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PRIMATE OPENS S. MARK'S MEMORIAL LIBRARY GIFTS FROM CHINA PRESENTED

FROM OUR SPECIAL CORRESPONDENT

Canberra, February 24

Police estimate that upwards of two thousand people gathered in the hot sunshine under a cloudless sky here to-day to see the Primate open and dedicate the new S. Mark's Memorial Library.

It was primarily a Canberra and Goulburn diocesan occasion, for this diocese has itself raised most of the £60,000 required to build the Library; but much help has been given from other parts of Australia, and the project has a national significance, so seventeen of our bishops from foreign parts were present to form the most dazzling episcopal concentration Canberra has seen these many years past.

The ceremony was preceded by a three-fold procession of laymen, clergy and bishops which assembled nearby under the eye of a dozen marshals.

The lay procession, the largest, took twenty minutes to pass a given point.

It was led by the Royal Military Band from Duntroon, which also played music for the service of dedication.

There followed members of Church organisations in numbers which gave visible support to the statistical fact that Canberra has Australia's highest birth rate. C.E.B.S., J.A.G.S., Junior Anglicans, Scouts, Cubs, Guides, Brownies and others vied with each other in trying to appear on their best behaviour for the afternoon.

Those too small even to belong to any of these organisations marched alongside, and later sat around official feet, romped through the College and even invaded the Press table.

PAGEANTRY

After the little ones came the girls from the Grammar School, demure and healthy-looking, and then the Church Army, the Y.A.S., Nurses, Churchwomen's Union, Mothers' Union (very proper), Sunday School teachers (being marched instead of marching others for a change), Churchwardens, parochial councillors and Lay Readers.

In the rear came the Boys' Grammar School and the Anglican Men's Movement — not as strong as might have been expected, because so many members were acting as marshals.

These all marched around the

Library and then to their places.

Robed clergy of this and other dioceses followed; but they had a shorter march.

Last came the bishops, all very experienced at pageantry of this kind. To-day, they were well fortified with tea which was served them in a nearby building when they arrived after the testing journey by road from "Gilbulla", where they had just finished the annual Bishops' Meeting.

KEY PRESENTED

Among the V.I.P.s, apart from Departmental heads and Public Service Inspectors, of whom we have plenty in Canberra, was the Leader of the Opposition, Dr. H. V. Evatt. Your correspondent noted that he joined heartily in the hymn singing, and did not need to refer to his hymn sheet during "Onward, Christian Soldiers."

The Commonwealth Government was not represented. The most ticklish moment at ceremonies of this kind always comes when the key to the building is presented to the dignitary who opens it.

Like wedding rings, these keys tend to be guarded so carefully that they cannot be found. There was an occasion in one diocese when the Governor-General, it is said, shewed the skill at mastery improvisation to be expected in so great a soldier by substituting a pocket knife!

To-day, the key was not lost; it was presented to the Primate by a member of the Royal Australian Nursing Federation.

At Bishop Burgmann's invitation the Primate then opened the main door and proceeded to hallow the chapel, the

library and hall, and to dedicate the whole building.

In his address, which followed, the Primate gave briefly the history of the Library, and outlined its projected development.

The tradition of the Church of England, His Grace said, is that of a learned ministry. Its

(Continued on page 12.)



The Bishop of Gippsland, the Right Reverend E. J. Davidson, talking with the Leader of the Opposition, Dr. H. V. Evatt, at the opening of S. Mark's Memorial Library in Canberra last Sunday afternoon.

NEW PROVINCIAL FOR S.S.M.

FROM OUR OWN CORRESPONDENT

Adelaide, February 25

The Vicar-General of the Society of the Sacred Mission, the Reverend Nicholas Allenby, is to be appointed Provincial of the Australian Province of the society.

He will succeed the Reverend Basil Oddie, who left Australia last month to return to Kelham.

This was announced to "The Anglican" by the Director of the S.S.M., the Reverend Paul Hume, before he left South Australia to-day for England.

Father Hume said the appointment would not be made until after the society's General Chapter meetings in Kelham in August.

Father Allenby is not expected to arrive at the S.S.M.'s Australian House, S. Michael's House, Craferis, until November.

Aged 48, Father Allenby began training for the Anglican priesthood at the theological college of the S.S.M. at Kelham in 1928. He became a member of the society in 1933.

After serving as an assistant curate in Liverpool for two years, he returned to Kelham as a tutor in 1936. For eight

years he was "cottage master" in charge of the training of boys from 15 to 18 preparing for the society's theological course.

He has been vicar of the parish of Averham with Kelham, near Nottingham in the Diocese of Southwell, since 1944.

He was elected by the clergy of the diocese to be Proctor of the Convocation of York in 1950, and is also a member of the Church Assembly and of its Overseas Council.

WIDE EXPERIENCE

In 1953 Father Allenby was appointed an honorary canon of Southwell Minster by the Bishop of Southwell, and in 1955 was appointed personal chaplain to the bishop. In 1955 he became Rural Dean of Newark.

From 1950 to 1955 he edited the *Southwell Review* as its first editor, and also the *Southwell Diocesan News*.

Father Allenby was for many years a member of the council of the Association for Promoting Retreats, and has done

much work with retreats and missions.

As Vicar-General of the S.S.M., he is at present administering the affairs of the society during the absence of the Director overseas.

"We are looking forward to the arrival of Father Allenby," the Acting Provincial at S. Michael's House, the Reverend John Lewis S.S.M., said to-day.

"He has had wide experience in the work of the society, in parochial administration, and in the government of the Church of England. His coming will bring us into closer contact with other branches of our society, and will increase the contribution we can make to church life in Australia."

QUEEN'S GIFT TO ABBEY

ANGLICAN NEWS SERVICE

London, February 25

An altar cloth has been presented by the Queen to Westminster Abbey as part of her coronation oblation.

The cloth, designed by Mr. Stephen Dykes-Bower, has taken a long time to execute, such is its wealth of detail.

The material, of rich blue damask silk, is divided into panels by eight golden orphreys embroidered with floral emblems, the crown occupying a prominent central position.

Embroidered on the upper portion are the opening words of the coronation service: "Laetatus sum in his quae dicta sunt mihi; In domum Domini ibimus."

From time immemorial the Sovereign has made a Coronation offering of a pall or altar cloth.

An abbey official said last week that during the present half-century "some really glorious works of art have been offered at the coronations."



The Primate, the Most Reverend H. W. K. Mowll, speaking at the opening of S. Mark's Memorial Library. On the dais also are the seventeen bishops of the Commonwealth who attended the ceremony.

CHURCH ENQUIRY CENTRE

ANGLICAN NEWS SERVICE

London, February 25

The Rector of S. Dunstan's, London, the Reverend Richard Tatlock, has been appointed Director of the Church's new enquiry centre in the City.

Mr. Tatlock is a former assistant in the B.B.C.'s Religious Broadcasting Department.

He said last week that the centre would cater not only for Anglicans but for all Christian enquirers.

"We are concerned to promulgate the Christian religion in general, and the Anglican faith in particular," he said.

Many ideas including correspondence courses, personal enquiries, and the recommendation of suitable books and pamphlets are being considered.



The Reverend Nicholas Allenby, S.S.M.

WIDE RANGE OF DISCUSSION AT THE NEW SOUTH WALES SYNOD

MANY CONSTRUCTIVE RESOLUTIONS PASSED

A higher marriage age, the spread of gambling, entrance to the Public Service, relations with the Church in China, and Prayer Book amendment were among the subjects covered at the N.S.W. Provincial Synod last week.

Bishops of the seven dioceses with representatives of the clergy and laity attended the Synod which is held every five years.

Synod decided to ask the State Government to consider raising the age limit for marriage.

It was also decided to ask the Government to consider fixing a period of notice which must be given to clergymen before they perform a marriage ceremony.

Synod decided that they should approach the Government on these matters in consultation with other churches.

Mr. A. B. Kerrigan, Chancellor of the Diocese of Newcastle, said the Marriage Act of N.S.W. did not stipulate any lower age-limit for marriage.

However the common law of England, which applied in N.S.W., set the lower age limit at 12 for females and 14 for males.

The Dean of Sydney, the Very Reverend E. A. Pitt, said the lower age-limit should be 16 for both sexes and that 48 hours' notice should be given to clergy before a marriage ceremony.

MORE NOTICE

Dean Pitt said that clergymen in N.S.W. had to perform marriages at immediate notice and had no time to check whether the facts or the ages given by the parties were correct.

Three days' notice was required in Victoria and seven days in Tasmania. He understood three weeks' notice was required in Western Australia.

He said that if one clergyman refused to marry people at once they could always find someone else who would.

Mr. Kerrigan said an age limit of 16 for girls could lead to difficulties as they could misstate their ages and later their husbands could have the marriage annulled on the grounds that the marriage was not legally contracted.

The Bishop of Armidale, the Right Reverend J. S. Moyes, who moved the motion which was adopted, said he doubted the wisdom of forcing young people to marry because a child was about to be born.

"It is better," he said, "to see that the child is placed in good care, but to give the young people a few more years to work out their future."

GAMBLING

Synod decided to ask the State Government to investigate and, if necessary, restrain the use of poker machines, starting-price betting and other forms of gambling.

The resolution expressed concern at "increased facilities" for gambling.

"The enormous prizes offered in many lottery schemes will inevitably tempt many to engage in this dangerous and thriftless practice," the resolution said.

The Reverend R. S. Meyer of Rozelle, Diocese of Sydney, who moved the resolution said that the State had introduced larger lotteries.

There was a danger of Governments encouraging people to spend regular proportions of their income, which they could not afford, in the hope of "getting rich quick."

The Reverend E. H. V. Pitcher of Scone, Diocese of Newcastle, moved another resolution calling on Anglicans to examine their consciences on the question of gambling in relation to the ethics of Christ.

Synod decided to appoint a committee to urge more Anglicans to enter the Public Service and the teaching profession.

The Reverend V. C. G. Duncombe of Manilla, Diocese of

Armidale, said that Roman Catholic schools were the only schools in country districts that tutored pupils for the Public Service entrance examination.

He said that the percentage of Anglican teachers in State schools was much smaller than that of Anglican pupils.

This led to errors in the teaching of history, particularly in the now well-established one that Henry the Eighth founded the Church of England.

Mr. Duncombe said that in country districts the convents were the only schools who give tuition for the Public Service examination.

"The result has been that

there has been a great proportion in the Public Service of the denomination that provides that service—far greater in fact than their numbers in the population.

"In some cases, that can be detrimental to the Anglican Communion, because of the advice they give on certain matters."

Synod carried a resolution by the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, congratulating the Primate on his leadership of the delegation to China.

The Bishop of Armidale spoke in support.

The resolution also said: "It hopes that a return visit from

the Church in China may be arranged as soon as possible. It also expresses the hope that such exchanges will help to create international understanding and goodwill, and develop mutually helpful co-operation between all the peoples of Asia and Australia."

Synod will appoint a committee to prepare suggested amendments to the Book of Common Prayer.

The resolution met with considerable opposition.

The committee will consider occasional services for which there is no provision in the Book of Common Prayer and additional prayers and thanksgivings.

PRESIDENT'S ADDRESS TO N.S.W. PROVINCIAL SYNOD

"We must continue to press for an intensification of effort to maintain a due proportion of citizens from the United Kingdom in a total intake of migrants to Australia," said the Primate, the Most Reverend H. W. K. Mowll, on February 18.

His Grace was delivering his presidential address to the Provincial Synod of New South Wales which met in St. Andrew's Cathedral Chapter House.

He said we should be prepared to make some sacrifice for Australia's sake in sponsoring migrants.

Individuals and organisations could do this through the "Church of England Advisory Council for Commonwealth and Empire Settlement," which has a waiting list of those wanting an opportunity to come to this country.

"The opportunity for the Church to play an active part in television is considered by many to be the most important sphere of influence which has developed in the present century," the archbishop said.

He praised the services transmitted from St. Paul's Cathedral, Melbourne, and from St. Andrew's Cathedral, Sydney, for their accuracy and good taste.

"These presentations of the actual worship of the Church cannot but carry consolation to the believer, and a challenge to the indifferent," he said.

Further, the national T.V. service, in conjunction with the Bible Society, has presented the fascinating story of the Bible's background and, after considerable T.V. workshop training, Australian speakers have appeared in a valuable series of programme on "Faith and Life."

TELEVISION

"Week by week some of the best available filmed material from overseas is being presented by A.B.N. In the near future they will be using gifted Australian speakers in a series of short religious Sunday programmes for children."

His Grace said that as television would reach the provincial cities in the near future, each diocese should prepare plans for the best use of this medium.

His Grace gave a detailed account of the delegation's visit to the Church in China.

He said that a gift of nylon rochetts for each of the seventeen bishops of the C.H.S.K.H. was presented.

The Presiding Bishop gave the delegation a gift for the Australian Church consisting of a Bible, a scroll with the Apostles' and Nicene Creeds written in Chinese, the photograph of the seventeen bishops, and twenty-five packets of wafers suitably stamped, thus giving expression to the Lambeth Quadrilateral.

The archbishop said the visit

was not for sight-seeing or for fact-finding but for fellowship.

"We received a most gracious welcome, and this continued throughout our seven weeks' visit," he said.

His Grace said the Chinese were eager "to show us some of the astonishing developments in their country of which they had every reason to be proud, such as building projects—schools, universities, hostels, factories—and agricultural achievements."

He said that it was clear that the various denominations work together more closely than in past years.

"We were soon aware that the Chinese are conscious of an added security of life. The price of rice has been stabilised since The People's Government came into power."

"Young people are assured of employment. All have adequate clothing and sufficient food and free hospital and medical at-

tention."

He said that the strong control exercised over people's personal behaviour is maintained by constant propaganda through radio, loud-speakers, microphones, newspapers and other literature.

"Leaders of the Church speak of the revolution as an 'Act of God.' They rejoice in the transformation of their country, and in the Church as now truly Chinese and independent."

The C.H.S.K.H. is becoming more closely knit together than in former years, he said, "when the dioceses, having been founded by missionary societies with different church traditions, lived, to some extent, in isolation, and some were hardly even diocesan minded."

"In these days, there is a growing unity, and Holy Trinity Cathedral, Shanghai, with its central office accommodation in the cathedral property, epitomises this unity."

ADELAIDE C.E.M.S.

FROM OUR C.E.M.S. CORRESPONDENT

Adelaide, February 25
Monthly Anglican men's luncheons are to be held in Adelaide starting on Monday, April 8.

This was announced to-day by the diocesan president of the C.E.M.S., Mr. George Lovelock.

The luncheons, which will be held at Balfour's Restaurant, King William Street, City, on the second Monday of each month, will be addressed by prominent speakers, mainly leading Anglican laymen.

The suggestion for the holding of the monthly luncheons had been made by the Adelaide representative of THE ANGLICAN, Mr. Charles Stokes, during an address to the C.E.M.S. conference at the Retreat House, Belair, late last year.

The idea had been received with enthusiasm, and the C.E.M.S. executive had appointed a committee, consisting of Mr. Stokes, Mr. Kenneth Lyall, Mr. H. H. Gray representing the Church Office, and Mr. Lovelock, to make arrangements for the luncheons.

Further details about the first luncheon would appear in THE ANGLICAN and the Adelaide Press within the next few weeks.

FAREWELL AT WALKERVILLE

FROM OUR OWN CORRESPONDENT

Adelaide, February 25

The Rector of St. Andrew's, Walkerville, the Reverend C. F. Eggleton, on Sunday evening made a presentation on behalf of the parish to Mr. George Waterhouse, who left Australia on Tuesday for England.

Mr. Waterhouse is going to St. Stephen's House and St. Catherine's, Oxford, where he will read for a B.A. degree in theology, and train for the priesthood.

After a brilliant scholastic career at St. Peter's College, Mr. Waterhouse went to St. Mark's College and gained an honours B.A. in English.

He has spent the last two years teaching in the Eastern States.

Mr. Eggleton said there was a great need for priests who were specialists. Mr. Waterhouse would, he felt, make a valuable contribution to the life of the Australian Church on his return from overseas.

