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NEW APARTHEID FLARE-UP IN SOUTH AFRICA

"IRREPARABLE DAMAGE" BY CAPE TOWN ARCHBISHOP ALLEGED

ANGLICAN NEWS SERVICE

Cape Town, February 10

The South African Bureau of Racial Affairs issued a statement last Thursday claiming that the Archbishop of Cape Town, the Most Reverend Joost de Blank, might have "irreparably damaged" the cause of better race relations in South Africa.

The statement followed after a fortnight of public dispute between His Grace and the Government of South Africa, during which government spokesmen displayed a degree of bitter antagonism never previously manifested towards a Christian leader.

The thrust and parry in Cape Town has overshadowed another important turn in the apartheid fight in South Africa. In Johannesburg on January 30 all the ninety-five people appearing at the treason inquiry were committed for trial on charges of high treason.

All pleaded Not Guilty.

The inquiry was resumed last month after a four-month adjournment.

It opened in December, 1956, with more than 165 persons accused.

It was announced last December that the Crown had withdrawn allegations against 61 and that the number still facing the treason allegations was 95. The proceedings are only a preparatory examination. In the meantime a fund has been opened to assist the accused and their families.

On October 24 last an advertisement appeared in *The Times* over the signatures of prominent Anglican churchmen and laymen, appealing for more support for the treason trial fund.

The Bishops of Chichester, Birmingham and Manchester, Sir Kenneth Grubb and Father Trevor Huddleston were among the signatories.

MANY LOSE JOBS

"It is the plight of the families and dependents of the accused," the advertisement stated, "and particularly the African accused, which must compel the very maximum contribution from every imaginative citizen of these islands."

The accused had at that time been under arrest for ten months and many had lost their jobs.

When the hearing resumed last month, the presiding magistrate, Mr F. C. A. Wessel, suggested that the prosecution was duplicating some of its evidence and ought to think about saving time by shortening its case.

The ninety-five committed to trial include fifty-eight Africans, seventeen Europeans, eighteen Indians, and two Coloureds.

No date has yet been set for the trial, but it is believed unlikely to begin for at least two months.

FIERCE ATTACK

Archbishop Joost de Blank's fight with the government began on January 23, when, in a New Year message in *Good Hope*, the official organ of the Anglican Church in South Africa, he condemned apartheid as a national policy.

He solemnly warned Anglican congregations who might practise apartheid that if this happened he would withhold episcopal ministrations from them.

The archbishop said that this is not the occasion for a full statement on why South African race legislation grew increasingly abhorrent to him. He continued:

"Suffice it is to say that not until a man lives in South Africa can he separate the elaborate theorising to which he has

been subjected—often couched in exalted, idealistic language—from the hard reality.

"Here he sees that the working out of apartheid is not a working policy of fair and just separation of races in different areas, as conceived and explained by bodies like the South African Bureau of Racial Affairs and the Dutch Reformed Church, but is rather the maintenance and consolidation of white domination and white privilege."

SHACKS DEMOLISHED

He mentioned a recent visit to Windermere, one of the local slums, where many Africans live in shacks. "It was told that, in its laudible efforts to clear up Windermere, the Cape Town City Council was ruthlessly demolishing the wretched pondokkies (shacks) in which so many live, and was separating man and wife by directing the man to bachelor quarters at Langa (a township for Africans) and telling the woman to make her own way back, very probably with many children, to Native reserves in Transkei and elsewhere."

The archbishop said that it might be possible to work out a just system of territorial division to keep races separate, but "I am certain that as a Christian I shall never be able to discover any justification for baasskap, or white supremacy."

MINISTER'S RIPOSTE

Declaring that the Church must reject domination as inhuman and unchristian, he adds: "There are those who insist that the Church of the Province proclaims principles and outlines policies to which its own members do not in fact subscribe . . .

"This is a serious criticism, of which we must take heed . . .

I have to admit with shame that I have been told of congregations where apartheid operates.

"I do not and cannot believe it, but if it were ever proved to me that apartheid does in fact operate in any church in this diocese, let me state with all the emphasis at my command that I should do everything in my power to eradicate it, and in the intervening period while it still existed I should have to refuse any episcopal ministrations on behalf of the congregation concerned."

On January 24, the South African Minister for External Affairs, Mr Louw, said that the archbishop should admit both white and non-white paying pupils to church schools if racial segregation offended his conscience.

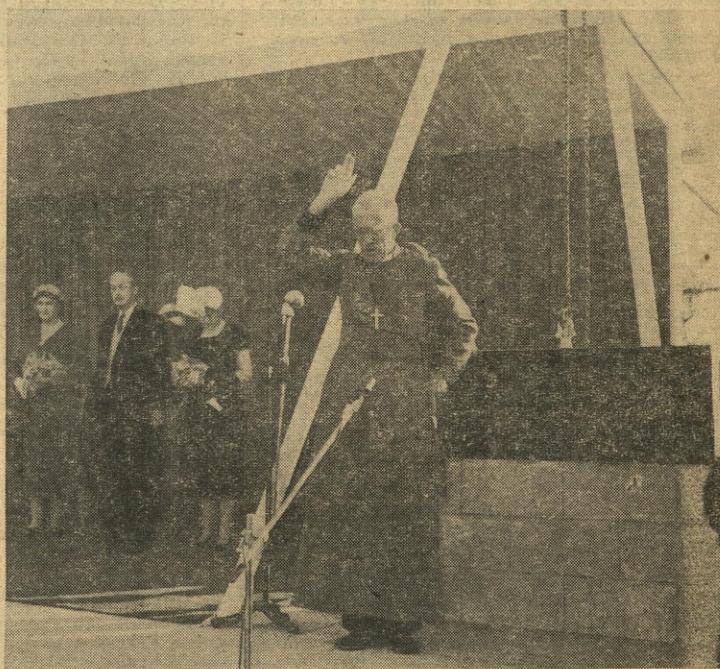
This would test the sincerity of his attack this week on the Government's policy of apartheid.

Speaking in Parliament on an

Opposition motion of no-confidence, Mr Louw said the archbishop had now entered the political arena.

He had threatened that those of his churches which applied policies of separation would not receive his ministrations. Mr Louw hoped such a policy would be applied in practice in the churches themselves.

Mr Blaar Coetzee, a National (Continued on page 11)



This picture was taken at the setting of the foundation stone for the United Kingdom High Commission offices in Delhi. The British Prime Minister, Mr Harold Macmillan (rear), set the foundation stone. The Bishop of Delhi, the Right Reverend F. Willis, is pronouncing the blessing.

THE HOUSING SHORTAGE CAUSES GRAVE MARRIAGE PROBLEMS SAYS COMMITTEE

FROM OUR OWN CORRESPONDENT

Adelaide, February 10

The Social Welfare committee of the Diocese of Adelaide last week issued a statement on the grave moral and spiritual problems arising from the shortage of housing accommodation available for young people approaching marriage.

It says the growing increase in nervous ailments and allied sicknesses, plus the problems of broken homes, as well as the problems of juvenile delinquency, can be traced, at least in part, to the desperate need of young people for proper living accommodation in the early days of their married lives.

The Social Welfare committee carried a resolution drawing the attention of the South Australian Premier, Sir Thomas Playford, and all State Members of Parliament, to the position.

The resolution was moved by the Rector of S. Andrew's, Walkerville, the Reverend C. F. Eggleton.

Chairman of the committee is the Bishop of Adelaide, the Right Reverend T. T. Reed.

The statement said that a generation ago, the first step normally taken by a young couple approaching marriage was to secure the tenancy of a house for rent, and this was usually possible without difficulty.

However, it was no longer possible.

There were now three possible courses open to such a couple:

First, they could live with the parents of either the bride or the bridegroom.

In all but a very few cases, this created tensions and strains which could produce a variety of results—nervous illnesses, family estrangements, and even the breakdown of the marriage.

Secondly, they could secure a flat or rooms either furnished or unfurnished. The word 'flat' was often an euphemism for an inconvenient arrangement of rented rooms with shared cooking, bathroom, and laundry facilities. Unfurnished accommoda-

tion of this kind was very hard to come by.

The usual practice was for property owners to equip such rooms with minimum furnishing of an indifferent quality, and experience showed that rents asked were often exorbitant. In such cases the law could give little protection.

The third course was to purchase a house. While wages and prices had risen by approximately three times the pegged wartime figures, building costs were about five times the pre-inflation figure.

FAMILY BREAKDOWN

The statement continues: "The various aforementioned possibilities have one element in common.

"The young wife seeks employment, and, having ventured upon the purchase of a house, continues to be employed to meet the loan repayments and the high cost of furnishing, etcetera. The pattern, having been established, is likely to continue with a breakdown in the familiar home life of the community.

"But the crux of moral and social problems created by the present situation is that the advent of a child is an interruption, and can be regarded as a calamity, whereas the coming of a child ought to be for such young people an event to be looked to with joy and deep satisfaction.

"In such a situation stresses are set up, and are aggravated by the unnatural home life. Children grow up without the secure background of an orderly home life with the mother in her place at the centre.

"The growing increase in nervous ailments and allied sicknesses, plus the problems of broken homes and also the sad problem created by delinquent children, can be traced, at least in part, to the desperate need of young people for proper living accommodation in the early days of their married lives.

"At a recent convention in Canberra, Professor Douglas Copland said that not only would Australia's population increase by 22 per cent. in ten years, but also, that the number of young people of marriageable age would increase by 50 per cent. in the same period.

"It was for the reasons advanced in this statement that the Social Welfare committee of the Diocese of Adelaide desired to stress the importance of the provision of homes for rent or for purchase at amounts which would avoid the worst evils of the present situation, and expressed their conviction that the matter was desperately urgent and should have a first call upon the resources of the community."

QUEEN MOTHER IN SYDNEY

The Queen Mother will attend the morning service at S. Andrew's Cathedral, Sydney, on February 23.

It is the desire of the archbishop and of the cathedral chapter that, as far as possible, the seating arrangements in the cathedral on this occasion should follow the pattern set by the visit of Queen Elizabeth and the Duke of Edinburgh, in order that the parishes of the diocese may be represented.

Admission to the service will be, therefore, by ticket.

SIX CITY CHURCHES IN CAMBRIDGE REDUNDANT

FROM A CORRESPONDENT

London, February 10

A committee which has been examining the provision for public worship in Cambridge reports that six churches in the old part of the city can be considered as redundant.

The committee was under the chairmanship of Mr E. Garth Moore, Chancellor of the diocese of Durham and Southwark, and Official Principal of the Archdeaconry of Ely.

It stated yesterday that it found most of the problems sprang from the fact that there were too many churches in the middle of the city and not enough in the new outskirts.

A "formidable" cluster of churches is described, 10 out of 13 being with 17 minutes' walk. The report emphasises, however, that there are not too many

churches if the revival in church-going, of which there were already signs, should continue and grow.

"Even so, it is our view that not all the churches in the centre are needed for public worship." Churches which could be considered redundant, say the committee, are S. Michael's, S. Peter's, S. Clement's, All Saints', S. Botolph's and Great S. Andrew's.

The committee's suggestions of uses to which redundant churches could be put include conversion into a library and a place for showing religious plays and films.

REFUGEE RESETTLEMENT RECRUITING FOR THE MAKES STRIDES MINISTRY

NEARLY 100,000 HANDLED IN SIX-YEAR PERIOD

ECUMENICAL PRESS SERVICE

Geneva, February 10

More than 28,000 refugees were resettled during 1957 by the World Council of Churches. This brings the number of refugees resettled during the six-year period 1952-1957 to nearly 100,000.

Dr Edgar S. Chandler told the eleven-member committee of the Division of Inter-Church Aid and Service to Refugees this here last week.

The Service to Refugees Office in Yugoslavia, he said, closed on January 25. More than 19,000 Hungarians had been resettled through this office after fleeing their country at the end of 1956. "I think this is an extraordinary accomplishment under difficult circumstances," Dr Chandler said.

There were still about 8,000 Hungarians left in camps in Austria, he said. "But this does not mean that the Hungarian problem is over, because we have been struggling hardest with some of the refugees who are moving from the countries of second asylum to permanent homes."

"To date 8,000 White Russians from China have been resettled through the W.C.C. in Hong

Kong," he said. Most had been transported to either South America or Australia.

At present there was a case-load of 12,634 remaining in Hong Kong, he said.

The committee said it was "deeply concerned at the tragically inadequate response of the United Nations" with regard to the Middle East problem.

At the U.N. Pledging Conference of October 4, the minimum budget of the United Nations Relief and Works Agency had been undersubscribed by approximately £A6,500,000.

The committee commended the Near East Christian Council "for the great role that it is playing in helping to relieve the distress of the Arab refugees from Palestine."

It asked the Division of Inter-Church Aid to "bring the situation in the Middle East" urgently to the attention of member churches.

SECONDARY SCHOOLS URGED AS A POSSIBLE SOURCE

ANGLICAN NEWS SERVICE

London, February 10

Three suggestions for improving the Church of England's system of recruiting and training for the priesthood have been commended by the Upper House of the Convocation of York for "urgent consideration" by the Central Advisory Committee for the Training of the Ministry.

The suggestions include one that greater attention be given to secondary modern schools as a field of recruitment.

The bishop also recommended to the council that a training centre for youths might be established. The Bishop of Chester, the Right Reverend G. A. Ellison, said he visualised an establishment similar to the Army college at Welbeck, Nottinghamshire.

The Upper House spent the greater part of convocation discussing a number of recommendations from the Lower House (including the ones referred to above) about the supply and employment of the ministry.

Summarising the conclusions of the Upper House, the Archbishop of York, Dr A. M. Ramsey, said they were anxious that urgent action should be taken about some of the matters and

that others should be referred to the bodies most capable of dealing with them.

As to the suggestions of the Lower House that a permanent diaconate should be encouraged and a "part-time priesthood" established, the Upper House were content to leave both matters for consideration at the Lambeth Conference in the summer.

WORK FOR LAYMEN

Dr Ramsey, in his address to convocation, voiced his disapproval of a permanent diaconate, but approved broadly the conception of "part-time priests." At the conclusion of the debate in the Upper House to-day, Dr Ramsey said the feeling of the House was not favourable toward a permanent diaconate because the bishops thought the functions of such an office were best performed by laymen.

"We think it specially important to develop the work of lay-readers and to provide employment to readers to associate in the administration of Holy Communion," he said.

The question of a part-time priesthood, he said, was already under consideration in connection with the canons, and it would be fully considered at the Lambeth Conference.

"HUDDLESTON SCHOLARSHIP"

ANGLICAN NEWS SERVICE

London, January 13

The University of Bristol Assegai Society, whose principal object is to work for the removal of racial discrimination in the academic, political and religious spheres, is appealing for funds to set up a second "Huddleston Scholarship" for the years 1959-1960.

The Huddleston Scholarship are named after the Reverend Trevor Huddleston, C.R., author of "Naught for Your Comfort."

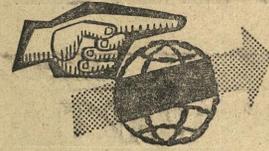
They are offered to Africans from Rhodesia or the High Commission Territories in South Africa (i.e., Basutoland, Bechuanaland and Swaziland) to enable them to study education at Bristol University.

