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NEW ENGLISH PRIMATES ANNOUNCED

DR RAMSEY FOR CANTERBURY AND DR COGGAN FOR YORK

Two days after the Archbishop of Canterbury and Primate of All England, the Most Reverend and Right Honourable Geoffrey Francis Fisher, announced that he would retire on May 31 this year, the Queen nominated the Archbishop of York, the Most Reverend and Right Honourable Arthur Michael Ramsey, for election as his successor to the Chair of S. Augustine.

At the same time on January 19 the Queen also nominated the Bishop of Bradford, the Right Reverend Frederick Donald Coggan, for election as Archbishop of York in succession to Dr Ramsey.

Dr Fisher announced his retirement at the opening session of the Convocation of Canterbury at Church House, Westminster, on January 17.

Simultaneously the Prime Minister's office announced that the Queen will confer a life peerage on him when he retires.

This means that he will still be able to speak in the House of Lords where he has sat since 1939, first as Bishop of London and then as Archbishop of Canterbury.

Dr Fisher's highly successful journey in December to Jerusalem, Istanbul and Rome marked the climax of a primacy, made remarkable by his astonishing gift for personal relations and a tireless pursuit towards the reunion of the Churches.

As Primate he has visited nearly every part of the Anglican communion; he has proved his administrative ability at home; and as a former president of the World Council of Churches he has established strong bonds with all the Christian Churches, both of the East and of the West.

Dr Fisher will be 74 on May 5. He has been Archbishop of

Canterbury since 1945, following the death of Archbishop William Temple.

While still in his twenties he was appointed headmaster of Repton School; in 1932 he became Bishop of Chester; and in 1939 was translated to the Bishopric of London.

He told Convocation that he was retiring on May 31 so that his successor would be able to attend the third General Assembly of the World Council of Churches in New Delhi from November 18 to December 6 this year.

THEOLOGIAN

The new Archbishop of Canterbury, Dr Ramsey, to be the 100th occupant of the see, was at Repton School when Dr Fisher was the headmaster.

Dr Ramsey, one of the most learned of present-day English churchmen, despite his older appearance, is only 56.

He was translated from the important Bishopric of Durham to the See of York on the death on December 31, 1955, of the Most Reverend Cyril Garbett. His enthronement took place on April 25, 1956.

He was a scholar of Magdalene College, Cambridge, where he took a second class in the Classical Tripos and a first class in Theology.

In 1926 he was president of the University Union. His father had been a Fellow and a former president of Magdalene College.

He received his theological training at Cuddesdon and was ordained priest in 1929.

Dr Ramsey was Sub-Warden of Lincoln Theological College from 1930 to 1936 and Vicar of S. Benedict's, Cambridge, from 1938 to 1940.

He was appointed a canon of Durham Cathedral in 1940 and was Professor of Divinity at the University of Durham from 1940 to 1950.

He was appointed a Regius Professor of Divinity at the University of Cambridge and Fellow of Magdalene College, Cambridge, from 1950.

He was a prebendary and canon of Lincoln Cathedral from 1951.

AT CORONATION

Dr Ramsey was consecrated bishop for Durham in York Minster on September 29, 1952, by the Archbishop of York. [Dr Fisher's consecration had also taken place in York Minster.]

As Bishop of Durham, by ancient tradition Dr Ramsey, with the Bishop of Bath and Wells, attended the Queen throughout the Coronation service in the Abbey.

Both at Durham and at York he has been a "spiritual peer," entitled to sit in the House of Lords.

He is married with no children.

Dr Ramsey is the author of "The Gospel and the Catholic Church" (1936), "The Resurrection of Christ" (1945), "The Glory of God and the Transfiguration of Christ" (1949), "F. D. Maurice and the Conflict of Modern Theology" (1951), and "Durham Essays and Addresses" (1956).

ENTHRONEMENT

Since his translation to York he has travelled to many countries including Canada, the U.S.A. and Africa.

He is much in demand as a stimulating lecturer; and is a highly successful speaker on television and radio.

Like his predecessor at York, his favourite recreation is walking.

Dr Ramsey, following the Queen's nomination, must be elected by the Greater Chapter of Canterbury Cathedral.

This election is then confirmed by a Royal Commission at a ceremony in S. Paul's Cathedral, London.

His enthronement will take place in Canterbury Cathedral. Dr Ramsey uses his second

Christian name, signing himself "Michael Ebor.," soon to be "Michael Cantuar."

The Archbishop-designate of York, the Bishop of Bradford, the Right Reverend Frederick Donald Coggan, is well-known as a Biblical scholar and a good administrator.

He is an Evangelical in churchmanship. He was on the select list when the Synod of the Diocese of Sydney elected its new diocesan following the death of Archbishop Mowll.

Bishop Bradford took a first class in the Oriental Languages Tripos at S. John's College, Cambridge, and obtained his B.D. from Wycliffe College, Toronto.

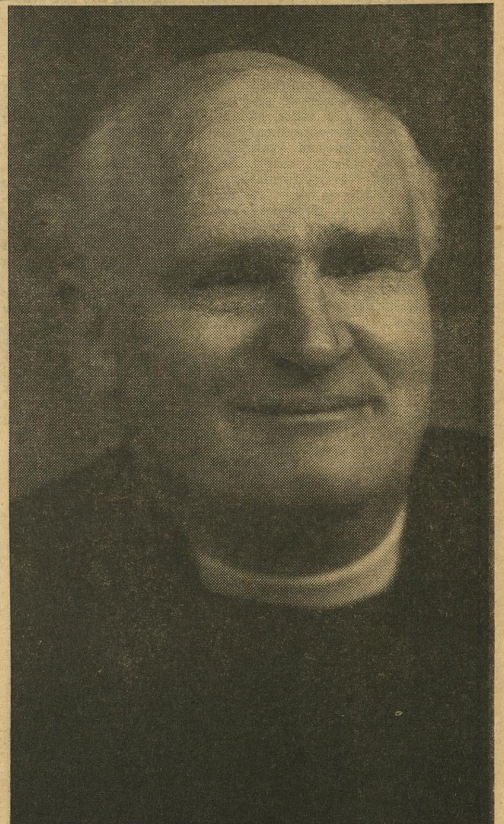
COLLEGE PRINCIPAL

He was assistant lecturer in Semitic Languages and Literature, University of Manchester, from 1931 to 1934; Professor of New Testament, Wycliffe College, Toronto, from 1937 to 1944; and Principal of the London College of Divinity from 1944 to 1956.

He was consecrated to be Bishop of Bradford in York Minster on January 25, 1956, by the Bishop of Sheffield during the inter-episcopum at York.

Dr Bradford's publications include "A People's Heritage" (1944), "The Ministry of the Word" (1945), "The Glory of God" (1950) and many contributions to "Theology" and other learned journals.

He is married with two daughters. His favourite recrea-



The Archbishop of York, the Most Reverend A. M. Ramsey, who has been nominated by the Queen to be the next Archbishop of Canterbury, Primate of All England and Metropolitan. There have been three translations from York to Canterbury in the last 160 years.

tions are gardening and music.

He, too, uses his second name, signing himself "Donald Bradford."

The archbishop-designate, who is 51, will be enthroned as 88th Archbishop of York, Primate of England and Metropolitan in the lovely York Minster.

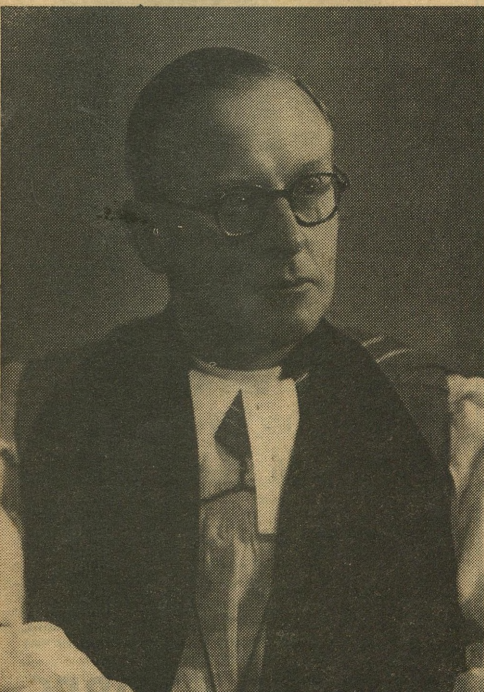
After his admittance he will swear the oath on one of the treasures of the Minster, an Anglo-Saxon copy of the Gospel.

Although differing in church-

manship, neither of the two Primates tends towards the extreme in his own school of thought.

Both are outstanding scholars with a strong pastoral interest; both are comparatively young men with a keen awareness of the problems confronting the Church in present-day society.

Both are likely to speak out, with conviction, on controversial issues and both are likely to make valuable contributions to the Church of England's relations with other Churches.



The Bishop of Bradford, the Right Reverend F. D. Coggan, who is to be the next Archbishop of York, Primate of England and Metropolitan. He is a member of the Joint Committee responsible for the translation of the New English Bible.

AN ECUMENICAL INSTITUTE FOR AUSTRALIA PLANNED

FROM A CORRESPONDENT

The Australian Council of Churches is now making final preparations for the establishment of an ecumenical institute in Australia, plans for which have been under discussion since the National Conference of Australian Churches last February.

The committee set up to advise the executive in this action is now considering where the institute should be located and who should direct it.

Two directors are to be appointed — one ordained and one lay person. The council is at present seeking information about any interested in these positions.

The institute has been planned "to restore the two-way traffic of real communication between the Church and the world."

The advisory committee has said that it hopes the institute will help the Church "to recover and express its prime concern for the world rather than for itself."

"Penetrating all this work

must be the readiness of Christians to sit with others to listen and learn as well as to witness.

"Its work must be marked not only by Christian dedication and high idealism, but also by down-to-earth realism," the committee said.

FUNCTIONS

Three major functions of the institute have been listed.

It is to be set up to enable Christians to carry out theological and sociological research into problems of human living.

The institute will provide a

meeting ground for people of various denominations and various occupations to share their thinking about their daily occupational problems and community responsibilities.

In addition, its task is envisaged as preparing laymen and clergy to train other Christians for more effective participation in the life of the Australian community.

The location of the institute has not yet been decided, but the council is searching for a site that will continue to be in the centre of the main stream of Australian national life.

DR FISHER EXPLAINS ACTION IN RETIRING

"RIGHT MOMENT" IS CHOSEN

ANGLICAN NEWS SERVICE

London, January 23

The procedure followed by the Archbishop of Canterbury, Dr G. F. Fisher, in resigning his see was explained to the Convocation of Canterbury on January 17.

In announcing his retirement Dr Fisher said:

"A short while ago I informed Her Majesty the Queen of my desire to resign my office as archbishop at some convenient time during the present year, and I now have to say that I have taken the necessary formal steps towards doing so.

"The procedure is interesting. Up till 1951, it was governed by the Bishops' Resignation Act of 1869, which required canonical resignation both for bishops and archbishops, that is to say resignation in the first instance to an ecclesiastical or spiritual authority.

"But as a result of the Bishops' (Retirement) Measure, 1951, the Church Assembly caused such canonical resignation to be no longer legally required.

"The ancient practice is, however, still observed. Thus a bishop desiring to resign submits his desire in the first instance to his archbishop as metropolitan.

"An archbishop has no metropolitan: when he wishes to resign, he tenders his resignation to the Queen, as I have done.

ROYAL WARRANT

"But the Queen, carefully preserving the tradition of canonical resignation, in due course appointed by Royal Warrant four prelates, to receive and accept my resignation on her behalf.

"The Archbishop of York and the Bishops of London, Durham and Winchester were so appointed; and when they had accepted my resignation, the Bishops of London and Winchester, representing this province, made the appropriate declaration and petitioned the Queen through the Prime Minister for an Order in Council confirming the declaration.

"The confirmation will be given later this morning by the Queen in Council, and as a result I shall vacate my see and archbishopric on May 31 next.

"For some reasons," the archbishop said, "I could wish it were earlier, but I am under obligation to go to Uganda, all being well, in April to inaugurate the new Province of Uganda, thus completing the process by which the Anglican dioceses in West, Central and East Africa together with those in Uganda shall have passed from the Metropolitan jurisdiction of the Archbishop of Canterbury to take their places with the Province of South Africa as autonomous provinces of the Anglican communion and autocephalous

Churches of the Church Universal.

"Having this and some other considerations in view, I fixed the date of my resignation for May 31, with the last ordination just before it on Trinity Sunday as my last official duty.

"I regarded it as essential to make it possible for my successor without undue hurry to be present at the third General Assembly of the World Council of Churches in New Delhi from November 18 to December 6.

"In my judgement it is of the first importance that the new Archbishop of Canterbury should be present there, to take his place among the leaders of the other Churches from all parts of the world in the work of the World Council, and at the same time to get first hand knowledge of the Asian scene."

HELP FOR MIGRANTS

CHURCH AIDS ORPHANS

ANGLICAN NEWS SERVICE

London, January 23

Through the help of the Church of England Council for Commonwealth Settlement, Edward Long, aged 16, and his sister Jacqueline, aged 13, are planning to fly to Brisbane on January 26, Australia Day, to make their home with their sister. They are taking off from London Airport at 3.30 p.m. on Flight E M 574.

Edward and Jacqueline lost their father early in 1959. Their mother then planned to go out to Australia with them to join her eldest daughter, but she, too, died in September, 1960, before any plans had been completed. At this point Edward and Jacqueline were more anxious than ever to continue with the original plans for joining their sister.

Edward wrote to the Church of England Council for Commonwealth Settlement, who were so impressed by his grasp of the situation that they helped him to arrange the journey, after the Australian Government authorities had been consulted.

Edward will continue his apprenticeship in Marine Plumbing on arrival in Brisbane, while his sister will continue her schooling.

BISHOP BAYNE ON TRAVELS

ANGLICAN NEWS SERVICE

London, January 23

The Right Reverend S. F. Bayne, executive officer of the Anglican communion, is at present engaged in many trips in connection with his work.

Since the new year began, he has been to Geneva and Rome, and after a few days in England left for the U.S.A. last week.

There he has attended a conference on the laity at London, Ohio; addressed an Overseas Missionary Society meeting at Philadelphia; and is at present delivering the S. John the Divine lectures at Houston, Texas. Before returning to England he will address a meeting in Washington D.C. of the Joint Commission of Ecumenical Relations of the U.S.A. Council of Churches.

Bishop Bayne will return to London on January 28, but in less than a week will leave for Rangoon, Hong Kong, Tokyo, Honolulu, Seattle and New York.

SUPPORT FOR EQUALITY

BISHOP URGES RACE PEACE

ECUMENICAL PRESS SERVICE

Geneva, January 23

The Bishop of Bloemfontein, the Right Reverend B. B. Burnett, said this month that the greatest problem facing the Church in South Africa was its relationship with the Union Government.

The Church's understanding of the Gospel required it to follow a course in conflict with the Government's racial policy, he said.

In a pastoral letter, the bishop commented that the policy of separation, applied without consulting and without the consent of the non-white population, could not help but involve some degree of unfair discrimination and hardship.

NO BARRIERS

"We must admit with sorrow and shame," he said, "that we of the Church of this province have not always been faithful to the task of showing unity in Christ."

"But we have always insisted that all belonging to the Church, no matter of what race or colour, are equally members of the one Church and, in our synods, clergy, and laity, of whatever race and colour sit and consult together.

"We cannot be content until there is freedom for men of all races to share everywhere in the sacramental unity of the Church's life," he said.

"We call upon our people to strive to this end with love and patience and with the determination to obey God's will for His people."

RECORD AID YEAR

REFUGEE HELP EXPANDS

ECUMENICAL PRESS SERVICE

Geneva, January 23

During 1960, 13,001 refugees were resettled by the World Council of Churches in new countries, as part of its expanded programme of Service to Refugees resulting from World Refugee Year.

This figure was released at the meeting this month of the administrative committee of the council's Division of Inter-Church Aid and Service to Refugees held in Geneva.

Miss Janet Lacey, chairman of the refugees' work subdivision, said that all of the 13,000 had now a permanent home.

This, however, was only a portion of the work done. The programme during 1960 included aid to refugees still in camps, vocational training and medical assistance.

The number resettled in 1960 was more than 1,500 more than that for the previous twelve months.

As a result of World Refugee Year, Canada has restarted its sponsorship scheme for refugees.

Canada is now third in the table of host countries, with a total of 735 admitted during 1960.