A representative number of parishioners farewelled Mr. Waterhouse at a special supper party in the parish hall after Evensong.



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Australian Music Examinations Board

Public examinations in music conducted by the Universities of Melbourne, Adelaide, Tasmania, Queensland and Western Australia, and the State Conservatorium of Music New South Wales.

Entries close on March 6 for examinations to be held from mid-April to early May, 1957. Theory examinations on May 1, 1957. Scholarships and Exhibitions to the value of £780, the A.M.E.B. Shield.

Full particulars and Manual from Organising Secretary, telephone BU 4206, ext. 16.

R. G. ALLINGHAM, Registrar, Conservatorium of Music.

ANGLICANISM IS ESSENCE OF THE C.H.S.K.H.

By FRANCIS JAMES

At the end of February this year, the Primate of Australia made a significant presentation to S. Mark's Memorial Library and College in Canberra. He handed over for safe keeping to the Warden, the Bishop of Canberra and Goulburn, the presents given last year by the Holy Catholic Church in China to the Church in Australia.

These presents were: a new edition of the Holy Bible, printed and bound in China; a hand-lettered scroll bearing the Nicene Creed; a box of Chinese communion wafers; and a large framed picture of the Chinese House of Bishops.

THESE gifts from the C.H.S.K.H. to her sister church in Australia symbolise our common loyalty to the four principles of the Lambeth Quadrilateral.

They were originally presented to the Delegation when we were all together. They were given in the presence of bishops, priests and laymen of the C.H.S.K.H., and during a carefully prepared ceremony.

The nature of the gifts, and the symbolism attached to them, had been very carefully thought out, I know. It was all very deliberate, as well as graceful, in the best Chinese tradition. It was treated as a serious matter.

Only now, after talking among ourselves, have some of the Delegation realised that it was these presents which started what was to become the strongest impression upon our minds of the C.H.S.K.H., namely, its very Anglicanism.

TOLERANCE

To be sure, they co-operate with the Communist Government of the Chinese People's Republic; they co-operate with other denominations in China. But the tolerance and common sense which they show towards government and other denominations—and as between themselves when questions of churchmanship and organisation are concerned—never leads them to deviate from what is indisputably basic to the Catholic tradition. They are in many ways more Anglican than we of the West.

As far as the Chinese Christians generally are concerned, we failed to detect anywhere in China, at any stage, the atmosphere in which "Christian killeth Christian, in a narrow, dusty room."

Resurgent national feeling, with a strong xenophobic content, has almost eliminated intolerance between religious bodies as far as I could judge. There is a tendency for others to look askance at the Church of Rome in China, which, after some small fundamentalist sects, went through the hardest times, and which even now has not reached the same level of organisational independence as the others. But those Roman bishops whom we met are themselves highly critical of a policy which, though they loyally implement it on the whole, unnecessarily hampers them in their work and witness. The C.H.S.K.H. is aware of this, and is uniquely placed to help.

CLASSICAL VIRTUES

It may be said of all this that moderation and tolerance are classical Chinese virtues. No doubt this is true; but if so, it is good to see them in action and to see banished the intolerance exported to China from the West, of which one hears so much from former mission workers.

It would be wrong to suppose that this mutual tolerance (coupled with adherence to fundamental principles) between Christians applies to the Chinese Government.

Certainly, the Government now applies the more effective techniques of persuasion, using mass propaganda media more efficiently than I ever saw them used in Russia or Germany, and has moved from the policy of physical repression which attended "Liberation" and the land reform period. Its methods are indeed so gentle nowadays that the Christian communities make the error, in my opinion, of attributing to it quasi-Christian motives.

Well, these motives are about as moral, let alone Christian, as those of the wolf which resorted to wheedling when huffing and puffing failed to blow down the house. And they are just as realistic. Communist Party leaders in China readily and frankly told me that the law of diminishing returns applies very clearly to the use of repression after a certain point is reached. They added that they had never got near that point in the years after "Liberation."

PROPAGANDA

Propaganda, and the thought control practised in China by suppressing facts, are also subject to the law of diminishing returns; but the critical point probably lies in the extreme distant future because only people who have known something better can recognise an inferior thing. Those Germans who heard and discounted the nonsense of the Nazi Press were able to do so because they could compare it with what they had experienced under the Weimar Republic, or even in other European countries. For the overwhelming mass of the Chinese people no such favourable comparison is possible; they know nothing and care less about other countries; China herself is now free of civil war for the first time in this century. Above all, the Chinese possess a completely

than the elimination of the bottleneck or inefficiency was desired.

There is no greater error than to suppose that, because communism is basically an evil theory, those who are communists, or who in any way support communism, are automatically also evil.

To say this is the same as to say that every Australian is a good man because he lives under what we of the West maintain is a superior form of democratic government.

The truth is that evil systems can produce morally good men, even if they are not Christians and that good systems can and do produce thoroughly bad types, even if they are Christians. Most of us will agree on this, without pursuing philosophical definitions of terms.

OPPRESSION

Injustice and all forms of wickedness are not to be found only in absolutist countries; social injustice is by no means unknown in countries of the West. It is also known in China but in assessing it the C.H.S.K.H. uses the only possible yardstick of conditions for some time before "Liberation." All Chinese Christians, after applying that yardstick, say firmly that by comparison social injustice and oppression is a thing of the past. Of eco-

This is the eighth and concluding article in the series written by Mr. James, following his visit as a member of the Australian delegation to the Church in China.

self-contained culture to which the Greek critical tradition, which persisted in Nazi Germany and still lingers even in Russia, is utterly foreign.

In short, ignoring the unthinkable effects of foreign war, there is only one thing which could possibly upset the present Chinese Government, and that is the growth of corruption and inefficiency within its own ranks, leading to complaints from the populace, leading in turn to increasingly severe repression against increasingly clamant protests until the wheel had turned full circle.

To write of the possible effects of Russian or American intervention during the penultimate stage would be sheer guessing; but I should be surprised if the Chinese were to welcome foreign intervention any more than they have done in times past.

At the moment, not even the most astute Westerner living in China could detect any sign of corruption in government circles. Those whom I asked were at one on this.

On the other hand, they could recount endless stories of incompetent "bureaucracy." But the Chinese themselves do the same thing. "Bureaucracy" proved to be the one political subject on which Chinese conversation everywhere was quite uninhibited: everyone is on the lookout to detect it.

BUREAUCRACY

The Party and the Government encourage people to be on their guard against it in the lower levels of community life and organisation. At the highest levels in government and Party, I suspect, the same thing applies but revelations of "bureaucracy" are only possible from a small minority who have sufficient access to the facts, and they would not be made public unless some end other

than the elimination of the bottleneck or inefficiency was desired.

Now, it is for the Chinese themselves, and, as far as we are concerned, for Chinese Anglicans in particular, to judge their own government, its actions and its achievements. We have no standing in the matter save in the degree that the Chinese Government affects us of the West.

However, I do think that Chinese Anglicans, like most members of our Delegation, paid undue attention to what China is achieving in a purely material sense. Many of the most conservative antecedents, were they to visit China, might not agree with me: the scope and execution of the current Plan, despite all the errors, recasting, failures in some sectors, represents one of the most impressive achievements of the centuries—by material, physical criteria. More than that, the enthusiasm and *elan* so apparent throughout China, cannot fail to impress any observer.

To me, personally, however, all this begs the question. Physical achievements and patent civic virtue in action are all very well. I can understand Christians and others being dazzled by them after the relative darkness that may have gone before. For a whole population of 600 million now to be fed and clothed better than they have been for a long time past is admirable. But there are some small things rather higher on my own scale of values than food and clothing and shelter, and it so happens that these things do not impress me. It is easy, of course, not to be impressed when I happen to have an

abundance of them by Chinese standards!

Were I a Chinese Anglican, my attitude would no doubt be different. Like most of our friends there I should probably be dazzled. Before going on to what mitigates this—dazzled state, however, it is worth while to point out that China no longer has a multiplicity of taxes of all kinds. The entire taxation structure has been overhauled and is now simplified itself.

There is no income tax—a state of affairs that I heartily approve!—although wage differentials are very much greater than in Australia.

The greatest proportion of tax monies by far comes from the levies on agricultural production. The first 15 per cent. of the value of every collective's crop is taken by the State. This produce, marketed through government agencies, is then sold at a profit. In addition, there are substantial profits from state-owned secondary industry and state-owned retail outlets. The whole thing makes the biggest former Japanese or German vertical and horizontal trust look puny by comparison.

NO APPEAL

It would be very easy for so rigidly controlled an economy, where the position of the capitalist has been taken over by the state, to be as oppressive as unrestricted monopoly capitalism. I found no Chinese Christian who thought such a tendency had shown up, and only in the C.H.S.K.H. did I find two people who admitted in principle that abuses and economic oppression were theoretically possible.

The unfettered economic and fiscal power of the Chinese Government, with none of the checks and balances to which we are accustomed, and despite all the machinery of consultation at all levels which I saw in action, mean that it has absolute power in all that affects the physical condition of the Chinese, and—here's the rub—that there is no possible appeal against what is decided. For this is the "People's Government."

In practice, of course, it is a very aristocratic form of government, though I could not persuade any Chinese to this view.

In practice, again, I have no doubt that in the long run Lord Acton's dictum (usually mis-quoted) about the tendency of power to corrupt will be as valid of the Chinese Communist Party as of any other collection of men. It did rather surprise me, in view of the very long history of China, and the cycles in which her government has turned for thousands of years, to find even Anglicans convinced of the permanency of the present regime. Time and again, when I suggested that it might topple after, say, a century, or five hundred years, or perhaps a thousand years, the Chinese said they were sure it would last for ever! At least, as I have said, it

A typical Chinese scene.

shows every sign of lasting at this moment.

What saves the Chinese Anglicans, dazzled though they are, from being blinded by the material success of Chinese socialism in industry, and its phenomenal success against social evils, is that this itself constitutes a great challenge to them.

They are all agreed, naturally, that Christianity is a system of belief and not merely a code of ethical behaviour. But the belief does, or should, manifest itself in men's behaviour, and they are confronted with a situation in which Chinese leaders, and Chinese communists, observe in their private lives as high and rigid an ethical code as could be demanded of Christians. I hope there is no doubt in the mind of the West about this. One of the few things stated by the Primate of Australia on his return which I completely endorse is that the Chinese communist leadership sets an example of high private morality. They are so conditioned as to be able to tell the most atrocious untruths, or to commit morally reprehensible deeds, in the misconceived course of their public duty; but privately and personally they are truthful and decent folk.

Everyone in China would probably agree about the personal qualities of the communist leadership—I certainly found no criticism on this score, and I did not think this was due to fear, or could have been only the result of propaganda. Anyway, I met a considerable number of Party members myself and found none whom I would not trust in a personal matter.

SUBTLE CHOICE

The nature of the challenge to Christianity in this is obvious. The Chinese Han people, notoriously down-to-earth and concerned with practical things, look at the Christians and say "What have you to offer us as individuals, or as patriots, that we are not already offered by the communists? These men appear to us just as good as you, and they don't even believe in God. How can it make us or society better in any way for us to become Christians?"

Just how the Holy Catholic Church in China can answer, and the tentative form its answer may be deduced from the earlier articles in this series. The task and the opportunity before it is probably unparalleled in history. It is in a position more difficult by far than that of the Church in the first and second centuries, for there is none of the persecution of Chinese by Chinese which might paradoxically strengthen in the faith those who remain.

If it came to a choice between physical violence, and even death, or abandonment of the Faith, I have no doubt whatever which course the leaders of the C.H.S.K.H. would take. But what they have to face is something far more

subtle and dangerous than the choice which lay before Christians under the Roman Empire in the first century.

In terms of secular politics there is much that the West can do, and is failing to do, to influence the course of events in China. This is not the place for any detailed discussion, so I shall add only that the present policy towards China of the United States, for example, is obviously wrongly based, like that of Australia, because it is patently ineffective. I cannot see any ground whatever upon which Australia should prefer in this to follow the political line of the United States rather than that of England, whose stocks stand comparatively so high in China to-day, so that the B.B.C. alone of foreign broadcasts of any kind is seriously regarded by those Chinese who listen to them.

OUR TASK

As a whole, Western political policy towards China seems to aim, judging by its results, only at strengthening the Soviet-Chinese alliance.

In non-political terms, there is nothing we can do to help our Christian brethren in any material sense, save to send them books and refuse steadfastly to be involved in any scheme to interfere in matters of Chinese Church government. The two positive things which we Anglicans of the West can do is to pray for our Chinese brothers in Christ, as they pray continually for us, and to seize every opportunity which presents itself for us to learn more about them and to shew them more about us.

These last are not easy of accomplishment, even now a link has been forged between two sister Churches of the Anglican Communion; but it is of the greatest importance that we should try our hardest to do them.

BIBLE FOR MIGRANTS

A unique display of Scriptures in 14 European languages was opened on February 25 in a shop in Keira Street, Wollongong, N.S.W., by the British and Foreign Bible Society.

The Reverend Alan Scott, State Secretary, commenting on the display, said, he was certain that never before had Scriptures, or any books, in so many different languages, been displayed at the one time outside of Bible House in any capital city in Australia.

The Bible Society felt there was a need for migrants, many of whom came from countries in which the Bible was virtually a banned book, to know that Scriptures in their own language were available in Australia.

S. ALBAN AND S. SERGIUS

ECUMENICAL PRESS SERVICE
The fellowship of S. Alban and S. Sergius, originally formed in Western Europe by Russian Orthodox and Anglican church members, has extended its activity to Canada.

THE ANGLICAN

FRIDAY MARCH 1 1957

THE KEEPING OF LENT

Next Wednesday marks the beginning of the season of Lent. It is called Ash Wednesday because of the ancient custom of placing ashes—symbol of penitence—upon the foreheads of the Faithful, before the celebration of the Holy Communion of the Day. To each worshipper are said the solemn words: "Remember, O Man, that dust thou art and unto dust shalt thou return."

The Lenten season was intended by the Church to be a period of discipline in which all should take part who are enrolled in the army of God. The Christian pilgrim is encouraged to give special consideration to the "Three Notable Duties" of Prayer, Almsgiving and Fasting.

Prayer is a duty laid upon us at all times. The chief function of the Church is to offer ordered prayer and worship to God and to win others to join in this great work. A Russian theologian emphasises this essential duty in these words: "Faith without Works is dead, and Prayer is the first of Works and the beginning of all supernatural activity."

Apart from the corporate worship by the Church, but closely associated with it, each individual Christian needs to make regular use of private prayer. This may be considered in two parts—mental prayer, in which we attend to God by meditation on His Truth as revealed in the scriptures; and vocal prayer, in which we are more concerned, but by no means exclusively, in speaking to God either aloud or silently. Remembering that prayer is "the beginning of all supernatural activity," the word "Acts" suggests the four kinds of vocal prayer—adoration, confession, thanksgiving and supplication. None of these parts of prayer should be neglected if our devotions are to be balanced and unselfish.

Almsgiving is a duty which brings a special blessing. "The need of the giver to give" is simply another way of saying what Our Lord himself taught us: "It is more blessed to give than to receive." For many centuries the gospel teaching about almsgiving has been inadequately preached. Money has been raised by unworthy methods, the sale of indulgences and other forms of payment before the Reformation, and almost equally questionable methods in the past 400 years. A better and more scriptural approach to church finance is being stressed in recent years, and giving is being raised to a much higher spiritual level.

The third "Notable Duty," Fasting, has often been misunderstood. Fasting does not mean "giving up sin": if it did, it would be wrong to keep Feast Days! Nor does it mean not eating meat: that is Abstinence. Fasting means going without food for hours at a time or, at least, reducing the quantity we eat. People who are too young, too old, too strenuously occupied, or too sick to fast as the Church understands it, can exercise some other form of self-denial. This duty means saying "No" to good things at certain times, in order that we may be more able to reject what is bad at all times. The keeping of Lent must never be an end in itself, but rather a way of training ourselves to know, love and serve God better.

