented Anglicanism at its best.

Yours faithfully,  
ARTHUR SHIRLEY,  
Laidley, Queensland.

To THE EDITOR OF THE ANGLICAN

Sir,—As a former editor, I am naturally jealous for the freedom of the Press—religious or otherwise.

I am aware, also, that one cannot "please all the people all the time."

A survey of recent issues of the *A.B.M. Review* shows that from 75 to 85 per cent. of its content is devoted to missionary topics, with dominant emphasis on those areas served by A.B.M.

This does not seem to be too far out of line!

Some exception has been taken to notes and comments scattered here and there among other features; but it is well to remember that what affects the whole Church has relevance also to the mission field, and that to fetter the editor is a sure way to rob any publication of life and sparkle.

However, since the purpose of the *Review* is presumably to increase interest in, and extend knowledge and support of, the missionary areas for which A.B.M. is wholly or partially responsible, one can agree that a maximum of space should be devoted to news and pictures of what is currently happening in those fields, and that these should be presented with the punch and verve characterising modern publications that have a wide public appeal.

Knowing the many difficulties confronting an editor who has many other onerous duties to perform, as well as the legion of limiting factors involved in such a task, one hesitates to intrude with gratuitous advice.

However, for what they are worth, I submit the following suggestions:

(1) The appointment of an editorial board to assist the editor. Such a sharing of responsibility might ease his burden, widen the avenues of information, and secure greater variety of expression. It should also appease all but the most intransigent critics!

(2) The appointment of lay news reporters in all our missionary areas (if this has not already been done) rather than relying on such reports as over-worked missionaries are able to dash off occasionally. These should include educated natives, whose style of expression often reflects great simplicity, charm and freshness.

(3) The restriction of editorial opinion to the editorial page, with a caption at the head of the page stating that "opinions expressed on this page are not necessarily those of the A.B.M. as a whole," or words to that effect.

Finally, may I say that criticism is not confined to the *A.B.M. Review*?

The missionary magazine of the American Church, *Forth*, has been under much greater fire; but this at least shows that people read these papers, and that is all to the good in this fast-moving world wherein missionary work has become a matter of real urgency and a vital element in the preservation of the Christian way of life in our time.

Sincerely yours,  
(The Reverend)

A. T. B. HAINES,  
Hughenden,  
Qld.

**ABSOLUTION BY CLERGY**

To THE EDITOR OF THE ANGLICAN

Sir,—In a letter from I. H. Pipe (*THE ANGLICAN*, May 30), two very pertinent questions are asked. I would add another.

If the rector said what is attributed to him, and if he was correct, how does this affect the doctrine of Apostolic Succession which is undoubtedly held by the Anglican Church and by other Churches which have the three orders of the ministry—bishops, priests, and deacons?

Yours, etc.,  
STANLEY H. RAE,  
Vaucluse, N.S.W.

**PROGRESS MADE BY PROMOTION**

To THE EDITOR OF THE ANGLICAN

Sir,—I would value the opportunity, through your paper, to express my thanks to the many people who did so much to help me during my time as Director of the Department of Promotion, Diocese of Sydney. It has been one of the joys of my life to have experienced so much ready help from people all over Australia, and I want your readers to know of my gratitude.

There are just two observations I would like to make arising from my work with the department. The first is that I am sure the appointment of a director for laymen's work would help the clergy in dealing with men on the parish level. Such a director could do for men's work what the directors of Christian education and youth are doing in their spheres.

We have specialists to help in Sunday school and youth work; now perhaps we need another specialist to help where our Church work seems weakest—amongst men. It seems to me that men between the ages of twenty-five and forty are not well represented in our Church life. Would it be worthwhile for a diocese to make such an experiment? The clergy might give some indications of what they think.

My second observation is that I believe diocesan assessments as the source of diocesan income are out-moded. The concept of a diocesan canvass to finance a diocese is one already carried out by several of our Australian dioceses.

Diocesan assessments do much harm by placing the diocese in the position of a taxing authority, and much goodwill can be gained by a diocese in teaching its parishes to give, rather than telling them what to pay and when to pay it.

I believe that the experiences of the Dioceses of Perth, Bathurst, Canberra and Goulburn, Wangaratta and Grafton in their diocesan canvasses could well be followed by other dioceses. I have worked hard and would have continued doing so to try to convince my own diocese of my belief!

Yours sincerely,  
RONALD WALKER,  
Director of Promotion in the Diocese of Sydney.

**DR EVATT AND MR JOSHUA**

To THE EDITOR OF THE ANGLICAN

Sir,—I take very strong exception to the suggestion made by Mr R. Joshua that Dr H. V. Evatt's presence at an Anglican service in my parish last year was for political reasons.

Since I have been Rector of Cessnock the Leader of the Opposition has been in the parish on two Sundays and both times he has worshipped with his fellow Anglicans.

Mr Joshua should know, as one with close links with the Roman Church, that no Roman priest would say a co-religionist attends Mass for political reasons, but rather because he is obliged to attend.

Dr Evatt is a communicant of the Church of England. The first time he worshipped in the parish church was at a special family service when he made up one of a congregation of over 1,200 Anglicans.

His second visit was to share in the 7 a.m. service of Holy Communion in company with a crowded congregation.

The Evatt family were brought up in the Parish of S. Peter's, East Maitland, where their mother and the boys sang in the choir.

It was in the faith of the Church of England, with its wide conception of tolerance, freedom and sense of fair play, that Dr Evatt received his religious training.

Yours faithfully,  
(The Reverend)  
WILLIAM CHILDS,  
Cessnock, N.S.W.

**A WEEKLY QUESTION BOX ON FAITH AND MORALS**

**I'D LIKE TO KNOW . . .**

**How are our Lessons chosen?**

A correspondent, with an idle moment before Evensong, opened the Prayer Book and found the Lessons appointed for the appropriate Sunday. Neither, however, was read at the service.

It is not likely that your vicar will allow this 1549 table of Lessons, no matter how great his respect for the Book of Common Prayer. It is not because he is disloyal, following some whim or fancy of his own, but because a new table of Lessons was brought out in 1956.

The original plan was to follow an Old Testament and a New Testament book through the month. Consequently, on Sundays, only selections—and not always the most suitable selections—were chosen.

In 1871, and again in 1922, new lectionaries appeared with special Sunday readings, so that the great passages of both Old and New Testaments would be read. Some further modification was made in 1928.

From Advent, 1956, a two-year cycle of Lessons started. This time, there are no alternative Lessons, except on six Sundays, when Lessons from the Apocrypha are read.

You will remember the sixth Article of Religion which says that the Apocrypha is read, "for example of life and instruction of manners," and that no doctrine is founded upon them. Some clergy do not wish to read from the Apocrypha, so they may choose the alternative Lessons.

When the first Sunday in Advent occurs in a year which ends in an even number, the Lessons appointed for the first year are read. In a year which ends in an odd number, Lessons for the second year are read.

**ON PLAYING AT SCHOOL**

To THE EDITOR OF THE ANGLICAN

Sir,—I recommend your recent Leading Article, *Playing at School*, to the notice of every teacher. For the good of the community, the problem you mention must be faced.

Following your example, I will set aside the constitutional question of Federal or State control, and the oft-repeated cry for more money. I agree with you that the most important factor in our educational system is the quality of the teachers' work.

Personal experience has led me to believe that here much is to be desired. Many teachers confuse the memorising of undigested data with the process of learning. Small wonder is it that their pupils forget it all on the day after the examination!

As you say, the high failure rate at our universities is alarming. A number of university entrants do not have enough cultural or scientific background to enable them to understand their subjects.

What makes this state of affairs more ridiculous is that all non-technical students must follow the same course of secondary education, whether they are suited to it or not. We ought to provide different types of school for children of different capabilities.

I fear that we shall continue in our primeval ignorance. We shall continue to mistake rote repetition for learning, and mechanical drudgery for education—unless, perhaps, a miracle should happen.

Yours sincerely,  
W. G. S. SMITH,  
Parkville, Vic.

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

When I was in a Hobart church once, someone approached me after a service to suggest I give the book first, then the chapter and, finally, the verse. He said he could then find the passage more easily.

For those who habitually follow the Lessons, the introduction now suggested is: "The first Lesson is in such and such a book, in such and such a chapter and from such a verse."

No Church gives such a prominent place to the Scriptures as does our Church. Go into any Anglican church in the world and on brass eagle or plain wooden lectern you will find a copy of the Bible. This you will not find in thousands of Roman Catholic, Presbyterian and Methodist churches.

More than this, what a magnificent proportion of our services is given to the Scriptures. How great a tragedy it is, therefore, to note the inattention of the average congregation during the reading of the Scriptures.

**What does the Church want from me?**

This is only an isolated fragment of a letter from a teenager who is discouraged and disheartened. He has found in his Church a complacency and somnolence which is beating down his enthusiasm. There is nothing to challenge him, nothing to call forth the spirit of adventure, which is the essence of youth. What is his Church expecting of him?

Sorry, John, I have had to quote only the spirit of your letter. I know just how you

feel. I felt that way at 17. I felt a call to the ministry and wanted to do something, so what could have been more natural than that I should teach a Sunday school class. With some trepidation I approached the vicar. He told me to wait a year or so, and by then I would be ready to help.

I didn't want to wait. I wanted to set to then and there. When I couldn't, I felt rather "flat".

Your circumstances are similar. What did the Church expect of me—and now, of you?

Patience! Don't rush your hunches. If you feel discouraged, there's another day tomorrow. Be patient, and if those of us who are older seem to be going more slowly than you would wish, it is not because the spirit has died, but because we have learned that Rome wasn't built in a day, and he who wants to achieve anything makes slowly. Don't be discouraged, then, if you have the feeling you are not wanted. It is but another test of your vocation.

There is something you can do which the Church wants you to do most desperately. It is not spectacular, it is not done in the limelight, it will bring you no recognition. But it will give you the assurance you need that your Church really needs you. It is—prayer.

Experiment with prayer. Take one aspect of your Church life and pray for it one day each week. Pray regularly—don't be daunted. Pray expectantly—don't be downhearted.

Often, when tired, I find fresh reserves of strength. May it not come from someone just like you praying for his vicar?

Be patient, then, and turn your energy into prayer. God bless you, John, and thank you for writing.

To THE EDITOR OF THE ANGLICAN

Sir,—I was extremely disappointed to find the Leading Article (*THE ANGLICAN*, May 30) marred by your Leader-writer's ill-mannered and bitter gibes regarding the University of New South Wales.

Your writer's crude attempt at humour was not worthy of *THE ANGLICAN*, and I regret that the article did not commence at the second paragraph.

Yours faithfully,  
JOYCE VICKERS,  
North Curl Curl,  
N.S.W.

**PRINTING ERRORS**

To THE EDITOR OF THE ANGLICAN

Sir,—Whatever is happening to your valued paper?

In the current issue it is obvious that *THE ANGLICAN*, like other journals, can be inaccurate and sadly out of date.

On page one we learn that the Bishop of Canberra-Goulburn is the Right Reverend R. G. Arthur and on page three that the Reverend G. A. Sanders is rector of S. Paul's, Burwood, a post from which he retired quite some time ago!

Again, on page six, your reviewer is rather late in advising us to read "Blood and Race," by T. B. McCall, as this excellent booklet has been in circulation almost long enough to be out of print.

Perhaps when the *A.B.M. Review* has been put in order, a start may be made on *THE ANGLICAN*.

Yours, etc.,  
(The Reverend)  
ROY WOTTON  
Gordon.

[We are grateful to Mr Wotton and other readers who have pointed out these and other errors, and apologise for the carelessness which gave rise to them.—Editor.]

## ANGLICAN OF THE WEEK

Leah Minejalk, or just "Leah," as she is usually known, has spent the whole of her life teaching her fellow Aborigines at the Mitchell River Mission, in the Cape York Peninsula.

She is undoubtedly one of the most colourful and attractive personalities in the Australian missions.

Leah's father was one of the first Aborigines to meet Bishop White when the bishop came to the Mitchell River to establish the mission in 1905. He became the friend of the early missionaries, and Leah, who must have been born about this time, grew up with the mission.

She was influenced by the teaching and the lives of the missionaries and, in turn, wielded no small influence herself on the lives of her own people.

