

THE ANGLICAN

Incorporating The Church Standard

No. 93

No. 1 Rawson Lane, Sydney, N.S.W.
Telephone: M3994, G.P.O. Box 7002

FRIDAY MAY 21 1954

Registered at the G.P.O., Sydney for
transmission by post as a newspaper

Price: SIX PENCE

FLINDERS NAVAL DEPOT NEW CHAPEL OPENED

FROM A SPECIAL CORRESPONDENT

Melbourne, May 16
The Governor of Victoria, Sir Dallas Brooks, yesterday opened the £75,000 Memorial Chapel at Flinders Naval Depot, Melbourne. The chapel was dedicated by the Archbishop of Melbourne, the Most Reverend J. J. Booth.

He was assisted at the ceremony by the senior naval chaplain, the Reverend Herbert E. Fawell, R.A.N., the Moderator of the Presbyterian Church, and the President of the Methodist Church.

More than 2,000 relatives of war dead, naval men and their families packed the chapel, its forecourt and an adjoining hall for the service.

The chapel is now completed, and was taken over from the builder last week.

Furniture is beginning to arrive, and we anticipate that

We suggested that the pews honour their service, and that each town sponsor a pew.

The high altar is the gift of the Victorian branch of the Naval Friendly Wives and Mothers' Association.

A magnificently carved litany desk is given in memory of Commander Moran.

The bowl of the piscina is a stone, sent from the House of Commons, London.

The font, carved in stone, was donated by the Australian-American Association.

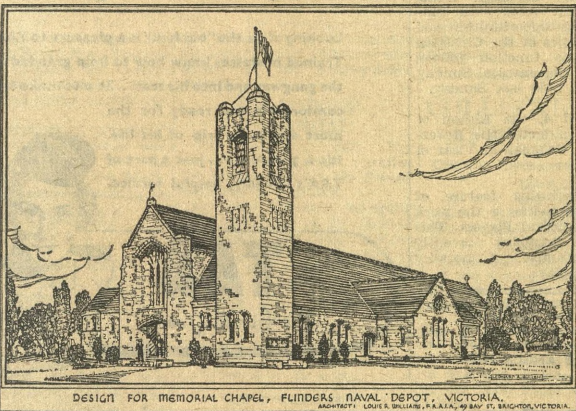
Several stained glass windows have been received as gifts.

was damaged in action. Given by the present crew of *Australia*.

A window, to honour casualties suffered when H.M.A.S. *Hobart* was torpedoed, given by the ex-H.M.A.S. *Hobart* Association.

Two windows commemorate the battle of the Coral Sea. One panel for Australian ships, the other for American vessels present in the action. Given by the Australian-American Association.

Other windows, honouring the services of two former admirals, wartime service by



DESIGN FOR MEMORIAL CHAPEL, FLINDERS NAVAL DEPOT, VICTORIA.
ARCHITECT: LOUIS E. WILLIAMS, R.A.A.N., 95 BAY ST., MCGILL, VICTORIA.

our first services will be held in about three weeks' time.

Built of Warrandyte stone, the chapel was designed by Mr. Louis Williams, architect to the Melbourne diocese.

It will seat 500.

An altar book, signed by the Queen Mother and bound in the Royal library at Windsor Castle is one of the chapel's features.

All furnishings are made of Queensland Black Bean, and each pew carries the carved coat of arms or crest of the town which provided the cost.

In this scheme, every town was approached which gave its name to our wartime corvettes.

They honour ships lost in action, or those who lost their lives when vessels were damaged.

The main west window, in memory of H.M.A.S. *Sydney*, lost with all hands, given by the City of Sydney and the present ship's company of H.M.A.S. *Sydney*.

The east rose window, in memory of H.M.A.S. *Perth*, lost in action. Given by the City of Perth and survivors of the sinking.

The Lady Chapel Rose, in memory of H.M.A.S. *Canberra*, lost in action.

A window to honour casualties when H.M.A.S. *Australia*

W.R.A.N.S. and the Officers' Training School have also been given.

The cost of the completed building is £75,000.

Of this, some £68,000 has already been received from all over Australia, New Zealand and England.

This is the nation's memorial to its naval dead of two World Wars, built in the training establishment where each young naval recruit receives his first impression of navy life.

The provision of the chapel will mean a great deal to depot chaplains, who in past years worked under extreme difficulty.

DR. FISHER SPEAKS ON UNITY

THE NEED FOR FREE COMMUNICATION

CHURCH INFORMATION SERVICE

London, May 10

Inter-communication was the first requirement of Christian love, the Archbishop of Canterbury said in London this week.

He was speaking at the annual rally of the Church Missionary Society. Referring to unity and disunity he said: "The more we can all share with one another in life and in prayer and in worship (even if it must be outside the sacraments) the better. This is the first essential and it raises no theological barrier at all."

"Inter-communication is the first requirement of Christian love. For divided Christians not to allow themselves to pray together, or not to take the trouble to pray together, in the name of Christ, is not merely an offence against one another, it is a blasphemy against Christ."

"It is significant that all who come into the circle of ecumenical fellowship, even reluctantly, whether in a parish or in the councils of churches, find liberation and an enlarged vision of Christ's purpose and an increased sense of His presence with the Church—even if at the same time the closer view of the dividing barriers causes a deeper sense of frustration."

"This first remedy applies, of course, just as much to the world as to the Church, because it is the application of Christ's first law of love."

"The first need for a return to sanity in the world is the restoration of free travel on a basis of mutual goodwill between nations and races, so that men may get to know one another and discover that nothing can improve human relations except the discovery in one another of such things as win respect by their own reason and goodness."

"The phrase 'visible unity' as applied to the Church can bear more than one significance. It can mean the visible unity in Christ displayed among a great number of churches by the existence of the World Council of Churches—and let us not minimise the significance of that unity, rudimentary though it is."

NO DECLINE IN CHURCH SAYS ARCHBISHOP

SERVICE AT GEELONG DEDICATION

FROM A SPECIAL CORRESPONDENT

Geelong, May 17

Re-dedication of the renovated Church of S. Paul's, Latrobe Terrace, was performed by the Archbishop of Melbourne, the Most Reverend J. J. Booth, who yesterday morning conducted the first of the services in connection with the centenary of S. Paul's, the second Anglican church built in Geelong.

These renovations, completed during the last six months at a cost of more than £3,000, include treatment of the interior walls of the church, alteration to carpeting and church appointments.

It was customary in such circumstances, he said, to rededicate such additions to the service of God.

"By virtue of my sacred office to the Church of God, I dedicate these things to the Glory of God, in the name of the Father, the Son, and the Holy Ghost," said Archbishop Booth.

In his subsequent sermon, he said it was not for him to deal with the history of S. Paul's during its 100 years in the service of God.

That had already been performed in an information brochure.

Neither did he feel called upon to speak of those men who had preceded as vicars of the church, or those men and women who had done so much for it.

But he was fully conscious of the service which they had rendered.

He was fully conscious, also, of the effect which his nine years at S. Paul's had had upon his own life, and on those of his wife and family.

Just as its people had wrought improvements in its buildings and appointments, so had S. Paul's brought comfort and healing to the sick and weary.

There were many such memories during its life of 100 years.

There were some who claimed that the work and influence of the Church had declined.

Actually, there had been tremendous growth during the last century.

It was significant that to-day there were but three countries without the Christian Church—Tibet, Arabia and Saudi-Arabia

—and possibly one or two small countries.

The responsibility for the spread of the Gospel was not solely that of the parish priest, but of all who professed religious faith.

To-day, they had opportunities such as never before as a result of the advances of the sciences.

More books were being published for both clergy and laity than ever before, and no publisher produced books for which there was no sale.

The Christian world had its obligations to the backward peoples, and to-day again offered greater opportunity than ever before.

The United Nations Organisation had accepted responsibility for the struggling people of the world, taking a step further the great principles which had first found a post-war expression in the League of Nations.

It fed the starving, taught the backward, and developed the world for the benefit of man.

It was a great movement in a great time in which to be alive.

On the actual centenary date on Tuesday, Holy Communion will be celebrated at 7 a.m., and at 7.45 p.m. a service will be conducted by the Dean of Melbourne, the Very Reverend Dr. Barton Babbage.

This will be followed at 9 p.m. by a social which will be attended by parliamentary and civic representatives, as well as clergy and the public.

The State Governor, Sir Dallas Brooks, and Lady Brooks will attend the centenary service next Sunday morning at 11 o'clock, which is to be broadcast.

VOICE TRAINING FOR ORDINANDS

ANGELIC NEWS SERVICE

London, May 7

Concern at the lack of training in voice production for ordination candidates was expressed by clergymen and musicians at the annual meeting of the Church Music Society, at Church House, Westminster, on Thursday last week.

The Principal of Salisbury Theological College, Canon F. C. Tindall, who opened discussion on the subject, said that the curriculum was overcrowded by the requirements of the general ordination examination.

He suggested that the number of examination papers might be reduced in order that the study and practice of good speaking might be more thorough.

The Dean of Chichester, who presided, said that the priest who was inaudible, or could not read the services and the Bible intelligently, was a misery to himself and to all who heard him.

Members of the society passed a resolution that the authority responsible for training ordinands should give priority to the problem of voice production.

COLOURFUL SERVICE

HELD IN SYDNEY

FROM A CORRESPONDENT

The Festival of the Most Distinguished Order of S. Michael and S. George was observed in S. James's Church, Sydney, on May 2.

The Eucharist was sung by the rector, Canon E. H. Davidson, and eighteen knights and companions of the order walked in the solemn procession preceding the commemoration of their departed brethren by the chaplain.

Among the knights participating in the service were the Governor of N.S.W., Lieutenant General Sir John Northcott, the late Governor General, Sir William McKell, Lieutenant General Sir Leslie Morshead and Sir Daniel McVey.

Archdeacon W. Ashley-Brown as chaplain preached the sermon of the festival.

His Excellency the Governor received the members of the Most Distinguished Order and officiating clergy at a levee in the crypt after the service.

AUSTRALIAN PRIEST DENIED PASSPORT

ANGELIC NEWS SERVICE

Melbourne, May 10

The Rector of S. Mattheias, Richmond, Melbourne, the Reverend Neil Glover, said that the Immigration Department had refused to issue him with a passport to attend a World Peace Council meeting in Berlin and he had lodged a protest.

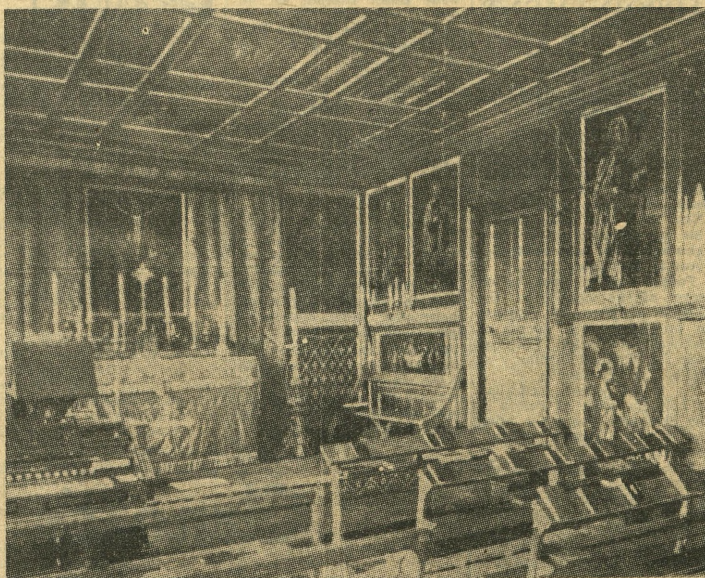
Mr. Glover was to have left Sydney by air next Tuesday.

He said to-night that his "right of conscience" had been infringed.

He had had a letter from the Department saying that he would not be granted a passport to go to "Communist territory, or to a Communist-inspired conference."

The Archbishop of Melbourne, the Most Reverend Dr. Booth, said to-night he had given Mr. Glover leave of absence, but had certainly not approved of his mission.

A meeting of the Australian Peace Council in the Assembly Hall to-night decided to send an English-born clergyman as a delegate to the Berlin conference in place of Mr. Glover.



The Chapel—one of the finest private chapels in the Kingdom.

USE OF PROPAGANDA NOT ALWAYS BAD STATEMENT IN ALBURY AT CONFERENCE

BY OUR OWN CORRESPONDENT

Albury, May 14

The Director of the General Board of Religious Education, Mr. V. K. Brown, said in Albury to-day that propaganda is not necessarily evil in itself, but can be a legitimate and even noble instrument for good.

Mr. Brown was delivering the first lecture in the current Commonwealth Anglican youth leaders' conference at the Grammar School, Albury. He was speaking on "The Christian Attitude to Propaganda."

We were all subjected to propaganda, our job was to sort the good from the bad—to discriminate on some principle.

Some people classed all education as propaganda, others included only that part which presented partial facts, or that which extended beyond the intellect into the emotions.

ARCHBISHOP LEAVES FOR CONGRESS

FROM OUR OWN CORRESPONDENT

Melbourne, May 17

The Archbishop of Melbourne, the Most Reverend J. Booth, will leave Melbourne this week with Mrs. Booth, for the United States, by way of the United Kingdom.

Dr. Booth is to attend the Anglican Congress in Minneapolis, in July. He has been appointed one of the 20 chairmen of sub-committees.

After Minneapolis, the archbishop proceeds to the meeting of the World Council of Churches at Evanston, where he will be one of the representatives of the Church of England in Australia.

Last Thursday, members of the council of the diocese and of the Cathedral Chapter, entertained the archbishop by the courtesy of Mr. H. W. Buckley, at the Athenaeum Club. A presentation of a case of pipes and a travelling clock was made on behalf of the members of both bodies. A sheaf of flowers was also given to the archbishop for Mrs. Booth.

The Bishop of Geelong spoke for the clergy, and Mr. E. C. Rigby for the laity. They expressed all good wishes for the travellers and their hopes for a safe return.

DUMB ANGLICANS

FROM OUR OWN CORRESPONDENT

Albury, May 12

"We are inclined to remain dumb Anglicans," said Archdeacon F. M. Hill at the Albury Youth Conference yesterday.

"One of the things Anglicans have yet to learn is to preach the Gospel enthusiastically."

"We don't know yet how to spread our enthusiasm," he said.

Outlining Church of England youth activity in Albury, he said a successful movement needed a purpose.

"In this case our purpose is service to God," he said. "Our object is not to merely make people good, but to give them an interest in Church work."

Church club members should not just attend once a week as a duty, but should feel their membership all the time. Their whole consciousness should be surrounded by the Church.

Stressing the need for religion in Church bodies, Archdeacon Hill declared: "A youth group which does not worship betrays its mission."

"Every group should seek strength and inspiration from the Church's teachings."

A packed hall heard the rector's address. It was accompanied by groups of Young Anglicans demonstrating the movement's five main activities: Evangelism, study and discussion, fellowship, service and worship.

An army education pamphlet's finding was summarised thus: "Propaganda avoids investigation, education invites it."

"Propaganda appeals to desires and emotions, education appeals to the intellect."

"Propaganda represents some special group, education represents no group in particular."

Mr. Brown said propaganda was veiled where motives behind it were not clear.

Impartiality was a high intellectual virtue and education was an impartial process of giving information. Therefore, propagandists of some lands pretended to be impartial and educational.

Propaganda arose when opinions or interests clashed. In a country with a high universal education propaganda would be unnecessary, as all citizens would think and act on the merits of any problem.

Success of all doctrines depended largely on the capacity and "mental laziness" of those at whom it was aimed.

Many people took opinions secondhand, and the number of people able to accurately size up a situation was very small.

"We must watch our attitudes," warned Mr. Brown. "As humans we are inclined to regard our own activities as helpful and legitimate, but those of our opponents as sinister and dangerous."

Though propaganda dated back to the Middle Ages, its significance had become more obvious since the First World War, when it was elevated to the position of a branch of Government.

Its use was regarded now as sinister due, in part, to the efforts of Germany's Goebbels. However, many countries used suggestion for the public good.

Nowadays, propaganda included also advertising, public relations and goodwill, being spread by many methods.

"Eternal vigilance is the price of freedom from the snares of propaganda," declared Mr. Brown. Christ had used the media of His day to propagate the way of life He would have Christians follow.

A Society for the Propagation of the Gospel existed. The Church was using all methods available to bring more people to love God and neighbour, he added.

APPOINTMENT IN U.S.A.