Filling the Pews

The Department of Promotion in the Diocese of Sydney is heartily to be congratulated on providing the most effective answer yet to those carping theological Trotskyists who say that church promotion techniques are necessarily "un-Scriptural," or "only concerned with money and material things," "un-spiritual," and the like.

The answer takes the form of a "Fill a Pew" programme, which is available to any parish in Australia, without as well as within the Diocese of Sydney, and which places a timely seasonal emphasis on attendance at public worship during Lent. As the Department claims, any practical plan or technique which will increase attendance at regular Sunday or special services will lift the spiritual level of the whole Church. The value of the programme, especially at this time, is that it provides a means to persuade the nominal Anglican, the majority, on the fringe of church activity, to participate.

We see no possible criticism of such a move to bring into the fold those who have been driven out largely through the stupidity of the past. On the contrary, here is something indubitably Scriptural, spiritual and only very indirectly concerned with money.



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

A Synod With A Good Press

Wickham Steed, famous journalist and former editor of "The Times," once told a conference, "organised under high ecclesiastical auspices," why hardly a word of its proceedings had been reported in any newspaper.

"The reason was plain," he wrote in his book, "The Press." "An atmosphere of pious dullness prevailed. The audience seemed prayerfully disconsolate."

Steed told the conference that to enlist newspaper support for its noble cause—the fostering of international peace—it must do or say something which was worthy reporting—something new, profound, striking, or original.

He told the conference it was really competing for space in newspapers against the pressure of advertisements, worth several pounds an inch of type, and he asked them seriously to reflect whether anything said at their meetings was honestly worth several pounds an inch.

A lively discussion ensued, at the end of which Steed said he heard a pious lady remark to a bishop: "It is all very shocking, but this is the only interesting meeting we have had."

I thought of Steed's advice this week when I noticed the exceptionally good Press enjoyed by the N.S.W. Provincial Synod in Sydney. The Synod spoke on several lively topics, including particularly the advocacy of a higher marriage age. Not only was the Synod debate on that subject well reported, but what newspapers call "follow-ups" were also published. That is to say, opinions were sought outside the Synod on views expressed in it.

I am not urging that Synod debaters should try to think of sensational subjects just to court publicity. And I know that many subjects of the most profound importance to the Church, when debated in Synod, get little or no publicity.

CLERGY NEWS

BATTEN, The Reverend S. T., to be Assistant Curate at S. Mary's, Redcliffe, Diocese of Brisbane.

CAVAY, The Reverend E. J. V., to be Assistant Curate at S. Matthew's, Sherwood, Diocese of Brisbane.

CHRISTIANSON, The Reverend C. E., to be Assistant Curate of S. Stephen's, Coorparoo, Diocese of Brisbane.

CURRIE, The Reverend T. Eric, formerly Principal of S. Gabriel's School, Fwdw, Diocese of Singapore, to be Rector of Harvey, Diocese of Bunbury.

JOHNSON, The Reverend D. G., formerly a member of the Bush Brotherhood of S. Paul, Diocese of Brisbane, to be Assistant Curate at S. Mark's, Sherwood, in the same diocese.

JONES, The Reverend W. D., to be Assistant Curate at S. Mark's, Warwick, Diocese of Brisbane.

LAHEY, The Reverend I. A., formerly Assistant Curate of S. Matthew's, Sherwood, Diocese of Brisbane, to be a member of the Bush Brotherhood of S. Paul, Charleville, in the same diocese.

LESTRANGE, The Reverend S. L., formerly Assistant Curate of S. Mary's, Redcliffe, Diocese of Brisbane, to be Priest-in-Charge of the Church of the Transfiguration, Norman Park, in the same diocese.

MOORE, The Reverend J. K., formerly a Mission Chaplain attached to S. Mark's, Warwick, Diocese of Brisbane, to be Assistant Curate of S. Peter's, Southport, in the same diocese.

NEEVE, The Reverend E. J., formerly Assistant Curate of S. Matthew's, Sherwood, Diocese of Brisbane, to be Assistant Curate of Christ Church, Bundaberg, in the same diocese.

SMITH, The Reverend E. H., formerly Rector of Noosa, Diocese of Brisbane, to be Vicar of S. Peter's, West End, in the same diocese.

TAYLOR, The Reverend G. H., formerly Assistant Curate of S. Peter's, Southport, Diocese of Brisbane, to be Assistant Curate of Christ Church, Bundaberg, in the same diocese.

WATKINS, The Reverend G. D., formerly Assistant Curate of Christ Church, Bundaberg, Diocese of Brisbane, to be Assistant Curate of S. Luke's, Toowoomba, in the same diocese.

At the same time I think it to be unquestionably part of the function of the Church to take a keen interest in those problems—such as marriage guidance, migration sponsorship, and rural education—which are so important in the life of the nation.

Those subjects I have mentioned were all thoughtfully debated in the Provincial Synod, and I am glad that the Press spread widely the thoughts of Anglican leaders on them.

Purpose of Visit To China

Now that the dust of controversy over the Australian Anglican delegation to Communist China seems to be settling, it should be possible for the various highly interesting individual reports on that visit to be considered more dispassionately.

If it should be possible for a statement to be made on behalf of all eight members of the delegation, that will be helpful.

But, personally, I find the diversity of views even more valuable, and hope that, even if a general statement is produced, the individual members will be invited to record their own special impressions for publication with it.

We did not expect our Church leaders to return with identical views. Drilled mentalities consort more with Communist "thinking."

But, anxious as all thoughtful Christians must be to get a reliable picture of the new China, I thought Archbishop Mowll, in one succinct sentence last week, said something which much needed saying to remind us of the real mission of the delegation.

"The purpose," he said, "was not sight-seeing or fact-finding. It was fellowship."

Strikers and Their Neighbours

Sydney is having two experiences this week of men resorting to "work to regulations"

(otherwise, going slow) in their efforts to redress grievances.

In one case, at the Homebush abattoirs, the campaign is against the employment of a private security service to prevent large-scale thefts. In the other, on the tramways, it is a protest against the elimination of several uneconomic services.

Whatever the merits of these two disputes—and, on the surface, neither seems to have very much—the disregard shown for the convenience of the rest of the community is appalling, even though earlier threats have been modified.

Probably no other country in the world provides so much machinery for the just settlement of industrial disputes. Yet so often the fashion is to take direct action.

The odd thing about it all is that, as individuals, many of these regulations strikers are probably good, kindly citizens who wouldn't want to upset their neighbours.

TV and £.s.d.

News that the Christian Television Association is about to begin the production of "Live" religious television programmes in New South Wales shows that the Church is moving expeditiously to meet the challenge of the great opportunity this new medium presents.

Television in and around Sydney and Melbourne is now emerging from its painful early phase to become a well-organised part of the way of life for increasing thousands of viewers.

So far the religious T.V. message has been presented mainly through films. But now the Christian Television Association is preparing to produce forums, religious musical programmes and talks.

This rate of progress is very stimulating. But television programmes necessarily cost a good deal of money, even when so much free time is contributed by enthusiastic people. So it is earnestly to be hoped that the brochure shortly to be produced by the Christian Television Association to explain its aims will bring a financial response worthy of the enterprise.

Mr. Dean Concealed His Surprise

The deplorable habit of a section of the secular Press in referring to a clergyman as Rev. Brown is I regret to note, being followed by the Australian Broadcasting Commission—or was in an item I heard in a radio newscast the other day.

The commentator opened up a discussion about a piece of stone from Westminster Abbey which has been sent to Sydney to form part of the new S. Andrew's Choir School by addressing "Reverend Pitt."

If the show had been on television we might have been able to see the Dean of Sydney vince. But, having the cause of the choir school so deeply at heart, he proceeded to answer the question with no noticeable note of surprise in his voice.

While the A.B.C. does not take the pains of the B.B.C. in checking up on such matters as correct pronunciation of place-names (what horrible mutilations of Maori 40,000 New Zealanders in Australia sometimes have to endure), there is rather less excuse for being wrong or slovenly over the correct manner of address.

May I suggest that the new Director of Religious Broadcasts for the A.B.C. should take the News Editor of the organization gently aside and see whether such gaucheries as "Reverend Pitt" cannot be banished for good and all?

—THE MAN IN THE STREET.

ONE MINUTE SERMON SOLOMON

1 Kings 2: 12-25 and 6: 11-14, 8 and 11.

One of the sad shipwrecks of history is Solomon, the man who wrote proverbs of wisdom for the ages to come, but so far lost his early wisdom in the pride of success that he lost most of the Kingdom for those that came after him.

He truly had every opportunity and not less than five talents. His dream on the night of his enthronement is one of the remarkable stories of the Old Testament and the choice that he made makes clear the wise upbringing his mother and father had given him.

His dedication prayer would have been a wonderful prayer in our day, but remarkable indeed in his. His judgment between the two mothers with their living and dead babies is startling in its insight.

Certainly there are those who ascribe these great achievements to Nathan the prophet (as there are those who ascribe Shakespeare's plays to some other than he).

No! Solomon began well but success and prosperity are far more dangerous than their opposites. His very wisdom from which so much was demanded; his wide dominions, his large-heartedness, his long and peaceful life, all worked together to make his way so slippery.

To go to Egypt for a wife with her false religion, to take to himself so many wives, and make so many alliances that were far removed from loyalty to the God of his father—these worldly friendships were Solomon's ruin. When he grows older "his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God as was the heart of David his father."

How strange is it that the books of Solomon, Proverbs, Ecclesiastes, and the Song, have none of them a place for repentance. There is no thought of penitence. There is remorse, there is weariness, there is cynicism, there is self contempt, there is plenty of the sorrow that worketh death, but the Solomon who turned to God in his youth is no longer.

Solomon in his old age is a man of the world. Vanity of vanities—dreams, temple building, palace building, proverbs, all is vanity to the man who has forgotten the God of his youth.

GREGORIAN MUSIC FESTIVAL

From A Special Correspondent

Melbourne, February 25
A festival of Gregorian Music is to be held at S. Cuthbert's Church, East Brunswick, Melbourne, on Monday, March 11.

At 8 p.m., solemn first vespers of S. Gregory and Compline will be sung to the traditional plainsong by a special liturgical choir and a sermon will be preached on the life and work of the saint.

The festival is designed to mark the contribution made to the Church by S. Gregory and, in particular, his work in that branch of plain-chant which bears his name; a further purpose is to illustrate the use of plainsong in the services of the Church.

It is hoped that the festival will provide an impetus for the formation of a society for the promotion of the use of plainsong in the Church's liturgy.

COMMONWEALTH YOUTH SUNDAY

ANGLICAN NEWS SERVICE

London, February 25
Lord Elton, who is chairman of the Commonwealth Youth Sunday Committee, has announced that the name of Empire Youth Sunday is being changed to Commonwealth Youth Sunday. The Queen has approved the change of title.

LETTERS TO THE EDITOR

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

CHRISTIAN UNITY

ASCENSIONTIDE WEEK OF PRAYER

TO THE EDITOR OF THE ANGLICAN

Sir,—The Week of Prayer for the Unity of All Christians will be held, as last year, from Ascension Day to Whitsunday; the dates are, Ascension Day, May 30 to Whitsunday June 9.

The Prayer Leaflet is ready now. While the general outline remains the same, it has been completely revised; the chief point is that greater emphasis is now laid on the two Sundays, because Sunday is the day on which the congregations assemble for worship. As before, prayer for the various churches is to be made from Monday to Friday of the week before Pentecost.

The main part of the arrangements for the keeping of the "Week" rests, of course, with the local congregations. In the capital cities and other centres various other arrangements may be made such as midday prayers in city churches, meetings in universities and elsewhere.

We hope to print in THE ANGLICAN next week or the following week a list of the secretaries in the various centres to whom application is to be made for supplies of the Prayer Leaflet.

Yours etc.,

(The Reverend)

GABRIEL HEBERT, S.S.M.
S. Michael's House,
Crafrers, S.A.

THREE HOURS' SERVICE

TO THE EDITOR OF THE ANGLICAN

Sir,—Again one sees opposition to the Devotion of the Three Hours based on a misconception of what it is.

One used to look on it as a commemoration of the Three Hours of Darkness, and find it a useful addition to the liturgical services.

But in smaller parishes it seems to take the place of the Prayer Book offices and these, held earlier and later in the day, tended to be neglected, so one found these could be well used during the period from noon till 3 p.m. Each of the services could be introduced by a short explanation of its bearing on the Cross and Passion, the Litany, Matins, Ante-Communion, and Evensong thus introduced give a splendid opportunity.

The ancient Passion could be read, and the Biddings could be brought up to date, with special reference to the Missions of the Church, the Reproaches could be read, and the Cross specially honoured even without the ancient ceremonies. Appropriate hymns help to bring the lesson home to heart and will.

Yours, etc.,

RETIRED PRIEST.

Melbourne.

THE CHURCH IN PAPUA

TO THE EDITOR OF THE ANGLICAN

Sir,—The avowed intention of both Russia and Indonesia to raise the question in the United Nations Assembly of the independence of New Guinea and to press on it with poses awkward questions for the Church there. In a number of countries westerners have found themselves bundled out suddenly with little ceremony. If the

same thing should happen to the whole of New Guinea, would the Church in Papua be ready for it?

The Diocese of Central Tanganyika since its commencement in 1928 has so greatly developed the local and self-supporting ministry that there is an African bishop, a number of African archdeacons and rural deans, and if the territory became completely independent and anti-European tomorrow the Church there would continue, as in China. It appears that the Archbishop of Canterbury will allow another African to be consecrated.

I have been a reader of the A.B.M. Review for years, but have not gathered that the Diocese of New Guinea, commenced as far back as 1898, is in a comparable state of self-determination, yet the Papuan must be more intelligent and alert than the African in the dry and arid plains of Tanganyika.

What is the explanation of these things?

Yours truly,

MISSIONARY ENTHUSIAST
Melbourne.

NO WELCOME!

TO THE EDITOR OF THE ANGLICAN

Sir,—I arrived in South Australia from Great Britain about nine weeks ago, and have had contacts with the Church at home since my childhood days. In consequence, it is something

S. PETER'S STOLE

Inspired by "B.A.C.'s" revelation in THE ANGLICAN of February 15 that most of the saints and martyrs in heaven, including S. Peter, wear stoles. And with due acknowledgements to the shade of Shakespeare (as I do not know what he thought of stoles, I must content myself with the hope that whether above or below he will receive my acknowledgements).

*Fear no more the law 'o the Church,
Nor the furious Protestant's rages;
Thou wilt not be left in the lurch
When o' thy life are turned the pages:
Safe in heav'n will be thy soul—
For Saint Peter wears a stole.*

*Fear no more the Low Church laymen
Of the parish where thou 'rt vicar;
When sickness turns them into clay, men
O' this stamp will feel still sicker
When they answer heaven's roll—
For Saint Peter wears a stole.*

*Fear no more: the host of heaven's
Largely staffed by A.C.U. men;
Prots. are all at sizes and seven.
(The few there are—the one or two men
Who still have made high heav'n their goal—
Although Saint Peter wears a stole.)*

*Articles ne'er charm thee!
Nor legalists disarm thee!
"Common Prayer" forbear thee!
Nothing Low come near thee!
Spiky requiem masses have,
And Tractarian be thy grave!*

—G.S.C.

in the nature of a disappointment to discover that apparently no medium exists through which I can become introduced to other church-loving people, or of receiving a welcome into a church fellowship here.

I have now attended several churches in Adelaide, but at present have had no opportunity of having a word with an Anglican clergyman, owing to the fact that, unlike the Church in England, it does not appear to be the policy of the clergy to make themselves known to strangers.

It would appear that one could, literally, attend a church in Australia for years without ever having access to the clergy at any time.

Were I a member of the Freemasons or any similar organisation, I would automatically qualify for membership of such a society here, or for that matter, anywhere in the world, and in view of my own experience, possibly you could explain through the medium of the columns of your paper, why Church membership should not be exactly the same as that of the secular societies. There should be no question of any regular churchgoer and communicant ever being outside the fellowship of the Church.

