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MENTAL HOSPITAL WORK HAS U.S.A. RECOGNITION

VICTORIAN CHAPLAIN RECEIVES IMPORTANT AWARD

FROM A CORRESPONDENT

Melbourne, March 7

The already vigorous chaplaincy work in mental hospitals in Victoria has received a further stimulus by the award of an important scholarship to one of its members.

The Reverend L. W. Hahn, resident Anglican chaplain at the Ballarat Mental Hospital, and a member of the staff of the Melbourne Diocesan Centre, has received one of the two Howard Chandler Robin's fellowships worth 2,800 dollars annually.

This will allow him to undertake a year of post-graduate supervised clinical training in S. Elizabeth's Hospital, Washington, D.C.

The fellowship has been awarded with the strong possibility of an extension for a further twelve months.

S. Elizabeth's Hospital has 7,500 psychiatric patients and a staff of three full-time Anglican and Protestant chaplains, one full-time and one part-time Roman Catholic chaplain, and a Jewish chaplain.

Under the Reverend E. Bruder, the Senior Chaplain and Director of the Department of Health, Education and Welfare, clinical pastoral training has been established on possibly the highest recognised standard in the world.

Clinical pastoral training has been defined as "A supervised experience which seeks to make real to the student in understanding and practice, the methods, resources and meaning of the Christian religion as it is expressed through pastoral care."

The Reverend E. Bruder is on the Faculty of the Virginia Theological Seminary of the Episcopal Church as lecturer in Pastoral Theology.

Mr Hahn will be part of a small group of experienced chaplains of various denominations working under supervision under a system similar to the training of the medical profession.

SUPERVISOR

At the end of this period, Mr Hahn will be the highest qualified chaplain and Chaplain Supervisor in Australia. Although he will be specialising in pastoral work to the mentally ill, his experience will be invaluable for training of all chaplains, and indeed of theological students and parish clergy.

The Mental Hygiene Authority, under the inspiration of Dr E. Cunningham Dax, has provided an outstanding opportunity for chaplaincy work in Vic-

toria and there are now six full-time chaplains in Victorian institutions. Five are Anglican and one Presbyterian.

One of these chaplains has had a year's training in Counselling and Clinical Pastoral Care at the University of Chicago, and this, with Mr Hahn's training experience, will provide a basis for the development of clinical training in Australia.

The offer of the Fellowship is an honour to Australia and another example of the generosity of the United States of America.

HELP NEEDED

The Director of the Melbourne Diocesan Centre, the Venerable G. T. Sambell, who has a chaplaincy department of fifteen full-time personnel, has promised to assist Mr Hahn and his family of three small children, to take advantage of this great opportunity.

The National Council of the Protestant Episcopal Church in the U.S.A. has also expressed its interest, at least a further £1,000 is needed to ensure that the fullest possible time is spent in this sphere of theological and pastoral study.

It should be emphasised that this course of training, although concentrating on mental hospital chaplaincy work, will have a far wider impact — as the skills and insights are made available to our theological colleges and pastoral training institutions throughout Australia.

Mr Hahn has had varied experience during his ministry after training at S. John's College, Morpeth. He has served in city and country parishes in Western Australia and was a Chaplain-Teacher with the Forrest River Mission.

Since joining the staff of the Melbourne Diocesan Centre in 1958 he has served in various general and mental hospitals be-

fore moving to the Ballarat Mental Hospital.

Archdeacon Sambell would be glad to receive contributions towards financing this training. Donations may be sent to him at 73 Queensberry Street, Carlton, N.3, Victoria.

CATHEDRAL WAS PACKED FOR BISHOP'S FUNERAL

The triumphant music of the Hallelujah Chorus, the red rosebuds on the velvet pall and the joyful hope expressed in the hymns at the funeral service for the Right Reverend W. G. Hilliard emphasised the Church's thanksgiving for a great Christian leader.

S. Andrew's Cathedral was packed for the service while large crowds of people listened in the grounds and lined the city streets for the funeral of the Bishop Coadjutor of Sydney on Thursday, March 3.

Representatives of the Government and other civic leaders were at the cathedral. The chief mourners were the bishop's widow; his daughter, Mrs J. Aitkens; and his two sisters, Mrs A. D. Shaw and Mrs O. Hamburger.

The Archbishop of Sydney, the Most Reverend H. R. Gough, gave the address, based on the words written of S. Barnabas: "He was a good man and full of the Holy Ghost and of faith." (Acts 11:24).

The two bishops coadjutor, the Right Reverend R. C. Kerle and the Right Reverend M. L. Loane, took part in the service.

The Bishop of Armidale, the Right Reverend J. S. Moyes, and the Assistant Bishop of Canberra and Goulburn, the Right Reverend R. G. Arthur, were present in the sanctuary.

Leaders of other denominations, representatives of Church schools (particularly Trinity Grammar School of which Bishop Hilliard was twice headmaster) and of many other Church and civic organisations also attended.

The Venerable T. C. Hammond read the lesson from 1 Corinthians 15:20 to the end of the chapter.

LOYALTY

The hymns were "When I survey the wondrous Cross" (a favourite of the bishop), "The King of Love my Shepherd is," and "Praise, my soul, the King of Heaven."

In his address, the archbishop said one of Bishop Hilliard's outstanding characteristics was his loyalty: "loyalty to his God and to his Church; loyalty to his leaders and to his friends; loyalty to this Diocese of Sydney and to his school, Trinity Grammar."

This loyalty had triumphed over his own likes and dislikes and his own wishes and opinions.

He had left the parish work he loved to take up the headmastership a second time when

Trinity Grammar needed him and had given up the independence of his own bishopric of Nelson to help his friend, Archbishop Mowll.

Allied to his loyalty, said His Grace, was Bishop Hilliard's courage, both physical and moral.

"More than to most of us there fell to his lot suffering of body through illness and weariness and suffering of heart and mind through bereavement and anxiety."

"How bravely he bore these great afflictions, always as he went among us 'carrying about with him the infection of a good courage,'" said the archbishop.

JOY AND FAITH

His religion was intensely joyous "so far removed from the fears and horrors expressed in much of the religious art of the Middle Ages, or in the travesties and incongruities of the modern religious paintings exhibited even during this present week in Sydney." (A reference to the Blake Prize competition which certainly outbalances in its portrayal of gloom and horror the Gospel message of joy and hope.)

It was the joyous element in his religion which Bishop Hilliard had stressed when he preached at the ordination service in the cathedral on February 28.

He spoke to the new deacons of "the joy and glory and privilege of being called to the ordained ministry."

He enjoyed being with other people: "how delightful, too, was the joy of this 'religious' man in the good things of this life, in beauty and books and music, and perhaps especially in cricket, which he once described as his second religion!"

The archbishop said that more than once Bishop Hilliard had stood at the very gate of death in times of previous illnesses.

After the last of these ex-

periences he had written one of his poems, which begins:

I shall go home when my day's work is done

And in the splendour of the setting sun

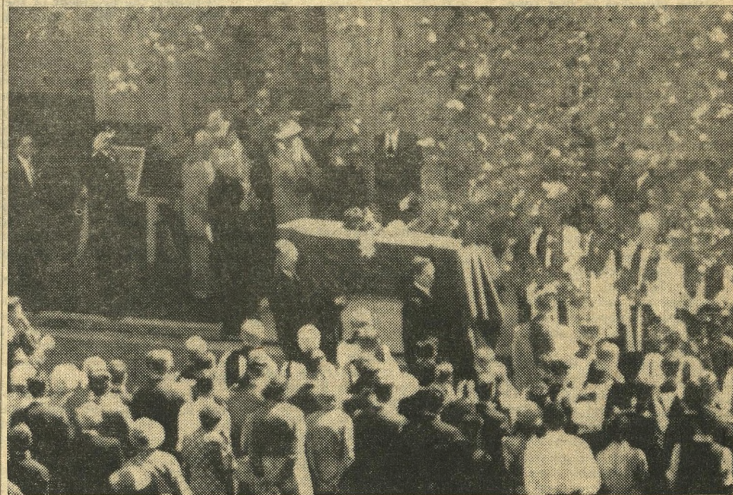
My Father's radiant welcome I shall read.

The working tools which I no longer need,

Within the tool-shed of the tomb, kind friends

For me will place; and so the day's work ends.

CLERGY'S LAST TRIBUTE



The coffin leaves S. Andrew's Cathedral, Sydney, after the funeral service for the Bishop Coadjutor, the Right Reverend W. G. Hilliard. The clergy of the diocese formed a guard of honour.

DESIGN WAS ON MATCH-BOX

FROM OUR OWN CORRESPONDENT

Rockhampton, March 7

A church which was first designed on a match-box was dedicated on February 21 by the Bishop of Rockhampton, the Right Reverend T. B. McCall.

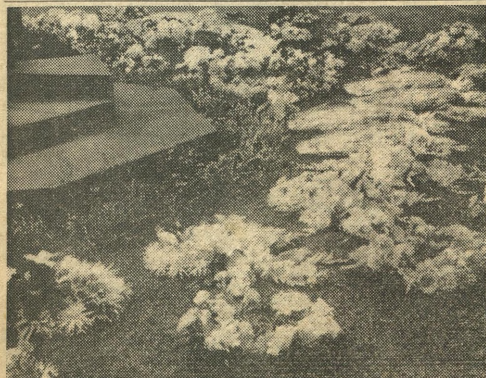
It is the Church of S. John the Evangelist, Parkhurst, which not only serves that area of the North Rockhampton parish, but also acts as a chapel for the S. George's Homes for Children.

Octagonal in shape, the new church was first sketched on the top of a match-box when the planning committee was choosing a site.

The Reverend John Bayton (now Rector of Longreach) made his suggestion in this unusual way, when one committee member said the church ought to be "contemporary."



The Bishop of Riverina, the Right Reverend H. G. Robinson, leads the newly ordained priest, the Reverend Grahame Butler-Nixon, out of S. Alban's Church, Griffith, on S. Matthias' Day.



Some of the beautiful wreaths which were placed around the flagpole at S. Andrew's Cathedral, Sydney, during the funeral service for Bishop Hilliard.

COMMUNIST SCARE

U.S. CHURCHES MAKE DENIAL

ECUMENICAL PRESS SERVICE
Geneva, March 7

Air Force officials in the United States of America last week banned a Reserve Officers' training manual accusing churches in that country of harbouring communists.

The manual states that "the National Council of Churches of Christ in the U.S.A. officially sponsored the Revised Standard Version of the Bible."

"Of the ninety-five persons who served on this project, thirty have been affiliated with pro-communist fronts, projects and publications."

Used as a test for a training course for non-commissioned officers in the Air Force, it has been repudiated as representing Air Force views, since protests against such statements.

The National Council of Churches and several Congressmen have demanded a full investigation into the source of the accusations.

A spokesman for the National Council of Churches, protesting to the Secretary for Defence, said that "to imply some relationship between the Revised Standard Version of the Holy Bible and communism is insidious and absurd."

"To aver by innuendo that the National Council of Churches is associated or in any way influenced by the Communist Party, is an example of irresponsibility at its worst."

TAXATION AND STEWARDSHIP

ANGELICAN NEWS SERVICE
Toronto, March 7

Christian stewardship in the present age includes Christian support for increased taxation for social needs, in the opinion of an American churchman.

He is the Reverend J. F. Fletcher, Professor of Social Ethics at the Episcopal Theological School, Cambridge, Massachusetts.

He was speaking in Toronto, Canada, in the middle of January.

The conference, sponsored by the Department of Information and Stewardship of the Anglican Church of Canada, brought together representatives of twenty-two dioceses.

Dr Fletcher said that the old idea of Christian Stewardship as a title for the support of the Church and the relief of the poor was completely outdated in these days of an unprecedented high standard of living.

CHURCH SUFFERS IN UGANDA RIOTS

ANGELICAN NEWS SERVICE
London, February 22

The Bishop on the Upper Nile, the Right Reverend I. Usher-Wilson, said last week that the riots at Bakedi, Uganda, have set the district back twenty years or more.

He said that the effect on the Church may be serious, as the riots have intensified "an already bitter tribal animosity between the Bagisu and the Bakedi people."

The bishop commented that it was especially tragic that the disturbances should have occurred when money for building the first stage of Mbale Cathedral is only £3,000 short of the target of £15,000.

Most of the money already in hand has been raised by the two tribes.

Services in the new cathedral "would bring together the leaders of the two districts and the various tribes in a way that nothing else could do," he said.

As a result of the riots, it will be very difficult to find the wages of the clergy (a priest receives five pounds a month), and the money continually needed for training church teachers and for building churches and clergy houses.

WELCOME TO VISITORS

NEW ATTITUDES ENCOURAGED

ANGELICAN NEWS SERVICE
London, March 7

At a missionary rally in Cambridge on February 22, speakers urged churchpeople in Britain to give a Christian welcome to visitors from overseas.

The rally, which was held in the Examination Hall at the University of Cambridge, was sponsored by local organisations of the Church Missionary Society, the Society for the Propagation of the Gospels, and the Universities' Mission to Central Africa.

One object of the rally was to show, in the setting of the challenge of the world-wide Church, the particular responsibility of Cambridge churchpeople for the overseas visitors temporarily resident in the city and university.

The Bishop of Peterborough, the Right Reverend R. W. Stopford, a former principal of Achimota College, Ghana, said there were at least forty thousand such people in Britain.

Many lapsed from their faith while they were in Britain, he said, because no fellowship was offered them by churchpeople.

Bishop Stopford said that sharing as a member of a family in English home life could do more to make overseas visitors feel welcome than any other thing.

Another speaker at the rally was the Reverend P. Martinson, a former pupil at Achimota of the Bishop of Peterborough, and at present education welfare officer to the Ghana High Commission in London.

Mr Martinson examined the assumptions and behaviour of the missionary, the trader and industrialist, and the colonial administrator.

Of the administrator, he said: "He is perhaps the most hated of all, since he is seen as the protector of the man who has come to grab."

PRAYERS FOR DISARMAMENT

ANGELICAN NEWS SERVICE
London, March 7

Leading churchmen in Great Britain on February 26 issued a statement in support of the Ten Nation Disarmament Committee, calling for prayers for disarmament.

The Archbishops of Canterbury and of York are among the signatories.

The work of the committee is to begin on March 15.

"All 82 member States of the United Nations have expressed the hope that measures leading towards the goal of general and complete disarmament under effective international control will be worked out in detail and agreed upon in the shortest possible time," the statement said.

"We call upon all Christians and Jewish people and congregations to be instant in prayer for the committee as it begins its work on March 15, and in the continuance of it, that by the providence of God it may be brought to a happy issue."

CHAPLAIN-GENERAL TO THE FORCES

ANGELICAN NEWS SERVICE
London, March 7

The War Office announced on February 29 that the Queen had approved the appointment of the Reverend I. D. Neill as Chaplain-General to the Forces, from July 9.

He will succeed the Venerable V. J. Pike who is to become Bishop Suffragan of Sherborne.

Mr Neill, who is forty-seven, is at present Assistant Chaplain-General, Middle East Land Forces.

He was at Dunkirk and later with the 43rd (Wessex) Division in Normandy and Europe.

THREAT FROM COMMUNISTS

SOLIDARITY IN GERMAN CHURCH

ANGELICAN NEWS SERVICE
London, March 7

The All-German synod of the Evangelistic Church has supported Bishop Otto Dibelius "like one man," Dr Gerstenmeier, the president of the Bundestag in Bonn, said on February 25.

Dr Gerstenmeier said that this solidarity had nothing to do with the fact that the synod had failed to settle the controversy on a Christian's duty of obedience to higher authorities.

But the synod regarded the East German threat of a public prosecution of Bishop Dibelius an act of terror against the Church, and would not allow itself to be influenced by terror.

Dr Gerstenmeier is also a member of the all-German synod.

He said that the bishop's pamphlet was significant because it had reminded the Church that in its relations to the civil power it could no longer fall back on its 400-year-old tradition.

The difficulties of the question lay less in the theological field than in its impact on the reality of Christian life in East Germany, he said.

He spoke of the plight of East German Christians, who on the one hand desired earnestly to obey the State, but on the other could not subject themselves to an entirely anti-Christian State ideology.

The problem was discussed by the synod in connection with East German "socialist" school law and Christian education.

EXCHANGES IN THEOLOGY

ECUMENICAL PRESS SERVICE
Geneva, March 7

More than half of all doctoral dissertations submitted to Roman Catholic theological faculties in West Germany deal with Protestant theology, it was claimed last month.

The speaker was Professor Ernest Kindler, a German theologian, who was giving a series of lectures at St. Paul's Lutheran Theological Seminary in Minnesota.

He said that this fact is indicative of the growing "dialogue" between Protestant and Roman Catholic theologians in West Germany.

Professor Kindler said that the theological encounters between members of the two faiths have multiplied since the end of the Second World War, when Protestant and Roman Catholic clergymen were brought closer together by their common struggle against Nazism.

These encounters take place in annual week-long meetings of Lutheran and Roman Catholic professors, in local church discussions and in books and articles.

BISHOP NEILL IN CANADA

ANGELICAN NEWS SERVICE
Toronto, March 7

The Right Reverend Stephen Neill, Associate General Secretary of the World Council of Churches, will visit Canada for twelve days at the beginning of April.

In that period he will speak publicly on twenty-four occasions.

In Canada, Bishop Neill will be the guest of the Diocese of New Westminster and of the Anglican Theological College of British Columbia.

He will then leave for Melbourne to deliver the Moorehouse lectures.

Bishop Neill was Bishop of Tinnevely, in South India, from 1939 to 1945.

His present work with the W.C.C. is the editorship of a series of World Christian Books.

WARNING OF COMMUNISM

CHURCHES IN E. GERMANY

ANGELICAN NEWS SERVICE
London, February 29

A pastoral letter from the Roman Catholic bishops in East Germany was read to congregations there on February 21.