The United States received 6,397 and Australia 4,438.

The greatest number of refugees went from the Netherlands—4,713. Greece sent 2,914 and Hong Kong 1,128.

FORMER BISHOP OF BEDFORD DIES

ANGLICAN NEWS SERVICE

London, January 23

The Right Reverend C. T. T. Wood, Bishop of Bedford from 1948 to 1953, died on January 17 at his home in Hertfordshire aged eighty-six.

CLASHES IN VIRGINIA

RACE LIBERTY AT ISSUE

CHURCH GROUP TO FIGHT BISHOPS

THE "LIVING CHURCH" SERVICE

New York, January 23

Opinion has been divided in Virginia, U.S.A., this month on the Episcopal Church's attitude to racial intermarriage.

The Episcopal Society for Cultural and Racial Unity, meeting during the second week of January, stated that there are neither theological nor biological barriers to marriage between persons of different colour.

The society has drafted a letter to the House of Bishops of the Protestant Episcopal Church asking that body to make clear the position of the Church on the question.

The society's view is that laws forbidding such marriages are contrary to "Christian teaching, natural law, and the constitution of this country."

Bishop Gibson, of Virginia, and Suffragan Bishop Rose, of Southern Virginia, opposed the society's attitude.

They issued a statement to the Press pointing out the unofficial nature of the society, and saying that its views were not "consonant with the policy or attitudes of the Diocese of Virginia and the Diocese of Southern Virginia."

The executive director of the society, the Reverend John B. Morris, replied in a further statement.

He said he would happily meet either bishop in public debate on the theological and doctrinal concepts involved.

"If it is not acceptable for a priest of the Church to defend statements consonant with Christian doctrine, I am sure we can find one of the bishops who belong to the society who will discuss these issues with the Virginia bishops," he said.

MERGER OPPOSED BY OLD CATHOLICS

ANGLICAN NEWS SERVICE

Leiden, January 23

The bishops of the Old Catholic Church have decided to withhold their support from the proposal to integrate the World Council of Churches and the International Missionary Council.

The proposal is due to come before the Third Assembly of the World Council of Churches in New Delhi during November.

In a declaration from the Bishops' Conference of the Union of Utrecht, they said they could not regard this integration as a step towards Church unity.

They said they feared that integration would bind the Churches to an institution which could not be called a Church, nor could become a Church.

They saw a danger that Reformation goals and ways of thinking would "more and more emplace the function of the Churches in the world to merely preaching and missionary work, leaving the soteriological calling and task of the Church in the background."

The bishops said they were convinced of the value of a close relationship between the two bodies, but could not see the necessity for an "essential" relationship.

WARDEN CHOSEN FOR U.S. COLLEGE

ANGLICAN NEWS SERVICE

London, January 23

Canon Frederick H. Arterton of the Protestant Episcopal Church in the U.S.A. has been elected Warden of the College of Preachers, an institution of Washington Cathedral, D.C.

The college is devoted to the post-ordination training of clergy.

The warden was born in England — at Norwich.

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AUSTRALIAN MUSIC EXAMINATIONS BOARD

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

Entries for the April/May examination series close on Wednesday, 1st March, 1961. Candidates are eligible for Scholarships and Exhibitions of an annual value of £1200.

Details of examination requirements, entry forms, copies of previous examination papers, and other detailed information may be obtained by phoning the Organising Secretary, Telephone: BU 4206, extension 15.

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YORK CONCERN ON MORALS

ANGLICAN NEWS SERVICE

London, January 23

The Lower House of the Convocation of York on January 17 passed a motion noting with concern the situation disclosed in the report of the Ministry of Health regarding the moral standards of young people.

The Archdeacon of Halifax, the Venerable E. Treacey, who moved the motion, said that it was fundamentally a religious rather than a sociological problem.

City life was often frustrating to young people, he said, with the result that their energies turned to mischief and sexual adventure.

The archdeacon said that television authorities should exercise the greatest care in their programmes.

Muck was muck however beautifully it might be wrapped up, and a dirty story remained a dirty story however beautiful the English in which it was written, he said.

PREPARATORY STUDIES BEGIN FOR NEW DELHI ASSEMBLY

WORLD COUNCIL OF CHURCHES' INFORMATION

Geneva, January 23

The World Council of Churches has begun the publication of a series of articles in preparation for its third assembly, to take place in New Delhi from November 18 to December 6 this year.

The articles are on the theme and associate themes for the discussions, and have been written by leading theologians who have been preparing the study material for the assembly.

The main theme is to be "Jesus Christ, the Light of the World." The first article, on this theme, has been written by Dr Paul S. Minear, of Yale University Divinity School.

Dr Minear is chairman of the commission on the main theme.

"As we begin the discussions of our theme, we can be sure of one thing. If God chooses to visit us in the midst of our discussions, He will ask questions of us all which are far more difficult to answer than those which we ask," he said.

"His questions will immediately place us all under His fearful judgement, and thereby include us all within His majestic mercy (Romans 11:32).

THE THEME

"There will of course be differences among us, differences between one man's faith and another's anxiety, between one man's training and another's ignorance.

"But all these distances among us will be dwarfed by the common distance between our darkness and His light," Dr Minear said.

"Recognising, as we must, the mysterious distance between our questions and His, we must nevertheless study our theme with whatever measure of grace He has given to us. And perhaps the best place to begin is with the statement of the theme itself.

"There are three basic assertions fused together in the formula 'Christ, the Light of the World,'" he said.

"The theme makes an assertion about the world. This world now moves within the orbit of Christ's light, it stands under the power of His life.

"Through Him, something has happened to the world which has changed its structure and destiny. Looking at all things in His light, we discern everything becoming new (II Corinthians 5:14-17).

"Only through understanding what He does can we comprehend what the world is," Dr

BISHOP SHEVILL FOR U.S.A.

FROM OUR OWN CORRESPONDENT

Townsville, January 23
The Bishop of North Queensland, the Right Reverend Ian Shevill, will leave on February 23 for a six weeks' tour of England and America.

The purpose of his visit is to conduct a mission at St. Luke's Church, Evanston, which is the university centre of the city of Chicago.

Pausing for a fortnight in England, he will be carrying out a programme arranged for him by the English North Queensland Auxiliary visiting branches and interviewing men who are coming to the diocese later in the year.

The bishop will be assisted in the mission by the Reverend Patrick Appleford, lately chaplain of Cheshunt Theological College, who is just taking up the educational work established by the bishop twelve years ago for the S.P.G.

Mr Appleford will be in charge of the musical part of the programme; he is associated to the Reverend Geoffrey Beaumont, whose 20th Century folk Church music is well known.

The journey, which is being underwritten by friends in America, will include a further Holy Week series in New York and a lecture tour in Pennsylvania. The theme of the mission is to be the "Relevance of holiness at mid-century."

Minear said.

"The theme also makes an assertion about Jesus Christ.

"He is nothing less than the light which gives life to men, nothing less than the Lord of the world, who has transformed the world through overcoming its darkness.

"Apart from recognising His powerful work in making all things new, we do not truly comprehend Who He is," he said.

"The theme also makes an assertion about light. Light is a word which describes the new life-giving link between Christ and the world.

"If we would understand what this light is (and its opposing darkness) we must first comprehend the power and authority by which Jesus Christ lives and rules. All other notions of light and darkness are deceptive and false.

"We may begin to think rightly about this light when we reflect on the darkness of Good Friday and the bewildering message of the Easter angels," he said.

Dr Minear suggested that the questions which these assertions aroused could be grouped into three sections:

• "Do I see my world of 1961, my smaller world of Calcutta or Cape Town or my larger world of the United Nations and the power blocs, as a realm ruled by Christ's light? How has He transformed this world where I live? If I can give no answer, none at all, then the assertion would appear to be either meaningless or false, at least to me.

LIVING LINK

• "Do I actually recognise in the living Christ the only one who serves as the light of this world? How has He overcome its darkness? How has He transformed everything into a new creation? How is He present in this world as the power of God for its salvation?

"Again the assertion would appear to be nonsense, at least for me and my world, unless some answer can be given," he said.

• "Do I define the presence of light and darkness in my home and town by reference to the living link between Jesus Christ and the world?

"Do I measure the day in terms of His presence and His purpose? Do I measure the night by reference to the resistance offered to His mercy and His judgements? Do the hopes and despair in my heart depend upon the progress of His work or upon the prospect for my own plans?

"Answers to such questions are involved in any assertion that Christ is the Light. And these answers are valid to the degree that they are localised where we live and work," Dr Minear said.

"The theme thus places us in a strange predicament, both as Christians and as churches.

"On the one hand, we want to make the assertions because we do believe them — broken beliefs and stubborn doubts notwithstanding. Our living Lord, Jesus Christ, is Himself the world's light, though the darkness in our hearts be ever so deep.

"Yet, on the other hand, our confession of faith uncovers that very darkness. It raises questions which we cannot answer. They place a painful accent upon our ignorance, our doubts, our helplessness, our resistance," he said.

"Having placed us in this predicament, however, the theme invites us to do three things which may prove extraordinarily helpful.

"It invites us to meet regularly with a community of those who are bound by the same confes-

sion, there to share our ignorances and our insights with one another.

"It invites this community of comrades to look again at the world where we have been placed as Christ's servants and witnesses, and to study the ways in which Christ seeks to serve this world through us, as well as the ways in which the illness of this world is submitted in us to Christ for healing.

"Finally, the theme invites us to listen together to the pluriform message of the Bible, that book where believers first made the confession, and where the dilemmas of believing were as difficult as in any later period.

"It is to those who follow Him that Christ promises 'the light of life.' Perhaps in our very studies into the meanings of the confession, this light may surprise us with His presence," Dr Minear said.

MANKIND'S HOPE HAS ALWAYS BEEN IN GOD ALONE, SAYS DEAN

FROM OUR OWN CORRESPONDENT

Newcastle, January 23

The Dean of Newcastle, the Very Reverend W. A. Hardie, preached his farewell sermon here in Christ Church Cathedral last night before his departure to become Bishop of Ballarat.

He will be consecrated in St. Paul's Cathedral, Melbourne, on February 2 and enthroned in Ballarat Cathedral the following day.

Following Evensong last night, the cathedral congregation presented Dean Hardie with a cope and mitre.

The choir and young people gave him his episcopal ring. The women of the parish gave Mrs Hardie a canteen of cutlery.

The dean, in his sermon, spoke of the mighty and unchangeable power of God, taking as his text the two first verses of Psalm 46.

The dean added to this text the closing words of the anthem sung by the choir: "Tell it out among the heathen that the Lord is King and that it is He that has made the round world so sure that it cannot be moved; and how that He shall judge the people righteously."

He said that some months ago, when a series of terrible earthquakes had convulsed the western coasts of South America, it would have been small comfort to have told the people who had suffered, that what had happened to them had often happened to others, and might happen at any time in other parts of the world.

And yet, according to geologists, the solid earth was the thinnest of crusts. As the core of the earth beneath cooled and contracted, the crust which covered it shrank, and was continually moving and heaving.

This movement was so slight as to be most often undetectable, but every now and then there was a movement so great that it caused a major convulsion such as had happened in South America.

ALWAYS CHANGE

Dean Hardie said that human society was something like that. Change was always going on, but generally the changes were so slight and gradual that few people noticed how life was changing.

"But every now and then in the course of the years, the surface calmness that we get so used to is violently shattered. The primitive energies of human life seem to burst through the thin crust of national and international intercourse, and there are rebellions and revolutions and wars and rumours of wars and destruction and disaster and fear.

"And it has seemed to many who have had to live through

such times of trouble, that the ultimate disaster has been threatening the world, and that the end of all things is at hand."

The dean said it was obvious that the present time seemed to be a period of earth-shaking crisis. Some people remembered a generation before this, when life was settled and fairly peaceably established, and some had actually seen the onset of the violent changes which now beset the world.

He said it was this tension and fear and the sense of impending disaster that made up the whole human story. Recorded history was simply the story of the world's great crises and times of fearful change.

The convulsions and fears of the present time were simply another intensification of the ceaseless strains and stresses which were always at work on the seemingly solid surface of human life and society.

"Those strains and stresses of recent years have become so great that the seemingly solid crust of peaceful life on earth has been broken up, like the crust of the earth in an earthquake.

"The convulsive forces of human nature, suppressed beneath it for so long, have broken through, and broken loose."

The dean said that this was continually happening in the history of mankind, and this was illustrated no better than by the story of the Hebrew nation in the Bible.

"What strange self-conceit is it which makes us think that the crisis of our present generation is something remarkable? What would be remarkable would be

DUTCH CHURCH TO AVOID ASSEMBLY

ECUMENICAL PRESS SERVICE

Geneva, January 23

The Dutch Reformed Church of Africa (Nederduits Hervormde Kerk van Afrika) has announced it will not send delegates to the Third Assembly of the World Council of Churches.

The chief reason given was the division of opinion at the consultation on race relations convened by the World Council of Churches last month.

This Church was the only one to dissociate itself completely from resolutions adopted at the meeting.

It issued a separate statement opposing integration as a solution to the race relations problem.



The Reverend Jabez Bryce was on December 18 the first deacon from Samoa to be admitted to Holy Orders in the Anglican communion. He was ordained in Holy Trinity Cathedral, Suva, Fiji, by the Bishop in Polynesia, the Right Reverend L. S. Kempthorne. He is standing on the bishop's right. Next to him is the Bishop of Taunton, the Right Reverend Mark Hodson, who preached the sermon ("The Anglican," January 20).

CONFERENCE FOR C.M.S.

NEW CENTRE TO BE USED

FROM A CORRESPONDENT

Melbourne, January 23

The Church Missionary Society's annual summer conference begins tomorrow, January 24, at the new conference centre at Belgrave Heights. It will continue until January 31.

Accommodation at the conference will be in three new buildings recently dedicated, and during the holiday week-end over ninety people will be in residence.

Many visitors are expected at the conference each day.

A family day is being held on Saturday, January 28. Children's meetings will take place in the morning and afternoon, in addition to the gatherings for adults.

MISSIONARIES

On Monday, January 30, for the youth day, members of the C.M.S. League of Youth will be present. Young missionaries home on their first furlough will give addresses.

The Bible studies will be led by Bishop Donald Baker and the large number of missionaries assisting at the conference includes Doctor and Mrs David Rodda, Tanganyika; Miss Ethel Clifford, Malaya; Archdeacon and Mrs L. Amey, Uganda; Sister Anne Richards, Iran; Miss Georgina Serpell, Kenya; and the Reverend B. Butler, North Australia.

The chairman will be the Reverend A. J. Dain, federal secretary of the Church Missionary Society.

LITURGICAL TALKS FOR HOLLAND

ANGLICAN NEWS SERVICE

Leiden, January 23

An international Old Catholic Congress is to be held from September 20 to 24 at Haarlem, Holland, on liturgical questions.

The topics for discussion are: the function of the Bible in the liturgy; religious life in the diaspora; the renewal of the liturgy; and personal religion in relation to corporate Church life.

Ecumenical matters, including relations with the Orthodox Churches, will also be discussed.

Anglicans have been invited to attend the congress. Enquiries can be made to G. Bollebakker, Populierstraat 5, Haarlem, Holland.

The discussions will be held in Dutch, German and English. (The Old Catholic Church is in communion with the Church of England.)

THE ANGLICAN

FRIDAY JANUARY 27 1961

LESSONS FROM CANTERBURY AND YORK

Her learned ministry was ever one of the chief glories of the Church of England. It may be spread nowadays a little more widely, a little less deeply, than in times gone; but we have not yet quite lost sight of the ideal towards which we should consciously strive.

Australian Anglicans have no cause for shame because, up to the beginning of this century, not only did most of our bishops come to us from England (as all our archbishops do to this day), but because our clergy contributed little if anything to the intellectual life of the Anglican communion. We were a very young country indeed at the time of Federation. Few Australians indeed "mattered" greatly outside our own country. During the past sixty years, however, individual Australians in ever-increasing numbers have made distinguished contributions to the body of Western culture in almost every one of its departments, save religion. Classicists, physicists, athletes, historians, administrators, soldiers, diplomats and others, Australian born and bred, have brought renown to their native land through their achievements across the seas. We seem to have produced, and exported, high quality in everything save theological learning.