Yours faithfully,

ARTHUR FIRMAN.
Salisbury,
South Australia.

VERSE LETTERS

TO THE EDITOR OF THE ANGLICAN
Sir,—Your feature "Upon the Sinfulness of Stoles, or no Popery," both shocked and surprised me. It shocked me because I could not imagine that any reputable newspaper would lampoon a correspondent. One should, perhaps, be careful not to write letters to THE ANGLICAN. Maybe I run the risk of having a poem written about me next week.

It surprised me because of its vulgarity. I do not know who wrote the letter in your issue of February 1 although I do remember reading it. Whoever it was, he is entitled to his opinion.

Yours faithfully,

(The Reverend)

ERIC HAWKEY.
Brisbane.

(The poem in question was sent by a Victorian reader as a "Letter to the Editor." Opinions expressed in the correspondence columns are obviously not necessarily those of the Editor. In the same way a letter in verse form supporting the original correspondent is printed in this issue.—Editor.)

Sir,—May I offer you my congratulations upon the poem which appeared in your issue of February 15. It seemed to me and to many others a most admirable example of how to answer a correspondent according to his folly. I was reminded by it of a similar poem written at the time of the Kikuyu con-

TEACHING SOCIETY TO BE FORMED IN QUEENSLAND

BY A MEMBER OF THE BROTHERHOOD OF S. BARNABAS

At S. Barnabas' School, Ravenshoe, Queensland, on January 27, the Brotherhood of S. Barnabas announced that it would start a teaching community at the beginning of next year.

The decision was made after the brothers had conferred with the Director of the Society of the Sacred Mission, the Reverend Paul Hume, and the Bishop of North Queensland, the Right Reverend Ian Shevill.

THE need for a teaching order has long been felt in the Church of England, and this need was voiced in General Synod a few years ago. It received the support of all sections of churchpeople attending the Synod.

It has often been asked how it is that our Roman Catholic brethren have so many convents and schools while we of the Church of England have so few. The Church of Rome has a great tradition of churchmanship, of churchgoing, of giving and of praying which is not so universally apparent in the Church of England.

One of the most important contributing factors in the building of this tradition is its emphasis on religious communities in its church schools.

A child brought up in a practising Christian home and school is not so likely to change his ways as one who has not had these advantages. As a corollary to that, a community brought up in a sound Christian tradition is likely to give a more lively witness to its faith than one which is not.

ADVANTAGES

What then are the advantages of a Christian education? Chiefly, that the child may come to know and love God and serve Him more fully in whatever way he has been called. This is the root from which grows the ideals of sportsmanship, in its broad sense, the ability to live together in co-operation, a real sense of dis-

the first Synod of Bishops, Clergy and Laity, under Legislative enactment, not only in Australia, but also in the Anglican Communion, belongs to Bishop Perry of Melbourne.

Stemming out of the proceedings of the historic conference of the Bishops of Australasia in Sydney in 1850 came almost immediate action by Bishop Perry on his return to Melbourne with the object of setting up such a Synod.

A conference of clergy and laity, which met on June 24, 1851, was convened by him "for considering various subjects, especially the constitution of the church in Port Phillip, with regard to the expediency and mode of organising diocesan synods and conventions, acting either separately or collectively, and the functions with which they should be invested."

Space will not permit me to detail in a letter the outcome of this conference and of a second held in June, 1854, nor of the moves made towards obtaining the legislative sanction which Bishop Perry held was essential. Suffice it to say that the newly-established Legislative Council of Victoria on November 30, 1854, passed an act "to enable the bishops, clergy and laity of the Church of England in Victoria to provide for the Regulation of the affairs of the said Church."

The first clause of the act made it lawful for any bishop of the Church of England in Victoria to convene a synod of the licensed clergy and the laity in his diocese. The Royal assent to this Bill was not given until December 12, 1855. The first synod convened by Bishop Perry under this authority met on October 16, 1856, under the name of the "church assembly". In his opening charge Bishop Perry claimed that "this is indeed an epoch in the history of the Church in this country, and, I may add, in the history of the Church throughout the world."

It is of interest to note that prior to this, on April 20, 1856, Bishop Short of Adelaide had convened a Synod which met

discipline, and that independence of outlook which is so often the mark of those educated in Church schools.

The most frequent charge brought against Church schools is that they are too costly. This is so. While these schools are without teaching communities, they cannot be otherwise. Their expansion is hamstrung by tremendous capital expenditure, and the building of new schools is usually quite out of the question.

MANY CHANGES

The Brotherhood of S. Barnabas was established fifty-five years ago. Its original aim was to bring priests from England to serve in scattered parts of the North Queensland "bush": these men generally speaking, had the Brotherhood houses at particular centres and from these they worked the surrounding districts.

The number of priests for the Brotherhood from England has gradually diminished, and a number of admissions of Australians has been made in the past.

At the same time, the districts worked by brothers have in many cases been handed over to the diocese and parishes have been established; this has been the case particularly where scattered settlements have given birth to thickly populated agricultural areas and large towns.

So the number of priest brothers has gradually dwindled until now at this time of writ-

under a "consensual compact" but without legislative sanction.

Yours faithfully,

(Canon),

W. GEO. THOMAS.

FATHER MCKAIN MEMORIAL

TO THE EDITOR OF THE ANGLICAN

Sir,—The friends of the late the Reverend Lionel McKain are hoping to record their deep gratitude for his spiritual help, and the inspiration he has been in his selfless devotion to God and His Church, by placing a memorial in All Saints' Cathedral, Bathurst.

Father McKain was previously a lay member of the Community of the Ascension at Goulburn, where as "Brother Francis" he made many friends throughout the Eastern States of Australia. Following his ordination, he served in the parishes of Glen Innes, Walgett and Emmaville (all within the Diocese of Armidale), Hill End and Stuart Town (in the Diocese of Bathurst). He was in charge of the parish of Stuart Town, for a second ministry there, when he died suddenly on July 7, 1956, following a painful heart attack, the last of many which he had suffered with uncomplaining fortitude for over ten years.

I would appreciate your kindness in publishing this appeal so that any of his friends, to whom I have not made a personal appeal, may know of our intention and join with us. We are hoping not only to gain sufficient subscriptions as to pay for the very beautiful memorial we plan for the cathedral in his memory, but also to put a headstone etc., upon his grave in the Orange cemetery.

Subscriptions may be sent to me at the above address, and all contributions will be acknowledged personally.

Yours sincerely,

(The Reverend),

ARTHUR LLOYD.

The Rectory,
Portland.

ing there are only four. Of course there are still bush areas which can only be conveniently worked by brothers, and priest brothers are needed for work in schools.

The Brotherhood, as well as doing bush work, controls two schools: All Souls' School, Charters Towers, and S. Barnabas' School, Ravenshoe. Several years ago, it was decided to admit laymen to the brotherhood who could do work in schools.

These men had much the same rule as the priests, and were, like priests, admitted for five years. In more recent years still, some of these men have felt called to a life vocation and so, after a number of consultations with various religious, the community is at last in sight.

Some little time ago, an organisation called "The Friends of S. Barnabas" was formed. Its members pray for the brotherhood and its work, and have a very simple rule to live by. This rule is written on the membership cards which they receive. Subscription is £1/-. A special rate of 10/6 exists for students.

ORGANISATION

The establishing of a permanent society would not preclude those who wished to join the brotherhood for only five years; they may still do so in the old way. The proposed arrangement can best be described like this: The S. Barnabas organisation would be three concentric circles: the innermost one has priests and laymen who have joined for life; the intermediate circle has priests and laymen who have joined for five years; and the outside circle has anyone, man, woman or child who has joined the ranks as "Friends."

At S. Barnabas' School, Ravenshoe, the work is almost entirely done by lay brothers. At All Souls' School Charters Towers, brothers are only a small part of the staff. There is need for more lay brothers in both schools. When the community grows, it is hoped to establish many more schools, or, if asked, support those already existing in other parts of the country.

Laymen need not necessarily be teachers to join, as other workers such as clerks, carpenters, cooks or musicians (to mention only a few) are also needed for the schools.

LAY BROTHERS

A common misconception about lay brothers is that their brotherhood service is a preliminary to that of the priesthood. Laymen usually have no intention of going on to the priesthood. There will be room for priests in the proposed community, but it is expected to be mostly of laymen.

The brothers would ask you for your prayers and support in this great venture. To those of you who feel perhaps that your whole life or some years of it, might be offered to God in one of the battalions of His Army, we would ask you to consider the Society of S. Barnabas (as the new community is to be called). There are of course other spheres of Christian endeavour.

The Society of S. Barnabas has room for the honours graduate and the illiterate; whether you are a priest or painter, teacher or typist there is sure to be some corner in the schools where you can find something you can do as your offering to God. These schools need all kinds of men, and a dedicated life in such a school is surely a worthwhile contribution to Christian education and the extension of Christ's Kingdom on earth.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a Church Army officer who is well-known throughout the Commonwealth for his evangelistic missions.

He is Captain R. L. Gwilt, the Staff Officer of the Church Army in Australia.

During the war, he served in the Submarine Service of the Royal Navy.

After demobilisation he migrated to Western Australia where he went on the land.

Captain Gwilt was challenged to full-time Christian service at the Mission to Youth in S. George's Cathedral, Perth, conducted by Bishop Charles Murray and Dean Norman Blow, both of whom lost their lives in a fatal aircraft crash immediately after the mission in 1950.

His work in the Church Army has included caravan work in Queensland, parish work at S. Peter's, Mount Hawthorn, W.A., and since 1953 as Staff Officer of the Society.

BIBLE SOCIETY'S RECORD YEAR

The N.S.W. Secretary of the British and Foreign Bible Society, the Reverend Alan Scott, reported at the annual meeting on February 15 that £30,000 was given in the State during the year 1955-1956.

This was a record. In 1951 the income was £15,697.

He said that 83,000 volumes of the Scriptures in 62 languages had been circulated during the year from Bible House, Sydney.

Mr. Scott reported that there are now more than 1100 honorary workers in the State.

Youth groups and Sunday Schools had given £1,000 towards the publication of new translations for New Guinea.

THE PASTORAL CARE OF THE SICK

CLINICAL SEMINAR AT ROYAL MELBOURNE HOSPITAL

FROM A SPECIAL CORRESPONDENT

Melbourne, February 25

The chaplaincy training school at the Royal Melbourne Hospital, under the direction of the Reverend Godfrey Kircher, is now firmly established.

It has been helped by great goodwill from the hospital authorities and staff and the various churches.

Two Anglican chaplains are doing the long training course, and on Monday, March 4, nine students start the third Clinical Seminar of eleven days' duration.

There will be three ordained men, including a lawyer-turned-parson, one from Tasmania and another from Western Australia, and six theological students, five from Ridley College and one from Trinity.

Several of the latter will be ordained in S. Paul's Cathedral, Melbourne, three days after the conclusion of the seminar.

The course includes medical and theological tutorials and demonstrations, with considerable ward visiting and an introduction to surgery.

Because of the spatial limitations for practical work the total number of students must be limited.

On some mornings the students start at the hospital at 6 a.m. Each day there are five study periods, as well as the

times of spiritual devotion.

It is hard work, but the effort arouses intense enthusiasm. Already Anglican allocations for the winter seminar (June 3 to 14) are almost full.

The training programme is part of the work of the Melbourne Diocesan Centre, of which Archdeacon Geoffrey Sambell is the director.

LESS BISHOPS FOR LAMBETH

ANGLICAN NEWS SERVICE

London, February 25

There will be fewer bishops at the Lambeth Conference in 1958 as invitations will be issued to diocesan bishops only.

This is because the increasing number of bishops at each Lambeth—there were 326 in 1948—have tended to make the conference too large for effective discussion and action.

Some special invitations may be issued to non-diocesan bishops by the Archbishop of Canterbury.

MAN OF SIND BECOMES A BISHOP OF LAHORE

FROM A SPECIAL CORRESPONDENT

Lahore, February 23

As the bells rang out just before ten o'clock on Sunday, January 27, hundreds of people, some from distant places, had already taken their seats inside the beautiful Cathedral Church of Lahore.

They were waiting in quiet anticipation for the consecration of Archdeacon Chandu Ray to be Assistant Bishop of Lahore.

Anticipation increased when the choir filed outside to form up in the procession with the clergy and the bishops, who had come from East Pakistan, Ceylon, Burma and many parts of India.

Last of all was the Metropolitan Bishop, head of the Church of India, Pakistan, Burma and Ceylon.

The eyes of many people were searching for the one for whom this special service had been prepared.

This man of Sind, who had so faithfully served God in the humble ranks, was a solitary, humble figure, a long white robe covering his new purple cassock.

He is the first Pakistani to become an Anglican bishop since partition. He has been secretary of the British and Foreign Bible Society in Pakistan for eight years.

The hush in the nave of the church was broken only by a rustle as the people rose to their feet when the Metropolitan, in solemn dignity, approached his chair.

On either side of him sat a bishop, and silently two other bishops came forward to present the elected bishop to His Grace.

Then the registrar, Mr. P. N. Joshua, read the mandate, signed by the Metropolitan and the Bishop of Lahore and East Bengal. The elected bishop took his oath of allegiance.

TOKENS OF OFFICE

After prayer, all the bishops came forward and ranged themselves in a half-circle on either side of the Metropolitan, and presently the bishop-elect came before them, wearing now the full robes of a bishop.

After the consecration, the Metropolitan gave the new bishop the tokens of his office—a Holy Bible; the staff, in the form of a shepherd's crook; a ring, the token of fidelity; and the pectoral cross, the sign of Christ who died upon the cross for man's salvation.

Reverently the service proceeded and one by one the kneeling people received the Sacrament from the hands of the bishops.

An indescribable sense of

loveliness pervaded every corner of the cathedral. The tall, graceful arches seemed to reach up to God with the notes of praise and joy which burst forth from the organ.

As the procession went out, a wave surged through the nave of the cathedral as the congregation stood to watch the white and red and purple go by.

The light gleamed on the cross which they followed, until at last the Metropolitan's voice could be heard by the congregation, once more kneeling, giving the bidding, "The Lord be with you."

Outside surged the people in patient and orderly files. From the tall towers of the cathedral the pigeons swirled up and away, startled at the hubbub of voices as friends from a distance greeted friend.

The Metropolitan and the bishops came out too, and eager photographers besieged them so that they might put on record this unusual sight of fourteen—now fifteen—bishops at their own Cathedral of Lahore.



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NEW GIRLS' HOME IN SYDNEY

FROM A SPECIAL CORRESPONDENT

A new girls' home was opened at Carlingford, Sydney, on February 16, when Archbishop H. W. K. Mowll dedicated the Molly Trigg Home.

The home is the gift of Mr. and Mrs. E. S. Trigg, of Strathfield in memory of their daughter.

The home is on the site of the Girls' Homes at Carlingford, and commands an extensive and attractive view, and owing to the slope, the building is planned on two levels, the higher portion consisting of common room, sewing and hobbies room, and kitchen.

Accommodation is for sixteen children in the 51 to 8-year-old group, eight children in each dormitory, with dressing rooms with individual wardrobes and toilets adjoining.

The house-matron and assistant house-matron's rooms are placed centrally between each

wing with observation windows to each dormitory.

Ample provision has been made for storage. A clothing store and linen room are placed off the main passage, and a small dispensary in the linen room will allow for minor ailments to be treated in the building.

Bright and attractive colours are used in each room, with the added attraction of curtains, venetian blinds, and furniture toning in with the walls.

With the T. A. Field Home, which is to be opened shortly, the Girls' Homes will have four buildings with which to carry out its object of caring for children who, of necessity, seek help.



The Archbishop of Sydney addressing the gathering at the opening of the Molly Trigg Home at the Church of England Girls' Homes, Carlingford, on February 16. Seated near the open door are Mr. and Mrs. E. S. Trigg of Strathfield, who gave the home in memory of their daughter.