The first scholarship, which was announced last February, is now fully subscribed.

Money for the second scholarship is to be raised through the formation of a "Friends of Assegai Society," the nominal subscription to which will be five shillings.

Further details can be obtained from the Secretary, University of Bristol Assegai Society, Victoria Rooms, Clifton, Bristol, 8.

APOSTELLOMENOS



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BISHOPS WELCOME REVIVAL OF THE RELIGIOUS DRAMA

ANGLICAN NEWS SERVICE

London, February 10

In his last attendance at the Convocation of Canterbury, the Right Reverend G. K. A. Bell welcomed the work done by writers and producers in the revival of religious drama.

Bishop Bell retired on January 31 as Bishop of Chichester, after an episcopate of twenty-eight years.

"We to-day," he said, "pay far too much heed to economists, bankers, engineers, directors, business men and politicians, and far too little to poets, philosophers, painters, sculptors, novelists of imagination, teachers, musicians, even ballet dancers."

SALISBURY'S ANNIVERSARY

ANGLICAN NEWS SERVICE

Salisbury, February 10

Bishops from all over the world, who will be in Britain for the Lambeth Conference, will gather in Salisbury Cathedral on June 28 for a commemoration service.

With a civic service, choral Eucharist, and a festival service for parishes in the diocese on September 29 and 30, it will be one of the main events in a varied programme to celebrate the cathedral's 700th anniversary.

Also planned is a performance by the Bournemouth Symphony Orchestra and Salisbury Musical Society in March of Handel's Samson—an apt reminder that the composer lived for a time in a house in the Close.

PILGRIMAGE

Special services have been arranged for schools, and on April 12 young people from all over the diocese are to gather at Old Sarum, whence they will march to the cathedral on a youth pilgrimage. Some will walk all the way from their home parishes; some plan to arrive by helicopter.

This dressing of youth in a festival commemorating the achievement of venerable age is by no means inappropriate, for the cathedral is constantly being renewed and restored. In 1951 important work was carried out on the spire, but all the time woodwork and masonry, glass and furnishings are tended in the cathedral's own workshops by a staff of craftsmen under the devoted direction of Mr B. C. Parsons, Clerk of Works.

The history of the diocese is even older than that of the cathedral. It was formed in 1075 from a union of the sees of Sherborne and Ramsbury.

Dr Bell said that the re-creation of the living drama by the Church had had a further highly significant influence, for it had penetrated the regular theatre, and plays came to be written by poets giving the Christian interpretation of issues arising in everyday life.

The outstanding example was T. S. Eliot. It was the Church that encouraged him and persuaded him to enter the field of poetic drama.

Another notable example was Christopher Fry, who began his work in drama at the insistence of the Church.

HIGH STANDARD

Thirdly, there was Dorothy Sayers, to whom many of them had paid tribute.

Dr Bell said the importance of high standards being realised in religious drama could not be emphasised too strongly.

He moved "That this House recognise the Church's concern for contributions of the highest quality by artists and authors in the shaping of modern culture, offers a special welcome to the work done in recent years by poets, writers and producers in the revival of religious drama; expresses its gratitude to the Religious Drama Society of Great Britain; and trusts that the work

thus begun may continue to go forward under wise direction."

The Bishop of Derby, Dr A. E. J. Rawlinson, said some of the plays were amateurish and inartistic.

"The same thing applies to hymns," he said.

"Some hymns are deplorable in doctrine, worse in sentiment, and artistically horrible."

"Yet," he said, "we allow them to be sung without censorship or control."

"I suppose that in the end the good hymns will drive out the bad."

It was important, he said, that religious plays should be of the same level as the secular, if no better.

The Bishop of Coventry, the Right Reverend Cuthbert Bardsley, said that many people might think religious ballet shocking, but he could not see why it should be.

There were many references to "dancing before the Lord."

He believed that the Roman Catholic Church could shoulder ballet and that Roman priests were not allowed to attend.

Dancing, like drama, could be religious or pagan.

That all dancing was evil was as untrue as to say all drama was evil.

Dr Bell's motion was moved unanimously.

THE "EXCESSIVE DEPENDENCE" OF INDIAN CHURCH ON OVERSEAS AID

ANGLICAN NEWS SERVICE

Madras, February 10

A warning against "excessive dependence on overseas support" was given by the Bishop of Madras, the Right Reverend C. Chellappa, in an address to the biennial Synod of the Church of South India last week.

Bishop Chellappa is one of six Indian nationals among the 13 bishops of the Church which was formed through the merger of Anglicans, Methodists, Presbyterians, Congregationalists and Reformed Christians.

Bishop Chellappa also referred to the need to exploit voluntary labour in the service of the Church.

"The most vulnerable side of the Church of South India—and what makes it difficult to sustain its claims to be the Church of South India, and not merely a Church of South India—is its fantastic and even

dangerous dependence on overseas support," the bishop said.

"The Church is surely ecumenical," he said. "But what is not so good, and should cause us all sleepless nights, is the alarming extent of our dependence even for pastoral and education work, and for work which, strictly speaking, is not indispensable to the Christian enterprise."

"The country has a tradition of voluntary service which the Church has hardly tapped."

"Our bishops, clergy, and teacher-catechists are all paid men."

"This is not the way other religions in India have spread in the past and are spreading to-day."

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PERTH SCHOOL FOR TEACHERS

MORE THAN 190 COME FROM MANY PARTS OF STATE

Perth, February 10

More than 190 clergy and Sunday school teachers from many parts of Western Australia took part in the twenty-first teacher training summer school, held this year at S. Hilda's Girls' School, Mosman Park, over Anniversary week-end.

Before the opening session, the Archbishop of Perth, the Most Reverend R. W. H. Moline, presented 27 people with certificates commissioning them to teach.

To mark the school's "coming of age," the Director of the General Board of Religious Education, Mr V. K. Brown, was invited as guest speaker.

In his opening address, he spoke on the theme of the school, "The Church Alive."

His other addresses centred around training leaders, the parish programme, and finally on the G.B.R.E.—what it is and does.

The school's chaplain, Canon R. E. Davis, based his first address on "coming of age."

He spoke of the purpose of S. Paul in Ephesians 4: "for the edifying of the Body of Christ, till we all come . . . unto a perfect man . . . that we henceforth be no more children."

BIRTHDAY PARTY

Sunday school teaching, like parenthood, "is a passing responsibility," he said, "whose end is that it should not be any longer needed."

Secondly, the teachers themselves must in humility realise that they are but children in the faith, that they have a long way to go before they can claim spiritual maturity.

The Rector of Naremburn, the Reverend N. A. Aphorpe, gave exceptionally fine Bible study lectures.

Saturday evening was given over to a twenty-first birthday party, complete with cake and candles.

The Perth Sunday school office has coped well with the increasing strain year by year.

This is largely due to the training classes for teachers. These were begun in 1936 under the direction of the wife of the Rector of S. Paul's, West Perth, Mrs C. S. Hardy.

In 1937 Miss E. Tuckwell arrived from Melbourne. She was

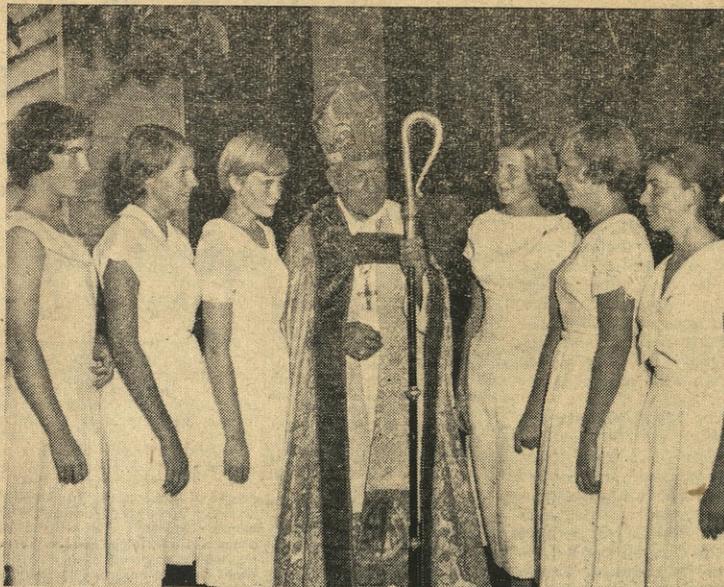
commissioned as the first full-time Sunday school organiser.

In 1938 a conference for teachers was held at "Sunshine House," Cottesloe. This was the first school.

Miss M. E. Blackwood was organiser from 1942 to 1948. She was succeeded by Miss Rita Rosa, a graduate of S. Christopher's, Melbourne. Miss Rosa worked in the office, part-time, until the present Sunday school organiser, Mrs L. M. Evensen, arrived in May, 1949.

There are now 720 Sunday school teachers in the diocese working in 120 Sunday schools.

More than 600 children receive instruction by post.



The Archbishop of Brisbane, the Most Reverend R. C. Halse, with the six prefects he admitted at a ceremony at S. Aidan's School, Corinda, on February 8 (see story below). The girls are (from left) Hilary White, Jennifer Wilson, Margaret Moore (vice-captain), Delaune Prangley (school captain), Ailsa Handicott (sports captain), and Wendy Hutton.

FOUR NEW CLASSROOMS AT BRISBANE GIRLS' SCHOOL

FROM OUR OWN CORRESPONDENT

Brisbane, February 10

The Archbishop of Brisbane, the Most Reverend R. C. Halse, blessed and opened four new classrooms at S. Aidan's School for Girls, Corinda, last Saturday.

He also admitted the six prefects for 1953 to their office and met the winner of the Halse medal for 1952, Judith Healey.

The Halse medal is awarded to the boy or girl from an Anglican school in Queensland who gains the highest pass in the state scholarship examination.

This is the first time that a girl from S. Aidan's has won the medal.

The modern, airy classrooms are a tribute to the efforts of parents of the girls.

In giving their time, money and voluntary labour to erecting the rooms, they reduced the cost from more than £5,000 to approximately £3,000.

Archbishop Halse congratulated the Sister in charge, the staff, girls, parents and friends on all that had been accomplish-

ed. He said that he had once "founded" a school for girls. It was a very small one, whose pupils numbered eight.

The mother foundress of the school had had to abandon her work for the school through ill-health.

Archbishop Halse, then a member of the Bush Brotherhood of S. Barnabas, in North Queensland, wrote to the Mother Superior of the Society of the Sacred Advent, Mother Emma, and suggested that the society take over the school.

Mother Emma found two people willing to go to Herberton. Now S. Mary's is a flourishing school in the care of the

S.S.A. S. Aidan's school, also controlled by the S.S.A., has grown rapidly since the society founded it in 1929.

Sister Elisabeth, then Sister in charge of S. Margaret's school, Brisbane, planned the school to cater for girls in an area of Brisbane not covered by S. Margaret's.

Mrs A. E. Hartland was appointed the first headmistress of the school. With Sister Elisabeth and the Reverend W. E. C. Barrett, later Dean of Brisbane, she searched for a suitable site for the school. It was found at Corinda and the school opened with thirty pupils accommodated in one house.

Later, a gardener's hut in the grounds was converted into a small classroom.

GUYRA VICAR AND WIFE ARE FAREWELLED

FROM A CORRESPONDENT

Armidale, February 10

People from near and far came to S. James', Guyra, on February 2 for the farewell—which took the form of a family Eucharist—for their vicar, the Reverend R. F. Kirby, and his wife.

In one of the largest congregations ever at Guyra, there were three hundred communicants.

Some who could not squeeze into the church gathered around the open doors.

Mr Kirby is the new Vicar of Gunnedah.

He celebrated, assisted by the chaplain of the Armidale school, the Reverend T. Kitley, and the chaplain of the University of New England, the Reverend John Rymmer.

In his address, Mr Kirby said that a farewell to a vicar was an episode in the life of a parish.

"The parting of the ways is a new beginning," he said.

"I beseech you look after the children, look after your own spiritual lives.

"If you fail, your children will look in vain for a flame wherewith to light their torches.

"The Church is the finest fellowship in all the world.

"Families crowd this church building to-day. May it ever be so."

After the service, Mr T. Everett, on behalf of the parishioners, made a presentation to Mr and Mrs Kirby.

Mrs Kirby has been a leader not only of the women of the parish, but also of the women of the whole district. She is diocesan president of the Mothers' Union and president of the Guyra branch of the Country Women's Association.

STANDARD OF PREACHING CRITICISED AT NEWCASTLE Y.A.F. CONFERENCE

FROM A CORRESPONDENT

Newcastle, February 10

The standard of preaching in the Church was strongly criticised at the annual conference of the Young Anglican Fellowship of the Newcastle diocese, held at the Singleton Showground over Anniversary week-end.

The theme of the conference addresses and the discussion groups was the connection between liturgy and life in the Church and outside.

Criticism of the standard of preaching was voiced during group discussions.

While no group thought that preaching should be abolished—in fact, all stressed the value of the sermon—most thought that, far too frequently, sermons were irrelevant to the lives of people.

They were couched in language which people did not understand, and they lacked sufficient emphasis on teaching.

One conference member said "All this serves to highlight is the urgent necessity for regular and systematic instruction in the art and technique of teaching in the theological colleges throughout Australia."

The chairman of the conference was the Rector of Cardiff, the Reverend D. R. Stewart. The Reverend J. C. Vockler, who is assistant priest at Singleton and lecturer at S. John's College, Morpeth, conducted the conference.

On Sunday the Bishop of Newcastle, the Right Reverend F. de Witt Batty, celebrated at the Solemn Eucharist in All Saints' Church, Singleton. Later, at breakfast, he spoke to the campers on vocation.

At Evensong on the same day the Rector of Singleton, the

Reverend Geoffrey Parker, preached.

Distinguished visitors to the camp included the Mayor and Mayoress of Singleton and the President of the Patrick Plains Shire.

The daily services were held in the new Church of S. Luke, South Singleton, and were conducted by the camp chaplain, the Reverend Roy Hannington, who is Rector of Raymond Terrace.

CHURCH AND LIFE

In his addresses, Mr. Vockler laid stress on the real connection between what is done in church and the whole of life. He said that the Eucharist must primarily be viewed as an action done by the whole body of the Church rather than an individual or purely priestly function. Stress was laid on the importance of proper preparation and of audible and meaningful participation by all the congregation in the Eucharistic worship of the Church.

A very useful feature of the conference was the brains trust, which was held in two sessions.

Most of the questions showed an extraordinary depth of

thought, a real desire to learn, and the existence of serious intellectual problems with regard to the Faith and Practice of the Church.

On Monday morning with the permission of the bishop, the Eucharist was celebrated at S. Luke's in such a way as to enable the greatest possible congregational participation.

The celebrant faced the people so that all the manual actions in the sanctuary were clearly visible to the whole congregation. At the offertory, representatives of the congregation brought up the elements to the altar, thereby symbolising the intimate connection which exists between the bread and the wine and the daily life and work of all the faithful.