It stated that communist groups were trying to estrange Roman Catholics from their Church by calling themselves Christian groups.

The letter further urged that Christians should not remain silent when their creed was denied, and that they should not sign any statement contrary to Christian conscience.

On the same day the all-German synod of the Evangelical Church of Germany began its six-day session.

The 120 members of the synod represent 28 Evangelical Churches.

The main subjects on the agenda were to be "Sunday and leisure time" and a new order for confirmation.

However, atomic armament, the pastoral care of the Bundeswehr, and discussion of the views of Bishop Dibelius, were also to be discussed.

The communist Press has charged the West German Churches with becoming a "military Church."

VISITATION IN ARCTIC

ANGELICAN NEWS SERVICE
Toronto, March 7

When the Bishop of the Arctic makes his spring visitation this year to his diocese, he will be accompanied by a group of church dignitaries.

The Right Reverend Donald March will leave by air on April 13 with three others.

The Bishop of Brandon and chairman of the Missionary Society executive committee, the Right Reverend I. Norris; Canon H. H. Davis; and Mr F. Wooding of the Department of Information and Stewardship, will join the extensive tour.

The party will visit Coopermine, and then work eastwards across the north country to posts in Baffin Land and the west coast of Hudson Bay.

Seventeen mission stations are included in the itinerary.

RELIGIOUS LIBERTY FAVOURED

ECUMENICAL PRESS SERVICE
Geneva, March 7

A recently published book claims that an increasing number of Roman Catholic theologians, including "very important members of the hierarchy," favour complete religious freedom.

This thesis, which contradicts the view generally held by most Protestants and other non-Romans, is advanced in a new book published in Geneva by the World Council of Churches, "Roman Catholicism and Religious Liberty."

The 95-page volume is the first study of the subject published by the World Council, which with 172 member Churches of the Anglican, Orthodox and Protestant confessions, form the largest single grouping of Christians outside the Roman Catholic Church.

Its author is Dr A. F. Carrillo de Albornoz, of Geneva, research associate for the Study of Religious Liberty being conducted by a specially appointed fourteen-member commission, under auspices of the W.C.C.'s Division of Studies.

The book is part of the material prepared for the commission's study.

A preface to the book, which is extensively documented, notes that it is concerned with the investigations of only one aspect of the Roman Catholic view of religious liberty: "that which considers freedom of religion as essentially linked with the Christian and evangelical spirit."

PIPE ORGANS built by E. F. Walcker & Cie of Ludwigsburg, Germany, to suit the exact individual requirements of each installation. Tropical proofing is provided for this climate. The Walcker Organ at St. Andrew's College, within the University of Sydney, was the first Neo-Classical Organ to be installed in Australia.

ORGAN BLOWING APPARATUS, manufactured by G. Meldinger & Cie of Basel, Switzerland, is available for installation on existing Organs. This Apparatus may be installed within the building adjacent to the Organ due to its silent operation; the recent installation at St. Barnabas' Church, Broadway, Sydney, was carried out in this manner.

For further particulars, please contact

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YOUTH CENTRE OPENED IN BRISBANE PARISH

TWO ARMY HUTS TRANSFORMED BY VOLUNTARY HELPERS

FROM A CORRESPONDENT

Brisbane, March 7

The Parish of Coorparoo, in the Diocese of Brisbane, has gained a Sunday School hall and youth centre in an outlying section of the parish.

Situated in the Upper Cavendish Road area, the new S. Anne's Hall was dedicated on February 28 by the Archbishop of Brisbane, the Most Reverend R. C. Halse.

From humble origins in two almost derelict Army huts, this impressive and well-appointed hall grew, under the voluntary efforts of parishioners over the last twelve months.

It will provide facilities for young people not connected with the parish church of S. Stephen.

The Parish of Coorparoo is widely known for the extensive work done among young people.

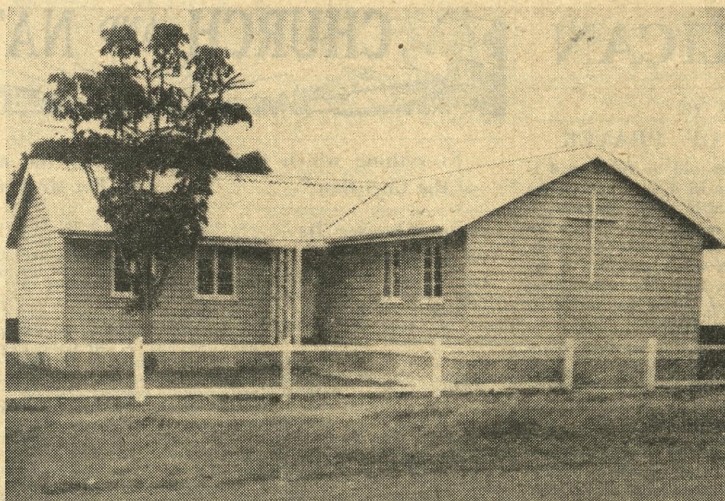
It has one of the largest Sunday Schools in Brisbane and the youth organisations are numerous and flourishing.

However, in the Upper Coorparoo area very little had been done until the present property was acquired.

It already has a residence occupied by the youth director of the parish, Captain E. J. Pearce of the Church Army, and his family.

In his address at the dedication service, the archbishop commended the people of the parish for this project while they were facing the task of paying for the new parish church and rectory.

He said that it demonstrated "a willingness to share the good things that you enjoy with those who have been completely out of touch with God and his Church."



The S. Anne's Sunday School Hall and Youth Centre, Upper Coorparoo, Diocese of Brisbane.

TASK FORCE PREPARES TO SERVE IN HOUSING AREAS

FROM A CORRESPONDENT

Melbourne, March 7

The first step in the formation of a Task Force to move into a new housing area was taken last week with the commissioning of the Reverend Frank Cuttriss as leader of the team.

His two assistants will be commissioned on March 14, and the team will take up their work in the area comprising the Olympic Village, East Ivanhoe, and portion of

West Heidelberg.

In addition to the team, the Brotherhood of S. Laurence will make available a trained social worker.

Temporary accommodation for officers and a place of worship has been taken on the first floor of the main shopping area at the entrance of the Olympic Village, and this will serve for the time as the headquarters of the team.

As part of this Forward Move, a dinner was held at the Union House dining room of the Melbourne University to which were invited the executive members of various diocesan organisations.

The Church of England Men's Society, Church of England Boys' Society, Mothers' Union, Girls' Friendly Society, Department of Youth and Religious Education, the Church of England Social Service Advisory Council, the Australian Board of Missions, and the Church Missionary Society, were represented.

The purpose of the dinner was to inform and involve the organisations of the Church with the Church's programme of development so that it becomes a programme not just for a few, but for the whole Church, and all must plan accordingly.

The Archbishop of Melbourne, the Most Reverend F. Woods, and Archdeacon G. T. Sambell addressed the dinner, presenting the need for development, and asking for all to participate.

Already the Church of England Men's Society has provided twenty men who will take a census of the area to be worked by the Task Force.

The Mothers' Union has offered to supply the portable equipment that will be required by the Task Force for cottage services and temporary buildings.

SERVERS' GUILD MEETING

FROM OUR OWN CORRESPONDENT

Townsville, March 7

At a meeting of the Guild of the Servants of the Sanctuary in S. John's Church, Cairns, on February 27, twenty-three servers from the Cairns archdeaconry were admitted as probationers of the Chapter of Corpus Christi.

The ceremony was conducted by the chapter chaplain, the Reverend G. V. King, the first meeting of the guild in that archdeaconry.

The group decided to hold another initiation, for those who had been unable to attend, on June 18, at Gordonvale.

COMPREHENSIVE PURPOSES OF A DIOCESAN PAPER

FROM OUR OWN CORRESPONDENT

Perth, March 7

"It is the function of a diocesan paper to keep people and parishes informed about the plans and activities of the Church in the diocese," the Archbishop of Perth, the Most Reverend R. W. H. Moline, said last week.

In his letter to the clergy and people of his diocese, he commended "The West Anglican" as worthy of support, and asked them to encourage its circulation.

A diocesan paper helped to hold the Christian family together by giving its members a common interest and reminding them of their common task and responsibility, Archbishop Moline said.

The diocesan paper also provided a forum for the exchange of views on Church matters, and a means of instruction.

There should be room in its columns for the expression of a great variety of opinions, on two conditions, Archbishop Moline said.

WIDE VIEWS

The first condition is that, because it is an Anglican paper, its readers may assume that its teaching will be in accordance with the accepted doctrine of the Church, he said.

Secondly, the Anglican Church is a very comprehensive body, with a wide variety of opinion and behaviour.

For that reason, loyal Anglicans have no right to express their views in such a way as to condemn the views or practices of their fellow Churchmen who may be equally loyal to their Anglican inheritance, the archbishop said.

CHANGES

As an example of this loyalty, Archbishop Moline said that in the last fifty years there had been four Archbishops of Canterbury, two of whom were eucharistic vestments and two of whom did not.

But all four gave their approval to either practice, he said.

Another function of the diocesan paper was to give the bishop opportunity to address the whole diocese at regular intervals, and to call attention to matters of special interest of importance, said Archbishop Moline.

Recent changes in "The West Anglican" have been made with the purpose of giving it a wider appeal, larger size and a more readable format being the major alterations.

DIOCESAN C.E.M.S. SUPPORTS "FOOD FOR PEACE"

FROM A CORRESPONDENT

Ballarat, February 29

The Church of England Men's Society in the Diocese of Ballarat resolved this month to support the "Food for Peace" Campaign.

The resolution was passed at the annual meeting and conference of the C.E.M.S. in that diocese, held at Rocklands Lodge, Balmoral, from January 30 to February 1.

The objective of the campaign is to collect one pound a year from every Australian—ten million pounds in all.

In his address to the conference, the Reverend G. K. Tucker, of the Brotherhood of S. Laurence, Carrum Downs, said that this move would be the beginning of the Church's answer to the problem of the world's starving millions.

PARALLEL

"If we share our bread, we need not fear their bombs," Fr Tucker said.

In his address, he drew a parallel between what the campaign for "Food for Peace" was attempting and the miracle performed with the loaves and fishes.

The Reverend L. W. Hahn, chaplain to the Ballarat Mental

Hospital, was the other speaker at the conference.

His topics were "chaplaincy work and its implications" and "Pastor and people relationships."

Mr Hahn emphasised the sacramental aspects of life and human relationships, drawing upon his experience with the mentally sick for examples.

He made a diagnosis of the lack of trust that many doctors show to hospital chaplains, finding the reason to lie in the professional incompetence of parish priests with general theological training in the special ministry involved in hospitals' work.

Mr Hahn recommended training akin to that which doctors underwent, practical clinical experience, as the solution to this situation.

The Church should be wise enough to accept criticism from every source, he said, and in that way remedy its shortcomings.

FACT & FANCY

The publicity for the film, "Ben Hur" seems to be rather overdone. After its premiere at the Cannes Film Festival, the film will be honoured with a gala ball at which, among other things, the "Ben Hur" rose, the "Ben Hur" line of jewellery and a new perfume will be introduced. It's going a long way from the film's sub-title: "A Tale of the Christ."

S. Silas, North Balwyn, Victoria, sent a photostat copy of the anthem which they sang on February 21 in honour of the Royal birth to Her Majesty the Queen. The vicar has received a reply from Buckingham Palace saying the Queen was very pleased to accept it.

And yet another Church school success: Glen Barnwell, who was a Leaving Certificate candidate at S. Gabriel's School, Waverley, received her Zoology practical book back this week with the examiner's comment: "It was very disappointing that you did not attempt honours. Your pass paper was by far the best in the State." S. Gabriel's is, of course, a school of the Sisters of the Church.

Bishop Storrs, formerly of Grafton and Morpeth, was inducted last month on his 71st birthday to his first parish — Hazelbury Bryan, Dorset. He reports an enjoyable voyage home which included taking services, giving two talks on Ancient Egypt, winning a fancy dress prize and, of course, playing chess.

The Editor has received a nicely-written letter from Neale Fursdon, aged 5, of Trentham, Victoria, in which he says he is going to be a missionary in New Guinea when he grows up. He enclosed an excellent drawing of the Crucifixion (far better than most of the Blake entries, we think).

Fellowship of Marriage and Mothers' Union members in the Diocese of Adelaide are planning to exhibit a floral carpet on Flower Day, March 16. It will be made of blue ageratum, pale yellow marigolds, white everlasting and blood red geraniums.

Two interesting arrivals by ship in Sydney last week-end were Canon Eric Montizambert and the Reverend R. D. Daunt-Fear. Canon Montizambert, on a round trip from San Francisco, is well known here for his book, "The Church of England—A Fellowship." Mr Daunt-Fear, who is accompanied by his wife and three children, is an Englishman who has just spent a year in South Africa as domestic chaplain to the archbishop. He will be inducted as Vicar of Tamworth and collated as archdeacon in the Diocese of Armidale at the end of the month.

FULL-TIME CHAPLAIN COMMISSIONED

FROM A CORRESPONDENT

Melbourne, March 8

The first full-time chaplain to Prince Henry's Hospital, Melbourne, the Reverend W. C. F. Nellor, was commissioned at a service in the hospital on March 7.

Hitherto the Church of England hospital chaplaincy has been divided between Prince Henry's and S. Vincent's Hospitals.

This appointment has released the Reverend J. F. Hannon for full-time chaplaincy at S. Vincent's.

BROADCASTING STUDIOS FOR CHURCH PROGRAMMES

FROM A CORRESPONDENT

"Through science we should be approaching God, not retreating from him," said the Governor of New South Wales, Sir Eric Woodward, on March 6.

He was addressing a crowd of one thousand assembled for the unveiling of the foundation stone of the new church broadcasting studios at Five Dock.

The Christian Broadcasting Association has been using offices at the rear of the Presbyterian Church, Five Dock.

The first stage of the new building, to cost £18,000, should be completed by the end of this year.

It will contain two large studios, control booths, library, editing and dubbing facilities, and a general office.

In its present confined space, the association last year produced 10,000 programme episodes, which it gave to broadcasting stations throughout the Commonwealth free of charge.

Among Anglican representatives at the ceremony was the Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle.

Messages from Anglican and Protestant churchmen were read

at the ceremony.

The director of the association, the Reverend V. Turner, said that the Christian Broadcasting Association aimed to spread the Gospel, to convert sinners and to strengthen the faithful.

"Our witness at C.B.A. is work designed to get results," he said.

IMMIGRATION OFFICER IN SYDNEY DIOCESE

FROM OUR OWN CORRESPONDENT

The newly appointed Field Immigration Officer for the Diocese of Sydney, the Reverend Ralph Fraser, returned from England on March 10.

He has been consulting with British authorities on immigration matters and returned as Migrant Chaplain on the "Fairsea."

The "Bring Out An Anglican" campaign and assimilation problems of migrants will be his particular concerns.



The Governor, Sir Eric Woodward, with the Right Reverend R. C. Kerle (left) and the Reverend V. Turner at the unveiling of the foundation stone at the new Church broadcasting studios in Sydney on March 6.

THE ANGLICAN

FRIDAY MARCH 11 1960

THE PRACTICE OF PRAYER

The practice of prayer is as old as faith and is inseparable from faith because in a very real sense it is essentially an act of faith. The moment a Christian hears the words "Let us pray," then he instinctively adjusts his mind towards God much in the same way as a serviceman when saluting is recognising a superior authority. But this recognition of God, this act of faith, must never be confused with prayer as is sometimes the danger.

Prayer is in its essence a two way motion from man Godward and from God manward. It is the activity when man strives to lift up his heart to God and when the spirit of God descends with power and enters into the heart of man.

Again it is a mistake to think of prayer only in terms of intercession. Prayer is much more than a selfish monologue, it is two way activity, a real conversation where there are those listening as well as speaking. True prayer is the highest form of communication with God whereby God and man blend together.

All prayer, whether it be that offered privately by the individual or whether it be public worship offered with dignity and circumstance, is tested by sincerity. Sincerity itself is a more important factor than either elaboration or simplicity and we are reminded by the great leaders of the interior life that even words themselves or the choice of words is not important.

In meditation and contemplation and adoration the actual use of words may even be absent and only the conforming of the will to that of God is present. This, of course, is a difficult and advanced form of prayer because the average man finds it difficult to express thoughts except in terms of words and is immediately confined by his use of the words.

It is important to remember that prayer is restricted neither by time nor space although a prudent consideration of prayer will emphasise the importance of regularity.

Many people feel that prayer is too difficult and only take to prayer as a desperate last resort, as for instance, in some time of personal crisis or trouble and thus prayer becomes an unnatural extremity. If we are to face up to prayer, then we must ask the question how can we begin to pray and so we turn naturally to consider the prayers of our children. Children's prayers are natural, direct and uncomplicated, in fact they are an expression of the simple trust in God. No child is too young to be helped in prayer but as they grow older, children must be encouraged to progress from their childish prayers to something deeper and more in keeping with their intellectual development. It is an appalling indictment of the Church's teaching in this matter when we find grown up men and women using the same forms of prayer that they used or learned at their mother's knee.

All prayer must spring from the model prayer which is the Lord's Prayer. This is not only because it was given us by our Saviour Himself but because it embodies the three essentials of prayer. First, praise — the lifting up of the soul towards God. Second, confession; that is, the recognition of our true condition with humbleness; and, third, petition which implies trust in God.

Self-denial in the matter of time will leave more time for praying in Church and at home. Our Lord promises a special blessing to those who meet together to pray: "Where two or three are gathered together in my Name, there am I in the midst of them." Praying at home can be helped by asking the Holy Spirit's guidance for did not Our Lord promise that He should guide us "into all truth"?

Our Saviour said "ask and ye shall receive," but only where there is faith can there also be the fitness to receive.

