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ORGANISTS AND CHOIRBOYS IN MELBOURNE

R.S.C.M. SUMMER SCHOOL NOW AN ANNUAL EVENT

FROM OUR SPECIAL CORRESPONDENT

Melbourne, January 28

As its second summer school has just concluded, the Australian branch of the Royal School of Church Music may be said to have established an annual event.

Last year it held a highly successful—and, one gathered, very entertaining—school at Morpeth; this year it went to the Janet Clarke Hall at the University of Melbourne.

A festival was up in S. Paul's Cathedral on January 17 by a choir of 70 voices made up of clergy, choirmasters and organists attending the school and 40 boys who had been in Melbourne for the choirboys' instructional course, concluded this year's event.

The director of the whole course and of the choir for the festival was Mr. Kenneth Long, Organist and Master of the Choristers, S. Andrew's Cathedral, Sydney.

The festival took the form of Evensong, with psalms and canticles sung to speech rhythm, followed by the Office of Compline, sung in the narthex of the cathedral by a group of men.

The anthems included: "O Lord Increase my Faith"—Gibbons; "Jesu Joy of Man's Desiring"—Bach; "O What their Joy and their Glory must be"—Harris; "Thou Knowest Lord" (Purcell); "O Praise God in His Holiness"—Weldon.

At supper in the Chapter House after the festival, presentations were made to the Director, Mr. Long, to Mr. Callaghan, who organised the course on behalf of the Victorian Committee of R.S.C.M., and to the librarians who did such a good job.

MANY ASPECTS

The summer school, conducted at Janet Clarke Hall, provided excellent accommodation and meals.

Many local choirmasters and organists took the opportunity of attending as day students, but it is interesting to note that only one priest enrolled as a full time student, and only one attended as a day student!

The lectures provided a very wide coverage of many aspects of church music.

Lectures on repertoire covering every period of English Church music and also including suitable music from other sources were given by Mr. Long and Mr. Bruce Naylor who was (until recently) Choirmaster and Organist of S. Peter's, Eastern Hill, Melbourne.

Mr. Naylor also gave a lecture on the elements of plain-song and trained the men who sang Compline at the cathedral.

The Organist and Choirmaster of S. Paul's Cathedral, Mr. Lance Hardy, gave a lecture-recital on organ voluntaries for services, and conducted the organ accompaniment tests.

VALUABLE HINTS

At these tests students accompanied the singing of a small choir and received valuable hints and advice from Mr. Hardy. Similar tests were held in choir training under the guidance of Mr. Long.

Mr. A. E. H. Nickson, Senior Lecturer at the Melbourne University Conservatorium of Music, was responsible for the work on extemporisation which included a lecture, a demonstration, and a test for a few venturesome people.

Other lectures included, "The Structure of the Holy Communion Service." "The Struc-

ture of Matins and Evensong," and "The Choice of Hymns—Words," by the Reverend H. H. Girvan, Precentor of S. Paul's Cathedral; and "The Choice of Hymns—Music," "The Parish Choir—as it is, and as it should be," and "The Organisation of the Parish Choir," by Mr. Mervyn Callaghan, Choirmaster of the Victorian Demonstration Choir.

Daily choir practices were held and services were sung in Trinity Chapel, and at S. Paul's Cathedral on Sunday, January 13. The morning service from the cathedral was broadcast by the A.B.C. and included Stanford's setting of the Canticles in B flat.

DEBIT SIDE

At the conclusion of the course Mr. Long prepared the following statement for publication:—

"The second R.S.C.M. Summer School seemed in many ways a continuation of the first. We were delighted to welcome many of last year's students again.

"More encouraging still, many of our new students came long distances to attend, including places as far apart as Albany, W.A.; Brisbane; and New Zealand!

"On the debit side, some of our students were neither active choirmasters nor organists; thus they have no direct way of passing on the benefits they have derived.

"Judging by the appalling music heard in most churches, far more organists, choirmasters, and indeed clergy, should have availed themselves of this opportunity to learn more about their work.

"An innovation this year was the parallel Course for choirboys, held in association with

the Summer School. By an intricate and delicately adjusted programme these two different courses retained their individuality and independence, yet came together for practices and services.

"Credit for the elaborate arrangements (involving six buildings) and wonderfully smooth organisation of both courses must be given to Mr.

(Continued on page 12)



Miss Winifred Merritt, of Ballarat, who is the first woman to become a Scholar in Theology of the Australian College of Theology. (Th.Schol. and Th.L. results are announced on page 5.)

ADELAIDE PLANS CHURCH SCHOOL FOR A NEW AREA

FROM OUR OWN CORRESPONDENT

Adelaide, January 28

The Diocese of Adelaide has launched a full-scale appeal for £3,800 to buy 25 acres of land for an Anglican school in South Australia's new satellite town of Elizabeth.

Upon the success of this appeal will largely depend the effectiveness of the Church's witness in the great modern Housing Trust Town some 20 miles from the heart of Adelaide.

The site offered to the Church is generally regarded as the best possible available for a school in Elizabeth.

It can be reliably stated that if our Church does not purchase it within the next few months, other denominations with greater drive and vision will snap it up and build there before the end of 1957.

Official school attendance statistics at Elizabeth indicate that the proportion of Anglicans to the total population in the town is as high as 80 per cent.

The chairman of the Elizabeth School Site Committee, Archdeacon A. L. Bulbeck, says that once the land is obtained a public appeal will be launched to begin the building of the school.

Synod last September approved a Standing Committee de-

cision to purchase the land from the Housing Trust.

A committee has been formed to handle the raising of the £3,800 as quickly as possible. It consists of Archdeacon Bulbeck as chairman, the Secretary of the Queen's College Old Boys' Association, Mr. F. A. Robertson, as secretary, Adelaide accountant, Mr. L. T. Ewins as Treasurer, Messrs G. H. Barnham Black and Ian D. Hayward, Dr. Sholto Douglas, and Mr. F. H. Russell.

There was a grave need for the gap thus created to be filled.

After much careful inquiry and consideration, the conclusion had been reached that it was the duty of the Church of England to establish a great new school which would replace the loss of Queen's College and be established on lines similar to those of S. Peter's College or the Pulteney Grammar School.

The same careful inquiry had led to the conviction that this school ought to be established at the new town of Elizabeth.

education Church schools alone could offer.

Figures which had been carefully worked out showed that even if provision were made for considerably increased accommodation at existent Church schools, they could not possibly cope with the demand.

The situation had been further aggravated a few years ago when Queen's College, which had had a high reputation among Adelaide schools for many years, closed.

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URGENT APPEAL

Mr. A. M. Ramsay, General Manager of the S. A. Housing Trust, who is a synodman from the Church of S. Richard of Chichester, Lockleys, spoke in Synod last September of the urgent need for a Church school in Elizabeth. He warned that the physical problems involved in starting the new town were easy compared with the social, educational, and spiritual ones.

It is officially estimated that the population at Elizabeth will be 100,000 within 20 years, and the neighbouring town of Salisbury will be a large twin city.

The urgency of the present appeal cannot, therefore, be over emphasised, and readers of THE ANGLICAN throughout Australia are asked to lend their weight to it as they have so generously done in the allied matter of the S. Andrew's Choir School in Sydney.

ELECTION OF A BISHOP

ADELAIDE SYNOD TO MEET

FROM OUR OWN CORRESPONDENT

Adelaide, January 29

The Synod of the Diocese of Adelaide will meet next Tuesday for a second attempt to reach agreement on the election of the sixth Bishop of Adelaide.

Last November one of the House of Clergy's nominees failed to gain election by two clergy votes.

After deadlock had been reached Synod agreed to adjourn to a date to be fixed by the Administrator of the Diocese and President of the Synod, Dr. T. T. Reed.

Next week's meetings will be in the spacious Memorial Hall at S. Peter's College.

General feeling in the Diocese is that last year's meetings were by no means a waste of time, despite the fact that they produced no decision over Bishop Robin's successor. They very much cleared the air, and set the foundations for what your correspondent believes will be a thoroughly satisfactory and conclusive debate next week.

Although of course it is not easy at this stage to make any confident predictions on the outcome of Synod's discussions, general indications do suggest that a bishop will be chosen, and that he will be an Englishman.

BISHOP BURNS MORTGAGE

THE "LIVING CHURCH" SERVICE
Milwaukee, January 28

The completion of a campaign to pay off the largest mortgage on any Episcopal Church in the United States was celebrated this month at S. John's in the Village, when Bishop Donegan of New York burned the mortgage.

In 1942 the church had a 320,000 dollar mortgage. Of this, 220,000 dollars has been paid off, clearing the church and parish hall of debt.

The other 100,000 dollars is in 12 apartment houses belonging to the parish.

The Reverend Charles H. Graf, rector of the Greenwich Village landmark since 1942, points out that S. John's paid 107,000 dollars in interest in the 14-year period.

Formed in part by British potters 100 years ago, S. John's has many ties with England.

Congratulations on the clearing of its debt came from the Archbishop of Canterbury, Queen Elizabeth, Queen Mother Elizabeth, and Princess Margaret.

FAMOUS MONASTERY UNHARMED

ECUMENICAL PRESS SERVICE

Geneva, January 28

A United Nations mission reported that S. Catherine's monastery and its priceless relics had escaped damage in the Egyptian-Israeli hostilities. Reports from Egyptian sources had said advancing Israeli forces looted the ancient monastery, which is in the Sinai desert and is believed to have been built by Emperor Justinian in memory of S. Catherine of Alexandria.

The United Nations Emergency Force sent a mission to check the reports and carry supplies to the monastery's eleven monks.

A United Nations spokesman said that the monastery area still was occupied by Israeli troops and the historic building was undamaged.

CAMPAIGN SHOWS MUCH PROGRESS

"OPERATION FIRM FAITH" WELL UNDER WAY

ANGLICAN NEWS SERVICE

London, January 28

Assessments of "Operation Firm Faith" show satisfaction with what has been achieved and much optimism for the future.

This was decided from reports submitted to the Church Assembly's Children's Council at a special meeting held in London this month.

The Bishop of Gloucester, chairman of the council, presided, and the meeting was attended by representatives from the dioceses.

If satisfaction was the keynote of the speeches, there was no hint of complacency.

Several speakers indeed gave warning of the danger of allowing the initial efforts to peter out in a quixotic waning enthusiasm.

Canon C. S. Green reported that his own diocese of Salisbury had had to take particular care, when launching a forerunner to O.F.F. in 1953, that this should not happen.

Two other potential pitfalls were mentioned by Miss Grace Bartlett, general secretary of the council.

MERE STUNTS

First there was the risk that "family services" might degenerate into mere stunts.

The family service as such must never be allowed to tempt families away from the regular services of the Church.

Secondly, said Miss Bartlett, there was the danger of over-emphasising one aspect of O.F.F. at the expense of another.

Some of the clergy felt that there was no need to bother any more about Sunday School. Such a distorted emphasis must be corrected. O.F.F. could not possibly be built up without adequate instruction.

But these mild caveats were more than balanced by the enthusiasm of delegates to the meeting, as they rose in succession to describe what was being done in their own dioceses, and to deal with different aspects of the campaign as a whole.

Warm support was reported from the diocesan bishops, though the episcopal approach naturally varied from diocese to diocese.

APPROACHES

One bishop, for instance, might want the campaign to be approached from the diocesan rather than the national level, while another might emphasise the particular responsibility of the parish.

The Bishop of Willesden paid tribute to the Press—Church, national and local.

He deplored the fact that excessive modesty made the Church reluctant to court publicity, though the conference held just before the great service in St. Paul's Cathedral last October had shown the Press's sympathetic attitude towards the Church.

Provided the Press was given

BISHOP AGAINST BONDS SCHEME

ANGLICAN NEWS SERVICE

London, January 28

The Bishop of Manchester referred to the premium bonds scheme as "this low device" this month, when he addressed the annual meeting of the Manchester and Salford Trustee Savings Bank, of which he is president.

He said that he regarded the invention of the scheme as an irresponsible act on the part of the Chancellor—the sort of thing which would be appropriate for the Chancellor of Monaco or Ruritania, but not such as would be expected of a British Chancellor.

Referring to the fact that the Bank had sold over £20,000 worth of premium bonds since November, the bishop expressed a hope that this rate of selling might decline.

UNITY DISPLAY'S SUCCESS IN LYONS

ECUMENICAL PRESS SERVICE

Geneva, January 28

An ecumenical exhibition to present the World Council of Churches to the people of a major French city opened in Lyons on January 11.

A large display of photographs, maps, pictures, and works of art is on show in the city's permanent art gallery.

Hundreds of posters have appeared in the city streets and shop windows, featuring the crest of the World Council of Churches, the ship of the people of God afloat on the sea of the world, with the cross as a mast.

The opening of the exhibit, which was attended by representatives of the municipal authority, leading citizens, the general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, and Bishop Dupuis (representing Cardinal Gerlier of Lyons), was followed by a large public meeting addressed by Dr. Visser 't Hooft.

The exhibition has been prepared and reported by publicity

in the daily press, and by radio and television.

A Lyons cinema is currently showing "Ordet" (The Word), the Venice prize-winning Danish religious film based on a drama of Kaj Munk.

On successive days rallies of youth, women and laity are bringing together members of parishes and congregations from all the districts round Lyons, which is the third city of France.

Staff members of the World Council of Churches from Geneva have co-operated in the arrangements and the carrying through of the programme.

The president of the French Protestant Federation, Pastor Marc Boegner, will close the series of meetings with an address on "Christians Faced with the Problem of Unity."

After the exhibition which has been organised by a team of Protestant and Orthodox workers in the city and in friendly contact with Roman Catholic circles, the displays will be dismantled for possible re-erection in other French-speaking centres.

"REALISTIC"

Pastor Paul Eberhard, of Lyons, plans to produce a publication, based largely on material in the exhibition, for wide dissemination.

The publicity for the exhibition, which was devised by pastors, journalists and design experts, said: "We want it to be a fine exhibition—airy, light, attractive, realistic and striking. We want it to teach something to Christians of all confessions."

"We want it to be a testimony to unbelievers of God's power in the Church, and through the Church in the world. The ecumenical exhibition will be an event in the history of Protestantism in Lyons."

MADONNA ON POLISH STAMP

"LIVING CHURCH" SERVICE

Milwaukee, January 28

For the first time a postage stamp with a religious motif has been issued by the Polish communist government.