She was baptised at the mission, attended the mission school from an early age, and through her ability and force of character was chosen to be a teacher at the age of thirteen.

Leah was, in fact, a born teacher. She loved stories of valour and enterprise and these characteristics were reflected in her daily life and in her teaching.

In Leah's childhood, her mother betrothed her to a man in a distant tribe whom Leah had never seen. However, the marriage never eventuated and Leah, at the age of eighteen married Alban, a man of her own choice.

She continued to teach at the mission, however, until last year when she felt she had earned a rest, took her last roll call and retired. Through all the years she was the mainstay of the school. White staff came and went; there were periods when there was no white teacher at all. Leah then acted as head teacher and kept things going.

Stories of Leah's wit and heroism and eagerness to help others are legion. Her rich personality appeared to throw an aura of romance over the mission. She is particularly fond of Shakespeare and quotes him on



appropriate occasions, always ending with "Shaky said that."

The one-time head teacher at the Mitchell River Mission, Mrs H. White, said: "It was Leah who was the greatest help in teaching us the native languages and customs."

"She told us the ancient legends of her tribe and helped us to understand the taboos which used to govern the tribes and which still wield a certain amount of influence. She explained the strange, intricate laws of kinship which we found so hard to grasp, but which govern the natives' behaviour so much."

"In fact, she was the friend of the missionaries, the liaison officer who explained her people to the white man, and the white man's seemingly mad demands to her people."

In the tribe, where a woman's place is very low in the scale of importance, Leah holds a position of influence. On occasions, by the force of her authority and personality, she has had the men meekly obeying her.

Although Leah has lived at the mission all her life, and has acquired the "white man's skills," she still enjoys the ancient and simple pleasures of her folk.

## EXPOSITION OF THE NICENE CREED

BELIEVING. Herbert M. Waddams. Faith Press. Pp. 98. 14/3.

THE Nicene Creed was formulated by the Church to safeguard certain fundamental Christian truths, particularly about the Person of our Lord. But when man attempts to formulate spiritual truth he is always beset with the inadequacy of human language and must resort to symbols, analogies and images which, at best, can only represent a truth so that its essence can be discerned.

When, to add to the difficulties, the thought forms, language and philosophy of an age change, the symbols chosen in one age may not only be barren, but can actually be misleading in succeeding ages. What is needed is constant re-interpretation in the thought forms of the times.

This is what has actually happened with the Nicene Creed. It was formulated in Greek in the fourth century, against a currently accepted philosophical background. Because our language is different and we no longer accept such a philosophical background, the terms used in the Creed, instead of safeguarding truths, may actually produce intellectual stumbling blocks.

That is not to say that the Nicene Creed ought to be rewritten. As a formula it provides a standard from which to work, and any attempt to rewrite it at the moment would involve sterile arguments about exact phraseology when the need is to present the old truths in inspiring parables and pictures of the present day.

In so far as the author attempts to remove the intellectual stumbling blocks, this book may be regarded as a defence of the Christian revelation. But, on the whole, it is an interpretation of the central truths of the Nicene Creed for the intel-

ligent man, rather than an apology for them.

Canon Waddams meets the every-day objections and misapprehensions about miracles, resurrection and human suffering, with honesty, as he examines the Creed, clause by clause, in language which is straightforward and free from theological jargon.

The parish priest will find this a useful book for helping the agnostic; whilst the layman will welcome the author's insight and sympathetic understanding of his intellectual difficulties.

A. de Q. R.

## BISHOP'S STRANGE CAREER

A PROTEST PAPIST, Bishop John Gordon. T. E. Taylor. S.P.C.K. Pp. 52. 12/6.

THIS is a small, but valuable, historical monograph which examines carefully the evidence for the ordination and consecration of John Gordon, the "last" Episcopalian Bishop of the independent See of Galloway, who later became a Roman Catholic.

It is useful as a faint sidelight on the Roman approach to the validity of Anglican Orders, but completely lacking in interest to the general reader.

Two gaps in Gordon's strange career, 1668-74 and 1684-8, are left unexplained. The author closes his booklet by writing: "His case is, at the least, ambiguous, for the *forma sacramenti* on which judgement was passed (i.e. the judgement that Gordon was never validly consecrated) and which so powerfully influenced later practice and thus helped to make prepossessions, is uncertain."

—C.L.O.

## A GREAT PASTORAL LEADER

(Continued from page 1)

In his tribute to the late bishop, Bishop Batty said:

"The unexpected death of Arnold Lomas Wylde has robbed the Australian Church of one of its most interesting and stimulating personalities, and of a singularly faithful minister of the Gospel."

"He had served the Australian Church most faithfully for close on forty years. He had given himself to that service in most uncommon measure."

"There could hardly have been a greater contrast than that between the work in the congested areas of East London, which claimed the first fifteen years of his ordained life, and the work in the sparsely settled districts of western New South Wales, to which the Brotherhood of the Good Shepherd ministers."

"But he took to the work of the Brotherhood with the greatest zest and understanding, and the service which he gave in the doing of it will be remembered for many a long day."

"To say that he gave himself to that work is to use no merely conventional phrase," said Bishop Batty. "He made it his life."

"As those who have attempted it know, it was the hardest possible task to prise him out of it to undertake some service to the Church at large."

"In his work he was completely unsparring of himself."

"It was once reported to me that he had left Newcastle, where he had been conducting a mission, at 10 o'clock one night to drive back to Dubbo where he had an engagement next morning."

"It was tragic that so devoted an evangelist should have been the victim of a lawsuit of a type which it might have been hoped that the Church of England had long outgrown."

"But his loyalty to the clergy concerned will not easily be forgotten by those who had any part in a deeply regrettable incident. The fact that he was subsequently honoured by a decoration from H.M. the Queen is sufficient proof that his own reputation for loyal and devoted service was in no way affected by it."

"He has died, as doubtless he would have wished, suddenly and painlessly. May God grant him a place of refreshment, light and peace."

Arnold Lomas Wylde, bishop, was born on March 31, 1880, at Horsforth, near Leeds, England, the only son of James Lomas and Sarah Jane Wylde.

As a boy he was at once high-spirited and moderately industrious. He gained a scholarship at Wakefield Grammar School, where he distinguished himself rather at games than Latin; but he did enough work to go up comfortably as an Exhibitioner of University College, Oxford, in 1899.

He started there to read Greats; but the highly formal appeal of this school in those years did not greatly appeal to him, and, after taking a Third Class in Moderations, he switched to History, in which he came down with a Third Class in 1903.

People always interested him far more than things, and it was natural for him to seek fields of social service.

He spent the first three years after he came down at Oxford House, Bethnal Green, in the East End of London, coming in contact with and doing the same kind of trying social work as Lord Attlee, Lord Pethwick Lawrence and other Oxford men of the period who did so much through their unselfish efforts to make amends for the wrongs inflicted by an English governing class upon a defenceless working class in the previous century.

After three years in the East End, Wylde entered Cuddleston for his theological training.

He was made deacon in 1906, and priested in the following year with the present Archbishop of Brisbane (another Oxford man) by the then Bishop of London, the great Winnington Ingram.

There followed a period of

twenty years, six as an assistant curate and nine as vicar, in the parish of St. Simon Zelotes, Bethnal Green.

By the end of the year 1921 there could have been few priests better known to, and loved by, a large section of the East End of London than Wylde—who, to the end of his life, remained a welcome visitor, during his increasingly rarer visits to England, in these humble homes.

In 1921 Wylde took what appeared to many of his closest friends the astonishing step by quitting one of the most urbanised for one of the least populated parts of the world.

He offered, and was accepted, for service with the Brotherhood of the Good Shepherd in the Diocese of Bathurst.

On the face of it, here was a change unlikely to be a great success; but how often appearances can mislead in the working of the Holy Spirit!

It is a matter of plain fact that this boyish, exuberant Yorkshireman, with his Oxford and East End background, came within a period of months to speak the language of, to know and understand, to trust and be trusted by, the people of the Australian outback.

Long, his bishop, Crotty, his bishop, with all their Australian advantages, never quite "knew" the people of Bathurst Diocese as Wylde came to.

Not that his relations with his flock were uneventful; he had disagreements galore, and he was a wonderful fighter in any cause he espoused. But he was a magnanimous, clean, forgiving fighter, who gave the impression of enjoying the fight for its own sake, provided it was a good one, and not minding greatly whether he won or lost. He was, in this, perhaps more Australian than Australians themselves.

Bathurst Diocese demands qualities of physical stamina that are not always found among chief pastors of the Church.

Bathurst is a hard and exacting diocese in its demands upon sheer physical stamina. His diocesan, Long, who was playing so significant a part in the life of the Australian Church, sorely needed a colleague to share the episcopal oversight of the diocese, and he made Wylde his coadjutor in 1927.

It was a remarkably successful appointment, which continued when Crotty succeeded Long later on.

Wylde was the obvious choice, in his turn, to succeed Crotty, and he was elected and enthroned as fifth Lord Bishop in 1937.

There was about Wylde one outstanding quality: the way that his belief manifested itself in love of people.

Religion, to him, was something which had fundamentally little to do with abstractions and dogma; it concerned man and his relation to God in that intensely personal sense which all true evangelicals appreciate. It may seem strange to some who did not know him well to say it; but he was really a thoroughgoing evangelist, despite his personal preference for the colour and order of the catholic tradition of the Church.

This concern with Christ's children meant that he cared little for Church organisation as such. He begrudged the time required to attend even Bishops' Meetings, since he thought it better spent exchanging monosyllables with his flock in the farthest west.

If he had no preference for organisation, and disclaimed any talent for it, that did not mean he was a bad administrator: on the contrary, his skill as a judge of character enabled him unerringly to find the men and women to whom he could safely delegate these things.

All this added up to make him perhaps the most outstanding pastoral bishop of his day.

There was no nook of his enormous diocese that he did not know personally. There were not many active Church members in it whom he had not met—and he knew and pursued relentlessly a great number of others who had strayed, nor rested until he had returned them to the fold.

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## THE PROSPECTUS

This Prospectus is dated the fifth day of July, 1957.

Copies of this Prospectus, duly certified, have been filed with the Registrar General in New South Wales; and have been delivered for registration to the Registrar General in Victoria; the Registrars of Companies in the Australian Capital Territory, in South Australia, in Western Australia and in Queensland; and the Registrar of the Supreme Court of Tasmania, which officers take no responsibility for its contents.

**THE ANGLICAN PRESS LIMITED**

(Incorporated in New South Wales under the Companies Act 1936 on the twentieth day of March, 1957.)

**PROSPECTUS**

of

An issue at Par of

**£70,000 7% REDEEMABLE MORTGAGE DEBENTURE STOCK**

Redeemable at par on August 1, 1977, or at the option of the Company on August 1, 1967, or August 1, 1972.

**AUTHORISED CAPITAL**

10 "A" Shares of 10/- each .....	£ 5
9,990 "B" Shares of 10/- each .....	£4,995
	<u>£5,000</u>

**ISSUED CAPITAL**

10 "A" Shares of 10/- each .....	£ 5
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**DEBENTURE STOCK OFFERED HEREIN**

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**DIRECTORS**

The Right Reverend JOHN STOWARD MOYES, M.A., D.D., Th.D., Bishops court, Armidale, N.S.W., Lord Bishop of Armidale (Chairman of Directors).  
 PETER MICHAEL BOWEN, LL.B., 2 "Bromley," Gladswood Gardens, Double Bay, N.S.W. Solicitor (Deputy Chairman of Directors).  
 ALFRED FRANCIS PHILLIP JAMES, 67 Billyard Avenue, Wahroonga, N.S.W., Journalist (Managing Director).  
 Canon THOMAS EDWARD JONES, M.B.E., Th.L., 53 Cheltenham Street, Cheltenham, N.S.W., Clerk in Holy Orders.  
 HAROLD MORGAN, 24 Fairlight Avenue, Killara, N.S.W., Solicitor.  
 The Reverend FRANK WILLIAM COALDRAKE, M.A., Th.L., 55 William Street, Roseville, N.S.W., Clerk in Holy Orders.  
 JOYCE MILFRED JAMES, B.A., 67 Billyard Avenue, Wahroonga, N.S.W., Newspaper Editor.  
 The Reverend THEODORE BRUCE McCALL, B.A., Th. Schol., 2 Waverley Crescent, Bondi Junction, N.S.W., Clerk in Holy Orders.  
 FRANCIS ALFRED TIMBURY, A.A.S.A., 71 Turnbull Street, Hamilton, N.S.W., Registrar of the Diocese of Newcastle.  
 HENRY JAMES REID, 16 Robert Street, Artarmon, N.S.W., Secretary.