Lent is essentially a time of discipline and in no way is this discipline better expressed than in making time for regular prayer. We may give up all sorts of things, we may give, as an act of self-denial, to missions and to the needy at home, but without the basis of prayer, the benefit will not be lasting.

Closely allied to prayer is meditation, which can be best built on purposeful and serious reading. There are many devotional books available. Reading in Lent must not become an escape—a flight from reality. Rather must it help us ponder on the eternal verities, the problems which face us to-day and which Our Lord faced in the wilderness, in Gethsemane and on the Cross.



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

Labour Chooses Its New Leaders

The Federal Parliamentary Labour Party can be credited with wisdom in the choice it made of leader and deputy-leader this week.

Like a bride, it favoured "something old and something new." The "old" is represented by Mr Arthur Calwell, who will be 64 in August. He has been in Federal Parliament since 1940, and had been the deputy-leader to Dr Evatt for nearly nine years.

He does not seem to measure up yet in capacity to Labour's last three leaders—Evatt, Chifley and Curtin. But he deserves to be given his chance. Certainly he already has his place in history as the vigorous innovator of the post-war migration policy. Now he must face up to the challenge of making Labour a united party, capable of keeping the Menzies Government on its toes for the remaining half of its present term and of giving the electorate evidence of Labour's own capacity to govern.

The "something new" is supplied by Mr Gough Whitlam, who emerged from a tougher ballot than Mr Calwell had to undergo to win the deputy-leadership. Mr Whitlam who is 43, has been in Federal Parliament only since 1952 so that his advancement to second place in the party has been unusually rapid.

He is exactly the person we had in mind last week when

we expressed the hope that Labour would choose a man who had youth on his side and not too much identity with the diarch doctrine thinking of the past.

Mr Whitlam's elevation could be even more important for the party than that of Mr Calwell. When Mr Calwell is 70, Mr Whitlam will be only 50. On party political prospects, as most people would sum them up at the moment, Mr Whitlam seems to have almost as good a chance as Mr Calwell of being the next Labour Prime Minister.

In the meantime, it is particularly pleasing for Anglicans to note that Mr Whitlam is one of several laymen prominent in public life who is speaking in a series of Lenten addresses in St. James' Church, Sydney, on the general topic of "The Relevance of the Church to the Modern Age."

Passing of Bishop Hilliard

I listened literally as a man in the street to the broadcast funeral service for Bishop Hilliard in Sydney last week. Hundreds of others, like myself,

crowded out of St. Andrew's Cathedral, stood bare-headed in the grounds or on the street outside.

It was a moving occasion. But the note of thanksgiving for the life of this fine, kind Christian gentleman was uppermost. It was the note struck in Archbishop Gough's address and in all the ordering of the service.

That was appropriate because, in spite of much personal sorrow and suffering, Bishop Hilliard always left on one the impression of a joyous person. He will be much missed in his many capacities in the Diocese of Sydney. But he was able to run his strenuous earthly race to the very last. It is only a few weeks since he completed another term as Administrator during the archbishop's absence in England, and he preached in the cathedral only two days before his death.

I felt the tribute of the crowd outside the cathedral on his funeral day was best expressed in the whole-hearted way in which, oblivious of the passing city scene, they joined in the singing of "When I survey the wondrous cross," announced as the bishop's favourite hymn.

Bishop Hilliard will be especially missed when synod time comes round again, and he is not there on the dais with kindly but commanding presence to steer 600 synodmen through the intricacies of business in committee.

The Archbishop and The Blake Prize

The Blake Prize for religious art was founded only in 1949, but it has excited plenty of controversy in that time, mainly because of the prominence won in this annual competition (now on again in Sydney) by "modern art."

The idea of this competition, presumably, was to raise the standard of religious art in this country. But it can hardly be claimed that the competition has produced many pictures that are suitable for hanging in churches.

It can be understood that the promoters of this competition did not want to attract merely conventional pictures on conventional subjects. They had in mind, one would think, the encouragement of art which would symbolise the spirit of religion.

Many people, who might be classed as "old fogies," have yet been prepared to be persuaded that "modern art" can interpret the spirit of religion acceptably and dramatically. But, if they are like this commentator, they must have been greatly confused in trying to interpret the message of some contemporary paintings which have won considerable praise from the professional critics.

The Archbishop of Sydney, the Most Reverend H. R. Gough, did not conceal his opinion on the subject in a passage in his address at the funeral service of Bishop Hilliard last week.

The archbishop said the bishop's religion was intensely joyous — "so far removed from the fears and horrors expressed in much of the religious art of the Middle Ages, or in the travesties and incongruities of the modern religious paintings exhibited even during the present week in Sydney."

The early shock produced by Blake Prize entries had perhaps begun to wear off as "the abstract mixture as before" has continued to dominate the annual exhibitions.

But one hopes the archbishop's criticism will encourage those artists who think that the average intelligent observer is entitled to be taken a little into the secret of what a picture is intended to portray.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

THE RAINBOW AND A COVENANT

GENESIS 9

A blessing follows for the new race of men—not unlike the first in 1:28, but wider and fitted to man's more developed state.

And now man is admitted to take animals, birds and fish for food as was not allowed in 1:29. Many may now eat flesh, but only where the blood has been drained from it. The blood was thought to be the life. (This would seem to answer the doubts of vegetarians.)

Man may slay animals, but not his fellow man. For every man is a person, the image of God, sacred.

God's covenant with Noah (verses 8-17) is established not just with the descendants of Shem, but with all mankind, and, indeed, with the animal kingdom. No such flood will happen again. And the token of the promise is the rainbow—a guarantee of God's undertaking, but a reminder to man of his need for obedience.

Rainbows, of course, had happened before Noah's day—now they have to him and his successors a new significance. It tells, as the storm passes by, of God's returning friendliness and grace.

And Noah began to be an husbandman, the suggestion being that he knew nothing of the effects of wine and was not responsible for his drunkenness. Ham (the word means "Black," and tradition has it that he was dark-skinned) shows no modesty. Or is it his son, Canaan, who is at fault? It is Canaan who is cursed, Shem and Japheth do, and Noah awake, speaks his mind, with a curse on Ham and a blessing on his brothers.

A father's curse or blessing was not the expression of a hope—it exerted power for the future. Ham and his descendants, the Canaanites, are doomed to servitude. On this doctrine apartheid in South Africa is based.

The curse on Canaan is again to be Israel's greatest foe and chief source of temptations—the shamelessness of Ham calls to mind the sensuality which the peoples of Palestine showed in their various religious cults—so often a snare to Israel.

The knowledge of the true God is the basis of the blessing on Shem—the Hebrews are happy that they have Jehovah as their God.

The descendants of Japheth are free to have fellowship with the Hebrews, they seem to include the Medes, the Greeks, the Cimmerians, Armenians, Cypriotes and Phoenicians as far away as Tarshish, on the coast of Spain.

Thus our early Biblical writer would find an ancestry for most of the peoples with whom the Hebrews had to do.

One remembers that God made of one blood all nations of men for to dwell on the face of the earth and our various "bars" to separate men are not His will.

SPEAKERS ON INDIA AND S. AMERICA

The Archbishop of Sydney has issued a general invitation to church people to attend a gathering in the Chapter House of St. Andrew's Cathedral on March 21.

Speakers on the occasion will be the Right Reverend M. L. Loane, Bishop Coadjutor of Sydney, who has just returned from a tour of India, and the Reverend A. Yuill, who has been touring the mission fields of South America.

CHURCH CALENDAR

March 13: The Second Sunday in Lent.

March 18: S. Edward, King of West Saxons.

CLERGY NEWS

BRADY, The Reverend O. J., formerly Principal of the Teachers' Training College, Diocese of New Guinea, and Archdeacon of East Papua, has been appointed Chaplain of the Yarrabish Mission, Diocese of North Queensland.

BROWNE, The Reverend H. K., has been appointed Vicar of the Parish of Port Macquarie, Diocese of Grafton.

CODRINGTON, The Reverend G. H., Vicar of St. Andrew's, Brighton, Diocese of Melbourne, has been appointed Archdeacon of Kew in the same diocese.

COPELAND, The Reverend J. W., formerly Chaplain of the Royal Perth Hospital, has been appointed to the staff of St. George's Cathedral, Perth.

DAN, The Reverend R. W., Vicar of St. George's, Malvern, Diocese of Melbourne, has been appointed Examining Chaplain to the Archbishop of Melbourne.

HODGE, The Reverend H. P. V., formerly Assistant Priest at Pinjarra, Diocese of Bunbury, has been appointed Priest-in-Charge of the Parish of Midland Junction, Diocese of Perth.

MANSSELL, The Reverend H. E., formerly Rector of Tully, Diocese of North Queensland, has been appointed Assistant Priest on the staff of St. Matthew's, Mundubberra, Townsville, in the same diocese.

PURAM, The Reverend R. H., formerly Rector of St. Matthew's, Rosalie, Diocese of Perth, has been appointed Chaplain of the Royal Perth Hospital.

PRODMAN, The Reverend J. H., formerly Rector of Kensington, Diocese of Perth, has resigned the living on the grounds of ill-health.

RANDALL, The Reverend E. L., formerly Fellow and Lecturer at Selwyn College, Cambridge, has been appointed vice-principal of St. Francis' Theological College, Brisbane.

RISARD, The Reverend M., formerly of the Diocese of Montana, United States of America, has been appointed Rector of Tully, Diocese of North Queensland.

ROBERTS, The Reverend K. H., formerly Rector of St. Peter's, Brighton Beach, Diocese of Melbourne, has been appointed Vicar of St. Stephen's, Richmond, in the same diocese.

THOMAS, The Reverend G. G., formerly Rector of Moorab, Diocese of Perth, has been appointed Rector of Bassendun, in the same diocese.

THRELLALL, The Reverend S. F., formerly Assistant Priest on the staff of St. Edmund's, Wembley, Diocese of Perth, has been appointed Priest-in-Charge of the paragon district of Osborne Park, Nollamara, in the same diocese.

THAWLEY, The Reverend D. L., formerly Rector of St. Michael's, Andover, Diocese of Winchester, England, has been appointed Chaplain to St. Francis' Theological College, Brisbane.

WIGGINS, The Reverend G. V., has been appointed Assistant Deacon in the Parish of Tweed Heads, Diocese of Grafton.

WOOD, The Reverend E. A., formerly Assistant Priest at St. James' Church, New Town, Diocese of Tasmania, has become Rector of the Parish of Ross, in the same diocese.

RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk.)
SUNDAY, MARCH 13:
RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.

"S. Louise de Marillac"—A Religious Feature.
RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.

"Some Asian Voices"—Mr M. M. Thomas.
PRELUDE: 7.15 p.m. A.E.T., W.A.T.

THE A.B.C. Adelaide Singers.
PLAIN CHANT: 7.30 p.m. A.E.T., W.A.T.

The Reverend M. Barnett.
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For the Second Sunday in Lent — Broadcast from the B.B.C.
MONDAY, MARCH 14:
FACING THE WEEK: 6.15 a.m.

W.A.T. 6.10 a.m. S.A.T., 6.35 a.m. W.A.T. The Reverend T. F. Keyte.
MONDAY, MARCH 14 — FRIDAY.

READINGS FROM THE BIBLE: 7.00 a.m. A.E.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 7.40 a.m. M.S.C., 8.45 a.m. W.A.T.

The Reverend H. Davis.
MONDAY, MARCH 14—SATURDAY, MARCH 19:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

March 14: Mrs D. Thomson.
March 15: The Reverend S. J. Henshall.

March 16: School Service, "Stories from the New Testament"—"Jesus frees a man's mind".
March 17: The Reverend A. Dougan.

March 18: The Right Reverend C. E. B. Muschamp.
March 19: The Reverend J. Norr.

WEDNESDAY, MARCH 16:
RELIGION IN LIFE: 10.00 p.m. A.E.T., 9.45 p.m. S.A.T., 10.30 p.m. W.A.T.

"Growing in Grace"—With Christ.
The Reverend J. Burnheim.

FRIDAY, MARCH 18:
EVENING: 4.30 p.m. A.E.T., W.A.T.
"S. Paul's Cathedral, Melbourne."

MONDAY, MARCH 14—SATURDAY, MARCH 19:
EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 1.23 p.m. S.A.T., 10.53 p.m. W.A.T.

The Reverend W. O'Reilly.
TELEVISION:
ARN 2, SYDNEY:

"5.15 p.m.: 'Sunday Special'—the Reverend L. Firman talks about new lessons.
9.45 p.m.: 'Jesus of Nazareth'—'Jesus the Healer'."

ARV 2, MELBOURNE:
10.58 p.m.: Divine Service from St. Cuthbert's Presbyterian Church, Brighton, Melbourne. Preacher: the Reverend Bruce Gentle.
5.15 p.m.: "Sunday Special"—Clive Smith talks with a man who brings our milk.

9.45 p.m.: "Jesus of Nazareth"—"Beloved Son".
11.00 a.m.: Divine Service from Epping Baptist Church, Sydney. Preacher: Pastor George Smith.
5.45 p.m.: "Sunday Special"—Clive Smith talks with a man who bakes our bread.
10.00 p.m.: "The Church in the Bush"—A feature on the Church's ministry in far-flung places.

ARS 2, ADELAIDE:
"11.00 a.m.: Divine Service from Christ Church Cathedral, Newcastle. Preacher: the Right Reverend J. A. G. Housden.
5.45 p.m.: "Sunday Special"—the Reverend L. Firman discovers what is new about town.
10.00 p.m.: "Out of the Monastery"—A Religious Feature.

LETTERS TO THE EDITOR

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

Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

ON LENTEN OBSERVANCE

"GIVING UP" ESSENTIAL

TO THE EDITOR OF THE ANGLICAN

Sir,—There is one point in your excellent leading article "On Lenten Observance" (THE ANGLICAN, March 4) with which I disagree, and that is on the matter of "giving things up." Lenten observance must be both negative as well as positive.

The forty days of Lent are days of fasting and abstinence. The Collect for the First Sunday in Lent prays for "grace to use such abstinence that our flesh being subdued to the spirit we may ever obey Thy godly motions in righteousness and true holiness." Lent is the time when the Christian soldier learns how he may win the war between flesh and spirit. The Christian must learn to control his appetites lest he become a slave to food, drink, tobacco and all the other indulgences of the flesh.

A boxer, an athlete, a member of a boat crew, a tennis player, must have more sleep and fewer late nights when in training—less of this and more of that to keep one's weight just right; all this and much more they do "to obtain a corruptible crown." (Remember? Septuagesima Sunday).

The Christian soldier goes into camp for forty days to learn how to use his weapons; for this purpose he "gives up" the bright lights, the cinemas and the dance halls, and rises earlier in the morning to pray, to read his Bible, to meditate. To subdue the flesh he "gives up" cigarettes or sugar in his tea, his glass of sherry or butter on his bread. The money, saved as a result of such fasting and abstinence goes into the Lenten box.

Because he has "given up" these things by placing himself under discipline, another village in South-East Asia may hear the Gospel preached or another bed many be added to a mission hospital. I believe that the Prayer Book intends firstly a negative observance, as the result of which the positive becomes possible. To omit the negative is to teach only half the lesson.

While on this topic, might one whisper a word to well-intentioned women's organisations to reduce to tea and biscuits only those sumptuous afternoon teas and suppers which, at other seasons of the year, are an acceptable part of the programme?

Yours faithfully,
(The Reverend)
DENNIS BAZELEY
Perth, W.A.

THE PARSON'S FREEHOLD

TO THE EDITOR OF THE ANGLICAN

Sir,—A distinguished reader who knows what he is talking about writes, "You certainly started something with your letter to THE ANGLICAN. Some diocesan authorities must be looking rather red."

Of course the lazy and incompetent (and such there are) should not be guaranteed a life of Laodicean ease; and of course clergy must honour the eighth (disciplinary) declaration made publicly at ordination. The only point at issue is, who

can punish a duly instituted incumbent who is alleged to have failed in his duty, or exceeded his authority?

Most if not all Australian dioceses have a statute requiring a judicial trial if the incumbent is to be deprived or punished. (Even the fighting Services follow the same rule: you must obey an officer a day senior to yourself, but—without a court martial—the most senior general can inflict only minor punishments). Punishment without proper trial is abhorrent to the whole English tradition that the accused must prove guilt—which is very different from the accused having to prove innocence.

Last April the Perth Synod threw out, on the wise advice of Bishop Freeth, an amendment to the Statute of 1903 by which the Ordinary would have been given power to deprive an incumbent without trial. Had this Bill gone through it would have marked the all-time nadir of Anglican legislation.

Vestries must learn that they are not the rector's employer; bishops, that they are not more powerful than the Queen, *quae non debet esse sub homine, sed sub Deo et lege*. All that is required is that a one-clause bit of "signpost legislation" be inserted in Vestry or other much-read Acts, drawing attention to what is already the law of the diocese—a law about which most people in most dioceses are curiously ill-informed.

The Bathurst Parochial Ordinance is excellent in this respect.

I am, etc.,
(The Reverend)
J. P. STEVENSON.
North Balwyn,
Victoria.

GRAMOPHONES IN CHURCH?

TO THE EDITOR OF THE ANGLICAN

Sir,—Would there, do you think, be any objection other than tradition to a gramophone being used in church?

Not every parish priest has the gift of oratory, and many have but little time to spend on preparing sermons.

The Plain Christianity session, is more or less the work of experts, and records so employed presumably belong to the public. Might not further use be made of them by lending them out to churches?

Yours etc.,
PARISHIONER.
Melbourne.

DEACONESS' WORK AND PLANS

FROM A CORRESPONDENT

Deaconess Mary Andrews, head of the Sydney Deaconess Institution, made a deputation tour through the Diocese of Tasmania at the invitation of the bishop in February.