It is a 60-groszy (15 cent) stamp with the Madonna as depicted in the famous triptych painted by the 15th-century Polish artist Wit Stwos for the altar of the Roman Catholic Church of S. Mary in Cracow.

In addition to the new stamp, some of the Christmas mail addressed abroad was stamped with a drawing of the Star of Bethlehem carried by two peasant boys in Cracow regional costume.

For the first time some of the traditional Polish Christmas customs were revived.

Some communist newspapers still referred to Christmas as the "Winter Festival," and the Christmas tree as the "New Year tree."

However, others spoke and wrote freely of the religious character of Christmas.

LOCAL GIFT FOR CATHEDRAL

ANGLICAN NEWS SERVICE

London, January 28

The sanctuary of Sheffield Cathedral has been enriched by the gift of two stainless steel altar vases from the firm of Lirth-Vickers Stainless Steels, Ltd.

The Provost, the Very Reverend J. Howard Cruse, was able to talk with the men who had made them, and see the moulds and machines which were used.

plenty of ammunition, said the bishop, he was sure that the Church could rely on its full support and co-operation.

Later, in dealing with another aspect of publicity, the bishop suggested that the Children's Council might form from among its members an *ad hoc* "family cabinet"—a group of people who could get together at the centre and disseminate useful literature to help parish priests at their work.

"CHRISTIAN AID WEEK" TO BE ANNUAL EVENT

ANGLICAN NEWS SERVICE

London, January 28

The Inter-Church Aid and Refugee Service of the British Council of Churches plans to hold a national week next May.

It wants to inform the public of its world-wide projects for resettling refugees and providing relief for those who suffer either from political intolerance or natural disasters.

The week will be organised on an area and interdenominational basis.

This nation-wide drive, to be called "Christian Aid Week," is to become an annual event.

It will be held this year from May 6 to 11, and already plans are being made in over two hundred different centres in England and Wales.

Behind the decision to launch the campaign is the belief that, if more people know the extent of the world-wide humanitarian work financed by Christian bodies, ill-informed criticism that "the churches do nothing" would very soon die.

More important still, the lead given by Christians in accepting responsibility for refugees

and other suffering people can, it is hoped, help to encourage far greater numbers to share a financial burden now borne by a minority of the population.

Inter-Church Aid will also co-operate with the British Council of Churches in holding a joint exhibition, representative of their world-wide work, in the Central Hall, Westminster, from May 2 to 16 inclusive.

The exhibition, entitled "The Needs of Man," will, by means of models, film-strips, photographs and other displays, depict the parallel work of the two organisations in six selected areas—India, Africa, Korea, the Middle East, Europe and Brazil.

Sir John Wolfenden will preside at the opening ceremony on May 2.

EVERY UNIVERSITY NEEDS A CHAPLAIN

ANGLICAN NEWS SERVICE

London, January 28

The analogy between the modern university and the parish was examined this month at the second inter-university conference of Anglican students.

It met at Liverpool under the chairmanship of the Reverend David Edwards, secretary of the Student Christian Movement at Liverpool University.

The conference decided that the modern university must be treated by the Church as a parish in a specialised sense.

Like the ordinary parish, it was a missionary area for the work of the Church, and therefore its Church organisation should follow as closely as possible that of the parish.

This meant in practice that every university should have a full-time resident Anglican chaplain and a chaplaincy centre; that Anglican students should meet regularly for worship and instruction and be effective in witness; that the Church in the university must be conceived of ecumenically; and that there should be an efficient system of commendations from the home parish to the university parish.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN See Rates Page 12.

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RELATIONS OF CHINESE ANGLICANS WITH OTHER CHRISTIANS

By FRANCIS JAMES

Two of the most fascinating aspects of the Chung Hua Sheng Kung Hui are its relations with other Christian bodies inside China, and its attitude towards the world Ecumenical movement.

The details of these two matters involve writing perhaps more about other things than about the C.H.S.K.H. itself; but the indirect light cast thereby adds another dimension to the picture—shows the Anglican Church in China in relief, as it were—and makes clearer its present position and the role it can be expected to play in the future of Chinese Christianity.

At almost every point during our tour, the Australian Delegation saw the clearest evidence on the relations of the C.H.S.K.H. with all other Christian bodies save Rome and the Orthodox.

Leaders of the Protestant denominations came along to nearly every major meeting and function that was organised during our stay.

This started in Canton, and continued during visits to Shanghai, to Fukien Province, to Hangchow, Peking, the North-East, Hona, the central South, and Szechuan in the West.

At Mukden, where there is no Anglican church or congregation, the local Protestants received and entertained us (with the help of the city Religious Affairs Bureau) as cordially as members of our own Church did elsewhere.

Indeed, in remote Sinkiang Province, right in the heart of Central Asia, where the tiny Christian group comprises fewer than a hundred Roman Catholics, I was myself given hospitality not even by Christians: the local Moslem leaders (aided again by the Bureau of Religious Affairs!) were my hosts, simply because we were all theists!

MOSLEM LEADERS

It seemed more proper to the Chinese authorities that I should be looked after by Moslems than by Roman Catholics, and even my interpreter, a priest of the C.H.S.K.H., saw nothing worthy of comment in this. Two incidents, however, certainly call for comment from me. The first was that with extraordinary courtesy a leading Moslem asked me to say Grace at a meal. The second was that when I made a favourable comment on the beauty and charm of the Uighur women (who are quite un-Chinese, and indeed by comparison almost Western in dress, appearance and manner—they even wear make-up, which Chinese Christian women do not), one of my hosts slyly remarked that Puritanism had still to come to Sinkiang in the way it had to China.

Lack of contact between the C.H.S.K.H. and China's small Orthodox communities can be understood, for these are so few, and small. For practical purposes, there are no Chinese Orthodox: membership is confined almost exclusively to emigre Russians, although I did meet one visiting Russian expert, a woman biochemist, during the Divine Liturgy at the Orthodox church in Mukden.

The position with Rome is different for this is the largest

Movement, which alone provides the machinery through which formal inter-Church relations are possible.

Each Chinese Roman Catholic archbishop, bishop and priest whom I met, and whom I asked about this, said straightly that although he naturally obeyed the injunction against the Three Self Movement he thought it was unwise, and that it harmed the Church of Rome in China. I shall give a detailed account later of the attitude of the Roman Archbishop in Mukden on this question.

Shortly after the Delegation reached Shanghai, a morning conference was held in the former French Club (now a Cultural Centre for Chinese workers) to enable us to meet and question local leading members of the Three Self Movement.

There were twenty-six of us, including our Delegation of eight. Of the eighteen others, six were Anglicans.

They were: Miss Cora Deng (General Secretary of the National Committee of the Y.W.C.A.); Miss Tsoh Fu-ru (woman leader of the Shanghai Christian Meeting Place); Dr.

man of the China Christian Independent Church).

The Chinese Anglicans were the Presiding Bishop; Bishop Michael Chang; Bishop K. H. Ting; Bishop K. T. Mau of Shanghai.

It was quite some mixture. Not only was every major non-Roman denomination represented, but it will be seen that the Y.M.C.A. and the Y.W.C.A. were there, as well as leaders of some of the one-congregational "churches" that are to be found in many Chinese cities, particularly in those with any past American connection.

MILD TENSION

Even the Seventh-day Adventists were represented.

We were struck, here, as in other places, by the fact that Chinese Anglicans knew well, and were on very good terms with, representatives of all these peculiarly assorted groups. We could detect nothing of even the mild tension between the various groups, theologically based, of course, that marks interdenominational meetings of most kinds in the West.

The chief reason for this, I thought, was that there was no discussion at all on theology.



The Primate and the Presiding Bishop do a little arranging

Kiang Wen-han (General Secretary of the Chinese Christian Literature Society and Associate General Secretary of the National Y.M.C.A.); Bishop Kuang Zan-tuen of the Methodist Church in China; Mr. Liu Liang-mo (Executive Secretary of the Programme Department of the National Y.M.C.A.); the Reverend Henry Sun (Superintendent of the Shanghai District of the Methodist Church); the Reverend George Wu (Chairman of the National Christian Council and General Secretary of the Central Conference of the Methodist Church); the Reverend Li Chu-wen (Minister of the Shanghai Community Church); Dr. Tu Yu-ching (General Secretary of the Na-

In every case, we talked in fact about politics.

Thus, when the Presiding Bishop asked Bishop K. H. Ting to open the discussion in Shanghai, he simply said that we all knew there were unresolved matters between the Delegation and the Chinese Christians (meaning political matters), and that we should not hesitate to ask anything we wished for fear of embarrassing them.

The Primate of Australia, Archbishop Mowll, who has a neat formula for dodging anything which might embarrass anyone at any time, bandily remarked that as none of the Delegation knew much about present-day China, and as we all had so much to learn, perhaps it would be best for each Chinese present, in turn, to say a little about things.

Our hosts were not especially keen on this, because it might have meant a prolonged sitting; but while they were discussing procedure the Bishop of Tasmania, the Right Reverend G. F. Cranswick, threw what might be called the "jackpot" question into the ring.

"What I'd like to know," he said, "is this. A door was closed. Now it has apparently been opened, for here we all are from Australia. It goes without saying that we are overjoyed the door is opened again. But why has it opened?"

Before the Primate could quite recover from this blunt-

ness, the Archbishop of Perth, who never lagged behind Tasmania in asking the important questions, said: "There's another thing. When I get back all sorts of people are going to ask me all sorts of questions about religious freedom, and what opportunities you have here now to propagate and teach."

Both questions suited the Chinese.

Dr. Kiang Wen-han, of the Y.M.C.A., said that he could give answers perhaps to both questions; but that an historical sketch was needed first.

"The United States Government froze the funds of the Chinese Government in 1950," he said. "They created a grave problem at the same time for those churches in China which had relied up to then on American money."

"This was the more acute because American money on an unprecedented scale had come to China in the years immediately after the war ended, and it meant that not only these churches, but such bodies as the Y.M.C.A., faced a severe financial crisis."

"Most of the missionaries left on their own accord, before 'Liberation,' because there was not enough finance to maintain them."

"As far as the Y.M.C.A. is concerned, we never drove out any American secretary," he said.

(The same statement was made by Y.M.C.A. and denominational leaders everywhere in China; they never forced any missionary to leave. The Chinese Government officials to whom I spoke made the same claim, that they never "forced" any missionary to leave merely on account of his being a Christian—such pressure as there was, they claimed, was exerted for military and political reasons.)

"We ourselves were very uncertain about the attitude of the atheists of the Communist Party," Dr. Kiang said.

"We had heard stories about burning churches, and so on, and we were hesitant and afraid whether there would be religious freedom under the new regime."

"This kept us so busy that we had no time for contacts abroad."

PRESIDING BISHOP



The Presiding Bishop, the Right Reverend C. T. Chen, and Mrs. Chen.

"I would not agree that the door was closed—as far as the Christian churches were concerned, anyway."

"I can remember the Three Self Movement from twenty-five years ago. In the past few years it has enabled us to put the Chinese churches deeply into the Chinese soil."

"There can be no true fellowship with churches abroad until we have put our own churches in good order. We have still some way to go, but we have largely achieved this. Self-support is still a problem, but at least we are now in a position to receive guests from abroad, and we have had many in the past year."

(The reader must examine these statements against what has been related in previous articles, and against what will be related in future ones.)

The seventy-three-year-old Methodist Bishop Kuang Zan-tuen said that he enjoyed complete religious freedom.

METHODIST BISHOP

"During the Japanese occupation in Peking," he said, "I found that you had to submit an outline of your sermon in advance. You then had to adhere to what the outline said, otherwise a little man in a uniform would come along and take you away."

"I was frankly in great fear when the communists came. But they were so polite and orderly that all our fears vanished."

"As to foreign missions, I believe in them, when they preach the teachings of Christ. But of course, I would have nothing to do with missions who did other things."

"For this reason, I am all for our Government. As long as they behave like this, I am happy to give the Government my support and help."

Pastor Chi Ching-ts'ai, China's Baptist leader, said he agreed with the others.

"Recently, an Indonesian

Baptist pastor came to see me," he said.

"He was here on a visit, and he told me he was very worried about the Baptist Church in China. In fact, he said that he found himself opposed to Chinese Baptists."

"I had heard this about him, and for that reason I had asked him to see me."

"This Indonesian pastor told me he had two problems. The first was that we Chinese Baptists seemed so close to other Christians now that there did not seem much difference between us."

"The second problem was that he had heard that in China to-day the Baptists devoted the first part of their sermon to politics, and the second part only to religion."

"I told him that was not so," Pastor Chi said. "I told him that if Chinese Christians co-operated with each other more than ever before, that was thanks to our Government. I told him that there was no politics preached in Baptist churches, and that we preached only the Word of God because the Government had made it possible for us to do so."

The Delegation listened in attentive silence to this, but none of us tried to elucidate what it meant!

We had still not reached the core of Bishop Cranswick's question—and as a matter of fact we never did, at this meeting, anyway. This was partly due to the form that the meeting now took, with each Chinese in turn making a statement, in much the way the Primate had suggested.

FACT FINDING

It is difficult to interrupt a speaker, and it would have been impracticable to have cross-examined him at the end of his statement with the next speaker all ready for his turn.

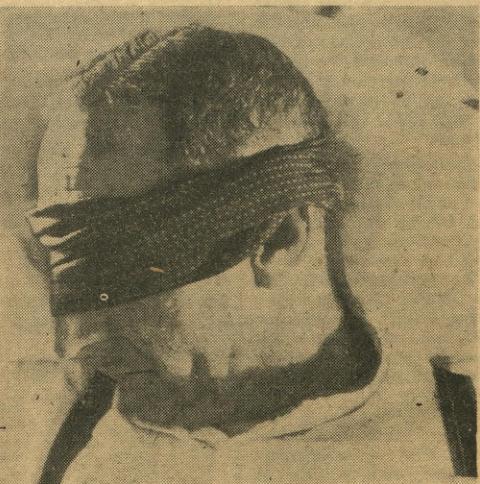
I first realised at this meeting the futility of such gatherings, which repeated themselves all over China, from the point of view of getting at facts themselves, instead of what people said were facts. The Chinese technique—I do not know whether this is a recent development—is not to carry on a discussion with the cut-and-thrust typical of meetings in the West. It is for each side, as it were, to present a set-piece argument, and for neither side to cross-examine.

