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SYDNEY AND BATHURST PLAN NEW SCHOOLS

WOLLONGONG S.C.E.G.G.S. AND ALL SAINTS' JUNIOR HOUSE

FROM OUR OWN CORRESPONDENTS

Plans for two new Church schools are under way in the Province of N.S.W.

They are a branch of the Sydney Church of England Girls' Grammar School to be established at Wollongong, and a Junior School to be attached to All Saints' College, Bathurst.

The Council of the Sydney Church of England Grammar School has purchased the property known as "Gleniffer Brae" at Wollongong from Mr. A. S. Hoskins, with the intention of opening a branch school there in 1955.

The population of Wollongong and district has greatly increased in the past twenty years through the establishment there of several heavy industry projects and, more recently, through immigration.

Several new State schools have been opened since the war; the necessity of a Church school has been apparent for some time.

"Gleniffer Brae" is ideally situated on the slopes of Mt. Keira, overlooking the town of Wollongong.

The council has purchased thirty-eight acres of land with the buildings, which will prove adequate for the provision of playing fields and future building projects which will become necessary with the expansion of the school.

The present building is a single-storey structure in a dark texture brick with very large rooms, well suited for conversion into class rooms. The property is in such excellent order that no capital need be spent upon it other than minor interior alterations for class room accommodation.

The council, whose president is the Archbishop of Sydney, has already under its care the three well-known Church of England Girls' Schools; the Head School at Darlinghurst in Forbes Street, and the two sister schools at Moss Vale and Cremorne.

JUNIOR SCHOOL

The Governor-General of Australia, Field-Marshal Sir William Slim, will set the foundation stone of a new junior school block at All Saints' College, Bathurst, early in December.

It will be called the War Memorial Junior School in memory of the Old Boys who served in the Second World War.

The Diocese of Bathurst, recognising the importance of a sound fundamental education which only a separate Junior School can most effectively supply, is advancing £10,000 to the project which is estimated to cost £20,000.

The establishment of a Junior School will permit All Saints' to increase its enrolment so that educational opportunities and facilities may more readily be provided for boys in every stage from the Lower Primary to the Leaving Certificate.

It will also allow more supervision and integration of the training of small boys in the classrooms, in the house and on the playing field.

Their own classroom, bath-rooms, recreation facilities and

"family" unit than is at present possible.

The proposed building is of contemporary design, with a single-storey structure in the shape of an L, providing a sun-trap and an area protected from winds.

One wing will contain the classrooms, one house for boarders, and various offices; the other, another house for boarders, and staff accommodation.

The classrooms, glass-walled on the northern side, will open on to a terrace where teaching may be conducted out-of-doors in suitable weather.

Within the L, lawns, gardens and trees will be provided as an integral part of the design.

Here, too, will be situated the Pool of Remembrance, so designed that the small boys may sail model boats on it.

An appropriate tablet will be affixed to the wall of the pool.

The building will be situated on the slopes of a low hill rising to the south of the present school, on the western side of the main oval.

It will overlook the valley of the Macquarie with a background of mountains.

THE BISHOP OF KALGOORLIE

The Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, will leave Sydney to-morrow, Saturday, by air, to attend the Church Congress in the United States.

He will celebrate the Holy Eucharist in Grace Cathedral, San Francisco, 44 hours later on Sunday morning, immediately after his arrival at the airport.

On Monday the bishop will begin a series of lectures to a "School of the Prophets," a group of clergy of the Diocese of San Francisco.

CHURCHES "GO BAIL" FOR SOME MAU MAU SUSPECTS IN KENYA

U.K. INFORMATION SERVICE

The Churches that work among the Kikuyu people have been in close touch with the Commissioner for Prisons, the Commissioner for Community Development and Rehabilitation, the Chief Native Commissioner, the Minister for Internal Security and Defence, and other Kenya officials, regarding the policy to be adopted for members of the Kikuyu, Embu, or Meru tribes, who are now in prisons or in detention camps as Mau Mau members or suspects.

The first step has been the screening of the detainees and their division into so-called "whites," "greys" and "blacks."

The aim of the Churches has been to ensure that screening is expedited, and loyalists released at the earliest possible moment; the Churches, missions and similar agencies "go bail" for those whose integrity they can vouch for.

Some of the detainees who are "greys" are sent at once to the Prisons Department

of a Church Missionary Society representative in Kenya, conditions in these camps are good and the food adequate.

The Prisons Department is doing its best to recruit suitable men who understand the supreme importance of rehabilitation, and are in sympathy with the programme.

The active co-operation of the Churches is being sought. The Churches have already supplied a considerable number of Africans and some Europeans for the camps. Clergy and experienced laymen are trying to visit all prisons and

Churches are now plan-

Guatemala City was destroyed some time ago by earthquake; services are usually held at the Legation.

There is an Anglican priest at Tela and another at La Cejila, with the charge also of Puerto Cortez.

In the June issue of the Barbados diocesan magazine, the Archdeacon of Belize, the Venerable Rowland Taylor, writes of a service in one of the villages of the diocese.

"Two hurricane lanterns swung from the beams of a small Creole hut in a village of

British Honduras, lighting the eager faces of the worshippers at Evensong. Early that morning many of them had gathered there for a celebration of the Holy Eucharist. It was all very simple—just a kitchen table with an altar stone laid upon it, spotless white linen, with a crucifix and candlesticks.

"These faithful Anglicans had waited a whole year for a celebration of the Holy Communion, for they have no church; the village huts are small and overcrowded, and there is literally nowhere to meet.

"Fortunately a house fell vacant for a few weeks, and the owner placed it at the disposal of the travelling missionary, who was quick to take advantage of his kindness. But the house will soon be occupied again, and where shall these people worship?

"These country folk are usually very poor, and, strange to say, in this land of dense forests, timber is very costly. It would take years of hard work to raise sufficient money for a small church. But the people are trying hard to raise funds.

"Some country districts of the colony are more fortunate, for they have a school building where services can be held. Even so, the travelling missionary has a far too large area in his pastoral care.

"Sometimes missionaries tend to paint far too rosy a picture of the work in the Church overseas. In the country districts of British Honduras it is arduous and often formidable. Pray for the people and work of the Church here."

—THE APPRENTICE.



—Henry C. Stacy picture.

The crypt of the mediaeval abbey church with its restored Norman altar, at the Central College of the Anglican Communion, S. Augustine's, Canterbury. S. Augustine's is unique in being the only foundation that belongs not to the Church of England but to the Anglican Communion as a whole. Services have been held here, not only in English, but also in Japanese, Cantonese, French, Urdu and Telugu.

The Rector of Cootamundra, N.S.W., Canon A. W. Harris, is at present a student at S. Augustine's. A letter from him appears in this issue on Page 6.

CIVIL WAR ADDS TO BISHOP'S DIFFICULTIES IN HONDURAS

FROM OUR OWN CORRESPONDENT

London, July 3

The outbreak of civil war in Guatemala has intensified the difficulties of the Bishop of British Honduras, of whose diocese that republic forms a part.

There is no permanent chaplaincy in Guatemala City; the bishop, himself, visits there frequently to minister to the English and American residents. Guatemalans are almost universally Roman Catholics.

FACT AND FANCY

This is the 100th issue of this paper. I hope you get as much satisfaction from the fact, after the loyalty you have accorded us for nearly two years, as we do in this office. At least, between us all, we've done better than the pessimists' forecast at the beginning: Many of them forecast that six issues would see us finished.

Classic howler in an answer on the O.T. given by an up-to-date Sunday school child: "Samson had a sheila called Delilah. She double crossed him."

Former Regular Army Major General C. A. Osborne, now the Reverend C. A. Osborne in Sydney Diocese, has just spent a week with Dr. Babbage, who resigned as Dean of Sydney to become Principal of Ridley College, Melbourne, and, soon afterwards, dean of a city with a better climate. Mr. Osborne tells me that Ridley now has 58 students, as against 11 when Dr. Babbage went there, and that the buildings are bursting at the seams. Nice work, Melbourne!

THE CONSTITUTION

We much regret that circumstances beyond our control have made it impossible to publish in this issue the full text of the Draft Constitution of the Church of England in Australia. It has not yet reached the members of General Synod who must, as a matter of courtesy, see it before it is made public, and one small section is not yet available from the authors.

The complete text will appear in our next issue, together with the first of a series of articles explaining its history and its provisions.

Special orders received for this issue will be fulfilled next week.

There's an unconsciously wistful note in a letter we had this week from Bishop Moyes, who is covering the United States with the same alarming vigour that he shows in Armidale. Bishop Carl Block, of San Francisco, he tells us, has increased the income of his diocese eightfold since coming to it 15 years ago by teaching his people to tithe themselves. A year ago he appealed for \$630,000 (nearly £300,000) for Missions and to set up new parishes. The appeal "closed" on June 27 with \$640,000 in hand and more still coming in.

Did you know that one in every ten Egyptians is a Christian? I only learned this fact from an article on "The Copts of Egypt," by Mr. F. C. Roberts, which is to appear in our next issue. Mr. Roberts lived in the Middle East for 25 years, mostly in Egypt, where he was Inspector of Technical Education until 1952.

Mr. C. R. Attlee, I'm glad to see, is coming to Australia after he has visited China. He is an active member of the Church of England, like his friend and political opponent Sir Winston Churchill. The editor tells me that our next issue will contain a review of his autobiography.

We liked this. A reader sent the editor for publication a letter criticising one of our leading articles. His footnote (not for publication) read: "Hope this doesn't worry the editor."

TOLERANCE URGED

THREE BISHOPS GIVE VIEWS

CHURCH INFORMATION SERVICE

London, June 28

The English Church leaders have made pleas for tolerance in international relationships in the past few days.

The Archbishop of York, the Most Reverend Cyril Garbett, says:

"It is difficult to see how a general agreement on Far Eastern problems can be reached while China is excluded from the United Nations' Organisation."

"It is really absurd that tens of millions should be represented by a delegate from a Government they have deliberately rejected, though I quite understand the difficulty of our Government pressing the United States at the moment to agree to the admission of China to U.N.O."

THE HUMAN HEART

The Bishop of Southwell, the Right Reverend R. Barry, says: "The post-war international line-up is but the present phase of a permanent problem."

"The root of the problem is in the human heart. The new scientific weapons are dangerous because the heart of man cannot be trusted. The most obviously right solutions are defeated by deep, half-conscious fears and hatreds."

"Kindly and peace-loving men and women who have no desire to fight or injure anybody are swept along by fierce group-antagonisms which, as individuals, they would repudiate."

"Goodwill" alone is not enough, as rational "Planning" is not enough.

"There are tragic facts in the human situation. These are what the New Testament is talking about when it says that we wrestle not against flesh and blood, but against the world-rulers of this darkness and the spiritual hosts of wickedness."

REPENTANCE

The Bishop of Exeter, the Right Reverend R. G. Mortimer, says:

"The fundamental causes of our present distresses are to be found in the fear, greed, and pride of ordinary people—particularly the pride of self-righteousness, which admits of no wrong or possibility of wrong on our side, no right or possibility of right on the other fellow's."

"The first need, therefore, is of self-criticism and repentance. And Christians ought to start—with ourselves."

"We might well examine afresh our own behaviour within our families—how much of selfishness or of vanity do we habitually display?"

"We might examine our social and political life—how far are we as children of our age pre-occupied with questions of rights, pay and conditions of work, rather than with duties and quality of service."

BISHOP MOYES AT SEWANEE

THE "LIVING CHURCH" SERVICE

Milwaukee, July 4

The Bishop of Armidale, the Right Reverend J. S. Moyes, will speak on the issues to come before the Pan-Anglican Congress at the Sewanee Summer Training School when it meets from July 17 to 24 at the University of the South, Sewanee, Tennessee.

This training school is the official conference of the Department of Christian Education of the Fourth Province of the Protestant Episcopal Church of America.

NEW U.S. CATHEDRAL

"LIVING CHURCH" SERVICE

Milwaukee, July 4

The Cathedral of St. John the Evangelist, Spokane, Washington, which was begun in 1925, will be completed this year. It will seat 2,000 people.

"PREACH THE PURE GOSPEL"

DR. FISHER'S WARNING

CENTENARY AT CUDDESDON

ANGELICAN NEWS SERVICE

London, July 2

Three archbishops, twenty-two bishops, and nearly six hundred other former students from all parts of the world, assembled at Cuddesdon Theological College last week to celebrate the centenary of the college's foundation by Samuel Wilberforce, Bishop of Oxford.

The company included the Archbishop of Canterbury, the Archbishop of York, the Archbishop of Wales, and two former principals of the college, the Bishop of Brechin and the Bishop of Dorchester.

The day began at Cuddesdon parish church, in the Diocese of Oxford, when the Archbishop of York who entered Cuddesdon fifty-six years ago, celebrated Holy Communion.

Later in the morning the Archbishop of Canterbury preached the centenary sermon. His Grace said that, all through the century of its existence, Cuddesdon had been one of the great and formative societies within the Church.

Its fruits were men whom it had trained in the faith to be ministers of the Word of God and of His holy sacraments.

But the Primate gave a warning. "The Church is weak in the moral and spiritual powers required to preach the pure gospel against the clamour of an infidel world: it is too introverted, too wrapped up in its own concerns, the running of its domestic economy, the niceties of its own domestic routine."

DEATH WATCH BEETLE IN ABBEY RAFTERS

ANGELICAN NEWS SERVICE

London, July 2

Serious damage by death watch beetle to the roof timbers of Westminster Abbey has been disclosed by removal of the decayed stone-work of the parapet and upper part of the south side of the nave.

The feet of the main rafters, hitherto hidden, have been exposed, and many are found to have been attacked by the beetle.

The surveyor of the Abbey fabric, Mr. S. E. Dykes Bower, has reported that the discovery will delay the stripping of the leadwork from the roof until remedial work has been done to make good the damaged timbers.

He estimates that this will add another year to the time needed to complete the repairs to the Abbey.

The space above the vault and under the leadwork, some 30 ft. high, is being examined to ascertain the extent of the damage.