Before the service began, each intending communicant had placed individually his or her wafer in the vessel in which it was to be consecrated.

After breakfast on Monday the whole camp went for a barbecue picnic. Addresses were given after lunch on the vocation of the laity; as the people of God and on vocation to the priesthood, the religious life, educational work for women, nursing and work with children, and to the mission field.



A picture of the new North Queensland Community of S. Barnabas, taken on January 24 when the Reverend John Lewis, S.S.M., was installed as Prior of the priory at Ravenshoe. In the front row, from the left, are Canon C. C. Hurt; the Australian Provincial of the Society of the Sacred Mission, the Reverend Nicholas Allenby; the Bishop of North Queensland, the Right Reverend Ian Shevill; the Prior C.S.B., the Reverend J. Lewis; the Reverend E. Castle, S.S.M. At the back are Brothers Robin, John and Lynn.

THE ANGLICAN

FRIDAY FEBRUARY 14 1958

OUR SENIOR CITIZENS

"The afternoon of human life must certainly have a significance of its own and cannot be a pitiable appendage to life's morning." These words of C. C. JUNG strike a responsive echo among thoughtful Christians all over the world, as efforts are made to alleviate some of the more serious hardships of those whom we call our senior citizens. Since the turn of the century the percentage of the Australian population aged sixty years and more has nearly trebled. Falling infant mortality rates, the widespread use of life-prolonging medical and surgical techniques tend increasingly to make us an "older" community, in common with others of the civilised world.

In Australia approximately 1,000,000 persons are of pensionable age. Of these 440,000 receive the pension which now amounts to £4/7/6 per week. The campaign to secure the age pension was initiated and led by that grand old Temperance Campaigner, ARCHDEACON FRANCIS B. BOYCE, who was rector of S. Paul's, Redfern, for 46 years. This is but another example of the way in which the Church has led the community to an awareness of its responsibility to its less fortunate members. Let those who complain of the cost of Social Services remember that we Australians, nine millions of us, spend more on liquor each year than we do on Social Service payment.

How can the Christian conscience help in this matter?

First, we must recognise that "pensions are not persons." Even if it were possible to live on £4/7/6 per week the lonely pensioner would still need the support of a helping hand to assist him along the road of life's eventide. The Old People's Welfare Councils of Victoria and New South Wales show what the community can do to provide that which no fortnightly pension cheque can give. The achievements of the Victorian Council in particular are worthy of the greatest praise. They have set a standard for all to emulate. In the formation of local clubs and the awakening of community interests the State Councils show these "forgotten people" that the community still cares for them and helps to dispel the feeling that they are unwanted.

The stern fact must be faced, however, that local pensioners' clubs and the like do not solve the problem of the chronically ill aged person — whether he is a pensioner or not. Incidentally, we must be careful lest we create a "privileged aristocracy" composed only of pensioners for whom all kinds of community facilities are available and overlook the plight of other aged folk whose superannuation exclude them from pensioners' benefits even though they may not be very much better off than the aged pensioner.

Loneliness is the greatest single enemy of the aged. Here is the challenge to our community to organise its undoubted resources of kindness and thoughtfulness. Only thus can we banish the despair of feeling unwanted. In 1956 one third of the suicides in New South Wales were people of pensionable age. Much of the pathetic physical decay associated with the aged in our modern cities is caused by mental and psychological factors. Much of the malnutrition which causes ill health and physical decline stems from loneliness, boredom, and insecurity leading to disinterest in diet and personal care.

The care of chronically ill aged persons is a task to which the Churches and voluntary societies must direct increasing attention. The Federal authorities through their Departments of Health and Social Services are doing a fine job. Only the State Governments of Tasmania and New South Wales do not help the voluntary agencies with the capital cost of building accommodation for the aged. The latter government has shown a haughty unconcern which should have evoked public indignation long since.

In December of 1954, THE RIGHT REVEREND W. G. HILLIARD led the most representative deputation ever to approach a N.S.W. Cabinet Minister on a Social Service matter.

The deputation pointed out the need for N.S.W. to do something practical to help the voluntary bodies, and cited the examples given by other State Governments and by the Federal authorities. The Minister, Mr A. LANDA, listened patiently; said he would refer the matter to Cabinet, and then wished the members of the deputation "a happy Christmas."

That was the last the deputation heard of the matter.

Representatives of the Council of Social Service have since drawn attention to the cavalier treatment meted out to the deputation; but the N.S.W. Government, having lost touch with public opinion during its very long term of office, has never even deigned to make reply. Perhaps the onset of election year will sharpen its sensibilities.



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

Legal Eagles In Canberra

Not since Dr Evatt stepped down from the High Court bench in 1940 has one man stirred up so much political speculation in Australia as Sir Garfield Barwick, who has been named Liberal candidate in the Parramatta by-election.

One or both of them could yet be Prime Minister of Australia. That ambition in Dr Evatt was never very much disguised, even when he was No. 3 in the Labour team after Mr Curtin and Mr Chifley—or, perhaps even technically No. 4 because Mr Forde briefly succeeded Mr Curtin.

Like Brer Rabbit, Sir Garfield is "sayin' nuffin" when questioned about a similar ambition. But at least he seems to have the blessing of Mr Menzies in seeking to enter Parliament. One feels that Mr Holt, as Mr Menzies's deputy, may be less enthusiastic about this potential rival.

While Sir Garfield's decision recalls Dr Evatt's 18 years ago, there are some differences in the circumstances.

Dr Evatt, a decade on the High Court bench behind him at the remarkably early age of 46, entered Federal Parliament the hard way—by wresting the Barton seat from the U.A.P. (recent ancestor of the Liberal Party)

Sir Garfield on the other hand, has been chosen for a safe Liberal seat. However, Dr Evatt, about to retire to just as safe a Labour seat, Hunter, can scarcely be expected to draw particular attention to Sir Garfield's easy passage into Parliament.

After 18 years Dr Evatt is still not Prime Minister, although as Mr Chifley's deputy he was only one step off it for several years.

If Sir Garfield is kept at bay so long he will be a really elderly statesman before he is Prime Minister, for he is 54 now (eight years older than Dr Evatt was when he first went to Canberra).

But, whether Sir Garfield is slated for early Ministerial preferment or is fated to languish in Opposition after the next general election, it can be conceded that he is likely to make a distinguished contribution to national affairs in his new career.

At a time when the British House of Commons is being criticised as an assembly of "little men" and our own Parliaments are in danger of deserving similar rebukes, it is encouraging to find men of Sir Garfield Barwick's calibre offering their talents to politics.

Cheaper Finance For Homes

The outcome of the special Loan Council meeting in Canberra this week should show whether a real attempt will be made to overtake the housing shortage or whether this vitally important question is to continue to be treated as a political football.

Much certainly has been done to build houses in recent years, but even an annual addition of 70,000 is proving inadequate to satisfy the constantly increasing demand.

The Prime Minister, Mr Menzies, claimed a year ago, in answering criticism, that no Government had done more than his to build homes. While that is true, the fact also remains that his Government has been in office for the greater part of the period of shortage, and so, logically, should be expected to have made the greatest contribution of the problem.

But the State Governments have their responsibilities, too. The N.S.W. Premier, Mr Cahill,

has now decided to call a representative State-wide conference on the subject. But, of course, that is a mere humbugging decision unless it leads to accelerated action.

Far more encouraging would be Federal sponsorship of a national effort by which all Governments would combine to carry out a housing programme to meet the needs of all worthy citizens.

A desirable feature of such a scheme would be bigger proportionate advances to enable the people of small means to undertake the building or buying of homes. One feels that such accommodation might be more reasonably arranged if so many banks had not become interested in hire purchase companies in recent years.

Is This Canberra Picture True?

An entertaining (and it could be a true) picture of Canberra public service life is given by Dr Howard A. Scarrow, a Fulbright scholar from the United States, who observed it at first-hand in 1952-53.

Highlights of the Canberra scene picked out in an "Economist" review of a book Dr Scarrow has written include "the intense competition for promotions; the hundreds of pointless appeals; the laboriously acquired accountancy certificates; the sectarian rivalry and suspicion; the obstinate efforts of staff associations to restrict entry to schoolboys and servicemen;

RELIGIOUS BROADCASTS

(Sessions conducted by Anglicans are marked with an asterisk.)

RADIO SERVICE: 9.30 a.m. A.E.T. February 16: "Going Together"—a discussion on Christian Unity by the Reverend H. Perkins, A. Dougan and T. Watt.

DIVINE SERVICE: 11 a.m. A.E.T. February 16: St. John's Church of England, Canberra.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T. February 16: "Woman's Place in a Changing World"—in Conclusion." Dr Kathleen Bliss.

MAN BORN TO BE KING, a Cycle of Plays on the Life of our Lord, February 16: Part 5, "The Bread of Heaven."

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T. February 16: The B.B.C. Choral Society.

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

February 16: The Westminster Madrigal Singers of Melbourne.

PLANETARIUM: 7.30 p.m. A.E.T. and W.A.T.

February 16: The Reverend Rex Matthias.

THE PROLOGUE: 10.45 p.m. A.E.T.

February 16: Obituaries/Sunday.

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

February 16: The Reverend C. T. Debenham.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 6.10 a.m. S.A.T. (some regional), 8.45 a.m. W.A.T.

February 17-21: The Reverend Brian Macdonald.

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

February 17-21: The Reverend Sidney Price.

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

February 17: Sister Lucy.

February 18: The Reverend M. Holly.

February 19: School services, "Saints and Heroes—Father Damien."

February 20: The Reverend John Gorry.

February 21: The Reverend W. Kiek.

February 22: The Reverend Rex Matthias.

RELIGION IN LIFE: 10.10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

February 19: "The World's Supreme Sermon—The Persecuted." The Reverend A. E. Dougan.

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

February 20: St. Peter's Cathedral, Adelaide.

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

February 22: "May I Help You?" The Reverend F. Borland.

TELEVISION: February 16: A.B.N. Sydney: February 16: 6.20 p.m. "Stories of Jesus." The Reverend Hugh Girvan.

9 p.m.: "Jesus of Nazareth" (Part 8).

10 p.m.: "Watch and Pray." The Reverend F. Amott.

ABV, Melbourne: 5.20 p.m.: "Stories of Jesus." The Reverend Gordon Brown.

9.30 p.m. "Jesus of Nazareth" (Part 1).

the strict bar on married women."

But apparently this "close preserve" attitude is not wholly succeeding. Dr Scarrow noted: "The paradox of the Federal Public Service is that, although the rank and file have been of the most ordinary calibre and have used every political resource to keep the plums of the service to themselves, the higher posts have, in fact, been filled increasingly by men of considerable ability and high attainments."

This has apparently come about in recent years through the injection of talent from outside and the limited entry of university graduates. Indeed, Dr Scarrow thinks that the higher ranks of the service are likely to be filled soon exclusively by graduates.

But what interests me more is not the official but the person. Canberra is now growing steadily, and in another generation will reach a size which should automatically eliminate much of the "pettiness" of life there now.

No city in the Commonwealth offers its citizens better opportunities to live the good life. Certainly it should not be notable for "the sectarian rivalry and suspicion" noted by Dr Scarrow. Perhaps he exaggerated or did not mix in typical Canberra company. I hope so!

Hands Across the Tasman Sea

When the New Zealand Prime Minister Mr Nash, comes to Australia for a few days late this month he will need no introduction to the Australian Prime Minister, Mr Menzies. Despite their different political creeds, they have long been on "Walter" and "Bob" terms.

But it is unusual for them to be in office together—a point commented on by Mr Menzies when he passed through New Zealand in 1950 soon after his own second term of office began.

The late Mr Peter Fraser and his deputy, Mr Nash, went out of office in Wellington as Mr Menzies returned to office in Canberra late in 1949.

"I wonder why it is," mused Mr Menzies at a Parliamentary luncheon in Wellington in 1950, "that my friends Peter and Walter are seldom in office at the same time as I am."

Will Mr Menzies regard Mr Nash's visit in the role of Prime Minister as ominous? After all, a Federal election is due at the end of this year!

But, on a serious level, it is good that the leaders of the two Tasmanian neighbours are on such splendid personal terms. That should facilitate their consideration of mutual problems.

Tale Told Against Archbishop

A candid assessment of the Archbishop of Canterbury in a recent issue of the English periodical, "John Bull," declared that he worked too hard at his desk.

Then the article told this amusing story to illustrate one odd effect of strain: "When he is at Lambeth Palace he usually reads the lessons in chapel at daily matins and evensong. On one occasion he came straight to the service after several hours of dictating letters to his secretary. To the astonishment of the congregation, instead of pronouncing the words, 'He endured the second lesson; he intoned, 'Yours sincerely.'"

Even if the story is apocryphal, it does have a small moral for most of us: to clear our minds of one subject before considering the next.

—THE MAN IN THE STREET

ONE MINUTE SERMON

GAMALIEL

Acts 5:33-40.

A CLEVER speech indeed, no doubt most successful. It calmed the whole hot headed council, reassured them, till the whole Sanhedron broke up with nothing more than a warning given to the Apostles.

Gamaliel made some good points—but imagine his comparing our Lord Jesus Christ to Theudas or Judas of Galilee. Where was Gamaliel's knowledge of his Scriptures? He was set to watch for the coming of the Messiah, but instead of recognising Him and proclaiming the Christ as John the Baptist did, instead of seeking out Jesus as Nicodemus had done, Gamaliel had shared in all the proceedings which had their climax in the Crucifixion.

With all his learning, his skill, his oratory, he approached the whole matter of Jesus from the wrong side. He looked at Jesus and His cause from the side of policy, a matter of argument and debate. But Jesus is not a problem—He is the answer! He is God's ambassador. Daring indeed is the man who judges God!

Certainly Gamaliel was for tolerance in an intolerant time. He was in advance of his colleagues. Maybe the words of Socrates had come to him, "Athenians, I hold you in the highest reverence and love but I will obey God rather than you." So Socrates died!

S. Peter had said before them all, "We ought to obey God rather than men."

But Gamaliel would seem to be like the politicians who study the sky only to see how the wind is to blow. He is what the French call "opportunists." He was a politician not a statesman and not a churchman. At this supreme crisis of his nation's history when the chance of the Jewish people is near its close and their destiny on the balance, he has but "wisesaws and modern instances" to offer them. He dealt with God and his own soul—and his nation—as here we see.

You who are young, with much of life before you, make your choice. "God and His Son, His Church and His Gospel, His cause and His Kingdom all stand before your door at the moment waiting for your choice and your decision. Gamaliel chose! So must you! Make up your minds. Great issues for you and others rest on your choice. Will you side with Peter and John, or sidestep with Gamaliel.

If you choose the former, as time goes on you will find answers to many perplexities and the way out of many a snare. For Jesus is not the problem but the answer, with Him as He declared you will walk in the light as children of light. Without Him, you walk in darkness as did the Jews, stumbling to their doom.

CLERGY NEWS

ALLTON, The Reverend Derek Roland, Assistant Priest at Northam, Diocese of Perth, to be Rector of the new parish formed out of the Parish of Armadale-Kelmscott, in the same diocese.