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FOR A PURE HEART

Oh! that mine eye might closed
 To what concerns me not to
 see;
 That deafness might possess
 my ear
 To what concerns me not to
 hear:
 That truth my tongue might
 ever tie
 From speaking words of vanity:
 That no vain thought might
 ever rest
 Or be conceived within my
 breast;
 So that in deed and word and
 thought,
 Glory may unto God be
 wrought.

But what are wishes? Lord
 mine eye
 Is fixed on Thee, to Thee I
 cry!
 Cleanse, Lord, and purify my
 heart
 And make it clean in every
 part;
 And when 'tis pure, Lord keep
 it so,
 For that is more than I can do.
 —THOMAS ELWOOD.

FAITH

FAITH means, Forsaking All
 I Take Him.
 —Bishop Phillips Brooks.

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The Youth Page

TALKS WITH TEENAGERS

HOW SHALL WE STUDY
THE BIBLE

TIME SPENT IN BIBLE STUDY IS RICHLY
 REWARDING

This is the second of a series of articles on ways of getting
 the best out of our Bible Study. This week we shall con-
 sider the value which different forms of approach to the
 Scriptures have for us.

What an uproar Paul and
 Silas caused when they came
 to Thessalonica and "reasoned
 out of the Scriptures" concern-
 ing the sufferings and resurrec-
 tion of our Lord with those who
 attended the synagogue there
 (Acts 17:1-9).

From Thessalonica they went
 to Berea (Acts 17:10-11) and
 found the Jews there "more
 noble than those in Thessa-
 lonica, in that they received
 the word with all readiness of
 mind, and searched the Scrip-
 tures daily, whether those
 things were so."

DAILY STUDY

The people at Berea read the
 Scriptures daily, seeking to find
 out just what they taught, and
 to decide for themselves if
 these new teachers were really
 teaching in accordance with the
 Bible.

The daily study of the
 Scriptures is always richly
 rewarding.

It is our privilege in these
 days to read the Bible for
 ourselves—to search the
 Scriptures with an honest,
 open mind, and to see for
 ourselves what they teach.

But it must always be remem-
 bered that what we get out of
 our Bible study depends very
 largely on the way in which we
 approach it.

This is true of all great litera-
 ture, but it is even more so
 when we come to study the
 Bible. We must not go to the
 Bible looking for it to support
 the ideas which we already
 have. We must not twist the
 Scripture around to make it
 fit in with our own precon-
 ceived notions. That is not
 "handling aright the word of
 truth" (2 Timothy 2:15).

Not all of us can handle—or
 teach—the Word as well as
 scholars who have spent their
 lives studying Hebrew and
 Greek, the languages in which
 the Scriptures were originally
 written. But we can approach
 the Bible humbly, reverently
 and intelligently, remembering
 that it is the Word of God.

That is the best way to start.

FOUR WAYS

A well-known and respected
 Bible teacher is Dr. W. Graham
 Scroggie, and any of his books
 in the "Know Your Bible"
 series will be found helpful,
 especially by young Christians
 who are seeking to know the
 Bible for themselves.

In one of his books, Dr.
 Scroggie points out that there
 are four great lines of approach
 to a sound knowledge of the
 Bible. He describes them as
 the literary, the critical, the
 doctrinal, and the practical
 ways of study.

For a well-balanced under-
 standing of the Scriptures we
 must employ all these methods.
 To follow one and neglect the
 others will give us a distorted
 view of Bible truths.

For example, we might take
 Psalm 1:1.

Examining it from the
 literary standpoint, we will first
 of all notice its construction. It
 begins with the exclamation:
 "Blessed is the man that . . ."

Then follows three parallel
 phrases, each with three promi-
 nent words:
 "Walketh not in the counsel
 of the ungodly;
 Standeth not in the way of
 sinners;
 Sitteth not in the seat of the
 scornful."

This parallelism is a familiar
 Hebrew method of expression.
 We find it in all the Psalms,
 and it occurs in many other
 passages in the Bible, particu-
 larly in the Old Testament.

TEACHINGS

Some folk are scared of the
 word "critical." They think it
 means regarding the Bible as
 though it was not the Word of
 God to men.

Actually, when we speak of
 approaching the Bible in a
 critical way, we mean that we
 shall try to discover when the
 passage we are studying was
 written, who was its author,
 and what is the best transla-
 tion of the passage.

Taking our Psalm again,
 from the critical viewpoint, we
 shall notice that there are
 similarities between it and
 Psalm 2. Neither of them has
 a title or superscription. Psalm 1
 begins with the word "Blessed,"
 and this thought is also in the
 last verse of Psalm 2. Again,
 the first Psalm speaks of
 meditating in God's Law; the
 second speaks of the heathen
 meditating ("imagine," verse 1)
 evil.

These things suggest that the
 same person probably wrote the
 two Psalms, and the compilers
 or editor of the Psalter placed
 them both together because
 they show the blessedness of
 the godly and the punishment
 of the wicked.

So we learn to compare
 Scripture with Scripture, and
 to grasp something about its
 construction and compilation
 as a background to our under-
 standing of its message.

PRACTICAL

From a doctrinal, or teach-
 ing, angle, we notice that
 Psalm 1:1 shows that there is
 a negative side to the spiritual
 life—there are things that the
 "blessed" (or godly) person
 will not do. Perhaps we shall
 also learn that one wrong step
 inevitably leads to another,
 and that he who begins to walk
 the wrong way will, in the end,
 find himself settled down
 ("sitteth") in it.

Finally, we must ask ourselves
 what is the value of the pas-
 sage we have been studying in
 our own life, or in the life of
 others. This is the practical
 way of study.

In our specimen verse it
 teaches us to avoid any associa-
 tion with those who teach
 or do evil—the ungodly, the
 sinners, the scornful.

Perhaps we might even go a
 little further and look for some
 other Scripture with an
 opposite or parallel teaching,
 and in this case we could find
 the positive message in our
 Lord's words: "Thou shalt love
 the Lord thy God with all thy
 heart, and with all thy soul, and
 with all thy mind" (Matthew
 22:37).

As the late President Wood-
 row Wilson (of the United
 States) said: "When you have
 read the Bible, you will find it
 the key to your own heart, your
 own happiness, your own duty."

POINTS FOR
DISCUSSION

1.—Which is the more profit-
 able: The daily study of a few
 verses of the Bible, or the
 occasional reading of longer
 passages?

2.—How does the Bible help
 men and women in the develop-
 ment of character?

BIBLE BACKGROUND I.

INFORMATION FROM A
MOUND

UR OF THE CHALDEES, WHERE ABRAHAM LIVED

By Mary Neely, B.A., Dip. Ed.

A few uninteresting-looking mounds (small
 hills) break the yellowish-greenness of the flat, bar-
 ren region near the mouth of the rivers Tigris and
 Euphrates in Southern Iraq.

Yet one of these mounds in particular, Tell al
 Muqayyar, has what the interest and curiosity of
 scholars, treasure-seekers and students of the Bible
 since a British consul at Basra in 1854 discovered
 some clay cylinders which showed it to be Ur of the
 Chaldees, the city of Abraham's youth.

It was left to twentieth cen-
 tury archaeologists to excavate
 the area and give us a picture
 of this city—a city that had a
 history of many centuries of
 achievement and war, destruc-
 tion and reconstruction before
 even Abraham was born.

Sir Leonard Woolley's excava-
 tions have revealed burial pits
 containing golden ornaments, black for the lower level, red
 and blue, with a gilt dome on
 Nanna's shrine.

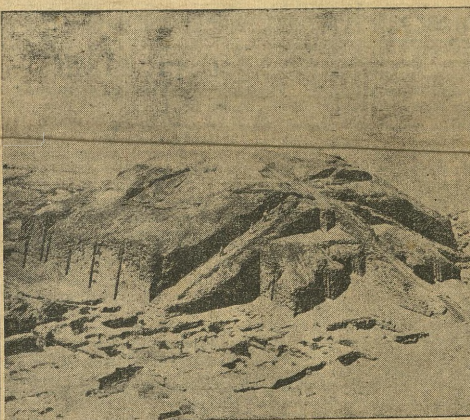
Such a building, 200ft. long,
 150ft. wide and about 70ft. high
 would be visible for many miles
 about the city and no doubt Ab-
 raham saw it and the many
 spectacular processions connec-
 ted with the worship of the
 city.

This is the first of a special series of articles giving some-
 thing of the background to the Bible story. Miss Mary
 Neely, B.A., Dip. Ed., who writes them, is on the staff of
 the Australian Institute of Archaeology, Melbourne.

drinking vessels, axes and jew-
 ellery, a magnificent golden hel-
 met and dagger and a wonder-
 ful headress of gold and lap-
 is-lazuli buried about 500 years
 before Abraham lived.

ABRAHAM

In the time of Abraham, Ur
 was a very flourishing city. Life
 was centred on the worship of
 the moon-god, Nannar, whose
 ziggurat (temple-tower) stood



The Ziggurat at Ur—remains of the ancient Temple of Nannar,
 the moon-god, which possibly dates back to the time of
 Abraham.

in the centre of the city, and
 whose priests were wealthy and
 important, owning a good part
 of the city grounds, and edu-
 cating the children of Ur, per-
 haps even Abraham himself.

The ziggurat was solid, with
 a core of sun-dried brick and an
 outer casing of very hard, bak-
 ed bricks, cemented together
 with bitumen—a method rem-
 inding us of the Bible account
 of the construction of the
 Tower of Babel in Genesis II,
 "And they had brick for stone,
 and slime (bitumen) had they
 for mortar. And they said, Go
 to, let us build us a city and a
 tower whose top may reach
 to heaven."

As you can see from the illus-
 tration, there were three sec-
 tions to the ziggurat, with
 flights of steps leading from
 one to another and converg-
 ing on the shrine for the moon-
 god at the top.

SPECTACULAR

Attention was focused on
 this shrine, not only by the de-
 sign of the building but by a
 colour scheme directing the
 eye to the top.

We do not know for certain
 the colours used at Abraham's
 time but they were probably

THE TORCH

To YOU the torch is flung,
 The challenge yet is heard,
 Bequest of fullest sacrifice,
 A life-demanding word;
 Yet this thought with it
 comes,
 A question tinged with
 doubt—
 Shall we the torch to others
 pass
 Whose light we've let go out?
 —ARTHUR B. DALE.

Before Bible Study
 O GOD, heavenly Father,
 from Whom cometh every
 good and perfect gift, by
 Whose inspiration all Scrip-
 ture is given, for doctrine,
 for reproof, for correction,
 and for instruction in righte-
 ousness: enable me to take
 Thy Word as a lamp unto
 my feet and a light unto my
 path; open my eyes that I
 may behold wondrous things
 out of Thy Law; and make
 me a doer as well as a
 hearer of Thy Word;
 through Jesus Christ our
 Lord. Amen.
 (From "The Tent and the
 Altar," 1847.)

ABBOTSLIGH

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S. Peter's, Adelaide,
 Sth. Aust.

Perth College, Perth,
 W.A.

NEW BISHOP HAS HAD A DISTINGUISHED CAREER

ARCHDEACON RICHARDS TO BE CONSECRATED ON MAY 1

The Archdeacon of Ballarat, the Venerable Ronald Edwin Richards, who has been elected to the See of Bendigo, has had a distinguished career.

The archdeacon is well-known in the Church of England Men's Society, on the General Board of Religious Education and in Australian Board of Missions circles.

He is Provincial president in Victoria of the C.E.M.S.; a member of the Victorian committee of A.B.M.; and a member of the G.B.R.E. He is the son of the late Mr. Edward Richards, one time headmaster in the Victorian Education Department.

His mother is at present staying with the archdeacon in Ballarat. His brother is Dr. E. A. Richards, of Bendigo.

Mrs. Richards is the daughter of Mr. and Mrs. W. E. Lloyd-Green, of Moonee Ponds, Victoria, and her sister is Dr. Lorna Lloyd-Green, who is well known in medical circles in Melbourne.

Archdeacon and Mrs. Richards have one daughter, Wendy, who is ten years of age.

In 1929 Mr. Richards, as he then was, was accepted as a candidate for Holy Orders in the Diocese of Ballarat and was awarded the Cusack Russell scholarship at Trinity College in the University of Melbourne.

He took his degree in Arts with second-class honours, and then completed all of the subjects save one for the Th.L. diploma of the Australian College of Theology.

A.I.F. CHAPLAIN

His bishop says, "He has been too busy ever since to undertake that one subject. Perhaps he will do so when he enters the leisurely (sic) life of a bishop."

After his ordination he served at Rokewood and Lismore in the Diocese of Ballarat.

On the outbreak of the Second World War he was appointed a chaplain in the A.I.F. He served as a chaplain for five and a half years and is still on the active list. On his return from war service he became one of the leading parishes in Victoria.

In 1950 he was appointed Archdeacon of Ballarat and Vicar-General in succession to the Venerable Joseph Best, and as such he has won the appreciation of the clergy and laity of the whole diocese.

Archdeacon Richards is 48 years of age. It is hoped that his consecration as a bishop in the Church of God will take place in St. Paul's Cathedral, Melbourne, on St. Philip and St. James' Day, May 1, and that he

will be enthroned as Bishop of Bendigo in All Saints' Cathedral, Bendigo, on the following day.

In a comment on the choice of Archdeacon Richards for this responsible office, the Bishop of Ballarat, the Right Reverend W. H. Johnson, says:

"The Bishopric Election Board of the Diocese of Bendigo has made a very wise choice. In this all of the Bishops of the Province concur. In their letters confirming the election, as the bishops are

called upon to do, each one of the bishops spoke enthusiastically of the choice.

"I have known Archdeacon Richards for twenty years and during that period my appreciation of him has steadily increased. Of his work as archdeacon it would be impossible to speak too highly. I shall miss his loyal, able and vigorous co-operation more than I can tell.

"He does not wear his heart upon his sleeve. He has a native reserve which does not allow him easily to reveal his deeper feelings. But at times, such as those when I told him of his appointment as archdeacon and when I told him of his call to be a bishop in the Church of God, I knew unmistakably what the deeper feelings and loyalties of his heart are.

"He is ever self-effacing and has never been a self-seeker. Where his deepest and final loyalty lies was shown when he said to me, 'I would like to be consecrated on St. Philip and St. James' Day because on that day the Church leads us to pray that we may be granted perfectly to know Jesus Christ to be the way, the truth, and the life.'"

Archdeacon Richards has been THE ANGLICAN Ballarat correspondent since the paper first started.



Archdeacon R. E. Richards

BOOK REVIEW

ANSWERS TO PRAYER

DAILY—A HELP TO PRIVATE PRAYER. C. F. Harford. Marshall Morgan and Scott. English price, 5/-.

THIS is a "new and revised edition" of a book that has obviously enjoyed a considerable measure of popularity.

It approaches the subject very sensibly by giving a brief introduction to the subject in a series of short essays and then sets out a weekly and a monthly cycle; this being divided into a "general" cycle and a "missionary" cycle.

The actual details are left for the individual to fill in according to need—an admirable plan; and far better than attempting to follow a scheme followed by some earlier master of intercession. (There is little to be gained from following in detail the Private Devotions of Bishop Andrewes, valuable as they are as a guide.)

The subjects of the various introductory essays show a real appreciation of what prayer really involves: Worship, Confession, Supplication, Intercession and Thanksgiving. Yet it is in these essays that the book fails.

WHEN the author, in the essay on "Confession," refers to the "unwarrantable assumptions of those who dare to interpose the person of an earthly priest between the soul and God," he is expressing a view that is completely contrary to the explicit teaching of the Book of Common Prayer and the evidence of Holy Scripture.

Also when writing about the "influence of believing prayer" it is unfortunate that the reference is to the China Inland Mission. This brings out another disturbing feature of this book—the attitude towards answers to prayer; for it seems that the answer to prayer depends largely on the fervour thereof—there are twelve pages headed "Special Subjects for Prayer" with space for the subject and date, and on the opposite page is the heading

"Answers to Prayer" with a column for the date.