AUSTRALIAN PRIEST AS TUTOR

FROM OUR OWN CORRESPONDENT

The Reverend John C. Vockler has been appointed a Fellow and Tutor of the General Theological Seminary, New York, and will take up his appointment at the beginning of the next academic year in September, 1954.

Father Vockler, who is on leave of absence from the Diocese of Newcastle, expects to proceed to the degree of Bachelor of Sacred Theology from the General Seminary at the end of this month.

He is the second Australian to hold the office of Fellow in the Seminary, the other being the Reverend Gordon Griffith, of Canberra.

Both of these priests are alumni of St. John's College, Moppet; both are graduates of the University of Queensland; both were Vice-Wardens of St. John's College within the University of Queensland and both were ordained to the ministry in the Diocese of Newcastle, N.S.W.

NEW HOME AT DARLING

OPENED BY GOVERNOR

FROM A CORRESPONDENT

Melbourne, May 18.

The Governor of Victoria, Sir Dallas Brooks, accompanied by Lady Brooks, opened the new Home for Little Children, at Darling, in Melbourne, on May 18.

The Archbishop of Melbourne, the Right Reverend J. Booth, consecrated the chapel, and dedicated it to St. Anne.

This new Home for Little Children has been built under the auspices of the Diocesan Mission to the Streets and Lanes of Melbourne on the site of the former Darling Babies' Home.

Provision has been made for the admission of about forty boys and girls ranging from eleven months to five years of age.

The children will be under the care of the Sisters of the Community of the Holy Name, Melbourne.

On the day of the opening, nearly a thousand guests surged through the passages, the dormitories, diningrooms, and playrooms, admiring the beauty and commonsense of the planning that lay behind this new home.

They were delighted with the charming pastel walls (washable, says the architect), the sensible washbasins have little mirrors above them, the baths at just the right height for an adult to wash off the grime of small people without stooping, and the gangways for Goldilocks and Christopher Robin to use when climbing into the bath at bedtime.

In the sanctuary a wooden cross of gold and red is suspended against a curtain of glowing blue velvet which is caught into a canopy by a golden crown.

The soft folds of the old-gold frontal are patterned with pink rosebuds and tiny blue flowers.

Two candlesticks of wood, carved and coloured, stand on the altar, and the carved wooden sanctuary lamp gleams with a ruby light.

At the west end of the chapel are the simple stalls of Queensland maple, but the rest of the chapel is free and spacious, waiting for the little folk to come with their mats and sit or kneel just where they please.

DAWN FROM SCHOOL TOWER

FROM A SPECIAL CORRESPONDENT

The chapel choir of Grimwade House climbed to the top of the school tower to greet the dawn of May Day with prayer and praise, on May 1.

The ceremony, believed to be the first of its kind in Australia, was conducted at Melbourne Church of England Grammar School.

They took an ancient custom of the choir of Magdalen College, Oxford, as their inspiration and example.

The office for the occasion, patterned on the Office of Prime, was read by the principal, Mr. Lewis A. Clayfield. The choir, conducted by Mr. Alan Pope, the chapel organist and choirmaster, sang appropriate hymns and Easter carols.

The boys themselves entered enthusiastically into the spirit of the occasion, and those who attended the service or listened from ground level agreed that it was a success.

It is now hoped to make this an annual event at the school.

SINGAPORE NEWS

HOME, MUSIC FESTIVAL

FROM OUR OWN CORRESPONDENT

Singapore, May 7

The outstanding event in the musical festival organised by the Singapore Musical Society is the holding of Bach's S. Matthew Passion at St. Andrew's Cathedral next week.

The archdeacon hopes that Anglicans in Singapore will seize this great opportunity to enter into the spirit which this great work gives.

On June 2 the Archdeacon of Singapore, the Venerable Robin Woods, will be going to England on a vacation with his family. The archdeacon is one of the best loved figures in the Singapore scene.

He devoted himself to the task of building churches and church halls, extending and building schools and putting the Singapore finances into a better position.

He will be away for six months, and needless to say, every one here is anxiously awaiting his return.

Our Anglican churches will join other Malayan churches in holding the Christian Home Week. The Week will emphasise the opportunities and responsibilities of the Christian home. This function follows closely on Oecumenical Sunday, which was held last Sunday.

On April 4, the Bishop of Singapore inducted the Reverend B. W. Coleman as Vicar of Malacca.

One interesting feature of cathedral activities is the work of the Cathedral Players. This theatrical company recently staged a number of morality and Bible plays.

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AIR FORCE MEMORIAL IN MALTA

CATHEDRAL SERVICE PACKED

FROM OUR OWN CORRESPONDENT

Valetta, May 16

On the occasion of the visit of Her Majesty the Queen to Malta, and on the eve of the unveiling of the Commonwealth Air Forces' Memorial, a Service of Memorial was held in S. Paul's Cathedral, Valetta.

The cathedral was crowded and extra seating accommodation had to be provided. The distinguished and representative congregation included many overseas visitors.

Among these were the Right Honourable the Lord de L'Isle and Dudley, Secretary of State for Air in the United Kingdom; Lord Tedder; Lord Newall; General Lord Freyberg, representing the Government of New Zealand; Sir Thomas White, representing Australia; representatives of other dominions; marshals of the Royal Air Force; heads of the three Services on Malta, and representatives of the Imperial War Graves Commission.

AIR FORCE GUARD OF HONOUR

A composite guard of honour of members of the Royal Air Force, Royal Australian Air Force, and Royal New Zealand Air Force received the Governor of Malta, Sir Gerald Creasy, with a Royal salute outside the cathedral.

A large number of "pilgrims," relatives of the officers and men who lost their lives in aerial operations in the Medi-

terranean theatre during the Second World War and who have no known grave, were also in attendance.

Many had travelled specially from Australia for the ceremony.

The service was conducted by the Chaplain-in-Chief of the Royal Air Force, Canon A. S. Giles, and the sermon was preached by the Bishop of Gibraltar.

The bishop's chaplain was the Reverend James Payne, Chaplain of the 78 Wing, Royal Australian Air Force.

ENSIGNS PRESENTED

Six ensigns of the Commonwealth Air Forces were received by the Chancellor of the Cathedral, Canon F. W. Hicks, and placed in the sanctuary.

Following the service, the bishop, the chaplain-in-chief, and Chaplain Payne addressed the congregation and were presented to the distinguished visitors.

AIR FORCES' MEMORIAL

The following day, Her Majesty the Queen unveiled the Commonwealth Air Forces' Memorial in Floriana.

On this occasion Australia was represented by Sir Thomas White, and the Royal Australian Air Force representatives included Group-Captain Brian Eaton, Wing-Commander J. Lombard, and Chaplain and Mrs. J. R. Payne.

After the unveiling, wreaths were laid by the relatives present and on behalf of others in many parts of the world.

CHURCHES FOR MARXIST TOWN

ANGELICAN NEWS SERVICE

London, May 13

Stalinstadt, "the first Socialist town in Germany," which was planned on strict "Marxist lines," will have both an Evangelical and a Roman Catholic church, Dr. Niemoller, the church president of Hesse, said in a lecture in the "Hall of Culture" of the city earlier this week.

He had been asked, he said, to announce this by Probst Gruber, the Evangelical Church representative with the East German Government, who had been informed of the Government's decision by Herr Nuschke, one of the deputy Prime Ministers.

Stalinstadt, which was created to provide living quarters for the men employed in the large eastern iron works combine, has a population of about 7,000 and is situated near Furstenberg on Oder. Applications by the Evangelical authorities in the past to build a church had remained unanswered.

BIBLE SOCIETY'S ANNIVERSARY

ANGELICAN NEWS SERVICE

London, May 18

A special Bible week in the E.B.C.'s General Overseas Service, began on May 9, to mark the 150th anniversary of the foundation of the British and Foreign Bible Society.

It included a special religious service from the Central Hall, Westminster, presided over by the Archbishop of Canterbury, ten minutes of daily Bible reading, a dramatisation of "S. Paul's Letter to the Christians at Philippi," a discussion on "Translating the Gospels" and a talk on the Bible Society's Third Jubilee.

ANTI-RELIGION PROGRAMME

MEETING IN WARSAW

ANGELICAN NEWS SERVICE

London, May 18

East German Communist sources said recently that Red experts had met in Warsaw to discuss new "anti-religion" measures.

Sources predicted that a new wave of anti-religious persecution would soon be unleashed throughout the Red world.

To fight the influence of the Church, each satellite nation's youth will be organised and trained by Communist teachers to carry on the fight against "reactionary" religion, it was said.

All East European Communist nations, including the Soviet Union, sent envoys to the Warsaw meeting, sources claimed.

They added Communist China, North Korea, and Communist Outer Mongolia also had experts there.

It was reported that "Communist" specialists had drawn up a detailed plan for the drive against religious organisations still existing within the Red orbit.

Based on the teachings of Marx, Lenin, and Stalin, the programme supposedly is composed of a series of "scientific measures."

COLLECTION OF AFRICAN ART

CHURCH INFORMATION SERVICE

London, May 10

A new collection of art from Cyrene School in Southern Rhodesia is to be shown at the headquarters of the Society for the Propagation of the Gospel, London, from May 18 to 29.

Cyrene School was started by Canon Edward Paterson, who was trained as an artist in the London Central School of Arts and Crafts, and has recently been made one of its fellows.

The school, near Bulawayo, Southern Rhodesia, teaches all the usual primary school subjects. Its pupils come mostly from the Mashona and Matabele tribes, who have little or no indigenous art.

By isolating his pupils from all European influences and making art a compulsory subject for all, Canon Paterson has been able to create a genuine and spontaneous African art.

DECLINES TO BE BISHOP

"LIVING CHURCH" NEWS SERVICE

New York, May 14

The Rector of St. Stephen's Church, Oak Ridge, Tennessee, the Reverend Robert Foster McGregor, has declined election as the first Suffragan Bishop of Tennessee.

He was elected April 22 on the sixth ballot with 69 clergy votes and 122 lay votes.

In a formal statement on the decision, he said:

"Thought and prayer and the counsel of trusted friends have not awakened within me the conviction that I should at this time exchange the parochial ministry for the broader responsibilities of the episcopate."

"I have, therefore, made known to the bishop of the Diocese of Tennessee and St. Stephen's Parish in Oak Ridge, my decision to decline the election to the convention of the diocese to be suffragan bishop."

"My decision comes with reluctance because of the confidence placed in me by the convention, but with clarity as God has led me."

"I cannot accept a call of such importance without clear and positive indication of the Spirit within me as to the rightness of the action."

WIDE RANGE EXHIBITION

RELIGIOUS BOOKS

ANGELICAN NEWS SERVICE

London, May 6

The exhibition of religious books which is being held in the crypt of S. Martin-in-the-Fields from May 3 to 15, was opened on Monday afternoon with a short service in the church, at which an address was given by the Dean of S. Paul's, the Very Reverend W. R. Matthews.

Dr. Matthews said he was astonished at the range and scope of the books displayed.

There were works of the highest scholarship, there were philosophic treatises on the foundations of Theology, and many books to help the general reader to understand his religion.

Some people maintained that the Christian religion was dying and all the best minds had left it behind, said the Dean of S. Paul's. This present exhibition was the best reply to that idea.

Men did not give laborious days to the study of a dead religion, Christian thinking today was of a high order and the Christian religion was not in retreat.

The use of the crypt for the exhibition has been offered rent free by the Vicar of S. Martin's, the Reverend M. Charles-Edwards, to the Religious Publishers' Group and the Publishers' Association, joint organisers of the exhibition.

It includes some 2000 books relating to the Bible, Christian doctrine, worship, devotional books, the growth of the Church through the ages, philosophy and psychology, biography, children's books, and general literature.

ANCIENT CHAPEL FOUND

ANGELICAN NEWS SERVICE

London, May 17

When excavations in S. Mary's churchyard at Stamford had failed to reveal evidence of S. Bertelin's chapel, believed to have been built in Anglo-Saxon or Norman times, workmen digging up graves in another part of the churchyard discovered remains which are thought to be part of the foundations of the chapel.

The site is being cleared for a garden of remembrance.

An eight-foot length of wall and a turn were uncovered, and it is believed that this might be the north-east corner of the old chapel.

These remains were found about thirty feet away from the place where the excavations were carried out during Easter.

COLLECTORS' ITEM

FROM OUR OWN CORRESPONDENT

New York, May 12

One of the rarest book-collector's items has been purchased by the Pierpont Morgan Library of New York.

It is the "Missal of Constance," which was printed by Johann Gutenberg for the diocese of Constance around the year 1450.

There are only three copies of it left—one of them in the State Library at Munich.

Experts are of the opinion that it was printed even earlier than the famous Gutenberg Bible, which would make it the oldest book printed with movable type.

The Pierpont Morgan Library purchased the missal from the Capuchin monastery Romont in Switzerland, where it was discovered in 1951.

The New York Library is now in possession of three of the world's most valuable curiosities in the field of printing: the Constance Missal; the 42-line Gutenberg Bible of 1456; and the second Mayence Psalter of 1459.

H-BOMB BAN REJECTED

CANTERBURY MEETING

ANGELICAN NEWS SERVICE

London, May 15

At the Convocation of Canterbury held in London last week, clergy emphatically rejected a call to all Christians to brand the use of the hydrogen bomb a sin and refuse to co-operate in its manufacture.

The issue came before the lower house—the southern parliament of the Church.

It approved a resolution describing the H-bomb as "a grievous enlargement of the evil inherent in all war," and called for a reduction and control of armaments.

The Archdeacon of Stoke, the Venerable Percy Hartill, moved the defeated amendment to brand use of the bomb a sin.

He declared: "The evil is not that somebody might exterminate us, but that we should blacken our own souls by doing that to somebody else."

"If I were asked whether I should live under the Soviet regime or drop a hydrogen bomb, I am perfectly clear about the answer," he added.

"Living under the Soviet regime is something for which I am not morally responsible, but we are responsible before God whether we sanction use of the hydrogen bomb."

Opposing the amendment, the Dean of Exeter, the Very Reverend A. Ross Wallace, asked:

"Are we to strip ourselves naked in the face of an aggressive or evil-minded enemy?"

"Or are we to rely—as I am afraid I do for the preservation of my children and numerous grandchildren—on the H-bomb, which I believe is the greatest guarantor of peace as we know it?"

WOODEN CURTAIN OF CHURCHES

FROM OUR OWN CORRESPONDENT

New York, May 16

An American organisation has just launched a "crusade for wooden churches."

It plans to build a chain of light, wooden churches along the Federal Republic's border to the Soviet-occupied zone.

In response to the committee's appeal for funds, 400,000 dollars were donated by the American public during the first five months of the crusade.

The idea of this scheme originated with the Bavarian-born American citizen, Fleming von Royk-Lewinski. Chairman of the organisation is the journalist, Fulton Lewis.

Among the sponsors are said to be several State Governors and Senators as well as ex-President Herbert Hoover.

None of the churches is to cost more than 25,000 dollars. Funds for the construction of the first six are reported to have arrived in Germany, and two churches have already been built.

The ultimate objective of the crusade is to raise enough funds to build a chain of 49 such wooden churches close to the Iron Curtain—so that eventually there would be one church for each State of the Union, plus one for the district of Columbia.

BEATING THE BOUNDS

FROM A SPECIAL CORRESPONDENT

Before Evensong on Rogation Sunday, the rector and people of S. Bartholomew's, Burnley (Vic.), will go out from the Church in procession to "Beat the Bounds."

The Litany will be sung in procession, several stations will be made where prayers will be offered for His Blessing upon all those who work and live in this big industrial parish.

Representatives from all the big factories in the parish have been invited to Evensong.

Gifts of groceries, fruit, etc., will be received for Church Homes.

GENTLEMAN'S CLUB

BAN ON NEGRO STATEMENT

"LIVING CHURCH" NEWS SERVICE

New York, May 10

E. Townsend Look is the new president of the Church Club of New York. He was elected at the club's annual meeting, May 3, on a unanimous ballot.

Mr. Look succeeds Clifford P. Morehouse, who refused renomination.

Reason given by Mr. Morehouse for his decision was that Justice Hubert T. Delany, prominent Negro layman, had been barred from membership in the club because of his race. Bishop Donegan, of New York, endorsed Mr. Morehouse's position.

However, the chairman of the club's admissions committee denied that Justice Delany was excluded for reasons of race.

In a statement made at the time of his election, Mr. Look, who is on the faculty of General Theological Seminary, said:

"I hope that we shall continue to have many new members. Churchmen who are anxious to associate themselves with us in our emphasis on the educational life of the Church and our interest in stimulating knowledge concerning Church history and activity."