In view of the high wind pressure on a roof of such a steep pitch, measures are being taken to strengthen the beams and so offset the weakness revealed.

Although additional expenditure will be entailed, it is understood that the cost can be met from the Appeal fund, which by now appreciably exceeds the sum that was the target figure.

THE CHURCH IN SCOTLAND

ANGELICAN NEWS SERVICE

London, June 28

The Bishop of Moray, Ross, and Caithness reminded a large congregation at Stonehaven, last month, of the heritage and opportunities of the Church in Scotland.

He was speaking to church-people from all the charges in the northern part of the Diocese of Brechin, who had gathered for the northern missionary festival.

S. CEDD RALLY

25,000 GIVE THANKS

BISHOP CALLS FOR "A LIVING FAITH"

ANGELICAN NEWS SERVICE

London, June 26

Some 25,000 Church people assembled at the West Ham Football Ground in the Diocese of Chelmsford on June 19 to give thanks for the coming of S. Cedd to Essex 1,300 years ago.

The Bishop of Chelmsford and 180 clergy of the diocese were present.

The Bishop of Croydon spoke of the need for a living faith.

"The real danger to-day comes not from people who have no faith, but from those with a limited faith in a limited Christ," he said.

The bishop declared there was no danger, in this dangerous age, to be compared with that of the judgement of Christ, should we fail Him.

He called for commitment, consecration and for concern for fellow men.

"This critical world situation leaves no room for Christian lounge lizards," he said.

DR. GARBETT ON THE H-BOMB

ANGELICAN NEWS SERVICE

York, July 4

The Archbishop of York, Dr. Cyril Garbett, in his diocesan letter for July states that while there was unanimity of opinion on the horror of the hydrogen bomb, very different opinions were expressed about how the danger might best be met.

The right policy was to press hard for an international banning of the making and use of these bombs.

"This will be useless if it is to be merely a written pact without any sanction to enforce it against a nation which would break it," he said.

"It will be necessary to set up some international authority with power both to inspect and to act. Russia objected to this when it was suggested some years ago as an infringement of national sovereignty."

"It would be a serious infringement of absolute sovereignty, but it is the only alternative to the nations living under the shadow of possible world catastrophe, which would fall on the nations on both sides of the Iron Curtain. Soon all the great States will have weapons with which they could annihilate each other. To avoid this, some interference with national sovereignty is inevitable. It is really a choice between this and world ruin."

"It is, however, also plain that with the control or abolition of nuclear weapons, there must be some general disarmament. . . . The sooner conversations are opened with Russia at the highest level, the more possibility there is of agreement."

CHURCH SCHOOLS IN ENGLAND

ANGELICAN NEWS SERVICE

London, June 23

The Church of England Council for Education, in their annual report, states that the new Education (Miscellaneous Provisions) Act, 1953 carries further the possibility of enlarging the accommodation of controlled schools.

On the whole the council considers that by a process of joint discussion the position with regard to controlled schools has been improved.

It is now clear that the Church will retain far more aided schools than was once thought possible.

The number of pupils attending Church schools in England and Wales in 1952, was 976,794, the figure in January, 1947, being 895,555. Since April, 1945, about 1,000 Church schools in England and Wales have been discontinued.

It is thought that the final position is likely to be: aided schools, 3,700; controlled, 4,000.

W.C.C. COMMON BASIS

AMENDMENT BY NORWAY

SCRIPTURES TO BE INCLUDED

ECUMENICAL PRESS SERVICE

Geneva, July 3

The former Primate of the Church of Norway (Lutheran), Bishop Eivind Berggrav, expects that the Evanson Assembly will support the Norwegian Church's proposal to amend the World Council's theological basis.

If amended, the common basis would read:

"The World Council of Churches is composed of Churches which, according to Holy Scriptures, confess Jesus Christ as God and Saviour."

At present, the Scriptures are not mentioned in the basis.

The bishop estimates that 90 per cent. of the Evanson delegates may favour this proposal, but he explains that the change could only be recommended at Evanson, since it must be approved first by all the member Churches.

Some Churches, he thinks, may want to add even more to the basis, such as approval of the Apostles' or Nicene creed.

If the World Council were a Church, it would need a creed, but since it is a council of Churches, it needs only a common basis, the bishop said in an interview.

BRITISH COLUMBIA NEEDS PRIESTS

ANGELICAN NEWS SERVICE

London, June 26

"Our most urgent need is men," said the Archbishop of British Columbia at the annual meeting of the British Columbia and Yukon Church Aid Society at Mansion House last week.

The Church in Canada, he said, needed "young men of high calibre, practical, pioneering, hard-working evangelists who can be trained to meet our problems face to face."

The archbishop said that barely half the people of the Dominion of Canada were of British stock. The others were of various origins, including Orientals and Indians as well as Europeans.

"While the steady stream of alien immigrants can, and does, become Canadian within a generation by processes of law, it is up to us to make them interested in the Commonwealth, in sentiment and loyalty and the Christian ideal of living."

"Hardly ten per cent. of our natural resources have yet been exploited, and we can foresee developments in the years to come more rapid and spectacular than those that have marked the rise of our Province in the past hundred years."

DR. FISHER FOR THE U.S. AND CANADA

ANGELICAN NEWS SERVICE

London, July 4

The Archbishop of Canterbury and Mrs. Fisher expect to leave England on July 23 for the United States and Canada.

After attending the Minneapolis and Evanson congresses during August, the archbishop will visit most of the dioceses of Western Canada, commencing from Winnipeg.

His Grace expects to leave New York for England on September 29, reaching England on October 4.

GLASS-ENCLOSED CLOISTERS

ANGELICAN NEWS SERVICE

London, June 26

Part of Westminster Abbey's ancient cloisters are to be enclosed in glass. This is to be done when the cleaning and renovation are completed to prevent further atmospheric erosion of the old stone.

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MARRIAGE GUIDANCE: A PASTORAL TASK

CONFERENCE POINTS WAY

FROM A SPECIAL CORRESPONDENT

At the suggestion of the Marriage Guidance Council of New South Wales, the N.S.W. Committee of the Australian Council for the World Council of Churches co-operated in a new venture, commended by the heads of the Churches of New South Wales, when the first Marriage Guidance Conference for ministers and theological students was held at C.E.N.E.F. on July 1 and 2.

The conference was organised by the Executive Officer of the Marriage Guidance Council, the Reverend W. G. Coughlan. Over a hundred clergy and students were enrolled.

They represented the Church of England, the Presbyterian, Methodist, Congregational, Baptist and Greek Orthodox Churches, the Churches of Christ and the Salvation Army. Canon E. J. Davidson and the Vice-Principal of Leigh College, the Reverend W. D. O'Reilly, were the chairmen.

On the first afternoon, the Minister of S. Stephen's Presbyterian Church, Macquarie Street, the Reverend Gordon Powell, spoke on "The Crisis", and stressed the urgent need that the clergy should acquire some understanding and skill in giving guidance to parishioners who consult them when their marital happiness is in danger.

He quoted instances from his own experience of children whose lives had ended in shipwreck, traceable to the fact of the divorce or marital upset of their parents; and he gave a valuable summary of the chief causes responsible for the great increase in the number of broken marriages in recent years.

SOUND PRINCIPLES

At the evening session Mr. Coughlan supplied the place of a speaker who was ill, and dealt with the principles of approach which marriage guidance counsellors, clerical and lay, had come to recognise as psychologically sound, and true to the Christian faith, and which were likely to prove successful in evoking confidence and frankness in those who were seeking help.

The questions and discussion after each paper showed that the ministers and students present were eager to be guided and equipped for this personal work.

Incidentally, the participation of the State Council of the Australian Council for the World Council of Churches in this practical piece of work illustrates the belief held by many that the churches are much more likely to be drawn together by doing something in common than by merely talking.

On the second afternoon, the Minister of the Methodist Church, Parramatta, the Reverend Gloster Udy, suggested ways in which the minister could do a really effective job with engaged couples seeking to be married by him in the church. He declared his belief that much more time and skill than are usually given should be devoted to this aspect of pastoral and educational work.

Dr. Udy referred to several types of procedure adopted and advocated in American churches and outlined the kinds of subject matter and questions that might form the substance of these pre-marriage interviews.

At the final session Mr. Coughlan spoke again and

ORGANIST FROM ROME

"LIVING CHURCH" SERVICE

Milwaukee, July 4

The first organist of S. Peter's, the Vatican, Rome, Fernando Germani, will be the guest soloist during the annual music festival at S. John's

NEW CHAPEL FOR ARMY CAMP

FROM OUR OWN CORRESPONDENT

Melbourne, July 5

The foundation stone of the Chapel of S. Mark, Puckapunyal, Victoria, will be laid and blessed next Sunday at 11 o'clock.

The stone will be laid by Brigadier C. H. Kappe and blessed by the Chaplain General of the Forces, the Right Reverend C. L. Riley.

The former Church of England Hut was removed from Puckapunyal after World War II. Since then, with the introduction of National Service Training, Puckapunyal has again become a large military camp housing many troops.

The Army maintains chaplains at the camp, but there is no building available for regular worship.

Eight months ago a local committee was formed and pledged itself to work towards the building of a chapel in Puckapunyal. Already £1,100 has been raised by local effort for this purpose.

COLUMBARIUM AT EAST BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, July 5

A columbarium has been erected at the rear of S. Paul's Church, East Brisbane, and was dedicated by the Archbishop of Brisbane, the Most Reverend R. C. Halse, on Sunday afternoon, July 4.

There has been considerable opposition from the neighbourhood against the erection of the columbarium, and Press statements on Saturday advised that the Lord Mayor had received a petition signed by 150 people protesting that such a structure was not a suitable thing to have in a residential area.

The Rector of the Parish, the Reverend Noel Tomlinson, in statements to the Brisbane Telegraph, said that "only one person in the vicinity of the columbarium had signed the petition, the others refusing to do so."

The columbarium is indeed an acquisition to the parish and fulfils a vital need as well as an old and venerable practice to have the remains of the faithful departed around the parish church.

The structure dedicated by the archbishop is a rectangle of 30 ft. by 15 ft. of four brick walls facing the laneway at the back of the church and was erected during May and June of this year at a cost of £1,000.

KILSYTH BUILDS ITS OWN CHURCH

FROM A SPECIAL CORRESPONDENT

Kilsyth, Victoria, July 5

The new Church of S. James at Kilsyth, in the Parish of Croydon, Diocese of Melbourne, was dedicated yesterday by the Bishop of Geelong, the Right Reverend J. D. McKie.

The building, commenced last October, has been completed almost entirely by voluntary labour.

It consists of the church proper, two vestries, a kitchen, servery and a porch.

When a permanent church is built later, this building will be used as a parish hall.

The assisting clergy present at the dedication on July 4 were those who have officiated at Kilsyth, including the Reverend O. Muspratt, the Reverend L. W. Bull, the Reverend T. R. H. Clarke, the Reverend C. N. Thomas, and the Reverend C. A. Grey.

Archdeacon R. H. B. Williams was also present.

The congregation of 300, who could not be accommodated in the church, used a marquee, erected for the service.

BALLARAT AND MISSIONS WOMEN HEAR OF S.E. ASIA

FROM A SPECIAL CORRESPONDENT

Ballarat, June 4

The Victorian Secretary of the Australian Board of Missions, the Reverend C. M. Kennedy spoke at the annual meeting of the diocesan Women's Auxiliary at Christ Church, Ballarat, on June 4.

He showed how the work of the missions had changed because the world had changed and particularly emphasised the problems of South-East Asia.

"Once we said the term new world to mean America," he said, "but there has now sprung up another new world."

"There is a complete change between the white and the coloured peoples, and nothing is going to be quite the same again because of what is now happening in South-East Asia."

"These people see no reason why they should not have life as the western people know it. And we should not complain for, has not the same thing been happening among our own people—the Scots, the French, the American and European States, over many years?"

"In the past missionary work has been construed as an obligation to the backward races, the aborigines, in Africa and various Pacific Islands."

"That task is still with us, but our second objective is now to new groups of people, many of whom have cultural customs that have flourished."

"The Church must go where the compulsion of circumstance challenges her. The tasks are big, and if God has not made them He has allowed them to come upon us and we must respond."

THE PULSE

"China has gone; other doors are fast closing, some are opening. The Church must feel the pulse of the modern world, and answer to every flicker of movement that goes on."

"The Asians are waking up. Old religions are being revived. Sufficient men, money and literature must be found to strengthen the position of the Church so that if the door closes there will be inside those who can cling and stay to teach the Gospel of God."

Mr. Kennedy said the South-East Asian appeal target was £100,000, of which the Australian Board of Missions was committed to raise £50,000. It was hoped £12,000 would come from Victoria, and the Diocese of Ballarat was asked for £2,000.

The speaker was thanked by Miss Cadden, supported by the Reverend Canon E. S. Yeo, of Ararat.

The chairman of the meeting was the Reverend Roger Correll, who installed the following officers:

President: Mrs. W. H. Johnson; vice-presidents: Mrs. Richards and Miss Kimberly; secretary: Mrs. O. C. Pye and treasurer: Mrs. L. Smith.

The annual report, read by Mrs. Pye, stated that 20 branches and affiliated branches now worked for the council.

PARENTS' NIGHT

FROM A SPECIAL CORRESPONDENT

Drouin, Victoria, July 2

Parents sat around the walls of the Christ Church Parish Hall, Drouin, Victoria, last week, when the boys of the C.E.B.S. presented their first Parents' Night.

The usual Thursday programme, consisting of worship, tumbling, games and boxing, was enjoyed by the audience, who expressed appreciation of the leadership of Mr. J. J. Layther, of Labretouche.

The mothers, and one of the lads, by providing a bountiful supper, enabled the boys to act as hosts to their guests.

During the evening the rector, the Reverend Norman McDonald, presented Associate Membership Certificates to four lads, and spoke of the aims and equipment needs of the C.E.B.S.

SYDNEY G.F.S. 74th ANNUAL MEETING

FROM A SPECIAL CORRESPONDENT

Under the chairmanship of the president, Mrs. H. W. K. Mowll, the Sydney Diocesan Girls' Friendly Society held its 74th annual meeting.

