

## MAJOR CHARGES ANNOUNCED IN PERDIPOSE NEW APPOINTMENTS AND TEAM MINISTRY EXPERIMENT

FROM OUR OWN CORRESPONDENT

Perth, February 3

Large scale plans are announced for the administrative and pastoral reorganisation of the Diocese of Perth.

A coadjutor bishop has been appointed, the Archdeacon of Canning has been made a full-time administrative officer, and an Archdeacon of Fremantle created.

An experiment in team ministry will be carried out in one rural deanery.

The administrative reorganisation of a country rural deanery to provide a team ministry for the whole area is in the final stages of planning. In the Archdeaconry of Perth, the Reverend T. B. Macdonald, the present Archdeacon, will continue to act in that capacity until his consecration as Coadjutor Bishop of Perth, which will take place on March 24. Because a good deal of his time will necessarily be occupied with episcopal duties, the North Perth rural deanery has been transferred from the Archdeaconry of Perth to the Archdeaconry of Canning. This will have only two rural deaneries in the Perth archdeaconry, the Rural Deanery of Perth (rural dean Canon J. Paice), and consisting of the following parishes: Leederville, Maylands, Perth (S. J. Fisher), Perth (S. Mary), Perth (S. Patrick), Rosslyn, Swan, and the southern coastal rural deanery; Canon G. C. McEwen, who comprises the parishes of Claremont, Colville (S. Luke), Crestwood (S. Philip), Dalkeith, East Claremont, Graylands, Mowbray, Norlands, and Swanbourne.

### MAJOR ACTIVITY

The Archdeacon of Canning, the Venerable F. W. Guest, has resigned the Parish of S. Mary's, South Perth, to become full-time archdeacon. The diocesan trustees have purchased a house at 30 Rowick Street, South Perth, which will be the official residence of the Archdeacon of Canning.

In addition to the supervision of the archdeaconry, Archdeacon Guest will at present have three other major fields of activity. He will be chairman of the diocesan Board of Finance and be the chief executive officer in drawing up the proposed five-year plan for submission to the Convention of synod, and also for the Anglican Homes for the Aged Board.

This archdeaconry will contain three rural deaneries: St. Ignace Park Rural Dean, North Coastal, Swan rural deanery (rural dean the Reverend E. W. Robinson), comprising the parishes of Bassendean, Bayville, Bellevue-DeLisle, Bayswater, Guilford, Kalamunda, Midland, Mundaring and Swan. The parishes in the Victoria Park Rural Deanery will also be appointed, are Appleton, Belmont, Cammie, Carlisle-River, Donvale, Kensington, Leederville, Milnes, South Perth, Victoria Park, Mount Pleasant, Brentwood and Riverton.

The north coastal rural deanery will contain the Right Reverend C. L. Riley consists of parishes of Hawthorne, Mount Yankin-Tuart Hill, Nollamara, North Beach, Oakeshrough and Wembley-Floreat Park.

The newly-created Archdeaconry of Fremantle with its first archdeacon, the Venerable John Thomas, will at present contain only the rural deanery of Fremantle. No appointment of a

rural dean to succeed the late Canon Walter Kirby has been made as yet. This rural deanery contains the parishes of Belmont, Beaufield, Bickton, East Fremantle, Hamilton, Gonsville, Hillside, North Fremantle, S. Mary-of-the-Valley, Spearwood, Hillside Park, and Rockingham-Safety Bay.

The country Archdeaconry of Northern remains unchanged in constitution except that its archdeacon, the Venerable L. Bodanley, is to be relieved of some of the pressure of work as Rector of Northern by the appointment of a senior priest as assistant curate of that parish. This will enable the archdeacon to devote more time to the administration of the archdeaconry which comprises three rural deaneries as under: the Rural Deanery of Avon (rural dean Canon J. Bodanley), which includes the parishes of Belmont, Bickton, Beaufield, Clarendon, Northam, Quairading, Toodyay, Waverley, and York; the Rural Deanery of Moore (rural dean: the Reverend R. G. McEwen) which comprises the parishes of Dalkeith, Toodyay, Waverley, and Waverley Hills, and the eastern deanery of the archdeaconry, the Reverend H. Sampson, which consists of the parishes of Bruce Rock, Kellerberrin, Meridun, Naraberg, Traralgon, and Wyalkatchem-Koorad.