In nine parishes she gave addresses on the work of deaconesses, and held "Mother and Daughter" evenings.

On March 25 in S. Andrew's Cathedral during Evensong, six women will be admitted to the office of deaconess.

They are Sisters Marie Kingston, Doreen Garrick, Shirley McPherson, June Armstrong, Patricia Owens and Dawn Gibbins.

The annual service of the Deaconess Institution and a Prayer Conference are two events planned for April.

On April 9 at 2 p.m. a Prayer Conference will be held at Deaconess House, and in the Moore College chapel at midday on April 11 the annual service will take place.

ORGAN FOR NEW CATHEDRAL

ANGLICAN NEWS SERVICE

London, March 7

When completed, Guildford Cathedral will have a four-manual organ, the gift of an anonymous donor, the Provost of Guildford announced last week.

BISHOP ARTHUR INDUCTED

FROM OUR OWN CORRESPONDENT

Albury, March 7

The Right Reverend R. G. Arthur, Assistant Bishop of Canberra and Goulburn, on February 28 was inducted as Rector of the Parish of S. John, Wagga.

At the same service, Bishop Arthur was collated as Archdeacon of Wagga.

The ceremonies were performed by the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, in the presence of parishioners from Wagga and outlying centres, and the Rectors of Adelong and Tarcutta Churches.

In his sermon, Bishop Burgmann spoke of the traditional symbolism of marriage to express the relationship between a bishop and his diocese, and the parish priest and his people.

He also spoke of the place of the Church in a changing world, and of the need for development in the Church to meet new challenge.

NAPIER CATHEDRAL DEDICATED

ANGLICAN NEWS SERVICE

Wellington, March 7

The completed portion of Napier Cathedral, in the Diocese of Waipapa, New Zealand, was dedicated on February 24.

The Bishop of Waipapa, the Right Reverend N. A. Lesser, performed the dedication "under the name of S. John the Evangelist and to the glory of the ever-blessed Trinity."

The cross of dedication was traced on a stone from Liverpool Cathedral set in a pillar on the north side of the nave.

The wooden pro-cathedral is attached to the completed portion, but will be removed as the building progresses.

INSTITUTION, INDUCTION AND COLLATION IN ALBURY PARISH

FROM OUR OWN CORRESPONDENT

Albury, March 7

A service for the institution, induction and collation of the Rector and Archdeacon of Albury was held on February 28 in S. Matthew's Church, Albury, with the ancient and colourful ceremonies of the Anglican Church.

The Reverend J. T. R. Border, formerly Rector of S. Paul's Church, Canberra, and a Canon of S. Saviour's Cathedral, Goulburn, thereby entered upon his new duties.

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, officiated.

The first ceremony was the institution, with the bishop seated at the entrance to the chancel, his chaplains behind him and the rector and church wardens before him.

The wardens presented the rector to the bishop and he was committed to the spiritual responsibilities of the parish and to the cure of souls.

Kneeling before the bishop, the rector accepted the licence after having taken oaths of obedience and allegiance.

Then followed the induction of the rector into the "real, actual and corporal possession of the Church of S. Matthew's, with all the rights, profits and

appurtenances thereto belonging."

Afterwards the bishop, rector and wardens went to the font, the prayer stall, the lectern, pulpit and altar, where the rector promised to carry out his duties of baptism, preparation for confirmation, prayer, to read the lessons and to celebrate the Holy Communion.

The bishop then exhorted the congregation to pray for their minister and to "help him forward in all the duties of his holy calling."

The rector was then placed in his stall, kneeled, and the

bishop, placing his hands on the rector's head, blessed him.

In the third ceremony the rector was collated archdeacon. The rector, after having taken oaths of allegiance, canonical obedience and of service, was admitted by the bishop to his collateral authority as archdeacon.

Archdeacon Border is the fourteenth Rector of Albury; the first was appointed in 1851.

He is the second Archdeacon of Albury, succeeding the Venerable F. M. Hill, who has become Archdeacon of Canberra.

OLD VICTORIAN PARISH WILL KEEP CENTENARY

FROM A CORRESPONDENT

On March 11, 1960, the Parish of S. Mary's, North Melbourne, will celebrate the first centenary of its dedication.

Parish life began in the district in 1853, during the gold-rush, according to the records in the Diocesan Registry.

Temporary buildings provided for worship before the blue-stone church was opened in 1860, and two years later the nave was consecrated.

Later, the chancel, transepts and basement for the tower were added, though the tower itself has never been built.

In the days when the parish was thickly populated, hundreds were present at each service, but the industrial expansion of Melbourne has caused the neighbourhood to change.

Families moved out to newer areas, and S. Mary's Church, vicarage and parish hall were left with their eight

cottages to maintain the continuity of the parish.

Between the wars, S. Mary's served many who had been hit by the depression with material relief, and six flats were added to the parish property.

The parish looks forward to a more vigorous future than there has been since the last war, with the extensive flat-building that is planned for the area.

More than a hundred own-your-own flats are at the moment being built, and many more are planned, joining up these flats with the Housing Commission flats already in existence.

Family worship in the old parish church should experience a revival, as a result of this development, in the near future.

I'D LIKE TO KNOW . . .

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

Can you give me some help on saying our prayers as a family?

All of us blessed with children can share my correspondent's desire. We labour for our children's temporal welfare. We send them to the best schools, and actively encourage them in their sporting interests. We even accompany them to church—well, at least, sometimes.

But do we pray together? How can we do it? Let's get to grips with this practical matter.

First of all, make the saying of grace a reality.

I remember one eight-year-old lad from a well-to-do home who came to our school as a boarder many years ago. He arrived at the table that morning after grace had been said. The matron said, "Smith minor, say grace."

Obediently, the boy re-stood, and said simply: "Grace."

That was all that grace was to him. Whether it is said silently, or aloud, make the saying of grace a reality. Let it be recognised that we are dependent creatures, and nothing else. All that we are, all that we have, are from Him who gives so generously. Start the family meal by recognising this.

If it becomes a social custom, a mark of good breeding when the Vicar or Auntie Flo comes, the children will sense immediately the unreality. Let it be something Dad or Mum do when they are by themselves as well as when the family is present, and the conception of family prayers is prepared.

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

Secondly, arrange to have, once a day, preferably at meal time, a simple service of worship. Read a chosen passage of Scripture. Possibly one of the best selections for a beginning is Phillips' translation of the New Testament as arranged for schools. It costs 15/9. Select about ten to twelve verses, so that only one or two incidents are treated.

Then, with the bowing of heads, a brief prayer. If you feel unable to pray extempore, take the collects for the day. In any case, your Diocesan Bookroom will advise you on an inexpensive variety of prayers.

With regularity in the saying of prayers, you could bring in some local situation—a birthday, a sick child next door, a coming holiday visit. Life situations, we are often reminded, are the best means of teaching. None will bring in these life situations so naturally as your children if they are encouraged to pray aloud; and from then they will learn the great lessons of life.

In any case, have some prayers which all members of the family know and can join in: the Lord's Prayer, the prayer of S. Richard, of S. Ignatius Loyola, of S. Chrysostom. Most of us can learn from the Roman Catholic Church here. It has taught its people

simple aids to devotion. Only mature Christians can worship in spirit and in truth. Most need helps. Prayers which the child can make his own are invaluable.

As with the reading make the prayers brief. Three to five minutes all told is best.

The home that builds into its fabric family worship is building something of incalculable value.

"If everything else in religion were by some accident blotted out, my soul would go back to those days of reality. For sixty years my father kept up the practice of family prayer. None of us can remember a day which passed without it. No hurry for business or market, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented us from kneeling round the family altar while our high priest offered himself and his children to God."

Those words of the pioneer missionary to the New Hebrides, John Paton, refer to his own father—a farm labourer!

"Let Thine eyes be open to night," was the prayer of Solomon at the dedication of the Temple. Shall it not be our prayer for our 'house,' too?"

How should one interpret Matthew 16: 28?

The words to which my correspondent refers are, "There be some standing here who shall not taste of death till they see the Son of Man coming in His Kingdom."

Reference to the parallel passages in Mark 9:1—probably the original passage, and Luke 9:27, reveal the basic idea to be rather the coming of the Kingdom of God than of its king.

First, see that our Lord says only some of His disciples (for it is to them that He was speaking—verse 24) will see it; others will be dead. Therefore, it would appear unlikely that He was referring to His resurrection, ascension, or even the coming of the Holy Spirit.

The strength of the expression "not taste of death" can hardly refer to events only two months away at the latest!

Nor is it likely, as many think, to refer to our Lord's Second Coming, unless we presuppose that He Himself thought His return was soon. This event has not yet transpired.

Secondly, Mark says the coming of the kingdom will be "with power." The conception is that it will be catastrophic. This provides an interesting digression for, as Dean Matthews reminds us in his latest booklet, "The Lord's Prayer,"

"... in the New Testament the emphasis is always on what God is doing and will do... only God can bring in the Kingdom."

Rather, then, must it apply, as the Early Church considered it to apply, to the destruction of Jerusalem in 70 A.D., which some of the disciples saw. The old order of Judaism catastrophically passed away. The new order of Christianity, inaugurated with the coming of the Holy Spirit, began to be established.

That which was despised, rejected, and little known, superseded the former ways. The new Israel was prepared to take its place.

Our Lord's words are literally true—some of those who heard His original words of promise, lived to see the Kingdom of God supersede Israel, and, as a society which has never lost the consciousness of supernatural power, spread abroad throughout the then-known world.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a young woman from the Diocese of Adelaide, who is at present studying in Melbourne.

She is Pamela Jacques, who on February 17 began a two-year course at S. Christopher's College, Melbourne, in preparation for full-time church-work in the Diocese of Adelaide.

A familiar face to both clergy and lay people in Adelaide, she has worked for the past four and a half years in the office of the Australian Board of Missions.

Keenly interested herself in the work of missions, she has been a member of the Order of the Comrades of S. George, in the Central Company, Adelaide, and has spoken to many youth groups in Adelaide about the work of the A.B.M.

Miss Jacques is the first candidate for several years to go to S. Christopher's College from the Diocese of Adelaide.

NO DEBATE ON DIFFERENCES

ECUMENICAL PRESS SERVICE
Geneva, March 7

Pope John XIII said in an audience last week that he is opposed to public debate at the forthcoming Ecumenical Council on the differences between the Roman Catholic and other Churches.

The Pope said that he did not believe such discussions would "solve anything."

"If the separated brothers wish to do something concrete about the desire for unity, which is something we all share, we can say to them with keen affection: 'This is your house; this is the house of those who bear the sign of Christ,'" he said.

FOUR VOLUMES OF ORGAN MUSIC PROVIDE RANGE OF DIFFICULTY

TEN FUGES ON THE MAGNIFICAT.
Johann Pachelbel. Ed. W. Emery.
Novello, 4s. 6d.

THESE ten fuges are on fragments from plainsong tones associated with the Magnificat. They are not in the collected works of Pachelbel published by Barenreiter, but are the result of some researches by Walter Emery.

The writing is certainly Pachelbel at his most mature, the subjects proceeding logically to their climaxes.

The difficulty is of about the same degree as Bach's Two and Three Part Inventions. They are easier than the "48." As no pedals are required, they would be excellent for organists who are proficient on the manuals but not yet dexterous with their pedalling. But it would be a pity for such beautiful music to be neglected by experienced organists.

TIMES AND SEASONS (SECOND SET). FIVE PIECES FOR ORGAN.
Eric Thiman. Novello, 5s. 6d.

THESE are in the modern idiom and slightly more difficult than the ones above by Thiman. They are off the beaten track and would also be suitable as voluntaries especially for the organist who prepares his work.

PRELUDE, MEDITATION AND FANFARE. Gordon Jacob. Novello's Organ Music Club No. 13.

THESE are in the modern idiom and slightly more difficult than the ones above by Thiman. They are off the beaten track and would also be suitable as voluntaries especially for the organist who prepares his work.

BOOK REVIEWS

CLEAR STUDY OF THE CHURCH'S DOCTRINE

CHRISTIAN COMMUNITY. J. V. Langmead Casserley. Longmans. Pp. 174. 26s.

MANY books appear nowadays which deal with the Biblical doctrine of the Church. Dr J. V. Langmead Casserley, now Professor of Dogmatic Theology at the General Theological Seminary, New York, has put us in his debt by a clear and concise study of the doctrine of the Church.

Dr Casserley writes from the Catholic stand-point, and seeks to do justice to other outlooks. He is always fair, and avoids the arrogance which so often characterises the "definite" churchman of whatever colour. He will not carry all his fellow Anglicans with him in his thesis, but all will appreciate what he says.

The Church, says the writer, finds its beginning in Adam and Abraham, and its continuance through the faithful remnant, until we come to Our Lord. At times the Church is the Chosen People, sometimes the Church Militant, and, under certain conditions, the Kingdom of God. The Church is always the Church, never a Church.

Dr Casserley is insistent on the necessity of the historic episcopate. He finds the support for his view in the Scriptures: not so much in this text or that, but in the general implications. He will have none of the *bene esse* or *plene esse* idea.

If episcopacy is essential, then we must have it; if not, have we the right to ask other Christians to adopt what is not essential?

But, he adds, we don't want the prince-bishops of the Middle Ages, the political-bishops of the eighteenth century, the remote scholar-bishops of the nineteenth century, or the Anglican business-man bishops of the twentieth century. We need "a genuine re-discovery of the fullness of the episcopal office."

A fine chapter is devoted to the function of the Church Militant—worship and evangelism, and the Church's ministry must be both a pastoral and prophet one.

The latter section of the book is devoted to the role of Anglicanism in the world. He believes it is destined to show that Catholicism and Protestantism need not be opposite terms. If this is a trite theme, Dr Casserley treats it in an arresting manner.

He yearns for an Anglicanism that is both Catholic and Evangelical at the same time, but he feels we have not approached that yet. He has one phobia—the central churchman, whom he won't have at any price.

"The hope of Anglicanism lies in the union and fusion of the out-and-out Evangelicals and the out-and-out Anglo-Catholics, not in some kind of future triumph of the central churchman, which, and I say this most piously and charitably, may God Himself forbid!" (We can almost hear the roar of the united "Amen" of the Anglican Church League and the Australian Church Union!)

If Dr Casserley were a parish priest he might realise that the much-maligned central churchman is trying to work out his synthesis on the parish level, with a pinch of the salt of common sense.

Enough of this! Read the book for yourself.

—C.M.G.

[Our review copy from Church Stores, Sydney.]

A BIBLICAL ATLAS

SHORTER ATLAS OF THE BIBLE.
L. H. Grollenberg. Nelson. Pp. 196. 25s.

THE success of his "Atlas of the Bible" so encouraged this Dominican monk that he has produced a shorter work in which, by combining text, plates and maps under a series of topics, he is able to help the Christian worker.

The text is entirely new, and not just a summary of his longer work. Each section is quite short—usually about three or four pages. In an introductory section he deals in a fascinating way, revealing the breadth of his experience as an archaeologist, with ancient civilisations, the deciphering of their tongues and the excavation of their tombs. There is also a well-rounded section on the geographical features of the entire area.

He proceeds, then, to consider first the Old Testament and then the New Testament.

Along with the notes, go a number of plates. These are undoubtedly a great asset. There is some excellent photography here. Your reviewer has seen no better selection in a work of comparable size. Some of the plates have been used in his larger work, but many are entirely new, being based on discoveries since the issue of the larger work. While these plates are neither numbered nor annotated, notes are found in a twelve-page appendix.

Several sketch maps and diagrams—mainly time charts—are useful as teaching aids.

As well, there are ten maps in colour. Some might feel that in an atlas, this number is too small, but they have been selected with care, and deal only with key periods.

—A.V.M.

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March 27th — PROFESSOR J. P. BAXTER, O.B.E., B.Sc., Ph.D., Vice-Chancellor of the University of N.S.W., Chairman of the Australian Atomic Energy Commission.

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TESTIMONY

*I have not found the holy cup
That Jesus held before He died,
I have not walked in pilgrimage
The hill where He was crucified,
Nor stood before the ancient tomb
Where once the stone was rolled aside.*

*But I have found the words He spoke
To be my life, the way made plain:
The cup, the hill, the stone shall pass —
His word forever must remain;
And none has ever proved Him false,
And none has yet believed in vain.*
—Ruth Margaret Gibbs.

SURE OF GOD

Paul was sure of God. And it is that assurance of God which is the secret of his amazing life.

In this present day when we can be sure of so little, when so many things of which we used to be sure are being so strongly challenged, when since the advent of the atomic bomb, we cannot be sure that civilisation will continue, then we need to be desperately sure of God, because if we are sure of Him we can face anything.

—N. H. Fisher.

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NOT ALWAYS
IN OCTOBER

A certain atheistic farmer once proposed to demonstrate that he could violate the laws of God without suffering any serious effect.

Accordingly he cultivated an acre of ground entirely upon the Lord's Day in deliberate violation of the fourth commandment.

At the end of the season he reaped a good harvest and boasted of what he had done. A pious old neighbour said to him: "Remember, God doesn't always pay in October, but He always pays."

This is the common experience of humanity. God always pays.

Human misery, as Psalm 90 suggests, follows in the wake of human sin. Early man interpreted human misery as a result of God's anger at man's sin.

Rather, it is because God has established the universe as a moral order, and those who violate moral law suffer thereby.

Horace Bushnell said: "We are punished by our sins and not for them. We are rewarded by our virtues and not for them."

Because God has made the universe a moral order, sin always makes for misery. Repenting of our sins and right doing always make for peace.

—Roy H. Short, in "The Upper Room."

PUZZLE
CORNER

With acknowledgements to the British and Foreign Bible Society.

LETTERS FOUR

My first is in ASAPH, but not in MATTHEW.

My second in JACOB, but not in JEHU.

In REUBEN my third, but not in SHEBA.