The most interesting part of the evening was the annual report, the first to be read by the Diocesan Organising Secretary, Miss Joan Ash.

The G.F.S. is showing some progress as a diocesan youth organisation, but it is hindered considerably by the lack of responsibility on the part of leaders.

For instance, only 35 of the 51 branches in the diocese are registered and financial.

This means, of course, that the society cannot run at a profit.

Efficiency in the G.F.S. can come through the effective working of the group system, and it is hoped that, after investigation into this matter, a more cohesive body will emerge.

The same lack of cohesion occurs within G.F.S. in N.S.W. for the Provincial Council, which should comprise representatives from all dioceses, just does not exist, and there is very little intercourse with branches in other parts of N.S.W.

This was brought home forcibly to the five representatives of Australian G.F.S.

It was with great pleasure that Miss Ash reported the fact that Lady Slim had become the patron of Australian G.F.S.

The uniform is becoming more popular, and G.F.S. is being seen in public as a unified Anglican body. In the current Royal Tour film it can be seen to advantage at the service in the Adelaide cathedral. A blazer is also obtainable for the winter months.

MORE LEADERS

The handbook published last year is proving of tremendous help to leaders in the various branches. All the same, it would be better to see more leaders at the Youth Leadership Training Course, which is being run by the Department for Youth.

The Leaflet, the journal of the G.F.S. for N.S.W., still exists, and still contains excellent reading matter for all ages.

House parties have featured prominently in the programme, and are an important link between the girls and the leaders, the branches and headquarters.

Not only are school-girls provided for, but a very successful senior week-end house party is also held.

The hostel in Arundel Street continues to provide a vital service to the community, providing accommodation for 55 University and Teachers' College students from country areas.

ROCKHAMPTON INDUCTION

FROM A SPECIAL CORRESPONDENT

Rockhampton, July 1

Archdeacon S. J. Matthews was instituted and inducted to the Cathedral Parish of Rockhampton this week.

The Bishop of Rockhampton, the Right Reverend J. A. G. Housden performed the ceremony of institution; the Reverend C. Torlach performed the induction.

Archdeacon Matthews succeeds Canon E. J. Dale.

The bishop delivered the occasional sermon, in which he referred to the many tasks devolving on a priest of the cathedral parish. There were difficult problems and these must be faced with the same power that aided the early apostles, who went forth in the apostle of the Holy Spirit.

After the ceremony Archdeacon Matthews, Mrs. Matthews and family were welcomed at a social gathering in the parish hall.

£1000 GIFT TO CHURCH

PORT LINCOLN BEGINS WELL

FROM A SPECIAL CORRESPONDENT

Port Lincoln, S.A., June 4

Mr. P. L. Puckridge, a Port Lincoln pastoralist, has given £1,000 to the Church of S. Thomas, Port Lincoln, Diocese of Willochra.

Mr. Puckridge, who has always shown practical interest in the Church work of his district and has served as a parish councillor, gave the donation to open a fund for the restoration of the Church building.

The building, which was first used as a place of worship in 1852, is in need of renovations which the rector hopes will begin soon.

Another parishioner, Mrs. G. Brodie, has given five tons of hand-prepared limestone to be used as replacements for that stone which has fretted over the years.

Donations to the Building Fund, which was opened last year, have enabled the parish council to lay a new floor in the parish hall, fence the church property and carry out the modernisation of the rectory.

Renovations are also being carried out to another historic church building in the parish, the Church of S. Matthew, Pooininde.

SEVERE DROUGHT AT MISSION STATION

FROM OUR C.M.S. CORRESPONDENT

Drought conditions at the Roper River Mission Station, North Australia, contrast strongly with the position at other C.M.S. Aboriginal Missions, said the C.M.S. Aboriginal Secretary, the Reverend J. B. Montgomerie, on his return last month from a visit to the C.M.S. work in North Australia.

Mr. Montgomerie told how impressed he had been with the work at the Groote Eylandt C.M.S. Mission. "The native encampment is now a well-formed village with streets and neatly-erected native houses. Most homes have gardens and water is laid on; I doubt if there is anything like it on any Aboriginal Mission in the Northern Territory."

"At Oenpelli there have been new advances in extending the agricultural work on a bulk scale. But because of the drought at Roper River the ground there has not yet returned to its normal condition and the growing of crops is hindered. The cattle suffered severely in the drought, and it will be some time before beef can be fully supplied at the mission."

"In addition, there has been much sickness in the area as an indirect result of the drought. 'I wonder whether fellowships or other Church groups or C.M.S. friends generally would care to supplement the food supply for these people. A boat leaves for Roper River early this month and cases are now being packed with food stuffs, clothing and other requirements.'"

[Gifts for this purpose may be sent to Mr. Montgomerie on the fourth floor of C.M.S. House, 93 Bathurst Street, Sydney.]

TRINITY COLLEGE RESULTS

The Board of Trinity College of Music, London, announce the following awards in connection with the examinations held by the college throughout Australia in 1953.

Music: Gabrielle M. Sullivan, Brisbane; Marlene Weedon, Toowoomba; Carol Lawrence, Sydney; Sylvia Joy, Sydney; Joan Keating, Glen Innes; Marian Wassell, Sydney.

Speech: Margaret F. Cressy, Coolgardie; Max Bartlett, Horsesham; Lesley Y. Young, Coolgardie; Colleen H. Olliffe, Sydney; Marlene D. Cook, Maitland; Margaret Walsh, Nanango.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY JULY 9 1954

FOR UNITY IN CHRIST

Most of us agree that the divisions in Christianity are—to put it no more strongly—unfortunate. Apart from other considerations, the worship of contemporary Baals fostered by Communism and other politico-religious "isms" of our time presents too serious a threat to Christianity for us to afford the stupid luxury of disunity. And Christians appear—and should feel—a bit silly because of their differences in the eyes of the unconverted.

What is the Anglican position about this ridiculous disunity? What should the loyal Anglican do about it?

The Anglican Communion has long since manifested its willingness to discuss church unity with any other Christian body on the basis of the Lambeth Quadrilateral, adopted in 1888. This proposed four points as a basis: the Holy Scriptures as the Word of God; the Apostles' and the Nicene Creeds as the rule of faith; the two sacraments of Baptism and Holy Communion; and the episcopate as the central principle of church government.

The late Archbishop William Temple said at the time of his enthronement in 1942: "We shall impoverish our service of the wider fellowship if we let our membership of our own Communion become hesitant or indefinite. Rather, we should make strong the bonds of our own unity, with gratitude for our splendid inheritance, so that we may bring to the universal Church a life strong in faith, in order, and in corporate devotion." In other words, then as now, it is as unnecessary as it is wrong for any Anglican to feel that he promotes the cause of Christian unity by becoming a near-Methodist or a near-Roman Catholic, or to feel that he must become either of these to shew how Christian he is.

It was another Anglican, the late BISHOP OF WESTERN NEW YORK, DR. BRENT, who caused the Church in America to promote the world conference on "Faith and Order" at Lausanne in 1927, which led in turn to the first World Assembly of the World Council of Churches in Amsterdam in 1948. This epochal meeting, in which the leaders of the worldwide Anglican Communion played so helpful a part in close collaboration with the leaders of other denominations, is to be followed by the second World Assembly of the World Council at Evanston next month.

This great Oecumenical gathering will follow immediately upon the Pan-Anglican Congress at Minneapolis, and a great many Australian delegates to the latter Congress will also, by good fortune, be in attendance at Evanston, to discuss the theme "Jesus Christ, the Hope of the World."

There will be some 600 delegates, including several from such places as Czechoslovakia and East Germany, from Asia and South America, from every part of the British Commonwealth, from every country in Europe. In addition to these there will be present 150 consultants, 120 youth consultants, 600 accredited visitors, and a number of observers—at least 1,500 Christian men and women in all, united in determination to find the way of unity.

The work of the Council's secretariat will be reviewed, and activities for the future will be planned. If recommendations already made are adopted, the World Council will in future have, in addition to the General Secretariat at Geneva, three Divisions. These will be the Division of Studies, including the Department of Faith and Order, Church and Society, Evangelism and Missionary Studies; the Division of Oecumenical Action, which will embrace the Oecumenical Institute, the Youth Department, the Department on Work for the Laity and the Department on Co-operation of Men and Women in Church and Society; and the Division of Inter-Church Aid and Service to Refugees.

These administrative changes will certainly render the labours of the World Council more effective. They are the answer to the oft-levelled and usually unjustified reproach that the Churches are out of date in their organisation. But they are only means to an end, and they must be used in a spirit of greater conviction among the rank and file of the Churches than exists at present.

"Hope" is of all things what the world needs most—and knows it needs—to-day. That Christ is the Hope of the World is known to all who call themselves Christian; the trouble is that we do not often and clearly enough proclaim it for the world to receive it. It is not an easy thing for the world to hear, for Christian hope is neither an easy optimism nor an easy way of escape: it demands a hard, enduring, laborious, sacrificial faith. Yet it is a sure and certain hope, and how well-founded it is will become apparent from the spirit of unity transcending differences which will appear with active, potent, prophetic force from Evanston.



Concord at Canberra

The air of sweet reasonableness that pervaded the Loan Council meeting in Canberra last week was in marked and pleasant contrast with the acrimonious wrangling, bordering on personal feuding, that has characterised most similar gatherings in recent years.

It is not politic for State Premiers to admit satisfaction with their loan allocations. There is an Oliver Twist streak in all of them.

But this time their protests seemed to be formal and without heat, and observers report that the deliberations throughout were cordial with, for instance, the Premier of New South Wales, Mr. Cahill, telling the Prime Minister, Mr. Menzies, at the close: "One of the features of this conference is that you knew so much of what we were talking about."

Whereupon, Mr. Menzies, not to be outdone in this charming display of Old World courtesy, replied: "Thank you. It has been very pleasant meeting you all."

Seriously, it is gratifying that the nation's business can be conducted on this level. So much bickering in the past has soured not only personal but also interstate relations.

Commonwealth and State have their roles to play in governing and developing Australia. There will still, doubtless, be many occasions when they will differ. But men who have risen to political leadership should be able to argue with vigour and reason but without heat and bitterness.

Too Old at 60?

We were greatly cheered during the week to read a magazine article which assured us that "the golden fifties" could be the best and most fruitful decade in our life. It seems that most of America's top flight executives are aged between 55 and 60.

One imagines that, even at 60, these executives do not suddenly become fuddled and incompetent old men. They might well have talent and strength to struggle along for, say, another five years without noticeably impairing the efficiency of their organisation. In

any case, their fund of experience should still be valuable.

These thoughts are by way of preamble to a comment on another item in this week's news—the announcement that the Chief of the Australian General Staff, Sir Sydney Rowell, will retire in December on reaching the age of 60.

I can agree with the view that highly competent and perhaps brilliant men should not be held back by the failure of older men, long past their best, to retire.

But an arbitrary retiring age can be against an organisation's best interests. General Rowell, for instance, has represented Australia at many important defence conferences in recent years—he has, indeed, just returned from one—and it would seem that the most valuable experience and knowledge that he has gained, as well as the personal contacts he has made, are to be lost as soon as he celebrates his next birthday.

Two solutions suggest themselves to safeguard the nation against such loss of talent—either to retain the services of such experts in an advisory capacity after their retirement, or to devise a system whereby their successors would be chosen a reasonable period before taking over.

This latter course was followed in the appointment of the new Chief of Air Staff recently. It is not too late to apply it to General Rowell's successor.

N.Z. Moves Closer

The sturdily independent New Zealanders, shortly before Australian Federation, I believe, scornfully rejected a proposal that they should become the seventh State in the Commonwealth.

But, nowadays, on both the personal and the political level, Australians and New Zealanders get along so well that even the simile that they are "like cousins" has been replaced by the one that they are really "brothers."

Just how close, geographically, as well as sentimentally, the two countries now are was impressed on me last Friday evening, when I attended a function in honour of a group

of New Zealand journalists, who were visiting Melbourne and Sydney as guests of an airline company to mark the replacement of flying-boats by landplanes on all Tasman Sea routes.

The landplanes cross the Tasman in five hours, clipping one and a half to two hours off the flying-boat time, and all the journalists (who came from scattered parts of New Zealand), leaving Sydney at midnight, expected to be back in their home towns by the following noon.

I don't suggest this accelerated air service (which jet planes will reduce to two hours) will make New Zealanders change their minds about federating with us. But the aeroplane has been influential in binding even more closely two peoples with many common ideals and problems. This is especially important because of the joint role Australia and New Zealand, in association with the United States under the Anzus Pact, have to play in these dangerous years in preserving peace in the Pacific.

We Did Ask Attlee

We really don't believe we are much read in inner Government circles in Canberra. But we were gratified that the suggestion made here last week that the British Labour leader, Mr. Attlee, should be given a Government invitation to visit Australia coincided with an announcement to that exact effect.

Proof that Mr. Attlee was glad to be invited was given in his prompt acceptance.

A Federal Labour M.P., I notice, has described the forthcoming visit as "a detour on Mr. Attlee's return from a pilgrimage of shame to the masters of Red China."

I think the overwhelming majority of Australians of all shades of political opinion will regard Mr. Attlee as an eminent Englishman, who has given ample proof of his service to the British Commonwealth as gallant soldier and distinguished statesman, and not as one who has any need to feel ashamed of any aspect of his long record.

—THE MAN IN THE STREET.

GEORGIAN RECTORY FOR YASS

FROM A SPECIAL CORRESPONDENT

Yass, N.S.W., July 5
A large crowd attended the dedication of the re-modelled S. Clement's Rectory by the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, at Yass, New South Wales, on July 3.

Those present gave just on £500 towards paying off the debt on the work. It is expected that more will be given during the next few weeks.

The ceremony was held in ideal weather. Following the re-opening afternoon tea was served in front of the building. Within the next couple of hours hundreds of people inspected the rectory throughout, and were thrilled by the imaginative way in which the work had been done.