Is the explanation for this that we are merely uninterested in theological learning? That we regard it as a luxury? That we see no need for it? That we regard it with much the same suspicion as the Labour Party used to regard academic achievement? Is the Church of England to be the last significant organised section of the Australian community to meet the challenge of a critical, intelligent age by a counter-display of the greatest intellectual effort she can make?

These questions are prompted by the appointments of the two English Primates last week. All Anglicans, and particularly our clergy, can learn something from the nature of the appointments and the personalities concerned. Let it be clear that we are concerned here only with intellectual fitness for high office in the Church, and that such qualities as pastoral zeal, personal holiness are taken for granted. Let it also be clear that we are not merely dimly bemoaning the paucity in our small branch of the Anglican communion of such figures of transcendent intellectual brilliance as the present ARCHBISHOP OF CANTERBURY, his predecessor, THE ARCHBISHOP OF YORK and his successor-designate. The worrying thing is that we lack, and are making no attempt to create, the conditions in which such high intelligence may be sought, encouraged, and given free rein in God's service.

The first lesson we might learn, attached as we are to our synodical forms of church government, is that these same forms are not necessarily superior to others as they govern elections or appointments of bishops. A criticism of some weight, often made on the election of bishops by Australian synods, is that the choice appears frequently to fall upon a "compromise" candidate. Another criticism, of equal weight, is that our synods, sometimes exhibiting the least desirable characteristics of all democratic assemblies, tend to elect as bishops men who reflect the mediocrity of the electing body. We do not necessarily accept these criticisms as valid; but they could be so. They cannot be dismissed merely by saying that our synods act under the guidance of the Holy Spirit. THE BISHOP OF BRADFORD, who is to be translated to York, was clearly on the face of it the most outstandingly intellectual nomination for the Archbishopric of Sydney two years ago. There was never a possibility that he might be chosen. There was scant serious discussion of his or any other candidate's intellectual capacity. In the event, Sydney Diocese was undeservedly fortunate in its choice, for THE PRIMATE OF AUSTRALIA is not only of the same Evangelical churchmanship as THE BISHOP OF BRADFORD, but he has brought to the Australian Church the same friendly respect and tolerance for other points of view which DR COGGAN will take with him to York.

The second, and more important lesson, is this: "churchmanship" is in England, and should be in Australia, an utterly irrelevant consideration in appointing or electing any bishop. Alas! Too few of our clergy and laity will agree in their hearts, concerned as they are with "preserving the Evangelical (or Catholic, or Central) tradition of the diocese"—most hateful, un-Anglican sentiment! Neither the Church as a whole, nor any diocese, is the exclusive preserve of any one shade of churchmanship. It is past time for Australian synods to shew themselves sufficiently adult in approach to recognise this, and to emulate the English example of an Evangelical from Bradford following an Anglo-Catholic at York who succeeds an Anglican at Canterbury.



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

On Knowing When To Retire

Looking back now on the Archbishop of Canterbury's activities in the past few months, it is clear that his intention to resign, announced last week, was not suddenly formed.

His pilgrimage to the Holy Land and his call on the Pope in Rome late last year must have been contemplated with this prospective laying down of his great office in mind.

Although Dr Fisher will be 74 a few weeks before his resignation becomes effective at the end of May, he is going well before there can be any suggestion of failing powers. His frequent journeys abroad, especially to Africa (to which he is to pay yet one more visit), testify to his robust physique; while his leadership on all great Christian issues seems as vigorous to-day as it has been at any stage of his strenuous 16 years at Canterbury.

Some other recent Anglican leaders have not been able to resist the temptation to linger overlong. Archbishop Davidson was over 80 before he decided to resign (indeed, before his time it was not customary for the Archbishop of Canterbury to resign at all but to die in office).

His successor, Archbishop Lang, carried on into his 78th year before deciding in 1941 that a younger man was needed for the great tasks of reconstruction which would await the Church after the war. Lang's successor, Archbishop William Temple, unhappily died at 63 before the war had ended.

In York the tendency had been even more pronounced than in Canterbury for archbishops to remain in office into advanced age.

Archbishop Cyril Garbett, as a younger man, had very firm views on the age of retirement for bishops. Before he himself was 50 he expressed the view that all bishops should retire at 65. But he was in rather a

quandary when he himself was translated from Winchester to York at the age of 66. He believed by then that perhaps 70 was a more suitable age to retire—"but as I've only just come to York it wouldn't be fair to the diocese to do that." In the result, he did not get round to sending in his resignation until he was over 80, but he died in office at the end of 1955, about three months before his resignation was to have become effective.

Garbett's biographer, Charles Smyth, wrote: "The impression was undoubtedly getting round that he was hanging on while unable to do his work. There were ominous precedents in the history of the northern primacy. Archbishop MacLagan had been 82 when he resigned in 1908: his powers had been failing for some time. Archbishop Musgrave had made few public appearances after his serious illness in 1854, although his archbishopric lasted until 1860. Archbishop Harcourt had preached his valedictory sermon in York Minster in 1838, but continued to retain his see until his death at the age of 90 in 1847."

Promptness Stifled Speculation

The prompt announcement last week that the Archbishop of York, Dr Michael Ramsey, would be the next Archbishop of Canterbury quickly stifled speculation.

The succession was not as obvious as on some other recent occasions, although Dr Ramsey, if one may borrow a phrase from the racecourse, was the favourite. However, numerous other names have been canvassed in recent times.

When Davidson resigned in 1928 few doubted that Lang, who had worked so closely with him from York for 20 years, would succeed. "You are the only man," Baldwin told him. At that time Lang was emphatic

in commending Temple for York. And later Temple was to write to his brother when Lang resigned: "Yes, Cosmo does want me to follow him (at Canterbury) and has told me so quite plainly."

So, too, Temple, although he was to have only just two years at Canterbury before his premature death, in 1944, had it in mind that "I must give up in time to let Geoffrey (Dr Fisher) have his whack."

Although the Prime Minister makes the recommendation to the Queen, it may be confidently supposed that Dr Fisher is as happy in his successor as other recent Archbishops of Canterbury have been—and, like them, did not hesitate to make his preference known.

The whole manner in which the change is being arranged reflects great credit on Dr Fisher. Not only is it in keeping with his business-like manner; it is also in tune with his Christian sense of the fitness of things that he should gracefully withdraw before he becomes tired in office and enable his successor to prepare himself for the great responsibilities that lie ahead.

A Good Press For Dr Ramsey

Coming now to Archbishop Ramsey, it is pleasing to find that he is being hailed as in the tradition of strong, friendly leadership which is so important in these days when the ecumenical movement is growing in strength.

At 56 he comes to Canterbury about two years younger than Archbishop Fisher did. One prays that his time there will be as long and as fruitful.

Judging the popular Australian reaction to the prospective change at Canterbury by the Sydney Press, it can be said that the news has been widely and sympathetically noted.

But one would wish for just a little more care in the mechanics of secular Press reporting of great Church occasions. One paper, playing safe in its leader, referred to Dr Arthur Michael Ramsey; called him properly Dr Michael Ramsey in a picture caption and in a gossip paragraph; but switched to Dr Arthur Ramsey (with two lapses into Ramsay) in a biographical study.

One Sunday paper, in an otherwise excellent profile, had odd references to Dr Ramsey's "North Country congregation" and to his fondness for making "informal visits to his parishioners" (as if the Archbishop of York is a vicar), while the social page dealt with his wife as "Mrs Arthur Ramsey."

Of course, Archbishop Ramsey's striking face and figure came in for some pleasantly imaginative writing in which he was likened to characters so various as Friar Tuck and Two-Ton Tony Galento.

However, much may be forgiven the secular newspapers because of their generous reception of the new Anglican leader—and particular for their striking photographs of the man whom one journal captioned as "the dominating, thick-set prelate."

I myself have been so caught up in the general acclaim for both archbishops that I fear I have taken up all my space in the process—and so must let comment on other events of "Church and Nation" moment stand over until next week.

—THE MAN IN THE STREET.

CHURCH CALENDAR

January 29: Septagesima Sunday.

February 2: The Purification of the Virgin Mary.

February 3: Blasius, Bishop and Martyr.

ONE MINUTE SERMON

THE NEED FOR REPENTANCE

JEREMIAH 3:19 to 4:10.

How gladly the Lord would have treated His daughter Israel as a son and given her a son's inheritance. How deep is His disappointment!

But is it possible that Israel is penitent, is there a cry on the heights? Well, if as Jehovah bids, Israel will return and turn to Him as her God, confessing how empty are the tumultuous orgies in honour of heathen gods, and that Jehovah alone is her help, then He will heal her apostasy.

In wonderful words, Jeremiah tells what is involved in the conditions laid down. The ground so long untilled must be broken up, the hard unresponsive dispositions of the people must bear the discipline of plough and harrow and be thoroughly ready to receive the good seed.

Even that is not enough, for the soil is encumbered with evil growths and unless they are cleared away they will choke the seed and prevent it from ripening and bearing fruit.

Does not this recall to our minds the parable of the sower and the manner in which the good seed of the Gospel is today choked in lives when the cares of the world and the deceitfulness of riches hold sway. The people must break with the past. "Repent for the kingdom of heaven is at hand."

Circumcision qualified a man to enter into covenant relationship with Jehovah. But there is needed an inward circumcision, a cleansing and dedication of the heart.

We can almost hear S. Paul pleading with the Jews of his day, in such wonderful passages as Col. 2:11, Rom. 4:10; 2:28, 29. If the men of Judah thus can make for themselves a new heart all may yet be well, otherwise judgement! But there was no real repentance!

The Scythians whom Jeremiah sees as Jehovah's agents of judgement approach. The people had better take refuge in the fortified cities, for destruction is coming from the north. The lion has come from his lair. Bewilderment will seize the people and their rulers. They will not see the connection between their way of life and judgement.

Do we see it to-day? How few people believe in the reality of judgement? It is not something arbitrarily declared but it follows in the train of life. For in God's world we must travel God's way, and so many live as though God were not.

NEW BISHOP OF GUILDFORD

ANGLICAN NEWS SERVICE

London, January 23

The Queen has nominated the Very Reverend George Reindorf, Provost of Southwark and Rector of S. Saviour with All Hallows', Southwark, for election as Bishop of Guildford.

He will succeed Dr I. S. Watkins, who died last October.

As Provost of Southwark since 1957, he has looked after the pastoral side of the Southwark ordination training scheme. He is Commissary for the Bishop of New Guinea and the Bishop of Natal.

The Provost is also a member of the Church of England-Radio and Television Council, and of the Church Assembly's Church Information Committee.

He is forty-nine.

CLERGY NEWS

SWEETMAN, The Reverend E. C., formerly R.A.A.F. Chaplain at Pearce, Diocese of Perth, to be R.A.A.F. Chaplain at Butterworth, Penang, Diocese of Singapore and Malaya.

THEWIS, The Reverend B. J., formerly on the staff of the Parish of Berchell-on-Sea, Sussex, England, to be Vicar of S. George's, Reservoir, Diocese of Melbourne.

RELIGIOUS BROADCASTS

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

SUNDAY, JANUARY 29:
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.
*From Magdalen College, Oxford.
Preacher: The Reverend A. W. Adams.

RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.
*Point of Contact: "The Word for the Rising Generation."
Mr. I. Cox.

PRELUDE: 7.15 p.m. A.E.T., W.A.T.
The A.B.C. Adelaide Singers.

PLAIN CHRISTIANITY 7.30 p.m. A.E.T., W.A.T. Mr. C. Smith.

THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For Septagesima Sunday.
Broadcast from the B.B.C.

MONDAY, JANUARY 30:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

The Reverend W. Peck.

MONDAY, JANUARY 30-FRIDAY, FEBRUARY 3

READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.

The Reverend P. Newall.

MONDAY, JANUARY 30 - SATURDAY, FEBRUARY 4:

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

*January 30: Mrs. M. Johnson.

January 31: The Reverend S. Weeks.

February 1: The Reverend L. B. Grope.

February 2: The Reverend J. Northey, M.S.C.

February 3: The Reverend H. Dunn.

February 4: The Most Reverend F. Woods.

WEDNESDAY, FEBRUARY 1:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 a.m. S.A.T., 10.30 p.m. W.A.T.

"The Future of Harvest Festivals."
The Reverend E. G. Miller.

FRIDAY, FEBRUARY 3
EVENSONG: 4.30 p.m. A.E.T., W.A.T.

*S. Andrew's Cathedral, Sydney.

MONDAY, JANUARY 30 - SATURDAY, FEBRUARY 4:

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

The Reverend W. O'Reilly.

TELEVISION:

SUNDAY, JANUARY 29:

ARN 2, SYDNEY:

*5.15 p.m.: "Sunday Special" — "The Father's Word." The Reverend K. Sanders.

6.30 p.m.: "Twentieth Century Man" — "People Under Pressure."

*10 p.m.: "Journey of Understanding." The Archbishop of Canterbury's tour.

ARV 2, MELBOURNE:

5.15 p.m.: "Sunday Special" — "The Disciples of Jesus." The Reverend J. Hill.

6.30 p.m.: "Twentieth Century Man" — "On Easy Street."

10 p.m.: "Australia — My Country." The Reverend B. Kennedy.

ARQ 2, BRISBANE:

5.15 p.m.: "Sunday Special" — "The Disciples of Jesus." The Reverend J. Hill.

6.30 p.m.: "Twentieth Century Man" — "People Under Pressure."

10 p.m.: "Viewpoint: It's no go the Bible." The Reverend J. Huxtable.

10.15 p.m.: "Epilogue: Some Sayings of Jesus." Mr. I. Fleming.

ABS 2, ADELAIDE:

11 a.m.: Divine Service from S. Bernadette's Roman Catholic Church, Sydney.

5.15 p.m.: "Sunday Special" — "The Disciples of Jesus." The Reverend J. Hill.

6.30 p.m.: "Is there still room for God?" A discussion between a scientist, a theologian and a philosopher.

10 p.m.: "The Patience of Job."

ABW 2, PERTH:

5.15 p.m.: "Sunday Special" — "The Disciples of Jesus." Mr. C. Smith.

6.30 p.m.: "Is there still room for God?" A discussion between a scientist, a theologian and a philosopher.

10 p.m.: "The New Hebrides Looks Ahead." The Reverend E. Owen.

ABT 2, HOBART:

5.15 p.m.: "Sunday Special" — "The Disciples of Jesus." Mr. C. Smith.

6.30 p.m.: "The Church in New Nations." The Reverend P. Potter and Mr. C. Smith.

10 p.m.: "The Long Stride."

10.25 p.m.: "Epilogue: The Lost Things." The Reverend S. Lochrie.

LETTERS TO THE EDITOR

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

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

"NO MORE WAR"

THE CHURCH IS SILENT

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, Mrs Margaret Holmes (January 20), is hitting her head against the brick wall of apathy when she says, "How oddly silent is our Church on this tremendous issue (warfare)."

I wrote a letter on the subject about two years ago, no discussion was forthcoming; though there was plenty on some trivial and useless subject such as "the Rev. Whoist." I can only conclude that Christians to-day just don't care about the real issues of their faith. It is far easier to get into a discussion on Church Music (so-called!) or the bad faults of a leading churchman than the important doctrines such as the Holy Trinity, Salvation, Church and State, Justification, etc. Even Mrs Holmes may think these things beside the point, but really, can you imagine two men with a real belief in, and knowledge of, their faith killing one another?

Jesus said to Peter, "flesh and blood hath not revealed (His Divinity) unto thee . . . on this rock (of faith) will I build My Church."

Perhaps other interpretations can be put on to the text, but few can deny that to hold a firm belief in Christ's Divinity was the prime requirement of all early Christians; for example, "Jesus is Lord." There is so much Biblical evidence for this that it is not necessary to illustrate this.

The plain fact to-day is that not enough people, clergymen included, do hold the belief in Christ's absolute Divinity. Flesh and blood (their own unaided reason) cannot reveal such truth unto them. It may be coincidence, but the clergy I know and the laymen I know who really accept the key doctrine are also horrified at war or Christians fighting at all, and could be classed as "pacifists."

I mentioned to a friend once, "I wonder what would happen if at a given time every Christian in the world refused to bear arms or manufacture arms or support war in any way?" I would be interested in setting such a date, say, two years hence, and working to get Christians everywhere to support it. It wouldn't work, though, as the latest American Budget figures show that half of America would be out of work if that happened! Of course, this applies to most other Christian and non-Christian countries, I do not want to appear anti-American. I am one of the many who would be under a harsh rule if it was not for America's vast defence programme. So, where lies the answer?