It is in this last-named rural deanery that the experiment of a team ministry is to be worked out.

The rectors of the parishes of the eastern deanery are convinced that the whole area would be better served by a team ministry in which all would be

## TWO SIGNIFICANT APPOINTMENTS ANNOUNCED IN SYDNEY DIOCESE

Two significant organizational appointments were announced this week by the Archbishop of Sydney, to take effect from March 1. The Venerable G. R. DeLbridge is to become Grace's Senior Chaplain; and Canon R. C. Fillingham is to become Archdeacon of Parramatta.

Canon Fillingham, one of the diocese's most active priests, will relinquish the General Secretaryship of the diocesan House of Mission, which he has held since 1948.

The society is one of the largest of its kind in the diocese, its work covers Cost of Living, the parish nursing service and Cheung's Homes, the Family Service Society and other aspects of the social work of the Church.

Canon Fillingham has been an outstanding achievement, during the past fifteen years, to draw together a wide range of organizations into what used to be very loosely joined together.

Although the House of Mission is a model of organizational efficiency, it has been criticised as the least bureaucratic body in the diocese.

One of its best-known ex-

perienced with the whole area of the rural deanery instead of with an individual parish.

The scheme would provide an integrated policy over the whole area and provide for more frequent meetings of the clergy with the archbishop.

A two-day conference of clergy and all vestrymen of the parishes concerned will be held, commencing on February 29.

## W.C.C. EXECUTIVE MEETING TO BE HELD AT ODESSA

ECUMENICAL PRESS SERVICE

Geneva, February 3

Odessa, in the U.S.S.R., will be the site of the next meeting of the Executive Committee of the World Council of Churches, from February 11 to 14.

It will be the first meeting of the W.C.C. ever held in the U.S.S.R. Agenda items for the committee which meets twice a year will include reports from Dr. Fry and Dr. W. V. Vasey, Hooley, W.C.C. general secretary, and from various W.C.C. divisions and departments.

Preliminary plans also will be made for the meeting of the W.C.C.'s Central Committee scheduled early in 1965 some place in Africa.

A report from the Commission of the Churches on International Affairs, a W.C.C. agency, is expected to include a review of disarmament negotiations and developments in such tension spots as Cyprus, Panama, Tanganyika and Zanzibar.

The committee will have a report on the second session of the Second World Conference to be presented by the W.C.C.'s observer, Dr. Nicols Nissiotis, associate director of its Ecumen-

ical Institute, at Bossey, near Geneva.

Five of the W.C.C.'s six presidents are expected to attend committee sessions.

These are: Sir Francis Bimson, Governor of Eastern Nigeria, a physician and layman of the Presbyterian Church of Eastern Nigeria; Archbishop Iakovlev, of the Greek Orthodox Church of North and South America; Dr. David G. Moses, principal of Hildon College, Nagpur, India; Dr. Martin Niemöller, president of the Evangelical Church of Hesse-Nassau, Germany; and Mr. Charles Parlin, a Methodist layman, who is a senior member of the law firm of Shearman, Sterling and Wright, New York.

Members of Churches of the World Council in the U.S.S.R., in addition to the Russian Orthodox Church, are the Armenian Apostolic Church, the Estonian Evangelical Lutheran Church, the Evangelical Lutheran Church of Finland, the Lutheran Church of Dox Church, and the Union of Evangelical Christian Churches of U.S.S.R.