In PHILIP my fourth, but not in JERAH.

The letters four name one who went

To any place where he was sent.

A great king's name with his makes rhyme.

A king who lived in David's time.

ANOTHER COOKERY
LESSON?

Take some of that which is mentioned in Proverbs 25:11, Nehemiah 13:15, Micah 6:15, Numbers 11:5 (word beginning with m), 1 Kings 7:18, add that which came "out of strong" in Judges 14:14, and you will have — not "f***" of their thoughts" as in Jeremiah 6:19, but (unravel) tufir dlaas.

(Answers next week)

THIS COULD BE YOU

*His life grew fragrant with the inner soul,
And weary folk who passed him on the street
Saw Christ's love beam from out the wistful eyes,
And had new confidence in God and men.*

—Author Unknown.

The Youth Page

TALKS WITH TEENAGERS

HELP OF THE HELPLESS

There is no human need or problem which cannot be met or overcome when it is brought to Jesus. That was the experience of those who came to Him when He walked this earth.

How much more has it been the experience of those who, down the passing centuries, have reached out hands of faith to Him and found His power more than sufficient for them!

From the temptations of the Evil One, against which we were warned on the First Sunday in Lent, we now turn to meet the attack of the sins of the Flesh.

The Epistle for the Second Sunday in Lent (1 Thessalonians 4:1-8) shows us how it is the will of God that His children should attain holiness, and warns us against the sins of impurity, so striking the keynote of the Church's teachings for this Sunday.

The message of the Gospel (Matthew 15:21-28) is simply that we must learn to look to our Blessed Lord for deliverance from the sins of the Flesh, and, seeking His help, as did the Canaanite woman, by earnest and persistent prayer, find Him the "Help of the helpless."

UNCLEAN

In Matthew's account of this miracle, he simply says that "a woman of Canaan," from the area around Tyre and Sidon, came seeking the aid of Jesus for her daughter who was " grievously vexed with a devil."

Mark, however, tells us that the woman's daughter "had an unclean spirit" (Mark 7:25). The word he uses means "lewdness, impurity" — a thing so destructive of all that is best and beautiful in life that it is small wonder that the Evangelist describes it as a case of demon-possession.

Surely only a life dominated by demonic forces could so succumb to the sins of the flesh, and only the greater power of Christ could possibly give healing and release!

As usual, Matthew tells the story in a very few words, yet he makes clear the agony in the heart of this mother which led her to Jesus, and the persistent faith with which she made her petition to Him and won the blessing which she sought.

SIGNIFICANT

Only a short walk from the hills of Galilee would have brought Jesus and his men into the heathen territory of Syro-Phoenicia.

The people of this narrow coastal strip along the western borders of Palestine did not worship the God of Israel. The descendants of the ancient Canaanites, they had their own civilisation and they followed the idolatrous worship of their forefathers.

It has been thought strange that Jesus and His disciples should have been in heathen territory, but apparently He was seeking quiet and seclusion in preparation for the trials and sufferings of the Cross which lay ahead of Him.

SECOND-HAND
RELIGION

There are three reasons why no sincere soul can rest satisfied with a second-hand religion: there is always something unreal with a religion like that, it is insecure because it is liable to go to pieces on the hard facts of life; it is incomplete, giving one the sense of something lacking.

The high road to a first-hand, vital religion — keep following, keep praying, keep loving. And when you call Him Saviour, Lord, and King, you will not be repeating what others have told you. You will be saying it yourself. And so shall all things be made new.

—James S. Stewart.

To some, the coming of Jesus into heathen territory has been significant of the day when all the kingdoms of heathendom shall receive the Gospel and acknowledge His Kingship, and His action that that day seems a foreshadowing of the final overthrow of evil.

But however you look at it, the fact is that here was a woman in need, and her need brought her to Jesus.

THE STORY

The account of her meeting with Jesus, however, makes strange reading.

The woman came seeking Jesus' help for her daughter, and His reply was that "it is not right to take the children's bread and give it to dogs."

"At first it is an almost shocking saying," says Dr Barclay. "The dog was not the well-loved guardian that it is today. More commonly the dog was a symbol of dishonour. To the Greek, the word dog meant a shameful and audacious woman . . . To the Jew it was equally a term of contempt."

But we may be quite certain that the look in our Lord's face, and the tone of His voice, would have robbed His words of any suggestion of insult.

He was seeking to strengthen her faith, and her ready wit responded with the hopeful reply: "True, Lord, but even the dogs get their share of the crumbs which fall from their master's table!"

Here was, indeed, a faith which would not take "No" for an answer, and her persistent prayer won for her the healing which she sought: "O woman, great is thy faith; be it unto thee even as thou wilt."

THE LESSON

Here, too, is a lesson for us. If it tells us anything at all, surely this story shows how we may win the victory over every evil and unclean thing that would make wreck of our lives. God has given us our bodies, "fearfully and wonderfully made," through which we may think, and speak and act.

They have many functions, and each function has its special purpose. Not only so, but they are "the temple of the Holy Ghost" (1 Corinthians 6:19), and as His dwelling place they have a function to perform for God.

Into our minds Satan seeks to intrude evil thoughts and impure suggestions which would spoil the effectiveness of our bodies in God's service, and against which we must be constantly on our guard.

For every one of us there is a very real battle to be fought against what the Catechism calls "the flesh," and the secret of victory is to be found where this woman found it, in the power and love of Jesus Christ our Lord.

Her faith enabled her to look beyond His silence, to be patient under His apparent rebuff, and to turn a seeming insult into a prevailing argument on behalf of her child.

Her prayer was earnest, persistent, confident, and it gained the answer which she desired.

In our battle with the Flesh, let us never be discouraged. Victory lies in the love and power of Christ, Who has said, "Ask, and ye shall receive."

WHAT IS
LENT?

Lent begins with Ash Wednesday, which has its own special service in the Prayer Book — the Communion Service.

But what is Lent?

Lent is a period of forty days before Easter (not counting the Sundays), which for centuries has been observed in the Church as a time of fasting and prayer in preparation for the Easter festival.

As far back as the end of the first century it was customary for those who were to be baptised to fast, and in the *Didache*, a book of instruction in Christian conduct and worship, and the work of the ministry, dating from about 100 A.D., we read, "Before the baptism let the baptiser and the baptised fast, and others if they can."

In the early days of the Church, Easter was the great time for baptisms, and so the fast in preparation for the Easter baptisms came in time to be associated with Easter itself.

By the middle of the third century Dionysius of Alexandria refers to "the six days of the fast," but by the fifth century this period was extended in some places to six or seven weeks, and was spoken of as "the forty days' fast."

DISCIPLINE

Later still, the period of preparation for baptism became associated with the remembrance of our Lord's forty days' fasting in the wilderness.

Gregory of Nazianzus, writing towards the end of the fourth century, says, "Christ fasted a little before His temptation, we before Easter."

He speaks of our Lord's fast as His means of arming Himself against temptation, and one of the thoughts behind this Lenten discipline of the Church is that it is a means of learning self-control, and of restraining our desires, lest they get the better of us.

Many changes were made in the practice of the Church as a result of the Reformation, but in England, thanks to the good sense of Cranmer and his fellow reformers, the association of Lent with fasting and penitence was retained, but no rules or regulations were laid down as to how the fast was to be kept.

Fasting, prayer, and almsgiving have for a long time been recognised as practices to be encouraged during Lent, and each in its own way will help us to become better Christians if we do it out of love for our Lord.

GOD'S PATIENCE

When Robert Ingersoll was lecturing (in America) he once took out his watch and said, "I will give God five minutes to strike me dead for the things I have said."

The minutes ticked off as he held his watch and waited. At about four and a half minutes some women began to faint, but nothing happened.

When the five minutes were up he snapped his watch shut and put it in his pocket.

The story went across the Atlantic and reached the ear of Joseph Parker.

When the great man heard it, he said, "And did the gentleman think he could exhaust the patience of eternal God in five minutes?"

—James A. Francis.

TEMPLES OF THY
SPIRIT

ETERNAL GOD, Who hast taught us by Thy Holy Word that our bodies are temples of Thy Spirit, keep us, we most humbly beseech Thee, temperate and holy in thought, word and deed, that at the last, with all the pure in heart, we may see Thee and be made like unto Thee in Thy heavenly kingdom; Through Jesus Christ our Lord. Amen.

(Bishop Westcott).

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GREAT ANGLICAN THEOLOGIANS 9

JOHN WYCLIFFE: LAST OF THE
MEDIEVAL SCHOOLMEN

By THE REVEREND EDWARD HUNT

THE landscape of history is best viewed in vast perspective. To concentrate on one period only may give an uncompleted picture, lighting up one facet of life's changing scene, but leaving others in vague obscurity. This especially holds true of the varied, momentous, and honourable course of Anglican Church history. Through all the chequered centuries of the existence of our ancient Church, the golden strand of a noble and continuous theology remains unbroken.

Although many of the great theologians this column has sought to honour lived and wrote after the compilation of our treasured Book of Common Prayer, it is good to realise that many theologians influenced our Church long before the days of Cranmer. Indeed, he only put on paper what many scholars had suggested long before.

Wycliffe is an outstanding example of these mighty minds, for, known as the last of the medieval schoolmen, he is also hailed as the first harbinger of the Reformation. Yet he died a century before Cranmer was born, a fact which helps to put the English Reformation in its right perspective.

In other words, those who seem to think that, by altering the Prayer Book, the work of the English Reformation can be undone are in danger of running dead against the current of our Church history.

We are catholic, indeed; but a study of the life of Wycliffe reminds us that, in a true spiritual sense, we are also protestant and reformed. To lose sight of this fact would seriously weaken the broad and accommodating theology of our tolerant-minded Church.

John Wycliffe was born at Hipswell, in Yorkshire, about 1328, and educated at Balliol College, Oxford, becoming Master in 1350. Probably Warden of Canterbury Hall, 1365, he was ejected in 1367 in favour of the monks.

NO RIVAL

Parish priest of Fillingham, Lincolnshire, 1361, he later moved to Lutterworth, and then to Lutterworth, 1374, where he died, December 31, 1384.

At Oxford, Wycliffe knew no rival in philosophical disputations, and drew immense audiences of students. Indeed, he has been called the leader of the Oxford Movement of his day.

His fearless preaching commended him to John of Gaunt, and from 1374 onwards, he was regarded as champion of the Church against the papal exercise of temporal power, a protest that was political rather than doctrinal. He also maintained that the holding of property by the clergy was wrong, as it led to materialism.

Such thought seemed revolutionary and he was summoned by Archbishop Sudbury to appear before the Bishop of London, in 1377. Five Bulls were issued against his doctrines by the Pope, but, in face of all this, he was supported both by Parliament and the people in general.

In 1378 he began his momentous translation of the Bible into English, a work ranked as the first English prose classic, and a task which convinced him that Scripture should form the criterion of all Christian doctrine. It was his love for, and knowledge of, the

Scriptures that earned him the title of "Doctor Evangelicus."

Wycliffe's ideas were not popular with vested ecclesiastical interests, and were regarded as revolutionary, the more so as his followers, the Lollards, were held to have fomented the Peasants' Revolt, 1381.

Yet Wycliffe was not actively persecuted, and remained among the most fortunate, as he was amongst the least spectacular, of reformers.

His denial of the doctrine of Transubstantiation was on philosophical grounds, and did not affect his belief in the reality of Christ's Presence.

Because of this, he has been hailed by some as a modernist, but in the main he is a medievalist. Yet his possession of a mental vigour sufficient to break the bounds of speculation fixed by the Church proves him an exceptional man.

His last years were devoted to his finest works, "Trialogus" and "Opus Evangelicum," both of which had a lasting influence.

He had nothing against the idea of the papacy, as Whitney points out. It was the events of his time and its abuses, and his strong sense of national life, which led to his trenchant criticism of the general Church system.

ORATOR

As a great Protestant theologian, Wycliffe's ideas are not isolated. According to Workman, they have passed into the life of the English nation itself.

A man of great intellectual powers, supremely honest and fearless, his doctrines have endured because they were the outcome, not of passionate prejudice, but of the growing conviction of a scholarly theologian.

His great oratorical powers and felicity of expression, in both spoken and written word, account for the influence he wielded and the respect he inspired amongst all classes of his countrymen. Although his influence worked secretly until the Reformation, he remains a noble figure in our history.

According to one biographer, neither Wycliffe's services to literature, in his magnificent tracts and Bible translation, nor his services to thought in his liberation of men's minds from the shackles of medieval dogma, can easily be exaggerated.

Whether we agree or not with his convictions, nothing can minimise the rightful greatness of a scholar who quickened the knowledge and understanding of Scripture among the ignorant by causing them to hear the words of the Bible in their own tongue.

ECUMENICAL YOUTH ASSEMBLY
OF 1,700 IN EUROPE IN JULY

ECUMENICAL PRESS SERVICE

Geneva, March 7

Seventeen hundred young people from all over the world will meet in Lausanne, Switzerland, for twelve days in July this year.

The Youth Department of the World Council of Churches will gather them across denominational lines and national borders for study of the work of the Churches.

Through its theme, the Youth Assembly will be associated with the Third Assembly of the World Council of Churches, which is to be held in New Delhi in 1961.

It will use the theme "Jesus Christ—the Light of the World," and may well foster interest in the New Delhi meeting and develop a concern in the new generation of young people in the ecumenical movement.

A major portion of the time will be devoted to a study of three areas of work.

These have been planned "to stimulate thinking and action in the light of the Christian faith on the issues which youth are facing to-day."

They are: the European Churches in the world situation; the task of the Churches in a changing European situation; and the renewal, mission, and unity of the local Church.

WANTED—PILLARS
OF THE CHURCH

FROM OUR OWN CORRESPONDENT

Townsville, March 7

The Bishop of North Queensland, the Right Reverend J. W. A. Shevill, has called for twenty "pillars of the Church" to offer their help in building the new cathedral.

If they would each contribute £1,000, the difference between the sum already received and the contract price would be met.

The new cathedral has twenty pillars, and construction has now reached the stage where the roof can be completed.

The Prime of Australia, the Most Reverend H. R. Gough, has agreed to set the foundation stone during June.

A feature of the service will be a procession of gift-bearers carrying their gifts for the new cathedral.

The choir of S. Barnabas' School, Ravenshoe, will travel one thousand miles to sing for the occasion.

This European emphasis reflects the representation at the assembly; of the 1,700 members, 1,400 will come from more than fifteen European countries, including Russia.

The other 300 will be from Asia, Africa, the Far East, the Middle East, and North and Latin America.

In preparation for the assembly, young people in local congregations are studying the three topics from a booklet already prepared.

In connection with the first, they will examine the implications for the Church of the world's expanding population; Communism and the Western way of life; nationalism; racial tension; areas of rapid social change; and the influence of science and technology on modern life.

In examining the changing European situation, they will consider "the end of the European age" and the growing influence of Washington and Moscow in European life; European integration; and the breakdown of traditional social patterns in modern industrial society.

The third area will include questions concerning the particular role of youth in the renewal and growth towards unity of the Church; changing patterns in the ministry and congregational life; service, stewardship, and related concerns.

Addresses at the Assembly will be supplemented with films, dramatic skits, and Bible study and general study will be held in groups of twenty.

A report from each group will be presented to the whole Assembly in plenary session.

THIRTY-NINE ARTICLES WORTHLESS
FOR ORDINATION TEST, SAYS DEAN

ANGLICAN NEWS SERVICE

London, February 29

The Dean of S. Paul's, the Very Reverend W. R. Matthews, preaching at University Church, Cambridge, on February 21, took as his subject the revision of the Thirty-Nine Articles.

He was continuing the subject opened in his sermon at the opening service of Convocation on January 18.

Dr Matthews said that the Articles did not represent the present mind of the Church, and could be classified under the heading of moderate Calvinism.

In evidence, he pointed to Article XVII, "of Predestination and Election."

Article XIII, which implied that all heathen and members of other religions were condemned to perdition, was another example of the gulf which separated the Thirty-Nine Articles from our understanding of the Christian gospel, he said.

Dean Matthews said that if the Articles did not express the mind of the Church, they were worthless as a test of fitness for ordination.

"They add to perplexity and need too often to be explained away," he said.

The dean said that he wondered whether even the required "general assent" to the Articles could be compatible with the active contradiction that was the public attitude of some churchmen.

Judging by present practice, it did not imply any obligation to refrain from public denial of some at least of the Articles, he said.

Dealing with objections to revision, Dean Matthews said that some people thought that there were advantages in having an antiquated confession of faith, and that a modern one would divide rather than unite.

"We might avoid trouble by letting sleeping Articles lie," he said, "but not for ever and not, I think now, for long."

ORGANISATION OF SOCIAL
SERVICE DISCUSSED

FROM OUR OWN CORRESPONDENT

Melbourne, March 7

Social service because of the Incarnation was the dominant theme of a conference arranged on February 27 by the Church of England Social Services' Advisory Council, at the Mission House of the Diocesan Mission to the Streets and Lanes, in Melbourne.

In the original plan, fifty people were expected, but on the day 130 packed the hall when the conference opened with Family Prayers, led by the Archbishop of Melbourne, the Most Reverend F. Woods.

In his address, based on the parable of the Good Samaritan, Archbishop Woods said that the parable as applied to social service established the priority of human need.

Therefore in developing a social conscience, motive is important, human need comes first, and the consequences must be left to God. If men serve because of need, God will add what they hope for.

Three evils to deal with in social service are illustrated by the parable: the cruelty and viciousness of the world, represented by the robbers; the sins of religious people in the avoidance of duty; and mere classification ("Who is my neighbour?"), leaving out the personal element, the archbishop said.

The second address was given by the Venerable G. T. Sambell. Looking at what the Church is doing, and ought to be doing, in social service, he said that belief in the Incarnation de-

mands reverence for all human nature as holy, not because God made it, but because God dwells in it.