Yours sincerely,

WILLIAM BELL.

Young, N.S.W.

A BLIND PRIEST'S MINISTRY

TO THE EDITOR OF THE ANGLICAN

Sir,—I, and I am sure dozens of other Melbourne diocesan clergy were delighted that you saw fit to print on the front page of THE ANGLICAN (January 20), a short item noting the 27th year of the Reverend Henry Host's priestly ministry among blind folk.

There is another important work he has performed over the

years. I refer to his saintly ministry to the clergy themselves. Mr Host has earned for himself through his sheer courage, integrity and faithfulness, the profound respect and affection of perhaps every priest in this great diocese.

His annual visits to the many parishes are eagerly looked forward to by clergy and congregations. Vicarage families are cheered by his encouragements and friendly humour. Clergy facing personal and parish problems are often helped by his sagacity and fatherly understanding. His addresses are always most inspiring.

Your correspondent rightly calls Mr Host "this blind warrior." Yes, physically blind, yet one whose path is lit by the Light of the Master whom he so very faithfully serves.

May he be long spared to continue his most valuable work, especially as guide, philosopher and friend to clergy and laypeople alike.

Yours faithfully,

(The Reverend)

NORMAN L. HILL.

Fitzroy, Victoria.

THREE CHAPELS

TO THE EDITOR OF THE ANGLICAN

Sir,—I was recently informed that the Mental Hygiene Department in Queensland is planning to build three chapels at the Goodna Mental Hospital.

It is gratifying to see that, in one case at least, official recognition is being given to the position of the Anglican Church in relation to the Roman Catholic Church on the one hand and the Protestant Religious Societies on the other. In this instance, the true extent of the unhappy divisions of Christendom are recognised, and are not being covered by the thin veneer of the too-often-seen but nonetheless ignorant and erroneous classification of C. of E. and other Protestant denominations.

It is to be sincerely hoped that this example will inspire other authorities, including the Defence Forces to make proper and adequate provision for Anglican worship as distinct from sectarian services.

Yours faithfully,

E. LINDSAY

Sunshine, Victoria.

SCHOLARSHIP FOR BLIND BOY

TO THE EDITOR OF THE ANGLICAN

Sir,—We are most concerned about the erroneous report that Pulteney Grammar School is completely supporting Peter Chin (THE ANGLICAN, January 13). This is definitely not correct. The Church of England Guild of Service to the Blind in South Australia is financing Peter from the moment he arrives in Adelaide. He will attend Pulteney Grammar School as a normal paying student.

The committee of the guild has arranged accommodation, school and music fees, braille books and tape recordings, clothing and pocket money allowance, transport, etc., in the hope that Peter's education in Australia and ultimate return to Malaya will benefit less fortunate blind students in his country.

As the guild's funds consist mainly of donations from churches and the public, it is most essential that this error in your widely-read publication be corrected, and we would be grateful for your co-operation in this regard.

Yours faithfully,

(Mrs) J. M. O'BRIEN,

Hon. Secretary,

Church of England Guild of Service to the Blind, Adelaide, S.A.

[This correction was given in our issue of January 20. The Guild could have avoided the error by giving us details in the first place. Instead of this our Singapore correspondent sent further details as soon as they were available in Penang where at first, apparently, the position was not clearly understood. — Editor.]

KOREAN LEPERS APPEAL

Contributions towards the appeal for the Reverend Roger Tennant's settlement for lepers in Korea now total £435/7/6. In addition to £382/1/0 previously acknowledged, the following donations have been received:

	£	s	d
G. B. Butt	1	1	6
M. G. Seton	1	0	0
Miss M. C. Lawrence	10	0	0
S. M. Pitter	1	5	0
Mr and Mrs F. A. McKeon	2	2	0
Mrs K. Magarey	5	0	6
Miss D. M. Lepper	5	5	0
Anonymous	2	0	0
"Friend"	2	0	0
Mr J. V. Whyte	6	6	0
Anonymous	2	2	6
Mr S. M. Furxton	1	1	6
Mrs B. G. Newton	2	2	0
R. M. Brown	1	10	0
Anonymous	2	0	6
O. E.	2	10	0
I. P. M.	1	0	0
Miss R. Riley and Mrs A. Mansfield	5	0	0
TOTAL:	£435	7	6

ANGLICAN IN GAOL FOR MATTER OF PRINCIPLE

An Anglican hairdresser, Mr Harold Arthur Ball, aged 47, elected last week to serve a prison sentence rather than pay a fine, but was released from gaol after the Chairman of Directors of Church Publishing Company, Mr Francis James, had persuaded Mr Ball to allow him to pay the fine.

Mr Ball is a parishioner of St. Stephen's, Newtown, Diocese of Sydney.

In July last year, there were three customers in his shop at closing time.

He locked his door and continued to cut their hair, as some of them had been waiting for upwards of half an hour.

Two inspectors from the N.S.W. Department of Labour and Industry knocked at his shop door, 37 minutes after the law stated that he should have ceased work. They took particulars and told him that he would be proceeded against in Court.

There was a conflict of evidence before the Industrial Magistrate as to the actual time that the inspectors had entered. Mr Ball, one of his customers, and his wife, stated that it was 37 minutes after closing time.

The inspectors, one of whom Mr Ball accused of having smelled strongly of liquor, said it was much later.

The Magistrate accepted the inspectors' evidence and fined Mr Ball £5.

Mr Ball said last week that he completely agreed with the frequent Leading Articles in THE ANGLICAN on the erosion of the rights of the individual and of personal freedom in Australia.

"The trouble is," he said, "Australians in general seem to prefer to put up with injustice rather than stand up for their principles."

"They will pay a fine, and go along quietly, to avoid trouble."

Mr Ball, who came to Australia from England 14 years ago, says that Australia is the best country in the world to live in, but that it is not as good a country as it was 14 years ago "because of the growth of petty bureaucracy."

The Sydney Daily Mirror, in a scathing Leading Article, said:

"In the long story of the fight of men and women to establish a principle of British justice there are many precedents for his action. Mr Ball is not the first."

FORMER BISHOP OF READING DIES

ANGLICAN NEWS SERVICE

London, January 16

The former Bishop of Reading, the Right Reverend A. G. Parham, died on January 5 at his home in Berkshire at the age of seventy-seven.

He had retired in 1954.

I'D LIKE TO KNOW . . .

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

I am going with a Roman Catholic boy. We have talked about our different religious beliefs. He tells me that I must undertake certain promises if I am to be married in his church. Please tell me what they are.

Although I have seen three variations of the promises required to be signed by the parties to such a marriage, the basic requirements are these:

First, the Roman Catholic partner promises that all children born of his marriage shall be brought up in the Roman Catholic faith; and that his marriage will neither be preceded

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

ed by, nor be followed by, another religious ceremony.

Second, the non-Roman Catholic member not only promises that all children of the marriage should be brought up in the Roman Catholic faith, but also will respect the religious beliefs and obligations of her partner. To ensure that these are understood, before the marriage a course of instruction is undertaken, which can be up to twelve half-hour instructions.

Third, and this is not always known, the Roman Catholic partner promises to pray for

and actively seek the conversion of the non-Roman partner.

Simply put, this means three things:

If you continue to be an Anglican, you will not be able to share in the full religious life of your children. This is a very serious thing. It is so basically unjust that at the 1948 Lambeth Conference, the bishops passed this resolution:

"The Conference earnestly warns members of our communion against contracting marriages with Roman Catholics under the conditions imposed by modern Roman Canon law, especially as these conditions involve, among other things, a promise to have their children brought up in a religious system which they cannot themselves accept."

Heartache follows in the life of most who sign this promise. Your children may consider you as one who is completely unwilling to share in their religious life; and so the bonds of confidence and security will be sundered.

On the other hand, they may, through loyalty to you, withdraw from the spiritual life of the Roman Catholic Church. Either way, their religious development will be impeded.

"INTOLERABLE"

Then, while the Roman Catholic partner has complete liberty to perform his faith, the non-Roman partner has not this guarantee. The other is to strive by every means to gain you to his Church. You are not to influence your partner; he is to do everything to influence you!

This, as you must realise, is an intolerable agreement, and you should not accept it. Otherwise you concede to one member, and one member only, the right to guide the religious life of your children, and to sway your own religious convictions. Your children are taught something which neither you nor your Church can accept.

Religion is fundamental to life. If there is not agreement here, the happiness of the married couple will be imperilled. Mixed marriages, especially between Anglicans and members of the Roman Catholic Church are thus not advisable.

If both cannot belong to the one faith, it is better, especially in cases similar to my correspondent's, for the friendship to cease. Experience over several years of such mixed marriages convinces me of the soundness of this counsel.

Have you discussed this whole matter with your rector?

MISSION PLANNED FOR DAPTO

FROM A CORRESPONDENT

Dapto, N.S.W., January 23

The Parish of Dapto and Albion Park, Diocese of Sydney, is planning to hold a mission from March 26 to 31, under the leadership of the Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle.

The assistant missionary in this Holy Week mission will be the Reverend J. J. Turner, Youth Director for the Diocese of Sydney.

R.A.F. CHAPLAIN-IN-CHIEF HERE

The Chaplain-in-Chief of the Royal Air Force, the Venerable F. W. Cocks, is at present visiting this country.

He was met in Sydney last week by Chaplain C. H. Sherlock, R.A.A.F., and continued his journey to Edinburgh, South Australia, where he is at present meeting members of the R.A.F.

He will visit R.A.A.F. stations in Victoria and the Department of Air in Canberra before returning to Sydney on his return to London.

DR RAMSEY PRAISES DR FISHER'S GIFTS, WORK

ANGLICAN NEWS SERVICE

London, January 23

The Archbishop of York, Dr A. M. Ramsey, who was prepared by the Archbishop of Canterbury, Dr G. F. Fisher, for confirmation, paid tribute to the archbishop after the news of his retirement had been given.

In his presidential address to the Convocation of York before his own appointment to the See of Canterbury had been announced, Dr Ramsey said that northern churchmen received the news with feelings of loss, of affection and of gratitude.

"Dr Fisher's most palpable gift has been that of administration," Dr Ramsey said. "Perhaps a more industrious and a more competent administrator never sat on an archiepiscopal seat."

"The administration has been personal, imbued with the service of persons and reaching to a host of personal needs."

"But while the gift of the administrator has been so palpable throughout the four chapters, Repton, Chester, London, Lambeth, the last chapter has seen two other great services which history will remember."

"The first has been the service given to the cohesion of the Anglican communion by long and arduous journey not yet, I believe, completed; and by friendliness given without stint here, there, everywhere in the world."

QUESTIONNAIRE ON CHURCH SCHOOLS

FROM A CORRESPONDENT

A questionnaire from the Archbishop of Sydney is at present being circulated among Anglicans in the southern portion of the diocese, to obtain information on aspects of Christian education.

It asks specifically for opinions on the Church's role in education and on the possible development of a church school on the south coast.

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ANGLICAN OF THE WEEK



The current claim to fame of our Anglican of the Week, Mr Harold Ball, is that he chose on principle to go to prison rather than take the easy course of paying what he considered an unfair and unjust fine imposed on him by an industrial magistrate.

Mr Ball, who lives in the Parish of S. Stephen, Newtown, Diocese of Sydney, was born at Streatham, South London, and lived during his early life in Wandsworth parish.

Apprenticed as a hairdresser, he bought his own business just before the war at Brighton, Sussex, on the south coast of England.

He volunteered for Army service as soon as the war broke out, served with the Royal Sussex Regiment as an infantryman in Egypt and fought in the battle of El Alamein.

His regiment was almost decimated during the fighting at El Alamein—barely two complete battalions remained. After General Montgomery's breakthrough Mr Ball's unit was sent to Persia and Iraq. He contracted amoebic dysentery and, after a spell in hospital, was posted to the First Battalion of the Buffs in Italy.

Wounded severely in the leg after the fighting which accompanied the crossing of the River Po, Mr Ball was captured by the Germans in April, 1945, and was still barely a walking case when he was released a few months afterwards.

He came to Australia in 1948, and believes Australia the best country in the world to live in.

TEACHERS COMING HOME

FROM OUR OWN CORRESPONDENT

Singapore, January 23
Two Anglican teachers of the first Australian School outside Australia, in Penang, Malaya, left Singapore last week to return to Melbourne after being on the staff of the school for the past two years.

The teachers are Miss Joan van Leeuwen from the Parish of Christ Church, Brunswick, and Miss Annette Holland from East Bentleigh.

Miss van Leeuwen has been posted to the staff of the State School 484 in Coburg, Melbourne, while Miss Holland will be attached to a school in Healesville, Victoria.

While in Penang both teachers were regular members of S. George's Church and had taken part in various parochial activities.

They are visiting Western Australia on their way home.

in. Australia's greatest danger, he believes, is the growth of bureaucracy and the fact that Australians do not appear to realise the fact.

Advent is the true meaning of the Church's season of Advent, is the question which this little book seeks to answer. Advent is to-day widely neglected because of ignorance concerning its purpose. It is commonly regarded as a preparation for Christmas, as Lent is for Easter.

The author of this book reviews the historical and liturgical evidence for the keeping of Advent to show that in its origin, and liturgically speaking, it had nothing to do with the Nativity of Our Lord. Rather it is concerned wholly with his "coming again" and with the end of all things.

In the primitive Church, the keynote of the season was joyful expectation. This was overlaid in the Middle Ages by the dread of the Judgement to come and the fearful thought of the Four Last Things.

Then, in modern times, as man ceased to be troubled by his sins and by the fear of judgement after death, and as the conception of evolution displaced eschatological categories of thought, a new meaning had to be found for Advent and it came to be regarded as a preparation for Christmas.

THAT this is a corruption of its original meaning is demonstrated by an examination of the liturgical lections appointed for the Sundays in Advent. There is no reference whatever in them to the Nativity.

The author shows also that Advent was not always the beginning of the Church's year. Until as recently as 1751, the liturgical (and the civil) calendar began on March 25—appropriately, on the feast of the Annunciation, which may be said to have begun "Redemption's story."

BOOK REVIEWS

AN INTRODUCTION TO MORAL THEOLOGY

THE CHRISTIAN MORALITY. T. E. Jessop. Epworth Press. Pp. 116. English price 10s. 6d.

IN 1958 the Cambridge Faculty of Divinity invited the Forens Professor of Philosophy in the University of Hull to give six open lectures. Each of them was to occupy fifty minutes — and they were well received at the time. These lectures are now reproduced in book form, and will be of interest to and will repay careful reading by Christians.

From an introductory study of certain problems of general morality, Professor Jessop passes on to an attempt to clarify the notion of religious morality. Morality in general, he considers to be a matter of right relations between human beings; and Christian morality as the right relation of human beings to God: "In morality we look round; in religion we look up."

The moral teaching of Jesus began with a form of protest against Pharisaic bias towards religious ceremonial at the expense of moral sensibility.

Jesus spoke to us through conscience, not texts and traditions, and Professor Jessop considers the moral teaching of Our Lord in general but useful form, concluding that the keynote of it is "love."

Although S. Paul belonged to a different world and had a very different mind, though he writes chiefly for the Gentiles but with the addition of Christological references, the author concludes again that the dominant note of Pauline morality is also Christian love.

This leads him to a simple but extensive examination of Christian love, and reveals a variance with Nygren's "Agape and Eros." Jessop can not accept Nygren's thesis that the Christian morality is entirely a religious one, he himself believes that an agent must be free, human and accountable before there can be any morality.

Because of this difference, he devotes a whole chapter to consideration of the varying relations between morality and religion. Jessop particularly feels that the doctrines of Original Sin, and of the Total Depravity of Man deny natural freedom and goodness. He is not happy that some writers interpret all Christian deeds as acts not of the person but of God Himself.

In his final chapter, he studies the morality of the Roman Empire and then considers the changes brought by Christian teaching and example. Jessop acknowledges that much of the Christian ethic has been impinged on Western culture, but regrets that its religious faith has not been so successfully adapted, nor that many Christians accept the highest levels of Christian morality in practice.

It is not a deep text-book. Its literary style is easy to read, and popular in conception. It touches on many important topics, and will provoke much useful thought. This book will serve as a very useful introduction to Moral Theology.

—A.F.L.

TRUE MEANING OF ADVENT HAS BEEN CORRUPTED

ADVENT: ITS LITURGICAL SIGNIFICANCE. Patrick Cowley. Faith Press. Pp. 88. 12s. 6d.