**TRUSTEES FOR THE DEBENTURE STOCK HOLDERS**

The Most Reverend REGINALD CHARLES HALSE, D.D., Bishopsbourne, Brisbane, Queensland, Lord Archbishop of Brisbane and Metropolitan of the Province of Queensland.  
 The Most Reverend ROBERT WILLIAM HAINES MOLINE, M.C., M.A., D.D., Bishop's House, Perth, Western Australia, Lord Archbishop of Perth and Metropolitan of the Province of Western Australia.  
 The Right Reverend FRANCIS de WITT BATTY, M.A., Th.D., Bishops court, Newcastle, N.S.W., Lord Bishop of Newcastle.  
 The Right Reverend WILLIAM HERBERT JOHNSON, B.A., Th.D., Lord Bishop of Ballarat and Acting Metropolitan of the Province of Victoria.  
 The Right Reverend GEOFFREY FRANCEYS CRANSWICK, B.A., Th.D., Bishops court, Hobart, Tasmania, Lord Bishop of Tasmania.  
 The Right Reverend EDWIN JOHN DAVIDSON, B.A., Th.D., Bishops court, Sale, Victoria, Lord Bishop of Gippsland.  
 The Right Reverend THOMAS THORNTON REED, M.A., D.Litt, Th.D., Bishop's Court, Adelaide, South Australia, Lord Bishop of Adelaide.

**BANKERS**

Australia and New Zealand Bank Limited.

**AUDITORS**

C. O. Beck and Wayland, 33 Macquarie Place, Sydney, N.S.W., Chartered Accountants (Aust.).

**SOLICITORS**

J. D. L. Gaden and Bowen, 11c Castlereagh Street, Sydney, N.S.W.

**SECRETARY**

H. J. Reid, 1 Rawson Lane, Sydney, N.S.W.

**REGISTERED OFFICE AND SHARE REGISTER**

1 Rawson Lane, Sydney, N.S.W.

# THE ANGLICAN PRESS LIMITED

## OBJECTS OF THE ISSUE

The objects of the present issue of Debenture Stock are:—

- (a) to establish a comprehensively equipped modern printery to serve the Church of England in Australia, and for that purpose
- (b) to purchase freehold lands and buildings suitable for housing such a printery
- (c) to purchase and install new letterpress and other printing

*Note.*—The only share capital of the Company allotted or intended to be allotted in the near future is the 10 "A" shares issued to the Directors as qualifying shares. The whole of the capital required to carry on the

machinery, photographic and block making equipment, and other machinery incidental thereto, and

- (d) to provide working capital necessary to enable the Company to carry on the business of printers, publishers and block makers.

business of the Company and to carry out the objects referred to in the Memorandum of Association is to be provided for out of this issue and any subsequent issue or issues of Debenture Stock.

## CONDITIONS OF THE ISSUE

The Debenture Stock will be issued at par in multiples of £5. Certificates for the Debenture Stock will be in amounts of £5 or multiples thereof.

Interest on the Debenture Stock will be payable on the first day of August in each year. The first payment of interest will be made on August 1, 1958, for the period from the date of issue

of the Debenture Stock to that date, or at such later date (not being later than August 1, 1959) as the Company may decide. The initial operating expenses of the Company are expected to be heavy, and the Directors have deemed it a necessary precaution to provide for a postponement of payment of the first year's interest should this be advisable.

The Debenture Stock will be redeemed at par on August 1, 1977 or at the option of the Company (upon three months' notice in writing having been given) on August 1, 1967 or August 1, 1972.

Principal and interest will be payable free of exchange in any Capital city in Australia.

## SECURITY FOR THE ISSUE

The Debenture Stock is secured by a Trust Deed dated the twenty-ninth day of May, 1957 made between the Company and the Most Reverend Reginald Charles Halse, D.D., Lord Archbishop of Brisbane and Metropolitan of the Province of Queensland; the most Reverend Robert William Haines Moline, M.C., M.A., D.D., Lord Archbishop of Perth and Metropolitan of the Province of Western Australia; the Right Reverend Francis de Witt Batty, M.A., Th.D., Lord Bishop of Newcastle; the Right Reverend William Herbert Johnson, B.A.,

Th.D., Lord Bishop of Ballarat and Acting Metropolitan of the Province of Victoria; the Right Reverend Geoffrey Franceys Cranswick, B.A., Th.D., Lord Bishop of Tasmania; the Right Reverend Edwin John Davidson, B.A., Th.D., Lord Bishop of Gippsland; the Very Reverend Thomas Thornton Reed, M.A., D.Litt., Th.D., Dean of Adelaide and Bishop Designate. The Company agrees that in accordance with the Trust Deed it will observe the conditions therein contained including its obligations to repay the Debenture Stock and to pay interest in

accordance with the issue. In support of its agreement the Company has charged, by virtue of the provisions of the Trust Deed, in favour of the Trustees its assets for the time being, both present and future, excluding its uncalled capital, with the payment in all monies owing for the time being in respect of this issue.

These provisions and others are set out in full under the heading "Relevant Extracts from the Trust Deed" below.

## REPORT BY THE RIGHT REVEREND J. S. MOYES, LORD BISHOP OF ARMIDALE, CHAIRMAN OF DIRECTORS OF THE ANGLICAN PRESS LIMITED

To  
The Trustees for the Debenture Stockholders,  
The Anglican Press Limited,  
1 Rawson Lane, SYDNEY, N.S.W.  
Your Graces, My Lords Bishop, and Mr. Dean,

Bishopscourt,  
Armidale, N.S.W.  
May 21, 1957.

I have pleasure, as Chairman of the Board of Directors, in submitting the following report on the history and proposed activities of the Anglican Press Limited, for inclusion in the Prospectus of the issue by that Company of £70,000 7% redeemable Debenture Stock.

The Church of England in Australia has long needed a specialised printing and publishing house. Every other major denomination in Australia already owns or controls one. Most other branches of the Anglican Communion throughout the world own or control their own presses. Our need in Australia is now becoming urgent. The impetus towards unity shown by the progress of the Constitution, the rapid development of Church promotion schemes, and the expansion of every department of the life of our beloved Church, all make the present a most opportune time to establish our Press. This will in turn help powerfully to awaken fully to a sense of their privileges and responsibilities the great number of lay members of the Church.

Now, no one diocese or Church organisation has the money and experience to set up a comprehensive modern printery which could produce the wide range of books, pamphlets, newspapers, magazines, posters, leaflets and other matter which the Church demands. The money can be provided only by a joint, united effort. Another consideration is this, that even if the machinery existed through General Synod, for example, to enable it to be done, many people feel that the Church herself is not the proper organisation to conduct the day-to-day affairs of a big business enterprise. These two matters have been discussed for two years past with most of the dioceses and several Church organisations. The ideal solutions have proved to be: (1) for several dioceses and Church organisations to co-operate in providing at least the nucleus of the money required; (2) to invite lay members of the Church, and Church bodies, to find the remainder of the money, and (3) to devise a Board of Directors on which the Church would be officially represented, but without limiting its flexibility by making it an "official" body.

To meet the need, under these conditions, The Anglican Press Limited was incorporated in New South Wales on March 20, 1957, and was issued by the Registrar General of that State with a certificate of compliance with the requirements of Section 77 of the Companies Act, 1936, on March 27, 1957.

Among the bodies which have already agreed to find some part of the capital are certain dioceses in New South Wales and Victoria, and the Australian Board of Missions. This fact is reflected in the Company's Articles of Association. They provide that the Bishops of Newcastle and Armidale shall each nominate one Director; the Australian Board of Missions two Directors; and Church Publishing Company Limited (publishers of THE ANGLICAN) three Directors. Provision is made for three further Directors who need not necessarily be connected with any of these bodies.

Particulars of the Directors are given elsewhere in this Prospectus. The Articles

are carefully framed to ensure that they must all be members of the Church of England, and that the control of the Company will remain in Anglican hands.

The Memorandum and Articles provide that there shall be 10 "A" Shares, and that every Director must hold one of these as his qualification. They provide that the 9,990 "B" Shares may be issued at such time and subject to such conditions as to premium or otherwise as the Directors may resolve. It is not proposed to issue any "B" Shares for the time being. Church organisations in general prefer, or are bound by law to invest in, other than ordinary risk-bearing shares, and in order to make the venture more attractive to those who will, it is expected, subscribe most of the capital required, it was resolved to issue Debenture Stock instead of ordinary Shares, while at the same time fixing the rate of interest thereon at as high a level as was felt practicable.

The first requirement for a soundly-based printing and publishing house is suitable premises. Tentative arrangements have been made to purchase a freehold building with three floors, a total floor area of some 18,000 square feet, and with frontages to three streets, in a central position at Nos. 3-13 Queen Street, Sydney. The land and building have been valued by Messrs. Hardie & Gorman Pty. Ltd. at £30,000. The property would be acquired, together with a modern electric hoist, fittings for lateral and transverse hoists on the ground floor, a pneumatic tube system, and sundry floor coverings and fixtures, for £31,000. These premises are ideally situated for our proposed operations, and provide adequate room for expansion. It would be proposed at first to use only the ground floor for the printery, and to let on lease the two upper floors. The rental yield from these would be expected to amount to between £2,000 and £2,500 per annum.

It is proposed to acquire most of the printing machinery, the total cost of which is expected to amount to £43,367, upon terms requiring initial payments of £11,298 and the balance of the payments over a period of six years. The purchase of the building may be financed temporarily in part through a first mortgage of approximately £16,800, and in part through applying thereto premiums payable in respect of leases of the two upper floors and expected to amount to £6,000.

The equipment which we have planned includes the latest type of electronic block-making machine. It is capable of enlarging and reducing photographic prints upon zinc, copper and other materials at considerably less expense than conventional processes. This machine, which will be the first of its type to come to the Southern Hemisphere, is expected to yield considerable revenue, and to be most helpful to those responsible for the production of parish magazines and other Church matter.

In addition to printed matter required directly by Church organisations, it is of course proposed to undertake appropriate types of commercial printing so as to achieve

the highest possible utilisation of plant. Of the continued availability of commercial printing in an expanding economy there seems little reasonable doubt. It would in my judgement be wrong to hold out expectations of great profits from this; but given good machinery, skilled and conscientious craftsmen, and prudent management, it should prove a steady source of revenue.

I must make it quite clear that this is a completely new venture. It will have to overcome most of the risks and "teething" troubles inseparable from any new enterprise. Our capital structure, for reasons imposed upon us by the very organisational structure of the Church in Australia, is unusual, to the point of being completely unorthodox, by everyday commercial and financial criteria. Apart from the proceeds of this issue, the Company will have no tangible, material assets whatever. It is clear that we must depend largely upon the loyalty and imagination of individual members of the Church of England, and of Church organisations of all kinds, to invest whatever they can, as speedily as they can, in this Debenture Stock issue. My colleagues and I are confident that if they back us up we shall in a short time see our Church served by a printing and publishing service which will be an invaluable aid in extending her work and influence.

I draw your attention particularly to the fact that we have set down the minimum subscription before we can proceed to allotment, and start limited operations, at £9,000. This is a most unusual procedure, since the total value of the land, building, plant and working capital that we have in contemplation exceeds £84,000, and since we should fix the minimum subscription, were this not a Church enterprise but an ordinary commercial enterprise, at not less than £52,000. We have good reasons for so fixing the minimum subscription, and it is important that I should give them clearly. My colleagues and I are confident that Church people will subscribe for the whole of the Debenture Stock offered within the year that the subscription lists will be open; but we cannot wait until then to acquire the building. In order to ensure that we acquire the freehold property for which we are negotiating we must complete its purchase within a matter of weeks. We estimate that by taking a calculated risk we can do this by setting the minimum subscription at £9,000. We then propose, with your necessary consent under the powers vested in you through the Trust Deed, as soon as we proceed to allotment, to acquire the freehold premises partly through a short-term first mortgage. We should propose then to liquidate this first mortgage as soon as a sufficient further amount of Debenture Stock is taken up. The rental from the two upper floors is estimated to be sufficient to cover our outgoings by way of rates and interest thereafter. We shall enter upon the remaining stages of our proposed operations subsequently as quickly as the rest of the Issue is taken up.