Therefore every attack on human integrity is an attack on our Lord Jesus Christ, and efforts to help are an exalting of our Lord.

In the Incarnate Christ men see, not respect, but love, for creation, he said.

There can be no motive for the Church's social work unless it is based on God's love for us, and our love flowing over for one another.

MANY TOPICS

The task of the Church is to show the new conception of love, agape, that came into being under Christ's influence, and which is a costly thing, because it has to centre, not on self, but on the beloved, Archdeacon Sambell said.

The remainder of the day was spent in discussion groups.

Topics considered by the members of the conference were services for the aged, family case-work and marriage guidance, child care, the parish in social service, and church or state in youth work.

NEW WARDEN OF
KEBLE COLLEGE

ANGLICAN NEWS SERVICE

London, March 7

Dr Austin Marsden Farrer, the Chaplain and Vice-President of Trinity College, Oxford, was elected Warden of Keble College on February 24.

Dr Farrer will succeed the Very Reverend E. S. Abbott, Dean of Westminster.

At fifty-five, he is one of Oxford's most distinguished theologians at the present time.

He was Bampton Lecturer in 1948, Select Preacher from 1937 to 1939, Speaker's Lecturer in Biblical Studies from 1937 to 1942, and chaplain and tutor at S. Edmund Hall from 1931 to 1935, when he became Chaplain of Trinity.

His wife, Kathleen Farrer, is a writer of detective stories.

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OBITUARY

BISHOP HILLIARD . . . A GREAT AUSTRALIAN

THREE passions explained William George Hilliard and made him what he was: he loved God, cricket and the English language, in that order. No one who did not share all three loves could possibly understand his character.

Even then, the man who wished to know Hilliard intimately had two further barriers to jump.

First, unless he had the good fortune to be Australian by birth and upbringing, he needed to have lived long in this country, and to have soaked in our national ethos. Second, he needed rather more sheer intelligence than most of us can claim. For Hilliard was Australian of the Australians, and he had a mind of very high quality.

It followed, from the fact that he loved God, that Hilliard loved all men—God's children. This was enough for those who cared nothing for cricket and English, and who shared neither his intellectual interests nor his peculiarly Australian background. It meant that a multitude sensed and returned his love, even though they did not understand the whole man.

His passion for cricket saw him develop a rare equanimity and detachment of outlook on life. It meant that he had an ineradicable sense of fair play, and that he never dreamed of questioning the umpire's decision. In a sense, life itself was a game to Hilliard—a game with a Divine Umpire. All any man could do was to play the game. If he did just that, it was a matter of indifference whether he won or lost it. It was the game that mattered.

DEBATER

His passion for written and spoken English, coupled with his high intelligence, made him a true master of expression. He wrote, and spoke, in prose and verse, some of the most lovely language of our time. He was a penetrating critic of the drama and of literature in most forms. Above all, he was from boyhood an extraordinarily proficient debater, whose graceful and incisive use of language, and ability to think on his feet, made him a formidable opponent, whose powers of persuasion were probably exceeded by only one other Australian in this century.

William George Hilliard was born on May 29, 1887, at Redfern, which had not yet become the highly industrialised inner city suburb of Sydney that it is to-day.

His father, who rejoiced in the unusual name of Alpha Hilliard, was a coach painter and decorator employed by the N.S.W. Government Railway Department, and was a sound enough, but not particularly active, churchman. His mother, Eleanor Hilliard, was a devout woman and a regular church-goer.

A few years after the birth of the future bishop, the Hilliard family removed from Redfern to Westbourne Street, Stanmore, and most of his early life was spent in the Stanmore-Petersham district, which in those days had open spaces aplenty.

Primary school education in the '90s of the last century was not the soft mush into which it has degenerated to-day.

By the time young Hilliard had turned fourteen years of age he had a sound knowledge of Latin—up to Lesson 25 of that famous text book, *Via Latina*—and some French, had progressed through as much Euclid as a boy who nowadays takes General Mathematics for the Leaving Certificate, and had at least mastered the theory of the quadric equation in Algebra.

There being no radio, television or even moving pictures—those brain-dullers of children

of later generations—he had become an omnivorous reader, like every other intelligent boy of his time. He had also achieved no mean reputation in the neighbourhood for his athletic prowess.

Now, Hilliard's paternal grandfather, Harry Hilliard, was a great cricketer, and something of a "character." These facts had a significant bearing on Hilliard's own development.

Harry Hilliard came from one of the oldest Australian families—the first Hilliard came to Sydney not later than the '20s. A man of completely independent mind, he had been educated at the parish school of S. James, King Street, which he left at about twelve years of age, just when a young clergyman, seeing in him a possible future recruit to the ministry, had started to teach him Greek.

Old Harry Hilliard had other ideas. The only use to which he put his scant Greek was to name his first son, the father of the future bishop, Alpha. He was much more interested in cricket than the Church, and by the time he had turned eighteen years was deriving a sufficient livelihood from making cricket bats and balls to indulge his great passion.

Harry Hilliard played for New South Wales against other States, long before Sheffield Shield matches began, and played for Australia against an England team. He was the most reliable run-getter of his day, and there are still living in Sydney those who can remember him, a tall, broad-faced, white-bearded figure, delighting the crowd at the Sydney Cricket Ground, or making bats to order at his sports store in the old Imperial Arcade, on the corner of Pitt Street.

Old Harry Hilliard, who had taught his grandson to catch his first ball, made him a bat for his thirteenth birthday.

It was a beauty!

There are two men at least, living in Sydney to-day, who remember that bat, and who can testify to its springiness. It was made from a nicely seasoned piece of willow which the old man had gathered many years earlier from the banks of the river at Parramatta, where his grandson was later to become rector.

As all children know, the boy who owns the bat owns the game. If, in addition, that boy is a really good fast bowler,

he needs a very special kind of character not to become swollen headed. There is no record that young Hilliard ever became so, as he played with his mates in the vast paddock to be seen in those days between the back of his home in Stanmore and the neighbouring suburb of Petersham.

Among those who played with the same bat in that paddock were L. N. Rose and that same Alexander Menzies McIntosh who was to become President of the B.M.A.

In 1901 Hilliard won a scholarship to the High School, Sydney. The only other school of similar status was at East Maitland. Even to gain admission required considerable brains and industry; a boy who won a scholarship or bursary was a rare bird indeed.

There were only some two hundred boys at the school, and it is not surprising that the great majority of them subsequently achieved distinction in some walk of life.

In those days the High School was housed at Mary Anne Street, Ultimo, on part of the site now occupied by the Sydney Technical College. The same Mr Harris, after whom the street which bounded one side of the school was named, still lived in a large house nearby.

HIS FRIENDS

It was necessary to pass examinations. A boy who failed one had either to leave the school or to pay three guineas per quarter until he indicated a change of heart in the only possible way.

Among Hilliard's outstanding contemporaries was Wilfred E. T. ("Hairy") Porter, known to later generations of Fort Street boys as Classics Master. Porter, as Hilliard used to recall in later years, suffered for his brilliance in an unusual way which nearly deprived hundreds of boys of the experience of being taught Greek and Latin by him. He was the head boy in the senior school. In those days, it was the custom to offer to the head boy the vacancy which occurred each year at the Royal Mint. It was too great a distinction for any boy to refuse, and it took Porter some nine years to get away from the Mint and into teaching. Porter became the first man to graduate with double First Class Honours—in Latin and Greek—from the University of Sydney.

Another contemporary, slight-

ly ahead of Hilliard, was Milton Cromwell Alder, as austere as his name, remarkable even as a schoolboy for his astonishing mathematical talent. M. C. Alder, later to become General Manager, and now Deputy Chairman, of the M.L.C. Society went first after leaving school to Bushell's Tea. Some of his teachers disapproved of this as sheer waste of talent; but before they could do anything to rescue him for the teaching profession the perspicacious Eedy of the M.L.C.—who had himself been the first boy enrolled at the High School when it opened in 1883—seized the boy for the M.L.C. To-day, of course, M. C. Alder is a member of the Standing Committee of the Diocese of Sydney and its most respected and sagacious financial adviser.

Frederick William Robinson, later to become a lecturer at Duntroon and then Professor of English in the University of



The Right Reverend W. G. Hilliard.

Queensland, was in the same class as Hilliard.

L. N. ("Dog") Rose, around whom the teaching of History at Fort Street was to revolve for decades afterwards, was another class-mate.

During 1903, Hilliard passed the necessary examination and test to become a pupil teacher in the N.S.W. Department of Public Instruction. This involved giving a specimen lesson of fifteen minutes on a given topic. Rose, who was tested at the same time, gave his talk on "Candles." Hilliard had to talk on "Soap."

The two of them practised each afternoon for some weeks beforehand, on Hilliard's younger sisters and a few other luckless small children, in the backyard of Hilliard's home, giving on to the paddock where other children were playing.

When the day for the test came, the two had their lessons word perfect, with the answer pat to every possible question from the guinea-pig class. Alas! Hilliard only spoke for five minutes when the examiner stopped him, remarking that he obviously had his lesson sufficiently well prepared to go on for hours, and that he was convinced after five minutes that Hilliard could teach anything.

Although he passed, Hilliard had to wait eight months before being appointed. He employed the time in doing clerical work in Sydney.

On February 2, 1904, he was appointed a pupil teacher on probation at Orange Grove (Leichhardt West) Public School. He was confirmed in his appointment four months later. At the end of the year he passed the examination for Pupil Teacher, Class II; he sat for classification as Pupil Teacher, Class I, in 1905, and was appointed in that status in January 1906. Finally, at the end of 1906, in his twentieth year, he gained one of the first batch of "A" Scholarships to the new Sydney Teachers' College.

This was one of the most significant events in Hilliard's life.

It brought him into contact

with Alexander Mackie, it opened the doors of the University to him, and it saw him join the ranks of what became the most influential group of educationists the State of New South Wales has yet seen.

Professor Mackie, the little wisp of a man with the high clear Scots voice and the heart of a lion, who was to leave forever the imprint of his scholarship and character upon the system of public education in N.S.W., had newly arrived from Scotland. The Teachers' College had only just opened. Hilliard was a member of Mackie's first course.

In this lies part of the secret of Hilliard's personal association with public education, which was much closer than his brief period as a public school teacher might suggest.

That first group at the Teachers' College in 1907 not only came under the influence of the young professor who was to exert so profound an influence upon the training of teachers in this country but, as the first students under the new regime, they formed an association which was to last all through their lives.

Who were these men and women?

One was J. G. McKenzie, who became Director General of Education. Another was G. A. Cantello, who became an Inspector of Schools and then Principal of the Balmain Teachers' College. (He was also the first to inspect a young woman who is now Editor of THE ANGLICAN—a fact which would be wholly unimportant had not Hilliard later learned it and held it in her favour). Yet another was Ron McNiven, who, after a gallant '14-'18 war, seized the chance, given him by Sir John Monash's policy, of learning to make chocolates in England, and returning home, abandoned teaching for the possibly more useful pursuit of making ice cream. Norman Knight, another good brain, was killed at Gallipoli.

VOCATION

The most brilliant of all, however, and the one who gave Hilliard most competition, was the shy James F. Bruce. It was he who achieved the incredible, soon afterwards, in becoming the first Sydney graduate to take triple First Class Honours—in English, History and Philosophy. Later, he went up to Balliol, to startle all who knew him by taking a Second Class. Then, after a period lecturing at Sydney, he went to the Chair of History at Lahore.

Cecil Fletcher, another of that first course, became Director of Education in Tasmania. Another was Jack Back, later to become Staff Inspector and then Director of Secondary Education in New South Wales.

Not all Hilliard's time at the Teachers' College was spent on his studies.

It was during his first year that his best friends realised that he had a compelling vocation to the sacred ministry. His father had died shortly before he went to the College, and this had caused him, while a pupil teacher, to put away any idea of the ministry, since he had become the family's breadwinner. However, he had come under the influence of the then incumbent of All Saints', in Stanmore Road. From this church there had sprung up a small mission hall in Crystal Street, at the corner of Margaret Street, Stanmore, at which Hilliard had taught Sunday school, and where he read the Lessons.

Entry to the Teachers' College, however, did not improve the family's finances.

A new and better system of education in general, and teacher training in particular, was being born; but the amount of money to be spent on it remained constant. A scholarship to the Teachers'

(Continued on page 11)

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Bishop Hilliard standing in the lovely Norman doorway of S. John's Church, Parramatta, of which he had been rector since 1940.

WITHIN THE VICARAGE WALLS

with the VIXEN

ANOTHER New Year season has come and gone, probably by the time this article is printed, it will almost be forgotten. A party is always a welcome event, and affords a vast amount of pleasure to recall when life settles down once more to its normal pace.

One such party we held on the lawn between the Rectory and the church on one memorable New Year's eve. We invited everyone to join us, and had various entertainments and side-shows for the enjoyment of all. Just plain nonsense with no inhibitions.

A young-German lad was absolutely fascinating, with all sorts of magic and feats of endurance. There was something quite uncanny about him. He asked me for a steel knitting needle, which he wanted to pass right through his cheek. I had nothing finer than a No. 12, which he said would do. It did, too—though it left a slight red patch where it went through.

The same lad deliberately smashed up some old bottles—laid them out on a carpet, and danced bare footed upon it! I think I was the one who suffered agonies!

At 11.45 p.m. everyone attended the watch night service in the church. I remained for a while to put a few things away, aided by a local "noper", who had been privately celebrating in his own particular way, and had suddenly decided to give us the pleasure of his company.

Father came to ask something of me, and I replied, using an endearing term, which I habitually do. The poor old drunk was most intrigued. "Ay—how many dears have you?" said he.

The service proceeded and all was going extremely well, when suddenly the lady organist was scared out of her wits by a most derelict figure emerging from the bowels of the big pipe organ.

It stood on the chancel steps, blinking its bleary eyes and leisurely surveying the entire congregation, before selecting two most attractive young ladies with whom to sit for the duration of the service!

That was a parish particularly given to parties. There was a most active choir, who held regular sprints, in various homes, where everyone had something to contribute to the enjoyment of all.

Sally's horizons are widening fast. Having tucked her into bed one day this week, I decided to have an audience with the Pope. We were progressing at a merry pace, when I decided to go into the house to look for an odd sock or two. All was quiet within and I presumed the little lass well in the land of nod.

UPON passing the door of our bedroom, I found a little figure seated on the stool in front of the mirror! What a comical sight it was.

Sally had a round circle of lipstick upon the lower part of her face, eyebrow pencil slanting from forehead to cheek, and little pats of powder here and there.

The large box of the remainder was scattered over the bedroom floor. What a pity to find such fun! But, then, adults just haven't a sense of humour, have they?

Bronwyn is being particularly affectionate these days. She's most verbal in her professions of love; vowing she loves me a million, billion, quillion times, all the loves in the whole world and a quillion times more.

One of my besetting sins in housekeeping is trying to do everything at the last minute, in an endeavour to remedy this situation recently, when I was expecting visitors for a meal, I

determined to do most of the preparatory work well in advance.

Quite sound and sensible logic... I decided to have Peppermint Ice Cream Meringue for a sweet on the false assumption that it was so easy; just ice cream, then a chocolate sauce, with only the meringue left to do. Just beat egg white and sugar.

Easy? Well, without a Mixer, just try beating six egg whites and 1½ cups of sugar to the desired stiffness by hand.

My poor arms started to ache quite early in the piece, and to save it from becoming a complete flop, it was necessary to call in the big, strong man of the house.

He very nobly took over with the patient query, "But dear, couldn't you have chosen something easier for dessert?"

My retort that NOTHING could possibly be easier than something made only of sugar and eggs, merely brought forth the long-suffering remark—

"Darling, if you were not so lovable, you would be quite impossible!"

A social club attached to our church has regular weekly dances where people of all ages attend. Very occasionally the Vicar and I manage to get along.

A most ample Irishwoman, named Veronique, made an appearance one night. Her breath smelt a trifle suspicious, and her legs did not always go in the right direction, but her behaviour was quite seemly, and, what's more—she was enjoying herself. She bore down on me at one stage, and said, "They tell me you are the minister's wife—well, it must be a decent do."

I overheard a little conversation in the passage this morning when Bronwyn decided it was necessary to correct Michael's faulty English. "You don't say 'Haven't cha'—you should say 'Haven't chew,'" said the little miss, in her most self-righteous tone of voice!

MISSIONARY VISITORS TO MELBOURNE PARISH

FROM A CORRESPONDENT

Melbourne, March 7

Visitors from missionary areas in Africa were welcomed to the Parish of S. Barnabas, North Balwyn, in the Diocese of Melbourne, during the period February 18 to 21.

The Venerable G. A. Pearson and Mrs. Pearson, the parish's "own" missionaries, paid several visits to parochial organisations during the period, and the archdeacon preached at services on the Sunday.

"You may be called to serve in Africa as I was called," said Archdeacon Pearson, "but you may be called to remain here and support us by your intelligent prayers and giving."

"We are all a part of the one great enterprise, the Mission of the Church in the World."

In forceful addresses to the

congregation at S. Barnabas, Balwyn and the daughter Church S. Stephen's, Greythorne, the archdeacon drew a vivid picture of the changing pattern of life in Central Africa.

"Ten new nations," he said, "will qualify for a vote in the United Nations in the next ten years, and how those votes shall be inspired is a matter of greatest moment to every citizen in Australia."

"We are no longer far away from the centre of the world's life and its tension spots, and not to have a world outlook is fatal to the cause of Christian progress on all fronts."

Sixty women of the parish's Missionary Auxiliary and from the congregation met Mrs. Pearson on February 18.

All were deeply interested in the talk illustrated with beautifully coloured slides, which Mrs. Pearson gave.

These depicted church life at the grass roots in the still half primitive conditions.