WHAT is the true meaning of the Church's season of Advent, is the question which this little book seeks to answer. Advent is to-day widely neglected because of ignorance concerning its purpose. It is commonly regarded as a preparation for Christmas, as Lent is for Easter.

The author of this book reviews the historical and liturgical evidence for the keeping of Advent to show that in its origin, and liturgically speaking, it had nothing to do with the Nativity of Our Lord. Rather it is concerned wholly with his "coming again" and with the end of all things.

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In other times and places, the ecclesiastical year began at Septuagesima, when the traditional lections tell of the first, and of the new, Creation. Advent is concerned rather with the end of the "scheme" of salvation which the Church's year recapitulates.

Nor was Advent always a season of four Sundays. The ancient collects for the season all began with the Latin word, "Excita." The only two which have survived in the English Prayer Book are those for the Sunday before Advent, where the word is translated, "Stir up," and for the fourth Sunday in Advent, where it is rendered, "Raise up." This is evidence for an advent season covering five Sundays. And there are references to it as "S. Martin's Lent" and S. Martin's Day is November 11.

Advent is concerned, the author concludes, not with the coming of the Child of Bethlehem, but with the final coming of Christ the King. Its purpose is "to rouse once again in Church people the loving anticipation of the end, and to bid them to be prepared for it."

—A.W.H.

PARISH WORKER FOR ALICE SPRINGS

FROM A CORRESPONDENT

Melbourne, January 23
Miss Florence Carter, formerly on the staff of the General Board of Religious Education, Melbourne, has been appointed to the staff of the Church of the Ascension, Alice Springs.

She will be in charge of the pre-school centre, undertake hospital and parish visiting, and be responsible for the Sunday kindergarten.

BLESSING FROM TROUBLE

TREASURES OF DARKNESS. David Francis. Epworth Press. Pp. 64. English price 5s.

THERE is some very good stuff in this slight book of some sixty pages. Its sub-title is "A Gospel for the Day of Trouble," and its eight chapters were originally given as sermons by its Methodist author.

Mr Francis' main thesis is that no matter what trouble or difficulty faces a Christian, he has the joy of the Gospel, through his faith. No matter what the trouble, God can use it so that blessings will flow from it.

The particular "dark experiences" that the book considers are the fear of death, the loss of dear ones, physical pain, the shame of sin, frustrations, nuclear warfare and world catastrophes.

Over them all, God reigns, and His power upholds the faithful, and His love will bring good from them.

It is a book that will bring much welcome encouragement to sufferers, and inspiration to all.

—A.F.L.

BISHOP KOH ON TOUR

FROM OUR OWN CORRESPONDENT

Singapore, January 23
The Assistant Bishop, the Right Reverend Roland Koh, will this week be leaving for distant parts of the diocese outside Malaya.

He will visit the congregations in Thailand, Vietnam, Cambodia, and Laos.

From there Bishop Koh goes on to Burma for the South East Asia Council's conference which is to be held in Rangoon.

At the conference both Bishop Koh and Canon John Lee, the liaison officer, will meet our recently consecrated diocesan, the Right Reverend Kenneth Sansbury, who is attending the meeting on his way to Singapore.

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YOUTH PAGE

QUESTIONS WE MUST FACE

Are Christians bound to give a tenth of their money to the Church?

No. The ancient Jewish law laid it down that Jews should give a tenth of their income to the cause of religion. But that does not apply to members of the Christian Church.

There are individual Christians who do "tithe themselves," that is, give one tenth of their income, and they do this by choice.

But there are sects which make it an actual rule for their members.

In doing this, they show a wrong attitude to the Bible, by giving the same weight to the regulations of the Old Testament as they do to the teachings of the New. One sect actually has the motto "The Law of Moses and the Gospel of Jesus."

Those who claim it is a sacred obligation to tithe oneself are distorting the teaching of the Bible. They are ignoring the fuller teaching of the New Testament — the teaching of Christ and His Apostles concerning the duties of Christian charity and stewardship.

Sometimes, no doubt, Christians will find that one tenth of their money is an appropriate amount for these duties. Others will find that more is required from them, others less.

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Brownies in Lusaka, Northern Rhodesia, are inspected following the service last year for Commonwealth Youth Sunday. Plans for the united observance of this day have been made for May 14 this year.

YOUTH BUILD A HOME FOR ABORIGINAL FAMILY

FROM A CORRESPONDENT

An Aboriginal family has moved into a new three bedroom house in Kempsey, New South Wales, as a result of the volunteer work of fifty young Christians drawn from many denominations in N.S.W., Victoria, Queensland and South Australia.

Overcoming all the problems of assimilation which confront a local community, the work camp conducted by the Australian Christian Youth Council not only succeeded in erecting a house with little skilled labour, but also drew together the Churches of Kempsey into closer relations with each other and the Kempsey community into closer relations with its Aboriginal population.

During the work camp, the campers arranged social evenings with Aboriginal families and also with church youth groups.

The camp leader was Mr Angus Bristow, a Sydney accountant and chairman of the N.S.W. Christian Youth Council.

Mr Harry Wallace, a consulting engineer by profession, who is travelling secretary for the Presbyterian Fellowship Union of N.S.W., was in charge of construction.

Camped in the local show-ground, male clerks, painters and teachers did the work of construction while the girls cooked, washed and served as builders' labourers.

Local co-operation was magnificent. "The project exemplified a true Christian and Christ-

mas spirit," the Deputy Mayor, Alderman R. Kesby, said at the opening ceremony.

A local committee arranged for the purchase of timber, equipment and the loan of tools. Kempsey suppliers donated some of the materials.

The Kempsey Aboriginal Welfare Committee arranged the camp site and selected the family to occupy the house.

Of the project the "Macleay District Advertiser" said on January 4:

"A small unpretentious sign 'A.C.Y.C.' like a standard flying over a half-finished timber house in Middleton Street, South Kempsey, would hardly cause the casual passer-by a second glance—however, that small sign is for many people like a light shining in great darkness.

"It stands for the Australian branch of a youth organisation fostering unselfish service to underprivileged people throughout the world—the Australian Christian Youth Council.

"The A.C.Y.C. is composed of the various youth fellowships of almost all Christian Churches and organisations throughout Australia.

"In these days of world tension and 'cold wars, which have reached boiling point in some

areas, a section of the youth of our generation has reacted violently with unprecedented acts of hooliganism and crime in many parts of the world.

"However, in our own town, here is a reason why instead of despairing of the coming generation, thinking people have voiced the opinion that never in the history of mankind has the youth of the world taken such a worthwhile and important part in the affairs of the community in which they live," the paper said.

"TO LIGHTEN THE GENTILES"

On Thursday, February 2, the Church remembers the Presentation of Christ in the Temple, forty days after His birth as the law of Moses prescribed.

The popular name for this feast is Candlemas, as lighted tapers used to be carried in procession before the Eucharist was celebrated.

In the Temple, you will remember, the holy Simeon recognised Christ as "the light to lighten the Gentiles." This is thought to be the origin of the ceremony of carrying lighted candles on this day.

YOUTH PLEDGE LOYALTY

FROM A CORRESPONDENT
London, January 23

The committee for Commonwealth Youth Sunday in Great Britain has this year drawn up an order of service for use on the day, May 14, by three major youth bodies.

They are the Church of England Youth Council, the Free Church Federal Council Youth Department, and the Church of Scotland's Youth Department.

The Queen has said she will send a message once again to be read at all services throughout the Commonwealth.

The message will be sent by air to the Governors-General and Governors in every country before the end of February.

The services last year took place in every nation of the Commonwealth. A variety of reports have been sent in.

Ceremonies in Northern Rhodesia varied from full-dress parades followed by open-air services in the large towns, to simple services around the flagpole in the more remote stations.

In Lusaka, the Governor read the Queen's message. Provincial and district commissioners, priests and lay missionaries read in at remote churches and mission stations.

PREPARING FOR LENT

Next Sunday, January 29, is called in our Church Septuagesima, or the third Sunday before Lent.

Because the Sunday immediately before Lent begins is fifty days from Easter, it is known as Quinquagesima (from the Latin). Counting by tens instead of by sevens, the two preceding Sundays become Sexagesima and Septuagesima.

On Septuagesima Sunday, the Church begins her preparation for Lent. The theme for the day is the Christian life, spoken of in the collect, epistle and gospel.

In the epistle for the day, St. Paul tells the Corinthians of the temperance needed in running the Christian race as a true athlete.

The epistle is linked with the gospel for the day and with the collect, both of which speak of justice. We are taught that the standard for which we must strive is God's standard, not the standard we could set up for ourselves, by comparison with our fellows.

We are told of God's just dealings with each person separately, yet the collect reminds us that He is also merciful. He will help the Christian athlete who keeps his eyes on the spiritual goal of life with God, but that athlete must do his part in undertaking discipline for the race of life.

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CANADIAN PRIMATE TELLS OF LOCAL REUNION MOVES

ANGELICAN NEWS SERVICE

"Nothing less than the reunion should be our goal as churches," the Primate of All Canada, the Most Reverend Howard Clark, has told a reporter of a secular magazine "Week-end" published in Canada.

The magazine devoted three and a half pages to the interview, in which Dr Clark was questioned on many questions affecting the ecumenical movement.

"Hasn't progress been slow in the conversations concerning union between the United Church of Canada and the Anglican Church of Canada? I believe these started in 1943," the reporter, Mr Robert McKeown, said.

"Yes, many people are puzzled about these conversations—that there should be so little progress after seventeen years," the primate said.

"Many laymen will be impatient with this, but nothing is to be gained by ignoring the past.

"To a great extent, the United Church and the Anglican Church are the products of history. Our ancestors differed fundamentally in their understanding of the Christian Gospel.

"There was a time when the Scottish Presbyterians and the English Methodists turned away from the Church of England. And the ways of worship that prevail to-day in the United Church were twice rejected by the Anglican Church—in 1604 and again in 1662, when the bishops insisted on the worship of the prayer book.

BISHOPS

"These are not just ancient quarrels. Difficulties persist which will only be overcome by patient understanding," Dr Clark said.

"Isn't the fact that the Anglican Church is an episcopal church—with bishops—a barrier to union with the United Church?" he was asked.

"This is one of the critical problems to be dealt with, and in my judgement no completely satisfactory solution has yet been found, even in India. But one factor here is the general understanding that any union we achieve in Canada must help, and not hinder, the final union of all Christians," the primate said.

"Recognising that there have been bishops in the Church, from early times, and that three-quarters of all Christians are in episcopal churches to-day, the United Church in 1950 generously expressed its readiness to accept the ministry of bishops.

"In the conversations between the United and the Anglican Churches, we must always keep in mind the historical background.

"The United Church has to remember its world-wide connections with Presbyterians and Methodists, while Canadian Anglicans must not forget their unity with Anglicans on every continent.

"Any Canadian unity which destroyed these world-wide associations would not really help the cause of unity," Dr Clark said.

"Before we go any further, could you explain for me what church unity really means? What would you unify?" he was asked.

"We believe it is God's will that all Christians should be together in a visible united fellowship. The symbolic act which expresses that unity would be their coming together in the breaking of bread. That is why we speak of full inter-communion.

"In a general sense, the unity would consist of a free and complete sharing of church life by the people and clergymen of the uniting churches," he said.

"Would the churches that take part in union have to give up some of their own forms of worship," Mr McKeown asked.

"In South India," the bishop said, "they are not conscious of having given up anything, and are going on to greater things. They are not sensitive of any sacrifice.

"As well, there is no compulsion to use the new liturgy in that united church. It is agreed upon for use, but its use depends upon the conscience and practice of the local congregations," he said.

"Then the local congregations would not necessarily see any changes after a union took place?" he was asked.

"There would be a developing growth. In the cities there at first might seem little change. But there would be an immediate effect in smaller places," Dr Clark said.

"The maintaining of separate congregations in rural areas probably no longer would seem wise. However, many of the decisions on these matters will be made locally. We shall be breaking new ground.

"Any scheme of unity is a step into the unknown," he said. "We do not know exactly what will happen. But if you try to safeguard everything beforehand, you will never take the step," he said.

"Problems always loom larger in advance of decisions. One authority on the Church of South India, Dr Leslie Newbigin, says that now when he reads them, many passages of the Basis of Union seem odd. They appear so very cautious. In South India, they just did not run into all the problems they expected when they drew up their union agreement.

"Of course, there is no guarantee that we shall find the situation. It may have proved easier to achieve such a union in a mission field like South India," Dr Clark said.

"How are the Anglican conversations with the United Church progressing?" he was asked.

"Any significant statement about this should be made by the two churches jointly," he said.

STUDY GUIDE

"There is a 'Committee of Five'—five people from each church. They have been chosen by the central bodies of each church to meet together on the matter.

"We hope eventually to have groups of Anglican and United Church people meeting with each other across the country. As well, we are developing a joint study guide. This is an attempt to interpret one denomination to the other," he said.

"Do you not think that many lay people are more prepared for church unity than their leaders? After all, many people will change churches to attend one closer to their homes," Mr McKeown said.

Dr Clark commented: "That amounts to saying, 'Let's all

unite because nobody really cares about church principles. Won't the union be a better one if it is between red-hot Anglicans and red-hot members of the United Church, rather than lukewarm ones?"

"That was the experience in South India," he said. "They cared about their different traditions, but they also believed that if they were true they would meet any test. So they poured them into a melting pot, and a most wonderful Church resulted."

"Does the impetus toward union on the part of the church leaders result from the present world situation—the growing power of communism with its negative attitude towards religion, the spread of materialism?" he was asked.

MISSION FIELDS

"I believe the pressure of the mission field first brought the necessity for it to attention.

"A man in one part of India might be converted by the Baptists. But if he moved to another part of India, it might be necessary for him to become an Anglican," Dr Clark said.

"You may imagine the effect of the disunity of the Church upon non-Christians. Indeed, if I were not a Christian, one of my chief attacks on the Church would be this: How can you say that Christianity alone can unite and save mankind? It cannot even unite Christians? Also the war had an effect on the desire for union. People with a whole civilisation dying

around them discovered that ancient quarrels are not so important.

"The growth of communism and the shaking of all our comfortable ways has caused a re-examination of principles. There has been a resultant new surge of life. When you live on the edge of disaster, you have to be sure that the things you fight about are important," Dr Clark said.

"There are some who see danger in church union. They fear that it will lead to greater centralisation," Mr McKeown said.

"There is this danger in any union," the primate replied. "We must take great care lest the variety, spontaneity and freedom which exist in the various churches are lost.

"To get one big church in which all were forced into a rigid uniformity would be a disaster.

"But when all this has been said, something more needs to be added. The crime and sin of our Christian divisions is one of the lessons of history.

"We believe that God is love. Because He is love, He has called us to be a fellowship of love in Jesus Christ, which reaches out to include all men everywhere.

"Believing that, can we be content with the Christian world as it is? Believing that, we cannot help being on fire for Christian unity, and ready to act and obey when God calls," the primate said.

BOOK REVIEW

ANTHOLOGY TO COMFORT

HEALING WORDS. Christopher Woodard. Max Parrish. Pp. 167. 18s. 9d.

DR WOODARD, author of several books on Divine Healing, dedicates this book "to all who are in hospital, in prison or in pain."

It is a book one would buy, perhaps, to give or to lend to someone in prolonged distress, although one doubts whether it could quite live up to the publisher's dust-jacket blurb—"a perfect gift for anyone in need of comfort and in search of faith and hope." Not a book but only a Person can give those.

This is an anthology, most "catholic" in its range. The compiler draws on nearly two hundred sources, as diverse as the Book of Common Prayer and the Bhagavad-Gita; Christ is echoed by Confucius, Newman by Voltaire, the Mother Julian by Oscar Wilde! Some quotations are of a few words only, for example, "Become what thou art—Orphic saying"; others, for example, of the New Testament, quite lengthy.

Is this all subtle syncretism or a demonstration of the Highest Common Multiple of universal spirituality? John Macmurray, in one of his books, makes the point that things are not true because Jesus said them, but Jesus said things because they are true. However, the anthology provides plenty of provender for good thought.

Dr Woodard's second purpose, to draw readers into the Fellowship of Christian Healing Trust which he has founded, will fortunately not entice readers in Australia; Britain seemed to be already well provided with

Christian Healing guilds, and it is more important for people in Australia to be linked to our local prayer circles. Perhaps this book will stimulate such.