It is hard to escape the conclusion that this book expects that fervent prayer will be answered as the intercessor asks, despite the fact that God often answers in unexpected ways; and sometimes says "No!" to even the most unselfish-seeming prayers. One ought to tell God what is the trouble and leave it to Him to do as He will.

"They have no wine" "Lord he whom thou lovest is sick." —G.H.O.

RABBIS CONDEMN U.S.A. IMMIGRATION ACT

ECUMENICAL PRESS SERVICE Geneva, February 25

The New York Board of Rabbis has called upon the United States Congress to repeal the McCarron-Walter Immigration Act, calling it a "violation of the American spirit of brotherhood."

The rabbis, at their 76th annual meeting in New York, said the Hungarian refugee situation "dramatically indicated the inadequacy and injustice" of the act, "with its selective immigration categories."

They urged free admission of refugees from tyranny, including Egyptian Jews.

ABBEY ROOFS REPAIR

ANGLICAN NEWS SERVICE London, February 25

A donation of £30,000 towards restoring the lead roofs of Westminster Abbey has been received by the Dean and Chapter from the Commonwealth mining companies of Broken Hill, N.S.W., and the Consolidated Mining and Smelting Company of Canada. Almost all the lead on the roofs needed stripping, recasting, and relaying, and this gift will meet the outstanding balance of the cost.

OBITUARY

MR. H. W. DONALDSON

We record with regret the death in a Brisbane Hospital after a brief illness of Mr. Hastings Donaldson of Emerald, Queensland.

The late Mr. Donaldson was aged 65 years, and was born at Alpha, spending his early years on his father's property at Medway, Bogantungan. He was educated at Southport, and Geelong, and served in the first war, 1914-1919. He returned to Medway and took over the property on his father's death. He later acquired land at Knockavanan, Gindie, via Emerald, and spent the major portion of his life there, whilst retaining an interest in the Western property.

He was first elected a member of the Emerald Shire Council at the age of 21 years, and served for over 30 years as a councillor, of which 11 years were as chairman. During this time, he was active as member of Red Cross, patriotic, national emergency, and Returned Soldiers' associations. His sporting interests included golf, cricket, rifle and turf clubs, and he was a keen supporter of the local Show Association. He also was a member of the Rockhampton Harbour Board, representing the near-western shires.

As a churchman, Mr. Donaldson was a councillor, Warden or Synodman of St. Luke's, Emerald, for many years, and was a representative from the Rockhampton diocese to the 1955 General Synod at Sydney. His interest in his own parish can be gauged from his regular attendance at Church functions and meetings, after travelling from his home over 15 miles in the country. His generosity greatly assisted his own parish, and many other Church appeals.

The funeral service in Brisbane was conducted by the Vicar of St. Luke's, Emerald, the Reverend J. H. Howarth, who was in Brisbane on leave at the time. The Vicar of St. Peter's, Springsure, the Reverend A. G. Fellows, travelled over flooded roads, and was brought over the Nagoa River which was in high flood, by Railway Department motor-cycle, to conduct a requiem, which was largely attended by representatives of many associations.

TERRORISM IN CYPRUS

ARCHBISHOP WAS INSTIGATOR

ANGLICAN NEWS SERVICE

London, February 25 The Cyprus Government states in a 37-page pamphlet, "The Church and Terrorism in Cyprus," published on February 15, that it is beyond doubt that Archbishop Makarios was the instigator of the terrorist movement in Cyprus.

It says that up to the time of his deportation to the Seychelles he was the general controller of its activities.

The Greek Orthodox Church in Cyprus had been used as a cover organisation both for the initial conspiracy and for operations, at all stages, of the terrorist movement, which had as its object the annexation of the island to Greece.

The pamphlet declares that the Church was used for the subversion of a naturally peaceable population, the incitement of revolutionary ardour, the recruitment of armed bands, and the launching of their attacks.

"It is evident that in these processes clerics of all ranks have been deeply involved in the archbishop's conspiracy," and the laity "has become so indoctrinated by political propaganda, cleverly disguised in religious dress by their pastors, that hatred and even murder have become endowed in the eyes of many with the aura of sanctity."

RECRUITS FOR THE MINISTRY

CHURCH INFORMATION SERVICE

London, February 25 Despite her urgent need for more priests, the Church in England holds fast to her rule, "quality before quantity." This is illustrated by statistics given in the annual report of the Central Advisory Council of Training for the Ministry, which is to be presented to the Church Assembly this week.

The report shows a decrease in the number of candidates for ordination recommended for training: 641 in 1956, compared with 692 in 1955, though the number of men who attended selection conferences was about the same: 893 in 1956, compared with 891 in 1955.

The decrease in the number of recommended candidates is the first since 1951, but at least, says the report, it underlines the need of correcting any impression that the Church is now getting enough ordination candidates.

Further statistics show that in December, 1956, there were about 550 potential ordinands in the Army, and that "in the R.A.F. there are 281 candidates on the register, ranging from Group Captains to A.C.2s; many of these naturally were ordinands before entering on National Service, but there has been a large increase amongst regular officers and airmen."

About 15 candidates in the Royal Navy joined in the R.A.F. courses for ordinands during 1956.

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at 7.45 p.m.

for a

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to

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Preacher: His Grace, the Archbishop of Sydney.

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THE BISHOP IN JERUSALEM

ANGLICAN NEWS SERVICE

London, February 25

The Bishop in Jerusalem, the Right Reverend W. H. Stewart, will resign from June 30.

The Archbishop of Canterbury has appointed as his successor, the Bishop Suffragan of Bedford, the Right Reverend A. C. MacInnes.

Bishop Stewart, who is 69, became chaplain to St. George's Cathedral, Jerusalem, in 1926. Two years later he was appointed archdeacon.

He was appointed bishop in 1943; in the 1951 New Year Honours he was made a C.B.E. Bishop MacInnes, who is 55 years of age, was wounded when Jerusalem was shelled in 1948.

He is the son of a former bishop in Jerusalem and has been Bishop of Bedford since 1953.

From 1928 to 1951 he was C.M.S. missionary in the Diocese of Jerusalem and Principal of the Bishop Gobat School there from 1930 to 1944.

He was archdeacon in Palestine and Transjordan from 1943 to 1950, when he became Archdeacon of Jerusalem.

RECORD REVIEWS

A VERY SPECIAL RECORD

BENJAMIN BRITTEN —
SAINT NICOLAS
(Op. 42)

Peter Pears (tenor); David Hemmings (treble); the Aldburgh Festival Choir and Orchestra, conducted by Benjamin Britten. (Decca LXT 5060).

THIS week I want to bring to your notice a very special record. Whether you are in sympathy with "modern" music or not, you simply cannot fail to enjoy this wholly delightful work.

More important still, in spite of the deliberate naivete of the words and the often amusing treatment of inconsequential legends attaching to the life of the saint, the overall effect is to make us ponder on the meaning of saintliness in a world that has largely forgotten. Long after the music has ended, our minds continue to dwell on these deeper things.

After an introduction, in which Saint Nicolas speaks on Faith and Worship, there follows a kind of cavalcade of events in his life. To an enchantingly happy tune, little boys sing of the saint's birth and childhood. "Water rippled welcome in the bathtub by his side..."

In each verse this gay little tune stops quite suddenly and then, to organ accompaniment, a solo treble softly sings, "God be glorified"; but in the sixth and last verse there is a magical moment when child gives place to man, and the solo tenor bursts in with "God be glorified," fortissimo.

The orchestral accompaniment (including a gong and a whip) deftly suggests "clapped both his hands," "water rippled," "climbed up to the font," and the ringing of Christmas bells.

Next comes Saint Nicolas' dedication, followed by his journey to Palestine. Here is a vividly dramatic section describing the storm that almost wrecks the ship (two pianos and percussion strongly in evidence!); after the storm has passed there is a sincere and deeply moving prayer for "all sinful, weak, foolish men." The tranquil close, suggesting the smooth passage of the ship on a still sea under the starry sky, is one of the loveliest things in the whole score.

The saint's consecration as Bishop of Myra leads to some effective music from the children's choir; then a solid choral section leads into the first congregational hymn, "All people that on earth do dwell." Personally, I dislike Britten's harmonisation of the first two verses of the Old Hundredth; it is not modern, just crude. The traditional harmonisation would surely have been stronger as a peroration to Part 1?

"Nicolas from prison" is a fine tenor solo with a truly astonishing accompaniment—this is another highlight of the score. Then comes the episode of "Nicolas and the Pickled Boys." This begins with a sinister hunger march, which leads into a lament of the mothers for their missing sons.

Soon the saint discovers that mine host has salted down the three little boys in a barrel for future use: of course, they are at once miraculously restored to life; indeed, they do better than that—they enter at the rear and slowly walk forward through the audience, sweetly singing "Alleluia," and the march theme returns transformed into a psalm of praise.

The episode dealing with his "piety and marvellous works" is linked together with an exquisite interlude, ending each time with a softly luminous chord, like a halo of light. The death of Nicolas is one of Britten's finest conceptions.

After a splendid orchestral introduction, the saint hears the summons of death. The

tenor sings his last prayer whilst, in the background, the full choir softly intones his *nunc dimittis*. The work concludes with the second congregational hymn, "God moves in a mysterious way."

This record is remarkable for many things—the great charm of the music itself, the amazing variety of sonorities Britten can obtain from a mere handful of instruments, the extreme clarity of enunciation throughout (every word can be heard in both solo and chorus sections), first-class engineering, brilliance and extreme clarity of orchestral texture, silent surfaces, but, above all, for the superb singing of Peter Pears.

Every student of singing should be made to listen to this record at least fifty times: it is a remarkable essay in technique, phrasing, musicianship, and supreme artistry. The only disappointment is the singing of David Hemmings. Why is he always selected to record Britten's things? There must be hundreds of English choristers who have far better voices than this. If not, we'll send some over from Sydney!

Don't miss this disc: it is likely to be in the "record-of-the-year" class; it is certainly one of my desert-island ten.

PORTS OF CALL

The Philadelphia Orchestra, conducted by Eugene Ormandy. (Coronet KLC 510.)

THIS is an attractive record in the "light classics" category. It consists of a number of works by French composers. These include Ravel's "Bolero," "La Valse," and "Pavane for a Dead Princess"; Ibert's "Ports of Call"; Debussy's "Clair de lune" (in an orchestral transcription), and Chabrier's brilliant "Espana."

The Ravel pieces are all well known. They receive a brilliant performance with rather forward recording, and the climaxes are very thrilling. The culmination of "Bolero," for instance, builds up to an absolute torrent of sound.

Ibert's "Ports of Call" is a short suite of several short contrasted pieces, all of which are most attractive and deserve to be better known.

I loathe transcriptions. I am old-fashioned enough to think that music sounds best as the composer wrote it, and there is no excuse in these days for transcribing music from one medium into another. Ormandy seems strongly addicted to the practice, and hence the performance of "Clair de lune" on this disc. But it is undeniably effective and is well played.

Chabrier's exciting and intricate "Espana" forms a fitting close to the record. Grand

stuff, this, full of zest and vitality.

The sophisticated listener will probably find that this slick performance of rather inconsequential music is musically unsatisfying, but, as a record for the family to enjoy, it could hardly be bettered.

SAINT SAENS—CARNIVAL OF THE ANIMALS
PROKOFIEV—PETER AND THE WOLF

Narrators—Noel Coward and Arthur Godfrey, André Kostelanetz and his Orchestra. (Coronet KLL 529.)

PROKOFIEV'S "Peter and the Wolf" was designed to teach children to recognise the various instruments of the orchestra (like Britten's "Young Person's Guide"). Therefore, each character in the story is represented by some particular instrument or group of instruments: the Bird by a flute; the Duck by the oboe; the Cat by low notes on the clarinet; Grandfather by the bassoon; the Wolf by three French horns; Peter by the strings, and the shots of the hunters by drums.

Arthur Godfrey tells the story with a lovely quiet humour, and his slight and attractive drawl adds much charm to the disc.

Saint-Saens' "The Carnival of the Animals" is a brilliant zoological fantasia, depicting animals as varied as lions, mules, fossils, and pianists! But whereas Prokofiev's piece was designed with spoken narrative, the Carnival was purely musical, and the composer did not intend any spoken commentary. Why then did Ogden Nash supply one?

I object to these silly little verses on two grounds: First, because they get in the way of the music, either holding up its progress or else relegating it to a background noise; secondly, because, although the music ranges in mood from the fun of "pianists" and "cocks and hens," through the satire of "elephants," to the great beauty of the "aquarium" and the "Swan" (immortalised by Pavlova); Nash's verses have only one mood—sheer silliness.

They jar badly when followed by such a charming melody as the "Swan." However, such as they are, Noel Coward reads them well, and even the verses would add to the charm of the record for small children.

Like the "Ports of Call" record, reviewed above, this disc would be sure of a warm welcome in most families. As always with Coronet, engineering and surfaces are alike first-rate.

—K.R.L.

BOOK REVIEW

ROMAN CATHOLICS AND THE WORLD COUNCIL

The Expository Times:
November, 1956:

THE Reverend Edward Duff, S.J., has written a book from the Roman Catholic point of view discussing the "Social Thought of the World Council of Churches."

He finds the two differing approaches to social morality (a phase of the debate between the advocates of Natural Law and the Bible alone as the basis of judgement on social problems) make unity of outlook and message difficult.

He draws attention to the field of education as one not yet surveyed. He finally lists a number of items in which he believes the W.C.C. has made a distinct contribution to contemporary social thought.

Professor Nels Ferre writes on "Creative Culture." There are three presuppositions, (1) supernaturalism, (2) a Personal God, (3) Life everlasting.

Professor W. M. Horton seeks to expound "a truly universal Christian Theology." He has written a book to be studied, hoping that local branches of

the World Council of Churches will take it up and use it.

Many to-day have been interested in Rudolf Steiner, the anthroposophist. In contrast to Thomas Aquinas and his successors he holds that by the inner development of his own powers of thought man set out on the way of penetration to Divine Reality. There is an arresting and valuable epilogue by Canon A. P. Sheppard and Miss Robertson Nicoll.

A number of brief reviews follow and then the group of brief sermons, one or two being most helpful for children.

In the last page Canon Leonard Hodgson is quoted as using the prayer of Ezekiel, 2 Chronicles 30:18, etc., at the Holy Communion, for all who thus worship, whether with ministers episcopally ordained or not.

The question of the right ministry for sacramental worship remains a problem through which as yet we do not see our way to agreement. How fitting then is their prayer.

—J.S.A.

POLITICIANS MUST
LEARN TO PRAY

CHURCH INFORMATION SERVICE

London, February 25

Only when the politicians of the world began to pray properly would they be able to see the solution of the refugee problem, said the Archbishop of Canterbury on February 12.

He was presiding at the annual meeting in Westminster of the Council of Christians and Jews.

The solution, he said, could only be a religious one—humanitarianism alone could not carry the burden. Persecution, due to intolerance, could only be countered by charity and humility—the capability of believing that we might be wrong.

Speeches on "The Refugee: The Symbol of our Time" were made by Lord Gorell and Professor Norman Bentwich. The Chief Rabbi moved the vote of thanks.

It was noted that the relations of the Christian and Jewish communities had greatly improved.

BOOK REVIEW

NEW SLANT ON OLD AGE

THE BEST IS YET TO BE. The Reverend G. Kennedy Tucker.

THE name Kennedy Tucker has become a legend. I have vivid recollections of eating a very excellent steak at a road-house situated in the Adelaide Hills, and of the waiter's vivid interest when he found out that one of my steak-eating companions was Father Tucker... "used to hear you on the wireless, sir" ... "know about your great work," and so on.

Yes, Father Tucker and the Brotherhood of S. Laurence have done and are doing a great work.

One of the greatest of Father Tucker's works is the new slant he has given us regarding our senior citizens.

Once all we had to offer was the work-house, now so often it is a comfortable church home, where people just sit around and be waited on.

This new slant came to us through a wonderful experi-

ment, the Carrum Downs Settlement, "come to Carrum Downs to live" This settlement enables older people to live a happy useful community life.