Eighty boys and girls in the C.E.B.S. and G.F.S. listened enthralled to the archdeacon's illustrated talk on Friday evening.

A parish tea on Sunday afternoon attended by over 100 people of 17 years and over was addressed by another Tanganyika personality, the Venerable L. J. Bakewell, who provided another view of the church life in his diocese.

Other aspects of life in Tanganyika were supplied by a layman, Mr. John Denton, Administrative Secretary of the Diocese, formerly Personnel Officer of Standard Vacuum Oil Company.

Present at Evensong were two other Tanganyika missionaries, the Reverend E. H. and Mrs. Arblaster.

VICAR INDUCTED AT HENDRA

FROM OUR OWN CORRESPONDENT

Brisbane, March 7

The parochial district of S. John's, Hendra, in the Diocese of Brisbane, welcomed its second vicar on February 29.

He is the Reverend S. H. Downe, formerly Rector of Cleveland, and the church and hall were crowded for the service and social held in his honour.

Mr. Downe was inducted by the Archdeacon of Brisbane, the Venerable F. Knight.

A PAGE OF OUR HISTORY

BY CANON T. M. P. GERRY

A LONG academic preparation, an appointment to an important office 12,000 miles away accepted with an admirable courage and then — a shocking calamity.

There had been an agitation for some years for the creation of a new diocese by cutting off the northern area of the Diocese of Newcastle south of the Diocese of Brisbane.

The "Sydney Morning Herald" of January 21, 1862, reported a meeting which had been called by Mr. Clark Irving to further this matter, and the Bishops of Newcastle and Brisbane attended it, as did also Dean Cowper, Major Chauvel, and Messrs Ogilvie and Tindal.

Mr. Irving promised £2,000 towards the objective, a large sum in those days, to which he added another £1,000 later; Bishop Tyrrell, of Newcastle, guaranteed £5,000 and others also gave generously.

The Reverend William Colinson Sawyer was selected by the Archbishop of Canterbury to be the first bishop of the new Diocese of Grafton and Armidale, and he was consecrated on the Feast of the Purification (February 2), 1867, in Canterbury Cathedral by Archbishop Longley of Canterbury, Bishop Wilberforce of Oxford, Bishop Cloughton of Rochester, Bishop Whitehouse of Illinois, Bishop Fulford of Montreal, and Bishop Jenner of Dunedin.

Bishop Sawyer was the eleventh Anglican bishop to come to Australia. Bishop Milman was consecrated for Calcutta at the same time as Bishop Sawyer.

LONG VOYAGE

The new Bishop for Grafton and Armidale left England in the sailing ship, "Gospatrick," on September 11, 1867, accompanied by his wife and children, and the Reverend Rayner Winterbotham as his chaplain.

It was a long voyage of over three months in the conditions prevailing ninety-three years ago, and Sydney was reached on December 16.

That hot Christmas in Australia must have seemed a very different one to the English Christmas of cold and snow with which they were familiar.

The bishop left his wife and children with Bishop Tyrrell at Morpeth and rode to Armidale, returning after eight weeks to Newcastle. Steamer to Grafton on the Clarence River followed, and that destination was reached on Friday, March 13, 1868, all of them unconscious of the fate in store for two days later.

The bishop's family consisted of four sons and a daughter. The eldest boy was Osbert, who became a barrister after passing through the University of Melbourne. He died in Victoria in 1917. The second son, who was the victim of the tragedy of March 15, was Hewley.

Ernest became a vicar in the Diocese of Chelmsford in England, and although he was five years old at the time of the disaster, said in later life that he had no recollection of it.

The other boy, Harold, became Headmaster of the Grammar School at Shewbury, in England, where his sister, Helen, also held a position.

Sunday, March 15, was the third Sunday in Lent that year, 1868. The bishop celebrated at the early service at 7 a.m., assisted by the Reverend R. Winterbotham, and also preached at 11 a.m. However, he was recovered sufficiently to go at noon down the river to Ulmarra, about ten miles away.

After tea the bishop started by boat for the church two miles from the house known as "Bishopsthorpe," but the going promised to be so slow that he changed his mind and decided to go by road, rough as it was.

As he passed through the house he must have discarded the life belt he always used. One who was present at the Evensong reported that the bishop preached on the parable of the Unjust Steward, exhorted earnestness, and concluded with the words, "God bless you all, my children."

Because the road was so bad the bishop decided to return home by the boat, although the night was dark and squally.

With him was the little boy, Hewley; aged seven, a boatman, named James Creighton, two women servants, Mary Hogan and Sarah Southgate, and a young man named Harrington Brown. Hewley was wrapped in Creighton's coat and slept.

After rowing for some time, the bishop ordered the sail to be set. Creighton said afterwards, "I hesitated because of the conditions, but eventually put the sail up." When nearly opposite "Bishopsthorpe" it seems that the bishop must have pulled the wrong rope and a sudden gust of wind catching the boat it heeled over and filled.

One of the servants jumped up, the boat capsized and they were all precipitated into the water.

Creighton saw the bishop's hat, made for him, and almost had him to the boat when Sarah Southgate threw herself on them, and Creighton lost hold of the bishop whom he never saw again.

Creighton called for help. Four men—Carter, of the sawmill, Selman, Gibson and Mar-

tin—went to the rescue in a boat and took Mary Hogan, Brown and Creighton to the shore. Creighton, who was a strong swimmer, said in 1921 that his hair turned white that night, 92 years ago next Tuesday.

The family heard the cries from the river, but thought it was the blacks. Later they heard that a boat had been upset, and then—that the bishop and Hewley and Sarah Southgate had been drowned.

The bodies were not recovered until the Tuesday. At the funeral, conducted by the chaplain, they sang, "When our heads are bowed with woe... Son of Mary hear."

THE FUNERAL

The procession, headed by the members of (in the words of the chaplain) "strangely habited orders," choir men and boys and the mourners was followed by all the inhabitants of the town, and all business was suspended until the burial was over.

£1,700 was collected in the town for the widow and the grave was marked with a stone cross, which was renewed in 1900.

Bishop Sawyer, though consecrated in Canterbury, was not, through his untimely death, installed in his cathedral.

The present Bishop of Grafton, the ninth if Sawyer is counted, is Kenneth John Clements, consecrated Coadjutor Bishop of Goulburn in 1949 and translated to Grafton in 1956.

The first four of the nine were known as the Bishops of Grafton and Armidale.

NEW COMMUNITY FOR TEACHING

ANGLICAN NEWS SERVICE

London, March 7

The new teaching Community of the Glorious Ascension was founded at Kelham on February 29.

At the solemn Eucharist, the Bishop of Exeter, the Right Reverend R. C. Mortimer, received the profession in temporary vows of the Reverend Peter Ball, and admitted his brother, Mr. Michael Ball, as the first novice member.

The brothers trained at the mother house of the Society of the Sacred Mission, Kelham, and will continue living there until the first house of the Glorious Ascension is established next year.

Fr Peter will make arrangements for the founding of the house, and publicise the new Community among those involved in education and other work among young people.

Besides teaching children in Church and State schools, members of the Community will work in youth clubs, Sunday schools, and other youth organisations.

CANADIAN PRAYER BOOK IN PRINT

ANGLICAN NEWS SERVICE

Toronto, March 7

The Cambridge University Press began printing corrected copies of the 1959 Canadian Prayer Book in January.

The Book has been authorised for use as soon as supplies for congregations are available. Quantities sufficient for this should be available by Whit-Sunday.

One size only will be printed until the Book is finally adopted as the official Canadian Prayer Book by the General Synod of 1962.

MEMORIAL FOR LATE DEAN OF EXETER

ANGLICAN NEWS SERVICE

London, March 7

A fund has been opened to provide a memorial for the late Dr S. C. Carpenter, who was Dean of Exeter from 1935 to 1950, to be placed in Exeter Cathedral.

The restoration of the cathedral after bomb damage was largely the result of his appeals in Britain and America.

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DIOCESAN NEWS

BRISBANE

GATTON RECTORY

On February 28, the Dean of Brisbane, the Very Reverend W. P. Baddeley, visited the Parish of Gattton to set the foundation stone of the new rectory. In spite of the approaching cyclone, the ceremony took place, and the dean later preached at Evensong in the parish church.

GRAFTON

ORDINATIONS

On St. David's Day, March 1, the Bishop of Grafton, the Right Reverend K. J. Clements ordained two men to the diaconate in Christ Church Cathedral, Grafton. The men are the Reverend H. K. Browne and the Reverend G. V. Wiggins. The Rector of Port Macquarie, the Reverend C. A. Osborne, gave the address at the ordination.

MELBOURNE

FRIENDS OF THE CATHEDRAL

On February 26, chairs for use in the Cathedral or Chapter House, the gift of the Friends of the Cathedral, were dedicated by the Very Reverend S. Barton Babidge. In the past five years, the friends have made gifts to the value of £600, among them 104 chairs.

ORDINATION

On the second Sunday in Lent, at 10.30 a.m., thirty-one men will receive Holy Orders in St. Paul's Cathedral, Melbourne. Twenty-one men will be made deacons, and ten will be ordained to the priesthood.

CATHEDRAL PROGRAMME

At Evensong on the Sundays of Lent, the preacher in St. Paul's Cathedral will be the Archbishop of Melbourne, the Most Reverend F. Woods. His subject will be "The Kingdom of God in the Parables of Jesus."

Preceding the service, a short period of Bible study on the Messianic Psalms will be conducted by the Reverend I. D. K. Siggins. On Mondays in Lent, the Precentor, the Reverend G. W. A. Kircher, will lead studies on "Progress in Prayer," on Tuesdays at 12.30 p.m., intercessions for the work of the world-wide Church will be led by members of the Church Missionary Society.

On Wednesday at 1.15 p.m., Dr. H. R. Smythe will give a series of addresses on "Jacob's Ladder—a Way of Ascent in the Spiritual Life."

On Thursdays at 1.15 p.m., Bible studies in the books of Amos and Hosea will be held; and on Fridays at the same time, the cathedral organist, Mr. L. Hardy, will give a series of organ recitals.

SCHOOL SITE DEDICATED

The Archbishop of Melbourne, the Most Reverend F. Woods, on March 5, dedicated the site of the new Peninsula School at Mount Eliza. After the ceremony he planted a tree to commemorate the occasion.

NEW BUILDINGS

A new parish hall for St. Peter's, Mornington, and a new vicarage for St. Hilary's, Kew, were dedicated by the Archbishop of Melbourne, the Most Reverend F. Woods, on March 5 and 6.

ISLAND PRIEST FOR DEPUTATION WORK

The Reverend Bogo Pilot, a priest from the Torres Strait Islands, arrived in Melbourne on March 4, for a month's deputation work in Victoria. Mr. Pilot, who is a capable speaker, especially for young people's gatherings, addressed the Girls' Friendly Society at St. Oswald's, Oak Park, on March 7, and on March 9 and 10 spoke to three gatherings in Bendigo. On March 11, he is due to speak at Trentham.

C.M.S. MISSIONARIES

At a special meeting arranged by the Church Missionary Society at St. Mary's, Caulfield, on March 11 a group of missionaries will be farewelled and a group welcomed. Mr and Mrs C. Cook and their three children, parishioners of St. Mary's, leave for Oenpelli, in the Northern Territory, and Mr and Mrs J. Schultz return to the Roper River.

DUNKIRK VETERANS

On May 29, the Dunkirk Veterans' Association will hold its third annual pilgrimage to the Shrine of Remembrance. Pipers of the Victorian Scottish and the Camberwell Salvation Army bands will attend, and the address will be given by the Reverend J. P. Stevenson, who served in the

Battle of Flanders, returning through Dunkirk.

NTH. QUEENSLAND

BOWEN CENTENARY

The Parish of Bowen, Diocese of North Queensland, is planning many special features in connection with its centenary celebrations. It is the oldest settlement in North Queensland. There will be a confirmation service on June 2, and a parish ball on June 4.

CONTEMPORARY CHURCH

Drawings are now in progress for a contemporary church to be built at Walkerston, in the Diocese of North Queensland. The church will be wedge-shaped, moving backwards to a high spire at the point of the wedge.

The rector of the parish, the Reverend D. A. Wellington, has returned to his home diocese after missionary service in Borneo.

PERTH

MISSIONARY PROJECT

The Girls' Friendly Society in the Diocese of Perth has launched a project for 1960, to raise money for a jeep for the Anglican Mission at Anechambo in the Diocese of New Guinea.

LENTEN SERVICES

Lenten services in St. George's Cathedral Perth on Sundays will include three series of addresses. At the 9.30 a.m. service, the Reverend J. Copeland will speak on "The Other Six Deadly Sins"; at 11.00 a.m., the Archbishop of Perth, the Most Reverend R. W. H. Moline, will preach on "God's Mercy and Human Needs"; and the sermons at Evensong will be given by the Dean of Perth, the Very Reverend T. B. Macdonald, on "Temptation Today." On Wednesdays the dean will speak at lunch-hour services on "Faith and its consequences" and in the evenings Mr Copeland will give a series of talks.

MEETINGS FOR MEN

On the six Thursdays in Lent a meeting for men will be held in the Riverside Hall, Carlisle parish, commencing at 8 p.m. A series of talks entitled "What the Church stands for" will be given by the rector, the Reverend E. A. C. Gundry, followed by discussion.

SYDNEY

LENT PROGRAMME

S. Andrew's Cathedral, Sydney, will hold a series of lunch-hour services on Wednesdays in Lent, at which the Dean of Sydney, the Very Reverend E. A. Pitt, will give addresses on the Christian life.

On Wednesday evenings at 6 p.m. the Reverend Gordon Beatty will give devotional addresses on "God and you in everyday life."

Lenten sermons at Evensong on Sundays will be preached by the Bishop Coadjutor of Sydney, the Right Reverend M. L. Loane on "The Great Words of Scripture."

LIFESAVERS TO ATTEND SERVICE

On March 20 at 11 a.m., delegates to the International Convention on Life Saving Techniques will attend a service in S. Andrew's Cathedral. The Archbishop of Sydney, the Most Reverend H. R. Gough, will be preacher.

SERVICE FOR DEACONESSSES

A service for the setting apart of deaconesses will be held in S. Andrew's Cathedral on the Feast of the Annunciation, March 25, at 7.45 p.m.

JUNIOR CLERICAL SOCIETY

The monthly meeting of the Junior Clerical Society will be held on March 14 at St. Stephen's, Hurlstone Park. There will be a celebration of the Holy Communion at noon, followed by lunch and a short meeting. At 2 p.m. the Reverend Dr. Williams, Assistant Priest at Christ Church S. Laurence will lead a period of Lenten devotions and meditations.

DEACONESS FOR PAKISTAN

S. John's Church, Darlinghurst, was crowded on March 6 to farewell Deaconess Joan Thomson who has been working in the parish for three years. Deaconess Thomson, who leaves on the "Strathaird" on March 28 to work with the Church Missionary Society in West Pakistan, has been adopted as S. John's "own missionary." She was presented with a cheque for £325/10/- from the parishioners.

MEMORIAL SERVICE

Evensong at All Saints', Hunter's Hill, next Sunday, March 13, will be observed as a memorial service for the late Mr. Claude Simpson, who was a life-long worshipper at All Saints' and had held every office possible for a layman.

OBITUARY OF BISHOP HILLIARD

(Continued from page 9)

College in 1906 was to have been worth £72 per annum; but by the time the first 75 students started to enrol, it was decided instead to offer only £20 to each of the 25 Sydney students who gained a "full" scholarship, and nothing at all to the 50 who gained "half" scholarships.

Neither Hilliard nor J. G. McKenzie took kindly to this action by the Treasury. They went down to Bridge Street and demanded audience with the redoubtable Peter Board, then Director of Education. Board, as Hilliard later used to recall, gave them a very kind hearing—but nothing else! They continued to receive the sum of £115/4 per month.

To these young men, all of whom had some little teaching experience behind them, it was irritating to find they had a drill instructor—those were the days of compulsory military training—whom they considered a less good instructor than they themselves. The instructor was a stout man, somewhat short of wind. An accommodation was reached, satisfactory to all parties, after they had "instructed" him by doubling away from him along Parramatta Road until they were out of sight.

SORROW

The Section's English teacher was Miss Mallarchey, whose name is not known to anyone who passed through the Sydney Teachers' College before the Second World War. Regarded in her later years as something of a martinet, who imposed a ban on women students wearing red, for obvious reasons, she must have been a young woman of some charm in those days, for all the surviving members of the Section speak of her with affection.

Indeed, they had good cause. Miss Mallarchey took a holiday cottage at Leura, to which the cottage spirits among her students—men and women—were invited.

The student who was head of the girls in the Section was Pearl Wooster. She married Hilliard in 1914. Their attachment first began under the watchful eye of Miss Mallarchey, as chaperone, at Leura. Pearl Hilliard, as she became, died after a short period of married life, leaving a son, who also pre-deceased Hilliard. Few could ever know the depth of anguish he experienced in consequence, for he never allowed his feeling to become apparent to the outside world. But he bore these losses with fortitude, as became a Christian and a cricketer, and was sustained in his second loss by the love and care of Dorothy Duval, whom he married in 1927.

In 1910, having gained the extension of his scholarship, which enabled him to graduate from the University of Sydney, Hilliard applied as a matter of course for an appointment to his old school.

FORT STREET

The Headmaster of Fort Street, which had in the meanwhile become a High School, was A. J. Kilgour. This great man had a keen eye for talent, and was fast gathering around him—by intimidating the officers of the Department—what was without doubt the most gifted staff to be found in the State. He asked for Hilliard, who was told, when he protested to the then Chief Inspector, the dour martinet Scot, James Dawson, that if Mr Kilgour wanted him that was all there was to it.