The only really satisfactory way to collect evidence is in private conversation, or in very small groups.

The Reverend Yan Shou-tong was highly critical of several foreign missionary bodies, and particularly the C.I.M., for their failure to encourage an indigenous pastorate. At the prompting of a C.H.S.K.H. bishop present—one of the very few impromptu moments of the whole meeting—he agreed that the C.H.S.K.H. was unique in its approach to indigenisation.

Like the Methodist Bishop Kuang, he had been fearful after "Liberation." But he, too,

(Continued on page 9)



Canon Arrowsmith's Secret: this candid shot explains how he always emerges fresh and energetic after the most tiring journey by air.

This is the fourth of a series of eight articles which have been written by Mr. James, following his visit as a member of the Australian delegation to the Church in China. The fifth article will appear next week.

denominational group in China by far.

Contacts between Anglicans and Roman Catholics on a personal basis (but only among lay folk) are apparently plentiful; but relations between our bishops and priests, and the Roman hierarchy and clergy, are almost non-existent in any formal sense.

The chief reason for this is, of course, that there is a "blanket" ban by Rome on participation in the Three Self

tional Y.M.C.A. Committee); the Reverend Tsui Hsien-hsian (General Secretary of the General Assembly of the Church of Christ in China); the Reverend Chi Ching-ts'ai (Chairman of the China Baptist Convention); the Reverend Chia Yu-ming (President of the Shanghai Christian Devotional and Theological Institute); the Reverend Yang Shou-tong (Minister of the Christian Assembly Hall on Urumchi Road in Shanghai); the Reverend Hsieh Yun-chia (Chair-

THE ANGLICAN

FRIDAY FEBRUARY 1 1957

IMMIGRATION WITHOUT TEARS

The annual Citizenship Convention held in Canberra last week, at which the Church of England was well represented, covered much useful ground in a good spirit. But neither the Convention nor any Australian Government has ever managed to get down to brass tacks and to tell people what our immigration programme really means. The man in the pew—or the man in the pub—shews signs of having passed beyond the stage of resenting "refos". He is prepared to accept the fact that immigration must be a good thing. But he has no idea why it is a good thing, or the remotest idea how he personally can help mitigate some of its potentially awkward consequences.

There is no mystery whatever about the probable effects of continued immigration on the scale proposed by the Commonwealth Government this year. These effects can be told in simple and interesting terms that the man in the pew will quickly grasp. The only mystery is that the Government, despite the number of high-powered and highly-paid propaganda and public relations experts which it commands, has failed to get the story across.

Every newcomer is going to need, as it were, a seat on the 'bus to take him to work. His children are going to need desks and chairs at school. His family is going to need not only consumption goods—food and clothing; it is going to need a lot in the way of capital goods. This is, it is going to need a house, with water and power; machinery of all kinds. There is no point in a Scots railway driver coming here unless we have an engine for him to drive, or a steel worker unless there are steel works—complete with furnaces and machines—at which he can work. In a country like ours, so highly mechanised and industrialised, the value of capital equipment per head of population is enormously higher than it is in China, or Indonesia.

Without estimating in terms of money what all this capital equipment amounts to, or how much it would represent per head of population, it is obviously much more than most migrants could bring with them to invest here themselves. This means that the total amount of capital equipment in all Australia will have to go around more people than at present, as the migration flow continues. This in turn will tend to give us a lower average real standard of living unless somehow we increase our capital equipment proportionately.

Of course, there are many other factors; but most of them really spring from this main one: that the more people we have who want a house, or a 'bus seat, or a machine to work at, the more houses, 'buses and machines we must have if everyone is to keep on getting the same share of these things. If these houses and 'buses and machines do not materialise, two things will inevitably happen. First, everyone is going to get less of them, on the average; second, their cost is going to rise in terms of money, which is really the same thing.

These are the simple effects of migration policy that the man in the pew—or pub—does not yet know, because no one has told him so in words that he can understand. When he does understand the position, we think it unlikely that he will say that he is happy to accept a lowered standard of living. Our guess is that he will say instead: "All right. Where do we get the extra 'buses and so on so as to keep up our present standard?"

No one, and least of all politicians and trades union leaders, has had the gumption to give him the only straight answer, for fear that he might not like it and might shew his dislike through the ballot box. They fear he will not like it because it means asking him to make just a fraction of the extra effort he cheerfully made during 1939-1945! This makes the whole question a moral one.

Here is the answer. Australians can get the extra 'buses and houses and so on in only one way: by increasing productivity. For all of us, this means working a bit harder and longer for the same money, and saving just a fraction more of that money for investment instead of spending it on a number of things we could do without, consumption goods. The Governments of the Commonwealth and most States could themselves help by setting an example; it is an unfortunate fact that they have not done so, and that a high, and ascertainable, proportion of their swollen revenues are misdirected, and everyone knows it.

So there it is. Australia needs to work harder for the same money, and to save more, if we want Immigration Without Tears. But no government has the courage to say so directly, and if it did no one would take much notice because no government itself sets an example. It all points to an unpleasant future for parliamentary democracy.



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

A Challenge at Cessnock

The shadow of unemployment which has fallen across the N.S.W. coalfields town of Cessnock through the dismissal last week of 347 men from two mines is a challenge to the State and Federal Governments to see that the "depression thinking" of a quarter of a century ago is not repeated.

There has been some premature talk of Cessnock becoming a ghost town. True, it is very heavily dependent on the mining industry for its prosperity. And, if the forecast that 1,000 miners in the area will lose their jobs proves true, that will mean that about one man in seven will be out of work.

But at this writing it was not certain that dismissals from the Cessnock mines would be as drastic as that. And it is earnestly to be hoped that such large-scale unemployment will not result.

But the conclusion is inescapable that the coal-mining industry in N.S.W. is at a crossroads. Interstate markets have been lost (notably in South Australia, which has developed its Leigh Creek field, and in Victoria, which is making much industrial use of its brown coal deposits at Yallourn).

The increasing conversion of railways to diesel traction (notably on the Blue Mountains route) is also costing coal a valuable market.

On the other hand, underground coal-mining production was a record last year; yet that result was achieved with 2,000 fewer miners than in the previous year because of the extension of mechanisation.

If mined on an economical basis coal may be able to regain and expand markets. There may be even overseas markets to be captured.

But it is clear that the in-

dustry, in spite of this possible expansion, will still require fewer men.

So the real problem facing the two Governments is to decide whether men displaced in the northern mines can be placed in other coalfields, or whether they can be found other kinds of employment.

In view of the big question mark hanging over the industry and the huge cost involved in the transfer of hundreds of men to other areas, the better solution may be to see what other avenues of employment can be found in the Cessnock area.

Cessnock today is a solid town with many substantial buildings. It is good that our community should be decentralised and that towns of Cessnock's size should flourish.

It is to be hoped, then, that work can be found for displaced miners in worthwhile public undertakings. Cessnock's direct link with Sydney by road is notoriously bad, as I discovered only a few months ago, when setting out from that town for Sydney via Morisset after a northern tour.

Certainly, no one wants a return to the type of relief work given to the unemployed in the 'thirties. This is a prosperous nation. Cessnock's problem is purely local. This should enable the two Governments, in close and sympathetic collaboration, to solve it in the least upsetting and most constructive way for the men and families concerned.

Another Round In Labour Fight

The temperate personal attacks made on some Labour politicians last week by Mr. Tom Dougherty, Federal secretary of the Australian Workers' Union, is a poor augury for the restoration of harmony in Labour's riven ranks.

Candid, constructive criticism of a party by a member of it is often a good thing from a national point of view. A party of submissive "yes-men", afraid publicly to venture an opinion contrary to that of their leaders, is an encouragement to dictatorship.

On the other hand, a man or woman has no real right to stay in a party if he finds himself constantly in disagreement with its policy and decisions.

The type of criticism which Mr. Dougherty has been voicing was mainly personally abusive and not constructive.

Without taking sides in the Labour schism, now two or three years old, one may suggest that Mr. Dougherty's language is not calculated to heal any breaches. What, then, is his object? Certainly he does not seem to have it in mind to desert Labour's ranks and join the Liberals!

Perhaps he thinks he sees an opportunity to succeed Dr. Evatt as Federal leader. He is not without qualifications and experience for that. But he would be better advised to seek first a place in the Federal Parliament, if that is what he wants, and to build his reputation on ideas for making this nation greater instead of throwing bricks at those already engaged on such a task.

Mental Torture In Brisbane Gaol

Visitors to the ruins of the old convict settlement at Port Arthur, in southern Tasmania, are usually shown the dark cell in which recalcitrant prisoners were placed.

The thought of men being shut away in such a place is

shuddersome. One imagined that at least such corrective methods belonged to a past century and would never be revived.

Yet in Brisbane last week a prisoner was sentenced to serve 28 days in unlit underground cells, living on bread and water. His dark punishment will be split into four seven-day periods. Presumably in the intervals he will be treated a little more like a human being.

Such a form of punishment is repulsive in these days. But apparently such treatment is not unique in the Brisbane gaol, for an ex-prisoner has told of his experience of it and has spoken as if others from time to time have been subjected to it.

It is true that the wretched man now undergoing this treatment was the ringleader in a recent mutiny, and as such must have merited some extra punishment.

But it is sickening to learn that a punishment, which might well affect any man's mental health, can be imposed in a civilised community. Surely this revelation demands that incarceration in a dungeon should have no part in Australian penology in 1957.

Long ago the Queensland Government showed some solicitude for the worst type of criminals by banishing the death sentence for murder. It is inconsistent with that attitude that it should permit the barbarity of committing a man for a month to bread and water in unlit underground cells.

A Debt Cricketers Could Repay

Even those living on the western slopes of Life (like this columnist) can rejoice in the exploits of youth.

And so it is good to see that this season there has arisen on the cricketing fields of most of the mainland States sufficient young men of promise and performance with bat and ball to enable a team with an average age of only 23 to be sent to New Zealand for a six weeks' tour, beginning later this month. Indeed, the captain, Ian Craig, is only 21—three years younger than the previous youngest Australian captain who, I understand, was W. L. Murdoch, back in the misty days of early test cricket.

I sometimes wish that the men who have shone and shown leadership at cricket had been more prominent later in our civic life. Sam Loxton, who played with some distinction for Victoria in this week's Sheffield Shield match against New South Wales, is a member of his State's Parliament. But I can recall few others who have given service in both spheres, let alone managed to do both at the same time, as he has done.

Australia is good to its outstanding sportsmen, particularly in cricket and tennis, in enabling them to travel widely in their formative years. I hope the band of young men, who have been chosen in the latest Australian cricket team will bear it in mind to return in service to their country later some of the advantages they are likely to be given in the next few years through wide travel in other countries.

Such travel will give them many opportunities for observing and learning about aspects of life and effort other than cricket—fond as many of us are of that splendid character-forming game.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

DAVID'S YOUTH

1 Samuel 16 and 17

Minding sheep on rough hill-sides was a strange school for the upbringing of a King. It meant for David that he was rather forgotten and neglected by his home folk. His father almost had to be reminded of David's existence on the day that Samuel came looking for a King. And his brother scoffed at him—the baby of the family.

But God sees not as men see, and David's preparation in his lonely surroundings and dangerous task made him the man he was. Fond of the out-of-doors, and knowing the countryside by heart; athletic, full of music and poetry, sweet tempered and without fear, he must have been most attractive in the day when he faced the old prophet and had the horn of oil poured on his head.

His opportunity came through his music, in a day when Saul was moody, as things went not well; and in his moodiness he feels that God has gone from him and an evil spirit from the Lord is troubling him. "Send for David the son of Jesse," says someone, near at hand, to Saul: "He can play well." Thus it happens! And David playing on the harp charms away the moods of Saul not once nor twice, till Saul claimed nearly full-time service from David and made him his armour bearer.

Thus came his second opportunity. In the war with the Philistines, Goliath, the giant, makes mock of Israel and challenges any one of them to single combat. How thorough had David's work been in his youth—how well he plays the harp, how well he uses the simple weapon, the sling and the stone. What a lesson for us all—to do all things well.

All Israel fear Goliath—but David goes to meet him, not in Saul's armour, which he knew because he'd carried it for Saul, but had never worn, but in his own armour, a mere sling and stone, but he knew them, he was expert—he had, as it were, a religion of his own, nothing second-hand. So is he victorious.

And out of this comes his third opportunity—the opportunity for wisdom that comes from humility. He is in no wise puffed up. Foolish women stir Saul's envy, but David behaves wisely. He'd have closed their foolish mouths if he could—no one was more loyal than he, not one more humble.

How beautifully this comes out in his marriage when the King gives him his daughter to wife (not with good motives, indeed). But David gives no loose rein to imagination or ambition, nor does he regard those who tell him the King plots his death. "Seemeth it to you a light thing to be a King's son-in-law, seeing I am but a poor man and lightly esteemed." Truly Solomon looking back to his father's life can say: "By humility and the fear of the Lord are riches, honour and life."

How splendid is he—that never through him was Israel plunged into the tragedy of civil war. His loyalty and restraint alone saved Saul from losing his kingdom; nay, his life!

What a great heart this lad had! To him came all in anguish or sorrow; with what beauty of life, what courage, what music, what patience, loyalty and love God endowed him, that it might not seem unfitting in the years ahead that the Saviour of all men might be called the Son of David.

ANOTHER DEPARTMENT OF PROMOTION

FROM OUR OWN CORRESPONDENT
Melbourne, January 28

The Diocese of Melbourne will be setting up a Department of Promotion in the near future.

Arrangements are being made for an office to be opened on February 18 and a Director will be appointed shortly.

RELIGIOUS BROADCASTS

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

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

*February 4: Mrs. Frances Maling. February 5: The Reverend James Stuckey.

*February 6: The Reverend G. R. Mathers.

*February 7: The Reverend J. Newton Bagnall.

February 8: The Reverend L. O. C. White.

February 9: For Men — The Reverend Ralph Sutton.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T. and W.A.T.

*February 3: "They make you think," Archbishop William Temple." The Bishop of Gippsland, the Right Reverend E. J. Davidson.

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

February 3: Dorian Singers, Melbourne.

PLAIN CHRISTIANITY: 7.30-8.00 p.m. A.E.T. and W.A.T.

*February 3: The Reverend Mervyn Stockwood.