—G.W.A.K.

WORK AMONG CHINESE

FROM OUR OWN CORRESPONDENT

Singapore, January 23

Canon John Lee, the liaison officer of the South East Asia Council, leaves Singapore this week for the Diocese of Hong Kong at the invitation of its bishop, the Right Reverend R. O. Hall.

Canon Lee will have discussions with Bishop Hall, who is also the chairman of the South East Asia Council of bishops, and also with other priests in that diocese on the extension of work amongst the Chinese.

As liaison officer of the South East Asia Council, Canon Lee is concerned with the welfare of the twenty-six million Chinese in the Dispersion in this part of the world.

From Hong Kong, Canon Lee goes on to Rangoon, Burma, to be present at the council's fourth conference, from February 4 to 9.

It is at this conference that the future routing in this pioneer work will depend. Decisions would be made there on the type of office, staff, work and other essentials.

Canon Lee's headquarters will be in Singapore.



Miss Gladys Aylward, author of "The Small Woman", who will be in this country on a lecture tour during March and April this year.

LECTURE TOUR FOR MISSIONARY

FROM A CORRESPONDENT

Miss Gladys Aylward, the former Chinese missionary and "The Small Woman" of the book of that name, will be in Australia during March and April this year, for a lecturing tour arranged by the Church Missionary Society.

Her tour will take in cities in New South Wales, Victoria, South Australia, Queensland and New Zealand.

Miss Aylward's story of her years in China has recently been told in the film "The Inn of the Sixth Happiness."

World Vision Incorporated is sponsoring the visit. The Church Missionary Society headquarters in Sydney is handling bookings for meetings.

Miss Aylward is at present director of an orphanage for 140 children on Formosa.

MANLY CONVENTION

A convention will be held at S. Matthews', Manly, on Australia Day, January 30, for the deepening of spiritual life.

The day will be divided into three sessions. At 2.30 p.m., the speakers will be the Reverend B. Gook and the Reverend D. Cameron.

At 4.15 p.m., Mr. O. Sanders and the Reverend A. Deane will speak, and at 7.30 p.m. Canon A. Begbie, Rector of S. Stephen's, Willoughby.

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BATHURST PRIEST IN SWITZERLAND

FROM A CORRESPONDENT

St Moritz, January 23

Canon Harry Thorpe, of the Diocese of Bathurst, is at present in the Swiss resort of St Moritz on winter chaplaincy duty for the Society for the Propagation of the Gospel.

He has been holding services for tourists in the town for the international ice and snow championships, under licence from the Bishop of Fulham.

In February he will move to Germany, return to England in March, and sail for Australia on April 12 in the "Orania."



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ANGLICAN MEN OF LETTERS . . . 22

GILBERT WHITE: NATURAL HISTORIAN

BY THE REVEREND EDWARD HUNT

PROSE has its victories no less renowned than verse, and during the latter half of the eighteenth century the Anglican Church produced several prose-writers of outstanding merit.

Edmund Burke (1730-1797) may be claimed as one, for, although his mother and wife were Roman Catholics, he himself was a member of the Church of Ireland, and was buried at the country church of Beaconsfield, preferring such a modest resting place to Westminster Abbey, where his admirers wished to bury him.

Burke served his Church well by ensuring the preferment of George Crabbe, the famous poet. Burke has been hailed as the greatest man of the Johnson circle, a profound thinker who used literature to embellish his famous speeches and writings.

His prose is one of the richest literary fabrics in the language. He saw organised society steadily and saw it whole. He was the High Priest of Order, a lover of settled ways, justice, peace and security, with a serene catholicity of gaze.

His "Reflections on the French Revolution" is his monument to his fame. In all he said or wrote his first concern was with the sentiments and faculties of man on which all appreciation of art depends. His "Speeches on America" not only reveal his passionate love of liberty, they are also a perfect manual in the study of public affairs.

Gibbon, the anti-churchman, admired his eloquence, approved his politics, adored his chivalry and "almost excused his reverence for the established church."

A clergyman who showed Burke over Lichfield Cathedral asked afterwards who the stranger was, "because he had the most extraordinary powers of mind and extent of information which it has ever been my fortune to meet."

Contemporary with Burke was another great prose-writer, an Anglican clergyman and author of totally different calibre, a devoted parish priest whose name is seldom found in history books, yet whose fame is found in natural history and simple theology.

Gilbert White was born at Selborne, Hants, on July 18, 1720 and was ordained in 1747. He held curacies at Selborne and elsewhere and devoted himself to the study of natural history and the antiquities of his native parish.

His life was entirely uneventful and he was little known till near its close, when in 1789, he published his letters to Penant and Barrington in the form of a volume, "The Natural History and Antiquities of Selborne."

The most widely read of all books on natural history, it owes its value to White's soundness as an observer and its charm to the simplicity of

his literary style. He died at Selborne on June 26, 1793.

Although often compared with Isaac Walton, nothing is more striking than the contrast between them, for it was not until he was sixty-eight that White published the little book which was to make him and his birthplace famous.

Socially and culturally Gilbert White typified the educated gentleman of the eighteenth century. He was a fellow of his college and settled down, unmarried, to the duties of a country clergyman in his native place, studying the spiritual needs of his parishioners as earnestly as he studied the natural history of his parish.

When he began, in 1767, to write his "Natural History" in the form of personal letters to

naturalists of his acquaintance, he had no idea of its ever appearing in book form. To this much of the quiet charm of the book is due; no book of equal repute can compete with it in unaffectedness and simplicity of manner.

It was the first book to present the facts of natural history free from Latin and pedantry. He presents no unicorns or legends; the birds and animals with which it deals are as homely and familiar as was the author.

His work has none of the passion of Jefferies, the philosophising of Thoreau or the romance of Walton. Placid, serene, scholarly and leisurely, it moves with a dignified step, as befitted one who was steeped in the Anglican tradition.

It is the observation and reflection that lend interest and charm to the whole of this celebrated book. White was as particular in the observation of nature as he was punctilious in the observance of his religious duties. Often, as he walked, he produced a cloth from his pocket and flicked the dust from his boots, taking careful notice of the composition of the soil. This particularity, indeed, was the keynote to his character and exemplifies the Anglican rural tradition at its best.

So in White of Selborne, we may find a simple and unaffected Anglican, who observed nature with meticulous care and so walked close with God, having "World and time enough to study truths natural and divine."

PASTOR IN PAROCHIA . . . 1

AT THE GATE OF THE YEAR: THE VICAR TO AN EDITOR

BY THE REVEREND J. G. DONOGHUE

"I said to the man who stood at the gate of the year—
Give me a light that I may
tread safely into the unknown."

"And the man said—Go
into the darkness and put
your hand into the hand of
God, that shall be to you better
than light and safer than
a known way."

"And God took my hand
and I stepped bravely forward,
and he led me toward the
hills and to the breaking of a
new day."

Dear Mr Editor,

It was a good thing to see the above quotation on the front page of the first copy of the New Year of the "Gazette."

What a wonderful thing it would be if all of us in this town could indeed put our hands into the hands of God and step fearlessly forward into the future! How different we would all be! Gone would be the bickering that was so much a feature of public life in the community towards the end of last year in particular.

The partisanship that sets one section of the town against another and makes progress well nigh impossible would then be a thing of the past. When we walk with God we part company with selfishness and self interest.

"SOME NEWS"

You yourself might then forget to be peeved and reconsider your decision not to report any further meetings of our local governing body—even when you get shut out of what you might rightly consider ought to be an open discussion—remembering that while the public are entitled to all the news, some news might be better than no news at all.

The need to walk with God is a very real one. Deep down most of us realise that. It is not that as a people we like to wear our religion on our collective sleeve. Quite the contrary. But we do know that if we put our trust in our own strength, or in the strength of our fellows, things are bound to go awry. To be able to step with confidence into the future we need a strength that is greater than the strength of men.

Maybe, that is just where we went astray last year.

Like Joseph and Mary in the second chapter of the Gospel according to S. Luke, when they assumed that Jesus was in the company only to find that He was not, we assume too much.

There was a time, for example, when the nations of the West were known as "Christendom"—it being assumed that Christ was in their company. Now that two world wars, and sundry les-

ser conflicts, have shown us that Christ and the West long ago parted company, that title has been discreetly and quietly dropped.

We assumed, too, that the civic fathers in our communities had sufficient knowledge of Christian ethics to enable them to conduct the public business in such a way that a Christian would not feel altogether alien in the company. It cannot be said, however, that this is so in every community. High moral standards and lofty behaviour have no place on the agenda of some meetings.

Let it be said, too, in all fairness, that in some communities it is equally obvious that the public good is the only concern of our governing bodies. When this is so the community, generally speaking, is a happy and a progressive one.

It has been said that the people will always get the government they deserve. Whether this is so or not I cannot say. But it is certainly true that nations and communities are made up of the people who dwell in them. It is poor work looking for lofty ideals in larger groups if the families of which they are comprised have no appreciation of finer things.

A brief survey of the events of the past year would seem to indicate that not all our families throughout the year walked with God. Indeed, it must be confessed with shame that in some

families God is an entire stranger.

It is almost as though in some respects we were living in a community where religion and God is officially denied, and the economic structure built on that negation. As I said before we do not as a community wear our religion on our sleeve. But surely we should not let our diffidence about it go so far (as some do) that we never acknowledge God either in private or in public?

IN THE TEMPLE

We are indeed at the gate of the year. Let us, as you say, put our hand as a community into the hand of God, and step bravely forward into the future. But let it not be mere lip service, nor a too easy assumption that God is automatically with us for the mere wishing.

In that way we can expect no blessing. We must seek to do His will in righteousness and true holiness, and in unselfish service for our fellow men, if we would indeed enjoy His company.

When Joseph and Mary found that Jesus was not in the company they returned first of all to Jerusalem—the fountain and source of the faith. After seeking Him there for a while they finally found him in the temple. And there, too, you and I, and all men, must seek him, Mr Editor, if we really want to find and to walk with Him.



Melbourne Age Picture.

The Vicar of S. Silas, North Balwyn, the Reverend J. P. Stevenson, with the stone from the abbey ruins on the Island of Iona which arrived in Melbourne on January 16.

YOUTH GO CANOEING

PUBLICITY FOR CAMP HOWARD

FROM A CORRESPONDENT

A party of young Anglicans are at present canoeing from Windsor to Wiseman's Ferry, on the Hawkesbury River, N.S.W. The photographic slides taken on the trip are to be made into a film for publicising the Sydney diocesan youth camp.

Camp Howard was built at the direction of the late Archbishop of Sydney, Dr H. W. K. Mowll. It is the property of the Church of England Youth Department.

With a diversion up the Colo River to observe bird life, the eighty-mile trip will last eight days. The members will hike to see Aboriginal carvings, and sleep under their canoes at night.

Sunday will be spent at Lower Portland where the party will attend a service, and visit the homes of local residents at their invitation.

CAMP CRAFT

Other aspects of the trip will be visits to places of historical interest and the practising of campcraft. For the daily quiet time period the party will study the Book of Jonah and "The Pilgrim's Progress."

Amos Furniture Removalists will carry the party back to Cronulla for lunch and surfing, from where they will paddle back to Camp Howard at Port Hacking.

The canoeists are senior canoeists at Camp Howard. The leaders of the trip are Jim Doust and Arthur Horrex, students at Moore Theological College.

UNITED CRUSADE FOR TOKYO

FROM A CORRESPONDENT

The Meiji Auditorium in Tokyo has been booked for an evangelistic crusade conducted by World Vision Incorporated from May 6 to June 5 this year.

More than six hundred churches in the Greater Tokyo area are supporting the crusade.

By dint of perseverance, the evangelistic organisation secured the waiving of a city ordinance forbidding a religious campaign of such a nature.

STONE ARRIVES FROM IONA

FROM A CORRESPONDENT

A forty pound block of rough hewn stone arrived in Melbourne aboard the freighter "Morning Star" on January 16 for incorporation into the new Church of S. Silas, North Balwyn.

The stone is the gift of the Iona Community. It has been taken from the abbey ruins on the Island of Iona, off the west coast of Scotland.

The rector, the Reverend J. P. Stevenson, said last week the gift was a token of inter-church friendship, made by Presbyterians to Anglicans.

He is now seeking ideas for a reciprocal gift to the trustees of Iona Cathedral.

The stone which is 12 by 10 by 7½ inches, has three crosses of S. Andrew carved along one edge.

CHURCH HALL FOR KHANCOBAN

FROM A CORRESPONDENT

Tumbarumba, N.S.W., January 23

At the new church centre of Khancoban in the Parish of Tumbarumba, Diocese of Canberra and Goulburn, the congregation has approved the erection of a church hall as the first part of its building programme.

This building is to be built with a steel frame and vertical weatherboards.

Large areas of glass and an extended roof line, which finishes in a scalloped edging, are the features of the building.

The steel frame comes from an Adelaide firm and can be landed on the site at Khancoban more cheaply than any local product.

With the help of the Snowy Mountains Authority, the Khancoban men hope to erect the building themselves in about six weeks from the time of arrival of the steel frame.

MORE GIFTS FOR CHAPEL FUND

FROM A CORRESPONDENT

The fund for the memorial chapel at H.M.A.S. "Watson" has now reached £26,444/8/10. Previously acknowledged contributions amounted to £25,980/18/9, and the following sums have now been received:

Australian Methodist Services Organisation (N.S.W.), £298/13/1; Mr D. V. Walford, M.V., "Oranje", £25 each; H. Bleakley and Co. Pty. Ltd., £10/10/-; R.S.S. and A.L.L.A. Wauchope Sub-branch, Ex-Navalmen's Club of Bendigo and District, Captain G. Hutchison, £10 each; Duval Methodist Circuit Fund, £7/19/6; Mr N. Osborn, Bondi Bowling Club, (2nd donation), £5/5/- each; The Right Reverend A. E. Winter, £5/-; Central Coast Sub-section of Naval Association of Australia, Ex-Navalmen's Ladies Auxiliary at Central Coast Sub-station, Parkes Railway Institute Bowling Club, £5 each; The Misses L. and M. Heath, £4/4/-; Mr P. N. Ward, £3/3/-; Miss P. Badger, £3; Mr T. Staley, Mr A. Booth, Mr W. Theodore, Rats of Tobruk Association—Bendigo Sub-branch, Hoskins' Memorial Presbyterian Church, Campsie Presbyterian Church, Wellington Bowling Club, Miss O. M. Macnaughtan, £2/2/- each; Mr D. Brett, Mr I. Grindlay, Mr W. Strade, Muswellbrook Bowling Club, £1/1/- each; Mr R. A. Ricardo, Mr F. Bartholomew, "Setay", Mr A. Cargill, £1 each; "Visitors from the West," 10/-.

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Y.M.C.A. COURSE FOR LEADERS

FROM A CORRESPONDENT

The Y.M.C.A. leaders' training college in Sydney is offering a two-year course to prospective youth leaders beginning at the end of February.

On the academic side of the course, elementary science, education, psychology, social and religious education, administration and programme building are studies.

Courses are also given in skills and hobbies of a social, musical, literary and dramatic nature. Camping, hiking and other outdoor activities are included.

Applicants may be sponsored by their church, or may enrol independently. Enquiries may be made to the registrar of the college, 29 Coventry Road, Homebush.

BOOK REVIEW

THE SOUTH AFRICAN RITE

THE SOUTH AFRICAN RITE OF THE 1928 PRAYER BOOK. Peter Hinchliff, Professor of Ecclesiastical History in Rhodes University, Grahamstown. Alcuin Club Pamphlet. Mowbray.

THIS Alcuin Club Publication contains only 21 pages but should prove of intense interest to Australian Anglicans whose Church is about to function under its own Constitution and thus have the right (and duty) of considering what alterations (if any) are necessary or desirable in its standard of public worship.

At present Australian dioceses individually, as a rule, cling to the Book of Common Prayer (1662) which was Cranmer's masterpiece and is generally esteemed as a gem of liturgical English from which we depart at our own peril!

Some dioceses however, under the authority of their bishop, in exercise of his "ius liturgicum" have given general or limited permission for the use of the ill-fated Prayer Book of 1928 which was rejected by the House of Commons (although approved by the House of Lords.)

It had been, after many years of close and careful scrutiny, approved by both Houses of Convocation (Canterbury and York) and could therefore be described as having the Church's full canonical approval.