In his book, "The Best is Yet to Be", Father Tucker deals with a serious problem. People are living longer and as that older age group increases, so they will need to be living lives of usefulness in the community.

Many, of course, will not be able to live at the same pressure as they did, nor work for as many hours, but they can play their part and most people would want to do so.

Father Tucker also gives our senior citizens (he is one himself) a pep talk: he tells them to be alive, to stop talking about their ailments and sorrows and to get busy about extracting every minute of usefulness out of their lives.

—E.J.C.



P.S.

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WORK GOES AHEAD IN NEW TOWN PLANS FOR ELIZABETH NORTH

FROM OUR OWN CORRESPONDENT

Adelaide, February 25
Anglican work in South Australia's new satellite town of Elizabeth, 20 miles north of Adelaide, took a further step forward yesterday when a meeting of Churchpeople in Elizabeth North was held.

It was decided to convene a meeting of all Anglicans in the district on Tuesday evening, March 12.

Addressing yesterday's meeting, the organising chaplain of the Bishop's Home Mission Society, the Venerable E. A. Codd, said B.H.M.S. was in the process of purchasing a block of land for a church near the Elizabeth North Primary School, which was at present under construction.

The building of a church hall on the site could be started immediately.

Archdeacon Codd congratulated the members of the Church of England Men's Society in the diocese who last week made a door-to-door canvass to contact Anglicans living in the area. Almost every family in Elizabeth North had been visited.

The survey, under the direction of Mr. Victor Barrell, revealed that about 46 per cent. of the residents were Anglicans. Other denominations with significant representation were the Methodists (17 per cent.), the Roman Catholics (21 per cent.), and the Presbyterians (7 per cent.).

The B.H.M.S. was anxious to see a Committee of Management, with a secretary and treasurer, elected in Elizabeth North as soon as possible, said the organising chaplain.

NEW HALL

Plans had already been drawn up for the building of a steel-framed brick structure. They would have to be approved by the Committee of Management.

Archdeacon Codd announced that the Elizabeth South Mission Hall would be available for use in about a month. The Dean Administrator of the Diocese, Dr. T. T. Reed, would officially open it at 3 p.m. on Sunday, April 7.

So far the Church only has one priest working in Elizabeth—the Reverend John Gilbert, who was ordained from St. Michael's House, Crafters, in 1953. He is not yet living in the town.

Enthusiastic plans for the re-

moval of the S. Peter's College Mission from Moore Street, Adelaide, to Elizabeth have been hampered by existing Trust deeds. It is now generally conceded in the diocese that the Mission and its parish church, S. Mary Magdalene's, have become completely redundant in the city (owing to shifting population), and should be moved to a new housing area which is crying out for assistance from the Church.

If the Mission were moved to Elizabeth, it would become the S. Peter's College Community Centre and would minister to the thousands of Anglicans expected to be living in the rapidly expanding satellite town by 1960.

THE BLAKE PRIZE AWARDS

The Blake Prize of 200 guineas for religious art was awarded this year to Mr. Elwyn Lynn, a schoolteacher at the Macquarie Boys' High School, Parramatta, N.S.W.

His painting, "The Betrayal", showed the pierced hand of Christ on the Cross; a cock, symbol of the betrayal, perched on the Cross; and one of the thieves crucified beside Christ. "The Scouring of Christ", by Eric Smith, won the second prize of seventy-five guineas.

The Editor of the *Sydney Morning Herald*, Mr. J. M. D. Pringle, opened the exhibition of entries on February 20.

He said that the Blake Prize gives artists an opportunity to regain contact with the public, and that it was good that they should be asked sometimes to stop exploring their own souls, and give new light on everlasting truths, or reveal them for the first time.

He questioned whether, in an essentially irreligious age, it is possible to produce great religious art. The situation is a challenge to artists and to us, Mr. Pringle said.

The special Blake Christus Prize and the award for third place in the Blake Prize were not given.

The Christus Prize was to have been given for a painting or sculpture of the head of Christ.

Dr. Felix Arnott, the chairman of the Prize Committee, explained that for the Christus Prize a work which showed the two qualities of artistic skill and true religious conviction was sought, and that no entry possessed both qualities in sufficient measure to satisfy the judges.

PROGRESS AT DOGURA

FROM A SPECIAL CORRESPONDENT

Dogura, February 25
At S. Paul's School, Dogura, Papua, there are this year 150 boy boarders from every mission station in Papua and New Guinea.

This is the first time that representatives have been at the other stations.

The second year of teacher training at Dogura will commence next month. The staff is being increased by another white teacher and a priest from England.

OBITUARY

BISHOP BASIL ROBERTS

We record with regret the death in England on February 3, of the Right Reverend Basil Coleby Roberts, who retired from the Diocese of Singapore in 1940 and became the Secretary of the Society for the Propagation of the Gospel in Foreign Parts in 1944.

A Singapore correspondent writes:

In Singapore, we remembered him at a solemn Requiem in the cathedral at 7 a.m. on the day of the funeral, Thursday, February 7. At a public memorial service in the cathedral on the following Tuesday, our Bishop recalled in his sermon the great work the late Bishop had done among us for over 22 years.

Basil Roberts came to us in 1915 when he was 28 years old. Though his main duties were with the army as temporary chaplain to the Forces, he was a "missionary" at heart and took a great interest in the parochial and evangelical work of the diocese.

Bishop Ferguson-Davie appreciated the help of this young priest and gave him the privilege of preaching the sermon at the ordination service held in the cathedral on the Second Sunday in Lent, 1916, when the first Foochow catechist, Mr. Dong Bing Seng, was made a deacon.

The sermon was most inspiring: the subject was the Ideals of the Christian Ministry, preparing the way for Christ in the hearts of men.

Introducing men to Christ, the responsibility of commanding Christ and not self to men, and of consecrating and using peculiar and particular gifts. Failure to commend Christ might lie at the door of the messenger, or of the hearer.

The next important assignment given to him by Bishop Ferguson-Davie was to appoint him as his "Messenger" to the Anglicans of Singapore during the "National Mission of Repentance and Hope," in 1916-17. At the public meeting held on January 25, 1917, in the Victoria Theatre, Basil Roberts spoke as the Messenger, and his words made a great impression on the large audience.

Sunday, January 28, was our National Mission Sunday. In the morning we celebrated our Dedication Festival at the Choral Eucharist, for the cathedral was consecrated on the Feast of the Conversion of S. Paul in the year 1862. The Special Mission Service took the place of the usual Evensong and Sermon at 5.30 p.m. The service was conducted entirely by the Messenger, and the effect was very impressive.

Basil Roberts returned to England after the war in 1919, and came back again in 1922 as a member of the diocesan staff, becoming Chaplain of Selangor in the Malay Peninsula. Before he sailed from England, he had married Miss Dorothy Mary Somerville, an Edinburgh doctor, with whom he had worked when she was on the staff of a hospital in Canterbury, and he was on the staff of S. Augustine's College.

We in the diocese greatly benefited by this union as for eighteen years Mrs. Roberts took her share unobtrusively in all activities connected with the social life and with the women's organisations of the Church. And her professional qualifications helped to maintain and develop the work of the Diocesan Medical Missions, begun by Mrs. C. E. Ferguson-Davie, M.D., during the episcopate of the first Bishop of Singapore.

On S. Luke's Day, 1927, the Rev. Basil Coleby Roberts was consecrated in Westminster Abbey as the second Bishop of

Singapore, and in 1940 he was called to go back and take charge of S. Augustine's College, Canterbury, as its warden.

Bishop Basil Roberts and Archdeacon Graham White made a good combination in their work and they were very much concerned with the welfare of the children and young people of the country on whom rested the establishment of permanent congregations.

The bishop co-operated with the parish clergy on even small matters in this work: when a local Chapter of the Guild of Servants of the Sanctuary was formed by the archdeacon in 1932, the bishop in his capacity as visitor taught the servers how to sing their Guild Office which is set to plainsong; and when the archdeacon had arranged for the children's choirs of S. Paul's and S. Hilda's Churches to sing the service at the Choral Eucharist in the cathedral on Ascension Day, 1938, the bishop attended the combined choir practice held in the cathedral on May 24, and taught the children how to sing Merbecke.

During his thirteen years' work among us, Bishop Basil Roberts was always ready to talk to any one who called to see him without previous appointment. Many of these unexpected callers at Bishopsbourne were in some difficulty or other, and it was his practice to invite those, who required special treatment, to his private chapel over the office and pray with them. He was always patient and kind, and was a real Father-in-God to us.

MARYBOROUGH FAREWELL

FROM A SPECIAL CORRESPONDENT

Maryborough, Q., February 25
A lengthy rectorship concluded on February 20, when the spacious memorial hall was crowded to fete the Reverend A. E. Taylor upon the conclusion of 19 years' service as Rector of Maryborough, Diocese of Brisbane.

Clerical and lay speakers spoke in terms of congratulation and regret. The rector was presented with a well-filled wallet of notes while Mrs. Taylor and friend, Miss Peg McDougall, were the recipients of appropriate gifts. Ill-health has caused the early retirement of Mr. Taylor, who will reside at Hervey Bay.

The Rector of Bundaberg, the Venerable H. J. Richards, came to Maryborough for the occasion. He was accompanied by his wife and two assistant curates, one of whom is a son of the Reverend J. Taylor and nephew to the guest of honour.

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BISHOP OF ADELAIDE

SYNOD TO MEET THIS MONTH

FROM OUR OWN CORRESPONDENT

Adelaide, February 25
There was general disappointment in the diocese at the news that the Reverend George Reindorp had declined Synod's offer to him to become the sixth Bishop of Adelaide.

Mr. Reindorp, Vicar of S. Stephen's, Rochester Row, Westminster, was elected by Synod which met at S. Peter's College on February 5 and 6.

In a cable to the Dean Administrator of the diocese, Dr. T. T. Reed, Mr. Reindorp said: "After full consultation with all available counsel, I must decline to accept the great honour that your Synod has done me in asking me to be their bishop."

THIRD ATTEMPT

There will be another special call of Synod to meet on March 19 in a third attempt to elect a successor to the Right Reverend Bryan Robin, who resigned from the See last year.

There seems to be an increasingly large number of synodsmen who would refer the election to the Archbishop of Canterbury, the Most Reverend Geoffrey Fisher. However, a strong body of opinion still believes that Synod should persevere in their attempts to make a successful election.

Members of Synod in favour of an Australian being chosen are particularly keen to see synodsmen making the selection themselves.

PAPUAN NOVICE FOR BROTHERHOOD

A young Papuan man was made a novice in the Melanesian Brotherhood by Bishop David Hand on Christmas Day at Dogura.

The Melanesian Brothers are working in the New Guinea Highlands, having left their homes in the Solomons to work among the heathen in this thickly populated part of the country.

They make yearly vows of poverty, chastity and obedience.

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C.E.M.S. IN VICTORIA

MANY PLANS THIS MONTH

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, February 25

A special message was received from the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, by S. Paul's Cathedral branch of the Church of England Men's Society at its monthly meeting.

An address, outlining the establishment and work of S. Mark's Collegiate, Canberra, was given by the branch secretary, Brother E. R. Winston.

Bishop Burgmann's message read: "It is good to know that churchmen in Melbourne are interested in S. Mark's, Canberra, and is encouraging and helpful."

"It is vitally necessary that theological learning in Australia should be greatly improved, and Canberra is the natural centre on which to concentrate. We have the Australian National University, and we are creating our Anglican National Library and College. My warmest greetings and thanks."

Much appreciation of the hearty co-operation by the Reverend H. H. Girvan as Precursor of S. Paul's Cathedral in the organisation of the annual men's Communion service and other functions in the cathedral buildings was expressed by members of the diocesan executive committee at the last meeting. Good wishes were extended to Mr. Girvan on his appointment as chaplain to the Cranbrook Boys' School in Sydney.

On the Labour Day holiday, March 11, at 8 o'clock, the Archbishop-Administrator will be the celebrant at the diocesan corporate Communion service at S. Paul's Cathedral, and Sir Edmund Herring, Chief Justice of the Supreme Court of Victoria and Chancellor of the Diocese, is to be the speaker at the breakfast afterwards at the St. Kilda Town Hall.

A complimentary dinner will be tendered to Archbishop-Administrator J. J. Booth by the lay president and members of the diocesan executive committee on Thursday, May 9, at 7 o'clock, at Berkeley Court, St. Kilda, and opportunity will be taken to express their good wishes for his retirement.

The annual council meeting of the Melbourne diocese will be held in the Chapter House, S. Paul's Cathedral, on Thursday, March 21, at 7.30 p.m. The Archbishop-Administrator will preside and deliver an address. A ballot will be necessary for the election of the office-bearers for the ensuing year.

In the annual report of All Souls' branch at Sandringham, the lay chairman, Brother W. R. Dawny-Mould, says: "Don't get the idea that we are a bunch of pious old men. We know ourselves far too well to do the mantle of unctuous piety, and we are not all old."

"DEBUNKING"

"But we do get a lot of real fun from discussing the personal debunking that is so often found necessary before our members can accept as natural as it really is to know Jesus Christ as our Brother as well as our Father. And that manly example helps no end to key us on to a real manliness in our own lives."

"Often as we fail to achieve even that, the membership of C.E.M.S. offers the vehicle for journey after journey towards what we seek. The social, even the political, problems are within our range, simply because men are as much responsible for those as they are for the manning of all the Christian churches."

A small in number but virile branch has been formed at S. Matthew's Church, Ashburton, one of the most rapidly expanding suburbs of Melbourne. At the first meeting for 1957, the lay chairman, Brother S. Branson, welcomed members from S. Peter's Branch at Murrumbidgee.

The speaker was Mr. N. McNicol, of the Victorian Educa-

tion Department, and a former Federal president of the Australian Teachers' Union.

The Bishop of St. Arnaud, the Right Reverend A. E. Winter, will preside at the annual diocesan rally and annual meeting at Christchurch Cathedral, St. Arnaud, on Saturday, March 9, to Monday, March 11.

The speaker will be Archdeacon R. Richards, of Ballarat, Victorian Provincial chairman of the society.

On the Saturday, at an inaugural tea in the parish hall, a welcome will be extended to delegates, and the first conference address will be followed by group discussions.

On the Sunday, at 8 o'clock, Holy Communion will be celebrated, with breakfast afterwards. The annual meeting, and election of office-bearers is fixed for the Monday, at 1.30 p.m.

Each day addresses are scheduled, together with a lengthy programme of Bible studies and entertainment, arranged by the organisers, Brother F. S. Cadzow, of St. Arnaud, and Brother D. G. Allen, of Mildura.

"AT HOME"

Members of S. Peter's branch at Murrumbidgee, in the Melbourne diocese, and their wives, were "at home" to Queensland delegates to the recent seventh triennial national conference and their wives, together with the Adelaide diocesan secretary, Brother M. Dunn, at a social evening on January 29.

The guests included Brother N. H. Macklin, Queensland provincial secretary, and Mrs. Macklin; Brothers J. Newcombe and B. Sanger, of S. Stephen's branch at Coorparoo, and their wives; Brother R. J. Morris, member of the Queensland executive committee, and two members of the Pittsworth branch and their wives.

The highlight of the evening was an exhibition of coloured films of a trip through Europe, Canada and the United States by Mr. R. Richards, a young parishioner, who spent a year abroad in 1955.

A number of members of the society from Ballarat and Melbourne were present at the ordination of Brother A. G. Bishop to the diaconate on Sunday, February 10, at S. Catharine's Church, Caulfield, by the Bishop of Ballarat, the Right Reverend W. H. Johnson.

Brother Bishop is a delegate from the Ballarat diocese to the National Council. He will be deacon-in-charge of Swan Marsh.

Intense interest was taken in the election of office-bearers at the annual meeting of S. Peter's branch, Murrumbidgee, and several ballots were necessary.

Brother C. F. Milford was re-elected lay chairman, and Brothers R. J. MacDonald and R. H. Peake were appointed secretary and treasurer respectively.

An interesting ceremony took place at the annual smoke social of the diocesan council.