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

February 3: Presbyterian Youth Conference, Adelaide.

FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.

February 4: The Reverend Sidney Price.

EVENING MEDITATION: 11.20 p.m. A.E.T., 11.45 Sat., 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

February 4-9: Monsignor J. T. McMahon.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T.

*February 6: "What Christianity has to say on Clothes"—Mrs. Frances Maling.

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

February 7: S. Andrew's Cathedral, Sydney.

TELEVISION: 8.50 p.m. ABN, Sydney; "Man to Man" (No. 10). "Are we living our whole lives?" Dr. Ralph Sockman.

February 3: 10.55 a.m. ABV, Melbourne. Divine Service from Auburn Methodist Church, Melbourne. Preacher: Professor Norman Lade.

February 3: AEV, Melbourne, 8.45 p.m. "Man to Man" (No. 7). "How Free Can We Be?" Dr. Ralph Sockman.

LETTERS TO THE EDITOR

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

EXTENSION OF THE CHURCH

HOME MISSION SOCIETY

To THE EDITOR OF THE ANGLICAN

Sir—Before I go from Australia on January 27, may I leave a final word to your Sydney readers to back up the Home Mission Society and help it to realise its possibilities more fully as the Diocesan supporting Society for the extension and strengthening of the Church in all its varied ministries?

The amazing growth of the Diocese and the magnificent work of the Society call for an income ten times as great as at present.

I am writing this on S. Paul's Day. His words come to my mind: "I could wish myself accused from Christ for my brethren, my kinsmen, according to the flesh."

To bring our own people into fellowship with Christ and the Church demands the enthusiasm, devotion, thought, co-operation and organisation of every member of the Church. Thus a stronger Home Base can be formed for the spread of the Gospel not only in our own midst through the Home Mission Society, but further afield also through the Bush Church Aid, the Australian Board of Missions and the Church Missionary Society unto the uttermost parts.

My thanks are given to the archbishop for his unfailing kindness to the Reverend R. Fillingham, general secretary, for his help and to the clergy and their wives for their welcome to their churches and rectories.

Yours in the Fellowship,
G. A. CHAMBERS,
Bishop.

NOTICE TO QUIET

To THE EDITOR OF THE ANGLICAN

Sir—I am sure many will agree with me in expressing surprise that you should have coupled our beloved archbishop with the account of the notice given to B.C.A. in your last issue.

Surely you are aware that His Grace is a distinguished member of the Order of St. John, and of the Inter Varsity Fellowship?

Yet these are the two "Non Anglican" bodies which certain people evidently object to having on Church property. I should have thought that the keen interest His Grace always takes in them should be good enough reason for them to occupy Anglican space. The same applies to the World Council of Churches.

As for the B.C.A. and the Church Record Ltd., it should not be hard for them to find alternative space. In any case, the B.C.A. is not a Sydney Diocesan organisation, and is so far drifted away from its original Evangelical position that I can state from my own knowledge some of its ministers wear stoles.

The Church Record Ltd. has no business to occupy church premises, after its attacks on His Grace, and I think the Standing Committee has done the right thing in asking them to leave.

Your etc.,
JOHN D. FAIR,
Bondi, N.S.W.

[We do not quite grasp Mr. Fair's point. The Primate happens to be President of the Bush Church Aid Society, too—and a very active one.—Editor.]

"REV. BLANK"

To THE EDITOR OF THE ANGLICAN

Sir—My sense of grammatical fitness has long suffered from the increasing misuse of the clerical distinction and the letter from Canon Cameron moves me to add my voice in protest. "Rev. Blank" perpetrates an elementary grammatical error and at the same time is grossly discourteous. "Reverend" is an adjective, not a noun, just as "dark," "light," "short," "tall," and "thin" are adjectives.

We would not dream of saying "Dark Blank" or "Thin Blank" and so on and it is quite wrong to use any other adjective in this way and say "Rev. Blank."

To use any adjective, one must say "The Dark Mr. Blank," "The Thin Mr. Blank," "The Short B. B. Blank," or "The Reverend Mr. Blank," or "The Reverend B. B. Blank." The titles "Doctor," "Bishop," "Canon," "Dean" and others are nouns and may be used to prefix a surname without initials but to use "Rev." in this way reveals grammatical shortcomings and grave discourtesy.

Yours etc.,
CHARLES BENNETT,
French's Forest, N.S.W.

[Another common error: "Reverend" being an adjective has no plural form so "the Reverends L. J. Smith, X. Y. Brown, etc." is equally wrong.—Editor.]

To THE EDITOR OF THE ANGLICAN

Sir—Canon Cameron might try first to convert some of his fellow clergy before boistering about forms of clerical address used by the Press.

I have before me a printed card on which is inscribed "Rev. X. Y. Smith."

If Fr. Smith, himself a son of the Rectory, one of the best educated and informed of our clergy, a theological college lecturer, and an acknowledged authority on all aspects of Church life and practice, can perpetrate such a solecism, then how can one in fairness blame the secular Press for following his example?

Your etc.,
WENDY ELWOOD,
Wahroonga, N.S.W.

PUNISHMENT IN PRISON

To THE EDITOR OF THE ANGLICAN

Sir—The report in to-day's Press of the result of the rebellion in the Brisbane gaol has moved me to write to you.

It would appear that our present-day punitive measures are very little removed from those used in the days of Port Arthur, which we all profess to be horrified over.

There is the possibility, of course, that the wording of the report conveys a much more dreadful picture than the reality, but there is also the possibility that it is correct. If it is true that a 26-year-old man is to spend one month in terms of one week in an underground, un-lit cell on bread and water, then I think it is time the Church and the public generally saw that such things were immediately discontinued.

It would surely be a more suitable punishment to make the man repair the damage he had done, making his food and drink dependent on his work.

Is it too much to ask that THE ANGLICAN should put this matter in front of the public? Remembering that this thing is said to be already happening, can you suggest any other avenue of approach which might bring about a quick inquiry?

Yours sincerely,
C. M. HURFORD,
Hobart, Tasmania.

GULDFORD HALF-WAY MARK

ANGLICAN NEWS SERVICE

London, January 28

It has been announced that half the sum of £200,000 needed to build the nave of the new Guildford Cathedral has now been raised.

The walls of the nave are rising rapidly, and it is hoped that the cathedral will be completed and consecrated not later than Whitsun, 1959.

AUSTRALIAN COLLEGE OF THEOLOGY

CLASS LISTS FOR 1956

SCHOLAR IN THEOLOGY (Th.Schol.)

(In Alphabetical Order.)

SECOND CLASS:

Sullivan, John Louis Grant, Armidale.

PASS:

Merritt, Miss Winifred May, Ballarat; Samuel, Paul Gurdabadam Thangaraj, B.D., Singapore.

PASSED IN SINGLE SUBJECTS

(In Alphabetical Order)

New Testament:

Pitcher, Edwin Harold Victor, B.A., Newcastle.

Dogmatics:

Everall, Thomas, Roy Auckland; Langford, Donald Arthur, Melbourne; Pidgeon, Richard Hain, B.A., Melbourne; Pitcher, Edwin Harold Victor, B.A., Newcastle.

Christian Sociology:

Hall, Mrs. Isabel Louisa, Sydney; Potter, John Daniel, B.A., Armidale; Smart, Albert John Hamilton, M.A., Armidale.

LICENTIATE IN THEOLOGY (Th.L.)

All Classes in Order of Merit.

SECOND CLASS:

Smith, James, Adelaide; Ostling, William Harold, Moore Coll., Sydney; Brook, John Alexander, Moore Coll., Unattached; Jobson, John Xavier, S. John's Coll., Newcastle; Ball, Michael James, Ridley Coll., Melbourne; Wright, John Geoffrey, B.A., S. John's Coll., Melbourne; Kyme, Brian Robert, Ridley Coll., Melbourne; Black, Brian Colin, Moore Coll., Sydney; Dowe, Philip John, B.A., S. John's Coll., Newcastle; Grimshaw, Arthur John, S. John's Coll., Melbourne; Challen, Michael Boyd, B.Sc., Ridley Coll., Melbourne; Baylton, John S. Francis, Coll., Rockhampton; Mills, Reginald Edward, Bathurst; Dawson, Peter Donald, Moore Coll., Sydney; Christianson, Carl Eric, S. Francis' Coll., Brisbane.

PASS:

Bythell, Noel John, M.Sc., Cent. Tang.; Champion, Russell William, Ridley Coll., Melbourne; Chin, Michael, S.S.M. Borneo; Jamieson, Hamish Thomas U. S.S.M., Bathurst; Cussen, Colin Francis, S.S.M. North Queensland; Clark, Keith Noel, S. John's Coll., Newcastle; Alchin, Norman Edward, Ridley Coll., Unattached; Woolcott, Bruce Alan, Moore Coll., Unattached; Adam, Andrew John, S. John's Coll., Newcastle; Townend, George William, Moore Coll., Sydney; Brasington, Leonard Roy, S. John's Coll., Canberra-Goulburn; Wright, William Edwin, S. John's Coll., Canberra-Goulburn; Neilson, Miss Lorna Betty, Th.A., G.B.R.E., Melbourne; Richards, Alexander James, G.B.R.E., Sydney; Furmedge, John Michael, Melbourne; Hiscock, Donald Henry, S.S.M.; Bailey, Charles Marshall, Bendigo; Buckland, Bernard Russell, Sydney; Jones, William Douglas, S. Francis' Coll., New Guinea; Trevor, Ian Cottrell, S. John's Coll., Adelaide; Duchesne, David George, Moore Coll., Sydney; Gilbert, Andrew S. Francis Coll., Bathurst; Samuel, Charles Francis A., Singapore; Ooi, Luke S., Peter's, Singapore; Syer, George Vivian, Norwich; Wall, Gerald Robert, Ridley Coll., Melbourne; Green, Lawrence Victor, G.B.R.E., Melbourne; Blow, Colin Joseph, Rockhampton; Jackson, Kenneth Allan, G.B.R.E., Brisbane; McDonald, Keith Mervyn, Grafton; Beard, Graham, Moore Coll., Sydney; Allton, Derek Roland, Perth; Hancock, Ralph Clevedon, Grafton; Grant, Roy Malcolm, Perth; Lepine, Peter Gerald, S. Francis' Coll., North Queensland; Lovitt, Roy Cecil, Melbourne; Molesworth, Bruce Robert, Sydney; McGuire, Miss Olive Johnflay, G.B.R.E., Canberra-Goulburn; Cox, Bernard Sheffield, Moore Coll., Nelson, N.Z.; Fenn, Walter James,

Riverina; Date, Robert Samuel, S. John's Coll., Grafton; Warne-Lester, Keith, S. Columba's Hall, Wangaratta; Stanley, Edward George Geoffrey, Perth; Brown, William James, Unattached; Roach, John Stuart, Brisbane; Rattray, James Malcolm, Gippsland; Heydon Laurence, S.S.M., Riverina.

PASSES IN PART I. OR II. OF THE EXAMINATION.

In Order of Merit.

I. Rowena, Sister, S.S.A., B.A., North Queensland; I. McKellar, John Walton, B.Sc., Canberra-Goulburn; II. Elliott, Frank Robert, S. John's Coll., Newcastle; I. Thomson, Peter Ashley, Ridley Coll., Gippsland; I. Thorburn, Trevor John, Cent. Tanganyika; II. Haywood, John Henry Charles, Rockhampton; I. Pritchard, Miss Evelyn Constance, G.B.R.E., Melbourne; II. Patrick, Alan Reginald, Sydney; I. Davies, Alick John, S. John's Coll., Adelaide; I. Doncaster, Edward William, S. John's Coll., Perth; II. Maddigan, Reginald Leslie, Moore Coll., Sydney; II. Polson, Miss Joyce Sylvia, Perth; II. Speers, John Cunningham, G.B.R.E., Sydney; II. Andrews, Robert Ernest, Moore Coll., Unattached; II. Mullins, George Austin S. John's Coll., Canberra-Goulburn; II. Tregea, James Lewis, Canberra - Goulburn; II. Greaves, Peter William Campbell, Newcastle; I. Spohr, Neville Keith C., S. John's Coll., Newcastle; I. Hardwick, Alfred Robert, Moore Coll., Grafton; II. Mickle, Miss Elizabeth Ann, Perth; II. de Dear, David Leon, Moore Coll., Gippsland; II. Moore, Ronald Earl, Canberra-Goulburn; II. Holloid, Bruce Armidale; II. McKenzie, Alexander George, Bendigo; II. Mills, Alexander Lake, Ballarat; I. Lahey, Ivan Alford, Brisbane.

PASSED IN SINGLE SUBJECTS

KEY TO THE FOLLOWING LIST: PART ONE

Old Testament: 1. New Testament, English: 2. New Testament, Greek: 3. Doctrine, Ethics, History: 4. A Section of Greek New Testament, 6. Greek New Testament, 7.

PART TWO

Old Testament: 8. New Testament, English: 9. New Testament, Greek: 10. Doctrine, Ethics, History: 12. Prayer Book: 13.

OPTIONAL SUBJECTS

Philosophy: 14. Principles of Education: 15. Christian Missions: 16. Psychology: 17. Latin: 18. Hebrew: 19. Christian Ethics: 20.

In Alphabetical Order.