COLEMAN, The Reverend Basil Denis Odell, Rector of St. Matthew's, Guildford, Diocese of Perth, to be Locum Tenens at Manning, in the same diocese.

COPELAND, The Reverend Joseph William Augustus, Rector of Manning in the Diocese of Perth, to be Chaplain, Royal Perth Hospital, in the same diocese.

COWLING, The Reverend C. C. Vicar of Lismore, Diocese of Ballarat, to be Vicar of St. Paul's, Ballarat.

GERLACH, The Reverend A. J., Rector of Rappville, Diocese of Graton, to be Rector of Bellingen in the same diocese.

HALL, The Reverend Norman John, Priest-in-Charge of Melville-Wiltage, Diocese of Perth, to be Rector of Belmont, in the same diocese.

MAY, The Reverend J. L., Warden of Christ College, Hobart, Diocese of Tasmania, to be installed and instituted Canon Chancellor by the Bishop in S. David's Cathedral on March 16, at 7 p.m.

TASSELLI, The Reverend Henry, Canon-in-Residence of St. Paul's Cathedral, Bunbury, to be Rector of S. Andrew's, Subiaco, Diocese of Perth, as from May 1, 1958.

WALKER, The Reverend R., Archdeacon of the Great Southern, Rector of Narrogin, Diocese of Bunbury, to be Rector of St. Matthew's, Guildford, Diocese of Perth, early in March. He will retain the title of Archdeacon Emeritus.

WHYTE, The Reverend A. J., Vicar of S. Catherine's, South Caulfield, Diocese of Melbourne, to be Vicar of S. Matthew's, Cheltenham, in the same diocese.

LETTERS TO THE EDITOR

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

A DEFINITE STAND

ALCOHOL AND C.E.M.S.

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent's report of the meeting of the National Council of the Church of England Men's Society in Australia, in your issue of January 31, while very informative, omits perhaps the most important and significant of the matters dealt with.

The following motion I, as national vice-president, moved. It was carried by 28 votes to 3: "This National Council of the Church of England Men's Society:

1. Deplores the increase in the consumption of alcoholic drinks in Australia.
2. Is concerned at the appalling road fatalities in Australia, believing they are largely linked up with drinking.
3. Supports compulsory clinical blood tests of all drivers involved in road accidents.
4. Supports the formation of an Australian section of the International Commission for the prevention of alcoholism.
5. Calls upon clergy and laity of the Church of England in Australia to discountenance the use of alcoholic liquors at church social functions, especially at weddings and youth gatherings and urges at all public shows soft drinks be provided.
6. Commends the principle of voluntary abstinence as in line with the teachings of the New Testament and as helping to create a healthier public opinion on the abuse of alcohol.
7. Calls upon the Church of England in Australia to take a more active part in the campaign to combat alcoholism, supporting the work of Alcoholics Anonymous and urging the instruction of youth in the dangers of alcohol."

I feel that in this matter our Men's Society has given a lead to the Church in Australia to take a more definite stand against this menace to our Christian civilisation.

We hope it will be discussed at branch meetings and so help to form a more healthy public opinion in the Church at large.

Yours, etc.,
D. B. BLACKWOOD,
Bishop.

FIRE DISASTER AID APPRECIATED

TO THE EDITOR OF THE ANGLICAN

Sir,—Now that the rain has fallen and the grass is beginning to grow again I should like to thank all those church people who helped us in the consequence of the fires on December 8.

S. Alban's, Leura, has distributed more than £1,700 in cash, handled a ton of clothing, distributed toys to the children, Christmas cheer to the adults, and has supplied every Anglican who lost possessions with a new Bible and Prayer Book.

This has only been possible because of the kindness of Anglicans throughout the whole State of New South Wales and even beyond. Almost every diocese in the province has helped us, and we should like them all to know that their kindness has given fresh heart and confidence to their brethren in these distressed areas.

We are deeply grateful to you all.
Yours sincerely,
(The Reverend)
PETER F. NEWELL,
The Rectory,
Leura,
N.S.W.

HONORARY DEACONS

TO THE EDITOR OF THE ANGLICAN

Sir,—I wonder if Mr Adrian J. Archibald (THE ANGLICAN, February 7), is aware that the Diocese of Canberra and Goulburn for some years has used the services of honorary deacons in its parishes? The first one was a medical practitioner, the late Dr A. J. Stocks, of Young, since his death in 1954, three other men have served in a similar capacity in the same parish. One of these has offered himself for the full time ministry of the Church and is now Rector of Jarredman.

There are two honorary deacons in Albury and two in Canberra while a former honorary leacon in the Diocese of Newcastle is now serving as assistant priest in the Parish of Wagga Wagga.

Some of these men have undertaken to sit for Th.L. but for others we are preparing a guide or their reading from S. Mark's Library with a list of fundamental books.

The institution of the honorary diaconate certainly does alleviate the clergy shortage but it needs to be pointed out that it does involve a real sacrifice on the part of the men who thus offer themselves.

Their duties take up a great deal of their time, and they also surrender their layman's status with their parochial councils, etc., which is a very important consideration. However, the importance of their witness as "ordained men" working as "laymen" is incalculable.

Yours faithfully,
(The Reverend)
G. D. GRIFFITH,
Assistant Librarian,
S. Mark's College, Library,
Canberra.

UNIFORMITY IN VESTURES?

TO THE EDITOR OF THE ANGLICAN

Sir,—Once again we are indebted to the promptness of THE ANGLICAN in reporting events in the Church of England that are of value here.

The Canon of the Vestures of Ministers during the time of Divine Service," passed recently by the Convocation of Canterbury, will have no binding effect in Australia, because of the acceptance of the Constitution of the Church in Australia, in which is embodied the Thirty-nine Articles. The Thirty-fourth Article gives us the opportunity to evolve vestures suitable to Australian climates and temperaments. We might be as blessed as the Church of South India in this matter.

We Australians, who are descendants from British stock still suspect "dressing up" by authorities. We have, as the A.I.F. proved, a battle discipline but little liking for ceremonial drill.

To-day, since much of the functional value of vestures has gone, the field is clear "so that all things be done to edifying" or some degree of uniformity that might express Australian sentiment.

It is claimed that the Church of England does not attach any particular doctrinal significance to vestures, but a great part of the laity in Australia does. How great a part might be ascertained by an "Anglican" poll.

Rightly or wrongly, many of us dislike vestments, copes and mitres because they are Italian in origin and are, to us, redolent of Rome. More importantly, much vesture is a distraction to worship, for it is too often accompanied by ceremonial no doubt pleasing to those who lived "in the second year of the reign of Edward VI," but it is outmoded to a congregation that can read, write, and appreciate better the spoken word.

Perhaps each diocese in Australia will have its own "dress regulations," but it could be possible to see those parished on the controversial wings of the Church toppled over by a uniformity of vesture in the Australian Church.

Yours truly,
F. H. GAUNSON,
Prahan,
Vic.

PARISH PRIESTS DEFENDED

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend Ashley-Brown's admitted harsh attack on the clergy of his own Church (THE ANGLICAN, February 7), has an element of unfairness and lack of local knowledge which should not go unchallenged.

No one would venture to suggest that the priesthood is without fault, and most of us are prepared to admit that we need more knowledge. But the same can be said for every one of the churches throughout Australia.

Most parish priests would be prepared to differ with your contributor in his claim that the Church of Rome is making spiritual advances in quite the same way as he asserts.

I, personally, will agree that the Roman Church is making advances numerically, and know of at least five Anglicans in one parish who have crossed over to Rome.

But the reason was not spiritual enlightenment. It was a case of sheer blackmail on the part of the Roman Catholic priest. "Cross over or there will be no wedding." Because the Anglicans concerned were prepared to sacrifice their former beliefs rather than lose their partner, they crossed over.

I have yet to see or hear of a drunken Anglican priest celebrating the Sacred Mysteries of the Eucharist, but I have heard of at least two Roman Catholic priests who do often do so.

Archdeacon Ashley-Brown blames the "bad priest"—which includes the "inadequacy of the clergy's mental equipment and spiritual training"—for the shortage of priests. That is largely poppycock.

Only a very, very few are deterred from offering for Holy Orders on that account. What must be faced now is that the greatest single factor keeping candidates from offering is the known conditions under which the majority of priests work.

When labourers can get nearly as much as the average priest per year, and when semi-trained tradesmen can earn much more for a forty-hour week, parents are not prone to encourage their sons to go into the priesthood.

The individual members of the Priesthood in this country are doing a tremendous job and, in the vast majority of cases, they are doing it exceedingly well.

The fact that for the most of them it is a life of poverty and personal sacrifice cheerfully accepted, is sufficient evidence that they are not lacking in the most necessary of all qualifications for their task—consecration, zeal and spiritual strength.

Yours sincerely,
(The Reverend)
GORDON W. TRUDGEN,
The Rectory,
Trundle,
N.S.W.

THEOLOGICAL COURSE

TO THE EDITOR OF THE ANGLICAN

Sir,—Moore College is making a change this year in its preliminary theological course lectures. When the course was first launched, eighteen years ago, it took the form of a weekly lecture.

At a later date it was expanded to meet the needs of those who could not attend by the introduction of a correspondence course section.

Last year nearly 500 students were enrolled for this course. As there are signs that the peak has not been reached, we have decided to discontinue the weekly lecture and to focus our energies on the correspondence course section. The fee is 10/- per term. Applications for the first term, 1958, should reach the secretary at College House, 16 Carillon Avenue, Newtown, N.S.W. by March 3.

I remain,
Yours faithfully,
(The Reverend)
H. BATES,
Senior Lecturer & Chaplain,
Moore Theological College,
Newtown,
N.S.W.

RELATIONS WITH JAPAN

TO THE EDITOR OF THE ANGLICAN

Sir,—In its issue of January 25, referring to the possibility that Japan may tender for work on the Snowy Scheme, in order to even up trade balance with this country and buy more of our wool, the Perth Sunday Times commented: "No Federal Government, in an election year, would risk such a test of public opinion."

What a poor opinion of our political leaders and of public opinion! We would like to call Australia a Christian country, but is it?

Is it possible that our political Leaders are so lacking in vision that they could not use an occasion like this to show magnanimity? No doubt the Japanese did dreadful things by which many Australians are still suffering. War is horrible. It brings especially to the innocent, bitter suffering.

But what of ourselves? We cannot disclaim the horror of Hiroshima which swept a whole city out of existence and left not soldiers but civilians and women and little children stricken with diseases for which we have no cure.

The Christian law is "Love your enemies, do good to them that hate you." Here are God's words: "If thine hunger, Feed him; If he thirst give him drink."

Here is our chance. Let bygones be bygones, and show the world that, after all, we may be Christians.

(The Very Reverend)
R. H. MOORE,
Scarborough,
W.A.

JAZZ IN MODERN CHURCH DESIGN?

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr. Warren (THE ANGLICAN, January 31), seems to have missed the point I made regarding Rock'n Roll. There are musicians to-day who would not think of composing a Rock'n Roll number even if they could. The same applies to Church architecture. There are architects who would rather starve, if their ethics are right, than subscribe to the modern junk that is being erected to the name and honour of God. There is modern classical music which has taken the place of that composed a century ago, and surely there are architects who can design modern classical buildings without giving us, or rather, God, this "jazz" type.

Mr. Warren says that there are a few men who are producing some outstanding examples of church work. Does he mean by that remark that the others are not doing any outstanding work? Perhaps that accounts for the plans that we see from time to time. He also says that "outstanding solutions to church buildings come through a great deal of work on the part of architect, clergy, and committee and two or three per cent. of real inspiration by all. What an admission to make, and what an ego! He puts himself first, and the inspiration of the Holy Spirit last, and to make matters worse, gives the Holy Spirit credit for only two or three per cent. of the work.

This very hard working architect says in his opinion my views are not the views of the majority of my brother clergy. How would he know? How many has he met? And with how many has he discussed this very important problem? Probably only those in his own town.

No, Mr. Warren, my criticism is not subjective. If the object of my criticism was only in my mind, then what others are forced to see objectively must be pretty awful indeed. "Let us us take heart," you say, "and strive even harder to attain the goal of maturity of style." Come down from the clouds Mr. Architect, let us take some common sense and strive even harder to mould it into a style that looks something like a place of worship instead of a future spaceship station on Mars.

(The Reverend)
WILLIAM PETERSEN,
The Rectory,
Swansea,
N.S.W.

A FALLIBLE GOD —SCIENCE

TO THE EDITOR OF THE ANGLICAN

Sir,—Although the benefits received from a science are tremendous there is no reason to assiduously exaggerate them as does your correspondent David D. Leavers (THE ANGLICAN, January 31) with such blind adulation.

When the scientist makes some pronouncement for the general public he may not be understood, but at least he is certain to be believed. It is unthinkable to doubt him. Philosophers, statesmen, civic leaders, priests and industrialists are all questioned and criticised, but scientists—never! Scientists are exalted beings at the topmost pinnacle of popular prestige, for they claim the monopoly of the formula, "It has been scientifically proved . . ." which successfully bewitches even the most antagonistic heart with its soothing magic and mystical virtues.

The only condition the scientist must rigidly observe is that the general public will swallow any egregious rot, provided it is dressed up in long words with an effectation of technical objectivity to make it sound terribly scientific.

Fortunately, science is not a body of indisputable Truth, but a body of well-supported probable opinion. Its theories may be exploded at any time—with the exception of mathematics, the only true science.

It is not the misuse of science, as Mr. Leavers mistakenly claims, but the instinctive synthesis of science and its present use that is inevitably hastening the totalitarian patterns envisaged by Orwell, Aldous Huxley and C. S. Lewis.

Your correspondent deliberately ignores the advantages science cannot give the world—moral discipline, intelligence, health, nervous equilibrium, security and peace of mind. These are the real advantages against which the penicillin, printing presses and atomic energy he mentions appear like insignificant shadows.

Einstein was profoundly aware of the limitations of science when he said that "science has a sharp eye for ways and means, but too frequently is blind to ends and values." A pity so few people share his realistic attitude to that part of life which is so vital to man's welfare but which must be prevented at all costs from assuming god-like attributes else disaster will unavoidably ensue.

Yours faithfully,
JACK R. BLAIR,
Coogee,
N.S.W.

TYPICAL ENGLISH VICAR?

TO THE EDITOR OF THE ANGLICAN

Sir,—I have a theory that the lack of interest of people in general in the Church of England, and to a lesser extent here, stems from the fact that the Anglican clergy in England have for generations been drawn from what I think they are pleased to call the "upper classes" or maybe "upper middle classes."

In books by Englishmen the vicar meets as an equal with the squire or gentleman farmer type, is slightly servile to the lord of the manor, and is definitely called "sir" by the lower orders. His equals may call him "vicar," "Mr. Smith," or sometimes even "Smith." The Admirable Crichton gave an instance of this.

Even here indications of this attitude can sometimes be found. I know of one English vicar who attempts to run his parish on the English public school idea, with near tragic consequences in some cases.