"All will be welcomed with equal courtesy, but I trust that none will be nominated because he is white, or brown, or black, or yellow. To my way of thinking, that would be beneath his dignity."

"It is understood that a candidate's friends, his associations and the organisations to which he belongs or has belonged have a bearing on his eligibility. We are a club and not a social action organisation. It is, however, the duty of the president of a club to reflect the wishes of the majority."

"I report to you that we have had five resignations within the past month; four are due to the recent publicity. This is a small number out of a membership of some 600. It would seem that our members have faith in one another and their club."

"My statement to the Press of three weeks ago (see below) still stands. I have nothing to add or subtract."

"I intend as soon as possible to appoint a committee to review our past history as a club, to assess its present position as an influence in the life of the diocese, and to evaluate as far as possible what contribution it can make in the future to the Church. This committee will report back to your trustees."

"Perhaps during the past 67 years we have grown more influential than we thought, and the Church is looking to us for leadership."

In his previous statement, Mr. Look had said that he was not opposed to the admission of Negroes to membership, but that he did not approve of admitting a "token Negro" to the club.

"There is no reason that coloured people should not be members," he said. "We are a gentleman's club, and, as far as I know, the only ones not admitted are women, priests and bishops."

"I am of the opinion that the club stands solidly against racial discrimination as all Christians everywhere must do."

MARRIAGE GUIDANCE MEETINGS

A further series of Talks-plus-Discussions will be presented at Ferguson Hall in Sydney by the Marriage Guidance Council of New South Wales.

Men and women of eighteen years and over, whether married or single, are invited to attend.

A team of experienced men and women will give the talks. Admission is free; a collection will be taken at every session.

PRAYERS AT GENEVA

ANGELICAN NEWS SERVICE

London, May 11

The Cathedral of S. Peter was crowded on May 9 for a service of intercession in connection with the Asian conference.

The service, in English and French, was conducted by Pastor F. Klein, Moderator; the Lessons were read by Mr. R. L. Harry (Australia) and Jonkheer van Asch van Wijck; prayers for the success of the conference were offered by the Reverend R. Hanson, of the Church of England in Geneva, and by Pastor H. d'Espine, Professor of the Faculty of Theology in the University of Geneva; and the sermon was given by Pastor A. Koehlin, president of the Federation of the Swiss Protestant churches.

Dr. Nolde, director of the Foreign Affairs Commission of the Oecumenical Council, gave the address.

CHURCH AND RADIO, T.V.

"LIVING CHURCH" NEWS SERVICE

New York, May 17

The Reverend Dr. James W. Kennedy, acting executive secretary of the Division of Radio and Television of the Department of Promotion, made an interim report.

He said: "Radio's opportunities lie ahead. It most certainly has not been supplanted by television . . ."

"The Church must not ignore this tried and true instrument for the spread of Christ's Kingdom on earth . . ."

"Whatever we may feel about television and the kind of religious shows which we see, we can improve religious broadcasting by investing our time, and money, in doing something better and more effective. Television is here to stay, and the churches must keep abreast of the times, or fall behind and lose a marvellous chance for speaking the Word with boldness and power."

A grant of \$5,000 was made to the Broadcasting and Film Commission of the National Council of Churches.

This commission has done, and is doing, a valuable piece of work, of importance to all the Churches.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY, MAY 21 1954

IMPORTANCE OF POLITICS

As the present political campaign gathers momentum, and the inevitable clash of opinion arouses widespread controversy, many church people will be tempted to regard both the campaign and the controversy as outside their religious interests.

They will tacitly assume, as has often been the case in the past, that what political leaders offer the voter or how they conduct their campaigns concerns the individual as a citizen, but not as a member of the Christian Church. Any attempt by clergy or bishops to enter the field of controversy, should these think such action necessary, will probably arouse bitter resentment.

Such an attitude will, of course, be more than justified if religious leaders enter the field of politics in the interests of any one party, or make pronouncements on technical matters that properly belong to the sphere of the specialist. But it will certainly not be justified if outspoken comments are made upon issues that involve morality or the welfare of souls.

Such issues have been raised more than once in our political life, and may be raised again. They may, moreover, be implicit in an economic policy that on the surface has all the appearance of being merely of technical interest. Economics, like government, may be considered a science, but it is a science that often has much to do with the very thing in which Christians should be vitally interested—the life of man.

It is, as a matter of plain fact, very difficult to separate politics from religion for the obvious reason—apparently not so obvious to some people—that politics is the recognised instrument through which a democracy orders the life of its citizens. The art of government is not merely a technique: it concerns much more than the material welfare of citizens. In the final analysis the economic and political policies of any government are directly related to men's moral and spiritual welfare, for the simple reason that it is impossible to separate the material from the spiritual.

There is a great deal of fustian talked about "interference" when Church leaders, from time to time, base their political comments or criticisms on this sound doctrine. And interested politicians are not the only guilty parties. Far too many Christians, unaware of the history of the Church or else victims of a narrow individualism, join in the chorus of disapproval. Both groups forget or wilfully refuse to recognise that it is often a Christian duty to "interfere." Concern for human welfare, the implications of some policy or practice for personality, or the denial of justice in what may appear to be sound economics, make "interference" by Christians imperative.

It is, of course, in the interests of certain political and economic policies that the voice of criticism, especially when it echoes an ethical note, should either be stifled or drowned in roars of righteous indignation. Let the Church stick to its own field, we are told, and stop meddling with matters that are not its concern. This usually means that the field of Christian interest is conduct bearing upon the prospects of life in another world. What happens on this earth, especially in business and politics, is considered outside the sphere of Christian interest and interference.

Fortunately, the Church of the first two centuries set a splendid example in rebutting this heresy that would hand heaven over to God and the earth to the Devil. It "interfered" with more than trenchant criticism. And later, when the Church of the Middle Ages, in spite of mistakes, sought to inject Christian ethics into society, the tradition of criticism and so-called interference was continued.

It may happen that issues touching the welfare of persons will be raised in the present campaign. If so, it will not be impertinence, but a sense of duty, that urges Christians to treat them as vitally important. We may not always be wise in our criticism, but we will be assuredly false to our faith if we do not exercise the vigilance that seeks to bring all departments of life, not least that of government, under the criterion of Christ's law of love.



Queen's Tour Ended

The Queen's safe home-coming from her six-months' travelling round the Commonwealth must be an occasion for profound thankfulness in this land, where the Queen spent one-third of it.

Her "journeys often" did not involve her in the perils S. Paul encountered. Yet it would be wrong to be matter-of-fact about the long and arduous tour's complete freedom from misadventure. The Queen undertook numerous flights to enable her to travel more widely and swiftly; the latter stages of her tour took her near trouble-spots which caused some apprehension about her safety.

Curiously enough, one of the happiest phases of her travels was set where her tracks crossed those of S. Paul—the days of family reunion at Malta, which is the Melita of Paul's shipwreck. Paul, too, for all his buffeting, had pleasant enough memories of Melita where "the barbarous people shewed us no little kindness."

It will be noted that the Queen and the Duke attended divine service on the morning after their return to London. They would surely feel that their own sense of thanksgiving at the successful completion of an historic mission was shared by the whole Commonwealth.

The Archbishop of Canterbury, in welcoming the Queen back to the heart of her great Commonwealth, spoke of the hand of God being upon her. The stirring events of this past year, beginning with the Coronation and continuing through the Royal Tour with its succession of splendid and affectionate welcomes, have unified the people of the British Commonwealth in a manner never previously achieved in peacetime.

So we all, indeed, have cause for thankfulness for the success of this tour which, the Archbishop of York has pointed out, has drawn the people of the Commonwealth nearer to the Queen and nearer to each other.

Political Bitterness

The general election campaign has reached that unfortunate stage where personalities are apt to bulk larger than principles.

I wonder what it is in the make-up of a politician on the hustings which causes him to see absolutely no merit in anything an opponent says or stands for. I am led to believe that on occasions less inflammatory than elections it is possible even for political opponents to think not uncharitably of each other, and even to have normal social contacts.

There may be instances where political differences do develop into bitter personal feuds, both in and out of election seasons. But surely men and women called to the service of their country in Parliament should have a sense of mission and purpose (not to mention humility) which should enable them to see and acknowledge other points of view than their own or their parties.

But the public practice of politics (however asperities may be softened over a glass or a game of billiards) seems to demand that one should think only the worst of an opponent's motives in his advocacy of a certain course.

He is charged with buying votes from the people with their own money if he puts forward a plan which necessarily involves the expenditure of public funds.

Yet, in recent years, the experience has been that public spending has been greatly increased, whatever party has been in power. Some of the increased spending has been due to the inflated economy; quite a bit of it has been caused by the need to strengthen our defences; and quite a bit, too, has been brought about by laudable pro-

posals brought forward from both sides of politics to help those who, through age, infirmity, or other causes, need the most generous provision the State can make for them and their dependents.

What a refreshing change it would be if, even at election time, candidates would give credit where it is due to opposing parties and their representatives, and not always present their own record and programme as wholly white and their opponents' record and programme as wholly black.

In saying that I suppose I am allowing idealism to outrun common sense. But there is a bitter spirit in Australian politics which is alien to a professedly Christian country. Its ugly manifestation just now makes one glad that the election campaign has only another week to run.

Challenging Times

Economic stability has been achieved in Australia, we are being assured by Government candidates in the election campaign. This is broadly true, as price statistics, particularly since the wage "freeze" six months ago, indicate.

But even those who seek political credit for this arrest of inflation concede that it has occurred at a dangerously high level. The problem is to know whether to-day's costs are to be regarded as normal.

The man buying his own home today cannot help feeling envious of those who were able to take the same step before post-war inflation sent costs spiralling.

Side by side in suburban streets may be seen houses broadly similar. One built before the war may have cost £1,500; one built in the last year or two probably cost at least £4,500.

And, as individuals have problems, so have parishes. I heard the other day of a parish which had hoped to build a church pre-war for about £6,000. The estimated cost today is £20,000.

Unhappily, many churches, nowadays, have to finance much heavier budgets with diminishing memberships. Yet, in these days when no able-bodied person need fear poverty, for work is plentiful, it is distressing that the Church should have so relatively few of the faithful on whom to depend to enable present activities to be financed and the challenge to expand to be confidently accepted.

Yet faith with works can still achieve the seeming impossible, I believe. It will be a sorry state of affairs if we allow ourselves to be discouraged from grappling with our Church problems because of the state of our economy to-day.

CLERGY NEWS

BETHUNE, The Reverend J. W., to be chaplain at Hobart Gaol.
GILL, The Reverend V. H. C., to be chaplain at Clarendon Children's Home, Kingston.
ADAMS, The Reverend A. G., on the nomination of the Patronage Council to be Rector of Queens-town.
FENDER-BROOKS, The Reverend O., to be Rector of Kempton.
WOODGER, The Reverend F. A., acting locum tenens at Christ Church, Emmore, Sydney, for the Reverend P. R. Westley on holidays.
DOWEL, The Reverend W. R., acting precentor of S. Paul's Cathedral, Melbourne, appointed to Missions to Seamen, London.
CARTER, The Reverend W. J., was inducted to the Parish of Lara in the Diocese of Melbourne, on May 17.
WALSH, Canon C. A., was inducted into the Parish of S. Luke's, Cottesloe, Diocese of Perth, on Thursday, May 6.
HAWKINS, The Reverend H. F., Rector of Marulan, in the Diocese of Canberra and Goulburn, to retire as from June 30.

QUIET TIME IN SYDNEY

The Sydney Diocesan Committee of the Women's Auxiliary have announced that they are holding a quiet afternoon at S. James', King Street, Sydney on May 27. The Reverend W. J. Ridders will conduct the afternoon.

It may sometimes be necessary to distinguish between what is necessary and what is merely desirable in planning our programmes. But any movement forward, however modest, is better than retrogression or stagnation.

Scientist Rebuffed

The decision of the Royal Australian Academy of Science to refuse membership to Professor Harry Messel, professor of physics at Sydney University, will surprise those who are not acquainted with the manner in which these elections are made.

In the two years he has occupied the chair of physics, Professor Messel has certainly shown much energy—not least in raising funds for nuclear research.

The way in which another eminent scientist referred to Professor Messel's beard and Canadian accent on a recent occasion startled many people who feel that such personal references are not in the best of taste, however notable the author of them.

Non-scientists, reading now of this latest rebuff to Professor Messel, could be excused for feeling that there is a feeling of professional jealousy apparent in some quarters.

If that is so, it is a great pity. In science more than in most activities, co-operation and pooling of knowledge are to be encouraged, especially in view of the great role scientists now play in defence plans.

Death On The Road

Road safety campaigns indefatigably prosecuted in many parts of Australia, do not seem to be having very substantially the shocking toll of death and injury.

There have been several cases in New South Wales recently in which hit-run drivers have been involved. Nothing is so despicable as the motorist who knocks down a person, and then hastens away with thought only of the consequences to himself if apprehended and leaves the victim to die or suffer agony until a doctor is summoned.

Yet numerous recent road deaths have been caused by the carelessness or speeding of the driver of the car involved in the accident.

Probably no road safety campaign will alter the nature of the callous hit-run driver. But motoring organisations and the police, by ceaseless publicity and action within the resources of staff and money, should strive strenuously to reduce the appalling catalogue of serious accidents due to avoidable risks.

—THE MAN IN THE STREET.

BRISBANE CATHEDRAL ADDITIONS

FROM OUR OWN CORRESPONDENT

The first steps to the new proposed additions to S. John's Cathedral were made on Friday afternoon, May 7. Workmen dug two holes in the cathedral grounds to enable the architects (Messrs. Conrad and Gargett) to ascertain the nature and depth of the rock upon which the new section of the nave of the cathedral will be erected.

Specifications for the foundations will then be prepared. It is possible that tenders may be called within a month.

The Completion Fund now stands at approximately £240,200, which includes the amount (£100,000) collected under past regimes.

SOME CHURCH

A woman with some small children entered a city church in Melbourne on Easter Saturday.

"I just wanted to show the children round. I'd like them to see the manger," she was overheard to say.

ONE MINUTE SERMON

COLLECT FOR ROGATION SUNDAY — 5th SUNDAY AFTER EASTER

The Text:

O Lord, from whom all good things do come; Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

The Message:

The power of thought is a great mystery and its influence beyond our calculation. Our thoughts are the very source of all our living—if the source be clean, clean will our actions be. Hence the Collect, a very ancient Collect, asks that "by Thy Holy inspiration we may think those things that be good."

"Every deed is a thought in action" (as the Reverend George Congreve has said), while "out of the heart proceed evil thoughts" and actions of like nature follow.

To this citadel of our lives the Holy Spirit can gain entry. It is He Who orders the "unruly wills and affections" as we thought last week, it is He Who is commissioned to guide us into all the truth, to take of the things of Christ and show them unto us. Hence we ask God the Giver of all good gifts so to direct our thinking that it may be in accordance with His goodness.

For how easily our thoughts wander, how easily they can be set on the things of the world, on the lusts of the flesh. We cannot prevent such thoughts coming before us—is there not an old oriental proverb which says "You cannot prevent a bird alighting on your head but you can prevent it nesting in your hair."

So with us. We can turn quickly from evil thinking, fix our thoughts on Christ, we can remember S. Paul's words, "Whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, think on these things," and with the Holy Spirit's inspiration dwell on these till they become ours, our very inner life. Then shall we by the same Spirit translate these thoughts that are good into action and "by His merciful guiding perform the same through Jesus Christ our Lord."

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. National.

*May 22: The Very Reverend Kenneth Jones, N.S.W.

*May 24: Sister Julian, Victoria.

*May 26: School Service.

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

*May 28: Major-General The Reverend C. A. Osborne.

PLAIN CHRISTIANITY: 7.30 p.m. NATIONAL.

May 23: The Reverend W. E. Sangster.

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

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

READINGS FROM THE BIBLE: 7.10 a.m. NATIONAL.

*May 28: The Reverend J. B. Phillips.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

May 23: Hawthorne Presbyterian Church.

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

*May 27: S. John's Cathedral, Brisbane.

THE EPILOGUE: 11.20 p.m. INTERSTATE.

May 23: "The Epilogue"—No. 21.

Fifth Sunday after Easter.

On Sunday, May 30, at 9.30 a.m. from 2PC-2NA, 3AR, 4QG, 5CL and 7ZL the dedication of the new Memorial Chapel at Flinders Naval Base, Victoria, will be broadcast.