Adams, William, 1, 2, 4, 5, S. John's Coll., Perth; Agnes, Mary, Sister, C.H.N., 4, 5, 9, G.B.R.E., Camb-Goulb.; Alfrod, Bruce Conrad, 1, 2, 4, 5, 6, 15, Ridley Coll., Melb.; Allan, Donald Frederick, 1, 2, 4, 5, 6, 15, Moore Coll., Unattached; Andersen, Mrs. Lois Clarissa, M.B., B.S., 5, Melbourne, Andrews, Robert Ernest, 1, 2, 5, 9, G.B.R.E., Unattached; Arles, William Albert, 2, 4, G.B.R.E., Wellington, N.Z.; Austin, Trevor Albert, 8, 9, Gippsland; Baker, Kenneth, 1, 2, 4, 5, 6, 15, Moore Coll., Sydney; Ball, Peter Bradshaw, 13, Moore Coll., Unattached; Barker, Reginald, 1, 2, 4, 5, 6, 15, Moore Coll., Unattached; Barnes, Robert Varley, 9, 12, S. Francis Coll., Brisbane; Burrett, Derek Leonard, 1, 2, 4, 5, 6, 15, S. Francis' Coll., N. Qland; Batten, Stanley Trevor, 1, 2, 4, 5, S. Francis' Coll., Bris.; Beatty, Olive Ernest K., St. Arnaud; Bell, Andrew John, E. 1, 2, 4, 5, 6, 20, S. Francis' Coll., N. Qland; Bellamy, John L.A., A.S.T.C., 4, 12, G.B.R.E., Sydney; Bingham, Will C., E.A., 1, 2, 4, 5, 20, S. Francis' Coll., N. Qland; Blackwell, Gordon Donald, 13, Moore Coll., Sydney; Blakely, Raymond, L., M.C., Dip.Ed., 2, 4, 5, 6, 15, Moore Coll., Unattached; Geoffrey, M.A., 13, Moore Coll., Unattached; Bleakley, John Charles, 2, S. John's Coll., Newcastle; Boulton, Reginald S., Th.A., 4, G.B.R.E., Gippsland; Bowman, Rex Wilfred, 4, Ridley Coll., Unattached; Boyce, John Brendon, 1, 2, 4, 5, S. John's Coll., Perth; Brown, Campbell William, 4, 5, S. John's Coll., Grafton; Bryant, Barry John, Central Tanganyika; Buckman, Rossly David, 13, Moore Coll., Unattached; Burrows, Mathew Brinsford, 1, 6, 9, Moore Coll., Unattached; Cameron, Ewen Donald, 13, Moore Coll., Sydney; Camillatos, Nicolaos, Th.A., G.B.R.E., Melbourne; Chandler, Geoffrey, 13, Moore Coll., Unattached; Chapman, John C., A.S.T.C., 12, Armidale; Chiswell, Peter E., 9, 11, Armidale; Clark, Arthur Roy, 4, Melbourne; Clark, Richard Irving, 1, 2, 4, 5, Ridley Coll., Adelaide; Clarke, Geoffrey Spencer, B.A., 2, 4, 5, 6, 15, Rockhampton; Carpentaria, Cohen, Leon David, 5, 12, S. John's Coll., Riverina;

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PRIZES.

The Hey Sharp Prize.
Not awarded.

The John Forster Memorial Prize.
Awarded to Michael James Ball, Ridley College, Melbourne.

The Frank and Elizabeth Cash Essay Prize.
Awarded to John Hamilton Smart, M.A., Dip.Ed., Th.L., Armidale.

On behalf of the Council of Delegates,
FRANK CASH,
Registrar.

Christ Church, North Sydney.
30th January, 1957.

ANGLICAN OF THE WEEK



Our Anglican of the Week is the Reverend F. R. Woodwell, who has been appointed Diocesan Commissioner and Director of Promotion in the Diocese of Canberra and Goulburn.

Mr. Woodwell was educated at the Goulburn High School and was a member of the Young Anglican movement in the Cathedral parish.

He was trained for the ministry at S. John's College, Morpeth, and obtained the Th.L. diploma in 1951. Ordained deacon in 1950 and priest in 1951 he has served as assistant curate in the parish of Albury, 1950 to 1953 and Rector of Thudungra since 1953.

An Every Member Canvass was conducted at Thudungra by the Wells Organisation in 1955 and shortly afterwards Mr. Woodwell himself directed a most successful canvass in the parish of Barmedman.

Mr. Woodwell takes up his new duties at a time when the diocese as a whole is Promotion conscious. Two-thirds of the forty-five parishes in the diocese have already adopted Promotion methods, twenty-eight under the Wells Organisation and two under other schemes.

Mr. Woodwell intends to develop the work of the Promotion Department along two lines (a) by helping with advice and materials the "follow up" programme in parishes which have already had a canvass and (b) by directing canvasses in the remaining parishes of the diocese.

CHURCH ARMY WEDDING

On Saturday, January 19, the marriage took place at S. Aidan's, Northcote, Melbourne, between Captain H. E. Cole and Sister Joyce Cryer.

Both are members of the Church Army in Australia and also on the staff of the Yarrabah Aboriginal Mission in North Queensland.

Captain Cole is the superintendent of Yarrabah, and his wife will continue her work among the women and children of the mission.

S. Aidan's, Northcote, is in the home parish of the bride, and at one time the bridegroom served on the staff of this parish.

The Federal Secretary of the Church Army, the Reverend A. W. Batley, officiated at the wedding, assisted by the vicar, the Reverend G. B. McWilliams, who was celebrating at the Holy Communion service which followed. The best man was Captain C. Fisk, and the bridesmaid Sister E. Campbell, both of whom are officers of the Church Army.

After the ceremony Captain and Mrs. Cole left for a short honeymoon in South Gippsland before travelling north to Yarrabah.

He has already undertaken to direct an Every Member Canvass in the parish of Lake Bathurst in the month of March.

Mr. Woodwell is married and has two children.

BOOK REVIEW

WISE ADVICE FROM A GREAT PASTOR

DURHAM ESSAYS AND ADDRESSES. Michael Ramsey, Archbishop of York. Australian price 20/9.

THIS book of addresses, sermons, and papers, written by the Archbishop of York during his tenure of the See of Durham, is stimulating. All who have heard him know how his immense Biblical and theological knowledge has been so meditated upon and clothed in clear simple language that ordinary people can understand him.

No book can convey to us the goodness of the man, which shines out of him when he speaks; but this attractively printed book does give us some delightful photographs of Durham, of the diocese, and of its former bishop.

Busy priests and laymen will find in it much to provoke them to thought as to what the Church is doing, and to make them face up to the full significance of the things on which they are sometimes blindly keen.

The archbishop's address on "The Parish Communion" is a challenge. He believes in it, but he does not believe in a corporate parish Communion "at any price." Communion, he says, must always be "under the shadow of the Cross." It must always contain elements of awe and mystery.

It must always challenge to better living, it must always be a Sacrament of the Word of God as well as of Bread and Wine. Are we, in our haste to get everyone to Communion all

together all at once, sacrificing much of the "Meaningfulness" of it all?

In his talk to school teachers, he reminds us of the great tradition of Christian education: of the combination of Graeco-Roman Humanism, of the belief and interest in man and all that is man's, with Divinity, the study of God. The good teacher loves all his teaching every minute of every subject of it, because in each he finds something of this great tradition of truth to teach.

In his masterly speech on "South India" to the Convocation of York, he shows how it is possible for one who is in every sense a Catholic to believe in growing fellowship and a growing degree of inter-communion with a Church whose birth many of us distrusted.

Of "Evanston" he writes wisely that we can only "commend the principles entrusted to us by putting ourselves alongside others in the give and take of fraternal intercourse." Will Anglo-Catholics (like myself) please note?

His talks to his ministry and his ordinands are wise beyond measure. Some of his addresses are primarily of local (Durham) interest, but they are none the less fascinating.

Here in this book is to be found goodness, charity, wisdom, the voice of a great theologian and a great pastor. —P.M.

UNIVERSAL DAY OF PRAYER FOR STUDENTS

ECUMENICAL PRESS SERVICE

Students and churches are asked to pray in all countries on Sunday, February 17, the Universal Day of Prayer for Students, remembering especially the people suffering in Hungary and the Middle East.

In a message commending this year's Call to Prayer, Mr. Philippe Maury, general secretary of the World's Student Christian Federation, calls on the Federation's members "to act in accordance with this prayer of intercession—to do everything in their power to alleviate their suffering."

He requests support for World University Service and the Refugee Relief of the World Council of Churches.

The Call to Prayer, which is accompanied by a service of worship and intercession, says that the students throughout the world "ask the same questions—questions concerning the physical universe, national freedom and peace, personal ambition, questions about family life, and relationships; questions (it may be) about meaning as well as measuring, character as well as culture, life as well as thought."

"Students also meet at a deeper level, along with the rest of men," says the message. "In the Father's will is our peace. His Son confronts us

openly with offer and challenge. It is His Spirit we deny, or resist, or obey. But for some there is a deeper unity yet, which belongs to the people of God.

"Those who believe are given the right to become the children of God, eating at the same table, sharing a common trust in our Saviour Christ who speaks of 'My Father and your Father'.

"OUR FATHER"

The call declares that the Lord's Prayer implies that those who use it will be identified with Christ. Its words "Our Father" are not conventional and undemanding but part of the scandal of the Cross.

"Let us pray for students who cannot accept that the name 'Father' has anything to do with God; for those whose intellectual problems are a symbol of moral uneasiness; for all who are committed to a doctrine which has no room for God's re-

deeming act in Christ—whether one of the great ancient religions, or Islam, or atheistic communism, or materialism."

Explaining the meaning of the opening of Christ's Prayer, the call makes detailed requests for intercession on behalf of students in many different situations.

It says that "to call God Father is not to speak presumptuously but to speak in obedience to Christ, and by His Grace," that "to use the adjective 'our' is not to shut up God within His Church, but call all men to a new birth through the Spirit," and that "to say 'our Father' is not to be childish, but to receive the freedom of mature sonship."

The call concludes: "So on this day, as in duty bound, let us think prayerfully of one another in our different situations. We meet with Him who is the firstborn of many brethren, within the family of God."

£100,000 NEEDED TO HELP ABORIGINES

The Australian Council for the World Council of Churches has approached the Federal Government with an urgent request that the Commonwealth provide all possible financial assistance to the West Australian Government for immediate welfare work among the Aborigines of the Laverton-Warburton area of West and Central Australia.

An investigation by the West Australian Government has revealed a situation of dire malnutrition amongst 1,000 tribal natives in this area.

The ground for the Australian Council's action is that measures taken by the Federal Government have deprived the natives of the best part of their reserves and have driven them westward into the desert.

An area of 250,000 acres around Sladen Waters where a weather station has been built, and another area of 4 million acres over which a mining com-

pany has been granted nickel prospecting rights, have been denied, in effect, to the tribal natives of the area.

The necessity of keeping the Maralinga Testing Ground free of natives has also interfered with their normal way of life. "The tribal native will leave any area within which his experience warns him of the possible presence of the white man," the Reverend H. L. Perkins, General Secretary of the Council, said last week.

The West Australian Government has estimated that welfare measures will cost £100,000.

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The Youth Page

TALKS WITH TEENAGERS

FIRST PRAYER BOOK

PRAYERS IN A LANGUAGE UNDERSTOOD BY THE WORSHIPPERS

Now-a-days we take it as a matter of course that when we go to Church we should be able to understand the prayers and praises offered in the Services.

But this was not always possible.

The use of English in Public Worship was a startling innovation when it was introduced in 1549.

That was the year when the *First English Prayer Book* came into use.

In the Middle Ages there were not only many books needed for the services of the Church, but there were many "uses", or orders of service. The Preface, "Concerning the Service of the Church" tells us that there were different "uses" in the dioceses of Salisbury, Hereford, Bangor, York and Lincoln, and possibly there were places where parts of the services were said according to one use, and parts according to another.

REFORM

During the reign of King Henry VIII changes began to

thus restoring the New Testament practice.

The service, too, had been revised and arranged to help Churchmen understand that communion should be frequent and regular, and not just an occasional thing as had been the past custom.

Archbishop Cranmer, to whose literary genius and deep scholarship we owe the exquisite rhythm and charm of the English of the Prayer Book, was cautious in making changes in the accustomed ways of worship.

He sought to preserve the ancient tradition of worship in the Church, and as a result our

... AND SO I PRAY!

I CANNOT TELL why there should come to me
*A thought of someone, miles and miles away,
In swift insistence on the memory,
Unless there be a need that I should pray.*

*Perhaps, just then, my friend has fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right,
And so, in case he needs my prayer, I pray.*

*Friend, do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it, therefore pray.*

—Author Unknown.

take place in the English way of worship.

In 1536 for the first time the Bible was set up in English by authority in every parish Church, and the clergy were required to read it, or have it read, to the people.

In 1543 an order was made for the reading of a lesson in English after Te Deum in the morning service, and after Magnificat in the evening. The following year the Litany was published in English, and in 1548 an English Order of Communion appeared.

When the new Prayer Book began to be used on Whitsunday, 1549, the ordinary worshipper would have noticed very little change in the outward forms and ceremonies — the vestments of the clergy, the chanting and incense, and the actions of the priests were much as before.

The striking change would have been that the services were in English, and everyone, whether he could read or not, would be able to follow all that was said.

CHANGES

Where previously the priest needed several books in order to conduct public worship, there was now *only one book* into which all the services had been collected — and the same book was to be used in all parts of the country.

Any layman who could read might now possess a Prayer Book containing all the services of the Church, and not only so, but the services had been deliberately *simplified* so that he could take a fuller part in them.

The Communion service was still called "The Mass", but in it an important change had been made — the Cup, which for various reasons, had for centuries been denied to the laity, was now to be given to "everyone to drink once and no more" (to quote the rubric),

SLIPSHOD?

Can you imagine S. Paul making a poor tent? Can you imagine him saying, "Anything to finish this tent in a hurry? — what matter if it is but half sewed, if I only preach Jesus Christ and Him crucified?"

No, you can't! Your imagination is not nearly elastic enough for that!

Try again! Can you imagine Jesus ever doing a careless, slipshod job in the carpenter's shop?

Then why should we be content with less than the best?

Careless, slipshod work is no advertisement for our Christianity. If we are followers of Jesus, "near enough" won't do.

TIME

There is no time to be lost. It is said of a certain Frenchman that "he lost an hour every morning, and then spent the rest of the day in trying to catch up with it."

Not one of us has more time than we need.

God does not give one second too much—but He does give us enough to fulfil His purpose.

"Millions of money for a moment of time", the first Queen Elizabeth is said to have cried as the end of her life drew near.

Let us realise the value of time before it is too late.

Let us not waste time on things that are profitless when seen in the light of eternity, but rather let us "buy up the opportunities" as they come, to do something worthwhile for the welfare of men and the building of the Kingdom of God.

GOING TO CHURCH

Some go to church to take a walk;

Some go to church to laugh and talk;

Some go there to meet a friend;

Some go there their time to spend;

Some go there to meet a lover;

Some go there a fault to cover;

Some go there for speculation;

Some go there for observation;

Some go there to doze and nod;

The wise go there to worship God.