Dr. Lee graduated from Yonsei Christian University in Seoul in 1962 after a four-year course in the Faculty of Theology. Since then he has spent nine months as a catechist in the Parish of

## STUDENT FROM KOREA YEAR'S STUDY AT MORPETH

Lake Lee, a 26-year-old theological student from Korea, will be arriving in Australia early in February for a year's study at St. John's College, Morpeth.

Dr. Lee graduated from Yonsei Christian University in Seoul in 1962 after a four-year course in the Faculty of Theology. Since then he has spent nine months as a catechist in the Parish of

## ARCHBISHOP WOODS FOR CONSULTATION

The Archbishop of Melbourne, the Most Reverend Frank Woods, will represent Australia at the consultation of the "wider episcopal fellowship" to be held at Canterbury, England, in April.

The Archbishop of Canterbury has invited Anglican metropolitans to meet representatives of other episcopal Churches.

The Primate, the Most Reverend H. R. Gough, has invited Archbishop Woods to represent this country.

Representatives of the Swedish Episcopal Conference, the Old Catholics in Holland and Germany, and the Anglican Churches in Spain and South America, the Philippines Independent Church and the Church of South India will consult with the Anglican metropolitans.

All of these Churches are either in communion or in full communion with the Anglican Communion. He will be in communion with three daughters and one son.

Chinchen as part of his preparation for ordination as a priest.

He is a "fourth generation Anglican." His great-grandfather was a churchwarden in North Korea, his grandfather an Anglican priest, and his mother, now widowed, has brought up the four children in the same tradition.

Mr. Lee has been reading modern Korean philosophy at the Korean Research Centre in Seoul in his spare time. He hopes by this and by the experience of study in Australia to assist the indigenization of Anglicanism in Korea.

## ECUMENICAL AFFAIRS COMMITTEE

The General Synod Ecumenical Affairs Committee will meet in Melbourne on March 10-11 for the annual meeting of the Australian Council of Churches, of which many of its members will be attending. Dr. M. E. Costigan, S.J., who is attending the Council, will be attending the meeting. He will be gathering during the course of his deliberations.

Mr Lake Lee











# ONE MINUTE SERMON

Jesus stood and commande

"Everything which touches the life of the nation is the concern of the Christian."  
—Dr Geoffrey Fisher

One suggestion might close tight the ranks in Perth, if anyone dares make it: that they never did manage anything quite comparable with Adelaide in setting a standard for cathedral services in the best Anglican tradition!

On the diocesan level, one feels that the Church is also much better organised than it used to be. Yet some of us have misgivings that some bishops are so bowed down with administrative "chores" that they must be finding it increasingly difficult to give adequate time to their task of spiritual leadership. Britain seems to have similar misgivings if one can judge from another "New

I wonder whether that idea of Maundy Thursday procession is worth turning over for possible trial in 1965.

In any case, Dr. Graham's gifts are in the field of persuasive public speaking. While his travels can scarcely fail to have given him a sound background on world affairs, he is not yet widely esteemed as a statesman and an administrator. He could learn—as Truman, for instance, had to do when suddenly called to the presidency.

How real this is! How many of us are in our world-to-day life who have no idea of God's love and care because we Christians do not care enough to bestir ourselves for their spiritual welfare. But Jesus Christ cares and when Bartimaeus calls and then he would urge him to silence, Jesus sends word to the whole company and

### Parks From Old Cemeteries

There is a strong case for converting old and often neglected cemeteries into rest parks, as is

There is a strong case for converting old and often neglected cemeteries into rest parks, as is being proposed in connection with St. Thomas' cemetery at

Those who know the conversion made at S. David's Park in Hobart will agree that there is no need for such removal. The old cemetery area there has been turned into a very pleasant park and many historic headstones have been retained by grouping them on the boundaries.

A country churchyard provided the inspiration for what is probably the best-known poem in the language. But few would find the neglected cemeteries to be seen in many places in Australia in any way inspiring.