However great the need of the Church for her own printing and publishing house, and however sound its prospects once established, it is important that the normal risks attendant upon such a new venture as this should be offset from the start with an assured and regular minimum amount of work. We have therefore entered into a contract with Church Publishing Company, Limited, to print THE ANGLICAN for a period of ten years. I make it clear that THE ANGLICAN will continue to be conducted independently, that its editorial independence is guaranteed, and that its editorial policy is something for which the Company has no responsibility. The contract is a straightforward printing contract, upon normal trade terms. It will place us from the outset, however, in the enviable position of having one half of our entire anticipated operating expenses covered, including provision for capital repayments of all kinds including the Debenture Stock. Additional printing which we have already agreed to do, though we have not thought it necessary to cover this by formal contracts, will mean that nearly three-quarters of our entire outgoings, including provision for all capital repayments, will be covered from day we start operations.

There is one further important clause in our contract with Church Publishing Company Limited. Until the printery is firmly established and in a position to afford it, the contract provides that management and accounting and secretarial services (but not auditing services) will be supplied without charge by Church Publishing Company Limited. This not only relieves us from the start of a considerable financial burden, but places at our disposal, without charge, the considerable expert experience which we shall need.

One last feature of our proposed operations will, I feel, commend itself to Church people. Industry generally in Australia tends to be bedevilled by unsatisfactory relations between employers and employees. We feel that the Church might well give a lead, and set an example, in bettering industrial relations. To this end, we have completed arrangements with a group of highly qualified printing tradesmen to operate our plant. They are all unusually versatile and experienced practical men. They have a sound knowledge between them of every aspect of the printing trade in Australia. They will be employed on the basis of a profit-sharing partnership scheme which will not only yield them a better livelihood than they would otherwise gain, but which will place upon them responsibilities and opportunities of the kind too rarely given nowadays to labour, and which it will be to their moral advantage to accept no less than it will be to their financial advantage and that of the company.

Yours faithfully,

John S. Moyes,  
Bishop of Armidale.

## DIRECTORS

**THE BISHOP OF ARMIDALE** has a wide and varied experience of finance and administration in his own Diocese, in the Australian Board of Missions and other Church organisations. He is a member of the Board as of right under the Articles.

**Mr. P. M. BOWEN**, a graduate in Law of the University of Sydney, is a partner in a Sydney legal firm with considerable experience in company and real estate matters. He represents Church Publishing Company Limited on the Board.

**Mr. A. F. P. JAMES** is Chairman and Managing Director of Church Publishing Company Limited. He has considerable experience in the printing and publishing field, and is one of the group of Anglican laymen who founded THE ANGLICAN in 1952 and increased its circulation tenfold within a few months. He is one of the three independent Board members.

**CANON T. E. JONES** is Organising Missioner for the Bush Church Aid Society. He has a wide knowledge of the Church in Australia, and considerable financial experience. He is an independent member of the Board.

**Mr. HAROLD MORGAN** is a partner of the Sydney legal firm of Sly and Russell. He has for twenty years past been an active member of the N.S.W. Branch of the Australian Board of Missions, which he represents on the Board.

**The REVEREND FRANK COALDRAKE** represents the Australian Board of Missions, of which he is Chairman. He graduated in Arts from the University of Queensland, was for some time Bursar of the Brotherhood of S. Laurence in Melbourne, and served as a missionary in Japan after the war.

**Mrs. J. M. JAMES** is a graduate in Arts of the University of Sydney. Her editorship of "The Anglican" for four years

past has given her an unusually wide and intimate knowledge of the Church in Australia. She represents Church Publishing Company Limited on the Board.

**The REVEREND T. B. McCALL** is a graduate of the University of Queensland who has served in several Australian dioceses and is now Home Secretary of the Australian Board of Missions and editor of the A.B.M. REVIEW. He is an independent member of the Board.

**Mr. F. A. TIMBURY** is an accountant by profession and Registrar of the Diocese of Newcastle, which he represents on the Board.

**Mr. H. J. REID** left a large public company in 1956 to join Church Publishing Company Limited as Secretary and Business Manager. He represents Church Publishing Company Limited on the Board.

## REPORT BY THE AUDITORS

The Chairman of Directors,  
The Anglican Press Limited,  
1 Rawson Lane,  
SYDNEY.

C. O. Beck and Wayland,  
Chartered Accountants (Aust.),  
33 Macquarie Place,  
SYDNEY, N.S.W.  
April 3, 1957.

Dear Sir,

Pursuant to Section 137 of the Companies Act 1936 we, as Auditors to your Company, submit our report on the following matters for inclusion in a Prospectus for the issue of Debenture Stock in the immediate future:—

- (1) The Company was incorporated on March 20, 1957.
- (2) No accounts of the Company have, therefore, been made up in respect of any part of the period of three years ending on a date three months before the issue of the Prospectus.
- (3) No profits have been made and no dividends paid by the Company in each of the three years immediately preceding the issue of the Prospectus.

Yours faithfully,

For  
C. O. BECK AND WAYLAND  
(Signed) J. E. Wayland

## STOCK EXCHANGE LISTING

As it is hoped that the principal subscribers to the Debenture Stock issue will be members of the Church of England in Australia, or bodies affiliated therewith, it is not proposed to seek the listing of the Debenture Stock for official quotation on any Stock Exchange.

## REGISTER OF DEBENTURE STOCKHOLDERS AND TRANSFERS OF DEBENTURE STOCK

The Company's Register of Debenture Stock is located at 1 Rawson Lane, Sydney, N.S.W. Transfers may be effected by a form of transfer obtainable from the office of the Company. Transfers will be accepted only for denominations of Five Pounds or multiples thereof. No transfer will be registered within fourteen days before the first day in August each year.

## APPLICATION FOR DEBENTURE STOCK

Applications must be for £5 of Debenture Stock or multiples thereof, and should be submitted on the form accompanying this Prospectus, together with a cheque or Money Order for the full amount of the Debenture Stock applied for, made payable to "THE ANGLICAN PRESS LIMITED," and crossed "Not Negotiable." Exchange must be added to cheques where applicable.

Applications may be lodged personally or by post with the Company at its registered office, 1 Rawson Lane, Sydney, N.S.W. Subscription lists will open at 9 a.m. on Friday, May 31, and will remain open until 5.30 p.m. on Thursday, July 31, 1958.

## ALLOTMENT

The Company will begin to allot as soon as the minimum subscription has been received. The last date for allotment is August 1, 1958. The Directors reserve the right to reject any application or to allot such amount of Debenture Stock as they think fit up to the amount applied for by each applicant. Where an application is rejected or a lesser amount than that applied for is allotted, the whole of the balance of the application money will be refunded to the applicant.

## RELEVANT EXTRACTS FROM THE TRUST DEED

The following are extracts from the Trust Deed referred to above:—

2. The Company hereby acknowledges its indebtedness to the stockholders in respect of the various principal monies appearing due to them for the time being by the register of stockholders and convenants with the Trustees that the Company will on the first day of August, 1977, or on such earlier day as the said principal monies shall become payable to the stockholders under Clause II of this deed pay to the stockholders at the registered office of the Company or in any Capital city of any State in the Commonwealth of Australia free of exchange at the option of the stockholders the principal monies due to them respectively and hereby secured and will until the repayment of the principal monies pay interest to the stockholders at the rate of Seven pounds per centum (7%) per annum yearly on the First day of August in each year the first of such payments to be made on the First day of August 1958 for the period from the date of issue of the debenture stock to the respective stockholders to that date and thereafter yearly PROVIDED HOWEVER that at the option of the company the first payment of interest may be postponed to a date to be determined by the Company but not later than the First day of August, 1959.

3. The Company shall be entitled on the First day of August, 1967 or on the First day of August, 1972 to redeem the whole or any part to be selected by the Company of the stock at par on giving to the holders of the stock to be redeemed not less than three (3) calendar months' notice of its intention to do so at the expiration of such notice the Company shall be bound to redeem such stock in respect of which the notice has been given at par and to pay any interest that shall have then accrued thereon.

5. The Company as beneficial owner hereby charges all the undertaking and other property and assets of the Company not hereinbefore assured both present and future including the Company's uncalled capital in favour of the Trustees with the payment of the amount secured by the stock and interest thereon by way of floating security and the charge created by this clause shall accordingly in no way hinder or prevent the Company (until the security hereby constituted becomes enforceable and the Trustees shall have taken some steps or become bound to enforce the same) from selling alienating mortgaging charging or otherwise disposing of or dealing with the mortgaged premises other than the specifically mortgaged premises in the ordinary course of its business and the following provisions shall apply, viz:—

- (a) Except as hereinafter provided the Company shall not without the consent of the Trustees have power to create any mortgage or charge ranking in priority to or pari passu with that charge.
- (b) On the purchase of any additional lands or buildings the Company may at the time of the purchase mortgage or charge the property purchased for the purpose of raising or securing the whole or any part of the purchase money.
- (c) Except as hereinafter provided the Company may sell lease exchange or otherwise deal with its property for the time being subject to the floating charge as the Company shall think fit.

6. The Trustees shall permit the Company to hold and enjoy the specifically mortgaged premises and to carry on thereon and therewith any of the businesses authorised by its Memorandum of Association for the time being until some event shall happen whereby this security shall become enforceable and upon the happening of such event the Trustees may at their discretion and shall when so required as in Clause 12 hereinafter appearing enter upon and take possession thereof and deal therewith as hereinafter mentioned.

## ADDITIONAL STATUTORY INFORMATION

In accordance with the provisions of the Companies Act 1936 of the State of New South Wales, the Companies Ordinance 1954 of the Australian Capital Territory, the Companies Acts of the State of Victoria, and in accordance with the provisions of the relevant Statutes of the other States of the Commonwealth of Australia, the following additional information is included in and forms part of this Prospectus:

1. A copy of the contents of the Memorandum of Association, with the names, descriptions and addresses of the signatories, and the number of Shares subscribed for by them respectively, is set out at the end, and is deemed to form part of, this Prospectus.

2. There are no founders' management or deferred Shares.

3. The qualification of a Director fixed by the Articles of Association is the holding of one "A" Share. Articles 85 and 86 which provide for the remuneration of Directors, and for the payment of their expenses, and Article 99 which provides for the remuneration of a Managing Director, are fully set out under the heading "Extracts from the Articles of Association."

4. The minimum amount which in the opinion of the Directors must be raised by the issue of Debenture Stock herein, to cover the first stage of the Company's operations, namely, the acquisition of freehold premises, is £9,000. This amount would be applied, subject to the consent of the Trustees for the Debenture stockholders, as follows:—

Purchase of freehold property	£16,800	£31,000	
LESS First mortgage			
Premiums in respect of leases of two top floors	6,000	£22,800	£8,200
Legal and preliminary expenses			800
			£9,000

No amounts except the first mortgage over the freehold property are to be provided in respect of the matters aforesaid otherwise than out of the proceeds of the issue.

5. The amount payable on application for each unit of Debenture Stock is £5. No further amount is payable on allotment. There has been no previous offer of Shares or Debenture Stock for subscription.

6. There have been no shares of Debenture Stock issued, or agreed to be issued, nor are there proposed or intended to be issued as fully or partly paid up otherwise than in cash.

7. The names and addresses of the vendors of the property proposed to be acquired by the Company which is to be paid for wholly or partly out of the proceeds of the Issue offered for subscription by this Prospectus are: (a) in respect of the freehold property situated at 3-13 Queen Street, Sydney, N.S.W., Lamson Engineering Limited of the same address; (b) in respect of one book and newspaper printing press and sundry items of composing room equipment, Edwards Dunlop & Company, Limited of 123 Clarence Street, Sydney, N.S.W.; (c) in respect of typesetting and block making machinery and certain items of composing room equipment, Gollin & Company, Limited of 50 Clarence Street, Sydney, N.S.W. No Director, promoter or expert named in this Prospectus has any interest now or has had any such interest within the two preceding years in the property proposed to be acquired from the proceeds of this Issue. Payments for such property will be made in cash in the manner set forth elsewhere in this Prospectus and no part will be payable in Shares or Debenture Stock, and no amount will be paid by way of premium for vacant possession or goodwill.