EASY BIBLE QUIZ

1. Who was converted on the road to Damascus?

2. What is the shortest verse in the Bible?

3. Who had a coat of many colours?

4. Who was hanged on a king's birthday?

5. How many people did our Lord raise from death?

6. Who was the oldest man mentioned in the Bible?

7. How many women were there in Noah's Ark?

8. Who said he had escaped "by the skin of his teeth"?

9. Who laughed at something an angel said?

10. Who climbed a tree to see Jesus?

11. What king fell out of a window?

12. What woman gained fame by hiding two spies?

(Answers next week).

THINE, NOT MINE

Lord, let me have no will of my own, or consider my true happiness as depending in the smallest degree on anything that can befall me outwardly, but as consisting altogether in conformity to Thy will.

—HENRY MARTYN.

BEAUTY IN WORSHIP

O GOD, Who hast chosen material things to be the instruments of divine grace: Grant us so to realise the glory of that heavenly fellowship wherein Thou callest us to worship Thee, that we may the better show our reverence for Thy majesty by our care for Thy holy house; and, rejoicing in the beauty of holiness, may so worship Thee here on earth that we may prepare ourselves for the joy and service of Heaven; through Jesus Christ our Lord. Amen.
(Adapted from a prayer of Richard Meux Benson.)

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REFUGEES AND RENEWAL

By BETTY THOMPSON, SECRETARY FOR PUBLICITY, WORLD COUNCIL OF CHURCHES

More than 900 young people participated in 36 ecumenical work camps in Asia, North and South America, Europe, Africa and the Middle East in the Summer of 1956. This article describes two European work camps—one in Austria and one in Germany—sponsored by the Youth Department of the World Council of Churches.

IN the small city of Ried in upper Austria, a desolate cluster of brown barracks, an official refugee camp, is home for several hundred men, women and children. On the outskirts of Wiesbaden, Germany, some twenty spacious and sturdy houses are under construction for a group of former prisoners-of-war in Russia who have made their way in the booming economy of West Germany.

Despite the differences in the situation of the two groups, they have one thing in common. In the summer of 1956 they were the scene of World Council of Churches' work camps. The work camp at Ried helped the Methodist congregation in the refugee camp there to build a church of their own. At Wiesbaden another group of young people from many parts of the world were at work with refugees helping them to build a road and to excavate foundations for their new homes.

The young people in these two camps were among the more than 900 in some 36 ecumenical camps sponsored by the Youth Department of the World Council of Churches. The total number of young people who have participated in camps in the past ten years is 6,000 and this year's camps boost the total number of projects to 220. Begun just after the war in Europe on the initiative of the Congregational Christian Service Committee (U.S.A.), the programme is now conducted in 30 countries around the world under the auspices of the World Council's Youth Department and Division of Inter-Church Aid Service to Refugees.

The work camp idea soon spread from Europe to other countries. Not only in the United States but also in Asia,

church and other congregations in refugee camps.

The Methodist congregation in the Ried refugee camp began with the conversion of a locksmith. The change in his life in the despair-permeated conditions of a refugee camp attracted others to the cramped room where worship services started. Pastor Nausner held service in a room where a man was dying for several months. Need for a church building was imperative.

Members of the World Council work camp at Ried are well acquainted with conditions in a refugee camp. For six weeks they were housed in barracks along with the refugees. Their dining hall was in the home of one of the members of the congregation and the Methodists in the camp helped them prepare and serve their food. The tables were jammed sideways, for the room served as sleeping quarters for members of the family and as Sunday School and church-meeting place on Sunday.

WINE CELLAR TO CHURCH

"The first step in getting a place for these refugees to worship was the purchase of an old wine cellar," Arthur Foster, director of the World Council's Service to Refugees in Austria, says.

The original idea was to convert the wine cellar into a chapel, but this was changed to plans to build a church on the property above the dark recesses of the old cellar. The World Council work camp be-

the refugee barracks. Recreational facilities in refugee camps are limited. The enthusiastic singing, magic tricks, and comedy of the young men and women from countries such as the Netherlands, Jordan, Lebanon, the United States, France and Britain were a revelation to these refugees.

Children, many of them knowing no life outside the camp, were intrigued by the young visitors. They clustered around them in the big, bare room which served as the camp's main meeting hall.

"Many of them don't receive much care from their parents. In a refugee camp it is hard to have any hope or enthusiasm and the children suffer. We try to take advantage of their interest by giving them what affection and guidance we can," Helmut Nausner said.

An indication of the interest the refugees took in the young people who gave up their vacations to come and live among them was the crude wooden cross in the discussion hall. On this cross one of the refugees had carefully inscribed a number of scripture verses. He gave it to the campers and it served as the focus for their Bible studies.

The 26 members of the Wiesbaden work camp worked among refugees in an entirely different atmosphere. The workers of a nearby cement factory, many of whom were only recently returned from Russia where they had been held



Helmut Nausner, co-leader of the 1956 World Council of Churches Work Camp at Ried, Austria, before the cross fashioned by a refugee in the barracks where the campers lived. The cross, made by a member of the Methodist congregation in the camp, whom campers were helping in the building of a new church, has Bible verses written on it by the refugee. Nausner, son of the Methodist refugee pastor at Linz, the Rev. Ernst Nausner, knows the life of a refugee first hand, for he and his family came to Austria from Poland as refugees after the war.

Africa, and Latin America the ecumenical work camp has caught on.

Helmut Nausner, the blond, youthful co-leader of the Ried camp, of 18 young people from nine different countries, knows something of the experiences of refugee life first hand. Son of Methodist Pastor Ernst Nausner now located in Linz, he fled with his parents and three brothers and four sisters from Poland to Austria in 1945.

His father has since been ministering to refugees and is pastor of the small but dedicated congregation in the refugee camp at Ried, as well as the Linz

gan by digging out the foundations for the new church.

In bad weather and good the young people laboured to put in the foundations of the new church. The other co-leader of the camp was Topsy Risberg of Sweden, who has participated in other ecumenical work camps, as had several of the camp members. The two young leaders arranged Bible study, discussion groups, and recreation as well as the direction of the physical labour of the camp.

One of the big events of the Ried work camp was the evening of entertainment the group put on for all those living in

prisoner for many years, no longer lead the useless and frustrating life of the barracks.

In the industrial recovery of West Germany, they have found employment and a new life. With the aid of government loans and the factory for which they work, these former refugees are building a series of flats near the place where they work.

The work is being done by the people themselves and the task of the 1956 Wiesbaden work camp was to complete construction of a road begun by an earlier camp and to help with the excavations for new houses.

CHANGE IN HUNGARY

"CHURCH AFFAIRS" ABOLISHED

THE "LIVING CHURCH" SERVICE

Milwaukee, January 28
Hungary's State Office for Church Affairs has been abolished as part of a governmental reorganisation programme undertaken by the Communist regime of Premier Janos Kadar.

An official announcement said the office's "sphere of activity" has been assumed by the Ministry of Public Education. What effect this action will have on the churches in Hungary was not immediately apparent.

The Budapest Radio claimed that the move "virtually ends State control of the churches. 'The churches,' it said, 'can fulfil their tasks freely. 'The State authority will no longer interfere with the churches' work.'

The Office for Church Affairs was set up in May, 1951, as a separate department for religious matters.

Late last November, after Soviet forces had crushed the October insurrection, the office issued a statement saying that "the revolutionary worker-peasant government stands for the free practice of religion as laid down in the constitution of the Hungarian People's Republic.

"It wishes in the future to resolve questions arising between the State and the Church through negotiations and agreements."



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THE CHURCH IN CHINA

(Continued from page 3)

had found the communists reasonable. But things had been very difficult at that time, he said, because of shortages of staff and money in those areas evangelised, for example, by the C.I.M.

Miss Tsoh Fu-ru, the woman lay worker at the "Christian Meeting Place," a strongly evangelical—in fact fundamentalist—centre of some importance in Shanghai, told us in very shocked tones the story of an Indonesian pastor whom she had received, and who had been of a certain Chinese origin and his wife who had been imprisoned for their Christian faith.

In fact, it appeared, the pastor had been imprisoned for espionage, and his wife—oh, horror!—was in gaol for adultery. Adultery, it appeared, was a criminal offence in China (a fact I later confirmed) and if only for this reason Miss Tsoh feels she must in good conscience support the Government.

Her story of this unfortunate lapse by a pastor and his wife, Miss Tsoh told us, was recounted as an instance of the way in which untrue tales about persecution came to circulate abroad. Here was a good Indonesian pastor who actually believed that his Chinese confere and his wife had been imprisoned for his faith, when all the time they had betrayed it.

Happily, Miss Tsoh assured us, the Government had seen to it that all others such had met with a condign fate, and "the spiritual life of all churches is now better since they have been cleansed of these unfortunate political elements," she said.

I think we were all impressed by this testimony. Especially when we learned that the good Indonesian had visited the erring couple in gaol (although they had not actually been brought to trial at that stage) heard their admissions himself.

COVERS EVERYTHING

I think, too, that Bishop Ting must have caught Mrs. Mowll's eye a moment after myself, for he quickly brought the discussion on to the Three Self Movement!

The Three Self Movement is relevant to this article only to the extent that it explains the relations between the C.H.S.K.H. and the Protestant denominations and groups. There is no branch of the World Council of Churches as such in China; the Three Self Movement covers everything. It is the equivalent of the British Council of Churches, or the American National Council of Churches of Christ—and a great deal more besides.

Apart from its value, mentioned in a previous article, in enabling the Government to deal economically with all the churches, and in providing a channel through which the several churches can present a common front to the Government, it has come inevitably to bring the several denominations closer together.

Its existence helps explain the almost identical terms in which all Chinese Christians speak of the Government, for it is through the Three Self Movement in each centre, with its liaison with the Bureau of Religious Affairs, that the weekly (and in some places twice-weekly) lectures for church workers and pastors are arranged.

These lectures are not com-

pulsory, but it would be a foolish clergyman or church worker who did not attend them. Not only would his absence be noted, and interpreted perhaps as a sign of unfortunate indifference to the splendid policy and achievements of the Chinese Government; he would be out of touch with his Government's thinking in a way that might handicap him in his work.

These lectures—perhaps conferences would be a better term—are arranged in most places to take place on Monday morning. They last the whole morning.

The general idea is for some prominent official to explain some aspect of the Central Government's policy, and for those who attend to ask such questions as they wish in order fully to understand that policy. Whether the topics for discussion are uniform throughout China I do not know, but I should imagine they are so, on the whole, if only because of the identical replies given to most questions we asked on matters which might have been expected to have been covered in these discussions.

POLICY EXPLAINED

I think it would be quite wrong to term these conferences "brain washings," in the sense that the term is usually employed. I should also point out that Christian leaders are not singled out for this treatment: professional and industrial and other groups of all kinds, all over China, as well as Party members, receive the same courses of "explanation of Government policy."

In addition, I formed the impression that there might be a genuine exchange of views at some of these meetings, if not all, and that a Christian leader with a strong personality could without difficulty manage to get his view across to the local civil authority, who in turn would certainly convey that view higher up if necessary.

Despite the close contact which it now enjoys with the Protestant bodies, and the obviously great influence that it wields, the C.H.S.K.H. is still doctrinally unaffected, and completely Anglican. It has not been coloured with pan-Protestantism. Nor has it tended, like a great many of the Protestant denominations, to abandon any part of its doctrinal position, or to compromise about it, for the sake of an illusory "unity."

This is nowhere so clear as in meetings of the Three Self Movement, or as it is in, say, the Nanking Union Theological Seminary, which will be dealt with in another article.

CROSS STOLEN FROM ST. ALBANS' ABBEY

ANGLICAN NEWS SERVICE
St. Albans, January 15
Detectives are investigating the theft of an altar cross from the Lady Chapel of St. Albans' Abbey.

No one knows when it was taken. It stands 2ft. 6in. high. The gold pectoral cross, which was used by the second Bishop of St. Albans (Bishop Festing), was incorporated in a wooden cross and given to the abbey as a memorial after his death in 1902.

This is the first major theft for many years from the abbey. Small items are often taken by souvenir hunters. Because of this a Guild of Abbey Watchers, recruited from members of the congregation, was formed some time ago. They are on duty principally at week-ends.

BATHURST'S BIG Y.A. CAMP

WEEK-END AT CANOWINDRA

FROM OUR OWN CORRESPONDENT

Bathurst, January 28

The Bishop of Bathurst, the Right Reverend A. L. Wylde, the Reverend W. H. S. Childs and the Reverend A. P. Reeder were among the visitors to the 18th Young Anglican camp of the diocese held this week-end at Canowindra Showground.

More than 100 Y.A.s with a number of J.A.s from all parts of the Central West attended as well as contingents from Camden and S. James', King Street, Sydney.

Both these teams were led by former Bathurst diocesan members.

It was the first official youth camp held in the parish of Canowindra and much local support was given for the venture, with co-operation from the Presbyterians who lent their hall for the welcome social, and the Salvation Army who provided band music for the street procession.

The campers were given a hearty welcome by the rector, the Reverend Stephen Carr and Mrs. Carr.

Greetings were received by the Y.A.s of Adelaide diocese who held a local rally on Monday last, as well as diocesan Y.A.s in National Service camps and inter-state.

The bishop celebrated Holy Communion in the showground area on Sunday morning, and later those attending heard addresses during the morning given by the N.S.W. Secretary for A.B.M., and Armidale Conference delegates. The bishop conducted a Bible study session.

Shire and Police gave assistance for the procession of youth as it moved along Canowindra streets in the early evening for service at All Saints' Church. Flags of the youth groups led the many who marched.

COMMISSIONING

The sermon was preached by the Reverend W. H. S. Childs; Y.A.s and J.A.s renewed their vows; and the bishop commissioned Miss Joan Halloran to be the first Sunday School Organiser and Secretary for Youth for the diocese.

Miss Halloran recently graduated from S. Christopher's College in Melbourne and is a Barraba girl.

The Youth Council—elected appointed by Synod will comprise the bishop, the Rector of Coolah, the Reverend A. P. Reeder, Miss Halloran, and Mr. Louis Shehade of Bathurst.

Following Holy Communion and breakfast on Monday morning, and a further address, campers held a conference to plan 1957 activities.

Discussion took place re the official opening of S. Michael's P.O.W. Memorial Children's Home at Kelso on May 4, and the big diocesan youth rally at Bathurst on Sunday, May 5, with a procession at 2 p.m. and youth service at the cathedral at 3 p.m. on that day.

The 1957 Y.A. Magazine will be issued to coincide with that week-end of activity.