The actual dedication service was held on May 15.

The Archbishop of Melbourne, the Most Reverend J. J. Booth is the preacher, the service is conducted by the Moderator of the Presbyterian Church in Victoria, the Right Reverend Alan Watson and the Governor, Sir Dallas Brooks, reads the Lesson.

LETTERS TO THE EDITOR

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

Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

REPLY TO CRITICS

To THE EDITOR OF THE ANGLICAN
Sir,—“Middle Churchmen’s” letter seems to infer two things:—

(a) Since church music is always sincere in conception it is therefore beyond criticism, and

(b) The consensus of informed and considered opinion of highly trained church musicians is of no importance: the motto must be “give the congregation what they like.”

I will answer some of his points.

In our private devotions all our Lord expects from us is real sincerity. He pardons the expression however inadequate it may be if the intention is right. On the other hand, when we set ourselves to provide a vehicle for the public worship to other people, sincerity alone is not enough; it must go hand in hand with skill and artistry.

An architect who builds a church needs training and technical skill as well as sincerity of purpose.

No amount of sincerity would compensate for the collapse of his building. Again, imagine what our prayer book would be like had it been compiled by a group of semi-illiterates, however sincere their intentions.

As it is, our hymn books fall lamentably below the quality of the prayer book; piety so often does duty for poetry. In hymns both are needed.

Unfortunately, many of the undoubtedly sincere composers so admired by your correspondent were musically very uncultured. As Sir Henry Hadow (a “self-styled expert”) says, “There has probably been no form of any art in the history of the world which has been so overrun by the unqualified amateur as English church music from about 1850 to about 1900.”

“Many of our professional musicians at this time stood also at a low level of culture and intelligence and were quite content to flow with the stream...”

“This music was deplorably easy to write, it required little or no skill in performance, it passed by mere use and wont into the hearts of the congregation, it became a habit like any other, and it is only during comparatively recent years that any serious attempts have been made to eradicate it.” (Church Music 1926).

The “self-styled experts” are usually people who have spent many years doing a rigorous course of full-time study involving a protracted series of examinations covering every branch of their work: a course similar in fact to those or other “self-styled experts”—doctors, lawyers, engineers, and even nuclear physicists.

Criticism “can destroy much of the natural joy of prayer and devotion” says your correspondent.

On the contrary, criticism is powerless to destroy anything good; (if it could, we should have lost even the Holy Bible itself long ago!). It can however be a cooling breeze which blows away cobwebs and lets in a little fresh air.

I remind “Middle Churchmen” that our prayer book services stand complete without music. The only possible justification for adding music to them is to enhance their beauty and underline their meaning. Bad music (and poetry) detracts from them and is clearly inadmissible. Remember, church music is primarily an offering to Almighty God, not an entertainment provided for His flock.

Not that I am suggesting for one moment that the congrega-

tion should be forgotten or ignored; but they should be encouraged to offer only something really worthy of Him, so far as lies within our power. It seems such a pity that we should be content to offer music in the church of the kind which would never, for an instant, be tolerated in the town hall, either in conception or in standard of execution. Surely God is worthy of our best?

It is often said that a church service should not be allowed to become a musical appreciation class. This is complete nonsense. Every service is, in some measure, a musical appreciation class where we want it to be or not. “I know what I like,” people tell us: what they really mean is, “I like what I know,” and our musical taste is largely conditioned by the music we hear. Associations and traditions have a great influence on our likes and dislikes.

If, from childhood, we become familiar with all that is best in church music, its influence will be an enduring comfort to us; if, on the other hand, we grow to associate rubbishy music with religious observance, that too takes an abiding place in our affections.

Hence, leaders of public worship have a great responsibility to see that only the best is employed. This is what “Middle Churchman” means when he says that “certain music means much to many members of the Anglican communion”; it is not the music itself which means much to them, but the background and associations of the music.

I suppose there is no point in my repeating, for the tenthousandth time, that the “old and established hymns,” so much beloved by “Middle Churchman” and others, of his ilk, were once themselves an “experiment with new tunes.”

Just think, even the tune to “Abide with me” was once a new-fangled hymn and no doubt gave offence to the die-hards of its day. Incidentally, even the “self-styled experts” cannot make a new hymn popular (thank goodness!); their opinions have to be endorsed by the worshipping community and win its own way to our hearts before it can become popular (though we must give it a fair chance to do this).

This has already happened with such a tune as Vaughan Williams’s “Shine Thine.”

Only a negative and unconstructive attitude, favouring of dogmatism can refuse to see that no living art can stand still. It must move forward, carefully preserving all that is best in its own past, purging the dross, and adapting itself constantly to changing conditions and ideals, even if this does involve your correspondent and others in the tiresome necessity of learning a new tune occasionally.

How we like our public worship to be easy and comfortable: how we hate it to cost us any thought, care or effort!

“Middle Churchman” seeks to perpetuate the fallacy that there is a wide gulf between what the musician considers “good” and what the people like. This is not so. There is a vast corpus of really great music beloved alike by the worshipping community and by the “self-styled expert.”

Such grand old melodies as St. Peter, St. Anne, Moscow, the Old 100th, and Hanover, are a joy and inspiration to all. Because something is good it is not necessarily unpopular.

In other words, by careful selection of hymns we can not only make a worthy offering to God Himself but we can also inspire our people with well-loved melodies. This does not mean that we should turn a deaf ear to new tunes though: let us give them a fair chance. Who knows? In fifty years’ time they too might have become “old and established hymns.”

Finally, instead of stirring up warfare between our congregations on the one hand and the “self-styled experts” on the other, would it not be better if we all worked hand-in-hand for the betterment of our worship and the greater glory of God?

KENNETH R. LONG
St. Andrew’s Cathedral,
Sydney.

THE SOCIETY OF MARY

To THE EDITOR OF THE ANGLICAN

Sir,—It was with great regret that I read Mr. John Russell’s letter on the subject of the “Society of Mary”, published in THE ANGLICAN.

Mr. Russell’s ignorance is obviously exceeded only by his heresy. He begins his attack by affirming his faith in the orthodox doctrine of the Holy Trinity.

Next he proceeds to make the extraordinarily irrelevant statement that no woman is “mentioned” in the Holy Trinity. Would Mr. Russell kindly inform us as to who ever said that a woman was “mentioned”?

Then he declares that the “introduction” of the Blessed Virgin Mary into the Catholic Faith, which he informs us has resulted in placing our Lady “on a pedestal” of equality with God by giving her “the title of ‘Mother of God’,” is a violation of the First Commandment.

(Note that here Mr. Russell, in his ignorance, confuses the First of the Mosaic Ten Commandments given on Sinai with the First and greatest Commandment given by our Lord.)

In expressing his views on the subject of our Lady’s title, “Mother of God”, Mr. Russell shows that, in spite of his previous remarks, he is obviously an Arian, for if our Lady is not the Mother of God, then apparently our Lord is not God.

The Holy Mother has not been “placed on a pedestal” by anyone. She has simply been given the honour which she prophesied would be given her when she said, “All generations shall call me blessed,” and above all she has not been regarded as being equal to God, except perhaps by a few people who are too ignorant to know better.

I quite agree with Mr. Russell in his remarks on the “House divided against itself.” Mr. Russell will notice that that section of the Christian religion which shares his views is the section of the Christian religion in which “falling away from the Church” is most common.

Next, Mr. Russell produces the too well-worn argument of the happenings at the Cana wedding, apparently to advance the idea that our Lord treated His Mother harshly or at least slightly.

If Mr. Russell cares to read the Bible he will notice that after our Lord said the words he alludes to, our Lady said to the servants, “Whatever He shall say to you, do ye,” showing that she knew what our Lord was about to do, and that it was at her request He did it. Neither our Lord nor those who share Father Britten’s beliefs placed our Lady “on a pedestal”, but both gave her her due honour.

Finally Mr. Russell declares, in another completely irrelevant statement, that it was the Seed of the woman and not the Woman who saved the world.

Again I would be very pleased if Mr. Russell would inform us as to who ever taught anything different to this.

In conclusion, I would like D. C. Watt to inform the readers of this journal as to the relationship between a far from ex-cathedra statement of a Roman Catholic priest in America and an Anglican society in Australia.

Yours sincerely,
MICHAEL J. W. BOYLE.
Ballarat.

AMBASSADOR TO OPEN SHOW

FROM A SPECIAL CORRESPONDENT

An exhibition of the entries for the 1954 Blake Prize for Religious Art will be held in the McAllan Gallery, National Gallery of Victoria, from May 11, for about three weeks.

The exhibition, which includes the prize-winning entries, is being opened by His Excellency, the Ambassador for France, Mr. Louis Roche.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

The History Of Vestments

A West Australian reader raised the following question in the course of a business letter to the paper as long ago as last January and I am sorry we have been so long in making a reply: “Exactly what are vestments? Could you tell me something of their history, their purpose, and their use in the Church of England? I remember seeing a picture of the Primate of Australia with the Archbishop of Canterbury outside St. Andrew’s Cathedral wearing vestments with trains which were carried by the choir boys. What were these called? Could they be described as vestments?”

What are Vestments?

Vestments may well be defined as the ornaments of the minister, those articles of clothing which he wears to conduct Divine Worship. Strictly speaking, the cassock, surplice, hood and scarf are as much vestments as the chasuble, stole and alb and other garments worn in many churches for the celebration of the Holy Eucharist. We are concerned only with the minister’s dress when taking Divine Service, although his dress outside the church has frequently been a subject for definition by Canon Law. To some extent the garments worn by members of a church choir and by servers could be described as vestments, but for the purpose of this answer we will restrict ourselves to the vestments of the clergy.

The object of wearing vestments is twofold. First, they distinguish the clergy in their official duties within the church from their normal parochial and secular duties, as well as from the laymen, and, secondly, they have a mystical and traditional association which helps to remind us of the long tradition of Christian worship. This remains true whether we look only as far back as the Reformation or back to the Primitive Church.

WARNING ON H-BOMB BY PRIMATE

FROM OUR OWN CORRESPONDENT

Wollongong, May 13
The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, said in Wollongong last week that science was developing the hydrogen bomb at such a pace that the time was fast approaching when any irresponsible group could perform a single act that would wipe civilisation from the face of the earth.

He was addressing the 29th annual festival of the Wollongong Rural Deanery.

The Primate warned that simplification of hydrogen bomb manufacture, which was being reported in the world press could place the bomb in the hands of any country.

“At this hour the world is appalled by the dreadful power of the hydrogen bomb and its far more terrible successor.

“Let us not debate whether Russia will use the hydrogen bomb on us before we use it on them. That is not the point.

“The fact is that science is developing the hydrogen bomb at such a pace that the time is fast approaching when any irresponsible group can perform a single act that will wipe civilisation from the face of the earth.

“Now is the time for those who hold different points of view to come to an understanding so that the manufacture of the bomb can be inspected and controlled.

“To us Christians it means that the power of evil must be faced and overcome. It must be overcome by the power of the Cross.

“Let us pray that eyes may be opened not only to the peril of the world but to the path by which that peril may be averted.”

It would take a very long time to trace in detail the history of all the vestments. Probably the Eucharistic vestments were a survival of the customary best dress of the people of the Apostolic Age. They have relationship both to Jewish and Roman attire of the time. Our information about early Christian worship is not very complete, and in the Church Orders, which were directories for worship written from the middle of the 2nd century onwards, there is no evidence that any distinctive liturgical dress was universal. In “The Testament of Our Lord” which is to be dated about 320, the chief deacon is to be “clothed in white garments, a stole only on his shoulder.” Here the stole seems to be a badge of office worn as in modern times over one shoulder only by the deacon. The Council of Laodicea mentions stoles being worn by deacons and apparently by higher clergy but forbidden to sub-deacons, while in the Canons of Hippolytus we are told that the presbyters and deacons assembled with the bishop for the Eucharist “robed in white vestures more beautiful than those of all the people specially splendid, even the readers are to have festal garments.”

Theodore tells us that Constantine in 330 presented to his Cathedral Church at Jerusalem a sacred robe of gold to be worn by the bishop when presiding at the solemn baptisms on Easter Eve. It is probable that in the 4th century there was still no very clear distinction between the type of clothes worn at church services and those worn by both clergy and laity outside except that those worn for Divine Service were more splendid, but with the beginning of the 5th century the invasion of the various Gothic peoples led to decisive changes of dress in both the Eastern and the Western Empires and it was at this stage that the Church continued to use the older mode which thus came to be regarded as distinctively ecclesiastical.

The Eucharist vestment seems to have developed from the paenula or cloak which was the normal outdoor costume of important Roman citizens. This had no sleeves and the head was merely passed through an opening made in the centre of the garment which was lifted in folds over the arms when the wearer wished to use his hands. This is probably the kind of cloak which St. Paul asked to be brought to Rome in 2 Timothy 4:13, although one is probably wrong in seeing a reference to vestments here. Underneath was worn a tunic, with or without sleeves, from which was derived the modern alb. Important people also usually wore a brightly colored scarf, the pallium, as their badge of office, from which of course comes both the stole and the scarf of modern use.

In the glorious church of San Vitale at Ravenna, there is a mosaic belonging to the end of the 6th century which shows a bishop and two clergymen. All three are wearing long white garments reaching down to their feet with sleeves both full and wide, a narrow stole passes over both shoulders and reaches to the bottom edge of the garment. The bishop wears a dark olive green cloak of the kind described over his white garment, and over it a richer white, fringed at the ends and marked with a cross. On the whole, therefore, we are right to conclude that the liturgical garments of the West are mainly derived not from the Jewish priesthood but from the ordinary garments of important Roman citizens, which, by degrees, became restricted to the clergy alone and were invested with a symbolic character. In the East, the vestments still retain an Oriental form, and

were probably more closely connected with the robes worn in Jewish worship.

Any readers desiring further information on this matter should consult Duchesne, “Christian Worship,” chapter XI in the English edition, and Gregory Dix, “The Shape of the Liturgy,” pp. 339 ff., and various articles and works by Bishop Frere.

The cassock was primarily in origin part of the priest’s outside dress, and was the common outdoor dress worn by the clergy in England until the end of the 18th century. The 74th Canon of 1604 ordered that the beneficed clergy should not go out in public “in their doublet and hose without coats or cassocks.” The bishop’s apron and the old-fashioned clergyman’s frock coat were both originally derived from a shortened cassock.

The surplice is a long flowing garment usually of white linen with long and wide sleeves, and the word is derived from the Latin superpelliceum, being the garment worn over the pelliceum—the woollen or furred coat. The Ravenna mosaic, referred to above, shows the clergy in a garment similar to this, although the surplice seems to have become more common in the mediaeval monasteries, when the monks wore their fur or woollen coats for the midnight office and threw the surplice above them.

The hood, of course, was originally simply a cowl, often lined with fur and drawn over the head for protection from the cold or rain. It was worn both by the clergy and laymen and was especially adopted by the monastic orders. In later days it was especially associated with the graduates of a university and the hood then became lined with silk of varying colours or sometimes with fur to represent the academic degree of the wearer. The canons of 1604 restricted the wearing of hoods by clergy of the Church of England to graduates. Other members were to wear merely a black tippet, not of silk. A tippet was not a hood at all but probably a scarf. In modern times, members of the theological colleges, even if not university graduates, have been allowed to wear hoods by custom if not by proper Church law, possibly because hoods and tippets have often been confused. The scarf, which completes the clergyman’s habit may be a form of the stole or may again have grown up, like the hood, as a garment used for warmth in the cold and damp interiors of the mediaeval churches and monasteries.

Next week we will deal with The Use of Vestments in the Church of England and the difficult problem of the Ornaments Rubric in the Book of Common Prayer.

MOBILE CHURCHES FOR MAU MAU

FROM A CORRESPONDENT

While the Mau Mau terrorism is raging in the Kikuyu country of Kenya, the C.M.S. Bookshop in Nairobi is sending out mobile units to take the message of the Church to the people in the heart of the Mau Mau country.

These units are equipped with a public address system and proclaim the Gospel as well as selling Christian literature to those who require it.

A team of workers goes with each mobile unit according to a pre-arranged itinerary.

So far the welcome from the Kikuyu people has been remarkable.

In many places people are frightened to be seen listening yet by means of the amplifier they can hear while carrying on their tasks in the market or the village.

One mobile bookshop has been at work in country where ambushings and murders are very frequent.

THE CHURCH: STOCKTAKING

BY THE REVEREND N. CRAWFORD

The greatest crisis in history is upon us. Through all history no period of world-wide danger can equal it.