And One came and took him by the hand and drew him into an empty seat — his own. "We have waited for you," said the Master, "we could not sit down till you were here." And the final question is: Will you go out of your way this Lent to bring one soul in need near to Jesus Christ?"

**JASKIN.** The Reverend J. E. D., pastor of St. Nicholas, North Goulburn, Diocese of Canberra and Goulburn, has resigned as from February 1, 1970, on medical advice. He has been awarded T.P.I. by the Repatriation Department. He hopes to exercise his ability in a part-time capacity.

**SCROFT.** The Reverend R. J., is the Diocese of Rockhampton, to be Vicar of Bantymou, Diocese of Goulburn.

**ERS.** The Reverend R. J., is the Diocese of Rockhampton, to be Vicar of Bantymou, Diocese of Goulburn.

**FARBY.** The Reverend J. A., of staff of S. Paul's Cathedral, Rockington, has been appointed Rector of Calldale, Vauxes, Thimbleton and Broom.

**WILLIAMS**, Canon M. W., Rector of St. Peter's, East Maitland, Diocese of Newcastle, for the past 17 years, be Rector of All Saints', Singleton.

essions which are conducted by Anglicans are marked with an asterisk.

DAY, FEBRUARY 9: FRIDAY, FEBRUARY 14:

ED MUSIC: 7:30 a.m. A.E.T.  
HEART AND VOICE: 7:35  
A.E.T.  
DIO SERVICE: 9:15 a.m. A.E.T.  
nity College, University of Mel-  
me.  
INE SERVICE: 11:00 a.m. A.E.T.

BRIDG'S ROMAN CATHOLIC CHURCH,  
 BRIDGEVILLE.  
 ICKIGON SPEAKS: 4.15 p.m.  
 T.—The Medical Background of  
 Old Testament: (I) Some General  
 Issues—Dr W. L. Carrington.

IN CHRISTIANITY: 9.15 p.m.  
T.—The Reverend D. W. B.  
Inson.  
QUIRES AND PLACES: 9.45  
A.E.T.—The Choir of the Cam-  
bry Ethelredale.  
10.30 p.m.—DIALOGUE.  
ABV 2, MELBOURNE:  
11.00 a.m. DIVINE SERV  
Andrew's Presbyterian Church  
wood.  
4.45 p.m. SUNDAY concert

**EPILOGUE:** 11.15 p.m. A.E.T.  
The Durham Cathedral Choir, with  
Coke.

**SATURDAY, FEBRUARY 10 — SATUR-**  
**FEBRUARY 15:**

**ABQ 2, BRISBANE:**

**4.00 p.m.—BLACK NATI**

Monday, February 10—Mrs Rosalie Calkins.

Tuesday, February 11—The Reverend Howell Will.

Wednesday, February 12—Edna

Monday, February 12—School  
Friday, February 13—The Rever-  
end J. J. Gerry.  
Saturday, February 14—Mrs Leigh  
Cook (Women's World Day of  
Prayer).  
6.30 p.m.—IT HAPPENED  
10.30 p.m.—DIALOGUE.  
ABS 2. ADELAIDE:  
11.00 a.m.—DIVINE SERVICE  
Joseph's Roman Catholic  
Camperdown, New South Wales

Thursday, February 15—"In Re-  
sponse."  
—FRESH MEDITATION: 11:50  
a.m. A.E.F.—The Very Reverend  
at Hazelwood.  
FRIDAY, FEBRUARY 16—FRIDAY,  
February 16—"The New South."  
4:45 p.m.—DAVEY AND G...  
—The Time Machine.  
6:30 p.m.—Meet Professor  
Chavler.  
10:30 p.m.—DIALOGUE.  
ABW 2, PETHI:

4.45 p.m.—DAVEY AND GILBERT  
 —The Whinner.  
 6.30 p.m.—DOWN IN MY HEART  
 10.30 p.m.—DIALOGUE.  
 ART 2, HOBART:  
 11.00 a.m.—DIVINE SERVICE  
 Patrick's, Rosary, Catholic.