The camp officially ended with luncheon on Monday when camp mothers, Mesdames N. C. Peters (Orange) and D. Cowell (Parkes), received cheers for their friend-

HUNGARIAN BISHOP'S RESIGNATION

ECUMENICAL PRESS SERVICE
Geneva, January 28

The Council of the General Synod of the Hungarian Reformed Church is investigating the resignation of Bishop Albert Bereczky, of the Danubian district, who relinquished his office during the extensive changes in Protestant church leadership during November. The circumstances surrounding the resignation are to be re-examined.

SIXTY YEARS IN MOMBASA

The Bishop of Mombasa, the Right Reverend Leonard Beecher, has begun a pilgrimage which this year will take him to every consecrated church in his diocese.

The occasion of his tour is the sixtieth anniversary of the diocese's foundation.

The diocese was formed in 1897 by the sub-division of the former diocese of Eastern Equatorial Africa (the first Bishop of which, James Hannington, was murdered in 1885 by order of the King of Uganda).

From 1844, when the Kenya Mission was founded, until 1882, Mombasa had been under the jurisdiction and guidance of the Bishop of Mauritius.

In 1927 it gave birth to its own daughter diocese of Central Tanganyika.

NATIVE PRIESTS

The diocesan clergy now number 125, of whom about eighty are drawn from the native tribes of Kenya.

The church at Rabai—the

oldest in the diocese—was the forerunner of about 250 permanent churches and hundreds of little village churches scattered over the Kenya countryside.

The Bishop of Mombasa has appointed the Reverend H. D. Hooper, Rector of Holton, near Oxford, to be a canon emeritus of the diocese of Mombasa.

The bishop explains that the appointment is linked with the recent celebrations in his diocese of the golden jubilee of the church at Kahuhia, in the Kikuyu Reserve.

Canon Hooper, a former C.M.S. missionary there, was the guest of honour at the celebrations.

Canon Hooper's father was a pioneer missionary at Kahuhia. His son is serving there to-day.



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EUROPEAN WOMEN SEEN THROUGH AMERICAN EYES

BY THE REVEREND JOHN GARRETT

Of the World Council of Churches' Department of Information, Geneva.

CHURCHWOMEN in many lands are looking towards one another in a new way as a result of the interest shown by the World Council of Churches in the co-operation of men and women in Church and society.

Canon T. O. Wedel, of Washington, and his wife, Cynthia Wedel, are a personification of the new spirit of mutual service the World Council is seeking to develop. During the last European winter they have been in Europe together. Canon Wedel, who is Dean of the College of Preachers of the Episcopal Church in Washington, D.C., has been lecturing in the Graduate School at Bossey, the Ecumenical Institute of the World Council.

While her husband has been teaching, Mrs. Wedel has been learning—but not only at Bossey. As a member of the board of United Church Women she has been visiting women's groups in Switzerland, Germany and France.

"For four years," she says, "I have been a member of the World Council's commission concerned with the place and task of women in the Church. This trip has given me a first hand impression of women's work in countries other than the United States.

"Usually when American churchwomen come to Europe, they find themselves in one place one day and another the next. This time I've been able to get a little better acquainted."

Mrs. Wedel, in an interview, spoke first about women's work in Switzerland. Alert, practical and knowledgeable, she remarked that the general pattern of activity here struck her as being concentrated in the parishes.

"Now this makes for closer identification with the parish as the living unit of the wider Church," she said, "but there are two sides to the question.

"Women here are not distracted by the concerns of a big national organisation as we are sometimes in America; but in another way they lose by not having a sense of relationship throughout the country. The cantonal feeling is very strong." (Switzerland is divided into 22 cantons.)

"Another problem is raised by the language barriers." Switzerland has three official languages; French, German and Italian.

"They make the beginnings of national women's organisations rather difficult; but I felt that in Switzerland they are experiencing the same kind of difficulties that we have in the States with the denominations; their cantonal feeling corresponds to our denominational feeling.

IN ZURICH

In Zurich now there is a struggle to build a real feeling of belonging to a national group. Zurich has long been a centre for all Swiss activities. But even here something stands in the way; there is a certain tendency to want to merge the church women's groups into larger national groupings for women in general.

"The leaders of the churchwomen are convinced this must not be done until the churchwomen feel themselves to be a strong, convinced group, with a real sense of their identity as Protestant women. Then they can make their best contribution.

It is not unlike one of the problems we are constantly facing in America. Many women want closer unity in practice with Roman Catholic and Jewish groups. But this might mean dropping our own unique function. The contribution of churchwomen must be

the contribution of a strong and fairly self-conscious group to be effective."

Mrs. Wedel went on to describe the concern of many Swiss women for participation in political and social life. She said that there was widespread work for the woman's right to vote, which has not yet come in Switzerland. "Even in the Church the women on the whole do not like the feeling that they still occupy 'a woman's place.' However, only a minority is active in trying to find opportunity for a fuller share in the planning and life of the parish as a whole. The vast majority, as elsewhere, seem perfectly happy with things as they are."

SWISS CENTRE

Asked what signs of fresh life and experiment she had seen in Switzerland, Mrs. Wedel confessed she had seen too little to generalise. "But near Zurich," she went on, "I saw an interesting small conference centre run by the Church, where an attempt was being made to answer the question, 'What do we do about our business and professional women? How do we make them feel they belong?'"

"At their centre they have made a beginning with weekend conferences. There is no formal organisation, but the week-end concentrates on Bible study and focusses on the question 'What does it mean to be an employed Christian woman?'"

"There are also groups for widows. At one conference they had a most successful week-end by sharing their outlook and problems in the light of all the passages in the Bible referring to widows and what widows had to give and receive in meeting others."

IN GERMANY

Mrs. Wedel then spoke of the women she had met in Germany. "I'd better get my negative remarks over first," she said. "When I came back I put down the names of those leaders I had met and thought over the list. There were not more than two who were not pastors' wives, Vikarinnen (ordained women pastors) or deaconesses. I wondered whether leadership is perhaps a little too much in the hands of professional workers."

"In Bonn and the Rhineland I was tremendously impressed by the way in which German women are, however, taking part in politics. Three members of the Bundestag (the parliament) are pastors' wives. They and other churchwomen are doing it out of a deep sense of conviction.

"They say that failure on the part of women to accept their full share of responsibility in the pre-war world constituted part of the trouble.

"There are other outstanding women working in the government ministries at Bonn, undertaking public service as a Christian responsibility. It is a good example of the co-operation of men and women in society.

FOR MOTHERS

"In the Rhineland I was struck by the work the German churchwomen are doing for mothers. I guess we are all in favour of mothers, but we don't do much for them in this way.

"One of the post-war problems in Germany has been the presence in the country of so many worn-out mothers. Rest homes have been established for them by the Church. By no means all who come to them are churchwomen.

"In fact, for many, it is their first introduction to the Church. The ages of those who

come range from twenty-five to sixty. The majority are younger women.

"They spend three to four weeks in a lovely atmosphere and find themselves enjoying Bible study together. The homes are run by deaconesses and supported by churchwomen. The problem of leaving children behind is solved by local arrangements for child-minding during the mother's absence.

"Another feature of institutional work is the Schools for Mothers. German girls who have had to work in factories come to the schools for special classes in cooking, sewing, child care, interior decoration, and so on.

This is something we could do at home in the United States. Lots of American girls grew up without this simple background. The Church must not be satisfied just to preach sermons. Here it is spending money and time on a practical plan where, by homes are improved and home life is made Christian.

"My trip to Germany included a visit to the famous Deaconess Training Institution at Kaiserswerth. It was a real privilege to make this pilgrimage and it certainly was most impressive. Kaiserswerth is really a great complex of in-

stitutions, with its own hospital, church, old people's home and home for retired deaconesses.

MODERN ART

Two things especially made a great impression on me. One was the appearance here of forms of modern church art. If I'd had the money I'd have loved to have taken back to Washington Cathedral some of the hand-woven tapestries I saw being made there. Although the designs were modern there was something traditional about their underlying style. I also saw some lovely cards and specimens of printing.

The second thing that impressed me was the terrible problem the German churches face in getting young girls to enter the deaconess order. What is it? The discipline? The uniform? The hard work? It's now the unusual girl to whom it appeals. It looks as though we must completely re-think the place in the Church of deaconesses. We have the same problem, of course, in England and America."

When she was challenged to state her views about the relative place of deaconess orders and sisterhoods in the

(Continued on page 11)

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EUROPEAN CHURCHWOMEN

(Continued from page 10)

Churches, Mrs. Wedel said that a girl who wanted to be completely dedicated seemed to day, on the whole, to find a sisterhood with vows more appealing.

"Perhaps the solution lies in having two groups," she went on, "one a fully-dedicated sisterhood living under vows, the other a less formal order of professional trained workers living in the world. The uniform would be eliminated and the pattern of discipline would have to be more internal and personal.

"This raises one of the basic questions of the World Council's Department on the Co-operation of Men and Women in Church and Society. We are going to need infinitely more men and women with training. We need a new status for women in the Church.

"Of course, I would say the same applies for laymen. In the German churches there is an order of deacons who are considered to be laymen. We have numbers of men in the American churches who would love to serve the Church full time, but not in the ministry."

THE REFUGEES

From here Mrs. Wedel went on to tell what she saw of the situation of the refugees.

"I was horror-struck by the German problem, as everyone is," she said, "but impressed by the way the government is providing for them. Churchwomen are deeply concerned. They are doing all they can in an organised way. I saw kindergartens. I saw refugee women living in the 'homes for mothers.'

"But several leaders among the churchwomen said, 'What we must do now is to get to know the refugee families individually and build relationships with them. What they most need is a new life here among real friends.'

"So money is relatively easy to find, but the effort to meet is the big thing the women want to undertake. It's true that this is not yet organised, but it is a great concern among a number of women—and since I have a high estimate of the ability of German churchwomen I'm sure something is going to be done."

Mrs. Wedel spoke of her visit to Berlin. "The most obvious and exciting thing is that the Church and religious organisations are the one real and vital link left between East and West. I spent most of two days in the Russian Sector visiting church institutions and training schools for church workers.

BERLIN

"I saw the work of one large parish. There are close and warm ties with the Church in West Berlin and to some extent with the Church in West Germany. At the present time work is going on in East Germany without much obvious interference with anything that is specifically 'church.'

"Church women in Berlin try to meet frequently for Bible study and fellowship — one month in the Eastern Sector and one month in the Western Sector. It is possible to go back and forth readily at the present time.

"I was impressed in West Berlin by a Youth Centre I saw in action in the evening. It is

open every evening between five and ten. The night I was there between a hundred-and-fifty and two hundred youths came in off the streets to share a variety of games and activities in different rooms.

"On some nights youth groups from Berlin parishes present a 'show' for the whole group. The resident staff members are a German deacon and his wife. This year they have been joined by an American couple."

WOMEN PASTORS

Mrs. Wedel was asked her opinion of the place of women pastors in German church life. She said there were large numbers of them in Germany. "Parishes there are much larger," she continued. "Many have four or five pastors. It is very easy to have one woman in such a group. She celebrates the sacraments and is accepted. Naturally she has special responsibilities in working among women and children, but her work is not restricted to this.

"One day when I was in a big East Berlin parish a woman pastor conducted a wedding. It made me realise how easy it is to weave a woman into the life of a group of clergy. One woman pastor said to me, 'I am accepted, and I get quite used to being the only woman in the group.'"

ACTIVITY IN FRANCE

Mrs. Wedel confessed she felt a little guilty about her preconception of women's work in France. "I had the impression that French churchwomen didn't do an awful lot," she said, "but I came to the conclusion that I was quite wrong. I saw what a tiny group the French Protestants are. Yet they have an amazing number of women (in proportion to their strength) who are active in Church and society.

"I think French Protestant women are proportionately every bit as active as American. I discussed this with them. They thought that all American women were interested in society and the wider work of the Churches, but I told them that the same proportion of churchwomen active in America gave the impression of being an awful lot more.

"Their small numbers in such a big non-Protestant country do a magnificent job. There is a difference in the way they do it. They do not organise within the parish and then go out to do things. They go out as individuals to do things, but with a very real Christian motive back of it.

For instance, 'Les Amis des Jeunes Filles' (Friends of Young Girls) is almost entirely organised and run by churchwomen—it is a Protestant and 'neutral' group, but 'sparked' by the women of the churches.

"Then I was speaking with one woman who worked in the McCall Mission, an international organisation supported in many countries. In Paris it has several centres in slum areas. It is supported by French churchwomen and has interested many 'aristocratic' people to do this kind of work. They explain that in France, as a welfare state, there is much less opportunity for private welfare work than in other countries."

STUDENT CENTRE

When she was questioned about the work of women in C.I.M.A.D.E. (the well-known Protestant group in France working for the dispossessed and homeless that grew up during World War II), Mrs. Wedel said she had seen only the Student Centre at Sevres.

"It was the most international and ecumenical thing I ever saw," she said "Students from many countries, Protestant, Roman Catholic and Orthodox work together.

"With their own hands they are building a perfectly exquisite chapel. Of course, Mademoiselle M. Barot, the Secretary

of the World Council's Department on the Co-operation of Men and Women in Church and Society, and other women, are extremely active in all the work of C.I.M.A.D.E.

"I also saw something of a new group called Les Jeunes Femmes (Young Women). It is for married and unmarried women and is being allowed to grow in the parishes without hard and fast rules. Its regular publication helps women to work out their approach to family, children and social problems in the light of Christian Faith. There are now branches in practically every part of France. A national meeting is held every two years and the movement is spreading rapidly.

"Then, lastly, I was interested in the development of retreat centres and women's communities in the French Church. There is an attempt to set up a community near Paris along the lines of the one at Grandchamp (near Neuchatel) in Switzerland. The most active people in the cities feel the most need for a place of quiet and retreat.

"Our American churchwomen are perhaps now not quite so activist as they were, but are showing more interest in prayer, retreats and Bible study. I'm going to be so pleased to be able to tell some of my Protestant friends at home that this development is taking place in the Reformed Church of France and can't be quite so scandalous after all!"

In closing Mrs. Wedel said she wondered just how far women were informed about the work and influence of the World Council of Churches in this area. "Most I met are at least interested," she said, "and they were eager to know about the United States. Most European women have exaggerated ideas about the abilities of American women. I find we are all very much alike! The first thing we need from our coming together in the World Council is a more accurate picture of one another.