Bows and arrows gave way to gunpowder, gunpowder to dynamite and T.N.T. T.N.T. gave way to uranium, and that to hydrogen.

The last bomb exploded has puzzled its makers.

It was several times more powerful than it should have been. The safety fence has been pushed back to seven hundred odd miles, so do lethal rays spread.

One man in an aeroplane can now do more in an hour than a battalion might do in a year.

The hydrogen bomb is keeping with our age. Everything is colossal.

Wars are colossal, expenditures, political and other problems are world-embracing.

Man's little mind is staggered by such gigantic issues. They are beyond its grasp.

So, if to-morrow a super-hydrogen bomb were born it would not make so much news as a worm biting a man in King William Street would do.

From these vast problems many folk retreat. They shut them out of mind behind a curtain of pleasure-making or wishful thinking. "What can I do about such things," they say, and dismiss them.

That way lies calamity. I want to do a little stock-taking both of the world and its religion.

First look at the world. Modern civilisation has given us much that is wonderful and good. Take that for granted. Look the while on the seamy side.

Not long ago folk spoke of the "Idea of Progress." Science and Education, they said, were bringing in, almost automatically, a better world.

Utopia was around the bend. Two world wars, and the threat of a third, pricked that bubble. Man was progressing and is so still. But now we are asking, "Whither?"

COMMUNISM

Look at some of the vast issues of to-day.

First take the spread of Communism. Communism is a germ that grows on the putrid wounds of an economic order. It could not grow on an order that was sterile and clean.

It will grow much more in every place where there is social and economic wrong.

Its greatest antidote has already proved to be the giving of social justice. Communism therefore is not the only enemy.

Selfishness and greed in capitalism is the disease of which it is the underside.

Unless the antidote is quickly made and applied it will grow to vaster proportions yet.

CAPITALISM

Often men are afraid to criticise the Capitalist order. The ghost of Joe McCarthy is abroad.

The social reformer who speaks plainly is given not a white feather but a red.

Yet what we need are men of vision who will criticise with truth and vehemency those aspects of our economic life which make for injustice and kill brotherhood.

The frantic waste of life and wealth in such advertising and competition as is redundant, to create new needs that it might supply them, to sell articles willy nilly or to tread down a rival—these things do not make for peace.

The cornering of production so that one group alone may have control with exorbitant profit—that is a soft spot on our skin where the germs of Communism are asked to rest.

WAR

The vast preparation for war and war itself is another evil by which all mankind is afflicted.

What a mad age when we beg and beseech countries like West Germany and Japan to re-arm.

We wrote into Japan's constitution one of the noblest clauses ever written—the renunciation of war.

Then we got an ink eraser and have been at work erasing it. Meanwhile Krupps has been

taken from prison and given two million pounds compensation, and the great finance families of Japan nurse back to a new lease of life.

This world prepares for war. It seems incapable of seeing that the next war will not be merely war but W.A.R.

Every land seems paralysed in imaginative power to conceive what another world war will mean.

Every nation, whether on one side or the other, makes it appear a lesser evil than some evil they fear.

When war comes they define it as an attack on moral values which they suddenly discover and magnify.

POWER POLITICS

There is the great evil of power politics. Perhaps no profession so glibly mouths noble words like "Democracy," "Freedom," "Justice," as that of politics.

Every government has a whole store of these words to trot out for public show.

Shouted loudly enough they make wondrous camouflage. But governments in international dealings are not habitually moral.

Through the years they have forged a tradition of precedents and directives which bear not the slightest semblance to the Sermon on the Mount.

These things strangled the League of Nations; they have the United Nations embarrassed by their power.

The Sermon on the Mount is not power politics in their sense of the word.

The Atlantic Charter and the Declaration of Human Rights are patronised and longed for.

But not their implementation at the cost of foregoing power precedents.

RELIGION

A world, idealistic in its professions, materialistic in its political acts and aided by all the wonders of science and education, stands to-day aghast.

That is, where it is not busy hiding its head in the sand.

Many of the great thinkers of to-day, the great statesmen, look wistfully to Religion with nostalgia.

They feel it in their bones at last that human strength unaided is bankrupt.

Man, they feel, cannot lift himself up by his shoe-strings. Some of them are leading the way back to religion for inspiration.

Some are even applying it in daily relationships. But the greater number are perplexed.

They look at the Church and

Well, let us look at the Church.

THE CHURCH IN THE CRISIS

Look at the Church. I, for one, believe it is the hope of the future.

But let that be the while. The Church as we know it is a house divided against itself.

True the World Council of Churches, "The great fact of our time," has been formed and is doing wonders.

The W.C.C. has distributed 21 million dollars and 200,000 tons of clothing in five years amongst the uprooted and destitute.

That is no little matter. But it is ambulance work.

Look at the Church.

The statesman looks at it and finds no clarion call. The Church as we know it is a "safe" institution with fire-brands here and there.

After their death their light, grown strong, is claimed by the Church as part of her work and laurels.

SAFE CHURCH

What is best in Western life is undoubtedly the heritage of the Church.

Even Science could not have been born in any other soil. This can be proved.

But let us look at the debit side.

The Church since the Renaissance has been more and more a thing apart.

Once all life centred in her. In four centuries, politics, education, sport, art, have become secular.

The world has been divided into sacred and secular. Now the sacred is often regarded as ornamental, and mostly a matter for Sunday.

SCIENCE

Often the Church as we have known it has hindered progress in her corporate act or through her members.

Though Science was born of religion, how often religion resisted Science. Science has often had to fight Religion in her narrower ways.

It had to fight to prove the world was round, the blood circulated, that the sun did not circle the earth. It resisted anaesthetics as contrary to the will of God.

Although Wilberforce worked for slave liberation the Church kept slavery long after it might have weakened.

It had little to say when the slum towns of the Industrial Era arose. It did little to help bring children out of the mines and improve the status of the worker and the poor.

Until Kingsley and Maurice, it is hard to find a prominent Christian amongst the social reformers.

It has done little of recent centuries to improve the status of women until others have pioneered the way.

Even to-day it is hard to get women into Church offices of honour.

Mostly the reasons given are mere irrational heritages from the past.

COLOUR BAR

And as for the colour bar in many a land, the Church has recognised it or given half-hearted adherence to the Christian faith that "God has made of one blood all nations."

Professor Sorokin, of Harvard, some years ago examined the art of the days before the Renaissance and that of to-day.

At the earlier date 95 per cent. of art had a religious theme. To-day 95 per cent. is secular.

To-day the Church has a precarious hold on the middle class with a fringe of members from amongst the rich and the poor.

Often the rich patronise the Church with gifts rather than with acts of worship.

The great mass of the working class are outside the walls at least of our dear Church.

A year ago I spoke in open-air talks at a great factory.

Some three or four listeners wished to form a discussion class as a follow-up.

They found it couldn't be done. So great was the general contempt or indifference that they could not rally a class.

Some said they would lose the friendship of their mates if they joined. No, the average working man has a sentimental hold sometimes on religion.

Mostly, however (maybe partly through successful Communist propaganda), he regards it as an irrelevancy or an instrument of the rich.

In the realm of War the Church has been quick to serve this State or that.

I cannot think of any Church which has opposed its own nation in war.

The early Church "absolutely repudiated war," as Harnack said. Since the fifth century it has indeed tried to ameliorate the evils of war, with some success.

It has not totally repudiated it. Nor does it seem singularly busy seeking, as Gandhi, for instance, has done, a nobler alternative.

WHAT OF THE FUTURE?

Having said all this I look with hope to the future of the Church.

I believe, despite all this, she possesses the eternal treasure which alone can save the world. Humanity as such lacks the power to check its greed.

It lacks the power to deal with the greatest trouble of

(Continued on page 12)



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ALBURY, A POINTER

The Commonwealth Anglican Youth Leaders' Conference just ended in Albury is of more than passing interest to Anglican youth.

Albury provided a common meeting-ground for leaders of youth organisations to exchange ideas and, what is more important, to discover how young people from dioceses other than their own think and act.

But it must not stop there. It is not sufficient for us to look over our back fence to see what goes on in our neighbour's backyard. We have a duty to share what is good and to be humble enough to learn from the experience of others.

Uniformity we shall probably never have, human nature being what it is. But unity in

a common purpose to win youth for Christ and to see them built up in the faith, within the fellowship of His Church, we may and should have.

Let the Albury conference therefore be the beginning of a fuller and speedier exchange of information on practical methods of youth work.

This Youth Page of THE ANGLICAN is waiting to be used for just that purpose. The special sound has its place, but there are more urgent aspects of youth work calling for discussion.

It's over to you, youth leaders. The ball's at your feet. What about it.

—THE YOUTH EDITOR.

BATHURST JOTTINGS

Before the 1954 Y.A. Queen Competition commenced, applications had come from Cowra, Forbes, Tomingley, Eugowra, Stuart Town, Bathurst, Canowindra, Molong, Orange, Dubbo and Parkes. It is expected that one or two more entrants are on the list.

On May 24, there will be a Y.A. bonfire at Eugowra and a dance there on May 27. Bathurst Y.A. Children's Frolic was held on May 13. East Orange J.A.s are visiting Blayney branch this week-end as guests. Tomingley Y.A.s' first event for their Queen candidate was a function on May 14. They are also planning a sheep drive, and street stall.

C.E.B.S. Orange, and Trundle Y.A.s are the latest youth groups to be registered with the Bathurst Anglican Youth Department for 1954.

YOUTH NEWS

On Sunday, June 6, at 3 p.m., in St. Paul's Cathedral, Melbourne, a children's missionary service will be held. Representatives from the Churches and Sunday Schools will present the tokens of their Lenten Offerings. The Archbishop of Melbourne will preside and will receive the tokens. We ask everyone to send in their C.L.O. money as soon as possible, as no tokens can be presented unless the money has been paid in.

ENGAGEMENT

The engagement is announced of Miss Helen Hogan, parish assistant at Christ Church Cathedral, Newcastle, to Mr. Tregear, Cathedral Sacristan and Leader of the C.E.F. in the same parish.

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SHERWOOD VISIT

Thirty four young men and women, members of the C.E.Y.M.S. and G.F.S. in the Parish of St. Matthew's, Sherwood, Brisbane, recently visited their counterparts in the Parish of St. Mark's, Casino, N.S.W.

On May 1 they set out from Sherwood in a bus chartered for the occasion, and arrived at Casino, hoarse from singing, in the late afternoon, after a five-hour journey.

The visitors were welcomed by the Rector of Casino, Archdeacon O. C. J. Van.

On Sunday morning there was a Corporate Communion at St. Mark's, following which the visitors were whisked to their new homes for a hasty breakfast.

Hosts and visitors then travelled in two buses for forty miles through the lovely Northern Rivers country to Rocky Creek Dam for a picnic.

The party returned, still singing lustily, to Casino, stopping on the way to see Lismore, and especially to visit the church of St. Andrew.

Back at Casino, all again dispersed for dinner, and then returned to the church for Evensong, which was followed by a supper in the hall.

Next morning the Sherwood party again "embussed" and, after making a rather noisy circuit of Casino's business centre, set out for home. The return trip was made in perfect weather, with stops at Lismore, Brunswick Heads, and Tallambudgera, where most people found that they still had enough energy left for a swim, and an appetite for hot dogs.

W.S.C.F. SECRETARY IN AUSTRALIA

FROM A SPECIAL CORRESPONDENT

Perth, May 12
The secretary of W.S.C.F., Mr. Kyaw Than, arrived on Saturday evening, May 1, and enjoyed a restful Sunday at the private home in Dalkeith where he was accommodated.

On Monday he addressed an attentive body of students in Winthrop Hall, the theme being "Student Witness in Europe

C.E.B.S. CAMP IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, May 14
About 99 leaders and boys from 16 Metropolitan branches of the Church of England Boys' Society attended the Eighth Annual Camp of the Society in Queensland from Friday evening, April 30, to Monday evening, May 3, at Rainbow Bay, on the South Coast of Queensland.

The camp was under the general direction of Canon W. P. B. Miles, with the chairman of the Society, the Reverend W. B. Ward, as commandant. He was assisted by a grand group of officers.

Excellent weather prevailed. The camp programme was voted the best ever. It was said that it must have been the cooking. At any rate, the boys thoroughly enjoyed themselves.

Each day was commenced with the celebration of Holy Communion conducted by the camp chaplain, the Reverend L. H. Burrows. Then the activities started, and did not finish until "lights out."

Three boys were admitted to membership of the Society at Evensong on Sunday night.

and Asia." The vice-chancellor, Mr. Prescott, chaired the meeting. On Monday evening he was guest of honour at a "chez" (an at-home), where he enjoyed further informal fellowship with members of the S.C.M. and their friends.

On Tuesday morning the vice-chancellor was host to a morning tea, at which Kyaw Than was introduced to members of the staff. At lunch-time he addressed the branch at Teachers' Training College, Claremont, and in the evening attended a special meeting of the State Council.

On Wednesday afternoon he sat in committee with the University Branch, and in the evening addressed the University Overseas Club, having first dined at St. George's College.

An A.B.C. interview on Thursday morning was followed by a lunch-time address to Rotary at Guildford. That evening he was guest of honour at a Y.M.C.A. dinner, and at 10 p.m., accompanied by National Travelling Secretary, Miriel Balding, he was farewelled at Guildford Airport.

This service was conducted in the camp itself by the chaplain and members. In the presence of such a large congregation, the three boys must have felt honoured to have been admitted there.

Group points were very closely contested. There was such marvellous washing-up and hut cleaning that it was said the boys must have proud parents.

One of the leaders stated that practical Christianity has its outlet in the C.E.B.S., and said that they as leaders must foster it and guide it to further work of the Society with the sons of our church.

Organisation of the camp was carried out by the Hon. General Secretary (Mr. D. Laver).

MAYOR SUPPORTS YOUTH

FROM OUR OWN CORRESPONDENT

Albury, May 14

Speaking at the Anglican youth leaders' conference at Albury yesterday, the Mayor of Albury, Alderman Buntun, said it was pleasing to see youth taking such an interest in Christian Fellowship.

Following two world wars and a depression, there was a greater need than ever for the fulfilment of a Christian doctrine.

In this era where, in cases, less service was given at a greater cost, and where incentive did not count as it should, there was necessity for an exchange of views by people who placed an emphasis on the value of community service.

He said there were no short cuts—the best in the community could only be found after the heart and soul had gone the long way round.

"FIGHTING FUND" ADDITIONS

FROM OUR OWN CORRESPONDENT

The Rector of St. Hilda's, North Perth, Canon Ralph Hawkins, visited the three parishes of Kalgoolie, Coolgardie and Boulder last week at the invitation of Bishop C. E. B. Muschamp.

He came to direct the final stage of the "Fighting Fund," which aims at raising £10,000 for extension work in the diocese.

In eight days Father Hawkins was given over £2,300 in the three parishes, and the final target is now in sight.

In no part of the Province of Western Australia have church people given so liberally and cheerfully, said Canon Hawkins, who, as one of the two directors of the Archbishop of Perth's £100,000 Appeal, has had a wide experience in the past two years of the generosity of Western Australians.

His work in the diocese was unavoidably curtailed by nearly a week, but great enthusiasm and publicity have been aroused, not only by the canon's stirring sermons in churches, and to the Rotary Club, but also by the assistance given by the radio and by Kalgoolie's daily newspaper "The Miner."

The campaign will be continued in the coming weeks by the bishop and the parish priests.

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The "S. Laurence" at anchor off Weddian Beach, in Papua. Faintly in the background, the roof and tower of the cathedral can be seen. Look around the corner and two schools can be seen.



Dear Boys and Girls,
Soon we shall be hearing about Ascension Day. The word "Ascension" means "going up." When an aeroplane or a balloon goes up, it is said to be "ascending."
When we speak of "Ascension Day" we mean the day on which we especially remember Jesus "going up" or "ascending" into heaven.
Our story this week will tell you about it.
God bless you all.
Your friend,
UNCLE PETER.

But they always went when they were sent.

Thinking of those days now it makes me feel that being a Christian is like being a soldier. The Lord Jesus has already given us our marching orders.

I remember the day when I stood with Him and the other members of our little band on Mount Olivet.

Jesus looked at each one of

us, and then, stretching out His hand towards us, He said: "God bless you and keep you. I want you all to go now and tell the good news to everybody you meet." (He meant, of course, the good news that He had come to bring us all back to God, just as a shepherd gathers together his wandering sheep. Of course, we must fall in behind Him and follow Him.)