**OPEN THE DOOR**

Open the door, let in the air;  
The winds are sweet and the flowers are fair;  
Joy is abroad in the world to-day,  
If our door is wide, it may come this way—  
Open the door!

Open the door, let in the sun;  
He hath a smile for everyone;  
He hath made of the raindrops gold and gems,  
He may change our tears to diadems—  
Open the door!

Open the door of the soul; let in  
Strong, pure thoughts which will banish sin;  
They will grow and bloom with a grace divine,  
And their fruit shall be sweeter than that of the vine—  
Open the door!

—Author Unknown.

**TEACHER TRAINING COURSE — VI**

**MAINTAINING DISCIPLINE**

BY A MEMBER OF THE STAFF OF THE BOARD OF  
EDUCATION, DIOCESE OF SYDNEY,  
PETER M. CORREY

Little or no learning takes place unless the children are reasonably quiet and attentive. If little Willie is sticking pins into Johnnie, Willie and Johnnie are not paying attention and the class is distracted.

Much could be written about frustrated pupils, frustrated teachers, self-expression (good, if one has a self worth expressing) and self-discipline, but we are concerned here with the more mundane, practical objective of actually trying to keep a reasonable class reasonably quiet and attentive for a reasonable proportion of the lesson.

**A FEW DO'S**

1. Try to establish the reason for bad behaviour, then treat the cause.
2. Don't let children get away with misbehaviour in your presence.
3. Don't tolerate cheekiness or rudeness—even if it means action by the Superintendent or Minister.
4. In class, don't start your lesson until everyone is quiet and attentive.
5. Don't permit noisy behaviour, in Church in particular.
6. Don't allow (or encourage) pupils to wander around the Sunday School buildings.
7. Don't spend too much time on memory work.
8. Don't spend all the time doing all the talking yourself.
9. Don't talk in a language the children can't understand, or give them work which they can't do (this is harder than it seems, and is a real beginner's trap).
10. Don't be continually threatening, and, of course, never threaten what you obviously can't carry out ("I'll wait until you're quiet, even if we have to wait all day!"). An immediate, firm, but gentle, rebuke is usually better than threatening anyhow.

1. Always adopt a confident attitude—enthusue your children—this is the Lord's work—you should be excited and thrilled to have such an opportunity. Never go in with a "defeated-already" attitude (even if you feel sure they are just waiting to swarm all over you); don't let them see that you expect trouble or they won't disappoint you!
2. During the lesson, to pause, say nothing, and just fix the offender with your eye is often effective.
3. If something throws you off your balance and you completely forget what happens next in your story, gain time to recollect your thoughts by saying, "Now let's look up our Bibles and see what Jesus did next"—you will, of course (I hope!), find the place much quicker than the children and be able to pick up the threads again.
4. A short competitive (2 sides, different each week) quiz at the end of a lesson, with hands up, loss of points, for talking, strictly enforced often works wonders with a lively class.
5. The real "problem child" is often the product of circumstances which the sympathetic teacher will seek to understand. The help of a more experienced person may be needed in suggesting how to handle some children. In fairness to the other children, we must be sufficiently firm (and remember weakness is not love) with such "problem cases" to ensure that they do not spoil the whole class.
6. Genuine love and interest will finally triumph in most discipline problems, and remember, in this, as in all other Christian work, "we kneel to conquer."

**AND FINALLY A FEW HINTS IN GENERAL**

1. Always adopt a confident attitude—enthusue your children—this is the Lord's work—you should be excited and thrilled to have such an opportunity. Never go in with a "defeated-already" attitude (even if you feel sure they are just waiting to swarm all over you); don't let them see that you expect trouble or they won't disappoint you!
2. During the lesson, to pause, say nothing, and just fix the offender with your eye is often effective.
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6. Genuine love and interest will finally triumph in most discipline problems, and remember, in this, as in all other Christian work, "we kneel to conquer."

**AND NOW A FEW DON'TS**

1. Don't always blame the children; examine your own preparation, presentation and technique first.

**TAMWORTH Church of England Girls' School**

On the Sunny North-Western Slopes. Splendid Position, Overlooking the Town.

**BOARDING AND DAY SCHOOL**  
Kindergarten to Leaving Certificate, with special opportunities for Physical Training and Sport. Excellent health and scholastic record. Splendid new dormitories, classrooms, music-block, etc.

For Prospectus apply to the Principal:  
MISS A. I. S. SMITH, B.A.  
Hons. London  
Tamworth B 965

**The Youth Page**

**TALKS WITH TEENAGERS**

**WHEN YE PRAY**

Visiting in his parish one day, a clergyman got into conversation with a man who complained that the older he grew, the further he seemed to be getting away from God.

"How often do you pray?" asked the minister. "Oh," said the man, "I haven't any time for that!"

Jesus seems to have taken it for granted that His followers would pray.

Prayer was a real and vital thing for Him. Is it so with you? How often do you pray?

"Prayer is the soul's sincere desire, Uttered, or unexpressed"

so says one of our hymns, and usually when we think of prayer we think of words spoken, whether in public worship, or in the privacy of our own room, in which we give expression to the hidden longings and desires of our hearts.

Or do we? Sometimes we hide up our real desires, and simply say words that we feel will give a good impression to others who are with us.

As Bishop Frank Houghton says, "We are all tempted to want to stand well with other Christians, to attend extra meetings, to pray aloud, using the language that our 'set' uses, in order to be thought 'keen'!"

"But the truth about us is what we are in private before God—not what we seem to be in the presence of other Christians."

**PRIVATE**

The most familiar prayer of all is the prayer that Jesus taught His Disciples to pray.

Open your Bible and read it again in Matthew 6: 1-15.

Matthew sets this prayer in a chapter that is largely concerned with our Lord's teachings about prayer, but if you read carefully you will see that it is quite clear that this is the Disciples' prayer.

The opening verses of the "Sermon on the Mount," of which this passage forms a part, show us that this was private instruction for the Disciples, not for the multitude (Matthew 5: 1, 2).

S. Luke, too, is clear on the point that the prayer is the prayer for the Disciples to use, for he says it was taught in response to a request of one of the Disciples (Luke 11: 1).

In the early days of the Church, this was "the prayer of the faithful," and its use was confined to Christians—Church-members, if you like.

Dr Hugh Martin says, "Like the Creed, it was taught to catechumens before baptism, but seems not to have been used in portions of public worship to which non-Christians were admitted."

"It was no light matter to take upon one's lips those tremendous affirmations and intimate petitions."

It would be a good thing for us to remember that.

The prayer which Jesus taught His Disciples is not a prayer which all men may pray—it is only meaningful when it is prayed by one who is really a Child of God, who is committed to His cause, and concerned with the coming of His Kingdom of righteousness and love.

**PATTERN**

Often it is said that this is the "Pattern Prayer"—a model on which we can fashion all our prayers: "After this manner . . . pray ye." (Matthew 6: 9.)

The more we grow in the Christian life, so much the more we will find this prayer the pattern for our praying.

It has been said that "we can pray its words with special 'intention' for any personal or social situation. . . . A child can understand enough to make it his own. The saint or the philosopher cannot exhaust it."

Particularly is it true to say that when we really and honestly pray this prayer we are praying in Christ's Name (John 14: 13), for praying in Christ's Name does not mean just adding the words, "for Jesus' sake," to our requests.

Prayer in Christ's Name means praying as He would pray—it is seeking to make our prayers express the spirit and purpose of our Blessed Lord Himself.

And may it not be that this was what our Lord meant when He bade the Disciples pray "After this manner," rather than that they should regard the form of words as a model to be slavishly followed?

It is the spirit of the prayer, rather than the words in which it is offered, that is the most important thing.

**PETITIONS**

All the same, it is good to notice the construction of the prayer, and attention has often been drawn to the fact that God and His Glory, His Kingdom and His purposes are our first concern as we make our petitions in the words which our Saviour, Christ, has taught us.

Our own needs, physical ("bread"), spiritual (forgiveness), and personal (for "temptations") are essentially personal and individual, are secondary, yet none the less important elements in our prayer.

It has been well said that if the first half of the prayer brings the whole of God to our lives, the second part lays the whole of our life open to the power and purpose of God.

Our thoughts of God as "Our Father" recall His provident mercies, and encourage us to ask for "bread" to sustain our physical life; our prayer for forgiveness brings to mind the great salvation won for us by our Saviour, Jesus Christ; while our need for aid in temptation directs our thoughts to God the Holy Ghost, the Sanctifier and Comforter.

Thus, in a wonderful way, the prayer of Discipleship links our needs with the Father, Son and Holy Ghost—God in all His fullness and power—and brings us the assurance of His constant help as we seek His glory and desire to do His will.

It is such a simple prayer. Its words may be said by the youngest child of God, or the oldest of His saints.

But the more we study it, the more we seek to pray it as Jesus taught us to pray it, so much the more do we find it an amazing source of spiritual power and blessing.

**REJOICING IN GOD**

In a certain village, so the story goes, the people were greatly alarmed because of an earthquake—all of them, except one old lady, who surprised her neighbours by her calm and apparent joy.

"But aren't you afraid, mother?" asked one of them. "Not at all," the old lady replied. "I rejoice to know that I have a God Who can shake the world!"

**TRUE LIVES**

What is the Bible the world is reading?  
Your daily life and mine.  
What are the sermons the world is heeding?  
Your daily life and mine.  
What are the creeds the world is needing?  
True lives—yours and mine.

**C.M.S. LEAGUE OF YOUTH**

(Continued from last issue)

From the formation of each State branch there has been comparatively little contact between groups, and each has functioned more or less independently, although on similar lines.

With the development of the organisation, the need for federal status was recognised increasingly. In 1948 the first Interstate Conference was held with the purpose of drawing up a Commonwealth Constitution.

A Conference is held now every year, and has become an important feature of League of Youth activities. This has been a means of inspiration, particularly to the smaller branches, and through discussion and prayer the desire for unity and closer co-operation was felt. A South Australian delegate summed up a Conference thus:

"Above all was the spirit of fellowship. We came together 'being many,' and were welded into 'one body.' We had unity in our Conference; we have taken steps to ensure unity within the C.M.S. League of Youth in Australia. Let us hasten on to our far bigger but so much more important task—the unity of the world under the banner of Jesus Christ."

**CONSTITUTION**

In 1956 a Commonwealth Constitution was finally accepted by all States. Thus each State is drawing from a common well of inspiration and moving towards a common goal, that of proclaiming to the world the Gospel of our Lord Jesus Christ.

Each full League of Youth member takes the following pledge:

"Declaration: Having accepted the Lord Jesus Christ as my personal Saviour, I very solemnly, before God, declare my willingness to give my life entirely to His Service, either at home or abroad, as He may direct.

"Pledge: And I hereby pledge myself, as long as I retain this card of membership—

- (a) To pray regularly both for God's guidance in my own life and for the missionary undertakings of the Church;
  - (b) To study diligently the Holy Scriptures and to read missionary literature with a view to knowing more of God's work and will for all mankind;
  - (c) To help, as opportunity arises, in any missionary work within my power, especially in my own parish and in association with other members of the League of Youth;
  - (d) To give of my means, as God enables me, for the furtherance of Christ's Kingdom.
- "Undertaking: And I undertake annually to renew this pledge very solemnly before God in the presence of other full members of the League of Youth."

**WORTH REMEMBERING**

Outside a church in North Llandrindod Wells (Wales) the notice-board reads:

PASSERS BY  
need NOT pass by.  
Come and have fellowship with us, for  
Fellowship  
Freshens and  
Fortifies  
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Who art worthy of a greater love than we can either give or understand: Fill our hearts,  
we beseech Thee, with such love towards Thee that nothing may seem too hard for us to do or to suffer in obedience to Thy will; and grant that thus loving Thee, we may become daily more like unto Thee, and finally obtain the crown of life which Thou hast promised to those that love Thee: Through Jesus Christ our Lord.—Amen.  
(A Prayer of Bishop Westcott.)

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# THE SMALL WOMAN

By ALAN BURGESS

## The story so far . . .

While typhus fever racked her body at the Baptist Mission Hospital at Sian, Gladys Aylward's mind was filled with grim memories of her overland journey to China by the Trans-Siberian railway.