**WEDNESDAY, FEBRUARY 10:**  
 4.45 p.m.—SUNDAY SPECIAL  
 The Reverend Frank Borden  
 Twice Told Tales  
 6.30 p.m.—MEETING POINT  
 section 1963.  
**THURSDAY, FEBRUARY 12:**  
 10.30 p.m.—DIALOGUE  
 10.30 p.m.—DIALOGUE

THE STORY OF JESUS (I)—  
 Babylon of Jesus.  
 LIGION IN LIFE: 10.15 p.m.  
 T. Christianity and Other World  
 dom.—The Most Reverend George  
 (ton.  
 ABR 2. ROCKHAMPTON:  
 4.45 p.m.—DAVEY AND GO  
 —Lost in a Cave.  
 6.30 p.m.—HEALING HAND  
 PRAYER.  
 10.30 p.m.—DIALOGUE

## February 9: Quinceañera Sun-

February 12: Ash Wednesday.  
February 14: Valentine, Bishop  
and Master.







## BOOK REVIEWS

## HISTORICAL STUDY

THE STUDENT-READERS, Corvett Bennett, Eves &amp; Associates, Inc. Pp. 386. 20s. 6d.

YOU might call this a "dashy" or "glitzy" book. Mr Bennett gave us a taste of his capacity for dash, in terms of character analysis, vividness and clarity, in his last book, "The Desert Generals".

This work is even better, because he has been forced to use a mass of pure research about facts which could not be checked and with living present, and he has yet managed to bring history alive again to life.

It is nice to see that two such eminent military historians, Fuller and Liddell Hart themselves have praised the book. Their praise at the beginning of their own stature and objectivity, and puts the most important point of approval on Mr Bennett's work.

The book is sub-titled "Studies in Supreme Command in the First World War". It is not really quite that. It is a stimulating analysis of the personalities and actions of four men who at the time were chief in the field—von Moltke, Jelliffe, Petain and Ludendorff.

Properly speaking, if you accept Hankey's criteria, only one of these, Ludendorff, is not through the Wooden Titan with von Moltke's nominal chief exercised supreme command.

Von Moltke's influence, based upon the traditional view of his famous uncle, was insufficient from the outset in fact to outweigh that of the Kaiser or the Great General Staff.

JELLIFFE was so little in supreme command that he could not summon Typhoid's horses when they were needed, because of what Mr Bennett calls "the Admiral's operational feebleness". Petain had an eye constantly over his shoulder on the politician.

My disagreement with Mr Bennett's subtle use of beyond semantics and definitions of terms. He demonstrates himself in this book that there is no such thing as a free lunch, was before one single man could press the ultimate button—no such thing as a real "supreme command" even in the field.

Jelliffe, then, acted as he did not merely because he was what he was, or because of the dumb inertia of his staff, but for reasons which, in retrospect, might lead to the development of the Industrial Revolution in England, which in turn depended upon the whole structure of the society.

To me, this is the outstanding contribution of the book: that it reveals to us a lively sense of the complexity of history, and the many-sidedness of any given fact. It is not, therefore, a dry, give credit pleasure to the general reader, the girl reading Modern History for Matriculation, and the advanced student alike.

WHAT Mr Bennett has done to do, and succeeds splendidly in doing, is suggest the impact of the personality of any commander-in-chief on the events in which he takes part.

Just how important the personality of the C-in-C is, and how it affects the whole of the ranks, must be known to anyone who is not a devotee of the staff—or in a diocese, for that matter.

What would the R.A.F. have been without Portal? Fighter Command without "Stuffy" Dowding? The Army in Italy without Alexander? The book would really afford the answer. Mr Bennett has set it down so well, and with profound sympathy, in what is undoubtedly one of the most important historical works published in this country.