But in England, ours is a State Church, established (blessed word) by Authority of Parliament and finally it was rejected by the vote of the Commons which no longer is a body of the members of the National Church of England!

It is popularly supposed that it would have passed, and become law, had it not been for the votes of (interfering) non-conformists, and even of a Parsee!

He was a Communist member and not even a Christian.

Most of us have a genuine regard for British ways of government, but as regards the Established Church, it would appear to be desirable to limit, in legislative matters, the authority of Parliament, at least to those members voting as Christians and members of the Church of England.

It is somewhat frustrating to contemplate the balance of power, in Church matters, of (say) Sunday observance being solemnly voted upon by a considerable body of (say) Seventh Day Adventists!

Surely the "reductio ad absurdum" as our old friend Euclid would have said, and of course the Parsee's vote, was simply a piece of inexcusable impertinence (although strictly legal apparently)! So much for our faithful Commons!

EXPERTS

Now the Province (Anglican) of South Africa comprises some 14 dioceses and generally its "tone" has been described as "Prayer Book Catholic" surely a good "safe" description.

It appears to have a considerable section of conservative Evangelicals in the Diocese of Cape Town. Generally the other dioceses can be described as Liberal, with a tendency towards the Anglo-Catholic standard. One or two bishops are of the Community of the Resurrection, (Mirfield, Yorkshire), which community has for innumerable years specialised in liturgical studies, led by the great Bishop Charles Gore, C.R., and the (perhaps) even greater Bishop W. A. Freer, C.R.

Thus South Africa's revision of our Book of Common Prayer was tackled by a House of Bishops who knew their job (under the influence of two presidents of the Alcuin Club).

This society, as our readers know, is supreme as a body of expert liturgiologists whose present president is none other than the Right Reverend J. W. C. Wand, the former Bishop of London and sometime Archbishop of Brisbane.

The Committee's chairman is Canon W. K. Lowther-Clarke,

a former chairman of S.P.C.K. and its committee members include such world figures as the Dean of Lincoln (the Right Reverend Colin Dunlop, M.A.) and the Reverend Jocelyn Perkins, the Priest-Sacrist of Westminster Abbey for no less than 61 years and thus the ceremoniarist at four Coronations and author of 14 books on the Abbey and its functions.

The committee also includes 9 or 10 other members of international repute.

Thus the South African rite has a background of erudition and theology quite beyond reproach and this should prove of the greatest value to Australia, as one of the last Anglican Churches to undertake liturgical revision, as has been done by the Scottish Church, the Canadian Church, and the Protestant Episcopal Church of U.S.A.

Australia is therefore very likely to attempt its revision of a manual of worship, 300 years old and in need of some alteration for use in 20th century.

The South African rite must therefore command close study and must necessarily be considered by a responsible body of liturgical experts along with the 1928 (English) Book, which was passed by both English Convocations. Regard will have to be had also to the revised books of Scotland, Canada, South Africa and the U.S.A. all of which bodies have done their duty regarding revision, but generally in a very conservative way.

IN WIDE USE

The South African Book has already passed through more than six years of experimental use and has been revised in an atmosphere of calm and "painlessness" and is already in wide use in all fourteen dioceses of the Province, particularly in the more conservative south, which was slower in accepting changes than were the northern dioceses. Some of the latter are more inclined towards "The English Missal" and such-like publications, but in many Community Houses the Revised Rite is preferred to 1662 and to 1928!

What a happy country (ecclesiastically!). Much of this peace is due to a body of bishops and leaders who know their subject!

Can Australia depend on such guidance when it tackles revision? Or will its lawyer-priests demand rules and laws designed to repress and coerce and generally which no one has any intention of obeying!

There will certainly be a great fight (if necessary) to retain the words "daily throughout the year," apropos of the Orders of Morning Prayer and of Evening Prayer. But will any but a small few parish-*es* hold Morning or Evening Prayer, or will they lazily (and dishonestly) excuse their slackness by saying that their (uninstructed) people *don't turn up*? As if that matters to honest paid, professional, intercessors, paid for seven days work per week, publicly to pray for the faithful of their parishes (present or absent).

And what a battle will be fought to compel priests to "perform" the Litany upon Sundays, Wednesdays and Fri-

CHAIRMAN FOR I.C.F.

ANGLICAN NEWS SERVICE

London, January 9

The Bishop of Blackburn, the Right Reverend C. R. Claxton, has been nominated by the Archbishop of Canterbury to be chairman of the Industrial Christian Fellowship in place of the Bishop of Lichfield, the Right Reverend A. S. Reeve.

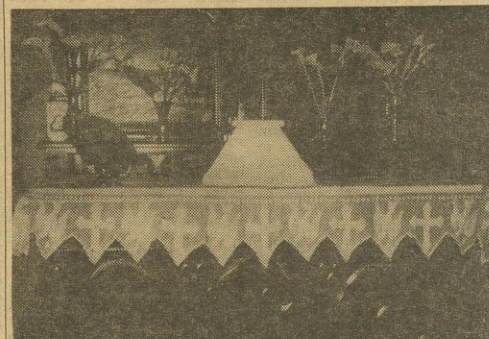
days by singing (or saying) it, on these three "dies liturgicae" presumably before the two (minimum number of) week day Eucharists.

Will our Australian revision tend to stress this Anglican norm (on at least three days of the seven for which the Priest is paid) or will it follow the theory of the locked-up Church, with a mid-week service on Wednesday evenings (perhaps)?

Daily religion means (for a priest) daily duty, on his job, in his church or workshop. It is imagined that the Carpenter of Nazareth was accustomed to work on most days and presumably he worked hard (no excuses).

The pamphlet contains much wise advice on revision and is described as having been the "object of almost embarrassing laudatory remarks." The Book is still an "optional alternative" to the 1662 Book as an "unalterable standard of Faith" in the Province's Constitution.

—R.L.R.R.



The altar cloth, with a pattern of doves and crosses, made by a reader seen in place at S. Augustine's, Moreland, Victoria.

PREPARATION FOR NEW DELHI

FROM A CORRESPONDENT
"Jesus Christ, the Light of the World," the 76-page preparatory booklet for the Third Assembly of the World Council of Churches, is expected in this country shortly.

The Assembly meets in New Delhi, India, from November 18 to December 6 this year.

During the year, congregations of many churches here will study this booklet, along with congregations of the 180 member Churches of the World Council of Churches around the world.

The booklet contains a Bible study on the theme and discussion material on three major considerations of the Assembly—witness, unity and service. It also contains a chapter about local congregations. "The local task in a total vision."

Through the whole study the Churches will seek how Jesus Christ is the world's true light in every part of the complex life of our time.

Orders should be sent to the Australian Council of Churches, 472 Kent St. Sydney. Prices are: single copies 4/-; 6 or more for local congregational use 3/6.

NEWSLETTER FOR ASIAN INDUSTRY

FROM A CORRESPONDENT
Professor Masao Takenaka, of Japan, who visited Australia last year for the National Conference of Australian Churches, is now producing for the East Asia Christian Conference a regular newsletter designed to convey information on Christian witness in industrial society in the Asian area.

He has written to the Australian Council of Churches seeking Australian subscribers. The subscription is £1 per annum. Subscriptions may be forwarded to the Australian Council of Churches, 472 Kent Street, Sydney.

WITHIN THE VICARAGE WALLS

THE excitement of the festive season is now a thing of the past and we are all enjoying the relaxation of holidays.

I enjoyed hearing from many readers and thank them for their good wishes. Sally Anne was extremely excited when the postman delivered a parcel especially to her. It contained a little book about "Ned, the Lonely Donkey," which greatly delighted her. A packet of flower seeds for Father to plant under our famous apple tree was also included. Thank you to a reader whose post mark was Malvern, Victoria. Naughty of you not to sign your name!

Another wonderful surprise was a beautiful supper cloth from a lady in Brunswick. Regular readers will recall my request early last year, for a crocheted pattern for an altar cloth. The response was magnificent and Mrs. Rowan, our Brunswick friend, chose a really beautiful design of alternate doves and crosses. She completed it on her 86th birthday and has since presented it to S. Augustine's, Moreland. I feel so proud of the coloured photo of it on the altar. I almost feel I did it myself!

There are complications in our family circle these days. Sally

Anne's mystic friends have multiplied to an alarming degree. When she talks of Angelina now, we are never quite sure WHICH of the three Angelines she is entertaining at the moment. Similarly with the Janetys, the Lorraines, etc. There are three of every one. The distinguishing feature is the different surnames, which is something of a relief.

All these little friends can be anywhere at any time—in fact the place is so overrun that sometimes when Sally is to have a meal, she can't get into her high chair because one or other is sitting there. The same applies equally with the bath, the toilet, even the swing. "No, no, Angelina (or someone else) is there and she won't get off."

CONFUSION

This I can cope with reasonably well, but there are days also where every mortal one of us is someone different. Then the confusion commences. First of all Sally Anne appoints herself as Mummy. I am Angelina's Mummy. Helena. Father is a little boy. Bronwyn is Sally Anne. Neville is Michael, etc., etc. The mental effort involved in following this confusing type of conversation is considerable. Sally indignantly corrects anyone who might lapse into a reversal of their roles.

Can somebody please tell me how long this stage usually lasts? My guess is that school will probably land Sally to earth in due course.

This week I went to buy a hat. A special one in honour of an archbishop. I went into one shop and, after trying on a considerable number, found one I rather liked. As most women object to taking the first they fancy, I tried another shop, and found another I liked.

The problem then was—which one did I like the better? Now if they were in the same shop one could play them off alternatively against each other and decide. This problem was solved by the first shop suggesting I take it home to try.

Later I went back to the other shop to "have another look" at the second hat. I always seem to go into that particular shop to enquire the price of something, say thank you very much, and walk out again! This time I told the woman I was finding it difficult to decide between two hats. (I've always found it better to be honest in these matters!) She suggested my taking the darling little hat home to consider.

As that was exactly what I was aiming at, I thanked her and asked what deposit was required. She replied that no deposit was necessary and handed me the bag. I suggested a signature maybe? She said no—she had seen my face before.

I picked up the bag with thanks, and as I walked out I said, "Well, the name is Mrs. Vicar anyway." She came to life at once and queried "The Reverend Vicar's wife?" I agreed.

"Well," she said, "I'm SO glad to meet a parson's wife who does not LOOK like one. You don't look a BIT like it!" I laughed and enquired if she had noted my companion of the previous day. She had.

"She is also a parson's wife." I threw in for good measure. This sent her into further eulogies, while her companion remarked that "Mr. Vicar is a WONDERFUL man." I inadequately agreed that I thought so, too!

Please somebody, what are we supposed to look like as a race? I am quite intrigued, especially as I had an opportunity to observe a large gathering of wives of the clergy yesterday.

Whereas all the men had the distinguishing collar to brand them, no two wives looked in any degree alike.

Special subject for discussion at next clergy wives' conference—Should wives of clergy wear a brand or badge—if so, what type? Should provide amusement for an hour or so on a rainy day!

DAVID JONES

B 0664

FOR SERVICE

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Third Floor, Men's Market St. Store.

D.J.'s GUARANTEE—SATISFACTION OR YOUR MONEY BACK IN CASH

COUNTING THE COST OF MISSION

BY THE RIGHT REVEREND STEPHEN F. BAYNE, EXECUTIVE OFFICER OF THE ANGLICAN COMMUNION

THE CHANCES are enormously against your ever having heard of Spokane Garry. Some who, like myself, have lived in the Pacific Northwest of the United States (known locally and accurately as "God's country") will recognise his name, perhaps because of the city which, like Garry, shared the name of the Indian tribe whose country it was.

But they will hear with me if I write a little about his life, for it illustrates two of the basic problems of the Church's mission (whether at home or overseas). And I ought to add that one of the reasons I write about him is that I have just read an excellent and moving biography of him by the Reverend Canon Thomas E. Jessett (*Chief Spokane Garry*; T. S. Dennison & Company Inc., 1960).

Garry was born in 1811, a son of the chief of the Middle Spokanes — the "salmon trout people"—born into a perplexing new world for the Indians, for Garry's life spanned the era of white settlement in the Northwest.

As a boy he came to know the white man, the "King George men" from Canada to the north and the "Bostons" from the mysterious land to the east.

When he was fourteen, one of the "King George men," a Hudson's Bay governor, took the initiative in bringing Garry and another Indian boy to what is now Winnipeg, to the mission school on the Red River, conducted by the Church Missionary Society.

For four years he studied there, in company with perhaps thirty others, and returned to the Spokanes in 1829, to begin a long life as a leader, a chief, starting a school and teaching his people what he knew of the Christian religion: daily prayers, the Decalogue, Bible reading, and so on.

There were others like him, for it was settled C.M.S. policy to train Indian boys for this ministry, and Garry was only one of six educated and sent back to the Northwestern tribes, to the Nez Percés, Kootenays and Cayuses as well as the Spokanes. Little is known of the others, but Garry lived a long life and the influences of his teaching remained.

Bonneville and Wyeth, early "Boston men" exploring the Northwest, wrote of the strangely Christian character of the Indian worship they encountered, and the first missionaries, in 1836 and thereabouts, discovered that basic Christian teaching was already familiar to the Indians in the area.

NO DEFENDER

Garry's first experiment as teacher and evangelist lasted only a few years. American missionaries, both Protestant and Roman Catholic, began a desultory work in the Northwest, which introduced religious division within the tribes.

But what was far more significant was the fifty years of conflict between the Indians and the white settlers — years of mounting ignorance and distrust, of faithlessness, of exploitation and war, which ended only with the virtual elimination of the Indians as tribal units.

Garry remained a leader of his people through all those difficult years, and the history of the troubled time is lighted steadily by his moderation and his forlorn attempts to find a way for just dealings and responsible partnership.

But the times were not apt for such relationships, and Garry's best mediation came to nothing. As Canon Jessett says, Garry himself "lived too long"; he died in 1892 in poverty, with few to honour his years of leadership. But he has a window in Spokane Cathedral now.

The irresistible tide of white settlement was flooding in, and the Indian had no defender. He was simply in the way.

The missionary was not able to help, even when he understood the problem, and in Garry's case there were no missionaries. Not until 1884 did the first clergyman of his church come to Garry's country, and he was an enemy, or at best a confused ignoramus.

Now what is the moral of all this sad little story? It isn't merely to point out the inequities of the white man *vis a vis* the American Indian or any other Aboriginal people. American settlers had no monopoly on such inequities.

The story illustrates two recurring dangers the Church faces in her mission. First, we are in danger of failing to be the bridge between cultures, between peoples, that our Lord intended us to be. He who is man's peace, "who hath made both one, and hath broken down the middle wall of partition between us," is often badly served and obeyed by His Church.

UNDEVELOPED

The American Church of the nineteenth century, beginning to awaken to the somewhat romantic challenge of the Far East, in many ways failed to see its duty at home.

There were magnificent exceptions — Kemper, Whipple, Breck, Hare — and our mission to the Indians is still a major part of the American Church's life. But still all too frequently we fail to be the reconciling force which could bridge the gulf between cultures.

To "evangelise the Indian" meant, much of the time, to do something to "them" rather than to "us." It meant to persuade the Indian to accept peaceably the end of his way of life and the loss of his own country, rather than to win him and the white settler alike to a new partnership which alone could justify the conquest.

This first danger is not unrelated to the second, which is our perennial danger of sending a boy to do a man's work, and not being prepared to finish what we start.

Our Lord has some rather thoughtful words about this, when He speaks of a man building a tower or a king making war, and not counting the cost before he starts.

There was nothing wrong with the plan of the "King George" missionaries to train Indian lads at their school. What was wrong was that they were not prepared to carry through what they began. They were not ready to stay with it and bring it to the harvest.

The story of Spokane Garry is only one of innumerable instances of this, of eager beginnings which petered out in the end because we really didn't mean business and weren't prepared to pay the cost.

This is, of course, part of what "missionary strategy" means. There are some who don't like the term — I don't much myself, for that matter, but I don't know a better.

But whatever term we use, the essence of the Church's mission, our "strategy," is to decide what we must do in obedience to Him and then give it all we have.

And there is a recurring danger that we shall simply nervously pick at our mission, instead of following through to the end.

I would hate to know how many places there are in the Anglican communion where we are simply carrying on a holding operation, where our work is launched but where we utterly fail to develop and exploit it and carry it through.

We have a curious Anglican habit of sending men alone, all too often, and giving them ten or sixty or whatever stations to cover and then, because we are able to maintain a skeleton of services, to account the work as being done.