The war between Russia and China brought the train to a halt at the Siberian-Manchurian border.

Gladys went by train from Chita to Vladivostok, where she was thankful to spend a night at the Intourist Hotel after the icy forest of Siberia and the railway station at Chita.

A girl, unknown to her, warned Gladys that unless she could escape immediately, she would be detained in Russia. The O.G.P.U. man had kept Gladys' passport and would in all likelihood alter it if he intended to return it.

## Now read on . . .

"I CAN help you."  
"Help me? How can you help me?"

"Listen. To-night after midnight, be dressed and have your baggage ready. A knock will come on your door. Open it and follow the man outside. Do not speak to him. Simply follow him. You understand? And ask them for your passport back."

Gladys nodded her head weakly. No word could pass her lips. She stood in the dim corridor for a few moments after the girl had gone trying to formulate a plan of action. She had to get the passport back. That was essential. She walked to the desk in the foyer. The O.G.P.U. man was sitting on a tilted chair smoking a cigarette. He looked contemptuously up at her.

"My passport?" said Gladys. "I would like my passport back."

He rocked his chair back to floor level, took the cigarette out of his mouth, and blew out smoke. "It is still being examined. I will bring it back to you—this evening."

"Thank you," said Gladys. She walked away quickly, not knowing what her next action should be. She must pull herself together. Could that girl possibly be right? The idea seemed absurd, an episode out of a not-very-well-written thriller.

That night she sat in the cold bedroom after eating her supper. She hadn't enjoyed the biscuits and the tinned fish very much. A knock came on the door. She walked across and opened it. It was the O.G.P.U. man, grinning, waving the passport tantalisingly in one hand. He put his foot in the door. Instinctively warned, with a quick movement Gladys reached up and snatched the passport from his hand, and flicked it over her head into the bedroom. The bitter, sardonic grin on his face frightened her. He forced the door wide open and stepped inside.

"Don't you dare come in here," said Gladys simply. "Get out! Get out!"

"I am coming in, and you won't stop me," he said gutturally. His slitted eyes flicked across to the bed and back to her.

WITH eyes dilated she stared at him. Her vicarious experience warned her that here was the absolute, the fundamental horror: a beast of a man forcing his way into her bedroom

at dead of night aflame with lust and desire! She had read about such things in women's magazines all her life. Every second movie she had ever seen featured the exploits of Pearl White or Lillian Gish, escaping from express trains, ice-floes and foul gentlemen with twirly dark moustaches. A whole Victorian folk-lore had been fashioned around the fiend and the female, and Gladys had imbibed enough of it to know that the next reel, or the next chapter, always showed the heroine weeping in a corner, or thrown out into the snow carrying a small yowling bundle.

Now it was happening to her. It was unbelievable. She was so petrified with astonishment that she leapt backwards like a small scalded cat. With inspired rhetoric, she declaimed wildly:

"GOD will protect me! God will protect me!"

The man stopped. He looked puzzled. He stared at the small embodiment of virtue, rooted dramatically in front of him and started to grin. The grin turned into a laugh, then into a roar of laughter. Astonished, but implacable, Gladys glared at him. Abruptly his mood changed. He swore at her savagely, cursed her in Russian and English. He lifted his hand threateningly, thought better of it and took a few steps backwards out of the door. He slammed it behind him. Gladys dived at the bolt and thrust it home. She could hardly breathe, so intense was her shock. She leant back against the door, pressing her palms against it in an agony of relief. She had to get out of the hotel that very night. At once!

She raced across to pick up her passport. What had the girl said? Something about examining it? She opened it, flipped through the pages. Her finger trembled with fright as she saw what they had done. The word "Missionary" in the line marked "Profession" had been altered to "Machinist". She closed it, crammed it into her bag, hauled her suitcases from under the bed and began to pile in her belongings. She had to leave that night; she must escape somehow or other. She finished her packing and sat on the bed trembling, waiting for midnight, praying that the knock on the door would rescue her. Was the girl telling the truth, or was the story some part of an artful plan to trap her? She didn't care. She had to take a chance. She had to get away.

The knock was so gentle that she hardly heard it. She hesitated before unlocking the door, then decided she must go through with it. A strange man in a drab mackintosh and a trilby hat stood outside. It was so dark she could hardly see his face. He motioned to her to come out and held the door open while she bundled through with her suitcases. Then he went on ahead, and she followed him along the corridor, down the stairs and past the reception desk. The clerk was nodding in his chair by the stove; there was no sign of the O.G.P.U. man. The revolving door grated a little as it spun round and Gladys had more difficulty with her cases. Then they were out in the cold night air, and she walked briskly after the stranger. The streets were unlit and she stumbled continually into pot-holes. As they hurried through the dark side-streets she had a feeling they were approaching the sea. Against the night sky she could see the thin shape of dockside cranes. Soon they were stum-

bling over railway lines embedded in cobble-stones. From the shadow of a pile of packing-cases another figure stepped out. It was the girl, and with a sigh of thankfulness Gladys hurried towards her.

"I am glad you have come," she said.

"What do I do now?" asked Gladys anxiously.

"You see that ship." The girl pointed to the black bulk of a ship looming beyond the dark sheds and cranes.

"Yes?"

"It is a Japanese ship. It sails for Japan at dawn. You must be on it."

"But Japan! I've got no money. . . ." Gladys's voice rose into a wail.

"You'll find the captain of the ship in that small wooden hut over there. You must go and see him. Plead with him, tell him you are in great trouble. You must leave on that ship."

"All right. I'll try." Gladys's voice was doubtful.

The girl stood there in the darkness, and Gladys did not know how to thank her.

"What about you? I haven't even thanked you for what you have done. Why have you helped me like this?"

"You needed help." The girl's voice was low and sad.

"But you . . . ?"

"I live here. I shall be all right."

"But how can I thank you? What can I give you? I have no money. . . ."

"It does not matter." Gladys sensed the hesitation in the girl's voice.

"There is something?"

"You have perhaps . . . clothes?"

EVERY garment Gladys possessed she was wearing against the bitter cold. She had nothing except what she wore, but she had to show her gratitude somehow. She whipped off her gloves.

"Here, take these, please. And these stockings." She fumbled in her coat pocket and produced a pair she had thrust there in her hurry.

"They're old and darned, but please have them."

The girl took them. "Thank you," she said quietly. "Good luck!"

Their hands touched for a moment in the darkness. Then she turned on her heel and walked away, her feet echoing on the cobblestones.

Gladys picked up her cases and walked slowly towards the hut. She realised, as she picked a path across the muddy ground, that she would never find her way back to the Intourist Hotel in the dark. She pushed open the door of the little hut. A naked electric bulb hung from the roof. There was a bare wooden table piled with papers. On the other side of it sat a young Japanese in Merchant Marine uniform. He looked up gravely as she came in.

She put down her bundles and looked at him.

"Please," she said, "are you the captain of that boat? I'm English, and I must get on it. I must get on it!"

HE looked at her impassively. Then he said in excellent English, "Good morning. Please speak slowly. What is it you wish?"

"I want to go to Japan on your ship."

"Indeed! Have you the money to pay your fare?"

"No. Nothing!"

His black eyes were unblinking and quite incurious.

"No valuables of any sort?"

"No, nothing at all. But I must leave here. I must!"

The Captain nodded his head. His face had shown not the slightest sign of emotion.

"You say you are a British subject? You have a passport?"

Gladys fished her passport out of her bag and handed it to him. He leafed through it carefully. As she watched him, Gladys had a feeling that he had done this many times.

"A British subject in trouble. We really cannot have that, can we? Yes, I will take you on my ship. There are some papers you must sign, that is all. If you will come with, I will find you a cabin."

SIX hours later, dawn was colouring the bare red hillsides along the coastline of the Golden Horn as the Japanese steamship slowly slid out towards the open ocean, with Vladivostok a smudge of smoke behind them.

At the rail Gladys Aylward looked back with tired but relieved eyes. She felt as if she had spent a lifetime crossing the great continent of Russia and Siberia. Now a sense of freedom washed through her like a fresh spring of water. She wondered who the girl was who had helped her. The man who had knocked at her door? She knew she would never meet either of them again; that they would always remain eternal enigmas in her past. She was glad that there were some good people in Russia. She wished them luck. She felt that, already, she herself had received a fair allowance of that glittering, fateful currency.

Three days after leaving Vladivostok they steamed in towards their destination, the small port of Tsurugaoka on the east coast. Farther to the south was Kobe, and from there, the Captain explained, she would be able to catch a boat to China. He also informed her that she would have to wait on board while he got in touch with the British Consul or his representative.

Not long after they docked, therefore, a rather disconcerted but extremely pleasant young Englishman, whose importance at the Consulate Gladys never discovered, arrived to interview her. After a few questions, he conveyed both her and her baggage to a small restaurant near the dock area "where they could talk properly". He was obviously embarrassed by the encounter. He said, "It's all rather difficult. I wonder what we can do for you now?"

"I shall be quite all right when I reach Kobe," said Gladys firmly. After her adventures in the U.S.S.R. she was confident of the value of repeating statements firmly. Experience told her that if you repeated your desire often enough and convincingly enough, something was bound to happen.

The young man's surprise showed in his face. "In that case I'll get you a ticket to Kobe, and put you on a train straight away," he said quickly. His gratefulness showed all the way to the station. As she leaned out of the carriage window to chat with him, Gladys could sense that his relief was so great, she was almost surprised when he didn't attempt to kiss her good-bye.

On the train, in the inevitable corner seat, she watched the countryside go by. She contrasted the beauty and delicacy of the landscape with the savage disorderliness of the continent she had just left.

(To be continued)

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# STUDENTS STUDY THE PROBLEMS OF THE SICK

By THE REVEREND A. J. GLENNON, PRECENTOR OF S. ANDREW'S CATHEDRAL

DURING the past fortnight, students from Moore College, Sydney, have combined with students from the Methodist Leigh College in a full-time course to provide training for the ministry to the sick.

The course was arranged by the Almoners' Department of Sydney Hospital, in conjunction with the Methodist Church and the Church of England, and with the approval of the Medical Superintendent, Mr Norman Rose, M.B., B.Sc.

During the term preceding the full-time course, the students attended tutorials at the hospital, given by the Medical Superintendent, the Deputy Matron and the Almoner-in-charge, Miss Kathleen George.

On the first Monday in the vacation (the Moore College men having just returned from the College Mission on the South Coast), the men donned white coats to give them some credence in the hospital, and began a varied and intensive course.

To begin, there was a thorough introduction to the different hospital departments. A day was spent in Casualty, observing patient care in all aspects—attendance (routine and emergency), medical examination, treatment and referrals, admissions and minor operations.

In the Outpatients' Department they observed the work of appointments, admissions and medical records. Visits were paid to special departments—physiotherapy, splints, occupational therapy, dietetics, diagnostic and deep X-ray, electroencephalography and pathology, including the blood transfusion service. The students also spent an afternoon in the operating theatre.

WARD Observation was an important part of the first week. Here the students studied ward procedure, were taught how to read medical records and accompanied the senior honorary physician and senior honorary surgeon on their rounds.

Later, they went on the almoners' rounds to study the social needs of the patients and to see the relevancy of these factors in sickness and treatment.

Most of the second week was spent visiting patients under supervision. The supervisors were from both the hospital and the Church. The students visited selected patients, and later wrote up comprehensive records of the interviews.

Then followed tutorials with their supervisors. During the second week the students were tutored in counselling procedure and other aspects of the pastoral care of the sick.

The Chaplain-Supervisor for the Methodist students was the Vice-Principal of Leigh College, the Reverend Winston O'Reilly, and for the Anglican students, the former Senior Chaplain at Concord Repatriation Hospital, the Reverend Gordon Beatty, and the Precentor of S. Andrew's Cathedral, the Reverend A. J. Glennon.

Four students from Moore College will be able to study the full-time course this year.



Students from Moore Theological College and Leigh Methodist College, Sydney, being shown the surgical section of the Casualty Ward of Sydney Hospital by the Almoner-in-charge, Miss Kathleen George.

## THE CHURCH BEYOND THE NULLARBOR PLAIN

By THE REVEREND A. W. BATLEY OF THE CHURCH ARMY IN AUSTRALIA

ANYONE who makes the journey across the Nullarbor Plain cannot fail to be impressed by the vastness of the area which separates Western Australia from the rest of the Commonwealth.