The building, which is one hundred and eight years old, has been re-modelled externally on classical Georgian lines. The new front, facing the church, has a charm and distinction which could have only been possible in a building of its period and strength. Features of the front are the clean lines, the wooden pillars supporting the verandah, the entrance enclosing the massive door and the spacious windows.

Inside the building the emphasis is on convenience, comfort and plenty of light. Built-in dressing tables, wardrobes and cupboards are a large part of the whole scheme. All types of modern lighting, direct and concealed, has been installed, as well as some

CLERGY NEWS

WHITE, The Reverend R. G., Rector of Heathcote, Diocese of Bendigo, to be Rector of Donald, Diocese of St. Arnaud. He will commence duties this month.

WALTON, The Reverend H. C., is at present Locum-Tenens in the Parish of Warren, Diocese of Bathurst, for the next few months.

CLARK, The Reverend O. A., Rector of Trundle, Diocese of Bathurst, has resigned and has left for England.

WHITE, Canon A. E., Rector of Forbes, Diocese of Bathurst, has resigned. He is going to Queensland to act as Chaplain to one of the Sisterhoods there.

CROWE, The Reverend L. C., has been appointed Rector of Forbes, Diocese of Bathurst. He will be inducted as soon as the rectory improvements are complete.

STAINES, The Reverend F. A., has arrived from England to join the Brotherhood of the Good Shepherd at Dubbo, Diocese of Bathurst.

LOVEGROVE, Canon G. C., Rector of Traralgon, Diocese of Gippsland, has been appointed Rural Dean of Morwell, Diocese of Gippsland.

LINDSAY, The Reverend K. M., has been appointed Rural Dean of Yorke's Peninsula, Diocese of Adelaide.

MAYGER, The Reverend F. J., has been appointed Assistant Priest of the Parish of Glenelg, Diocese of Adelaide as from August 1.

beautiful ornamental bracket lights. There is also an ample electric hot water service, supplying the bathrooms, kitchen and laundry.

The rector's study has been designed for privacy, quietness and convenience. It has built-in bookshelves and cupboards, an acoustic tile ceiling and gas heating. A particularly attractive piece of work is the cruet board for robes.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

NATIONAL.

July 10: The Reverend T. F. Keyte, Victoria.

*July 12: Mrs. Bryan Robin, S.A.

*July 13: The Reverend G. H. Codrington, Victoria.

July 14: School Service—"Stories from the Old Testament."

July 15: The Reverend J. Harold King, Queensland.

*July 16: The Bishop of Newcastle, the Right Reverend Francis de Wita, Bath.

FACING THE WEEK: 6.40 a.m.

A.E.T. NATIONAL.

*July 12: The Very Reverend John Bell.

PLAIN CHRISTIANITY: 7.30 p.m.

NATIONAL.

July 11: The Reverend Austin James.

EVENING MEDITATION: 11.20 p.m.

A.E.T. INTERSTATE.

July 12: Dr. R. Brasch.

READINGS FROM THE BIBLE: 7.10 a.m.

NATIONAL.

July 12: The Reverend Edwin White.

SUNDAY AFTERNOON TALKS: 3.45 p.m.

A.E.T. NATIONAL.

*July 11: "The Christian Church in Japan"—the Reverend Frank W. Coaldrake.

PRELUDE: 7.15 p.m.

A.E.T. NATIONAL.

July 12: The Adelaide Singers.

COMMUNITY HYMN SINGING: 6.30 p.m.

A.E.T. INTERSTATE.

July 11: Salvation Army Fortress, Perth.

EVENSING: 4.45 p.m.

A.E.T. INTERSTATE.

*July 15: St. Peter's Cathedral, Adelaide.

RADIO SERVICE: 9.30 a.m.

A.E.T. INTERSTATE.

July 11: "Music in Worship"—The Scottish "Trantrum" by the Reverend L. O. C. White.

WEDNESDAY NIGHT TALKS: 10 p.m.

A.E.T. NATIONAL.

July 14: "The Christian Church in Japan"—the Reverend Frank W. Coaldrake.

ONE MINUTE SERMON

COLLECT FOR THE 4TH SUNDAY AFTER TRINITY

The Text:

O God, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O Heavenly Father, for Jesus Christ's sake our Lord. Amen.

The Message:

There are most interesting variations in this collect, taken from Gregory's Sacramentary. The original has "multiply," we have "increase and multiply." It may be just an instance of the literary style of those days when they loved to repeat and emphasise an idea.

But "increase" may be to enlarge what already exists, as Our Lord did the loaves and fishes, while "multiply" may involve new sources of mercy as when He changed the water into wine.

There is another variation. The old collect had "pass through the good things temporal," it recognised the danger of prosperity and gave a warning. So did Abraham say to Dives "Son remember that thou in thy lifetime receivedst thy good things."

Defence in danger and adversity was the keynote of the prayer last Sunday, to-day it is protection on the journey of life. We are reminded "how often would I have gathered thee as a hen gathereth her chickens under her wings, and ye would not" (A wonderful picture of the "motherhood" of God). Or again "The Lord is my Shepherd, He leadeth me through green pastures."

At the same time the emphasis is on our weakness and unholiness apart from God. "Without whom nothing is strong, nothing is holy."

Here lies the secret of the failure of Christians. Weakness of purpose, weakness of resolution, weakness of will, unholiness in thought, word, and perhaps deed. If the life be lived apart from Christ, as He taught us (S. John XV), we can do nothing that is worth while at all. Indeed we can become caught up with things temporal, the things of this world and of the flesh and lose the vision of the truth and life beyond time, the eternal. How important we should learn that all things in this life are meant to be sacramental—not ends in themselves but means to spiritual life, to contact with God, to fellowship with others by the grace and guidance of God as He controls our thinking and living and guides our footsteps into the way of peace.

INDUCTION IN W.A.

FROM A SPECIAL CORRESPONDENT

Bridgetown, W.A., July 2.

The Reverend Vincent P. Howells was instituted and inducted Rector of the Parish of Bridgetown, Western Australia, by the Bishop of Bunbury, the Right Reverend Donald Redding, on July 1.

The Archdeacon of Bunbury, the Very Reverend A. C. H. Lerpiniere, and the churchwardens, Mr. J. Sparkes and Mr. E. Bentley, assisted the bishop. The Rector of Busselton, the Reverend E. Davis, was bishop's chaplain.

The bishop said that we must and should use the material things which modern science has given us, but we must not forget their purpose.

We had material progress, he said, but what of spiritual progress? Had these material gains drawn us nearer to God, and had we used them as Christians should?

At supper, after the service, the rector's warden, Mr. J. Sparkes, welcomed the Reverend Howells and his wife to

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

TASK FOR THE NATION

WHERE TO FIND PEACE

TO THE EDITOR OF THE ANGLICAN

Sir,—I agree with the Reverend Lyle J. McIntyre when he implies that something more is needed than talks on "Peace" and "Peace Movements" if the peace of the world is to be secured. I agree too with Mr. McIntyre when he tells us that peace can be found at the altar.

The question arises, however, as to what we are to do with the peace which comes from that worship. Surely it should inspire us to do our part to rid the world of that which brings war.

Those in a position to know tell us that there can be no peace while more than one-third of the world's population is without sufficient food. Does not this constitute a challenge to us who worship the Prince of Peace to follow His example and feed those who cry for food.

We have had our Call to the Nation and Mission to the Nation. The time has now come for a Task for the Nation, and should not the Church take the lead in the matter by calling upon all her people to set aside a sum of money each week in order that by his or her self-denial one person might receive at least one weekly meal.

It seems to me that unless we do something to feed the hungry our worship at the altar cannot be what it should and the petition "give us this day our daily bread" lacks reality.

Even if every professing Christian did what he could it would again be a question of "what is that among so many"—but yet the lad's offering did feed five thousand hungry people. It has been said that our Lord did not actually enlarge the boy's offering, but that his self-denial inspired others to share what they had.

If we Christians share what we have with those in need our example would be followed by others, and so the hungry of the world would be fed and so we would become a little more worthy to worship at the altar of the Prince of Peace, and so too would the world have that peace for which we all long and pray.

G. KENNEDY TUCKER,
President,
Food for Peace Campaign,
Carrum Downs, Vic.

STAMPS FOR AN INVALID

TO THE EDITOR OF THE ANGLICAN

Sir,—Having seen mention of The Anglican in the Church of England Newspaper, I am taking the liberty of asking if any of your readers would be kind enough to collect stamps of your country or others to send to my husband, an invalid, who passes a great deal of his time stamp-collecting.

It would bring him very great pleasure and be a tremendous help.

Yours sincerely,
(Mrs.) JAMES BENNETT,
121 Houghton St. Giles,
Walsingham, Norfolk,
England.

The Ideal Way to Announce
BIRTH, MARRIAGE and

YARRABAH MISSION

TO THE EDITOR OF THE ANGLICAN

Sir,—We have appreciated very much the kindness you have shown in giving so much space in The Anglican to Yarrabah Mission. By news items, articles and pictures, readers have been given an idea of the work which is being attempted.

It will have been noticed that we are a growing community. Of 670 people, 300 or more are all under 16 years of age. The birth rate during the last few years averages 25 and the death rate 4.

My object in writing is to ask you to allow me to place before your readers the special needs of that part of the Mission over which I, as priest, have oversight, namely, the church and the school.

Much is being done for the building up of the community.

Water supplies have been made adequate. Housing and lighting are receiving attention. A gift of £1,000 is making possible, by the use of our own timber and labour, the building of a well-planned recreation hall.

The church on the other hand must lag behind in the scheme of progress for want of income with which to re-build. The church is the original building constructed in Canon Gribbles' day and re-conditioned from time to time, but which is now quite inadequate for our present needs.

As timber becomes available we hope to build a new church, but there is not a church fund which can provide other necessary material.

Worship is the centre of our life and the church must not be allowed to become a mere shabby appendage. A well-built, well-equipped church is essential to healthy spiritual life.

We need also a good organ of the Estey type. At present we manage with an old harmonium—"reconditioned" but which had had its life when we received it.

I should be glad to write to any friends who wish to help in our re-building and re-equipping.

I am, yours sincerely,
FRED W. HIPKIN.

The Rectory,
Yarrabah Mission, via Cairns,
North Queensland.

"CHRISTIANITY AND THE BOMB"

TO THE EDITOR OF THE ANGLICAN

Sir,—In your article "Christianity and the Bomb" it is said that "Christian opinion has always been non-pacific" and that "because the Church uses spiritual force to win souls (does it?) the State is entitled to use physical force to maintain order."

Is the mind that is in Christ Jesus no longer in the Church? We believe that the Church is the Body of Our Lord. If this is so, surely the Mind which is in Him should and would be in His Body. If the Church is not this Body and Mind, how is it different to any man-made organisation?

The State and the Church appear no longer to have a "fundamental difference." The Church, from this article seems to be turning to the State, asking, What shall we do? What shall we think? What shall we say? How shall we act?

It seems evident that until we, as a Church (leaders and laymen alike), turn to Our Lord, and in accordance to the Mind of God as revealed in Christ Jesus, do, think, say, and act in our daily individual life, and in our corporate life as the Body of Christ, the Voice of God will not be heard among the clamour and clatter of fears, hates and greeds, which are climaxing in the misuse of atomic power.

After all, this atomic power is, in the first place, controlled and created by God Himself. When has He told us to use it to destroy our neighbour, that we might be protected? We in our pride discover it and claim our right to use it against God's Law of Love.

Yours faithfully,
D. M. LODGE,
W.A.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

God's Relation To Time And Space

A writer has asked: "How should we think of God's relation to time and space? Are there any limitations upon Him? What do we mean in the Athanasian Creed by the words 'incomprehensible'?"

It is impossible to regard God's relation to the world as being in any sense the same as ours. We have to learn about the nature of the universe by experience or by the teaching of someone else; man cannot entirely control his circumstances even in this age of technology, and he is always limited by what we call "the Laws of Nature." These laws depend entirely on God's will for nature itself is the result of God's creative activity, and as Hooker said in his Ecclesiastical Polity—"The being of God is a kind of law to his working; God is limited to no other law."

It is thus quite possible to say that God is a God of order, but it is not true to assert that we observe him through any particular order. Thus God has complete knowledge of the universe and is equally completely capable of dealing with it, and it is against such a background that we must always consider the problem of miracles. The only limitation, therefore, upon

God is, so to speak, by His own character. He cannot do what is contrary to His own nature. "He is faithful; He cannot deny himself; His purpose is an eternal purpose; He cannot change."

"Incomprehensible"

Similarly, it is impossible to think of God as in any way limited like ourselves by conditions of time or space. We express this truth theologically when we assert that God is eternal and that He is incomprehensible. This phrase of the Athanasian Creed does not mean that God is beyond our understanding, true though such a statement may be, but that He cannot be contained within the universe, nor can He be specially limited by anything external to Himself.

For human beings space and time represent conditions apart from which human perception and experience are unthinkable. God exists independently, therefore, of the space-time continuum, as Einstein and modern physicists call it. We cannot imagine what such existence is like, for all our thinking is conditioned by space and time. Consequently the words "eternal" and "infinite" suggests to us respectively, endless duration of time and boundless extension in space.

The Artist and the Poet

This does not get us very far. Truths of this kind are often more easily conveyed by the artist and poet than by the theologian and the philosopher. Hence the piling of images in the Revelation of St. John the Divine to describe the picture of Heaven and the Eternal One, the Beginning and the End who is its centre. In art the Van Eycks in the Ghent "Adoration of the Lamb" have tried to depict eternity and infinity, and Blake in his illustrations of Dante tried to achieve the same result. Dante Gabriel Rossetti in his poem "The Blessed Damozel" again illustrates how necessary imagery is to depict time and space.

The blessed Damozel leaned out
From the gold bar of Heaven;
Her eyes were deeper than the depth
Of waters stilled at even;
She had three lilies in her hand,
And the stars in her hair were seven.

It was the rampart of God's house
That she was standing on;
By God built over the sheer depth
In which is Space begun;
So high, that looking downward thence,
She scarce could see the sun.