Then, as He spoke to us, a low cloud came between Jesus and the rest of us and He went up out of our sight.

He has promised to come back again one day, just as He went away. But meanwhile, we have to do what the soldiers did—obey our Leader's orders.

So now we are telling all we know about Him and He is praying for us.

It is a wonderful thing to be a soldier like that for Jesus.

I WAS THERE . . (24) MARCHING ORDERS

When I was a little boy, I used to live in a small house near the shore of Lake Galilee. All kinds of people used to come through our town and I was always interested to see them. Some had come long distances and were glad to find a place to rest. Some were old and crippled. Others were sick.

But the soldiers were always brisk and alert. Down the street they would march, their helmets shining in the sun. Sometimes they rode on horseback.

I often watched them being sent out by their leader. Perhaps they were going to catch some robbers along the road. Or they might have been going to search the loads arrived by some Eastern camel train.

THE CHRISTIAN IN HIS VOCATION

By HERMANN WALZ

IT is not surprising that the Evanston Assembly will deal with the question of Church unity and with the political and social tensions in the world in which we live.

But when we hear that the Assembly is also going to discuss problems connected with the daily life of its members, that gives us food for thought.

The Churches affiliated in the World Council of Churches are concerned not only for the reunion of the divided members of Christendom; nor are they concerned only that the voice of Christian witness may be heard clear and strong above the confusion of tongues to-day.

The Churches in the oecumenical movement are also concerned that conventional Christians should become real Christians in the fullest sense.

That is not as simple as it sounds and it certainly does not depend merely upon the good will of the individual.

The members of the Christian Church cannot solve the problem of the tension between their life on Sundays and their life on week days simply by doing what they do on Sundays seven days a week.

From Monday to Saturday they have to work under the conditions and in the society which are typical of the modern working world.

Is this necessarily a meaningless and tragic fate, which forces Christians against their higher calling to spend most of their intelligence, skill and energy on so-called material things? Or is it an expression of God's will, even if we do not recognise it as such?

IF our daily work is part of God's will, then the separation which we usually make between the Church and the world must be a complete mistake; in that case the Church must turn its attention to the everyday world, because it is one aspect of the will of God.

Questions like the following then become not only interesting but essential: Is work merely a means of making a living and making money, or does it contain something which God wants to say and give to man?

Are we perhaps missing the real point if we regard work merely as a necessity and not as a privilege?

What have occupations such as that of a tradesman, a foreman or a Secretary of State to do with God?

The question is not as futile as it first appears. If God is Lord, not only of the Church but also of the world, then He has something definite to say in every sphere of life. In a legal trial, therefore, it is not the judge who pronounces the final word; it is God Who says the final word.

People who realise this—be they judges, farmers, workmen or bankers—behave differently in their occupations than people who do not, or will not, believe it.

Their belief is bound to express itself through comradeship with their fellow-workers, through their relationship to their superiors and to their subordinates, through their contacts with their customers and clients, and in many other ways.

It is also expressed in their personal attitude to their own work. If God wants the work of a bookkeeper or a clerk or an engine-driver to be done, then this work must at any rate have some meaning.

OF course, we must immediately ask the question: Does God want this work done in the way it has to be done at present?

Have not human blindness and human self-will distorted God's will in the sphere of work, as in many other spheres? Serious study of the Bible and an exact knowledge of working conditions in the modern world are essential in order to arrive at a clear opinion about this.

Only then can we ask the crucial question: What can individual Christians and what can the Church as a whole do, in order to ensure that the social system, the structure of an occupation and the work of the individual are organised in such a way that the claims of God are again heard and that men can respond in obedience to His call.

The problems raised by these questions alone are so involved that they could easily occupy the whole time available for discussion at Evanston.

But the delegates will have to concentrate on another question: What is the significance of all this for the life of the local churches, for the life of the confessional and national Churches, and finally for the life of the World Council of Churches? It is often assumed that the Church exists only when the congregation is assembled for divine service, i.e., on Sundays and at other occasional church meetings; for the rest of the time the Church is represented by the pastor and perhaps also by the Church Council.

But does not the Church really exist everywhere where Christians live and work—even in the factory and the laboratory? Side by side with the local church, should there not also be Christian factory-churches, school-churches, parliament-churches, and university-churches?

EXPERIMENTS of this kind have indeed been made in many places. Institutes like the Evangelical Academies in Germany or "Kerk en Wereld" in Holland or the Oecumenical Institute in Bossey, near Geneva, organise continuous conferences and courses for teachers, farmers, lawyers, workers, doctors, etc. The people who have, through these courses, discovered the significance of the Christian message for their everyday occupation form the cells which produce Christian churches within their own particular sphere of occupation.

These occupational churches cannot take the place of the local churches. They have a different task. But are they not an essential extension of the local churches, if the Christian message is to be heard and lived where the lives of most people are centred to-day?

The Evanston Assembly will

ISLAM, CHRISTIANITY UNITE vs. EVIL

"LIVING CHURCH" News Service New York, May 14

A five-day Moslem-Christian conference, believed to be the first of its kind, was held in the mountain village of Bhandoun under the auspices of the American Friends of the Middle East.

Among Americans taking part in the sessions was the Right Reverend G. Ashton Oldham, retired Bishop of Albany, New York.

Theme of the conference, presided over by Dr. Garland Evans Hopkins, executive director of the American organisation, was: How the Spiritual Forces of Islam and Christianity Can Unite Against Materialism.

At the final session, a continuing committee was named to work out plans for future liaison between the two faiths. The conference was attended by 37 Moslems and 37 Christians. Most Eastern Churches did not send representatives.

The conference received a lukewarm reception in the Arab Press, both Moslem and Christian.

One newspaper saw it as an attempt by the American Friends of the Middle East "to convert the Islamic world to the Western camp in the cold war."

Other newspapers were critical of the lack of representation on the part of Eastern Christianity.

This is the eleventh of a series of twelve articles on the Assembly of the World Council of Churches at Evanston, in August, 1954.

It is on one of the Assembly's six sub-themes—"Our Vocation."

The twelfth article will appear in one month's time.

be an important step forward in the long history of the Christian Church if it can throw light on these questions.

CANBERRA FESTIVAL

FROM OUR OWN CORRESPONDENT

Canberra, May 12

The S. John's, Canberra, Parish Festival, commemorating the laying of the foundation stone of S. John's Church, on May 11, 1841, commenced on Friday last with the Parish Ball held in the Albert Hall.

Nineteen debutantes, trained by Mr. Mal Strahan, of Canberra, were presented to the Bishop of the Diocese, the Right Reverend E. H. Burmann, by the matrons of honour, Mrs. H. Bingemann and Mrs. G. Landsdown, presidents of S. John's Women's Guild and All Saint's Church-women's Union, respectively.

CHURCHES FORUM OF THE AIR

SUBJECT: "The Relationship of the Church, Politics and Science to Modern Society."

SPEAKERS: W. F. Sheahan, Q.C., LL.B., M.L.A., Attorney-General; Dr. L. E. Lyons, Ph.D. (London), B.A., M.Sc., Senior Lecturer, University of Sydney; Rev. Keith Dowling, B.A., S. Columba, Woollahra.

CHAIRMAN: Rev. Wesley Douglass, Waverley Methodist Mission.

TIME: 3 p.m., Sunday, 30th May, 1954.

BROADCAST: From Waverley Christian Centre, Bondi Junction. Station 2CH.

"I tell Menzies and his agents, the Faddens, Wentworths and Harrisons, before the people of Australia that any imputation that I, who fought Communism and Russian Imperialism, have any sympathy with Communism they are guilty of one of THE MOST SHAMEFUL LIES IN THE WORLD!"

H. V. EVATT

May 11, 1954.



Dr. H. V. Evatt, Q.C., M.P., Leader of the Australian Labor Party.

Judge of the High Court of Australia, 1930-1940.

1940, resigned from High Court to serve Australia in the crisis of war. Elected as Member for Barton.

1941-49, Attorney-General and Minister for External Affairs under Curtin and Chifley.

Only Australian to serve as President of the United Nations.

Menzies, Fadden and their agents have resorted to personal abuse, smearing and false slander in an attempt to destroy Labor's virile programme for social progress and national development, and to conceal their own broken promises. These are COMMUNIST tactics. So are the faking of figures and economic humbug of which these people are guilty.

LABOR'S PROGRAMME FOR A HAPPIER AUSTRALIA IS STRAIGHTFORWARD, PROGRESSIVE & ECONOMICALLY SOUND.

- We will abolish the Means Test within 3 years and immediately repeal the property disqualification. Permissible income will be raised to £6 immediately.
- All classes of pensions will be increased, including a rise from £3/10/- to £4 for age and invalid pensions.
- We will make medical and hospital benefits available to all, whether insured or not.
- We will enable Housing Commission tenants to buy their homes on 5% deposit and repayments over 45 years at 3%.
- War Service homes deposits will be reduced to 5% and interest cut from 3½% to 2½%.
- Building Societies will be enabled to make advances up to £3,500, repayable over 45 years at 3%.
- We will abolish sales tax on home furniture and household equipment.
- We will create a new National Defence portfolio. The Minister will have the aid of a National Defence Chief of Staff to integrate the three Services. Modern aircraft and equipment will be sought.
- National development will be advanced, with special attention to Western Australia, Queensland, South Australia and Tasmania.
- The Commonwealth Shipping Line will be retained and approaches will be made to the British Government to renew Australia's partnership in Commonwealth Oil Refineries.
- WE WILL CONTINUE OUR EVER-ACTIVE FIGHT AGAINST SUBVERSIVE COMMUNISM.

ON SATURDAY, MAY 29

VOTE 1 LABOR

DIOCESAN NEWS

BATHURST

BOURKE
Nine debutantes were presented at the annual S. George's Anglican ball recently. Brother Giles welcomed the Mayor and Mayoress of Bourke, and expressed thanks to all who made the first ball of the year such a success.

BATHURST
Mrs. Broome and Mrs. Walkley have given a pair of crystal cruets for use in S. Paul's Church, in memory of their mother, Margaret Burton Cole. The cathedral has also installed a sound distribution system and thanks are expressed to Max Ingersole, Bill Tighe, Bob Johnson and Carl Klenon (all Y.A.s) and others who gave their time and skill. £115 is still wanted to pay for the system.

DUBBO
Parishioners are still giving of their money and time in improvements of the parish fabric and "tools of trade". The guild held a flag bridge party recently, another of their progressive acts for fellowship and service. Bishop Collins conducted a retreat for the Sisters of the Community of the Holy Name in Melbourne, from May 10 to 14.

ORANGE
The Parish News is full of news of the activities of the many groups within the parish. The Boys' Society have held a local short camp at Towac Valley; the Mothers' Union have held their annual meeting; the Sunday school is settling in under new arrangements in the most useful and attractive new kindergarten hall, and the Parents and Friends' Association decided to hold a "Hall Warming" party which proved a happy success. The grounds of the church and rectory are coming, like Dubbo, a sight to behold in well-kept beauty, even at the back where the public cannot see.

S. MICHAEL'S HOME
Coonamble is leading all parishes in 1954 donations for the Children's Homes appeal. They have £770 "in the bag," with Brewarrina and Warren fighting it out for a possible good second place, with £250 and £329 respectively. Other three-figure parishes at the moment are Oberon, Dubbo, Cowra and Nyngan. Only ten parishes in the diocese are not "on the board" at this early stage, but the appeal for this year leads up to October 3 next, "Children's Homes and Youth Sunday" of 1954.

BRISBANE

HEADMASTERS' CONFERENCE
Mr. George C. Turner, former Headmaster of Marlborough School, England, preached in the cathedral on Sunday night. He is attending a conference of headmasters in Brisbane. Schools of all denominations are being represented. The conference, which is a triennial one, is being held in Brisbane for the first time.

MILLMERRAN PARISH
The annual ball of the Millmerran Parish was held on Monday, May 3, in the picture theatre. Ten young women made their debut at the ball. They were Sandra Hall, Ivy Golder, Eileen Baynton, Beryl Armstrong, Claire Dunstan, Brenda Bliss, Leith Curtis, Nola and Merle Stevens and Jeannette Head. Amongst the official party were Mr. Ott (chairman of the Millmerran Shire Council) and Mrs. Ott, the Reverend C. L. Biggens (Rector of Pittsworth) and Mrs. Biggens and Father Schurcraft, of the Roman Catholic Parish of Millmerran.

The ball attracted a large crowd from the district and proved to be a great success, both socially and financially. The rector, the Reverend C. A. F. Lane, and Mrs. Lane were host and hostess.

GIRLS' FRIENDLY SOCIETY
The annual meeting of the Girls' Friendly Society was held in S. John's schoolroom on Tuesday, May 4, under the chairmanship of the Archbishop of Brisbane. The Diocesan Youth chaplain, the Reverend H. R. Field, spoke to the seventieth annual report and financial statements, with the Reverend T. C. Kernke seconding. The president, Mrs. E. M. Hitchcock, referred, amongst other things, to the extra levy of 1d. per week per person which was made to help towards balancing of the budget of the society. Mrs. Hitchcock also reported the sad news that as the building where the club room was situated had been sold and as rent asked by the new owners was beyond the scope of the society, other arrangements had to be made. The society hoped to move in the near future to club rooms in S. John's schoolroom. This is not so central as before, but it is hoped the new situation will prove satisfactory. After the meeting, supper was served by Milton branch.

BUNBURY

Archdeacon A. C. H. Lerpiniere, who was to have retired from his duties of Collie to carry on his duties of Archdeacon in Bunbury, has agreed, at the Bishop's request, to remain in charge of Collie until the end of this month. On Sunday, May 9, all retiring collections in the Diocese of Bunbury were given to the S.P.C.K. The clergy of the Diocese of Bunbury held a conference and retreat at the Kabeelya school Katanning, from May 17 to 21.

CANBERRA AND GOULBURN

YASS
The renovation of S. Clement's Rectory, Yass, is proceeding with

the aid of "working bees" organised among the men of the parish, to paint both the interior and exterior. At present tradesmen are working on the carpentry, plumbing and wiring, and it is hoped that the rectory will be ready for occupation in approximately six weeks.

NORTH GOULBURN
The Junior Anglican Movement, North Goulburn, continues to grow under the leadership of Mrs. Laddy Hindley and Miss Jean Tyce. Well over 50 members are in attendance each Friday night.

The rector, the Reverend John Baskin, recently won the Goulburn Crossland Cup, a trophy awarded by the Goulburn R.S.L. to the member most proficient in general sportsmanship, including shooting, golf, bowls and tennis.

WEST GOULBURN
The West Goulburn Parish Council recently conducted a competition among parishioners for the best plan for the future use of the last troupon which Christ Church, West Goulburn, is situated. While it was made clear that the results of the competition in no way committed the council, it was felt that such a plan for future building would be of great assistance. The winning plan, which made provision for a rectory, church and the existing church hall, was submitted by Mrs. Gordon Stewart.

MARULAN

The Reverend H. F. Hawkins, incumbent of Marulan, has resigned the cure of souls in that parish as from June 30, after 18½ years of service. Mr. and Mrs. Hawkins will retire in Goulburn.

Mr. Hawkins was made a deacon in 1911 by the Archbishop of Sydney for the Bishop of Goulburn, who admitted him to the priesthood in 1913. He served curacies at S. Saviour's Cathedral, Goulburn, Gundagai and North Goulburn. From 1914 to 1926 he was Rector of Binda, followed by a short term as Rector of Barmedman.

From 1927 to 1930 Mr. Hawkins was Rector of Egumora, in the Diocese of Bathurst. He went to Marulan in November, 1935, after serving as priest-in-charge of West Goulburn from 1931.

GIPPSLAND

MORWELL

On May 14, Canon R. W. G. Phillips and Mrs. Phillips were the guests of the parishioners of Morwell, on the eve of their departure from the parish. Over 300 people crowded into the parish hall. The chairman was the Archdeacon of the Latrobe Valley, the Venerable J. H. Brown. Archdeacon Brown paid a tribute to the canon's ministry, not only in Morwell, but also throughout the whole diocese.

In the absence of the bishop, the vicar general, Archdeacon L. W. A. Benn, traced the canon's ministry in the diocese.

PORT FRANKLIN

Plans for the building of the new church are about to be finalised and the Ladies' Guild hope to be able to announce a date when erection will commence. The Sunday school attendance is regular, with 38 children, and remains a pleasing feature of the work in this area.