This is not to be ungrateful for those Englishmen who have given loving service to the church here. Perhaps it is caused by the fact that only those with some financial backing have been able to spend the long years necessary in training in theological colleges.

Yours faithfully,
S. WILSON,
Northcote,
Vic.

SYDNEY CHURCH SOLD

TO THE EDITOR OF THE ANGLICAN

Sir,—Is not the reported selling of S. Philip's Church, Campdenrow, to be used as a factory, a sacrilege?

Surely help should be given to long neglected churches.

Why has not an ordinance been applied for, together with the usual notice on the door, setting out the time for the objection to be lodged?

Is the Sunday school closed? If this report is correct, then this wide area will be left without a Protestant church.

Yours etc.,
AN OLD PARISHIONER,
Fairlight,
N.S.W.

IMAGINATION IN ARCHITECTURE

TO THE EDITOR OF THE ANGLICAN

Sir,—I think the Reverend W. Petersen (THE ANGLICAN, January 24), is a little hard on his fellow priests when he accuses us of leaving out of all consideration what God might want in the designing of new church buildings.

It is through the minds, imaginations and hands of his servants here on earth that God can, and does, make His wants known. This is as true of architecture as it is of any of the arts.

Not all modern churches are well designed. Neither are they all "monstrosities."

Although Mr. Petersen does not make clear in his letter what he considers desirable in a new church building one can assume from the derogatory manner in which he mentions "round buildings, square ones, and half-round ones" that the only style he would approve would be the traditional rectangular or cruciform building. But even S. Thomas Aquinas himself would be hard pressed to prove that these are the only shapes that God approves.

In Palestine I sometimes visited the octagonal chapel on the western tip of the Lake of Galilee. This has a wide glass panel set in each wall so that, in whatever direction the worshipper looks, his glance falls on hallowed land or water. While by no means a perfect building (it lacks the absolute beauty of, say a Taj Mahal) I certainly think that God would approve its shape. It serves the spiritual need of His children, and in so doing just as surely serves Him.

(Incidentally, my experience differs from Mr. Petersen's in that I have generally found that the new churches, far from being bleak, the landscape. It is being empty, are the centres of a vigorous church life.)

Architecture should, above all else, harmonise with, and not cause of this that we should seek to evolve a purely Australian style of architecture and not slavishly follow the English or any other style.

Once admit the truth of this and what would Mr. Petersen say of Eric Bryggman's ultra-modern chapel at Turku in Finland? "The lateral wall of the aisle is made entirely of glass, and the seats are arranged at a slight angle so that the congregation looks both towards the altar and out on to the forest. The entire planning of the chapel was shaped by the trees that surround it." (Hall: Green, Gold and Granite, Page 89).

"Pride," Mr. Petersen would no doubt say, "it looks like a building in which young people spend their leisure time." And yet, again to quote Hall: "Here the idea of the unity of life, death and nature is created with such serenity and power that all over Finland there are people who express the wish that they could die in Turku, with the primitive feeling that the soul might migrate more peacefully if the body were left behind in Bryggman's chapel."

I am sure God would forgive a little pride and be glad to see the young people in His house in their leisure time if we could create a thing like that.

I am, yours sincerely,
(The Reverend)
J. D. DONOGHUE,
The Rectory,
Murrumburrah,
N.S.W.

ANGLICAN OF THE WEEK



Our Anglican of the Week is one of the stalwarts of the Church of England Men's Society in Brisbane diocese.

He is Mr. Robert J. Morris, well-known in Brisbane and, indeed, throughout the province wherever there is a C.E.M.S. branch.

Coming to Brisbane from England with his parents when he was a boy, he attended the Ithaca Sunday school where he later became a teacher and subsequently superintendent.

He was also a member of the choir of S. John's Pro-Cathedral. He was one of those who founded the Ithaca Gordon Club for Boys. Later he was elected to the parochial council, was people's warden and was elected to the diocesan council, of which he has been a member for forty years.

He was approached by Archbishop St. C. G. A. Donaldson and invited to join a committee that was to take over the Missions to Seamen. Later, when a charter was obtained from London, he was elected the first secretary. He is now Deputy Chairman.

Mr. Morris' work for the Church in Brisbane covers many branches—he was one of the committee called together by Bishop (later Archbishop) Le Fanu after the 1914-18 war to discuss a fitting war memorial.

The plan resulted in the building of S. Martin's Hospital which stands beside S. John's Cathedral. Mr. Morris has always been a keen supporter of the C.E.M.S. and he was provincial chairman for 17 years. He was elected chairman in 1928.

His association with the pro-cathedral and with S. John's Cathedral has continued since the days when he was a chorister.

Perhaps one of his greatest works for his fellow men was that of feeding the unemployed during the depression years. At the suggestion of Mr J. England, secretary to the Police Commission and a member of the C.E.M.S. Committee, that committee, under the leadership of Mr. Morris, set itself the task of giving fifty out-of-work men one hot meal a day. Within two weeks 350 men each day were receiving this welcome help.

A special corporate Communion for members of the committee was held in the cathedral. The work of feeding the men grew and soon other denominations followed the example of the C.E.M.S.

As times improved and there was no more need for the meals, the committee decided to open a hostel for men with 150 beds.

This hostel, known as S. Oswald's, is situated on North Quay, Brisbane. As the need for a hostel for young men between the ages of 16 and 21 is now greater than that for older men, S. Oswald's now provides a home for 57 young men.

There is a well-furnished chapel at the hostel which a chaplain visits each week. From time to time the Archbishop of Brisbane celebrates Holy Communion there. The progress and welfare of the hostel and inmates is dear to Mr. Morris' heart.

Mr. Morris is also keenly interested in the work of the Home Mission Fund Committee. Although no longer a young man, his interest and practical help on this and all the other committees of which he is a member is invaluable.

MUSIC REVIEW

THE COMPLETE ORGAN WORKS OF HENRY PURCELL

HENRY PURCELL. The Organ Works. Edited by Hugh McLean. Novello. English price 9/-.
IN Purcell's day the organ had not yet come to be regarded as a solo instrument. It had been used mainly for accompanying the service. Composers were just beginning to write pieces of an experimental nature. Consequently, although Purcell left a great quantity of music in other fields, he left little for the organ. So it has been possible to publish in one volume the seven pieces which comprise his complete organ works.

This has been done by Hugh McLean who has in a scholarly preface given all the alternative readings provided by the manuscripts in the various libraries.

This is the first time Purcell's organ works have been published complete, and the volume should be of great interest to organists, for everybody hails Purcell as one of the greatest English composers of all time. Purcell lived before the time that English organs had pedals. The pieces are not arranged for the modern organ, but are printed as the composer wrote them, for manuals only. Of particular interest is the Prelude on the "Old Hundredth".

Volumes 7 and 8 of Novello's Organ Music Club have arrived. These are available only to those who subscribe to the whole series. Volume 7 contains three interesting pieces by the Canadian organist, Healy Willan, Rondino, Elegy and Chaconne.

THE CURATE'S EGG

SUNDAY. Not many priests have exercised as powerful an influence in their parishes as did the Curé d'Ars. Appointed to quite a small charge while a young man, he prayed so effectively for the two hundred parishioners who lived there, that a profound and noticeable change took place in their lives. Once boorish and immoral, they became examples of redemptive grace. He was a wise and saintly Anglo-Catholic Priest who advised his colleagues, "Spend more time talking to God about your people; than talking to your people about God."

MONDAY. How strange are the ideas of children! And because of that, how careful adults have to be. But especially, how careful Sunday school teachers have to be. I read of a little girl who was shown a pencil for the first time. She drew a line with it, and then proceeded to try to lift the line off the page. When that was unsuccessful, she tried to lick it off, for to her, it was a hair from her head. The line was something new. The same happens in teaching.

A Sunday school teacher had been teaching her children about Christ walking on the waters—and Johnny had been found in his bath trying to do the same. How fortunate that he didn't try out the creek at the bottom of the garden! Earnestness and enthusiasm in Sunday school teachers are not enough—there must be that specialised knowledge of child life (child psychology) so that we can learn something more of the child mind, and how it will treat and accept our teaching. Yet how often it happens that the young and inexperienced teachers are quite self-satisfied and complacent and turn up but infrequently at training classes.

TUESDAY. At somewhat short notice I was asked to prepare an address for broadcasting on not an easy subject. For interest's sake, I noted the time I spent on its preparation—and that is not counting either the time I tossed it over in my mind as I went about my daily chores, or the actual delivery of the talk. I found that I had spent eight hours on it—eight hours for fifteen minutes' conversation. Then I thought of the iceberg, with nine-tenths of its bulk below the water, and only one-tenth

visible. But, in case others might draw an unwanted parallel, I stopped thinking of this analogy.

WEDNESDAY. When death comes early, what can we say to the sorrowing. I came across these words which have proved of consolation to the writer: "They are Thine, O Lord, Thou lover of souls. We give them back to Thee, dear Lord, Who gavest them to us. Yet as Thou dost not lose them in giving, so we have not lost them by their return."

"Not as the world giveth, givest Thou, O lover of souls. What Thou gavest, Thou takest not away; for what is Thine is ours always, if we are Thine. And life is eternal and love is immortal, and death is only an horizon, and an horizon is nothing save the limit of our night."

"Lift us up, strong Son of God, that we may see further. Cleanse our eyes that we may see, more clearly. Draw us closer to Thyself, that we may prepare a place for us, prepare us for that happy place, that where they are and Thou art, we too may be; through Jesus Christ our Lord. Amen."

THURSDAY. When everything else is lost, and life is beginning to tumble around us in ruins, we still have our duty to perform. The sagacious Bishop of Durham, Bishop Westcott, fittingly said, "Duties are ours; events are God's."

In the doing of our daily chores, our sanity is preserved and our usefulness demonstrated. Thomas Carlyle was right—a man's task is his life-preserver.

FRIDAY. Great occasions unnerve all of us. Gordon Powell, in a recent book, mentions a vice-regal wedding he had to take at S. Stephen's Presbyterian Church, Sydney, which had many unnerving elements. It all reminded me of another Presbyterian minister who, at short notice, was asked to take Divine Service at Crathie Church as Queen Victoria was expected. He was completely overcome by the occasion—the glory of it quite overwhelmed him. He was gloriously mixed up in his main prayer of supplication for the royal visitor. "Grant that, as she grows to be an old woman, she may be made a new man; and that in all righteous causes, she may go forth before her people like a he-goat on the mountains."

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

THE QUESTION ANSWERED

THE QUESTION ANSWERED
I asked in the land of the living
And the dead;
I asked of the ones who followed
And who led;
I asked of the blazing newborn day
And night;
I asked of the blinded ones
And those with sight;
I asked of the still
Inanimate creation;
I asked of the works
Of human concentration;
I asked of the idle rich
And active poor;
I asked of the ends of the earth,
From shore to shore;
I asked them all, and from all
Received a nod:
"We know Him well;
For where Love is,
There is God." —J.A.F.H.A.

These are a little less than moderately difficult, and would make excellent quiet voluntaries because of their freely flowing themes.

Volume 8 consists of Four Divisions by Heathcote Statham. The first is a quiet Prelude, the second an attractive Gavotte and Bourree, the third a Lament for an Infant, and the last a piece entitled "The Bells of S. Chad's."

This is very lively music on a vigorous ground bass representative of bells chiming—a toccata like piece which becomes more

involved as it proceeds. This is moderately difficult, though the other three are easier.

Some more modern music has been published, the most attractive being two pieces published separately, both by Arthur J. Pritchard, "A Fancy" (Novello 3/6), and "Elegy" (Novello 3/6). These would also make good voluntaries or quiet recital pieces. —L.F.

BOOK REVIEW

GROWING OLD GRACEFULLY

ON GROWING OLD. A book of preparation for age. Sibyl Harton. Pp. 126. Australian price: 15/9.

ALTHOUGH, as the title indicates, this book has been written primarily to help people along the last stage of life's journey, it is of value to all thoughtful people irrespective of age. In a practical and understanding manner it deals realistically with such difficult subjects as suffering, evil and a disordered world.

Mrs. Harton reminds us that preparation is made for all periods of life except for the last. "On Growing Old" supplies a need in this respect.

It should be read, too, by all mentally alert old people and middle-aged folk as well, for even the old people may have many years before them. —G.K.T.

It's Good
and it's good
to eat often!



It's the most "chocolatey" chocolate money can buy

HAPPY IN GOD'S SERVICE

BY SISTER JUDITH STEEL, C.A.

(Church Army Sister in the Parish of Holy Trinity, Coburg, Victoria)

For a long time, I used to feel quite worried when I noticed people looking long and queerly at me—did I have a dirty face? Was my slip showing?

Then I realised—I was in the seldom-seen grey Church Army uniform. I had a sword in my hat, and I wore a badge which blazoned the words "The Church Army."

I could almost see the words in the gazer's eyes. "She must be a queer lass! Oh, well, some people have to be religious." I would think "Silly people. How ignorant they are!"

But I had to own up eventually that I used to think like that myself.

I used to believe that God created a special type of person for His particular service—a NATURALLY good, pious, humourless, neuter-gender kind of person.

How wrong can you be! I soon found out—because I joined the Church Army in Australia.

JOINING UP

I had a vague idea that I should be doing full time social or religious work, and then the Church Army presented itself through the visit of one of the Officers to our Parish.

I must confess that it was not at first truly undertaken (though I did suppose that it was) for the greater glory of God through a dearly-loved Friend, one Jesus by name.

At that time, nobody, including myself, really thought I would go ahead with it—but that Friend had other ideas.

My testing-ground was S. Christopher's Home for Little Children at Lochinvar, N.S.W. (since moved). All that I had known of little children was that they are fun to play with for an hour or so.

Don't ask me, now, what I think about spending 11 hours with them, following their every movement!

But how greatly those children need people to love, to cherish them! Then came—

COLLEGE

That was most surely the most profitable year in my life—learning, learning, learning.

Learning doctrine, house-keeping, how a Christian should live with other people, what a joy a really Christian community is.

Learning and loving—that was my year in the Training College at Stockton, N.S.W.

Each day I value that training more in my work now in the parish of Holy Trinity, Coburg, Victoria.

ON TO THE JOB

Lots of people wonder what I do, but all agree that whatever it is, it agrees with me!

Actually, my time is just about equally divided between religious instruction in the State Schools, visiting, and Youth work—every minute is packed with interest.

Here are some of my curios—A small girl leaving the State School for another (!) presented me with a holy medal which she had been wearing around her neck. "It's been blessed," she assured me as she reverently gave it to me.

Having a youthful appearance, people often think I am younger than I really am, and when I was fairly new to the parish I was talking to one mother at a Girls' Club social.

"Do you know Y. . . Z. . . ?" she asked, naming one of the girls.

"She's in my Sunday School class," I replied.

"Oh, is she? How old is Y. . . now—how old are you?"

"I'm not in the class," I exploded, "I TEACH it!"

The extraordinary thing, I find in this grace given by God to do all this.

People say, "You must be made for the job. I couldn't do it," but that is all wrong.

With grace of God anyone can—I've proved it, and very greatly to my satisfaction. If you make it "ALL FOR JESUS" you'll soon find it "ALL FROM JESUS."