On behalf of a group of prisoners in Pentridge Gaol, the gaol chaplain, the Reverend John Burnett, presented to the associate lay president, Brother A. L. Salisbury, in the absence of the lay president, Brother W. C. Brady, through illness, a framed water colour, which was painted by a member of the Water Colour Art Group at their Pentridge School.

The presentation was made in appreciation of the society's assistance during the year in providing money for the purchase of art materials for the group.

DIOCESAN NEWS

ADELAIDE

MR. A. CALLAGHAN

Mr. Arthur Callaghan, organist at S. Martin's, Glenelg South, for some years, has been transferred by his bank to Mount Gambier.

TO WORK WITH B.C.A.

The Reverend Tom Jones as Assistant Curate of Holy Trinity, North Terrace, City, when he takes Evening song on March 10. After the service, a presentation will be made to him in appreciation of his work in the parish. Mr. Jones leaves to be a missionary with the Bush Church Aid Society in S.A.

ORGAN APPEAL

The Holy Trinity, Adelaide, Grenfell Organ, purchased for new stands at \$4,370. The goal is \$5,000 before the erection of the organ in February next year.

CENTENARY

Christ Church, Yankalilla, will celebrate its centenary on July 9. It was opened in 1857 by Bishop Augustus, who was Bishop of Adelaide. Centenary celebrations will be held in the first week-end in July. Past members, and others interested, are asked to send their names and addresses to the rector, the Reverend C. W. L. Noon, to enable invitations to be forwarded.

APPEAL SUCCESS

An appeal by the Rector of S. Mary's-on-Sturt, Edwardstown, the Reverend F. E. Marj, for a sick Communion set met with an immediate response from Mrs. S. J. Bloyd and Mr. and Mrs. Ron Bloyd, who have given the set owned and used by a former Rector of S. Mary's-on-Sturt, the late Reverend S. J. Bloyd.

DR. P. DAVIES

Dr. Peter Davies will be missed in the Parish of S. Mary's-on-Sturt. A lecturer in mechanical engineering at the University of Adelaide, Dr. Davies leaves with his wife for England this month. He has accepted a position at the Southampton University.

LAY READERS

The annual general meeting of the Adelaide Diocesan Lay Readers' Association, held at the Church Office, 12 King William Road, North Adelaide, on Friday, March 1, at 8 p.m. All parish priests, lay preachers, and lay readers are invited to be present.

BALLARAT

SWAN MARSH

The Archdeacon of Ballarat, the Venerable R. E. Richards, who is now Bishop-Designate of Bendigo, will be celebrant at a Parish Eucharist on February 17 at Swan Marsh. After the service there was a parish luncheon. The attendance at the service and at the luncheon was very satisfactory and the occasion proved to be a very happy one, particularly as it was the first occasion on which the Reverend Graham Bishop assisted in administering the Holy Communion after his admission to the Holy Order of Deacons.

KORROIT CANVASS

On the next Sunday, Archdeacon Richards visited the Parish of Korroit in connection with the inauguration of an every-member canvass in the parish.

BATHURST

PARISH DOINGS

The Rectors of Canowindra, Gunnedah, Grenfell, Portland and South Bathurst, and the Diocesan Commissioner represented the diocese at Provincial Synod last week in Sydney. One of the Dubbo young men, who last year was attached to one of the Brotherhood districts, joined the other diocesan students at S. Francis' College, Brisbane, last week. He is Russell Hull, brother of one of the original Y.A. Dubbo boys, well known to the older Y.A.s. Another diocesan student is Warren Wade, well known among Sydney Y.A.s. The first Y.A. admission for Bourke was scheduled to take place last Sunday in the B.G.S. parish.

A number of leading people in many parts of the State and beyond are preparing articles for the special 1957 Young Anglican Magazine which is to be issued in time for the May rally. The last Saturday before Lent and several Y.A.s are being on that day. A special meeting is to be held at Kelso Parish Hall on Tuesday evening next, to plan for the Youth Rally at Bathurst on May 4 to 5. On Thursday next, meetings will be held by Bishop-in-Council, Children's Home, and Youth Councils.

MELBOURNE

ARCHBISHOP'S ENGAGEMENTS Last Sunday morning Archbishop Booth re-opened All Saints' Church, Sassafras, which has been moved to a new site.

In the evening His Grace preached at Holy Trinity, Williamstown, and dedicated a lych gate in memory of the former vicar, the late Reverend J. H. Ravery.

Next Saturday, March 2, the archbishop will open and dedicate the Church of England Boys' Society farm at Romsey at 3 p.m.

MONT PARK CHAPEL

The Bishop of Geelong, the Right Reverend J. D. McKie, dedicated a new organ in the chapel-hall at Mont Park on Sunday. He also dedicated a processional cross made by patients in the hospital.

A number of Melbourne missionaries left on the Strathmore last Monday. They were Miss C. B. Furbey, returning to India; Mrs. E. C. Guy, going to Tanganyika for the first time; Misses Dulcie McLeish and Barbara Spring, returning to Tanganyika.

TASMANIA

LAUNCESTON CENTRE

A retreat and conference house has been purchased in Launceston and will fill an urgent need in the diocese. The building was formerly an office block used by the Hydro-Electric Commission.

BLESSING THE FLEET

The Assistant Bishop of Tasmania, the Right Reverend W. E. Barrett, gave the blessing at the service of the Blessing of the Seas and Fishing Fleets at Stanley wharves on January 27. A gilt cross was cast into the sea from the fishermen's jetty. The Rector of Stanley, the Reverend C. H. Rose, and the Presbyterian minister, the Reverend K. G. Hamill, assisted the bishop.

HARVEST FESTIVAL

Large congregations attended the harvest festival services at S. Mary's-in-the-fields, Hagley, last month. The church was magnificently decorated for the occasion. The vicar, Canon F. J. McCabe, preached in the morning, and Archdeacon L. N. Sutton at night.

INVERMAY MEMORIAL

A plaque to the memory of Captain N. H. Roff, a former treasurer-warden and headmaster of the Launceston Church Grammar

School, was unveiled last month at S. George's Church, Invermay. Captain Roff was killed in action in Timor in 1942.

NEW C.E.B.S. BRANCH

The first admission service for members of the newly-formed C.E.B.S. branch at S. Peters, Sandhill, was conducted by the diocesan youth organiser, the Reverend A. J. Schreuder, during Evening song on February 17. Seven associates and four members were admitted. Representatives of three other Launceston branches took part in the ceremony during which the two C.E.B.S. hymns were sung.

BISHOP IN EGYPT

ANGLICAN NEWS SERVICE

London, February 25

The Bishop in Egypt who was forced last year to leave his diocese because of the Suez dispute has left for Cyprus at the request of the Bishop in Jerusalem.

During the next three months he will assist in pastoral work, and take Confirmations for the Bishop in Jerusalem.

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By John Hazlewood

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MUSIC AND SPEECH

Date of Examination	Last day of entry.
April—Sydney	March 13th
August—North-east Centres	July 1st
September—October—Sydney	July 31st
October—November—Country Centres	August 14th
November—December—Sydney	September 25th
Theory of MUSIC, SPEECH and DIPLOMA Paper Work	
June 8th—All Centres	April 17th
November 23rd—All Centres	October 9th

All Music Syllabuses dated 1954-5, also the syllabus for Speech dated 1953-54 will be extended until 31st December, 1953. Syllabuses including Supplementary Speech Syllabus, and entry forms posted on application.

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NEW SOUTH WALES

SNAPSHOT COMPETITION



The winner of our snapshot competition this week is John Law, a choir boy, of Rockhampton, who sent us this picture of S. Paul's Cathedral, Rockhampton. S. Paul's was consecrated on October 18, 1883, but did not become a cathedral until the Diocese of Rockhampton was formed on August 12, 1892, the Right Reverend N. Dawes, being elected the first bishop.

OPENING OF S. MARK'S

(Continued from page 1)

clergy have for centuries past made contributions no less to secular than to theological knowledge.

S. Mark's, he said, was in the truly learned Anglican tradition, and it would play its part in the contribution which Australia should make to bring Christian values to the teeming millions of Asians who were our northern neighbours.

In token of this hope, His Grace handed over for safe keeping to the Library the gifts presented by the Church in China to the Church in Australia last year.

These were a copy of the Bible in Chinese, printed and bound in China and inscribed by the Presiding Bishop; a framed photograph of the seventeen bishops of the C.H.S.K.H.; a hand-lettered scroll containing the Nicene Creed; and a packet of wafers made in China.

"These gifts symbolise the famous Lambeth Quadrilateral, the basis for organic re-union with other Christian Churches," the Primate said.

Among other gifts presented the Library was a Prayer Book commentary published in 1710. This came from Canon George Thomas, of Melbourne, who was present at the ceremony to-day and who was at the same place when the site was dedicated by the then Acting Primate in 1927.

The Roman Catholic Archbishop in Canberra, the Most Reverend Eris O'Brien, has presented a set of the works of Thomas Aquinas.

The Anglican was able to present a gold coloured carpet, which came from the top of the Royal Dais in the Corona-

tion Theatre at Westminster Abbey at the Queen's Coronation. This was on display to-day, and covered part of the platform.

CONFIRMATION IN NEW VILLAGES

FROM OUR C.M.S. CORRESPONDENT

Fourteen Chinese people from the C.M.S. New Villages in Malaya were confirmed last month at S. Mary's Church, Kuala Lumpur, by the Bishop of Singapore.

Many people crowded into the church, which stands in beautiful surroundings in the middle of the city, for the confirmation service. One old man of 80 was too sick to attend the service so the bishop went to his house in Salak South New Village the following day to confirm him.

A successful evangelistic mission was held recently at Kampong Tawas New Village near Ipoh, North Malaya.

Much preparation had been put into the mission, despite considerable opposition from some local non-Christian sources. The Reverend Lau Teik On of Singapore, was the chief missionary, and through his ministry a number of people have been brought into the fellowship of the Christian Church.

CHURCH FOR DEAF AND DUMB

ANGELICAN NEWS SERVICE

London, February 25

The Bishop of Edmundsbury and Ipswich will dedicate an Ipswich church for the deaf and dumb on March 16.

RECTOR FAREWELLED AT COORPAROO

FROM OUR OWN CORRESPONDENT

Brisbane, February 25
Nearly 600 people gathered last week to farewell their rector and wish him and his wife and family very well on the eve of their departure to a new parish.

The Reverend G. A. Lupton had served the Parish of Coorparoo for eight years and by the end of his term had introduced the Wells System and seen the plans for building a new church to replace the old S. Stephen's which is now inadequate for the rapidly growing needs of the parish.

The night was perfect for the outdoor function which had been planned by the Men's Club. A very well balanced musical programme was arranged for the first part of the evening. This was followed by speeches and supper.

The Archbishop of Brisbane, who was out of town, wrote expressing his regret at not being present but sent his good wishes. The Reverend J. R. Payne, the new rector, sent a telegram of good wishes.

Special visitors were the Methodist minister, the Reverend J. Tainton and Mrs. Tainton and Mr. Bell representing the Presbyterian Church in Coorparoo.

Representatives of the various organisations within the parish and the wardens expressed their gratitude for and appreciation of the work done by Mr. Lupton during his time with them and thanked Mrs. Lupton for the wonderful help she had always so willingly given.

FIVE POINTS FOR THE TEACHER

CONFERENCE IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, February 25

The Brisbane Diocesan Board of Religious Education held the first quarterly conference for Kindergarten Sunday School teachers on February 15 in S. Augustine's Hall, Hamilton.

At Evensong, the rector, the Reverend W. D. C. Dunbar, gave a short address in which he reminded those present that the job of being a Sunday School teacher was a very important one and a very real way of serving God.

The conference was well attended with delegates coming from as far away as Southport and Beaudesert. Miss M. Hinsby, Principal of the Kindergarten Teachers' Training College spoke on "Beginning a New Year in the Kindergarten Sunday School."

She pointed out that the Kindergarten Sunday School teacher must prepare in a number of ways for her task:

- She should attend Church and receive Holy Communion regularly and be constant in her own private prayers and Bible reading, preferably with the help of a good commentary or the Bible Reading Fellowship notes.

- She must study—it would be a good thing if every Kin-

dergarten Sunday School teacher did at least one of the courses open to Sunday School teachers.

- Special attention must be paid to the preparation of each lesson. The lesson itself should be studied carefully and the background material is also very important. She must make sure that all her equipment both for the lesson and the expression work afterwards is in order and ready.

- The Sunday School room could well do with a face-lift at the beginning of the new year, a coat of paint and a rearrangement of furniture works wonders, the speaker said.

- Personal contact both with the parents and the children is another very important factor to be considered—visiting the parents of children old enough to come to Sunday School to make sure the children will come, and then when the children arrive at Sunday School greeting each one and making sure that all are happy—especially the new ones.



The Choir of All Souls', St. Peters, South Australia, pictured for the first time with their new rector, the Reverend L. R. Jupp, who was inducted last December. Mr. Jupp is at centre, and on his left is the Organist and Choirmaster at All Souls', Mr. Lindsay Colquhoun. The picture is by professional photographer, John Stanier, a staunch parishioner of All Souls'.

ADELAIDE CHURCH-MAN FOR MANILA

FROM OUR OWN CORRESPONDENT

Adelaide, February 18

Adelaide University honours history undergraduate, churchman Mr. Ian Haig, has left Australia for Manila, where he is representing editors of Australian undergraduate newspapers at a student press conference.

He has been sent to Manila by the National Union of Australian University Students.

Mr. Haig, an old scholar of Pulteney Grammar School, Adelaide, is a server at S. Saviour's, Glen Osmond. He was last year editor of the Adelaide University student newspaper "On Dit."

He is a son of Mr. and Mrs. P. K. Haig, of St. Georges.

R.S.C.M. COURSES

Owing to Mr. Kenneth Long's illness, two of the courses arranged by the N.S.W. branch of the Royal School of Church Music have been cancelled.

They are the Friday evening courses which were to commence tonight, March 1, and the demonstration choir practices which were to commence on March 4.

The courses held on the last Saturday of each month will continue.

C.E.B.S. LEADERS MEET IN LAUNCESTON

FROM A SPECIAL CORRESPONDENT

Hobart, February 25

On February 9, a meeting of C.E.B.S. leaders from Hobart and Launceston was held in S. Oswald's Parish Hall, Trevallyn, Launceston.

This was quite an historic meeting, being the first time that leaders of the south and north had come together to talk over matters of C.E.B.S. in the Diocese of Tasmania.

The meeting was chaired by Mr. Max Tatlock-Goodrick, chairman of the Northern Regional Council of C.E.B.S. Leaders, and the Reverend L. F. Benjafield, Rector of Glenorchy (Hobart) and acting-chairman of C.E.B.S. in the diocese.

The meeting was attended by twenty-four leaders, representing thirteen branches throughout the State.

The newly-appointed Priest-in-charge of S. Oswald's, the Reverend Roy Brown, welcomed all present at the meeting. Mr. Brown was supported by Mr. M. Tatlock-Goodrick.

It was decided to hold the Diocesan Rally this year once again on Queen's Birthday week-end and in Launceston, being the geographical centre of the State.

MORE FREEDOM IN RUMANIA

ECUMENICAL PRESS SERVICE

Geneva, February 25

For the first time the Rumanian President and cabinet leaders have visited the palace of the Patriarch of Bucharest.

They congratulated Dr. Justin Moisescu, the newly-elected Archbishop of Jassy and Metropolitan of Moldau and Suceava, one of the four highest dignitaries in the Orthodox Church of Rumania.

The ceremony was broadcast and was widely reported in the Rumanian Press. According to Press reports, religious instruction will now be permitted again in the Rumanian schools, as in Poland.

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BIRTHS

ELEY, February 13, to Margaret, wife of the Reverend Jim Eley, Baradine, a daughter, Joanne.

DEATH

SHERING. On February 7, at Orange Base Hospital, David John Sherring, brother of Captain Sherring, of Wagga. Requiescat in Pace.

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