The Ladies' Guild is a hard working band of women, campaigning actively for funds for their own church, and still finding time to help others by regular donations to Orphanage Hospital, Church Mail Bag Mission and clothes and parcels to the Mission of S. James and S. John, Melbourne.

MELBOURNE

GUEST SPEAKER

The Chairman of the Indeterminate Sentences Board, Mr. J. Webster, was the guest speaker at the monthly luncheon of the C.E.M.S. held in the Chapter House last Tuesday.

WEEK-END HOUSE PARTY
The second A.B.M. week-end house party was held at the Retreat House, Cheltenham, on Saturday and Sunday, May 15 and 16. Bishop M. C. James acted as chairman, Archdeacon A. J. Thompson, late of New Guinea, was chaplain and the studies were led by the Victorian Secretary for A.B.M., the Reverend C. M. Kennedy.

On Saturday afternoon His Excellency the Governor, Sir Dallas Brook, opened and the Archbishop of Melbourne dedicated the new buildings at the Little Children's Home at Darling.

On Sunday the archbishop preached at S. Stephen's, Highgate, at 11 a.m., and was present at a parish luncheon after the service, and at 7 p.m. he preached at Holy Trinity, Doncaster.

His Excellency the Governor, attended Matins at S. Paul's Cathedral, on Sunday morning, when members of the Apprenticeship Commission were present. The Governor read one Lesson and the other was read by the Honourable A. E. Shepherd, M.L.A., Minister for Education. Sunday was the Consecration Festival of the Church of the Epiphany, Northcote, and there was a parish communion, followed by a breakfast at 8 a.m., at which the speaker was the Bishop Coadjutor of Bathurst, the Right Reverend M. Darcy Collins. Bishop Collins was also the preacher at Evensong.

PERTH

S. LUKE'S, COTTESLOE
The Archbishop of Perth inducted Canon C. A. Walsh as Rector of S. Luke's, Cottesloe, on Thursday, May 6. The rector was presented by the wardens, Messrs. N. J. Munro and I. Davies. The

archbishop was assisted by the Archdeacon of Perth, the Venerable R. E. Freeth, and the diocesan secretary, Mr. R. B. Peagan. There were 314 present including visiting priests and members of S. Paul's, Perth, where the new rector was incumbent for 7 years.

Mr. Haesler welcomed the rector and his family, and Mr. Davies thanked the Reverend W. Bastian and the Reverend S. Finlay for their work during the interregnum, and made a presentation to them both.

SYDNEY

SOCCER CLUBS

Great activity is going on in the soccer world in this district. S. Luke's club had a great year in 1953, with a first and a second and a fourth out of the three Church teams. Now that winning team, including some of the best of the old club members, has been up-graded and launched out into the fourths of the Eastern Suburbs Club—a first and second grade team in the Metropolitan Soccer League. The first grade team is unbeaten so far, and the

seconds are acquitting themselves well.

One or both of these teams may be seen in action every Saturday afternoon on Waverley Park, next to oval. Do come and barrack these S. Luke's players there.

A.B.M. ASCENSION DAY

The Sydney Diocesan Committee of the Women's Auxiliary invite you to a quiet afternoon, to be held at S. James' Church, King Street, Sydney, on Ascension Day, Thursday, May 27, commencing at 2 p.m. The conductor will be the Reverend W. J. Siddons.

S. BARTHOLOMEW'S, PYRMONT
A children's plain and fancy dress ball will be held on Thursday, May 27, at 8 o'clock.

PRIZES

Most comical boy and girl. Most original boy and girl. Best dressed pairs.

C.E.N.E.F.

The Church of England National Emergency Fund will hold its seventh annual conference in the auditorium of the C.E.N.E.F. Memorial Centre, 261 Castlereagh Street, Sydney, on Friday, May 28. It will be opened by Lady Harrison at 2 p.m. All church people are invited; proceeds to help to pay the debt on the 'centre'.

TASMANIA

LONGFORD

On Sunday, May 2, the sesquicentenary celebration was observed in the North-Central Rural Deanery at Christ Church, Longford. The day commenced with the Holy Communion at 8 o'clock and the great Act of Praise and Thanksgiving was the Holy Eucharist at 11 o'clock. At this service, the seven priests in the rural deanery were present. The congregation numbered nearly four hundred. At 1.45 p.m. in the old church an organ recital was given by Mr. Saeger, of S. Aidan's, Launceston, who brought with him some soloists.

WYNVARD

Wynyard Parish held a missionary exhibition from May 2 to 5. It was organised by S. Stephen's branch of the Women's Auxiliary of A.B.M., under the leadership of Miss P. Norton-Smith and the rector, the Reverend A. G. Costelloe. The C.M.S. accepted an invitation to co-operate, and contributed two of the five courts.

On Sunday morning at 11 a.m., the celebrant at Holy Communion

was the Reverend Hugh Andrew, of New Guinea, and the preacher the State secretary for C.M.S., the Reverend H. Shepherd. In the evening, Mr. Andrew spoke on his work at the Mamba River. The exhibition was set out in the parish hall, and displayed a selection of native curios, etc., from New Guinea, Torres Strait, Melanesia, Australian aboriginal stations, India and Africa. Lectures on the various spheres of work were given by the Reverend Hugh Andrews, New Guinea; H. Shepherd; W. H. MacFarlane, formerly of Torres Strait; Miss Kirwin, Hyderabad; and the State secretary for A.B.M., Mr. D. Le Fevre.

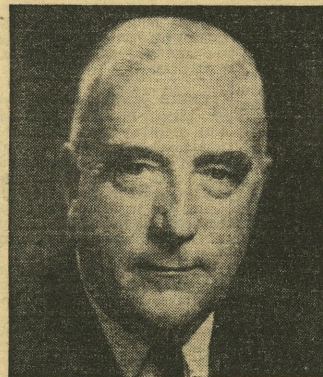
S. JOHN'S TASMANIA
Monday, May 31, parish tea. This is to be a family gathering. The various organisations of both churches are being responsible for the tables and tickets will be available next week. After tea, a programme of talking pictures will be screened. If you are not helping on the tables a donation will be most acceptable.

S. BEDE'S
A talkie will be screened on Friday, May 21, at 7 p.m. It will be a special programme for the children.

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... but remember 1949

Under the Labour Party in 1949 Australia was threatened with bank nationalisation, torn by strikes, sabotaged by the Communist Party, and short of everything it needed to expand and develop.

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GO FORWARD WITH MENZIES

not BACKWARD with Evatt, Calwell and Ward

RETURN THE MENZIES GOVERNMENT ON MAY 29th

Authorised by H. F. Sleeth (Liberal Party) and N. G. Hutton (Country Party), Brisbane

LP 1A-48

THE GREEK DOCTORS

BY THE BISHOP OF LONDON, THE RIGHT REVEREND AND RIGHT HONOURABLE J. W. C. WAND.

TWO years later Constantius gained the mastery over Magnentius and put him to death. He then felt himself free to deal with the Nicene party.

He caused a synod to be summoned at Arles, where even Pope Liberius's agent was constrained to join in a condemnation of Athanasius.

The Arians increased their power until the Emperor found himself strong enough to risk driving Athanasius into exile once more.

It was necessary to have someone to take the bishop's place, and for this purpose the Emperor appointed another Cappadocian, named George, who had been a pork butcher and had acquired an unenviable reputation in ecclesiastical affairs.

To effect his purpose the Emperor resorted to force.

Athanasius was presiding at a service in preparation for Holy Communion when round about midnight the church was surrounded and the doors broken down.

He thereupon took his place on the throne behind the altar, and from there bade the deacon chant the 136th Psalm, while the people sang the response, "For His mercy endureth for ever."

The soldiers crowded the chancel, but they seem to have been over-awed by the bishop who refused to leave the church until the congregation had been allowed to go in safety.

WHILE this was being done the prayers proceeded and during them a body of monks and clergy intervened between the bishop and the congregation and managed to convey him half-fainting from the church.

That was the beginning of his third exile in 356. This time he found refuge among the hermits in the Nitrian Desert.

His old friend, Anthony, had died the previous year, but other monks hid him in their cells among the many tombs, where no soldiers were able to find him.

However this state of things was not to last long. The reign of Arianism ended when the Emperor Constantius, its main supporter, died in 361 and was succeeded by the Apostate Emperor Julian.

He tried to show his contempt for the Christian Faith by allowing all exiled bishops to return to their sees.

He was sure that they would immediately begin quarrelling with each other and that people would renounce their Christianity for paganism.

In Alexandria the populace took the opportunity of rising against the intruding bishop and George was actually murdered; though it was the pagans rather than the Christians who took the lead in the riot.

Athanasius returned to his see in 362 and immediately proved Julian's forecast wrong by holding a Council at Alexandria in which not only was the Nicene Faith reasserted but the bulk of the semi-Arians was won over.

ATHANASIUS'S patient advocacy of the phrase "of one substance" persuaded them to recognise that it really expressed their own view.

It was not to be expected that Julian would accept this rebuff lying down.

He complained that he had allowed the exiles to return to their countries and not to their sees; and he ordered Athanasius to leave Alexandria at once, charging him particularly with having dared to baptise Greek ladies of rank.

Consequently in 363 Athanasius had to depart on his fourth exile. It is to his escape on this occasion that the incident of the police boat belongs.

His exile did not last for more than a few months. In the same year Julian was killed in battle against the Persians, and Athanasius returned to his home.

Even so all was not well. Julian was succeeded by Valentinian and he allotted the Eastern half of the Empire to Valens, who was an Arian.

In the spring of 365 Valens issued an order expelling once again those bishops who had returned to their sees under Julian.

Athanasius left the city but retired to a country house, which belonged to him, close at hand.

It was, however, the shortest of Athanasius's retirements. Valens soon found himself involved in the repression of a dangerous revolt and he sought a measure of peace by allowing the bishops to return.

Thus Athanasius was able to spend the last seven years of his life in peace in the city whose Church he had so often had to organise from a distance. We know very little of the details of this final period.

Part of his energies were taken up with the construction of a new church, which was perhaps built in commemoration of his fortieth year in the see and was called after his own name.

THERE survives from this period his correspondence with Basil of Caesarea, and it was towards the end of this period also that he wrote his two books against Apollinarius.

This teacher had tried to define the nature of the union between the human and divine in Our Lord's person by stating that whereas Our Lord had a human body and a human soul, the place of the human spirit was taken by the Divine Logos. This seemed to Athanasius a mutilation of Our Lord's humanity.

It was hard for him that towards the end of his life after having fought against the minimising heresy of Arius throughout the whole of his episcopate, he should now have to meet a heresy of the opposite type, started by one of his own friends.

He did so in the kindest manner possible, but with undoubted cogency, and thereby conferred a lasting benefit upon the Church and the Orthodox faith.

Thus he displayed his great activity and his immense ability to the last.

He had now reached the seventy-seventh year of his age and the forty-sixth of his episcopate. He felt that he could not hope to live much longer, and he named the man whom he would like to succeed him. He passed away quietly in the night between the second and third of May, 373.

WHAT we have given so far is a mere outline of the life of Athanasius.

The skeleton can be clothed with flesh and blood from his writings, which cover a considerable range. His chief theological works, such as the Orations against Arius, we have already mentioned, as well as the two early works Against the Heathen and On the Incarnation.

But there are a number of others, such as his Apology and his History of the Arians, which are much valued by experts on the period.

The contest against Arianism was the greatest effort of Athanasius's life and work.

It is easy enough to guess from the account of his various exiles how much personal excitement that must have involved.

It was natural that the great doctor should enjoy his triumph.

He was even ready to see the hand of God in the death of Arius.

If the victory over Arius was Athanasius's greatest work, the second place must be accorded to his leadership of the new monastic movement, by which he brought it into the main stream of church life.

His own intimate interest in the ascetic life is displayed in his Life of Anthony, the first great leader of the desert fathers.

Last week's issue explained the trials of Athanasius, and the attempts to form an Arian Creed by various Councils.

This brings out vividly the prevailing consciousness of a conflict waged against the Devil and his demon hosts in the wildest parts of the earth.

To read the Life of Anthony is like reading Bunyan's Pilgrim's Progress: the devils are as real as they appear in that famous dream.

It is they who bring fierce beasts to threaten the life of the lonely hermit, and it is they and not only the beasts who are brought to a standstill or driven away when the hermit makes the sign of the Cross or repeats words or sentiments taken from the Gospels.

"There then Anthony passed his life, and endured such great wrestlings, 'Not against flesh and blood,' as it is written, but against opposing demons, as we learned from those who visited him.

"For there they heard tumults, many voices and, as it were, the clash of arms.

"At night they saw the mountain become full of wild beasts, and him also fighting as though against visible things, and praying against them.

"And those who came to him he encouraged, while kneeling he contended and prayed to the Lord.

"Surely it was a marvellous thing that a man, alone in such a desert, feared neither the demons who rose up against him, nor the fierceness of the four-footed beasts and creeping things, for all they were so many.

"BUT, in truth, as it is written, 'He trusted in the Lord as Mount Sion,' with a mind unshaken and undisturbed; so that the demons rather fled from him, and the wild beasts, as it is written, 'kept peace with him.'

It is not to be thought that Athanasius in thus vividly describing the adventures of the Saint loses his practical common sense.

Like so many of the mediaeval writers he mixes a child-like picturesqueness with sound pastoral advice.

An exceedingly interesting section of Athanasius's writings consists of his Festal letters.

These are intimations which at the original request of the Council of Nicea, the Bishop of Alexandria used to send round each year to the bishops to tell them on what date Easter would fall.

No doubt it was the reputation of Alexandria for astronomical learning that made the Church look to that quarter for such information.

The occasion was often used by Athanasius to send a long letter of Christian exhortation.

Such letters are remarkable for the knowledge of scripture they displayed.

They breathe a spirit of joyful piety which is particularly refreshing in this stormy period. One difference from our common form should be noted.

Whereas we are accustomed to emphasise the Lenten fast Athanasius regards Easter joy as even more important.

Sometimes he is not able to send the letter at all because he is so harried by his enemies, but at other times he makes a special effort, even from his exile, to fulfil this part of his duty.

ONE of the longest of these letters, the tenth, was written from his exile in Trier, and the thirteenth was written from Rome itself.

All this helps us to realise that Athanasius was very far from being a mere dogmatic theologian. His main interest was pastoral.

His one desire was to forward the salvation of souls. It is very interesting to see how he expected that salvation to be accomplished.

The necessity for redemption arose out of the fact that by departing from God man had lost the principle of life and of reason.

He was, therefore, doomed to gradual corruption which would end in death or non-existence.

In order that this lost principle should be restored and reasonable life be kindled again in human nature, it was necessary that God should become incarnate, enter into human existence and associate men with Himself.

IN his work on the Incarnation Athanasius uses an unforgettable simile.

"If," he says, "you have a likeness painted on a panel and that likeness has been effaced by stains, to enable the portrait to be renewed on the same wood the original sitter must come once more."

So man, who had been made in the likeness of God and now saw that likeness effaced, could only find it renewed in the person of the God-man.

For this to be done adequately it was necessary that the Incarnate should be perfect God as well as perfect man.

We cannot become partakers of the Divine nature unless He of whom we partake is Himself truly divine.

It is to be noticed that Athanasius's idea of salvation is not that of a brand plucked from the burning but that of a complete restoration of the individual character and its building up into perfection.

In Athanasius's idea of perfection immortality plays a great part.

Human nature can only become truly immortal through the divine alchemy set in action as the result of sharing in the double nature of the Incarnation.

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BISHOP'S STATEMENT ON REUNION, THE EPISCOPACY

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ENGLAND NEWSPAPER

This year's annual C.M.S. sermon preached at S. Botolph's, Bishopsgate, on Monday evening by the Bishop of Derby, Dr. A. E. J. Rawlinson, was of the greatest significance in view of the decisions to be taken in 1955 by the Convocations of Canterbury and York on the future relationship of the Church of England to the Church of South India.

fining the precise meaning of the term "valid" as applied to the ministry of the Church.

"Of course, if the term 'valid' means 'complying with the proper conditions,' and if among the proper conditions is episcopal ordination the judgement that non-episcopal ministries are, in this technical but important sense, invalid goes without saying.

"Whether or not it is worth while chopping such logic is another matter.

WHAT IS "VALID"?

"What is important, I would suggest, is the recognition that the opposite of 'valid' is neither 'unreal' nor 'ineffective' nor 'unblessed by God'; and that 'invalid' definitely does not mean 'null and void'."

The bishop quoted the Lambeth Conferences of 1920 and 1930 as having said that such ministries have been "manifestly blessed and owned by the Holy Spirit as effective means of grace."