It lies in Heaven across the flood
Of ether, as a bridge,
Beneath, the tides of day and night
With flame and darkness ridge
The void, as low as where His earth
Spins like a fretful midge.

From the fixed place of Heaven, she saw
Time, like a pulse, shake fierce
Through all the worlds. Her gaze still strove,
Within the gulf to pierce
Its path; and now she spoke
As when
The stars sang in their spheres.

Analogy From Music

Perhaps music supplies an even closer analogy, for here we may have a series of successive notes which allows us to grasp the melody all at once. So far as God is concerned the whole age-long course of the world's history is present to His knowledge at once, as one moment, an eternal now. Similarly, His omniscience is not to be regarded as the result of a process. God does not discover truths or reach conclusions. He knows. This does not, of course, mean that there is no significance in the order of events in the eternal will. The whole doctrine of the Incarnation is designed to show that there is this significance. So then, God has a life of His own transcending time in this sense of divine simultaneity.

Man will fail fully to understand this mystery, for man's response to the mystery of God's eternal being must always be a response of worship, and yet we know that God has bridged the gap between eternity and time, infinity and space; for in the here and now of the time process, God who is everywhere present and eternal makes Himself known, and Christian doctrine asserts that the love behind creation is also the love which brought about the redemption of the world through a particular historic person, who is the climax of the historical process—the Eternal Word, spoken in time.

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CHURCH PROVIDES COMMON BOND

TO THE EDITOR OF THE ANGLICAN

Sir,—This is no new observation, but striking nevertheless, how one turns to the House of God in times of loneliness. In my case, strangeness rather than loneliness perhaps, took me there.

I was in Mackay recently where I was obliged to stay for a few days awaiting transport to an island where I intended spending a holiday.

The second night in the hotel loomed dreary and I felt in need of companionship, so I went to the church. I had noticed during my tour of the city, hoping that a service would be held that evening.

There at the door were four other holiday makers. We were on nodding acquaintance, but because of a feeling of need for company other than strangers in the hotel we were drawn together in common bond, attended the service, had supper and went off to our respective hotels happy and contented.

The incident, though commonplace, struck me as worthy of mention, and though I am no journalist I would like to let you know.

Yours, etc.,
WIN. MOORE.
Tamworth, N.S.W.

THE CYRENE SCHOOL

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of July 2 you have a most interesting and informative article on the work of Canon Edward Paterson, at "Cyrene," the school of native art in Matabeleland (formerly Diocese of Southern Rhodesia), South Africa.

It may not be generally known to your readers that the Australian Board of Missions has available a magnificent film on "Cyrene" produced by Gaumont-British for the S.P.G. and titled "Pitanioko."

It is a 16 mm film, black and white, with sound. We are prepared to lend it to schools and other bodies with a suitable projector. I think I am right in saying there are copies available also in Queensland and Victoria—but in any case our State offices can procure it from us on request.

Yours etc.,
T. BRUCE MCCALL,
Home Secretary,
Aust. Board of Missions,
Sydney.

WHAT IS "LAWFUL AUTHORITY"?

This article contains two reviews, written from two points of view, of the article "Lawful Authority in Relation to the Liturgy," which appeared in the Christmas number of the Australian Church Quarterly.

Although it is some months since this number of the journal appeared, we publish the reviews because of the current interest in the subject discussed.

The editor, the Reverend A. P. B. Bennie, contributes a long essay on "Lawful Authority" in Relation to the Liturgy.

He begins by stating, somewhat misleadingly, that the Clerical Subscription Act has no legal force here (i.e., in Australia), except in so far as the Australian Church has freely adopted it by implication in the various diocesan constitutions.

To say "no legal force, except..." is misleading, for the Clerical Subscription Act is in fact legally binding on all clergy who subscribe to it, precisely because the Australian Church has adopted the Act. It is not a matter of implication either.

The Church has deliberately adopted the Act and the clergyman as deliberately and in writing subscribes the declaration. Because of "the consensual compact" this subscription is capable of legal enforcement by the State.

Mr. Bennie's thesis regarding Lawful Authority labours under the initial disability of supposing that the legal status of the Church of England in Australia might be different from what, in fact, it is at present.

He informs us that the view of Sir George Rich (expressed in the High Court on the occasion of the Bishop of Bathurst's appeal against the decision of the Equity Court) is "likely to be increasingly widely held."

He advances no reason for this prediction, but is himself sufficiently confident about it to formulate his theory of "Lawful Authority" without reference to the present legal position of the Church of England.

INDEFINITENESS

Mr. Bennie arrives at his idea of Lawful Authority in the following way:

Because, in an entirely different context, the words "by Lawful Authority" were considered by Lord Davey (in a case heard in 1905 about an Italian selling ice-cream) not to have a precise connotation in that instance, Mr. Bennie decides that the words "Lawful Authority" in a clergyman's ordination declaration also "fall of a clear meaning on account of indefiniteness." Therefore, he argues, they must mean "Rightful Authority" as distinct from "Legal Authority."

Having got thus far, it is now plain to be seen—at least by Mr. Bennie—that the clergyman's declaration means: "The Prayer Book is to be used and administered within the general framework and upon the general principles that the Church has always used in connection with her venerated liturgical inheritances." To be more precise (1), "Rightful Authority," alias "Lawful Authority," is defined as "that subtle balance of moral and venerated authorities which together make up that tranquillity of order in the family of the redeemed which is itself the freedom of the sons of God in Truth."

PARSON'S FREEHOLD

A person who is capable of convincing himself that this is what is meant by "Lawful Authority" in the Clerical Subscription Act obviously has the road to himself, and it is evident from Mr. Bennie's further discussion of "venerated authorities" that a priest who accepts this theory holds himself free to do pretty much as he likes. ("The parson's freehold"—one of Mr. Bennie's "venerated authorities"—"recognises the essential independence of the parish priest in law and effectively protects him alike from the vexatious rescripts from ecclesiastical bureaucrats, and the trouble-making proclivities of litigious busybodies.")

One wonders what is the point of a priest making a solemn declaration, which, according to Mr. Bennie, means: "In Public Prayer and Administration of the Sacraments I will use the form in the said book prescribed and none other, except in so far as by virtue of my parson's freehold I decide to vary it or dispense with it."

Such freedom in liturgical practice is apparently matched by a similar freedom in doctrine. Mr. Bennie tells us that "the clergy are required to assent not to the Articles as such, nor to affirm that they are all agreeable to the word of God, but that the doctrine of the Church of England therein set forth is so agreeable." A curious bit of casuistry.

The clergyman's affirmation is plain enough. First, "I assent to the 39 Articles of Religion and to the Book of Common Prayer," and then, "I believe the doctrine of the Church of England as therein set forth to be agreeable to the word of God."

TRACT 90

Mr. Bennie's theory of "Lawful Authority" will no doubt commend itself to those who, like him, interpret the Prayer Book with the aid of Tract 90 and Dr. Adrian Fortesque and who are content to regard the Parker Society volumes as "Love's Labour Lost."

But others will be reminded of Archbishop Tait's opinion of Newman, the author of Tract 90: "It seems to me that in all matters of belief he first acts on his emotions, and then he brings the subtlety of his reason to bear, till he has ingeniously persuaded himself that he is logically right. The result is a condition in which he is practically unable to distinguish between truth and falsehood."

—W.B.

The A.C.Q., in its new dress, and under new editorship, will certainly attract attention. It is not too much to say that there are few religious journals that exhibit such a standard of scholarship.

The article by the editor on "Lawful Authority" is provocative but timely. The writer does not feel qualified to comment on the strictly legal aspect of the author's thesis, except to say that it is well documented, and the eminent names quoted make it clear that he has a case.

What is more important, however, are its practical implications. Those who imagine that the question of Lawful Authority is easily settled by blind obedience to the Book of Common Prayer in detail are not being honest with themselves. In fact, there is not a cathedral in England or Australia where the Book of Common Prayer is strictly obeyed, and one doubts whether there are parish churches where one can see the injunctions of the Book of Common Prayer carried out in their entirety.

MANY OMISSIONS

Some simple illustrations (out of many more that could be given) will suffice. In how many churches is Morning and Evening Prayer said publicly every day, with the Litany on Sundays, Wednesdays, and Fridays—and the bell rung on each of these occasions to summon the faithful?

In how many churches are the young catechised after the second lesson at Evensong. In how many churches are the exhortations in the Communion service read at the appropriate times? In how many churches is there always a sermon at Holy Communion?

How many clergy demand that notice be given the day before by those intending to communicate? In how many

churches is the *Quicunque Vult* said or sung on the days ordered? One could go on and on—but enough has been said to show that there is clear disregard of the Book of Common Prayer in practically every church calling itself the "Church of England" in several or all of these explicit injunctions.

One hears prayers not found in the Book of Common Prayer used in both extremely "high" and extremely "low" churches—the writer recently heard special Anzac Day prayers interpolated into the Communion Service in one of Sydney's "soundest" and most rigid Evangelical churches—the question is "by what authority?" Lawful Authority? What is Lawful Authority?

This is the question the editor of the A.C.Q. seeks to answer, and he finds what he calls "Rightful Authority" (in lieu of any satisfactory or compact definition of "Lawful Authority") in "that subtle balance of moral and venerated authorities—which together make up that tranquillity of order in the family of the redeemed... it is an authority not so much of power or knowledge but of love."

That the "Ordinary," in the sense of the whims of the individual diocesan bishop, is not the source of Lawful Authority has been sufficiently disposed of by Dr. Lowther Clarke (see "Liturgy and Worship," S.P.C.K.); the bishop is as much a man under authority as the parish priest. That it cannot be the law courts is sufficiently demonstrated by Father Bennie, as well as by the varying legal decisions that have been given in practice.

TRADITION

The fact must be faced that in Australia, at any rate, there is no hard and fast Lawful Authority; or, alternatively, if there is, it is disobeyed in some measure by every bishop and parish priest—which would seem to indicate that the law is impossible of achievement. Those who will not face this are being dishonest—at least with themselves.

This article in the A.C.Q., however provocative it might seem to some, might cause the Church in Australia to ponder whether (i) a rigid system of Lawful Authority is desired, and (ii) if so, how that can be obtained?

Most of us would at least welcome some limits to individual

interpretation. In the meantime there is little the parish priest can do beyond what has been suggested in the article, though the writer would like to add "commonsense, and loyalty to Anglican tradition."

One vitally important point brought out in this article, and one that is insufficiently realised by many is the important fact that the Prayer Book and the Articles must be interpreted in their "literal and grammatical" sense, and not read in the light of the supposed doctrine of the particular author. This makes the matter of interpretation very much wider, and the task of finding Lawful Authority, therefore, even more difficult.

—T.B.McC.

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Vessel	Tonnage	Class	Depart Brisbane	Sydney	Melbourne	Adelaide	Fremantle	Due Colombo	Bombay	Naples	Marseilles	U.K.
Stratheden	23,500	A	Nov. 1	Nov. 5	Nov. 12	Nov. 10	Nov. 14	Nov. 22	Nov. 25	—	Dec. 7	Dec. 13
Iberia	28,000	A	Nov. 8	Nov. 12	Nov. 19	Nov. 17	Nov. 24	Nov. 28	Dec. 1	—	Dec. 13	Dec. 19
Esperance Bay	14,000	D	—	Nov. 19	—	—	—	—	—	—	—	—
Orion	24,000	B	—	Nov. 20	Nov. 23	Nov. 24	Nov. 28	Dec. 5	—	—	—	Dec. 23
Strathaird	22,500	A	—	Nov. 24	Nov. 28	Nov. 30	Dec. 4	Dec. 12	Dec. 14	—	Dec. 26	Jan. 3
Arctida	28,000	C	—	Dec. 4	Dec. 8	—	Dec. 12	Dec. 18	—	—	Dec. 29	Jan. 5
Strathnaver	22,500	C	Dec. 12	Dec. 15	Dec. 18	Dec. 20	Dec. 24	Jan. 1	Jan. 4	—	Jan. 16	Jan. 22
Large Bay	14,000	D	—	Dec. 31	—	—	—	—	—	—	—	Feb. 14
Peninsular	28,000	A	—	Jan. 1	Jan. 5	—	Jan. 9	Jan. 15	—	—	Jan. 26	Jan. 31
Orontes	28,000	C	—	Dec. 29	Jan. 1	Jan. 7	Jan. 7	Jan. 15	—	—	Jan. 30	Feb. 5
Strathmore	23,500	A	—	Jan. 11	Jan. 15	Jan. 17	Jan. 21	Jan. 29	Feb. 1	—	Feb. 13	Feb. 19
Neptunia	13,000	A	—	Jan. 15	Jan. 19	—	Jan. 24	Feb. 3	—	—	Feb. 16	Feb. 21
Orontes	28,000	B	—	Jan. 15	Jan. 19	Jan. 19	Jan. 23	Jan. 29	—	—	Feb. 9	Feb. 14
Otranto	20,000	C	—	Jan. 26	Jan. 29	Jan. 31	Feb. 4	Feb. 12	—	—	Feb. 27	Mar. 5
Moreton Bay	14,000	D	—	Jan. 28	—	—	—	—	—	—	—	Mar. 14
Iberia	28,000	A	—	Feb. 1	Feb. 5	—	Feb. 9	Feb. 16	—	—	—	Mar. 3
Australia	13,000	A	—	Feb. 5	Feb. 9	—	Feb. 14	Feb. 24	—	—	Mar. 7	Mar. 9
Stratheden	23,500	A	—	Feb. 11	Feb. 14	Feb. 16	Feb. 20	Feb. 28	Mar. 2	—	Mar. 14	Mar. 19
Orontes	28,000	B	—	Feb. 12	Feb. 15	Feb. 16	Feb. 20	Feb. 26	—	—	Mar. 8	Mar. 14
Arctida	28,000	A	—	Feb. 28	Mar. 4	—	Mar. 8	Mar. 14	Mar. 16	—	Mar. 31	Mar. 31
Strathaird	22,500	C	Feb. 27	Mar. 2	Mar. 5	Mar. 7	Mar. 11	Mar. 19	Mar. 21	—	Apr. 2	Apr. 7
Oceanica	13,000	A	—	Mar. 5	Mar. 9	—	Mar. 14	Mar. 24	—	—	Apr. 5	Apr. 7
Orontes	28,000	B	—	Mar. 12	Mar. 15	Mar. 16	Mar. 20	Mar. 26	—	—	Apr. 5	Apr. 11
Strathnaver	22,500	C	Mar. 20	Mar. 23	Mar. 26	Mar. 28	Apr. 1	Apr. 9	Apr. 12	—	Apr. 24	Apr. 30
Himalaya	28,000	A	—	Mar. 25	Mar. 29	—	Mar. 31	Apr. 8	Apr. 10	—	May 5	May 11
Neptunia	13,000	A	—	Apr. 3	Apr. 7	—	Apr. 12	Apr. 22	—	—	May 4	May 9
Orontes	28,000	B	—	Apr. 7	Apr. 11	Apr. 12	Apr. 16	Apr. 22	—	—	May 3	May 9
Strathmore	23,500	C	—	Apr. 7	Apr. 9	Apr. 11	Apr. 15	Apr. 23	—	—	May 6	May 14
Australia	13,000	A	—	Apr. 19	Apr. 23	Apr. 25	Apr. 29	May 9	May 11	—	May 20	May 25
Iberia	28,000	A	—	Apr. 24	Apr. 28	—	May 3	May 13	—	—	May 25	May 27
Orontes	28,000	C	—	Apr. 25	Apr. 29	—	May 3	May 10	—	—	May 23	May 28
Stratheden	23,500	B	—	May 4	May 7	May 9	May 13	May 21	—	—	Jun. 5	Jun. 11
Orontes	28,000	A	—	May 6	May 9	—	May 10	May 14	—	—	May 31	Jun. 6
Orion	24,000	B	—	May 14	May 19	May 20	May 24	Jun. 1	—	—	Jun. 13	Jun. 15
Oceanica	13,000	A	—	May 20	May 24	—	May 29	Jun. 9	—	—	Jun. 20	Jun. 26
Strathaird	22,500	C	May 16	May 24	May 28	May 25	Jun. 1	Jun. 8	Jun. 9	—	Jun. 18	Jun. 24
Arctida	28,000	A	—	May 24	May 28	—	Jun. 1	Jun. 8	Jun. 10	—	Jun. 21	Jun. 26
Strathaird	22,500	C	—	Jun. 6	Jun. 11	—	Jun. 15	Jun. 23	Jun. 25	—	Jul. 7	Jul. 12