It is indeed a formidable barrier and it is not surprising that the West appears as a new country to a visitor from the East.

This "curtain" of separation is not just physical.

Newspaper headlines in Perth are confined almost entirely to State news and matters of national interest occupy inside pages.

The same appears to be true of the Church, and I had no little difficulty in obtaining a current issue of THE ANGLICAN.

In the two parishes I visited, which must be nameless, the first rector gave me his latest copy of THE ANGLICAN, at least a month old, and confessed that he received it from a parishioner when she had finished with it. The other never saw it but admitted he was always intending to write for a regular issue.

He asked me to place an order for him when I returned to Sydney!

It was therefore with considerable interest that I toured the Perth and Bunbury Dioceses for a period of seven weeks.

The primary purpose of my visit was to conduct a series of evangelistic missions, and where possible to recruit from the youth of the Church candidates for the Church Army.

I was accompanied on my tour by my staff officer, Captain Gwilt. Between us we conducted six missions and visited a number of other parishes. My own journeys took me south to Albany, Mount Barker, Denmark and Collie, in the Bunbury Diocese, and the Parish of S. Alban's, Highgate, in the Perth Diocese.

Captain Gwilt confined his efforts to Perth, where he held missions in East Perth, Maylands and S. Hilda's, North Perth, and also visited the par-

ishes of East Claremont and Tuart Hill.

Conversations were held with the Archbishop of Perth, the Most Reverend R. W. H. Moline, the assistant bishop, the Right Reverend R. E. Freeth, the Bishop of Bunbury, the Right Reverend R. G. Hawkins, and many of the clergy of both dioceses. And, while I came away much impressed by the vigour and enthusiasm of Church life, I could not refrain from "odious comparisons."

On the surface the Church appears to be an overseas branch of the Church of England as distinct from the vigorously independent branch of the Anglican Communion of eastern Australia.

This may be due to the fact that 60 per cent. of the clergy have been trained in and recruited from the United Kingdom. There is also a larger percentage of English-born people in the West.

EVERY other person you meet appears to have come from the "Old Country."

That is, of course, a generalisation, but the fact remains that the English way of life predominates in contrast to the Australian way of life in the eastern States.

The missions we conducted were received with varying degrees of interest and the response was in one or two cases disappointing, but in at least one other case overwhelmingly successful.

In, for example, the Parish of S. Alban's, Perth, an average congregation of 100 attended the week-night mission services. This more than doubled the average Sunday congregations.

The final services of the mission were held on Easter Day, and there was a considerable increase in the Easter Communicants. Then in the evening at the Thanksgiving Service 103 people came forward in church to receive a card of remembrance and to bear witness to having received a blessing from God through the message of the mission.

Many spoke afterwards to the missionary of the way in which God had visited them, and undoubtedly the words spoken by one person summed up the experience of many: "After many years of doubt and uncertainty I have found God."

That alone justifies the holding of a mission, and so once again it could be said that the effort was eternally worthwhile.

One final comment. Promotion has reached the Church in the West. The usual commercial fund-raising organisations are actively engaged in many

parishes, but Perth Diocese has set up its own Promotion Department and the Bishop of Bunbury is personally engaged in a plan to raise £150,000 to build a new cathedral in his diocese and to meet other commitments.

As in other dioceses, there will inevitably be a reawakening to the spiritual claims of the Church. Evangelistic missions will be needed urgently in many parishes—but where are the evangelists?

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## ANGLICAN MEN'S MOVEMENT FORMED IN YASS

### NINETY AT DINNER TO LAUNCH NEW COUNTRY BRANCH

FROM A CORRESPONDENT

Yass, June 8

After a dinner attended by more than ninety men in S. Clement's parish hall on June 4, it was decided to form a Yass branch of the Anglican Men's Movement.

The Bishop Coadjutor of Canberra and Goulburn, the Right Reverend R. G. Arthur, and the general secretary of the Anglican Men's Movement, Mr T. W. Pye, came from Canberra for the meeting.

In his address, the bishop said that the Church had three things which not many men fully appreciated—it was up-to-date, down-to-earth and on the ball. "We hope out of this dinner will come something practical which will mean a lot to the parish and to each one of you."

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he said. "The Church needs all the help it can get from its laymen."

Mr Pye said that the task of the A.M.M. was the mobilisation of men for the Church.

#### MOVEMENT'S AIMS

Its aims included studying the history and tradition of the Church and the ceremonial of Holy Communion.

Mr Pye also outlined the history and development of the Anglican Men's Movement.

"Each branch of the movement is intended to be an active fellowship in a parish of Anglicans who work and study together and share their recreation."

Branches in Canberra and elsewhere, he said, looked forward to fellowship with the men of Yass and would be happy to assist in the formation of the newest branch of the movement.

## TAX STRIFE IN N.G. MISSION

### COURT ACTION THREATENED

FROM A CORRESPONDENT

Under the Personal Tax Ordinance, 1957, the tax is set at £2 per male per annum, and provision is made for the granting of exemptions on certain grounds.

These are impecunious old age, infirmity, and unavoidable hardship.

Applications for exemption under any of these categories is made, in the case of a European, to a magistrate in the Court of Petty Sessions, or in the District Court.

Most of the male staff of the New Guinea Mission made application for exemption on the grounds of unavoidable hardship.

Now they have been called upon to pay the tax of £2, following the arrival of a Government official to collect the tax, bearing a letter from the District Commissioner which said: "The applications by non-indigenous personnel were received by the local Taxation Tribunal, and I regret to inform you they were refused in each case, after due consideration of relevant factors involved."

No person had any opportunity to state his case, in spite of the fact that some weeks ago at least three missionaries applied in person and were granted exemptions for life. Why?

A further notification says: "A person aggrieved by a decision of a Taxation Tribunal . . . may appeal in the prescribed manner and in the prescribed time to a Taxation Appeals Tribunal constituted by the Administration by notice in the *Gazette*." But the tax must be paid now. . . ."

One member of the Mission staff was unable to pay his tax, and has been informed that there will probably be court proceedings.

## MISSIONARY SOCIETIES JOIN FOR SYDNEY YOUTH RALLY

FROM A CORRESPONDENT

The Church of England Boys' Society will hold its annual missionary rally on Friday, June 27, in the Chapter House at 7.30 p.m.

The Australian Board of Missions and the Church Missionary Society are combining for this event, and plans are well in hand for a lively programme, including a colour film and the "Jungle Doctor" film talk.

Cheques will be presented to the Reverend G. Fletcher of C.M.S. and the Reverend G. A. Wheatley of A.B.M.

The boys of the society work for missions throughout the year, and a trophy is presented to their most missionary-minded branch.

Last year over three hundred boys and many parents attended the rally when cheques amounting to £460 were presented to C.M.S. and A.B.M. for the extension of mission work.

## REGIONAL OFFICER FOR A.B.M.

The Australian Board of Missions has announced the appointment of Mr Ray Kenny as its Regional Officer for northern New South Wales.

Mr Kenny is at present a churchwarden of S. John's, Croydon North, Victoria.

Mr Kenny and his family will live in Newcastle, where he will be responsible for A.B.M. deputiation work in the Diocese of Newcastle, Grafton and Armidale.

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MIXED MARRIAGE and MENACING SHADOWS: MONDAY, JUNE 16.  
THE TWO SHALL BE ONE (a Sequel to "Mixed Marriage") and  
MENACING SHADOWS: TUESDAY, JUNE 17. All these Films were  
produced by converted R.C. priests. ("Menacing Shadows" was formerly  
banned).

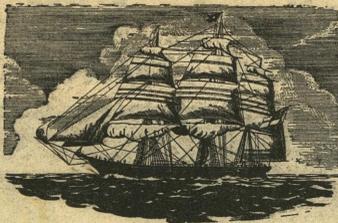
"BANDERILLA," a vitally informative Film on Spain: SATURDAY, JUNE 21.  
MARTIN LUTHER, produced by the Lutheran Church and exhibited by  
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The "Red Jacket" reached Liverpool in March, 1854, some two months after her launching. She was outstandingly handsome with delicate lines, yet ruggedly timbered and sparred. Her proud figurehead represented a Seneca Indian Chief whose name she bore.

Commanded by Captain Samuel Reid, the "Red Jacket" sailed on her maiden voyage to Australia on May 4 of the same year. Her passengers were mostly well-to-do emigrants who had paid up to 80 guineas for their berths, and their choice proved a happy one for the Clipper reached Melbourne in the spanking time of 69 days. Returning Home round Cape Horn with 45,000 ounces of Australian gold, she made passage in 73 days.

Clipper ships had short lives as crack liners; the best of them became strained, with water-soaked hulls, after a few years. But the "Red Jacket's" gallant career was exceptionally long. In competition with the greatest of her rivals—the famous "Black Baller," "Lightning," which was the second subject of this series—she made many excellent passages. She continued regularly in the Australian trade until 1869, after which she was sold to Canadian lumber shippers and ended her days in the 80's as a humble coal hulk.

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## CHURCH MEETING ON TWO IMPORTANT ISSUES

FROM A CORRESPONDENT

The annual meeting of the New South Wales Council of Churches was held in Sydney on Tuesday, June 3.

Principal A. W. Stephenson, under whose leadership the council has flourished during the past two years, was elected president for the coming year.

Members expressed their appreciation of the work done by the secretary of the council, the Reverend B. G. Judd, who was re-elected.

In his report, Mr Judd said that during the past year the activities of the council had come before public notice more than in previous years.

### GAMBLING PROBLEM

Last November the council sent a deputation to the Premier, Mr J. J. Cahill, concerning the Government's sponsorship of gambling throughout the State.

"The holding of mammoth lotteries, with hotels as first prizes, is part of the general picture which has caused concern in recent months, and the council has stated the Church's viewpoint on this matter in forthright terms," Mr Judd said. "This issue has remained a live one, and will have its effect on the forthcoming State elections."

### CENSORSHIP

Earlier this year, the council took definite action with regard to the censorship of religious films, which were likely to offend Roman Catholics.

It endorsed a resolution that "it is essential in the interests of freedom that religious films should be exempted from censorship, and in every case an appeal from the censor's decision to the civil courts should be allowed as a safeguard against arbitrary decisions, such as those we have recently experienced."

### WELFARE MOVEMENT RECEIVES GRANT

The State Government of New South Wales has announced that it will grant a subsidy to the Father and Son Welfare Movement for its work in the field of marriage conciliation.

Copies of this resolution were sent to the Prime Minister, the Leader of the Opposition, and the Minister for Customs.

The Minister for Customs has since given an instruction that "in future, the provisions of the film censorship regulations will not be used to debar the registration of films for the reason only that the nature of the films or critical commentary may be deemed to give offence to any one religious section of the community."

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# DR WOODS PRESENTS TENNIS TROPHIES AT ANNUAL DANCE

## ARCHBISHOP'S GAME AT KOOYONG COURTS

FROM OUR OWN CORRESPONDENT

Melbourne, June 7

The Archbishop of Melbourne, the Most Reverend Frank Woods, presented the trophies to the winning clubs and players at the annual presentation dance of the Melbourne Church of England Lawn Tennis Association last week.

The president of the association, Mr J. R. Collinson, welcomed the archbishop and revealed that the archbishop was himself a competent player.

He said that when he telephoned the archbishop to ask if he would present the trophies, Dr Woods asked, "What about giving me a game some time?" As a result, the committee met Dr Woods at Kooyong courts for an afternoon's tennis.

Mr Collinson said that the committee, realising that as an Englishman, playing with an English racquet, Dr Woods might have been at a disadvantage, had decided to present him with a new Australian racquet.

### AMUSING SPEECH

Dr Woods thanked the committee, and said that the next time they met it would, indeed, be on equal terms. "I wish I could think," he said, "that the racquet made the player. If so, I am sure I could beat you all very easily."

The archbishop was accompanied by the Vicar of S. John's, East Malvern, in whose parish hall the presentation dance was held.

Dr Woods presented trophies to the following winning teams: Holy Trinity, Surrey Hills, "A" grade; S. Mark's, East Brighton, "A" grade reserve; S. George's, Malvern, "B" grade; S. Luke's, South Melbourne, "C" grade; All Saints', East Malvern, "D" grade.