Mr Bennett's conclusions will not all appeal to everyone, but they are thought-provoking to everyone who reads them. His facts are accurate, his analysis is irrefragably sound, and can readily be checked.

His respect for accuracy and truth is a refreshing change from the "mythology" of the past. He covered some of the same ground notably Barbara Tuchman's "The March of Folly" or "The Audacity of August 1914", which is especially so in the case of the United States last year.

—F.A.

## EARLY CHRISTIAN THEOLOGY

FATHERS AND HERESIES: G. L. Prestige, S.P.C.K. Pp. 287. 3s. 6d.

THIS paperback reprint of Dr Prestige's *Bampton Lectures*, published in 1940, makes available at a reasonable price a book which has become something of a classic.

His subject is the development of Christian theology from the earliest times to the Council of Chalcedon in A.D. 451. This is presented through the lives and teachings of its great teachers, and fathers and heretics—who flourished in the period between the end of the Council of Nicea and after the Council of Chalcedon.

In each of these studies we are given some biographical details and a summary of its subject's teaching. The six teachers are: Callistus, Origen, Athanasius, Apollinarius, Nestorius and Cyril of Alexandria.

It is made clear that the heretics, Apollinarius and Nestorius were often only in one aspect of their teachings and that through an over-emphasis upon that aspect. Each contributed in other ways something of permanent value to the understanding of the faith.

Their errors arose partly from the different approach to their subjects followed by the schools of Antioch and Alexandria, and the ecclesiastical and political rivalries of the patriarchates.

Dr Prestige's approach to his subject is to show that Constantine played a part in their eventual condemnation.

THESE six studies are introduced by a prologue, "Tradition, Tradition, Tradition," which provides a series of questions for this prologue will illustrate Dr Prestige's approach to his subject.

"A thinking Church, a Church that professes to love God with all its might, as well as with all its heart, cannot be content to live for ever in an unchanging faith. Circumstances no less than the force it to interpret its convictions."

THE real intellectual work, the vital interpretation of the faith, was not contributed by the church, but by the theologians who thought, but

by the theological teachers who supplied and explained the theology, and the first principle applied. The teaching of Nicea, which finally commended their view, the view of intellectualism, for a hundred years before and for fifty years after the actual meeting of the council!

AND, finally, in a striking metaphor:

"Catholic theology followed a fairly well defined direction. Its path was not from the outside world straight line, but an arched road, as it afterwards became. At the beginning it branched off and wandered like a country lane, and pursuing the first tracks that men made round and round, it moved on its intellectual holdings, served to link together the scattered holdings of thought. But steadily the lane grew straighter, and various more important settlements came to be more clearly established as the extent and requirements of the whole area were more and more surveyed."

It is a pity that the most important settlements were then found to exist at the end of a narrow, top-heavy, badly loaded heretics' net with disastrous road accidents. It was necessary to improve the highway, and so, at the end of the century, the council definitions were brought into the world.

Dr Prestige lends no support to the opposition which is sometimes made to the tradition and tradition. There is interpretation as well as fact in the tradition. The tradition, creed and Christian institutions—the sacraments and the canon law—are all and equally, parts of the tradition.

The book closes with an epilogue, "Eros, or Devotion to the Holy Spirit," which deals with the medieval development of devotion to the human person, and the development of hymns addressed to the second person of the Trinity and to the sacred heart.

—A.W.H.

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## TWO REPRINTS

IN MY FATHER'S HOUSE, Goss  
New Frontier, Pp. 238.  
FATHER'S HOUSE, Goss  
New Frontier, Pp. 238.

These are both reprints, issued for the first time as paperback, Mrs Fletcher's is a lively, bright account of her father's ministry in the Methodist Church of the United States.

Although rather over sentimental, the vigorous style and the tight touch make this book worth reading, even if we cannot agree with the description on the dust cover that it is a "lovely book".