NOTES: "A" First & Tourist. "B" First & Tourist B. "C" One Class. "D" Tourist. "G" Arrive Genoa.

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PERTH G.F.S. LEADERS CONFER

FROM A SPECIAL CORRESPONDENT

Perth, July 2.

On Friday night, June 4, a happy band of Perth G.F.S. leaders, alighted from a special bus, for the first conference to be held in their newly-acquired "Friendly House," at Kalamunda.

Formal introductions were made and then greetings were read. A special greeting came from Senator Agnes Robertson. With so many good wishes, we felt that the conference couldn't help but be a success.

The remainder of the evening was spent in exploring the house, choosing beds and allotting duties.

After supper and Compline, all went to bed, supposedly to sleep, but there could be heard excited whispers coming from the Junior Leaders, who were eagerly awaiting daybreak, to see what lay outside the front door.

The first morning was spent in cleaning of the house and gardens, so we could welcome our guests with clear consciences.

Our president, Mrs. Knight, gave the first address, which was titled "Character in a Leader." We all realised that without living a Christian life we could not gain the qualifications of a good leader.

On Saturday evening, all arrived in the lounge room, dressed as a Nursery Rhyme. There were large outbursts of laughter, as each girl mimed her rhyme. The programme then continued with games and play reading, followed by supper and Compline. We all then crept off to bed, tired after an exciting day and, fortunately for the older girls, there was no whispering.

AT CHURCH

Early Sunday morning, some sprang and some crept out of bed into the cold air for a brisk half-mile walk to Kalamunda church. Canon G. Arblaster made us very welcome at the service. It was a joy to be taking part with the Kalamunda youth in their Corporate Communion and joining with them in special prayer for the Anglican Youth Fellowship and Girls' Friendly Society.

With the arrival of our second speaker, one of the society's vice-presidents, Mrs. Thompson, the girls presented a short ceremony, finishing with the raising of the G.F.S. flag.

The address followed straight after and it was interesting to learn about G.F.S. in England and in the Eastern States and also the Conference Houses in these places.

On Sunday evening we had discussions on branch problems and much help was gained by the experience of the older leaders. The day once more closed with Compline.

On Monday all awoke with the intention of making this last day the best of all.

During the morning, a student of S. Christopher's College, Miss G. Owens gave us a most interesting talk on Physiology of the Adolescent.

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CANBERRA Y.A. NEWS

On June 27 a Y.A. Regional Conference was held at Cooma with delegates coming from Bega, Adaminaby and Berridale. The Reverend G. D. Griffith, of Canberra, was guest speaker and discussion leader, and his subject was "The Relevance of the Church."

Another Regional Conference was held in June at June, with 60 Y.A.s present from branches in the South-West Rural Deanery of the Diocese of Canberra and Goulburn. The conference attended Holy Communion at St. Luke's Church, at which Archdeacon Davies, of Wagga, was the celebrant.

The business session was held after lunch, with brief reports presented from each Y.A. branch.

The diocesan secretary for youth, Miss Helen Dewhurst, gave an address on the work of the Young Anglican Diocesan Council and of Regional Councils.

ADELAIDE COMRADES CONFERENCE

FROM OUR OWN CORRESPONDENT Adelaide, June 14

"The Accent is Gurratana" was the theme of the annual diocesan conference of the Comrades of S. George at the Retreat House, Belair, last week-end.

The theme was taken from the Motto of the Martyrs Memorial School, Papua, New Guinea, which, translated, is "Work hard, pray hard, play hard."



A group of G.F.S. Leaders of the Diocese of Perth after attending service at Kalamunda church during the Leaders' Week-end, held from June 4-7. With them is the rector, Canon G. Arblaster.

G.F.S. IN THE WEST

BY A SPECIAL CORRESPONDENT

Cooma, W.A., July 2
A large congregation took part last Sunday in the first Girls' Friendly Society Admission Service held in the Mission District of S. Augustine's, Coma.

The girls, many of whom were recently confirmed, had been prepared by their branch leader, Miss Ruth Wallace.

Present at the service were the diocesan president, Mrs. Knight, the organising secretary, Mrs. Reynolds, and other members of the executive.

In his address, the rector, Canon P. W. Guest, emphasised the importance of cultivating those rock-like qualities of steadfastness, loyalty, perseverance and love upon which Christ built His Church. He appealed especially to the parents to set a good example of Christ-like devotion in worship and service. Only when this happened could the Church be sure of holding these young people, he said.

S. Augustine's is situated in a new housing area and is the first of the 25 new churches to be completed under the Archbishop of Perth's £100,000 Appeal.

In the last 16 months a Sunday school, G.F.S., C.E.S., Ladies' Guild, Fellowship of Marriage and Youth Fellowship have been started.

BOYS' CHOIRS MEET

Members of S. John's Cathedral Choristers attended the matinee recital by the Vienna Boys' Choir on Saturday, June 26, in the City Hall, Brisbane. The boys were given the opportunity to meet each other after the recital and there were many autographs taken.

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

FOR SMALL PEOPLE

I WAS THERE . . . (31) A SORE EYE

"Mummy, I've got something in my eye."

Tommy was rubbing his eye as hard as he could, while a tear or two from it dribbled down his grubby face.

"Well don't rub it, Tommy," said Mummy. "Come here and I will see if I can see anything in it."

Soon Mummy was looking right into Tommy's eye. "Ah," she said. "There's a tiny black speck there in the corner. Wait a moment while I get my handkerchief."

It wasn't long before the speck was out and Tommy was blinking and rolling a very red eye round and round.

YOUTH NEWS

The Anglican Young People's Association of the Dominion of Canada has written enquiries to diocesan youth secretaries about young peoples' work in the Anglican Church. The A.Y.P.A. is a covering movement and is doing good work in England and Scotland.

The Fellowship of S. Andrew's, Roseville, Diocese of Sydney, presented two plays on June 25 and 26. They were Ian Hay's comedy, "A Flat and A Sharp" and Elizabeth McFadden's "The Boy Who Found Easter."

Young Anglicans at Condobolin and Coolah held successful balls on Friday last, whilst Tomingley Y.A.s had a grand wool shed event in the Peak Hill district. Latest Youth Department registrations in the Bathurst Diocese have come from Molong Y.A.s and J.A.s, West Wyalong J.A.s, and nine new Y.A.s for the Parkes branch. Manildra (Cudal) Y.A.s are also now "on the list."

Bendigo Diocese's C.E.F. secretary, the Reverend R. G. White, of Heathcote, has been appointed Rector of Donald in the Diocese of St. Arnaud, and takes up his appointment in mid-July. He has played a large part in making C.E.F. a strong organisation in the diocese; his enthusiastic support has always been given to any branch seeking it. The Vicar of the Loddon Parish, the Reverend Leon Marshall-Wood, has been appointed diocesan secretary. His address is S. Paul's Vicarage, Launceston.

S. Basil's, Artarmon Branch of the C. of E. Fellowship (Sydney Section) attained its majority this year, and to celebrate the occasion a party was held on Saturday, June 19. Over 80 fellowshippers of former years joined with present members in an evening's fun and frolic, and then partook of a sumptuous supper. The birthday cake, complete with candles and appropriately iced, was formally cut by one of the foundation members, and the president of the Sydney section, the Reverend A. W. Setchell, presented the fellowship leaders with a large key.

It has been the practice of the Church of England Boys' Society in Brisbane to have an Annual Intercession Service in the cathedral at a mutually appointed time. This year, the society decided to have a Corporate Eucharist instead of the Intercession Service and on Saturday, July 3, the Chairman of the Society (the Reverend Bryan Ward) celebrated the Eucharist in S. John's Cathedral in the presence of a goodly gathering of boys and leaders.

A Communion Breakfast was held after the service and the success of the venture warrants without any doubt that it should continue as an annual one.

COMRADES OF S. GEORGE

CONFERENCE IN SYDNEY

FROM A SPECIAL CORRESPONDENT

Over 100 members of the Order of the Comrades of S. George attended the annual meeting for the order in New South Wales, held last month at Christ Church, Enmore, Sydney.

Among those present were the Reverend T. B. McCall, the Reverend C. E. B. Wood, the Reverend P. R. Westley, three comrade missionaries on furlough, Sister Helen Roberts from Wangela (Papua), Betty Williams from Agenehambo (Papua), and Pearl Duncan (Yarrabah, North Queensland), and members from Central Company, S. Paul's, Burwood, Christ Church, S. Laurence, S. Mark's, Granville, S. Thomas's, North Sydney, S. Cuthbert's, Mark Lodge, and the two new companies of S. Alban's, Epping, and Christ Church, Enmore.

Greetings were received from the chairman of the Australian Board of Missions, Archdeacon C. S. Robertson, and the Bishop of North Queensland, the Right Reverend Ian Shevill, and country members.

In his chairman's address, Mr. Basil Mottershead, said:

"There is great work for youth organisations within the Anglican Church to perform, but particularly for us as Comrades of S. George, when we have the added incentive of work for missions. We claim that we are the youth organisation with a difference, that difference being our specific drive in missionary endeavours."

"As we have our fun and games in our comrade life, in hikes, dances, concerts, parties, in our study and discussions, we must never lose sight of the added aim of this order, and we must continually strive to further this ideal. There is plenty of work for us at home to perform, and it is to be remembered that it takes so many at home to keep each one working in the field."

Solemn Evensong was sung in Christ Church, Enmore. The special address was given by the Bishop-Elect of Melanesia, the Reverend A. T. Hill, outlining the work being undertaken by the Church in Melanesia, and the need for assistance, both of staff and money, for this large diocese.

The following officers of the order were elected for the ensuing year: Chairman, Mr. Basil Mottershead; vice-chairmen, Messrs. Jim Hart, John Danslow, John Bell; hon. secretary, Miss Margaret McPherson; assistant secretary, Miss Betty Norrie; minute secretary, Miss Dorothy Steep; mission secretary, Mr. Bob Shepherd; publicity officer, Mrs. Dorothy Mottershead.



Dear Girls and Boys,
Our story this time is about a very simple little thing which might easily happen to you. If it ever does, I hope you will remember the lesson which we can learn from it.
Listen to the story and you will see what I mean.
God bless you.
Your friend,
UNCLE PETER.

"I couldn't see properly, Mummy, with that speck in my eye," said Tommy.
"No," said Mummy. Then she added, "It was a good thing that I didn't have anything in my eye, wasn't it? I wouldn't have been able to make your eye better, would I?"
"No," said Tommy, "I hadn't thought of that."

"Well, Tommy," said Mummy, "I wasn't the first person to think of that. Jesus once told a story about two men who both had something in their eyes. 'One man had quite a large splinter in his. He couldn't very well help the other man, could he?'"

"No," said Tommy.
"You know, son," said Mummy, "we are sometimes like that man. We see wrong things in other people—the things they say and do and don't do."

"But we often forget that we need to be put right too. 'When we are right, then we shall be able to help other people. But perhaps we shall then find that it was we who were wrong all the time.'"

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F. M. Wildash, Secretary.
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PASTORAL LETTER

BUNBURY'S JUBILEE YEAR

The Bishop of Bunbury writes:—
Dear Church People,

The primary purpose of this letter is to ask for the support of your prayers.

The Diocese of Bunbury is celebrating its jubilee year. Some of the earliest Church history of the State of Western Australia has its roots in what is now the Diocese of Bunbury.

Picton, Albany, and Busselton are amongst the oldest church settlements in the State. Bunbury, before becoming a See town, was successively in the Dioceses of Calcutta, Australia, Adelaide and Perth.

Bunbury is essentially a rural diocese, and it would be hard to find a pleasanter tract of country in the Commonwealth than that of which the diocese is composed.