Or we train a handful of converts and then are obliged to leave them mainly to their own devices. Heaven knows they are faithful, but what begins as a mission ends as a club or a family association.

Or we project new missionary frontiers and then send a team of two or three to begin what needs twenty to do, if it is to be done at all.

I agree that it is better to light one candle than to curse the dark, and I have nothing but praise and thanksgiving for the devoted men and women who carry on these impossible holding operations.

But this is not true to Our Lord, when we fail to count the cost. Whatever is worth doing is worth doing well — and this is a maxim for the Church as well as for the worldly-wise.

This is "missionary strategy," for that matter. And I pray that never again in our Anglican life will we fail to count the cost.

PRAYERS FOR UNITY ARE REWARDED, SAYS DEAN

ANGLICAN NEWS SERVICE

London, January 23

A move for unity among the clergy of different religious denominations was advocated by the Dean of Westminster, the Very Reverend Eric Abbott, last week.

Dean Abbott was addressing a meeting in London held in connection with the Week of Prayer for Christian Unity.

Speaking of the Archbishop of Canterbury's recent visit to Jerusalem, Constantinople and Rome, he said there had followed as a result a remarkable increase of true brotherly love among divided Christians.

"That personal venture of faith and love has touched the imaginations of many, has unlocked the door of many hearts, and has let loose a wide-ranging charity," he said.

Not mistaking this friendliness for the final goal, Christians

must implement it, realising it to be the threshold of things far deeper than they prayed for.

"I suggest one simple change of custom," the dean said.

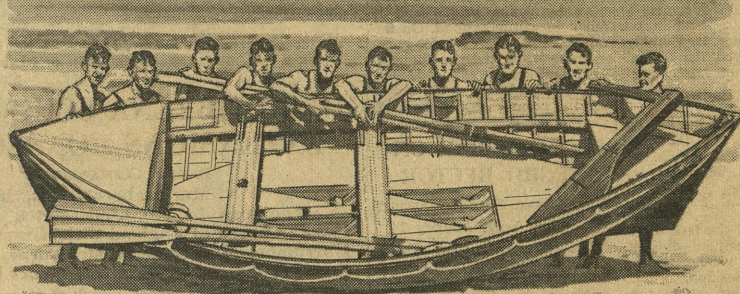
"Let us who are priests and ministers cease to cut one another in the streets.

"Let us cease to appear as though we had been specially trained to 'look through' a priest or minister of another obedience than our own, to pass them by as if they were not there.

"Let us fulfil this new friendship. Let us greet and reverence the Christ in one another," he said.

Chateau Tanunda "Historical Firsts" No. 80*

(Jan., 1961)



One of the early successful surf boats based on the 1913 design.

Our First Surf Lifesavers

For reasons which most Australian's to-day will find difficult to understand, not until more than a century after white people first settled in this country did surfing become a popular sport.

Even 60 years ago, few swimmers ventured into the open sea; until the end of last century, salt-water bathing was mainly confined to Sydney and took place in enclosed baths in the Harbour.

As a result, although the records of lifesaving activity in Australia go back to 1894, the methods adopted were those developed in England for still-water and enclosed baths.

By 1900, however, swimmers were beginning to tackle the surf and an increasing number of fatalities made it clear that revised lifesaving methods were needed. The first positive move in this direction occurred in 1907 when the Surf Bathing Association of N.S.W. (now the Royal Lifesaving Society) was formed by a group of young men from five Sydney clubs—Bondi, Coogee, Manly, North Steyne and Cronulla. The Association's original branches were established at Bronte and Waverley and came into existence largely through the efforts of Warrant Officer (later Major) John Bond.

Since Sydney's surf lifesaving clubs were the first in the world, they were obliged to develop their own methods of rescue to meet Australian conditions. Historical records give a good deal of credit to Lyster Ormsby, first captain of the Bondi Surf Bathing Club (founded in February, 1906) for evolving these methods. At a meeting of the Waverley Council on August 15, 1907, Ormsby suggested that Sydney's surf-bathing clubs should confer to put lifesaving on a firm basis. A meeting was held on October 18, 1907, and the Surf Bathing Association was formed.

Earlier, a model of the first lifesaving reel was made at Ormsby's home from a cotton reel and two hairpins. The first practical reel made from this model was used at Bondi beach in a display on December 23, 1906.

Other enthusiasts were active as well. In 1906, also, the first boat designed for use in the Australian surf was launched at Bronte beach. Built by Walter

Biddell, this boat was of catamaran type and consisted of two kapok-filled, torpedo-shaped tubes of wood, tin and painted canvas, with a crew of three sitting between the tubes. Although it proved entirely unsuitable for heavy seas, this boat—called the *Surf King*—was the main attraction at Australia's first properly organised surf carnival, which was held at Manly in 1908.

The first surf boat to cope fully with Australian conditions was the *Manly*. This was built in 1913 to a design created by Fred Notting with a Norwegian plan as a guide. Some years before this (by 1910), much of the basic lifesaving gear had been invented, an examination for lifesaving clubs had been formulated, and the beginnings of resuscitation methods, beach drill and club trials agreed on.

Because many lifesavers enlisted in World War I, clubs practically ceased operations in 1914-18, but they speedily resumed lifesaving work after the Armistice. The popularity of surfing increased greatly early in the 1920's and by 1923 N.S.W. had 52 surf lifesaving clubs and Queensland seven, patrolling beaches from the beginning of October until the end of the following April. The movement continued to grow rapidly and by 1930 there were 72 clubs in N.S.W., seven in Queensland, four in Western Australia and one in Tasmania.

Since then, the development has been enormous and Australian lifesaving methods have been adopted in many countries overseas.

The tremendous service performed by Australia's lifesavers—it should be remembered that they receive no compensation at all for guarding our beaches—is shown by the simple statistical evidence that they have rescued well over 110,000 people since the Association was founded and last year saved 5,000 people from drowning.

Like the introduction of the first general delivery postage stamp in 1838* and the ballot box in 1856, surf lifesaving is a world Australian first. We should not forget these things.

*It is interesting to note it was in the year 1838 that William Tucker established in Sydney, the Wine and Spirit business that to-day is Tucker & Co. Pty. Ltd.

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* Single fine reproductions of this advertisement available on application to Tucker & Co. Pty. Ltd.

PROPOSED CATECHISM UNDER DISCUSSION

THE USE OF MODERN IDIOM AROUSES SOME OBJECTIONS

ANGLICAN NEWS SERVICE

London, January 23

The Convocation of Canterbury and the Convocation of York last week gave general approval to the new form of the catechism prepared by an Archbishops' Commission. The document will come before the convocations again in May and, if all goes according to plan, receive final approval in October.

However, members of both convocations found matter for argument in the proposed form.

The Canterbury Convocation had a lengthy discussion on the present omission of the reference to "the Devil and all his works."

In the York Convocation, members were concerned that the revisers had failed to use the word "chastity," using instead a circumlocution.

In presenting the document to the Canterbury Convocation, the Bishop of Coventry, Dr Cuthbert Bardsley, described the difficulties the commission had encountered in presenting the teaching in modern idiom.

Not only the teaching but the very phraseology of the 1662 form had influenced the character of the nation, he said.

DIFFICULT TASK

This had made the task of revision and extension difficult, and the revisers were expecting to meet with opposition.

Several speakers were concerned at the omission of reference to the Devil: "Why should not future generations of Anglicans be warned about the Devil's existence?"

For the commission, the Bishop of Coventry said, "We have made careful note about the absence of the Devil."

In the York Convocation, it was argued that the commission

had been a little too modern in deleting the word "chastity."

The Bishop of Chester, Dr G. A. Ellison, said that in their desire to avoid archaic terms, the commission had sometimes gone too far.

There was a blunting of the directness and homeliness of the 1662 version.

In reply, the Bishop of Bradford, Dr F. D. Coggan, said that "chastity" had been omitted because the word was not greatly used by young people and it might be misunderstood. On the other hand, there were references to being clean in thought, word and deed.

The commission would consider the point carefully, he said.

COLOUR BAR ON NEGRO RECTOR

THE "LIVING CHURCH" SERVICE

New York, January 24

The Reverend John Davis, Rector of the Episcopal Church in Alexandria, Virginia, who is a Negro, has been unable to find a rectory in the town.

He and his wife have lived in the parish hall for fifteen months.

A fund of 30,000 dollars is available for the purchase of a rectory, but the only houses that can be bought for Negro residents are in the slum area.

Many homes are advertised for sale daily in the newspapers—but not in the "right" area for Negroes.

HARBOUR CRUISE

A harbour cruise has been arranged by the S. Andrew's Cathedral Communicants' Guild, Sydney, for Saturday, February 4, from 1.15 p.m. to 6.15 p.m.

The full proceeds will be given to the Home Mission Society for the "Chesalon" homes.

Further particulars and tickets may be obtained from the Dean's Secretary, S. Andrew's Cathedral, Sydney.



At the consecration of the additions to the kindergarten at S. Peter's School, Murrumbena, Victoria, last month: the Archbishop of Melbourne and clergy in procession across the school grounds.

MURRUMBEENA SCHOOL EXTENSIONS CONSECRATED

FROM A CORRESPONDENT

Murrumbena, Vic., January 23

Additions to the kindergarten block at S. Peter's Church of England Girls' Grammar School, Murrumbena, Diocese of Melbourne, were consecrated at the end of term ceremonies last month.

Speech Day for the school began with a service in the parish church where, before a large congregation of clergy, parents and friends, the pupils retold with mime and music the story of the Nativity.

Later, in the assembly hall, the headmistress, Miss D. M. Beard, read her report and Mrs K. P. Goodison, wife of the Vicar of Murrumbena, presented the prizes.

However, the highlight of the afternoon was the consecration of additions to the kindergarten block by the Archbishop of Melbourne, the Most Reverend F. Woods.

In his address, the archbishop spoke of the vision and courage of the headmistress, council, parents of pupils, and friends of S. Peter's in building the extensions.

The school had been passing through a very difficult period, he said, but it augured well for the school that during such times additions had not only been made but also paid for, as the

result of a very liberal gift.

S. Peter's School had its origin in S. Aidan's, a private school founded by Mrs De Bibra in 1920. Four years later it was bought by the Parish of S. Peter's and renamed S. Peter's C.E.G.G.S.

One of the outstanding personalities associated with the school was Miss Margaret De Bibra, who lost her life in the Mount Lamington disaster. Margaret was educated at S. Peter's School, and prior to going to serve in the mission field was its headmistress.

Another pupil of S. Peter's who has been accepted for missionary service is Miss Margaret Warne. Miss Warne is at present in residence at the House of the Epiphany.

LOCAL HISTORICAL TRIPS PLANNED

FROM A CORRESPONDENT

Melbourne, January 23

The Church of England Historical Society of the Diocese of Melbourne has arranged now its first three activities for 1961.

On February 18, members of the society will visit Holy Trinity Church, Oakleigh.

The excursion will include Evensong at 5.30 p.m., tea, and a lecture on the history of the old church. A memorial plaque is to be unveiled during the evening.

The annual meeting of the society will take place at S. James' Old Cathedral on the evening of March 3.

On St. George's Day, April 23, an excursion has been arranged to Christ Church, Hawthorn, another historic church in the diocese.

Last year the society visited the Diocese of Ballarat. The innovation was welcomed by so many that another trip outside the Diocese of Melbourne is planned for this year, probably to the Diocese of Bendigo.

FOUR STATES REPRESENTED AT CRICKET CARNIVAL

FROM OUR OWN CORRESPONDENT

Hobart, January 23

The fifth biennial carnival of the Australian United Churches cricket series in Hobart last month was one of the most successful yet held, and the mainland visitors commented on the sporting and social enjoyment of Tasmania's first cricket-week.

The carnival was confined to the four eastern States as South Australia was unable to send a team.

New South Wales won the A. E. Lowe Cup in an exciting finish from South Suburban (V) by 3.7 per cent. after both teams had finished level on points.

The competition produced some excellent cricket with batsmen and bowlers holding the upper hand at various times.

There was no marked superiority of one over the other for any length of time and on occasions the fieldsmen held the limelight.

The visiting speakers were high in their praise of the Tasmanian players and the carnival organisation which made Hobart's first series a memorable one.

State representatives at the meeting of the council were G. Abbott (S. Aust.), E. Porter (Qld.), A. Bunns (Footscray), J. Baddam, A. Mudge (S. Sub.), D. R. Welsh (Tas.) and J. Robertson (N.S.W.).

During the carnival week, the players met each day for luncheon, there was a four hour evening harbour cruise, a delegates' dinner before the Council meeting and a church service

was held at the Wesley Methodist Church.

The daily results of matches were:
Series 1: N.S.W. 214 and 1 for 28 defeated Footscray Districts (V) 123; South Suburban (V) 7 for 172 declared and 0 for 1 defeated Tasmania 92 and 80.

Series 2: Queensland 159 defeated South Suburban 136 and 0 for 23; Tasmania 7 for 195 declared defeated Footscray 99 and 6 for 82.

Series 3: N.S.W. 6 for 218 declared defeated Tasmania 115 and 3 for 85; Queensland 9 for 174 declared and 3 for 29 defeated Footscray 80.

Series 4: Tasmania 170 defeated Queensland 123 and 1 for 42; N.S.W. 7 for 131 drew with South Suburban 8 for 216 declared.

Series 5: N.S.W. 8 for 188 defeated Queensland 76 and 9 for 74; South Suburban 9 for 164 declared defeated Footscray 86 and 4 for 70.

The trophy for the batting aggregate went to Geoff Gorman of N.S.W. with 210 runs. John Wright of Queensland won the bowling average with 10 wickets at 8 runs each.

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.

POSITIONS VACANT

CURATE for Southport, Queensland, parish, preferably a priest. Applications to the Rector, the Reverend J. N. Lindsay.

MARSDEN CHURCH of England Girls' School, Bathurst, New South Wales, requires for first term, 1961, (1) Trained or experienced nurse, (2) Teachers of Art to Matriculation and Art of Speech. Further particulars may be obtained by ringing N.W.763 (Sydney Exchange) or writing to The Headmistress, 5 Tasman Street, Dee Why, New South Wales.

TAMWORTH CHURCH of England Girls' School. Applications are invited for the post of Headmistress of this school. The position will be vacant at the end of first term 1961. Intending applicants may obtain full particulars relating to salary and conditions of appointment from the Honorary Secretary, T.C.E.G.S. Council, c/o School's Solicitors, Messrs. Everingham, Solomon and Co., P.O. Box 83, Tamworth. Applications will close on February 28, 1961.

JUNIOR CLERK required by THE ANGLICAN. Accountancy student, aged 17 to 20, preferred. Successful applicant must be pleasant, willing and intelligent. Attractive salary. Applications to G.P.O. Box 7002, Sydney.

ORGANIST AND Choir Master required for S. Andrew's Church, Brighton, Melbourne, R.S.C.M. The post is full-time and includes teaching at Brighton Grammar School. Applications to Archdeacon G. H. Codrington, 230 New Street, Brighton, Victoria.

HEADMISTRESS OR HEADMASTER required for small city Church school. Would suit retired teacher. Salary moderate. Easy access to transport. Congenial surroundings. Apply G.P.O. Box 1700, Sydney.

CHOIR - MASTER ORGANIST for Sydney city church. Keen Evangelical churchman required. Good prospects. Apply G.P.O. Box 1700, Sydney.

CHURCH of England Flying Medical Service. Vacancies for nursing staff and domestic workers in outback hospitals. Information from Bush Church Aid Society, B.C.A. House, 15 Cuthbert Street, Sydney. Telephone BM3164 (Sydney Exchange).

YOUNG MAN, preferably just left school. Leaving Certificate. Good at Maths. For Statistical Analysis. Ashby Market Research Service, 19 Bridge Street, Sydney.

ACCOUNTANT. A challenging position is available for a young man qualified or partly qualified as Accountant of the N.S.W. Branch of a Christian organisation specialising in youth and children's work. Duties involve preparation of monthly and annual accounting information, supervision of a small office staff and liaison with field and voluntary workers. Applicants preferably within the 25 to 35 age group should be convinced Christians who are prepared to make a definite commitment in Christian service. Reply in writing stating relevant personal details, academic and commercial experience to the General Secretary, Scripture Union, C.S.S.M. and Inter-School Christian Fellowship, 239 Elizabeth Street, Sydney.

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