SHARE IDEAS

"Most European women have more concern for the Bible and theology and a better understanding of what the World Council of Churches is and stands for. American women are probably more expert at organising and doing things. We need very much to learn from one another.

"The Department on the Co-operation of Men and Women in Church and Society can help by promoting study and making us share ideas. We need many more of these visits to and fro with time to get to know one another, not just for speeches.

"We need more writing back and forth, with descriptions of our work. We need more worldwide sharing on occasions like the Women's World Day of Prayer. And above all we must see that this is not a 'women's problem' but a concern of all lay people—to see how we may work together to make our best possible contribution to the life of our Church."

QUEEN'S EPIPHANY GIFTS

On the Feast of the Epiphany, Holy Communion was celebrated in the Chapel Royal, S. James' Palace, when the customary offering of gold, frankincense, and myrrh was made on behalf of the Queen by Rear-Admiral Frederick Mack, Gentlemen Ushers to her Majesty.

The Reverend Maurice Foxel, Sub-Dean of her Majesty's Chapels Royal, officiated and was assisted by the Reverend G. M. Armitage, priest in ordinary, Canon T. Guy Rogers, chaplain to the Queen, preached the sermon.

Mr. H. Gabb, organist, choir-master, and composer at her Majesty's Chapels Royal, was at the organ.

DIOCESAN NEWS

BATHURST

PARISH NEWS

With schools resuming for 1957 most clergy who have been on January holidays have returned. Marsden School and All Saints' College at Bathurst will commence first term next week with a number of new pupils. John Mason was a Bathurst diocesan Y.A. representative at the Canberra-Goulburn Y.A. camp last weekend at Canberra Grammar School.

The D.C. is in residence at the Cowra rectory and will conduct services on Sunday at Cowra, Mulvan and Darby's Falls. On Sunday, February 10, he will conduct all services scheduled in the Millthorpe parish.

The bishop, the Right Reverend A. L. Wylie, has received many congratulatory messages on his recent New Year Queen's Honour appointment as a Commander of the Most Excellent Order of the British Empire (C.B.E.).

HOLY ORDERS

Two more registered members of the Anglican youth department have been accepted for Holy Orders. They made their final decisions and interviews during the 1956 Parkes Y.A. camp, and have been directed in their reading during the year. They will enter St. Francis' College, Brisbane, this month. Their names were announced at the Y.A. camp last week-end. Both come from Orange parish and some years ago were members of the C.E.B.S. branch when the Youth Commissioner was assistant at Holy Trinity Church and the Reverend A. Reeder was a lay leader of the branch.

One of the young men, Mr. Barry Close, has been Governor of the Orange Boys' Society branch for some years, and his family once resided in Bathurst. The other accepted for the Bathurst diocese is Mr. Peter Paine, who as a bank officer moved around the State. He was President of Condonia Y.A.s for a period, and recently leader of the C.E.B.S. at Coolah parish.

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LAMBETH CONFERENCE

DRAFT AGENDA ANNOUNCED

The Draft Agenda for the Lambeth Conference, which will take place from July 3 to August 10 at Lambeth Palace, is announced:

There will be five main subjects as follows:

I. The Holy Bible. Its Authority and Message.

II. Church Unity and the Church Universal, including

(a) The Church and the whole Ecumenical Movement,

(b) Re-union Schemes proposed for Ceylon and for North India and Pakistan submitted by the Church of India, Pakistan, Burma and Ceylon for consideration,

(c) Relations with particular Churches.

III. Progress in the Anglican Communion, including

(a) The Contemporary Missionary Appeal and means of advance.

(b) The Book of Common Prayer,

(i) Principles of Revision,

(ii) Recognition of Local Saints and Servants of God,

(c) Ministries (including supplementary ministries) and manpower.

IV. The Reconciling of conflicts between and within nations.

(It is not possible to forecast

where by 1958 the special danger points of international and inter-racial conflicts will be found. The general character of the divisive factors is already evident.)

V. The Family in Modern Society.

(In all parts of the world social pressures are developing which threaten to injure family life as the unity of security and of religious faith. It is proposed that the Conference should give some attention to this problem; and in particular it is asked by some Provinces to consider specially problems arising from over population in several parts of the world. It is possible that in the context of family life some attention may be given to "Divine Healing" and other matters.)

CHAPLAIN IN SICILY

The Right Reverend Alfred Rose, who retired last month after twenty-two years as Bishop of Dover, left England with Mrs. Rose to-day for Palermo, Sicily, where he will serve as chaplain for three months.

J. S. BACH

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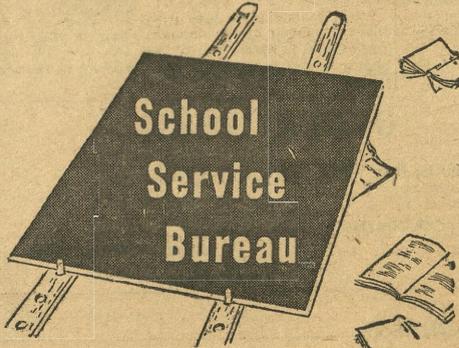
Voices in all four parts are cordially welcome to attend practices, but tenors and basses may regard this as a personal invitation.

The work in preparation now, for performance later this year, is the St. John Passion, by J. S. Bach. Rehearsals are held in St. Andrew's Choir School, behind the Cathedral, on Wednesdays at 6.30 p.m.

Conductor: KENNETH R. LONG.
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. David Morton, of East Hawthorn, Victoria, who sent us this picture of the Vicar of S. Bartholomew's, Burnley, Victoria, blessing the Calvary on the occasion of its unveiling on November 11, 1956.

R.S.C.M. SUMMER SCHOOL

(Continued from page 1)

Mervyn Callaghan, whose splendid Demonstration Choir formed the basis of the choir-boys' course. No detail was overlooked: the whole thing was a triumph of planning.

"The course will be remembered for its informality and friendliness as well as for the excellent team-work from all members of staff. We now look forward eagerly to the third Summer School, to be held in Sydney, from January 7 to 17, 1958."

In the past the R.S.C.M. in Victoria has conducted an annual camp for choirboys. This year the opportunity was taken of holding, instead, an instructional course in conjunction with the summer school.

The boys were accommodated at Ridley College, and were under the direction of Mr. Mervyn Callaghan; assisted by Mr. Owen Dowling, recently appointed choir-master and organist of S. Peter's, Eastern Hill; Mr. Phillip Newell, choir-master of S. Peter's, Murrumbidgee; and a staff of younger leaders.

BOYS' COURSE

The boys attended choir practices conducted by Mr. Long and Mr. Callaghan, and were given a valuable course of musical theory.

In order to assist them to understand better the Church, its services and music, lectures were given on "The Structure of Holy Communion and Evensong" by the chaplain, the Reverend C. M. Kennedy, and on "The Words we Sing," and

"The Externals of Worship," by Mr. Phillip Newell.

Although this kept the boys very busy indeed, they enjoyed the work and will return to their own choirs much more experienced and better able to serve the Church. The course was designed to be complementary to the work of the choir-master, and covered many aspects that for want of time or ability would not be covered in the ordinary parish choir.

RECREATION

However, all this work still left time for games (admirably conducted by Lyall Turley of the Victorian Demonstration Choir), swimming, cricket, a concert, and other activities both known and unknown to the organisers.

Boys attended the course from Orange, Sydney, Mildura, Ballarat, Geelong, Colac and Moe, as well as suburban parishes. One boy, Rex Wenn, of Christ Church Cathedral, Ballarat, said this at the end of the course:

"The choirboys' course at Ridley College was well organised by Mr. Callaghan, and the house masters did a very good job keeping the 40 boys in order. We all learnt a lot and Mr. Kenneth Long "fixed" up many bad points in our singing. The cathedral services were very well sung.

"Today, the last day, the boys have mixed feelings about going home, but some of us are hoping to go to Sydney next year"

FAREWELL TO FR. ODDIE

FROM OUR OWN CORRESPONDENT

Adelaide, January 26

Nearly 300 people bid a warm farewell to Father Basil Oddie, S.S.M., in the S. George's, Goodwood, parish hall on Monday evening.

Father Oddie left Adelaide early next morning for Melbourne where he embarked for South Africa on his way home to Kelham.

He has spent 10 years as Australian Provincial of the Society of the Sacred Mission and Warden of the Australian Theological College at S. Michael's House, Crafers.

The farewell followed Festal Evensong in the parish church, which was packed by friends of Father Oddie from all over the Diocese.

Father Oddie took the office, and the lessons were read by the Director of the S.S.M., Father Paul Hume, and the sub-Prior at S. Michael's, Father John Lewis.

The rector of S. George's, the Reverend A. C. R. Hogan, made a farewell speech to Father Oddie at the function in the parish hall, and was supported in his remarks by a member of the Company of the Sacred Mission, Mr. Gibson, from S. Columba's, Hawthorn.

Father John Lewis has been appointed Acting-Provincial until a new Provincial is appointed in England soon after the General Chapter meeting in August.

POPULAR PRECENTOR FAREWELLED

THE REVEREND HUGH GIRVAN LEAVES FOR SYDNEY

FROM OUR OWN CORRESPONDENT

Melbourne, January 28

A large congregation attended Evensong at S. Paul's Cathedral, Melbourne, on the Feast of the Conversion of S. Paul when the Reverend H. H. Girvan preached his farewell sermon.

"This," said Mr. Girvan, "is my special day. My spiritual life was nurtured in a Church dedicated to S. Paul. I was ordained in S. Paul's Cathedral, Sale, on S. Paul's Day, and now I have served for over 3 years as Precentor of this Cathedral Church of S. Paul.

"So I have taken special note of the lessons set in the Prayer Book, and the Epistle and Gospel, for this day, and they have given me a guiding star and have set the tone for my ministry."

Mr. Girvan spoke of our reluctance, in these days, to speak of "conversion," and suggested that we use instead a phrase which Canon Bryan Green often used—"the committed life"—the meaning of which can be illustrated from a text in Psalm 37—"Commit thy way unto the Lord, and put thy trust in Him, and He shall bring it to pass." Expounding this text the

Mr. Girvan's work at the cathedral was touched upon in several aspects, special reference being made to his influence on the boys of the choir.

It had been very exacting work, for seven days a week, and one advantage of his new post would be that it would give him more time at home.

Cranbrook is an amazing school, and it was an honour to be appointed its chaplain, but we hope that at some future time Mr. Girvan will return to Melbourne, he said.

The Dean, the Very Reverend S. Barton Babbage, supporting the Archbishop, said that in going to Cranbrook, Mr. Girvan was returning to his first love, for he had started life as a schoolmaster, and had come to Melbourne from a school chaplaincy in Sydney.

He would be greatly missed at the cathedral by a very wide circle of people, among whom he had exercised a wonderful ministry.

FAREWELL AT DARWIN

FROM A SPECIAL CORRESPONDENT

Darwin, N.T., January 26
Parishioners of Christ Church, Darwin, last Sunday evening farewell two young people who have done much for the church here.

They are Barbara and Dot Shean, son and daughter of Mr. A. R. Shean, the People's Warden.

Miss Shean has been superintendent of the kindergarten for five years.

Mr. Shean has been a server for more than seven years.

After they were thanked by the rector, the Reverend A. G. Jones, they were each presented with a book by the Sunday School superintendent, Mr. Peter Spillett, on behalf of the parishioners.

Miss Shean is to train as a nurse at the Royal Newcastle Hospital and her brother is being transferred to the Wyong, N.S.W., branch of the Commonwealth Bank.

ELECTION OF BISHOP FOR BUNBURY

The Administrator of the Diocese of Bunbury has called a special session of the 19th Synod of the diocese to meet in S. Paul's Cathedral, Bunbury, on Monday, March 11, at 7.30 p.m., for the purpose of the election of a bishop for the diocese.

Bishop Redding, who has resigned the see as from March 31, will be inducted as Vicar of S. Mary's, South Camberwell, early in April.

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word (minimum 2/6) is charged for "Positions Wanted" insertions.

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THE DIOCESAN CENTRE, Grafton. Would our friends please note that the Centre will be closed from February 3 to March 3, inclusive. Bookings for times after March 3 may be forwarded as usual to the Hostess, P.O. Box 4, Grafton, N.S.W.

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Storage place for supplies at the 1956 World Council of Churches Work Camp in Ried, Austria, was this old wine cellar. Foundations for a new Methodist church for a congregation formed in the refugee barracks at Reid were put in by 18 young people from nine nations. (See article, page 8).

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preacher invited us to suppose that we had a million pounds to dispose of, and pictured our relief when we had committed it safely into the hands of a bank manager, because of our perfect trust in the bank's integrity, and our satisfaction in discovering that the bank would not only keep our money safe, but would actually pay us interest.

So we may commit ourselves, and all that we possess, to a God Whom we trust, as did S. Paul at his Conversion.

After this simple, powerful sermon, delivered in clear and unaffected tones with deep sincerity, the congregation moved from the cathedral to the Chapter House, where a buffet tea was served.

On the arrival of the Archbishop, Mr. Girvan was called to the platform, together with the Dean and Lay Canons E. C. Rigby and K. Turner.

The Archbishop, in a happy speech, referred to precentors of the past, and claimed that none had been better at their work than Hugh Girvan, whose kindness, patience and courtesy had made him the friend of all.

The Archbishop spoke in specially appreciative tones of Mr. and Mrs. Girvan as his neighbours at Bishops Court. The all-round excellence of

Mr. E. C. Rigby stated that he had known all the precentors since the time of the late Canon Sutton, and he assured us that the influence of the cathedral and the duties of the precentor were far wider than most people imagined.

Mr. Girvan had done that work with unfailing excellence; the lay-canon, especially, were appreciative of his devotion to his duties, while his influence on the choir boys had been most marked.

Mr. K. Turner, the cathedral treasurer, claimed to have given Mr. Girvan some lessons in financial affairs, from which (as was plain from his sermon that evening) he had profited greatly!

He had shown himself unperturbed in every crisis, and always had everything under control.

The Archbishop then handed Mr. Girvan a cheque as a farewell gift from his friends in Melbourne.

In a simple and brief reply, Mr. Girvan thanked the speakers, and all those who had contributed to the gift. He had received far more than he had given during his stay in Melbourne, and was returning to Sydney richer, by far, in friendship and experience.