Its rapidly-growing population is employed in many and varied ways. Sheep farmers, wheat farmers, dairy farmers, timber workers, coal miners make up the bulk of our population, with all the necessary tradesmen, bankers and agents that such a community requires.

GOOD ROADS

I could name a dozen large, prosperous towns and scores of thriving communities, but we have not one city, we do not own a single tramcar, but we have motor cars in abundance and excellent roads for them to travel along.

In the past two years we have divided four of our larger parishes so that we now have twenty-four ecclesiastical districts (only one of which is without a rector) and, in addition, we boast an archdeacon, a diocesan commissioner and a school chaplain. Four retired clergymen have made their homes within our borders, each of whom still gives assistance

in the administration of the Word and the Sacraments.

We are a very happy family, mainly, I think, because everybody, except the bishop, has to work hard. We are all anxious that our jubilee year should prove something to remember.

In May the Primate came to us, and his visit proved an inspiration indeed.

BACK TO S. PAUL'S

On July 18 the cathedral is going to hold a "Back to S. Paul's" Sunday (July 18 is the actual anniversary of the enthronement of our first bishop), and then in September our synod service on September 26 is going to be a glorious eucharist on the site of the new cathedral-to-be.

All the clergy and lay readers of the diocese will be present, and all our congregations of the Bunbury and Bridgetown deaneries as well as the synodmen of the whole diocese. Amongst



our visitors will be the Governor of Western Australia, the Archbishop of Perth, Bishop Frewer and Bishop Elsey.

After the service we are going to have lunch together, and I

visualise a scene reminiscent of a hillside on the shores of the Lake of Galilee, and just surely will His presence be with us. Then we go to Picton for evensong, and at night we are to have a great rally in the Bunbury Mayfair Theatre.

Thanksgiving services will also be held at Albany on October 24, when our guest of honour will be the Bishop of Adelaide; and at Wagin on November 21, when Bishop Elsey and the Dean of Perth will be the occasional preachers.

Brethren, will you please pray for us that these great services may inspire us to go forward in the name of the Lord?

Yours sincerely,

Donald Rumbury

BOOK REVIEW

CHURCH HERITAGE

THE STEEP ASCENT OF HEAVEN. Gordon Huellin. S.P.C.K. Price 6/9. Pp. 104.

This is the story of the seventeenth and eighteenth century religious life, written by the Reverend Gordon Huellin with a foreword by the Lord Bishop of London.

It is an excellent little book, delightfully written, illustrated with fine wood cuts, blessed with an index.

Here are the religious and political background of the years, here the lives of kings, bishops, saints and leaders, here the past becomes real and one wishes to know more of many events which have helped to condition the present.

—H.A.D.G.

[Our review copy came from Church Stores, Sydney.]

THEATRE REVIEW

"A MIDSUMMER NIGHT'S DREAM"

THIS excellently-produced Shakespearean comedy is one of the best things that the Melbourne National Theatre Drama Company has yet given us.

It is extremely well-done, with beautiful costumes and quite good sets, and some first-class acting by Kathie Reed as Puck and Reg. Gillam as Bottom.

—W.F.H.

MUSIC REVIEWS

PLAINSONG ON RECORDS

THE "MUSICAL TIMES," May, 1954.

THE last few decades have seen a great revival in the use of Plain-song in the Church of England. Each new generation brings more and more enthusiasts who discern the true beauty and dignity of this ancient form of religious folk-music, as it may be called. Formerly, the use of Plain-song has been the monopoly of a certain party of the Church.

Mr. Kenneth Long, in his recent instructive and most enjoyable broadcast a few Sunday mornings ago, deplored this fact. It is a great pity that only one section of the Church should have the spiritual benefit that no doubt accompanies the use of this beautiful music. Fortunately, there are signs now that Plain-song is being more generally used in the more varied types of worship. In America it has never been regarded as the property of any particular type of churchmanship, and it is to be hoped that this attitude grows here.

There is a monastery at Solesmes, in France, where the monks have devoted years of research to the study of Plain-song. All branches of the art have been studied, both theoretic and practical. Not only has a great deal of research work been done on ancient manuscripts to discover the correct rendering of this music, but Europe has been searched for all available material which might throw new light on the subject. The fruits of their labours have resulted in the publication of a great deal of material edited for practical use.

The monks themselves have formed a choir, whose fame has spread throughout the world for the beautiful manner in which it sings the Daily Offices in accompanied Plain-song. Those who have been there, come away impressed with the highly-spiritual atmosphere of deep devotion which pervades their services.

A series of long-playing gramophone records has now been issued through which we may now hear this lovely singing. This is the subject of an article and review of the records which appears in the May issue of the "Musical Times," by Alec Robertson. The journal is worth buying for this article alone. The numbers of the records are LXT 2704 to 2708, by Decca.

BACH'S TRIO SONATAS

BOOK 1 OF BACH'S TRIO SONATAS FOR ORGAN. Edited by Walter Emery and John Dykes Bower. Novello.

As in the two previous volumes, this one contains all the aids a player may wish for, such as authentic explanations of the ornaments. In the preface all the known facts about the sources of the sonatas are given.

Novello's also publish as organ music "Procession for a Festival," by Vernon Griffiths. This was composed for performance at Christ Church Cathedral, New Zealand, on the occasion of the visit of the Queen.

This is pleasant music, not difficult to play, but yet without any strong individuality of expression. —L.F.

WARRAGUL C.E.F. AIDS S.E. ASIA APPEAL

FROM OUR OWN CORRESPONDENT Sale, June 18

On Tuesday, June 8, the Fellowship of S. Paul's, Warragul, was told of the South-East Asia Appeal.

Members decided to give support to the appeal by prayer, gifts and attendance at the Deanery Rally.

They gave £3 out of funds and £7 by direct giving—this from 14 members, some of whom are still at school.

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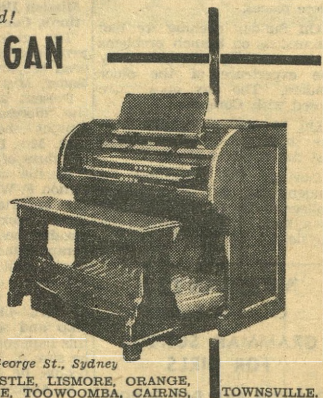
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ARCHDEACON CARTER FROM A SPECIAL CORRESPONDENT Wangaratta, July 2

A window to the memory of the late Archdeacon W. G. Carter, formerly Archdeacon of Wangaratta and sometime Rector of Shepparton, was dedicated on June 24 in St. Columba's College Chapel, Wangaratta.

The Bishop of Wangaratta, the Right Reverend T. M. Armour, who is also chairman of the college council, performed the ceremony.

The late Archdeacon Carter was chairman of the college executive.

THE TOWER

The great glory of the church is its tower; the largest in Kent and the third largest in England. It was begun in 1320 and completed in about 20 years. It is 78 ft. high and the inside area is 25 feet square. The walls are 4 ft. thick.

The chapel in the north aisle is a memorial to Sir John Northwood and his wife. Sir John was knighted by Edward I, and was four times Sheriff of Kent. Traces of the wall paintings which filled the church from end to end can still be seen; but the rood-screen has entirely disappeared and only the stairs which led up to the rood-loft remain. The east window is a memorial to Major Ray, who was killed during the Boer War. In one of the lights, depicting the Good Samaritan, there is a small, brown dog. This is "Drummer," the companion of Major Ray,

ASIAN CHURCHES AND EVANSTON

By PAUL DEVANANDAN.

ASIA to-day is in a strange mood of feverish activity. The influx of totalitarian political strategies, the spread of secularistic nationalism, the resurgence of historic indigenous religions, and the renaissance of ancient cultures have set Asia on the move. Strangely enough, in all these forces, there is undeniable evidence of Christian influence, whether direct or indirect. It is not necessary to labour the point here, for it is admitted that Christian Missions and Western culture have played a great part in the awakening of Asia. What is noteworthy at the moment is the phenomenon of this revival turning into a revolt—a revolt against Western domination, which is justifiable, a revolt against Western culture, which is understandable, and a revolt against Christianity, which to us Christians, at any rate, is perplexing.

Why this antagonism to Christianity, and to Christian evangelistic work in particular? Sympathetic understanding of the non-Christian point of view, specific declaration of the Christian position to dispel non-Christian misgivings, and sincere effort to make necessary changes in our methods of evangelism, and our programme of work and our attitude to non-Christian religious thought and experience—these are matters of pressing concern, not only to Asian Christians, but to Christians everywhere.

To dismiss this Asian development as a passing phase in world-life is to blind ourselves to present reality, which is historically conditioned. Behind it is the persistent fear that Western influence may again manifest itself in new forms and through other agencies. It is a reaction to European manoeuvres, until recent times, to control the national destiny of Asian peoples.

Besides, Asia is in the throes of a social revolution. Time-worn institutions of society, conditioning human relations at all levels of our national being, are now crumbling under the impact of new ideals. With new determination Asian peoples are straining every nerve to stabilise their national economy, to raise their standards of living, to "modernise" their outlook and keep abreast of the changing times in a changing world. Problems of poverty, unemployment, food shortage, over-population, all bound up with the basic issue of land ownership and agriculture, clamour for rapid solution. These are tasks which Asians must carry out by themselves for themselves. Non-Asian assistance can only go part of the way, and will have to be utilised with watchful care, for obvious reasons.

The conflict of the New with the Old in every area of life, and the hurried pace at which the transition from Old to New is forced, jumping many centuries, create problems of adjustment which tax the patience of youth and the idealism of old alike. No wonder national governments sag under the weight of reactionary forces of inner corruption or become taut through the opposite pulls of totalitarian and democratic trends.

MOREOVER, these many centuries, popular religion in Asian lands has been an oppressive force, sanctioning inequality and supporting reactionary forces. But to-day modern movements in Asian religions are attempting to restate their fundamentals, asserting anew their claims to remedy social injustice, to guarantee human values and to work for world brotherhood. At the same time, secularism has spread apace, generally insisting that what Asia needs is greater involvement in this-worldly concerns and material values of life, for it was her other-worldly "spiritualism" that spelt her ruin.

Over against this background

attitude in Asia to Christian evangelism. The objection is that Christian evangelistic enterprise is anti-national activity, is calculated to create dangerous religious dissensions within the nation. And, in most cases in Asia to-day, nations are still in the making.

What is suspect is foreign missionary control, not foreign missionary personnel as such; and the continued dependence of Asian Christians on foreign assistance, not just the giving and receiving of aid from abroad. The answer, then is not in stopping foreign missionaries from coming, nor in refusing assistance from the older Churches. The challenge is for Christian Churches in Asian lands to demonstrate the possibility of giving help without wanting to dictate terms, and of receiving aid and not be reduced to perpetual dependence.

This is the concluding article of the series of 12 on the Assembly of the World Council of Churches to be held at Evanston, Illinois, from August 15 to 31 this year.

This article shows how relevant the discussion at the Assembly will be to the problems which confront the Asian Churches at the present time.

The author is Secretary of the Council of Y.M.C.A.'s of India, Pakistan and Ceylon, and a member of the Advisory Commission on the Main Theme of the Assembly.

The charge of denationalisation is also frequently made on the score that Asian converts to Christianity adopt Western ways, and to that extent, they tend to be outlandish in culture and outlook. It is for Asian Christians to disprove this. But at a time when the national culture—and for that matter Western culture—is itself in the melting pot, Christian responsibility in this matter becomes intricate. Sometimes, however, the allegation is pushed to the extreme of contending that communities of Christians in Asian lands may become tentacles of foreign political and economic influence. This is certainly due to the non-Christian misunderstanding of the Christian conception of the Church. On the other hand, the testimony of history in Asian lands is that European powers in the 16th and 17th centuries had indeed used the Church as a means to gain and hold political power. However, when occasions for Christian judgement did arise, it censured the wrongful dealings of foreign governments with the subject people in their colonies.

Non-Christian opposition to evangelistic work in Asia is not altogether because of foreign assistance and the possible danger it involves to national freedom and cultural integrity. Christianity is itself a "foreign" religion, and its organised effort to bring others into its fold frequently gives the impression of "religious imperialism." Indigenous religions in Asia are themselves now making new claims to universal validity, and resent criticism. Besides, the idea is rapidly gaining ground that since religions are all good and alike, there is really nothing to choose from among them. The part of wisdom would be to take what is good from all of them and strengthen one's ancestral faith.

More than all, it is feared that over-emphasis of religious divisions in Asian countries, where there are in fact many religious groups, will result in internal dissensions endangering national unity. Therefore, in many Asian countries three types of nationalist attitude seek to control State policy towards religion. The one claims that religious differences do not matter, and all religions are good. The second maintains

if they hinder national progress, they should be eradicated. The third holds that the religion of the majority should be strengthened, though not recognised as the religion of the State, so that national security is not jeopardised through cleavages caused by minority religious groups.

IN ANY case, Christians in Asian lands find themselves in a difficult predicament. The crucial issue turns on the question of "conversion." Christian evangelism is motivated by the desire to share with others a conviction on which a decision is called for. Such a decision necessarily means a "coming out" of one's religious group to join the fellowship of the Church, a change in religious affiliation which in Asia makes for a marked difference in social attitude and family relations. A convert gained by the Church is a person lost to the non-Christian group, out of which he comes. It is this unfortunate view that non-Christians take of "conversion" as "loss" (numerically estimated) which needs to be corrected.

The responsibility of the Asian Christian of this generation is very great, in view of all that has been indicated. It is for him to provide the Christian answer to his non-Christian neighbour. Four clear lines of immediate action are called for. First is the imperative necessity to make Christianity indigenous in every Asian land. Effort in this direction has been feeble of recent times, largely because of fear of losing a firm hold of the essentials of Christian belief in the anxiety to make them acceptable in terms of non-Christian faith and practices. The danger of syncretism will be there always. But unless the Church takes root in the soil of every Asian land in which it is now planted it will never shed its "foreignness."