Runners-up were S. Hilary's, Kew, "A" grade; S. John's, East Malvern, "B" grade; Christ Church, Ormond, "C" grade; and S. Paul's, Canterbury, "D" grade.

### PIONEER CHURCH'S ANNIVERSARY

FROM A CORRESPONDENT  
Melbourne, June 10

On Sunday, June 1, the parish of Holy Trinity, Doncaster, celebrated the 90th anniversary of the setting of the foundation stone of the church by Bishop Charles Perry.

The little church was built from variegated stone quarried locally by the pioneers.

Nearly all the furnishings of the church, including the stained-glass windows, were given in memory of the pioneers.

The vicar, the Reverend G. W. Simondson, conducted two thanksgiving services on the anniversary day, at which Bishop Donald Baker and a former vicar, Canon T. W. Thomas, preached.

## QUEENSLAND CONTRIBUTION TO CHURCH MUSIC

FROM A CORRESPONDENT

Brisbane, June 8

A festival of English Church music will be held at S. Andrew's, South Brisbane, on June 21 and June 22.

The event marks the inauguration of what is hoped will become an annual Three Choirs' Festival.

It will also be the culmination of many years' work in Queensland to establish a festival comparable with the great English celebration, which goes back over two centuries.

At the same time, the aim is to work for a greater understanding of the principles of

## DIOCESAN NEWS

### ARMIDALE

#### DIOCESAN G.F.S. CAMP

About fifty girls and leaders attended the first diocesan junior and intermediate G.F.S. camp, from May 23 to May 25, at a site four miles from Gunnedah.

Mrs F. W. Loveless and Miss A. Davenport organised the camp. The programme included Bible study and talks on overseas missions. The guest speaker was Miss J. Perkins, from the Diocese of Newcastle.

The girls all took part in a concert on Saturday evening which followed a barbecue at the camp. On Sunday morning, the girls and their leaders worshipped at the Gunnedah parish church.

It is hoped that the diocesan G.F.S. camp will become an annual event.

### BATHURST

#### PARKES ANNUAL BALL

Nine debutantes were presented to Archdeacon W. C. and Mrs Arnold at the parish's annual ball which was held last Friday at the Palace Theatre, Parkes.

#### A.B.M. DIRECTOR IN PARKES

The Director of the Australian Board of Missions Co-operatives, the Reverend Alfred Clint, spoke on the work being done for the welfare of Aborigines at the meeting of the Missionary Auxiliary of S. George's Parish, Parkes, last month.

Funds raised by the auxiliary amounting to £5 were presented to Brother Alf for shares in the A.B.M. Co-operatives, the new approach to mission work.

### BRISBANE

#### 400 AT G.E.S. CONCERT

The G.F.S. branch in the Parish of S. John's, Hendra, held its annual concert last week. More than 400 people attended.

The vicar, the Reverend Mark Robinson, said that the proceeds of the concert would go to the local branch of the G.F.S., which, by the efforts of its members, has provided new curtains for the church hall, and a public address system.

#### MOTHERS' UNION CONFERENCE

The diocesan Mothers' Union conference was held in S. John's Cathedral buildings from May 27 to May 29.

Among the speakers at the conference were the Australian Commonwealth council secretary, Mrs G. B. Lean, and the Director of the Diocesan Board of Religious Education, Miss Hilda Beaumont.

The Archdeacon of Brisbane, the Venerable Frank Knight, conducted the opening service in the cathedral.

### MELBOURNE

#### PARISH LIFE CONFERENCE

Thirty people from the parishes of S. Mark's, Sunshine, All Souls', Kallista, and S. Andrew's, Aberfeldie, took part in a Parish Life Conference held at the Retreat House, Cheltenham, last week-end, under the leadership of the Reverend E. M. Eggleston.

#### Y.A.F. CAMP

Thirty members of Young Anglican Fellowship branches in near-

city areas spent last week-end in camp at Shoreham. Study groups, led by the Reverend David Warner, discussed "The Church and Her Adversaries."

#### SIXTY-SIXTH ANNIVERSARY OF C.M.S.

The Archbishop of Melbourne, the Most Reverend Frank Woods, presided at the sixty-sixth anniversary meeting of the Victorian Branch of the Church Missionary Society on Tuesday. It was the archbishop's last official engagement before he left by air on Wednesday for the Lambeth Conference.

### PERTH

#### TRINITY ORDINATION

A West Australian, Mr W. R. Bennetts, formerly of Nedlands, was made deacon by the Bishop of Portsmouth, the Right Reverend W. L. Scott Fleming, at S. Mark's, North End, Portsmouth, on Trinity Sunday.

Mr Bennetts read Theology at Cuddesdon College. He will now serve as one of eleven curates at S. Mary's, Portsea.

### SYDNEY

#### THANKSGIVING SERVICE

The Royal Society of S. George will hold a thanksgiving service to commemorate the 743rd Anniversary of Magna Carta in S. John's Church, Darlinghurst, on Sunday, June 15, at 11 a.m.

His Excellency the Governor of New South Wales, Sir Eric Woodward, has accepted an invitation to attend this service.

#### 1,000 AT LOYALTY DINNERS

More than 1,000 Anglicans of Armcliffe attended Loyalty Dinners held in the Coronation Hall, Armcliffe, from May 12 to May 16.

On the Sunday following the Loyalty Dinners, the Reverend C. M. Gilhepsy, commissioned 70 canvassers to visit parishioners in the name of the Church.

### ENTERTAINING YOUTH TEA

Some members of the Anglican Society demonstrated Geoffrey Beaumont's Folk Mass at a youth tea held at S. John's, Balmain, on Sunday, June 1.

They sang his setting of the 150th Psalm during the service. The congregation was decided in its views on it; some liked it, others did not.

### YOUNG ANGLICAN FELLOWSHIP

The annual meeting of the north-west district of the Young Anglican Fellowship was held at S. Peter's, Hornsby, last Friday night.

The preacher was the Reverend H. Dixon, school chaplain at Barker College.

Members from the parishes of Neutral Bay, Artarmon, Gordon, Hornsby and Epping attended the meeting.

### MEMORIAL WINDOW

A stained glass window, depicting our Lord with Mary and Martha at Bethany, will be dedicated to the memory of the late Mrs Doreen Ogden at S. John's, Milson's Point, by the Reverend A. T. Pitt-Owen, at 3 p.m. this Sunday.

Mrs Ogden was the wife of the previous Rector of S. John's, the Reverend Ralph Ogden.

## TEST PLAYERS AT SERVICE

FROM OUR OWN CORRESPONDENT

Coorparoo, June 6

On the day following the second Rugby League Test Match between England and Australia at Brisbane Exhibition Ground on Saturday, July 5, some members of both teams will attend Morning Prayer at S. Stephen's, Coorparoo.

The secretary of the Australian Board of Control, Mr Harold Matthews, asked the Rector of S. Stephen's, the Reverend James Payne, to invite all sportsmen to the service.

The rector, who is himself a former Rugby League representative player, agreed to do this. Among the sportsmen at the service will be an Australian Test cricketer, Mr Peter Burge, who is an active member of S. Stephen's.

The Lessons will be read by Mr Robert Kille, a Queensland representative Rugby League player, and Mr Clive Harburg, of the A.B.C.

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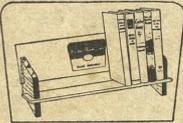
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## ANGLICAN PRESS REPORT

(Continued from page 1)

of the decision to have business men on the Board, and hope that one will be forthcoming to fill my place."

The Deputy Chairman of Directors of the Press, Mr P. M. Bowen, said last Tuesday that, although the A.B.M. now had no official representation on his Board, it was desirable that the A.B.M., which was a large Debenture Stockholder, should be kept informed of the company's progress.

"In the circumstances, we have, therefore, invited a well-known member of the A.B.M. to attend our meetings, and this he has agreed to do," Mr Bowen said.

"He is a man with very considerable business experience, whose name will be announced after our next Board meeting, together, we trust, with the name of one of our new directors."

Mr Bowen added that he hoped Anglicans throughout Australia would promptly support the Bishop of Armidale by taking up the remainder of the Mortgage Debenture Stock.

"I have little doubt of the outcome," he said.

"Anglicans have not subscribed more than £60,000 already towards this great enterprise to see it stagnate comfortably at its present level.

"We must expand, and we cannot do so without additional working capital and certain items of extra machinery.

"My Board is confident that the issue will be filled, and I hope that it will be filled quickly."

## SCRIPTURE UNION NATIONAL WEEK

National Scripture Union Week will be observed all over Australia from Sunday, June 29, to Sunday, July 6.

Morning Prayer at St. Andrew's Cathedral, Sydney on June 29 will take the form of a Scripture Union Service.

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, is the world president of Scripture Union, which has one and a quarter million members.

## RIDLEY WAR MEMORIAL

FROM A CORRESPONDENT

Melbourne, June 8  
The Adjutant-General of the Australian Army, Major-General R. E. Wade, C.B.E., will open the new war memorial building at Ridley College on Saturday, June 21, at 3 p.m.

Major-General Wade is the son of a former principal of the college, the Reverend Eustace Wade.

The blue-grey brick building is of contemporary design, and provides accommodation for 24 students.

The Bishop of Geelong, the Right Reverend J. D. McKie, who is Vicar-General of the diocese, will dedicate the new building.

Portraits of the Reverend Eustace Wade and of the first principal of Ridley College and former Dean of Melbourne, the Very Reverend G. E. Aickin, will be unveiled.

## S. JOHN'S COLLEGE JUBILEE

Morpeth, June 9

S. John's College, Morpeth, diamond jubilee re-union will take place from Tuesday, May 12, to Friday, May 15, 1959.

The college was at Armidale from 1899 to 1926, and has been at Morpeth since 1926.

All Johannes all over Australia are asked to note these dates in advance. By giving this early notice, it is hoped that it may be possible for diocesan authorities to avoid using this week for important diocesan engagements.

## THE BISHOP OF SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, June 8

News has been received from London that our bishop, the Right Reverend Henry Baines, has made good progress in response to the treatment he is receiving for tuberculosis.

It is now expected that he will attend the Lambeth Conference in July and return home in September.



The People's Warden of St. Paul's, Maryborough, presents the Reverend Kenneth Kenyon, of Goroka, with a cheque for £500 for the work of the New Guinea Highlands mission. Mr Kenyon accepted the cheque on behalf of the Bishop Coadjutor of New Guinea, the Right Reverend David Hand, who was ill.

## LEIGH TRUST GRANT TO DIOCESE OF WILLOCHRA

FROM OUR OWN CORRESPONDENT

Adelaide, June 8

The registrar of the Diocese of Adelaide, Mr A. C. Jeanes, said to-day that the Leigh Trust would this year give £2,000 to the Diocese of Willochra.

He said a grant was applied for each year by the Willochra Diocese.

The Leigh Trust was managed by trustees, who were elected by the synod of the Diocese of Adelaide, he said.

The present trustees were the Bishop of Adelaide, the Right Reverend T. T. Reed; the Dean of Adelaide, the Very Reverend A. E. Weston; the Rector of St. Theodore's, Toorak Gardens, the Reverend Rex Harley; the church advocate and solicitor to the synod of the Diocese of Adelaide, Mr G. E. H. Bleby; and Alderman G. E. Sunter.

THE best way to let your fellow Anglicans know about a birth or any other family matter is through the columns of The Anglican.

In the open columns of THE ANGLICAN last week, the Archdeacon of Mount Gambier, the Venerable E. A. Codd, said the Diocese of Adelaide had not, at any time, made a donation to the Diocese of Willochra. He accepted the retiring collection taken throughout the Diocese of Adelaide each year on Willochra Sunday, and the £600 a year given by the Bishops' Home Mission Society of the Diocese of Adelaide for the administration of Eyre Peninsula when the Bishop of Willochra had oversight of that area.

Mr Jeanes said the annual income from the Leigh Trust was about £20,000. The Adelaide and Willochra Dioceses largely relied on this for financial survival.

The trustees were not responsible to anyone in their allocation of the income from the trust, he said, as long as they acted in accordance with the provisions of the trust.

## CLASSIFIED ADVERTISEMENTS

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IN MEMORIAM  
GIBSON, The Reverend Arthur Cyril, called to higher service, June 6, 1954. In abiding love. Madeline, John and Douglas.

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