This frank acknowledgement, said the bishop, must carry with it the future recognition that provided always that they continue to "maintain the Apostolic faith and proclaim the Apostolic Gospel, the corporate life of non-episcopal churches partakes of the visibly organised life, here upon earth, of the One, Holy, Catholic and Apostolic Church."

EPISCOPACY

The conclusion of this part of the argument is that "those Anglican divines have been right who through the centuries have refused to 'un-church' non-episcopal Churches without qualification, on the mere ground of their lack of episcopacy."

The bishop quoted several of the pre-Tractarian Anglican divines in support of this statement and went on to say that it was only with the Tractarians that there appeared in Anglican theology the extreme insistence that Episcopacy is of the *esse* (as contrasted with the *bene esse*) of the Church.

"The main Anglican tradition," the bishop summed up, "subsequent to the Reformation, would appear to lay great stress on episcopacy as being at least of the *bene esse* of the Church.

"And, as being, in the opinion of many, a divine ordinance; but yet to stop short of declaring to be in such sort of the *esse* of the Church as to warrant the description of Churches lacking it as being no Churches at all."

The invitation from Lambeth, 1930, to the non-Anglican Churches in South India to "take episcopacy into their system" was therefore "in full consonance with the traditional principles of Anglicanism."

Even the acceptance of existing non-Anglican ministers as presbyters without re-ordination has a precedent in what happened in Scotland in 1662.

"Bishops consecrated in England for Scotland accepted existing presbyterian ministers as parish priests, and it is not to be forgotten that it is from these bishops that the episcopal succession of the Scottish Episcopal Church is derived."

The further principle that the members of the non-episcopal Churches who went into the Union would continue in fellowship with their parent bodies was also fully acknowledged between the Lambeth Conferences of 1920 and 1948.

"Its sudden emergence as a last minute difficulty at Lambeth in 1948 was to many of those present a surprise.

"Whether or not the Reunion Movement as between the Church of England and Evangelical Christendom is to be wrecked on this rock is a question with regard to which the Church of England must, I think, in the near future make up its mind."

The bishop went on to suggest that in this matter and on the question of the nature of episcopacy itself there might well be divergent views existing side by side.

There is no "particular" interpretation of Episcopacy which is accepted by the Anglican Church. It is doubtful whether there exists any one particular doctrine of the ministry which in the present state of opinion would be capable of being so formulated as to be generally endorsed by the leaders of theological thought in the Church.

We can hardly expect that the Church of South India will be more precise on this question than is the Church of England itself.

FUTURE HOPE

This refusal to commit the C.S.I. to a "particular" interpretation of Episcopacy does not mean, however, that for them the episcopate was being accepted as a wholly meaningless form without any interpretation being placed upon it.

The C.S.I. is officially committed to the view that episcopacy, which has been "accepted in the Church from early times," is needed for the shepherding and extension of the C.S.I., and that by "making . . . provision for episcopal ordination and consecration, the C.S.I. declares its intention in this manner to secure the unification of the ministry."

In fact, experience of episcopacy has increasingly commended it to the C.S.I. and the bishop quoted from Bishop Leslie Newbigin, the most distinguished theologian of the C.S.I., to this effect.

Dr. Rawlinson concluded, "Are there no grounds for hoping that, perhaps (who knows?) in the relatively near future, the theologians of the Church and England and the Houses of Convocation may, when they come to re-examine the matter, be led to agree, let us hope with unanimity, that the ministry of the C.S.I., at least in so far as it is episcopally ordered, is valid not only in respect of the form and matter of its Orders, but also in respect of intention."

His bishops and other episcopally ordered clergy are to be acknowledged as being duly commissioned and authorised for the same offices in the Church of God as are our own bishops, priests and deacons? May God grant that so it may be!"

OBITUARY

LIONEL W. PARRY

We record with regret the death in Perth of Lionel Walpole Parry, some time Archdeacon of Perth, and headmaster of the Guildford Grammar School and Christ Church Grammar School, Claremont.

On Monday afternoon, May 8, he was buried in the Karrakatta Cemetery, Perth.

In St. George's Cathedral, the Archdeacon of Perth, the Venerable R. E. Freeth, celebrated at a Requiem service.

The cathedral was filled for the first part of the burial service. The choir stalls were occupied by diocesan clergy, with the Primate of Australia, now visiting W.A., present in the sanctuary.

The Bishop of Bunbury, the Right Reverend D. L. Redding, and Bishop Else were also present. The dean conducted the service, and Archdeacon Freeth read the lesson and gave the address.

AN APPRECIATION

Lionel Walpole Parry was a man of whom his countrymen knew little but may be quietly proud.

The youngest son of the second Bishop of Perth and a lady of a distinguished W.A. family (Leakes), he was educated in England and took first class honours in arts and theology at Oxford.

After a few years in parochial work at Lowestoft, he returned to West Australia at the time when the Diocesan Trustees of Perth purchased from the late Mr. Charles Harper his small private school, known as the Guildford Grammar School.

To the task of building up that school into a big public school of the old English type he devoted the best years of his working life and gave freely of his scholarship and teaching skill.

He followed this up by the headmastership of the Christ Church Grammar School, Claremont.

Later he became Archdeacon of Perth, and in that office showed ability and wisdom in directing the course of diocesan affairs in a difficult time of change. An uncle of his who was a distinguished ecclesiastic in the See of Canterbury, England, said when he was coming out to be the first headmaster of the Church of England Grammar School, "You will find a nephew of mine out there. He is like an Australian nugget with a rather rough and rugged exterior, but a heart of gold."

Time proved that this testimony was true. May he rest in peace.

—P.U.H.

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SNAPSHOT COMPETITION



The winner of this week's snapshot competition is Miss D. Chalk, Concord, who sent us this picture of St. Peter's Cathedral, Adelaide.

THE CHURCH: STOCKTAKING

(Continued from Page 6)

our age (the root of most other difficulties), the evil of FEAR. There is only one thing can defeat fear and that can only come from God. "Perfect Love casteth out fear" and nothing else.

God is love and He alone can save the world. Let us see why the Church alone on earth has the goods to deliver and is likely to do so.

THE GOSPEL

First of all she has kept the Gospel of Jesus Christ before mankind.

To-day there is seen in the homeland a beginning of revival.

In America one million new members have come to the Churches in a year.

Harvard, after half a century, has begun to give theology a place of honour in the University.

HISTORY

But the most hopeful sign of all is that shown by Professor Butterfield.

He is professor of Modern History at Cambridge, perhaps the greatest on that theme.

He, in his "Christianity and History," shows how in our day multitudes have fallen away from Church attendance.

Since the fourth century many have gone to Church because the King went or the State made it compulsory; because it was the fashion or interests of trade demanded it. To-day those incentives no longer work.

To-day the time is arriving when the Church will throw off such unhealthy fat and be reduced to the few who go because they love God and delight in being the Body through which He may work His will. Professor Butterfield shows

such a state of adiposity has been roughly since the days of Constantine the Great in the fourth century.

That was the time when, as Bishop Goudge has said, "The world came into the Church on its own terms and on its own terms has stayed there."

Since that time religion in the West has been an adulterated Christianity.

But now, says, Butterfield, the Church is beginning to be once more like the Church of the first centuries — a little, earnest struggling but vital force like a leaven in a great unleavened world.

And this, he says, makes this present age THE MOST IMPORTANT AND THE MOST EXHILARATING PERIOD IN THE HISTORY OF CHRISTIANITY FOR FIFTEEN HUNDRED YEARS.

FAT OR LEAN?

This has been an honest stocktaking.

Despite such things as the radio plays choking the service of Evensong, despite empty benches, the Church may stand tip-toe in expectancy before days of renewal.

There is no other alternative to a worthwhile future.

And God is bringing it to pass.

You who read these words: Which do you desire to be — part of the formalism which is being sloughed off or part of the muscle of the Church which is building up the only hope for the present and the future?

If you are of the latter, leave your wireless sets and the etceteras of life.

Give your Church your loyalty and devotion so that you may share the honor that is beginning to arrive.

BISHOPS AND BOMB DISPOSAL

ANGLICAN NEWS SERVICE

Bishops, through the means of their diocesan leaflets, have brought to the notice of their people the moral and religious problems of the hydrogen bomb.

CHICHESTER

The Bishop of Chichester recalls the words used by the Executive Committee of the World Council of Churches four years ago when the bomb was described as a sign of man's rebellion against his Creator, and a perversion against the moral order by which man is bound.

The Bishop reaffirms this belief and adds: "The duty of man to his Creator, respect for nature, and respect for fundamental human rights alike cry out for the complete prohibition of atomic weapons, together with whatever steps are necessary for its effective enforcement."

S. ALBANS

This view is supported by the Bishop of S. Albans, who warns against the danger of becoming "slaves of the atom, wearing its liveliness of explosion and revolt."

DERBY

The Bishop of Derby writes: "If the hydrogen bomb is a misuse of God's materials, so is the hand-grenade; the former is the latter writ large."

"The lust which might release the hydrogen bomb is one with the sin which might cause the least of the little ones to stumble."

LICHFIELD

The Bishop of Lichfield writes: "During this last month our minds have been filled with horror of the hydrogen bomb."

"Its loathsomeness is not only to be seen in the appalling explosion of the bomb itself, but in the radio-active ash which fell hours later, many miles away, on fishermen as they were quietly going about their work, infecting their bodies in a peculiarly horrible manner."

"If men use this power in the wrong way they can now blow civilisation out of existence and infect life possibly for generations to come."

He asks for prayers for agreement on the control of the new power.

SOUTHWELL

The Bishop of Southwell's view is that the bomb does not raise any essentially new question.

Its real problem is not primarily political or strategic, but moral and religious.

He blames the Russian Veto for the absence of international control and remarks: "The American discovery may be the one military safeguard against Communist domination."

PRIMATE IN W.A.

BUNBURY JUBILEE

FROM A SPECIAL CORRESPONDENT

Perth, May 13

The Primate, the Most Reverend H. W. K. Mowll, said it was an inspiration to preach to the 500 people who filled the Bridgetown Town Hall, W.A., for Evensong, on Sunday, May 9.

The Primate said he brought the best wishes of the other 24 dioceses in Australia to the Bunbury Diocese for its jubilee year.

Archbishop Mowll said that we learn from the Jewish observance of the jubilee and the Day of Atonement, that God directs both our family and economic lives, as well as our spiritual lives, and that we are able to obtain our "freedom" through God. Christ, in His Crucifixion and Resurrection, freed us from sin.

We are fortunate to be free. In the world there are many countries which are not free, but under the threat of Communism. Dr. Mowll referred to the situation in Indo-China and his experiences in China.

Australia, being only a few hours' journey by plane away from these countries, represents the British democratic way of life to the people of S.E. Asia.

He emphasised in his sermon that we must be concerned with the problems facing S.E. Asia.

We must think of these countries and help them with missionaries, nurses, doctors, teachers and economic aid. Self-interest must be put aside. Australians should show a Christian example.

The offering was given to the

Society for the Propagation of Christian Knowledge.

Four parishes, Manjimup, Pemberton, Boyup Brook and Bridgetown, were represented at the service.

The Rector of Bridgetown, the Reverend L. S. Bewers, conducted the service, at which the Rector of Manjimup, the Reverend M. Bromilow, and the Bishop of Bunbury read the lessons, and the blessing was given by the Primate.

The diocesan commissioner, the Reverend H. Tassell, and the Reverend M. Bromilow were the Primate's and bishop's chaplains respectively.

Use was made of the Town Hall because S. Paul's would not hold the large congregation.

Earlier, Dr. Mowll preached at S. Paul's pro-cathedral, Bunbury, and All Saints', Collier. [As this issue goes to press, a late report from S. John's, Balmain, N.S.W., states that a similar custom will be revived in that parish.]

The Rector of Balmain, the Reverend E. H. Lambert, said that Balmain is a densely populated industrial suburb. It lacks any crops whatever, and prayers will be for divine blessing on the labours of men's hands in the factories and shipyards of the parish.]

CHURCHES TO TRAIN NATIVE CLERGY

FROM OUR OWN CORRESPONDENT

Albury, May 14

Three churches—Anglican, Presbyterian and Methodist will combine forces at the end of this year in a joint education programme to train African clergy in the Diocese of Kenya.

This example of inter-church co-operation was given yesterday by the Reverend E. K. Cole, principal-designate of the Limuru Theological College, Kenya, East Africa.

Mr. Cole, formerly of Sydney, is, with his family, on an eight-months' furlough in Australia.

Yesterday he was guest speaker at the Anglican Youth Leaders' assembly at Albury Grammar School.

He said the decision to co-ordinate education followed a successful five-year experimental period, during which the churches taught together.

Mr. Cole has been at the college for four years. It was established in 1930 by the Church Missionary Society and turns out 30 successful students every two years.

An indigenous church has been established, conducted by native clergy under a European bishop.

Applicants, most of whom have had extensive contact with Europeans and have learnt many of the white man's ways, are chosen for their character, education and sincerity in their belief in God.

Though they are taught the Bible and other ecclesiastical subjects, the emphasis is on agriculture.

"The land question is a vital one," he declared. "We try to teach the Christian African a better use of his land."

"The African can only be effectively ministered to by an African. Our aim is that the Church will continue if the white man leaves."

"The greatest foe of the native is materialism. He wants the European luxuries which he sees about him but, in most cases, cannot afford."

"This is one of the reasons for the recent Mau Mau uprising. They want European amenities without the Europeans," he said.

CORONATION BIBLE

REPLICA IN SYDNEY

FROM OUR OWN CORRESPONDENT

An exhibition to promote better printing in Australia, being held in Kent Street, Sydney, has on show an exact replica of the Bible presented to the Queen at her Coronation.

The Bible was presented to the Queen by the Archbishop of Canterbury and the Moderator of the Church of Scotland.

Only 25 of these Coronation Bibles were produced. The one now on display is the copy belonging to the publishers, the Oxford University Press.

Most of the others are now in the possession of the Royal Family, and none remains to be bought by the public. Miniature replicas, however, are available.

The present copy is printed on opaque India Bible paper in Eberhardt type.

The binding, designed by the artist Lynton Lamb, is a particularly beautiful example of modern craftsmanship.

The Bible is covered in uncrushed scarlet Levant leather, with tooling consisting of six sets of gold lines interlacing with strap work and continuing round both sides.

On the front is an inlaid lozenge of white Morocco leather, bearing the Royal Arms and Cipher, and the year of the Coronation.

The exhibition, which will end on Friday evening, is believed to be the first time a comprehensive selection of British printing of all kinds has been assembled and shown together in Australia.

The exhibition was timed to coincide with the arrival in Sydney of the Queen and the Duke of Edinburgh.

The cases containing the material, however, went astray while being shipped to Australia.

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APPOINTMENT FOR W.C.C.

DR. MACKAY AS SECRETARY

ANGLICAN NEWS SERVICE

The President of the Australian Council for the World Council of Churches, Archbishop Mowll, announced on May 5 the appointment of the Reverend Malcolm Mackay to the office of general secretary of the council.

Dr. Mackay is the Presbyterian minister of Merbein-Wentworth in the Murray Valley.

He received his early education in South Australia, graduating in Arts at the University of Adelaide, and later proceeding to Ormond College, in the University of Melbourne, where he took the degree of Bachelor of Divinity.

He then worked his passage to Britain as a steward aboard a tramp steamer, and did a post-graduate course of research in the University of Edinburgh.

At the end of his course he was awarded a Doctorate in Philosophy for a thesis on "The Origins of the Lord's Supper."

During the war Dr. Mackay served for three years as an executive officer in the anti-submarine service of the R.A.N., seeing service at sea and in New Guinea.

Dr. Mackay said today that the World Council of Churches did not set out to supersede the denominations as a greater Church, but to provide the framework in which Christians of all sections of the Church could co-operate on the world mission of Christendom.

Its members were convinced members of constituent Churches who could not escape the fact that the Holy Catholic Church was greater than any of its parts, and who sought unity in fact if not in form.

ADELAIDE

C.M.S. PURCHASE

BY A SPECIAL CORRESPONDENT

Adelaide, May 12

The South Australian Branch of the Church Missionary Society has purchased a two-storey property, 350-352 King William St., Adelaide. This marks the first step in the fulfilment of a plan which has been in mind for many years.

It is hoped to make the new property a "Church Missionary House" which will be a fitting home for a branch of the largest Anglican missionary society, and a fellowship centre for missionary work, as well as a depot for Christian literature.

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