The Youth Page

TALKS WITH TEENAGERS

THIS THING CALLED "LOVE"

"No, it just can't be done! How could I possibly love such a person? It's all this talk about 'loving your enemy' that makes Christianity so impossible!"

This is the kind of thing that is so often said. But it would not be said if only the speaker had a clearer idea of the meaning of words.

Possibly you've heard the saying. "The Greeks had a word for it." And it is perfectly true that in many cases the Greek language is much more flexible than our own, and is able to express thoughts and feelings far more accurately than is possible in English.

Take, for example, this question of "love."

In our modern English usage it is a much abused and over-worked word.

The dictionary defines it as "Warm affection, attachment, liking, or fondness, paternal affection, affectionate devotion."

We haven't to give the matter much thought before we realise that these six definitions each refer to a vastly different emotion, and yet each are expressed by the one word, "love."

How silly can we get? There is a world of difference between, say, parental affection and liking, or between mere attachment and affectionate devotion.

MEANINGS

It has been pointed out that the Greek language—the language in which the New Testament was originally written—is particularly rich in synonyms.

Instead of using just one word, as we do, to express so many different degrees of feeling and emotion, the Greek language has actually four words for "love," three of which are used by the New Testament writers.

Twice S. Paul speaks of those who are "devoid of natural affection" (Romans 1:5; 2 Timothy 3:3), and the word he uses there (*astorgos*, the negative form of *storge*) describes children who have not the natural love of parents.

Storge, and its related words, speaks of "family love"—the affection which naturally exists between members of a family.

Then there is the love of friends—the warm, tender affection which one feels towards one's nearest and truest friends. The Greek word for this is *philein*, and it is used forty-five times in its various forms of verb and noun in the New Testament.

Our English words which come closest to the meaning of this word, *philein*, are "fondness, affection, liking." This is the word used for our Lord's love for Lazarus (John 11:3) for example.

A third Greek word for "love," is *eros* (the verb is *eran*), and this word describes the intense, longing love of a man for a maid. It was used in early Christian writings to describe divine love, but it never occurs in the New Testament.

GOODWILL

It was none of these words which our Lord used when He bade men "Love your enemies" (Matthew 5:44). There He used the word *agapao* (the accompanying noun is *agape*), which implies a sense of esteem, or kindly concern. Perhaps the real meaning of *agape* is benevolence or goodwill.

This is the most commonly used word for love in the New Testament, where it occurs more than 300 times.

Actually, what our Lord tells us when He urges "agape" towards our enemies, is that no matter how the other fellow may treat us, even if he insults or injures us, we must never allow any bitterness towards him to take root in our hearts. Our attitude towards him must always be that of benevolent goodwill.

So we come to see that our Lord never commanded us to love our enemies in the same way as we love our family or our friends.

The one is a love that comes unbidden—we just can't help it; it comes from the deepest emotions of our life.

The other is a love which comes from a firm resolve to seek the best in the other fellow, no matter what his attitude towards us.

It is more an attitude of will than of heart. Someone has described it as a "victory and a conquest, over that which comes instinctively to the natural man."

This love which our Lord commands is only possible for a Christian. Only the love of Christ in our hearts will make it possible for us to love all men for His sake, and we can do it only by the grace and help which He gives us.

THE REASON

In commanding us to love our enemies, our Lord is giving us a counsel of perfection. He tells us so Himself! "That ye may be the children of your Father which is in heaven . . . Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:45, 48).

God's attitude to men is clearly the attitude of benevolent goodwill. The Psalmist says, "The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand and satisfiest the desire of every living thing" (Psalm 145:15, 16).

As our Lord says, God "maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matthew 5:45).

If we are truly His children, we will show in our lives the characteristics of our Father. As the sons of God, we must ourselves become godlike.

After all, this is the purpose for which we were created. In Genesis 1:26, God says, "Let us make in our image and after our likeness." So, if the characteristic of God is benevolent goodwill, if God's nature is to love all men, whether they are good or bad, and to seek their highest good, then if we would be like Him we must copy Him in this respect.

The perfection that Jesus sets before us is that we should learn to forgive as God forgives—fully, freely, and without any remembrance of the past offence; and that we should come to love as God loves, with a benevolent goodwill towards all men.

It isn't an easy thing. But who said Christianity was easy? It was this love which led our Lord to lay down His life on the Cross.

But it is such self-effacing, self-sacrificial love which proves the reality of our Christian profession and proclaims us "the children of our Father which is in heaven."

UNAVOIDABLE

You may avoid the Church, you may avoid the Bible, you may avoid the company of Christian people, but you cannot avoid Jesus Christ: He will meet you where you least think of Him. —Dawson.

LIGHT

Never try to evade your responsibilities by saying that the heathen are living up to the light they have when you know that you are not living up to the light that you have.

GAMBLING

Lately the daily Press has been giving a certain amount of prominence to the vast increase of gambling in the community in recent years.

So serious has the situation become that the World Council of Churches and the N.S.W. Council of Churches is moving to have the whole matter carefully investigated.

Gambling has become so widespread in the community, through betting and lotteries, that there is a real danger that familiarity with these things will obscure for many people the fact that gambling and Christianity are diametrically opposed to each other.

This was set out very clearly some years ago in a statement by the late Archbishop of Canterbury (Dr. William Temple), when he gave evidence before a British Royal Commission on Lotteries and Betting.

COVETOUSNESS

In the course of his evidence, the archbishop said, "Gambling challenges that view of life which the Christian Church exists to uphold and extend.

"Its glorification of mere chance is a denial of the Divine order of nature.

"To risk money haphazardly is to disregard the insistence of the Church in every age of living faith that possessions are a trust, and that men must account to God for their use.

"The persistent appeal to covetousness is fundamentally opposed to the unselfishness which was taught by Jesus Christ and by the New Testament as a whole.

"The attempt (inseparable from gambling) to make profit out of the inevitable loss and possible suffering of others is the antithesis of that love of one's neighbour on which our Lord insisted."

MISTAKES

Neither let mistakes nor wrong directions, of which every man, in his studies and elsewhere, falls into many, discourage you. There is precious instruction to be got by finding we were wrong. Let a man try faithfully, manfully to be right; he will grow daily more and more right. —CARLYLE.

GET UP AGAIN

You are beaten to earth! Well, what of that? Come up with a smiling face. It is nothing against you to fall down flat. But to lie there—that is disgrace! —EDMUND O. VANCE.

THE CHURCH GARDEN

TO THE EDITOR OF THE ANGLICAN YOUTH PAGE

Sir,—I couldn't have "Squash Criticism" in the Church garden; criticism in the spirit of "Valiant for Truth" is necessary, and should be given and received as Sir Walter Raleigh suggests (A True Friend), same page, (THE ANGLICAN, December 6, 1957).

What about adding *beetroot*? Beetroot will be found line 3, verse 3, hymn 341 A. and M. "And the weakest is strong to beetroot to his vow."

Every parish too, should cultivate a decent crop of *celery*, to provide adequate pay for the staff. A patch of *mint* might help in making money. We all have the same amount of *thyme* available. The important thing is to make sage use of it. *Thrift* and *honesty* will not be out of place. *Tulips* to sing with should not be confined to the choir. The possibilities are endless. I'd better stop before they become too far-fetched.

Your sincerely,

H. E. L. PATTON.

THE LOVE OF GOD

MY GOD, enlarge me in love; that with the inner mouth of my heart I may taste how sweet it is to love. Let me love Thee more than myself, and myself only for Thee, and in Thee all that love Thee truly; as the law of love commandeth, shining forth from Thee; through Jesus Christ our Lord. Amen. (Thomas a Kempis, 1380-1471).



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Primary and Secondary Day School for 200 Boys. Language and Technical Courses provided. Staff of trained-Departmental Teachers and Graduates.

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"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN . . ."

THE UNIQUENESS OF HAMMONDVILLE

A PRACTICAL VISION IN THE DEPRESSION DAYS

Imagine that you are back in 1932, in the midst of the darkest days of the depression, and an eviction order has just been served on you, what would you do, and how?

At a time when thousands of eviction orders were being issued in Sydney, when hardship and misery was mounting rapidly, Canon (later Archdeacon) R. B. S. Hammond stepped in.

But what could the poor Rector of S. Barnabas', Broadway, do, many asked.

But Canon Hammond was original, constructive and, above all, tenacious of purpose.

In 1931 he had spoken with fervour of "decentralisation"—a word common to us to-day, but hardly known in 1932.

Evictions increased, and with them came squalor. On February 12, Canon Hammond called a meeting at S. Barnabas' for married men who wished to apply for the kind of accommodation he proposed to provide.

The church was filled to overflowing. Eight hundred applications were received from people who wished to be allowed to take part in the scheme.

Canon Hammond made it clear to people from the outset that it was not proposed to give them a house, but that they should buy it by a "rent-purchase" system. They were to pay 5/- a week for three years and 7/6 a week until it was paid for.

His tenacity of purpose to this scheme attracted wide attention.

On September 9 that year 13 acres two-and-a-half miles beyond Liverpool were bought at £25 per acre.

That land has now become 220 acres.

110 TIMBER HOUSES

Where did the money come from? Canon Hammond had approached a small group of prominent citizens. With their help he formed a non-profit-making company.

The idea was to erect modest timber-homes, each with its acre of land, for the shelter of families who had been evicted or were under threat of eviction. The money that came in from the tenants was used by the Board of Directors to build additional homes.

In the days of 1932 it was possible to erect a timber cottage of very basic design for just over £100.

So, 110 such homes were erected.

By the time the last one was built in 1937, the cost had risen above the £250 mark.

Raising the finance presented great problems in those days and only the faith and tenacity which have always characterised the Hammondville leadership eventually won through to success.

In due time with the return of normal economic conditions the original settlers ceased to be in need and, availing themselves of the generous opportunity which had been given them, they completed the purchase of their homes.

Once again we saw that "home-ownership" means the pride of ownership, and in recent years they have done much to improve and extend the original cottages erected 25 years ago.

All this has had the effect of transforming the general appearance of Hammondville into that of a Garden Settlement.

The success of the First Chapter can be read in the rehabilitation of many families who were given a new start in life and whose development in good citizenship was an adequate reward for all that was done to establish

this noble experiment in community living.

As the Settlement grew its amenities developed. A full range of shops together with a fine recreation hall and post office are ranged opposite the public school where over 400 children are enrolled—many of them now coming from surrounding districts.

Right at the centre of the township stands S. Anne's Church, the gift of Mrs Constance Gedge, a beautiful House of Prayer of which even the most fortunate parish could well be proud.

The geographical centrality of S. Anne's is symbolic of the fact that the Hammondville achievement is an expression of the Christian Faith in terms of worship and service.



The managing director of Hammondville, the Reverend B. G. Judd, introduces Mrs M. Burton to Sir John Northcott at the opening of the Hugh Poate Home.

THE AGED ARE INTEGRATED FULLY INTO THE COMMUNITY

The second chapter in the story of Hammondville began in 1952 when the managing director, the Reverend B. G. Judd, felt that the resources of Hammondville made it an ideal site for a project to care for the aged.

Hammondville was then an attractive little town, but there still remained of its 220 acres much excellent building land awaiting development.

If this land could be used for the erection of a new settlement for senior citizens, then the old people would be integrated into a normal, balanced community instead of being segregated.

This is an ideal for which town planners strive, but which is seldom attained.

In most communities the old folk are segregated. They are not part of the community.

But in Hammondville they would in no sense be isolated.

Instead, they would enjoy the peace and restfulness of the countryside and still feel they

counted as members of the community.

Bernard Judd and his wife (who had been the Hammondville secretary for many years) found it just as hard to get the money to start their brain-child as did Robert Hammond 25 years before.

Support only came in larger volume as the new project proved itself to be an outstanding success.

Had they foreseen just how difficult it would be to get Hammondville re-started they may have hesitated to launch the Appeal.

TO EXPAND IS TO EXPEND MONEY—WILL YOU HELP?

Since the drive was to build the nursing home at Hammondville was begun in 1953, the value of the buildings and equipment has increased by 350 per cent. to £220,263.

What has been achieved since 1953 is remarkable and constitutes the period of greatest growth and expansion in the entire history of Hammondville.

This is a great tribute to the leadership and acumen of the man now at the helm, the Reverend B. G. Judd.

But it is also, as Mr Judd points out, a great tribute to the thousands of generous folk who have responded to his appeal.

Such expansion as Hammondville has witnessed brings its own peculiar problems.

New and efficient buildings require a constant flow of money for their maintenance. Patients and inmates do not eat bricks and mortar! Such down-to-earth matters as household linen, towels, blankets form a big item calling for constant replacement, while the quarterly electricity bill for the homes is frightening, despite stringent economy measures.

All this means that the very

measure of success over the past four years brings added problems of finance for the future. "So far from being able to 'let up' in our fund-raising we need to redouble our efforts," Mr Judd said last week.

"Well, we have made a very good beginning. We are one-third of the way to the objective which can and will be reached if generous people continue to support this great work."

Only by actually going to see this remarkable Settlement at first hand can you realise just how much has been achieved both in the quality and extent of the work.

Will you help? Donations are deductible for income tax purposes and should be sent to the Reverend B. G. Judd, 188 Forbes Street, East Sydney.

Fortunately, they did not foresee the difficulties, and once the task was begun, there was no turning back.

First, they built small specially designed brick cottages for aged folk who were capable of looking after themselves. To date twenty-one such units have been completed. The most recent is the work of Sydney architect, Mr K. P. V. Werry, whom Mr Judd calls "the answer to the client's prayer."

"We soon realised that it is not enough to build cottages," he said.

"You must also provide for the occupants when they become ill—and chronically-ill aged folk are not eligible for admission to the public hospitals of N.S.W."

NURSING HOME

"In 1953 we launched an appeal to build a nursing home to care for chronically-ill aged folk. When it was completed in November, 1954, its 53 beds were occupied by applicants from all over N.S.W.—the country districts as well as the city."

This home was named the Edna Shaw Nursing Home for Senior Citizens in honour of Matron E. M. Shaw who, with Sir Hugh Poate, Sir Leslie Morshead, Sir Richard Boyer, Sir James Bisset and Mr C. R. McKerihan, had accepted Mr Judd's invitation to act as sponsors of the appeal.

Ten months ago the 40 bed Hugh Poate Home was opened to provide "supervisory care" for those who do not require full nursing attention and yet are not able to look after themselves.

There are thus 93 folk in the large homes and 40 in the cottages. The staff of 30 is kept very busy, because many of the patients in the nursing home are very sick people and require a great deal of nursing attention, both day and night.

Every
mother
and
father
should read this



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THE STORY OF HAMMONDVILLE (Continued)

THEIR CRIME AGAINST SOCIETY IS THAT THEY ARE OLD

One of the most terrible things in the world is to know that you are unwanted — unwanted by society, by people.

A sense of desolation, unknown by those who enjoy the security of the family circle, engulfs very many of those elderly folk who have outlived their contemporaries and who cannot keep pace with the hurrying world.