It is, however, a "fairly rewarding" book, for it renews our belief in the eternal relevance of the Gospel, and of what God can do through a man dedicated to His service, yet prepared to use his common sense.

The autobiography of Sir Henry Holland, the ophthalmic surgeon of Quetta on the North-West Frontier of India for so many years, is the story of an adventuresome and courageous man, humble of heart but full of purpose. "To put it bluntly," he says, "I decided to become a doctor in order to avoid going into the Church" as so many of his family did.

This is a book pulsating with life, with accounts of the love of life and care for people. No wonder brought a Christmas present of a cake, the one word on it was "Care".

Of added usefulness, is a very good index.

These are two delightful books, radically different in style and background, but both alive with the spiritual service in the name of Christ Our Lord.

—A.V.M.

## ENGLISH MYSTICS

ENGLISH MYSTICS, Martin Thornton, S.P.C.K. Pp. 338. 6s. 6d.

IN these times of slight values and paperbacks this latest book by Martin Thornton may be termed a monumental work, not only because of length and mystery production, but because it deals with the important subject of spirituality at the high level we have come to expect of the modern mystic.

Thornton tells us that English spirituality moves in a stream of thought, not dogmatic direction, for domesticity, not individualism.

All leads naturally to a balance, a unity, into which Jesus called "full harmony", and what Taylor terms by "an amiable captivity of the spirit".

For perhaps the first time English spirituality has been presented as a complete tradition, from the N.T. to William Temple.

For most comprehensive Anglican theology from the N.T. to the English School of today.

It contains the patristic and medieval development of the school, while Part II leads to the study of Prayer Book spirituality and the guidance necessary.

A valuable course of contemplative study is appended, with a most comprehensive bibliography and index.

Thornton's knowledge of Christian mysticism is profound, and although the book requires careful reading, the style is clear and fluent.

For the modern seeker has kept books that are cheap and currently available and his "not unduly arid" scheme of meditative reading and mental prayer fits in with the spiritual service in the name of Christ Our Lord.

## COUNTRY PARSON LAST CURATE

ARMSTRONG'S NORFOLK DIARY, by the Rev. L. Armstrong, Hodder and Stoughton, Pp. 392.

Interesting as this volume of extracts from the diary of a Norfolk curate from 1850 to 1887 is, it is too incomplete to be of major importance as a social document.

A devoted parish priest, influenced by the Oxford Movement and involved in local controversies as a result, Armstrong has many of his own home to go to London, and indeed visit his friends from time to time to enjoy the theatre, art and music.

He was at home in visiting "the Palace" (bishops) as in talking to his people, and his people. But England's social conscience was not fully awakened.

There were many of the simple Anglican clergy seized with any kind of social conscience.

This book is edited by the diocesan's daughter. There is an introduction by Professor G. H. Chadwick.

—J.S.

## PRAISE AND WORSHIP

ACTS OF WORSHIP, Goss, New Frontier, Pp. 78. 6s.

The Archbishop of Perth has given us a new edition of this booklet, first compiled by Dean Dwyer in 1911.

The archbishop says in the preface that he has tried to compile an edition relevant to today's needs "yet at the same time expressive of the unchanging faith".

These devotions will be particularly useful for occasions when a short act of worship is called for.

They are grouped under various headings, for example, "God at Work" for the Union of the Church and "For the Sick". This collection should be widely welcomed by clergymen and lay people.

HOME IN SOUTH AFRICA

DREAM FROM SEA, by Parker, Eves & Associates, Pp. 28. 6s.

This is a book of a fascinating book. The author is a very human person, who has spent ten years after her husband has retired as admiral of the navy. She has lived in the South Africa. The reader gets a sympathetic view of the people and the people there, then the people there, then the people there, followed by trips to Africa in reserves and amongst the wild.

There is an interesting chapter on the making of a film: there is much about the coming of the republic and happenings associated with it.

—J.S.A.