So Hilliard went to Fort Street. He taught there for less than two years, for, although he enjoyed it immensely, he had resolved to seek ordination. Short though his time was under Kilgour, he formed a sufficiently close friendship with him to be able to persuade him, years later, to join his own staff at Trinity Grammar School as master of the Prep. It might be said here that

Hilliard was a born teacher. Increasingly, in later life, he loved to recount to his friends the incidents of his early teaching career.

The good teacher requires two basic gifts: he must keep discipline, and he must be able to expound simply.

There was never a better or more human disciplinarian than Hilliard; as an expositor, he was at his best unrivalled. There would be unanimity on this from all whom he taught at school, and from the members of all the assemblies over which he presided. His gifts as a teacher were never more evident than in the firm, gentle hand he kept upon the unwieldy synod of the Diocese of Sydney, as acting President or as Chairman of Committees, in later life. He had an unerring sense of the "feel" of a class, as of a synod. His own experience of debating made him aware of every trick that synodsmen could possibly try.

He was made deacon in 1911, and priest in 1912. He had a year as diocesan missionary to men, while attached as an assistant curate to the Parish of Dulwich Hill, from 1911. The incumbent, the Reverend (now Bishop) G. A. Chambers, had already by the time Hilliard joined him started making his plans for Trinity Grammar School, and from 1913 to 1916 Hilliard acted as Headmaster, with his rector as Warden of the school.

Hilliard served then as Rector of St. John's, Ashfield, from 1916 to 1926, and as Rector of St. Clement's, Marrickville, from 1926 to 1928, when he returned to Trinity Grammar School for a second term as Headmaster. It was during his incumbency of St. John's, Ashfield, that there was held the famous General Synod, at which the Diocese of Sydney rejected the draft Constitution of 1923.

ADVOCATE

It is generally agreed that Hilliard's opposition to it, and the magnificent speech he made, were decisive in securing its rejection. What is not generally known is that he was carefully chosen by the late Archdeacon Langford Smith and another of the leading conservative Evangelicals of the diocese as one who was not yet "marked" sufficiently by the Liberals as identified with the die-hard section opposed to the draft Constitution.

He agreed to speak against the Constitution in much the same spirit as a lawyer accepting a brief. Having studied the brief, he convinced himself his client was right.

Some people regarded this, then, and continued to regard it long afterwards, as dishonesty. They were quite wrong. There was never any element of dishonesty in Hilliard's character: in later years he frequently spoke in favour of causes which he personally did not wholly approve, as a matter of loyalty to his friends or his diocese. What must be remembered is, first, that he was a natural debater, who could advocate any side of a given case with equal skill, and, second, that he was one of those few people who did, in fact, always see most sides of any given question.

He was far too intelligent, too much a cricketer, and too fundamentally tolerant, to hold strong convictions about any but fundamental questions, and these were few, indeed, in his mind.

Those of all parties, who had regarded him as a "true blue" after the rejection of the Constitution began to entertain doubts after 1934, when he was elected Bishop of Nelson, New Zealand. During his six years there, until 1940, he was at his liberal best, with a small diocese requiring no great administrative ability, but much pastoral zeal, and in a Province unmarred by the faction

fight which had so often soured the life of the Church in this continent.

It was, as he used afterwards to recall with pride, the High Churchmen and Anglo-Catholics on the New Zealand bench of bishops who elected him chairman of their Board of Missions.

As early as 1936, the late Archbishop Mowll asked Hilliard to return to the Diocese of Sydney as Bishop Coadjutor.

For various reasons, Hilliard refused the tentative invitation, and continued to refuse it in succeeding years until 1940, when he was able to accept it, together with the Parish of St. John, Parramatta.

Although Mowll did not really understand Hilliard, the first ten years from 1940 to 1950 passed happily and usefully enough. Hilliard understood his chief better than most men. He conscientiously interpreted Australia to him and became very nearly indispensable during the early part of that decade. Indifferent to those "frills of religion" upon which some set such store, and too courteous by nature not to do in Rome as Rome did, he no longer wore the pectoral cross which he had worn as a matter of course in Nelson, and never wore a stole in the Diocese of Sydney.

DIFFERENCES

In 1949, upon the death of Archdeacon S. J. Johnstone, Hilliard became Diocesan Registrar in addition to his other posts. This task brought him into much closer day-to-day contact with his diocesan, and very soon afterwards their relationship began to change.

The truth was that Mowll never had a colleague in the true sense. Notwithstanding his personal kindness and quite genuine love for people, he was of an autocratic temperament, unbelievably obstinate, and he regarded his coadjutors, like his deans and archdeacons and every other officer of the diocese, as merely additional hands, as it were. To hold an opinion different from his was, to Mowll, personal disloyalty. He never to the end of his days appreciated the concept of constitutional monarchy, and the way in which this concept applied to Australian bishops in matters not affecting the episcopal prerogative.

Hilliard was the very reverse. He was firmly seized of constitutional principle, and a democrat to the core. To him, nothing was personal; to Mowll, everything was. To Hilliard, the game was the thing; to Mowll, what mattered was the serious business of winning the game.

It would be completely wrong to suggest that there was any friction between them, or that either was in any way to blame because the partnership was not ideal. Equally, it would be nonsensical to suggest that any blame attached to either: the truth is simply that they were differently made.

As Registrar of the Diocese of Sydney, Hilliard shewed himself a remarkably poor administrator. He was an unsatisfactory person from whom to drag most decisions, because he would always look at every aspect of the matter, and take an unconscionable time to make up his mind—if, in fact, he even did so!

He was a hopeless "desk" man, who, as the years went on, took longer to answer letters. The Registrar of a certain distant diocese, noted for his own efficiency, devised this method of extracting an answer from Hilliard on General Synod matters. Automatically, his secretary would do four copies of each letter. The first would be despatched to Hilliard. A fortnight later, a copy would go to him, with a covering letter suggesting that the original letter had gone astray in the post. After a short interval, the next copy would go, with a stronger covering letter. Then a telegram would follow in blunt terms.

It was all automatic. The only difficulty was that Hilliard quickly realised it, and once told a young friend with what joy he awaited the telegram!

Despite his dilatoriness in answering their letters, Hilliard came to have some of his staunchest friends outside the Diocese of Sydney. He dearly loved a certain prelate from another Province, whose churchmanship was quite different, because they had a common bond through cricket.

A master of the procedure of synod, Hilliard could never do enough to help young members who sought its guidance.

AT SYNOD

Thus, he encouraged a young friend to introduce an amendment to the Ordinance under which the Archbishop of Sydney is elected, providing that the election should be held by ballot instead of a show of hands.

Before the election synod itself was held, a member of the synod told Hilliard in advance that he proposed to speak and vote against him, and gave his reasons. The bishop's response was immediate. "But, my dear chap, of course you must speak as you believe. How very kind of you to tell me. I shall call you at once when we go in." And he did.

At the last synod of the diocese, when an ordinance to introduce proportional representation seemed fated to be delayed for a further four years because of a series of manoeuvres by some who would stem the tide which was clearly in favour of it, Hilliard gave two members, one priest and one layman, the detailed advice which saw the question raised again on the adjournment and made it possible for the Archbishop of Sydney, should he so wish, to have a special session of the synod consider adopting proportional representation before the next synod meets.

WANTED

Deputationist-Organiser

N.S.W. Auxiliary—British & Foreign Bible Society

Applications are invited for the position of Deputationist and Organiser for the Society, preferably to be resident in the territory. The territory to comprise the Riverina and South West. A car and 16 mm projector equipment will be provided.

A house at Wagga is available for rental. Reply, giving age and qualifications, denominational affiliation, ministerial status desirable but not essential.

THE REV. ALAN F. SCOTT, STATE SECRETARY, BIBLE HOUSE, 95 BATHURST STREET, SYDNEY.

EVANGELISTS PREACH TO C.M.S. CONVENTION

"FAITH COMETH BY HEARING" APPLIED TO MISSION TASK

A relaxed and friendly atmosphere, such as can be found only among people gathered with those of similar convictions, marked the opening session of the Missionary Convention in Sydney on March 7.

The convention, which has been arranged by the New South Wales branch of the Church Missionary Society, will meet nightly until March 12, in the Sydney Town Hall.

The slogan of the convention, "Faith Cometh By Hearing," will be applied to the Church's unfinished task in the mission-field through a series of addresses.

Both the Reverend A. J. Dain, Federal Secretary of the C.M.S., and Dr Paul S. Rees, vice-president of World Vision Inc., based their messages to the meeting on their exposition of Scriptural texts.

Mr Dain, who was at one time a missionary in India, took as his text: "When he saw the multitudes, he was moved with compassion for them."

He emphasised forcefully the need for compassion to issue in active involvement in the missionary task, and by his dramatic story-telling brought before the audience the vision of "multitudes" in India, in particular, who are in spiritual need.

GUILT

Dr Rees spoke from the first chapter of the Epistle to the Romans, sharing with his hearers the message upon his heart.

After the manner of American evangelists, he played on one of human nature's sore points, in his case the sense of guilt.

He averred that the Church owed every individual in it a debt to Christ, which Paul revealed to be a universal obligation through Christ to all men, by virtue of what had been received, revelation, power, and the capacity for faith.

The unlimited recognition of debt was expressed by S. Paul in the chapter under consideration, and the discharge of the debt required total commitment, Dr Rees said.

Hymn singing at the meeting

Set up and printed by The Anglican Press Limited, 3-13 Queen Street, Sydney, for the publishers, Church Publishing Company Limited, 3-13 Queen Street, Sydney, N.S.W.

was led by a choir on the platform, under a choirmaster, the Reverend Alan Begbie.

Mr Stanley Sargent, organist at All Saints, Woollahra, supported them on the town hall organ.

In his remarks as chairman, the Archbishop of Sydney, the Most Reverend H. R. Gough, expressed his pleasure at the presence of the two distinguished speakers, and at the emphasis of the convention which was to be on service.



The junior choir of St. Stephen's, Coorparoo, Diocese of Brisbane, with the Archbishop of Brisbane, the Most Reverend R. C. Halse, and the choir mother, Mrs A. C. Bird, at the dedication of St. Anne's Sunday School in the parish on February 28. (See Story, page 3).

PERTH WOMEN'S AUXILIARY REVIEWS YEAR'S EFFORTS

FROM OUR OWN CORRESPONDENT

Perth, March 7
What happens to old and retired missionaries? Some light was shed on this question at the annual meeting of the Perth Diocesan Committee of the Women's Auxiliary of the Australian Board of Missions last week.

The committee keeps in touch with missionaries who once were active in mission fields supported by the Australian Board of Missions, and now live in retirement in Great Britain.

Through the good offices of the Society for the Propagation of the Gospel, parcels from Perth are forwarded to these retired missionaries.

A number of branches of the A.B.M. Women's Auxiliary correspond with missionaries in many places.

The annual report, which was presented by Mrs W. A. Young, honorary secretary, was a record of prayer and work. £125 had been paid to the House of the Epiphany, Sydney, and large consignments of gifts had been despatched to various parts of the mission field.

It was, however, difficult to assess accurately the financial achievements of many hard-working women.

In parishes where fund-raising schemes were in operation, some branches of the auxiliary were prohibited from holding money-making functions, or, if they were allowed to do so, the

money so collected (the report stated) was paid into the vestry and went to make up the parish quota, instead of being treated as an ear-marked extra.

It was, therefore, difficult to assess the exact amount raised by women's groups in parishes, but it was believed to be in the vicinity of a thousand pounds.

In addition to manning the mission shop, members assisted at central functions, and had taken part in the annual street appeal for the Forrest River Mission.

Branches contributed ten shillings each towards the fare of the Japanese sister training in Melbourne.

The Federal President of the Women's Auxiliary, Miss Dorothy Henslowe, visited Perth last year, addressed the committee and met the members.

Mr Michael Thomas, son of the senior vice-president, accompanied Bishop David Hand back to the highlands of New Guinea, where, reports say, he is of great assistance to the bishop.

CHRISTIAN LEADERSHIP FROM CHURCH SCHOOLS

FROM A CORRESPONDENT

Melbourne, March 7

"A Church school exists because we believe this country needs leaders brought up in a Christian atmosphere."

This statement by the Archbishop of Melbourne, the Most Reverend F. Woods, on February 28, had immediate application to the Ivanhoe Grammar School.

The archbishop was speaking

to a crowd of 1,200 before he blessed the new senior school building.

He referred to the opinion of the first Bishop of Melbourne, the Right Reverend Charles Perry, that "leadership in a secular state would depend largely on the independent schools."

The archbishop said that he found no difficulty in justifying the existence of denominational schools as they stood for definiteness in an age of indecision and uncertainty.

A church school is a worshiping school, he said, not only through its daily prayers but by its admission of subjection to divine law.

Archbishop Woods blessed the building after the Governor of Victoria, Sir Dallas Brooks, had officially opened it.

Ivanhoe Grammar School is small by comparison with some independent schools, with only 520 boys, but the Governor said it had a great advantage in the more intimate relations that could exist between boy and master "for the greater understanding of both parties."

The building stands in the central and highest position of the school's twenty acre property.

It comprises a physics laboratory, chemistry laboratory, balance and preparation rooms, lecture theatre, seminar room, and four general classrooms.

The area under the building has been concreted to provide an under-cover playing area.

Further reconstruction is planned for the school, in a middle school block.

INSTALLATION IN S. PAUL'S

FROM OUR OWN CORRESPONDENT

Melbourne, March 7

A large congregation attended Evensong at S. Paul's Cathedral on S. David's Day for the Installation of the Right Reverend Donald Redding as Bishop Coadjutor of Melbourne, and a Canon of S. Paul's Cathedral.

The procession included the Canons and Lay Canons, and the Archdeacons, and the Bishop was escorted by the Dean and the Chancellor of the Diocese (Sir Edmund Herring).

The service was led by the Precentor and lessons were read by Archdeacon J. A. Schofield and the Dean, the Very Reverend S. Barton Babbage.

After the anthem, the Dean and the Chancellor led Bishop Redding to the Archbishop at the Presbytery step, and presented him for installation.

After a prayer said by the Archbishop, the promise of obedience "to the statutes, regulations, ordinances, and customs" of the Diocese and the Cathedral was made, and the Registrar read the Letters of Collation.

The Bishop then knelt before the Archbishop, who delivered the Letters to him, and said the words of collation.

The Archbishop led him to his stall, and placed him therein, with the customary words of assignment.

Bishop Redding then knelt for prayer, and the blessing of the Archbishop.

"SPOTLIGHT ON MISSIONS"

FROM A CORRESPONDENT

The Parish of S. John's, Dee Why, in the Diocese of Sydney, is the location of a week of "Spotlight on Missions" from March 6 to 13.

Sponsored by the Australian Board of Missions, the spotlight will range over the mission-fields of New Guinea, Borneo, Japan, Korea, Melanesia, Polynesia, and among the Australian Aborigines.

The week's activities began with a Fellowship Tea on March 6, attended by one hundred young people, and Evensong in the parish church, when the Right Reverend R. C. Kerle, Bishop Coadjutor of Sydney, preached on "Religion at Home and Overseas."

Daily celebrations of the Holy Communion, and evening "Spotlight" sessions with special speakers and films on the various fields, as well as an exhibition in the parish hall, will mark the week.

Missionary speakers will be present at two additional functions: a Women's Luncheon on March 8 when Miss Betty Teasdale, Youth Officer of the A.B.M., will speak; and a Men's Tea on March 13 when the Reverend W. H. S. Childs, Rector of Cessnock and formerly A.B.M. Secretary for New South Wales, will give the address.

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DEPUTY MATRON, live in, required for Anglican Home for Little Children, at Taree. Modern buildings, licensed for 40 children, aged 12 months to 8 years. Reply in first instance by letter only to The Registrar, P.O. Box 4596, Newcastle, New South Wales, stating experience, age and religion.

DIocese of Adelaide, Diocesan Board of Education. Applications are invited for the following positions. (1) Director of Education (priest). Car provided and all travelling expenses. Full details of duties (which cover a wide scope), stipend, rental allowance etc. will be sent to applicants. (2) Assistant Organiser of Religious Education (female) for State and Sunday School Department. Applications should be addressed in the first instance to the Secretary, D.B.E., The Rectory, Blair, South Australia.

BRITISH & FOREIGN Bible Society. Typist with shorthand, 17-19 years. Five day week 9-5. Real opportunity for Christian service. Apply Bible House, 95 Bathurst Street, Sydney.

AN INTERESTING OPENING. Unmarried priest required for position of Assistant Missioner in the Auckland City Mission. The duties of this position include that of Chaplain to the Auckland Hospital. Subsidiary duties cover the supervision of the Mission's Hostel for Young Men, right in the city, where board and lodging is provided. The work is interesting, with plenty of scope. The stipend, which is a liberal one, varies according to length of time in Orders. Full particulars obtainable from The Missioner, P.O. Box 295, Auckland, New Zealand.

VACANCIES will shortly exist at the Diocesan Centre, Grafton, New South Wales, for two Hostesses. Full particulars may be obtained from the Registrar, Diocese of Grafton, P.O. Box 4, Grafton. Applications close March 31.

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

POSITIONS WANTED

ORGANIST/CHOIRMASTER available as permanent, relieving. Contact J. Duffier, C/- McKinnon High School, McKinnon, Victoria.

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S. HILDA's Church of England Girls' Hostel, 250 Darby Street, Newcastle, New South Wales. Accommodation available. Apply to the Matron.

NOTICE

REMEMBER, SUNDAY, March 27, Lent IV, Mothering Sunday. Information, etc., from the Reverend F. A. G. Woodger, Secretary for Australia and New Zealand for the Mothering Sunday Movement, "Druellen," 12 Iredale Avenue, Cremorne, New South Wales. XY2161 (Sydney Exchange).

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PENSIONER wants verger's gown for man, 5ft. 6in. high, 14in. across shoulders. Ring MX 2991 (Sydney Exchange).

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