They feel more than desolate, more than unwanted: they are afraid.

Afraid of the time when illness will remove what is left of their waning power to fend for themselves.

To see peace and calm serenity replace fear and uncertainty — that is reward enough for those who serve these elderly folk in such a haven as the Hammondville Homes.

Many of these folk have worked in the days of their youth but the standard of real wages was then much lower than it now is and so they are completely dependent upon the Social Service pension.

TIN SHACK IS "HOME"

Mr and Mrs D. were both well over 80 — fine types of citizens — now utterly alone in the world. They had hoped, years ago, to build a tiny cottage on a plot of land west of Sydney, but the closest they had got to their objective was the tin shack

where we found them one summer's afternoon. The humpy was surprisingly well kept, but devoid of household amenities.

How they managed to keep as clean as they were is a tribute to them both. She had nursed him for three-and-a-half years until at last the task had proved too great.

NOT SEPARATED

They had written to the Matron of Hammondville telling with great restraint the story of their pathetic plight.

A vacancy occurred in the Nursing Home and husband and wife were taken in. One of their chief fears was that they would be separated at life's eventide, but Hammondville cared for them both.

Mrs W. had come years ago with her husband from quite a long way away from Sydney to occupy one of the cottage units shortly after it was built. This couple were then well able to care for themselves. For some

years they had enjoyed what they declared were the happiest years of their lives.

As time passed, Mr W fell ill and was looked after in the cottage until he had to be transferred to the Nursing Home.

For a considerable time, Mrs W. remained in the cottage. But failing health made her glad to enter the Hugh Poate Home where "supervisory care" was available to her.

She came to the dining room for meals, but most other things were done for her by the staff.

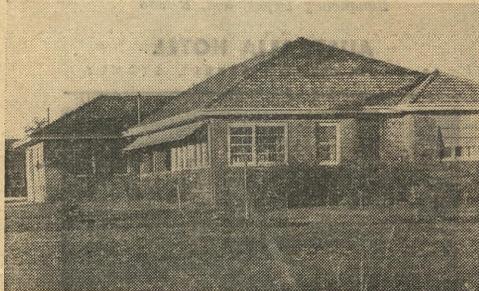
After some months, her health deteriorated rather rapidly and she is now in the fifty-three bed Edna Shaw Nursing Home for those who require full nursing care.

Mrs W's story illustrates the importance of the Hammondville facilities which can deal with each of the varying types of need encountered in providing for the care of aged people.

SOLARIUM AT HAMMONDVILLE HOME



The large solarium for senior citizens at Hammondville is a favourite meeting-place for residents in both summer and winter.



Portion of the Home at Hammondville which accommodates ninety-three senior citizens.

BOOK REVIEW

SURVEY OF CHURCHES IN THE ANGLICAN COMMUNION

THE MOVING SPIRIT. A Survey of the Churches of the Anglican Communion. Church Information Board, Westminster, for the Church Assembly Overseas Council. Pp. 144. English price 5/-.

DEALING with the response of Anglican churches to the challenges of political and religious movements, and in face of far-reaching social changes, the report gives many striking examples of the vitality of church life even in those countries where Christians are a tiny minority of the population.

In the Far East, for instance, the Chinese Church has come through the turmoil of the Communist "liberation," and shown itself to be firmly established in the life of the nation. Though completely independent and self-supporting it has renewed contact with other Anglican churches on a basis of friendly equality.

The churches in Korea, Japan and Hong Kong have been vigorously tackling the refugee problem and the rebuilding of social life in the devastated areas.

Other eastern churches have been developing their own missionary activity, and drawing together Christians of many races and languages; and in India, Pakistan and Ceylon, there have been movements towards reunion which may well have a direct bearing on the divisions of western Christendom.

A large section of the book naturally is devoted to Africa — "Tomorrow's Continent" — where the relation between the educational work of the Church and the growth towards political independence is clearly revealed.

Self-government in the Church has there preceded the attainment of national sovereignty. In the Province of West Africa, for example, nine of the fourteen bishops are African, and it is often not sufficiently realised

that the leadership in Ghana and Nigeria is predominantly Christian.

Further south the Church in the Rhodesian Federation and in the Union of South Africa has been foremost in standing fast by the principles of racial partnership, and the South African bishops have jeopardised their liberty by refusing to accept the State regulations for apartheid in Christian worship.

The survey includes accounts not only of "missionary" areas, but of the churches in the United States, Canada, Australia, New Zealand and Great Britain, showing that the Christian mission is one throughout the world and every church has its own missionary responsibility in the realm of social as well as religious life, and has much to gain from the experience of others.

Canada, indeed, is said to devote 80 per cent. of its church budget to the work of expansion within its own borders and overseas. The Episcopal Church in the United States is spending more than 2½ million dollars on overseas work in 1957.

Charts and graphs, as well as the text of the book, reveal that the Church of England's part in the life of the Anglican Communion as a whole is declining in importance by comparison with that of other Anglican churches. Indeed it is at the moment failing to keep up with its own missionary commitments.

In view of the forthcoming Lambeth Conference, at which some 340 Anglican bishops are due to meet next July in London, this survey provides essential information about the background of their discussions.

—M.C.



Mrs. Platypus is versatile . . .

A versatile animal is the Platypus; it is, indeed, a physiological enigma. The Platypus is a mammal, and suckles its young. Yet it lays eggs! It is furred — yet has webbed feet and a duck's bill!

It is cute and cuddly — but beware the poisonous spurs of its back feet. Mrs. Platypus will use them if she is frightened.

In the animal kingdom such versatility is rare. But in the world of

commerce adaptability is an essential. Take SHELL for example. From petroleum, Shell markets a huge range of products for transport, industry, medicine, agriculture, horticulture — even products for milady's boudoir.

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ARCHBISHOP MOLINE VISITS THE LOVELY COCOS ISLANDS

FROM OUR OWN CORRESPONDENT

The Archbishop of Perth, the Most Reverend bined business with pleasure when he paid his Islands, a distant outpost of Perth diocese.

In his monthly letter to the diocese the archbishop describes the Cocos group as a number of lovely coral islands in the Indian Ocean about 1500 miles W.N.W. of Perth.

They enclose a lagoon some ten miles across. The water of the lagoon is crystal clear, and through it one may gaze down upon the sea-bed where the dazzling whiteness of the sand contrasts with the darkness of the reefs of living coral.

The lagoon itself reflects this contrast in the astonishing variety of its shades of blue.

At no point do the islands rise for more than a few feet above the level of the sea; but, although they appear to lie at the mercy of every ocean storm, their outer defences are provided by an encircling reef of coral upon which the waves exhaust their fury in vain.

Apart from Home Island, so named because it is the home of

the Clunies Ross family, there are two islands on the atoll which are inhabited. On West Island, QANTAS and D.C.A. have their headquarters, while on Direction Island Cables and Wireless have a station. There is also a marine base for rescue work.

The air strip on West Island is 10,000 feet long, and in constant use by QANTAS and South African Airways for the Australia-South Africa flight.

At the present time, the white population numbers 129, including 32 children. About half of them are members of the Church of England. Mrs Elliot has been running a Sunday school for the children on West Island with the help of material sent by Mrs L. Evensen, the Sunday school Organiser, Perth.

Clergy of the Diocese of Perth have been visiting the islands at six monthly intervals for the last three years.

INTERSTATE BOYS' CAMP AT FRANKSTON POPULAR

FROM A CORRESPONDENT

Melbourne, February 10

Four camps for members of the Church of England Boys' Society in Victoria were held at Frankston during the school holidays this year.

The camp for boys from the country and interstate was, as always, first-rate, with members from many parts of Victoria, from Sydney, Brisbane, Prospect, Wollongong, Launceston and Hobart.

A highlight of this camp was the visit of the Archbishop of Melbourne, the Most Reverend Frank Woods.

Accompanied by the society's general secretary in Melbourne Diocese, the Reverend A. J. Schreuder, Archbishop Woods, spent four hours at the camp.

Arriving before lunch, he was greeted by the boys who were lined up on either side of the driveway.

There was also a small guard of honour at the steps to the main hall, where the chairman, the Reverend N. G. Molloy, met

the archbishop and introduced him to members of the headquarters staff of the camp.

After a short tour of the camp property, the archbishop lunched with the boys.

Afterwards, he took a keen interest in the sport the boys were playing. Later in the afternoon, he looked in at the beach where they were swimming.

At the conclusion of the camp, the boys from interstate were billeted for five days at the homes of C.E.B.S. members in Melbourne.

They were taken on trips to the Healesville Sanctuary, Australian Glass Manufacturers, the Victorian Railways Deisel Maintenance Depot, Luna Park and the Royal Mint.

Numbers were small for the senior camp, but the two junior camps attracted many boys.

Evening programmes for all four camps consisted of boxing, wrestling, films, a missionary night, and concerts.

PARISH COMMITTEE'S BONDS WIN

ANGLICAN NEWS SERVICE
London, February 10

The entertainment committee of S. John's Church, Eastbourne, has won £51,000 in a premium bonds draw.

Last summer the committee, who run social events at the parish hall, found they had a surplus of £50 and decided to invest £40 in premium bonds. Last week the treasurer, Mr B. Dean, in whose name the bonds were held, told the committee he had been informed that he had won £1,000.

Mr Dean said last night: "It is by no means certain that my committee will decide to hand the money over to church funds. We run the church hall, which has nothing to do with the church finances."

The Vicar of S. John's, the Reverend Philip Richards, was not available for comment, but his wife said: "The winning of this £1,000 has nothing whatever to do with the church. The parish hall is run independently of the church and is self-supporting."

Perth, February 10
R. W. H. Moline, com-
first visit to the Cocos

Their visits have been greatly appreciated, but these have been the only occasions when any outside provision has been made for the spiritual needs of the people.

During his visit Archbishop Moline conducted services and administered sacraments both on West Island and Direction Island, baptising two small children, instructing and confirming two boys.

OBITUARY

THE REVEREND
A. E. MORRIS

We record with regret the death in England at the end of last year of the Reverend Arthur Edward Morris, one-time Dean of Newcastle.

F.N. writes: The news that Arthur Morris had died after prolonged and acute suffering was received by his friends in Australia with true and deep sorrow. He loved Australia, and those Australians who were privileged to know him well, loved him.

He served the Australia Church first as a member of the Charleville Bush Brotherhood and later as its head.

He was rector successively of Goondiwindi and Woollongabba, and for his last five years in the diocese of Brisbane he served as Archdeacon of the West. Then he came down to Newcastle to be Dean of its Cathedral, a post which he held for six years, until a serious illness, resulting from a motor-accident, compelled his resignation and his return to England. Since 1949 he had been Rector of Littleworth and Rural Dean of the Vale of the White Horse in the Diocese of Oxford.

He was a man of humour which not everybody understood but above all he was a man of God, able to give spiritual help of a rare quality to those who sought it.

A Requiem Eucharist was celebrated in Newcastle Cathedral on Wednesday at 6.30 a.m. May he rest in peace and may light perpetuals shine upon him.

THE REVEREND
A. G. HALLIDAY

We record with regret the death at his home at North Sydney on January 21 of the Reverend Archibald George Halliday.

Mr Halliday was ordained in 1920 by the Bishop of Wangaratta. After serving curacies at Yackandandah and Kiewa, he became Rector of Bethanga in Wangaratta diocese.

From 1931 to 1933 he was Curate in charge of the District of S. Alban's, Golden Grove, Darlington.

He then served for a period as Chaplain to the Children's Court. During 1935-1936 he was again overseas as Diocesan Chaplain in the Diocese of Calcutta.

On his return, he served as rector of Milton, whence he came to S. Luke's, Mosman, working with the present Rector and Rural Dean, Canon Cameron.

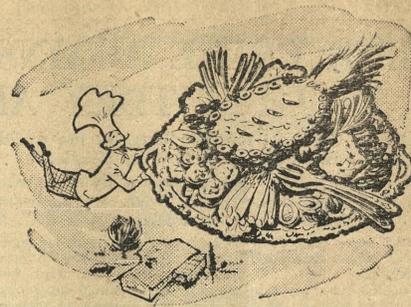
Mr Halliday then went to Orange, first as acting rector and later as rector of the parish.

Here he spent himself without reserve through the war years and until 1952.

He was in England for the next two years and, on his return, accepted the Parish of Warren.

Forced by ill-health to resign, he came to Sydney and shared the work in S. Thomas' Parish, North Sydney, until his death.

He was greatly loved not only for all that he did, but for all that he was.



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DIOCESAN NEWS
MELBOURNE

FELLOWSHIP OF CLERGY WIVES
The next gathering of the Fellowship of Clergy Wives of the Melbourne Diocese will be held in S. Paul's Cathedral Chapter House, on Monday, February 17, at 2.15 p.m. This date is earlier than usual as it is desired to give members the earliest opportunity of meeting Mrs. F. Woods, the wife of the archbishop. Mrs. Woods will be welcomed by the president, Mrs. F. G. Hughes. Arrangements for young children to be minded are again being made.

PERTH

WORLD TOUR FOR HOMES' SUPERINTENDENT
Mr Roy Peterkin, who, for 17 years, has held the onerous and responsible position of Superintendent of the Anglican Children's Homes in Western Australia, is due to go on a long holiday, richly deserved. With Mrs. Peterkin, he will set out on a world tour, during which he will make a close study of Children's Homes in Britain and the U.S.A.

PARISH MISSIONS

Captain Batley and Captain Gwilt of the Church Army will be conducting

missions in the parishes of S. Bartholomew, East Perth; S. Hilda, North Perth; S. Alban's, Highgate and S. Luke's, Maylands. The first of these, at East Perth, will begin on February 23.

NEW PARISHES

The Diocesan Council has established two new parishes. The first of these consists of more than half of the existing parish of Armadale-Kelmscott. The name of the new parish is still under consideration. Its first rector is the Reverend Derek Allton. The other new parish has been formed out of what was left of the old parish of Palmyra; it will be known as Bilton-Aitdale.

SYDNEY

WEST WOLLONGONG "HOLIDAYS"
S. Mark's, West Wollongong, held a special "Holidays at Home" programme from January 20 to 24, for children up to the age of 15. The Rector of S. Mark's, the Reverend R. F. Gray, and his staff, including school-teachers on vacation, arranged a programme which took place for two hours every morning. The programme included Hollywood-produced films on the life of Christ, sketchboard talks, organised games on the lawns, as well as community singing. Mr Gray said the programme had

been arranged as an extra treat for the children who were unable to go away for their school holidays. It had also been organised with a view to helping mould their characters spiritually, he said.

NEW CORRIMAL ORGAN
A new electronic organ has been installed in S. Alban's, Corrimall. The organ, which is a Minister model, with two manual and pedal board operation, cost £1,150. The rector, the Reverend W. Holmes, said a special recital would be given at the church by Gwen Holland on February 23. This would be from 3 p.m. to 4 p.m.

"This organ has been purchased partly from church funds, and is to be dedicated to the pioneers of the church," he said.

"Also, it will serve as a memorial to those who have taken part in the two World Wars."

RECITAL OF READINGS

Dame Sybil Thorndike and her husband, Sir Lewis Casson, gave a recital of readings in the cathedral at 3 p.m. last Sunday. The collection was in aid of the funds for the choir school appeal, in which both Dame Sybil and Sir Lewis are keenly interested.

OPENING OF TERM SERVICE

The Opening of Term Service for the cathedral school year took place at 10 a.m. on February 7, last. After the service, parents and friends met two new members of the school staff, the Reverend Gilbert Jessop, and Mr Wallace Stephen, who takes charge of science at the school.

EIGHTH DIVISION ANNUAL SERVICE

The annual service to commemorate the death of the Eighth Division who fell in the Malayan campaign will take place on Sunday, February 16. An ex-P.O.W. in Malaya, the Reverend K. Sanders, will deliver the address. Members of the Eighth Division will read the lessons and will also present a wreath.

ASH WEDNESDAY

Ash Wednesday falls this year on February 19. There will be observance of Holy Communion in the cathedral at 8.15 a.m. and 11 a.m. There will also be the first of a series of devotional addresses.

WOMEN'S WORLD DAY OF PRAYER

The World Day of Prayer for women will be observed on Friday, February 21, by a special series of intercessions to be held in the cathedral chapter house from 10.30 a.m. A warm invitation is given to all women to support this united effort.

ANNIVERSARY IN ADELAIDE

FROM A CORRESPONDENT
Adelaide, February 10

The 75th anniversary of the first service held at S. Cyprian's, Lower North Adelaide, will be marked to-morrow, February 11, with celebrations of Holy Communion at 6.30 a.m. and 10.30 a.m.

In the evening, an anniversary social will be held.

The Rector of S. Cyprian's, the Reverend Norman Crawford, said to-day it was the intention of the parish to observe its diamond jubilee from to-morrow until S. Cyprian's Day, September 28.

Starting, on February 25, weekly parish meetings would be held in the parish hall, Melbourne Street, North Adelaide, on Tuesday evenings.

Speakers would include the Reverend Laurence Evers, S.S.M.; the Rector of Walkerville the Reverend C. F. Eggleton; the Rector of St. Peter's, the Reverend L. R. D. B. Jupp; the general manager of the South Australian Housing Trust, Mr A. M. Ramsay; Dr Hugh Gilmore, of the Adelaide University Medical school; and the Reverend A. M. Jackson.

GIFT TO PERTH

PROPERTY FOR OLD PEOPLE

FROM OUR OWN CORRESPONDENT
Perth, February 10

The Diocese of Perth has become the possessor of a fine property through the munificence of a Singapore businessman, Mr Walter J. Wearne.

The property consists of a beautiful home situated at Mandurah, a seaside resort, forty-five miles south of the city of Perth. The house, which is completely furnished, stands in extensive grounds, which are fully equipped.

OLD PEOPLE'S HOME

One of the listed items in the Perth Diocesan Survey was the establishment of an Old Folks Home, which normally would have taken many years to acquire or to build.

The Perth Diocesan Trustees propose to use this gift as an Anglican Home for Old Folks, and, until such time as the necessary requirements for establishing such an institution are completed, the property will be made available almost immediately as a clergy holiday home.

THE APARTHEID FIGHT

(Continued from page 1)

Party member, said the archbishop's statement deserved the consideration of every political leader in South Africa because it could do "incalculable harm" to the country. The archbishop had condemned not only the National Party's policy of apartheid, but also the Opposition's policy of white leadership.

Last week the National newspaper, *Die Burger*, in a leading article, said that the archbishop had "come to South Africa to fight apartheid with deeds, not words."

"We differ fundamentally and sharply with Blank, and we believe that thousands of Anglicans will also differ fundamentally and sharply with him."

"The Anglican Church, through Blank, has declared war—a Holy War—against the traditional concepts in South Africa, against the declared policy of the Government."

"In this sense he has entered the political arena, like various other spiritual leaders before him in the past ten years."

"The direct result is that the Anglican Church will be in an uncomfortable position."

"Can they remain members of a Church which preaches the removal of discrimination and a

the same time be members of a party which stands for 'discrimination with justice' [A reference to the United Party]?"

The archbishop was prevented from preaching at the dockyard church of Simonstown on February 2, because the Chief of Staff, Rear-Admiral Biermann, could not be there to receive him.

On February 4, the Defence Minister, Mr Erasmus, assured Parliament that the visit of the archbishop to the dockyard church had been postponed, not withdrawn.

Last Thursday, Archbishop Joost de Blank said "I have not attacked apartheid, but the way it is being worked at the moment."

"Indeed, I have said there may be a solution on these lines, but that can only be if it is by acceptance and co-operation of all the races who are affected by it."

"Nor am I wedded to the idea that the conference of a materialistic western civilisation on everyone necessarily brings benefit to all."

"I have said that schools should be thrown open to all races, because I believe that to be desirable," he said.

PLEA TO MARK HISTORIC PLACES WITH MONUMENTS AND PLAQUES

FROM A CORRESPONDENT

"The increased interest in Australian history, and particularly in the early days of Sydney, has resulted in many historic places and things being marked by monuments and plaques, but there is a great scope and need for this work to be extended."

Mr G. A. King said this last Wednesday at a meeting of S. Andrew's Cathedral Communicants' Guild in the Chapter House.

Mr King, who is a member of various historical and kindred societies in Sydney, spoke on

"Sydney Gates of History and Memories."

He said that the Church of England could do much more to increase the history-mindedness of its members, especially of the younger people.

Until 30 or forty years ago it

was the custom to enclose many of Sydney's leading buildings and parks with iron railings and gates.

Some of the historic gates which were removed are: in use elsewhere. These include S. Andrew's Cathedral, now at Trinity Grammar School, Summer Hill; the Sydney Mint gates, now at Barker College, Hornsby; the Sydney Town Hall gates, now at S. Joseph's College, Hunter's Hill; Fort Street Boys' High School (Miller's Point) gates, now at the school of the same name at Petersham; the gates of Elizabeth Bay House, now at Vaucluse House.

GATES REMOVED

Other historic gates were probably removed to other locations, and recently it was announced that the gates at Hillview, the viceregal country residence at Sutton Forest, will form the entrance to the churchyard of All Saints' Church of England, at Sutton Forest, where state governors worshipped when in residence at Hillview.

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£50,000 CHURCH REPAIRS

ANGELICAN NEWS SERVICE
London, February 10
At a meeting of the Exeter diocesan board of finance last month it was stated that the estimated cost of putting all the churches in Devon in a proper state of repair would probably be about one million pounds (sterling).

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It would be hard to surpass this book as a story of adventure, of missionary zeal, of faith or of high courage. It is the autobiography of the young Scot who went to remote Baffin Land as a lay missionary and who, to all intents and purposes, founded the huge Diocese of the Arctic.

He was a pioneer explorer of the Eskimo country, going where no white man had been before. Not only did he discover unknown Eskimo settlements but he patiently studied their background and language so that he could replace their terrified belief in evil spirits with the Gospel of Love.

So successful was he that the Eskimo became for him his "spiritual children," and he for them "one of the family." Archbishop Fleming did not find it easy to live with the primitive Eskimo and he often recalls the nausea he suffered from close contact with their very uncivilised habits. Yet he forced himself to live as they did. And he came to love them. As a young man he would return from living in the snow villages to the mission house at Lake Harbour and there, discarding his Eskimo clothes, dine alone in a dinner jacket and patent-leather pumps!

When Fleming became Archdeacon of the Arctic, he set out to organise the huge area of two and three-quarter million square miles which was later to become his See. As archdeacon and bishop he not only continued to teach the Faith but he brought the benefits of medicine, hospitals and schools to the Eskimo. In this he had the additional task of raising the money himself in England, Canada and the U.S.A. Many times he launched a project backed only by his faith that the money would be found to finance it.

He used an aircraft to visit distant parts of his diocese when the air service in the Arctic was in its infancy and flying was



The matron of the nursing home at Hammondville, Matron Olive Jones, hands Miss F. Lucas her present at the 1957 Christmas party. (See feature, pages 8 and 9.)

"COUNTRY" ATMOSPHERE AT BUNBURY CAMP

FROM A CORRESPONDENT

Walpole, W.A., February 10

Twelve young people from Boyup Brook, Denmark and Walpole, in the Diocese of Bunbury, attended a camp with a real "country" atmosphere at the Mission House here, during January 23 to January 29.

The high spirits of the campers were not dampened by nearly two inches of rain which fell during the camp.

The theme of the camp was discipleship, with emphasis on learning, following and obeying.

Swimming in the safe waters of the Walpole Inlet, which are now made easily accessible by the newly-built jetty, was the principal recreation.

Outdoor games filled some short periods, while the showery conditions made imperative indoor games around the open fire.

On Sunday, a local farmer, Mr Jack Pascoe, and the Rector of Denmark, the Reverend A. Whittle drove campers through the Valley of the Giants. They also attended services in a school at Tingledale, in a house at Nornalup, and a hall at Walpole.

The campers had a picnic lunch in the shade of a famous hollow tree.

LIGHT VERSE COMPETITION

No entry for the thirty-fourth topic, "The Road to Hell is Paved with Good Intentions," in our competition for light verse, was of sufficiently high merit to win.

Entries for the thirty-fifth topic, "Do as I say—Not as I do!" close on February 21.

The thirty-sixth and final topic in the competition will be a free choice one. Entries will close on February 28.

The prize in each case is 5/-. A new prose competition, full details of which will be announced later, will begin in our March 7 issue.

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FIFTEEN HUNDRED AT ANNIVERSARY SERVICES OF ADELAIDE CITY CHURCH

FROM A CORRESPONDENT

Adelaide, February 10

Fifteen hundred people attended the 120th anniversary services at Holy Trinity Church, North Terrace, on Sun lay February 2. The Bishop of Adelaide, the Right Reverend T. T. Reed, dedicated the Grenfell Memorial Organ at the morning service before a packed congregation.

Official guests at the dedication service were the Governor, Sir Robert George, and Lady George, the Premier, Sir Thomas Playford, and Lady Playford, and the Lord and Lady Mayoress, Mr and Mrs L. M. S. Hargrave.

The rector, the Reverend L. R. Shilton, conducted the service.

The new organ, which incorporates the forty-year-old organ it replaces, was finished only shortly before the anniversary services.

The full cost of the organ was subscribed by parishioners.

An illuminated book of donors has been prepared.

The former Rector of Holy Trinity, the Venerable G. R. Delbridge, who was rector when the organ fund was initiated, returned as special preacher at the evening service of thanksgiving.

NEW SUPERINTENDENT FOR MISSION

PERTH MAN IS APPOINTED

FROM OUR OWN CORRESPONDENT

Perth, February 10

The Reverend R. B. Cranswick, Rector of S. Andrew's, Subiaco, since 1949, has been appointed superintendent of the Forrest River Mission.

The position has been vacant since Mr W. Jamieson relinquished some eight months ago.

The Diocese of Perth is wholly responsible for this work among aborigines, which was taken over from the Australian Board of Missions, although the mission is situated in the Diocese of North-West Australia.

On a parish level as well as on a diocesan level, Mr Cranswick has done much to further the cause of the Forrest River Mission which he visited a few years ago. After a fruitless

search all over Australia for a superintendent, Mr Cranswick has answered the call himself.

He was ordained in the Diocese of Tasmania in 1932 and served in Hobart, Beaconsfield and Devonport before coming to the diocese.

He leaves at the end of February for the north-west with his wife and younger daughter; his elder daughter will stay at Perth College.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, will commission Mr Cranswick at Evensong on February 23 in S. Andrew's Subiaco.

BISHOP BURGMANN AT SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, February 10

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, and Mrs. Burgmann, lunched with the Bishop of Singapore here on January 19.

They are on their way to England on the *Oronsay*, which called at Singapore for a day.

PERTH MEMORIAL TO SISTER KATE

FROM OUR OWN CORRESPONDENT

Perth, February 10

Many years ago Sister Kate built a temporary chapel at Parkerville Children's Home near Perth. Now, as a memorial to Sister Kate's work, the Diocese of Perth will reconstruct in brick a replica of the beautiful temporary chapel.

Archdeacon Delbridge also preached in the afternoon at a choral family service.

Dr Reed preached on the text "Let everything that has breath praise the Lord."

He spoke of the generous gift of land made by Pascoe S. Leger Grenfell of a town acre, for the building of a church.

On this site the present church stands.

Music, Dr Reed said, was a powerful force for good or evil.

Like so many things that God had made, music could raise us up to Heaven or plunge us down to hell.

The Grenfell Memorial Organ would have many uses in Holy Trinity Church—for volunteers designed to set the atmosphere of our devotions, for stirring us to joyful songs on the great festivals of the church year.

It would reveal to us at all times something of God's great glory.

CORPORATION'S CONCERN FOR THE MORAL VALUES

THE "LIVING CHURCH" SERVICE

New York, February 3

Ten clergymen who held a two-day meeting in Detroit last week with top officials of American Motors Corporation have issued a statement commending the company for its "concern with ethical and moral values" in labour-management relations.

The clergymen met the company officers in an off-the-record discussion of the ethical and moral implications of American Motors' approach to labour-management relations.

The clergy group issued the following statement as a result of the talks:

"While we cannot evaluate the benefits which may have accrued to the company, we feel strongly that the conference was a successful one.

"We want to express our commendation to the leaders of the American Motors Corporation for their sincere concern for

ethical and moral values and their willingness to discuss company policies and programmes in that framework."

The members of the panel included the Bishop of Michigan, the Right Reverend S. Emrich.

OBITUARY

JAMES ORMISTON FISHER

We record with regret the death on January 11 in Perth, of James Ormiston Fisher. Mr Fisher served on the Diocese of Perth from 1900 to 1947 as Diocesan Secretary and later as Registrar. The late Primate of Australia, Archbishop Le Fanu, reported to Perth Synod in 1946 that Mr Fisher had spent fifty years in the service of the diocese, and that no one could have been a more faithful servant than he. The solvency of the diocese has been attributed to his forethought and care.

The satisfactory position of College is due in no small measure to his interest in its affairs, which constituted one of his many extra official tasks.

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DIOCESAN CENTRE, Grafton. Would our friends please note that the Diocesan Centre will not be available for accommodation until April, 1953. Meanwhile the Centre will be given over to the purposes of an Unesco School for South-East Asian Teachers. H. Macmillan, Hostess.

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BOOK WANTED. Wanted to buy book "Death Comes for the Archbishop," by Willa Cather. W. A. Nicholson, "Ivanhoe," 98 Shafton Avenue, Kangaroo Point, Brisbane.

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BIRTHS

TAYLOR. On February 6, 1953 at Calvary Hospital, Hobart, to Kay and Keith, a daughter, Katrina Claire. Both well.

"A gift that cometh of the Lord."
 COLE. January 21, 1953, Huddersfield, England, to Joyce (nee Crier) and Harry, a daughter, Annette Margaret. Both well.

"PHEW!"

We are the few—
 The Chosen Few,
 And all the rest are damned.
 There's room enough in hell for you—
 We can't have Heaven crammed!
 —C.C.

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