Secondly, the unity of the Church in every Asian country should be realised as a present reality, and with little delay. Otherwise its influence on the non-Christian environment will continue to be sporadic, and often contradictory. Not only the variety of denominations causes internal dissension, but diversity of the national origin of denominational missions leads to confusion, too. So long as "missions" persist as separate organisations there will be no natural growth of the "Church" in Asian lands.

Thirdly, the Church in Asian lands will have to exercise its social responsibility more and more. Its isolation from contemporary national life leaves the impression that Christians are not concerned with issues of national importance. Enough has been said in earlier sections about the desperate need for Christian social action. In the quest of Asian people for a "responsible society," Christians have a distinctive contribution to make.

Finally, the Church in Asian lands has the double task of helping the country in which it is rooted to carry out all its nation-building projects, and at the same time be conscious of its obligation to share in the larger programme of world peace and international goodwill. Christians are called today to demonstrate the correlation of national loyalty with world citizenship. All this requires that we carry into the very midst of our everyday life as farmers, workers and professional men the convictions of our Christian calling.

Is it then surprising that Asian Christians also look to Evanston with expectation that what will be said and done by the World Council of Churches will be relevant to their condition? At Lucknow, India, when representative Asian Christians participated in the preparatory Study Conference, they enthusiastically endorsed the six sectional topics of Unity, Evangelism, Social Problems, International Affairs, Inter-Group Relations, and the City, for these are the areas

of challenge and opportunity concerning which we need to formulate "the Christian consensus."

And these common tasks devolve on us because we share the same triumphant hope which is characteristic of the Christian Faith. These tasks we undertake in Asia, and everywhere else in the world, because the hope of the world is in Christ Jesus, not in ourselves. In Christ Jesus the New Age has already begun, and awaits final fulfilment. It is the conscious experience of continuous renewal which gives the Christian the power to live in the present amid conflict with evil. And it is this same assurance of faith that God is faithful, that He will complete what He has begun, which gives the dynamic of hope which works and waits in eager expectancy that God's ultimate purpose for His creation will be fulfilled.

BOOK REVIEWS

CONFLICT OF EAST AND WEST

A COMMENTARY ON I MACCABEES. J. C. Daney, Oxford, Basil Blackwell. Price: 18/- Sterling.

The post-exilic period of Jewish history is recognised as all-important for an understanding of the books of the New Testament.

The Christian Church emerged from Judaism at the conclusion of a very turbulent and vigorous period of history. It was the story of the marriage of two great cultures, or civilisations, the Syriac and the European. These were represented by the Jew and the Greek. Of their union sprang three great world religions, Judaism, Christianity, and Islam.

The First Book of the Maccabees tells us the story of an exciting chapter in this conflict of West and East. This commentary is a useful and competent introduction to the book and the period.

—E.H.B.

A LONG ADDRESS

ROAD TO RENEWAL. M. A. C. Warren. S.P.C.K. Price 2/6. Pp. 23.

The address entitled "Road to Renewal," given to the Synod of the Liverpool Diocese on November 3, 1953, is really on four roads to renewal of spiritual life of the Church, (1) salvation through the Cross of Christ, (2) growth through the power of the Holy Spirit in prayer, meditation and knowledge of God, (3) spreading the Kingdom of God by teaching and preaching, (4) bringing others to Christ.

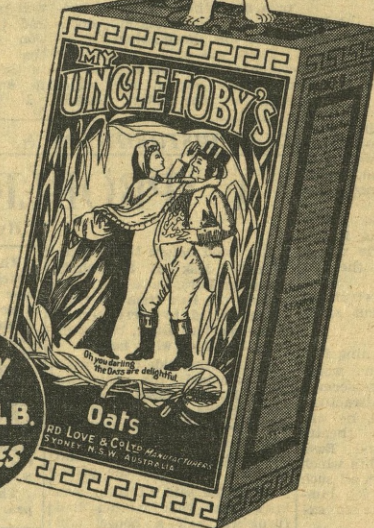
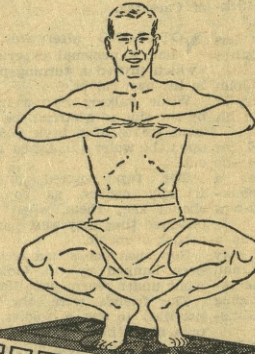
As an address it is all very good, but far too long. After page 16, he says: "May I be forgiven and go further . . ." Apparently no one stirred. We traversed several other roads and by-paths before we came to the end at page 23.

—H.A.D.G.

[Our review copy came from Church Stores, Sydney.]

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THE GREEK DOCTORS

BY THE BISHOP OF LONDON, THE RIGHT REVEREND AND RIGHT HONOURABLE J. W. C. WAND.

Last week's article discussed one of the most important letters written by Gregory of Nazianzus. It was a protest against the Governor's intention of destroying his own city as a punishment for the rebellion of a few irresponsible people. The city was pardoned.

Gregory was successful in conveying to the people the truths of the Christian faith about which there was so much controversy. The first was that of the Unity in Trinity of God. The second was the emphasis upon the equality within the Trinity of the Holy Spirit.

HE was in his own person a refutation of the charge that Christianity was merely the religion of barbarians.

In him the citadel of culture was won for the faith.

Chrysostom is really a nickname, "golden mouthed," a Greek equivalent for our less extravagant English, "silver tongued."

The name was given to John of Antioch within a century of his death in recognition of his outstanding eloquence.

He was born in 347 at Antioch, the son of well-to-do parents. His father was a soldier who attained the eminent rank of what we should now call army commander.

His mother, Anthusa, was a very devout woman and we may number her with Monica and Nonna as a mother whose influence succeeded in developing the character of a great Christian leader and saint.

John was trained for the Bar. His tutor was the celebrated philosopher Libanius, who at Athens had been the tutor of the Emperor Julian and also of Basil and Gregory.

Chrysostom proved an apt pupil and it is said that when Libanius on his death-bed was asked who was most worthy to be his successor replied, "John, if the Christians had not stolen him from us."

The highest possible future was predicted for him in his own profession and he was a regular attendant at the law courts.

He found there, however, no possibility of permanent satisfaction.

TO spend his life earning fees for making the worse appear the better cause seemed to him singularly unattractive.

On the other hand, he was extremely fond of the theatre and when his friend Basil entered the monastic life which would cut him off from all such pleasures, Chrysostom felt himself unable to imitate so extreme a renunciation.

Later, however, he came under the influence of Meletius, the Orthodox Bishop of Antioch, by whom he was led into a more serious way of life.

The change was symbolised and confirmed after a three years' probation when he was not only baptised but also ordained by Meletius to the office of reader.

Chrysostom was now 23 years old, and having heard of Basil's great experiment he declared his intention of joining him in his monastic retreat.

Somewhat surprisingly, however, he was prevented from doing this by the entreaties of his mother, who showed herself unwilling to part with him.

For her sake he decided to remain at home, out there he cultivated a very rigid asceticism and influenced in the same direction a number of people who were later to become

famous, such as Maximus, afterwards Bishop of Seleucia, Theodore of Mopsuestia, and Carterius, who presently became head of a monastery near Antioch.

These men were not only ascetics, but scholars.

Together they developed that literalistic style of interpreting the Scriptures which became characteristic of Antioch and seems to us much more modern than the allegorising method of the rival school of Alexandria.

They also took the ascetic side of Christian teaching very seriously. Theodore, it is true, seemed at one time to be likely to desert, and he actually became engaged to be married.

Chrysostom's remonstrances, however, were so vehement and persuasive that he broke off the engagement and became an affirmed ascetic.

Chrysostom played a considerable part in bringing about Basil's consecration as Bishop of Caesarea.

NOT LONG afterwards he had a personal experience which proved a turning-point in his own career.

While walking with a friend by the side of a stream he saw some leaves of a book floating upon the water and fished them out.

The two entered into a friendly contest as to who should keep them, when they observed that they were part of a book of magic.

Now such books had recently been banned by the Government under severe penalties.

The friends were, therefore, horrified to see a soldier approaching them. How to conceal the incriminating documents was the question.

There was only a moment in which to make up their minds and they slipped the leaves back into the water. Luckily

the soldier had not seen anything untoward, and the friends escaped suspicion.

Chrysostom, however, was badly shaken and presently he felt that he must carry into effect his early intention of entering the monastic life.

IT IS possible that by this time John's mother had died, setting him free to fulfil his intention.

He began by following the example of an old Syrian hermit whom he met apparently by accident.

He made his home in a mountain cave and practised such austerities that he not only permanently undermined his constitution, but after six years reduced himself to such a state of physical disability that he had to leave his retreat and return to his home at Antioch.

Meletius was happy enough to see him return, and he set about finding use for him in the active life of the Church.

In 381 he ordained him to the Diaconate and for five years Chrysostom fulfilled all the duties of the office with conspicuous success.

He also set himself to write and publish several theological treatises.

In 386 he was ordained priest by the next bishop, Flavian. It was now that he earned a great reputation as a preacher. The bishop welcomed him to the cathedral pulpit.

It was Chrysostom's habit to preach on Saturdays and Sundays, as well as on holy days and during Lent. Vast crowds attended these sermons.

They must have been lively proceedings because they were well punctuated with applause, and the congregation's attention was so closely engaged that notices had to be put up in the church warning hearers to beware of pickpockets.

It was during this period,

actually in 387, that Chrysostom showed the characteristic capacity of the great preacher to take advantage of the circumstances of the moment in order to drive home to his congregation the eternal verities of the Gospel.

The people of Antioch, enraged by the threat of heavy taxation to support the inflated army, suddenly rioted, destroying some public buildings, driving the Governor into flight and actually dragging the statues of the Emperor and his deceased wife with every kind of insult through the streets.

A band of archers quelled the tumult, and then the city lay in stupor awaiting with dread the punishment that would inevitably be inflicted by the Emperor.

THEODOSIUS'S temper was well known. It was shown three years later on a somewhat similar occasion by the massacre of 3,000 of the inhabitants of Thessalonica.

While they awaited the pronouncement of their own sentence, the inhabitants of Antioch deserted all the usual places of entertainment and thronged the churches.

Chrysostom turned the opportunity to the best possible account.

He preached his famous series of sermons known as the Homilies of the Statues, in which he tried to fortify the people to meet the future with courage and at the same time moved them to a proper repentance.

After a period of the gravest anxiety, in the twenty-first of the Homilies he had the joy of describing the interview between the Emperor and the Bishop Flavian, in which the latter had made a successful appeal for mercy.

FILM REVIEW

"MALTA STORY"

This is an epic in which the hero is a whole island, and no particular individual.

Jack Hawkins plays an excellent part as the Air Officer Commanding on the island, but no one else is outstanding.

A photographic reconnaissance pilot, Alec Guinness, arrives at Malta en route to Cairo, but his plane is destroyed on the ground in an enemy raid soon after he lands, so he is attached to a squadron there for the time being. The British are trying desperately to hold Malta, but they are short of everything except courage.

The film gives an hour-and-a-half of the grim struggle that it was to hang on against overwhelming odds.

Slowly, however, Spitfires, and then British bombers arrive to reinforce the rapidly-dwindling British force, and the island is able to take the offensive.

It is a fine film that every adult and adolescent should see, in order to realise fully why Malta was awarded the George Cross for valour. It is at the "State" Theatre in Melbourne.

Don't worry if you do not see the support picture—"Top Of The Form." It is the worst rubbish that I have yet seen on the screen.

—W.F.H.



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CASE HISTORIES OF S. JOHN'S HOME, MELBOURNE . . . 5

A "PROBLEM" IS AVERTED

By BRIAN J. GOOD.

LEN stood before the principal's desk at S. John's Home for Boys, Canterbury. He brushed the hair from his eyes, which darted to every corner of the spacious study, taking in every detail of what he saw.

On the other side of the desk the principal, the Reverend Neale Molloy, gazed thoughtfully at the boy, gauging his ability to take the bad news he must now give him. He decided that Len was not weakling, and he went straight to the point.

"Len," he said, "I think you knew that your mother had furnished half a house, and that arrangements were to be made for you to return to live with her again."

"Yes, sir, I knew that." "Well, I'm afraid I have bad news for you. Your mother is very ill, and she has been forced to cancel all arrangements. In other words, Len, you will not be leaving us."

Though barely in his teens, Len did not flinch at the bitter blow to his plans and his happiness. During the years previous to his coming to S. John's he had grown used to placing his widowed mother's welfare before his own, for she had suffered continuously from ill-health, and he had been forced to care for her as best he could, as well as doing the messages and any necessary jobs.

HE was matured for his age and showed no outward sign of his emotions when he was told the news. He turned and with a quiet "Thank you," he left the study.

Within ten days his mother was dead and Len was left entirely in the care of S. John's.

He was a very active lad, with an insatiable curiosity about everything and everyone with whom he came into contact. Previous to his mother's death he had done well at the local State school, where he excelled especially at sport. He also

This is the fifth of seven articles dealing with typical case histories of boys who have passed through S. John's Church of England Boys' Home, Canterbury, Melbourne.

All the facts in the stories are true; only the names of people have been altered.

Mr. Good, an old boy of S. John's, has written the articles in collaboration with the Principal, the Reverend N. G. Molloy.

The sixth article will appear next week.

showed a marked aptitude for the handling of all types of tools. He passed the entrance examination for the Box Hill Technical School.

Soon after his mother's death he became apprenticed to a large industrial firm in the city, where he passed his apprenticeship exams, with an average of 90%.

HE was then transferred to S. Martin's, the senior boys' hostel, which works in conjunction with S. John's, also under the jurisdiction of Mr. Molloy.

At one stage S. John's and S. Martin's were combined in the one building, the former for boys under 12, the latter for boys 12-16. After this they went out into the world, perhaps to the Church of England Hostel at Auburn.

The system was altered by the completion of a magnificent, cream-brick building in the grounds of S. John's, which became the official S. Martin's Hostel. When a boy under S. John's care begins work, he moves to the hostel, where he pays board in ratio to the wage he earns.

The boys live more or less as one big family in an extremely happy atmosphere. The building is modern in every detail, from the external design,

to the interior equipment and finish of the bedrooms, bathrooms, kitchen and dining room.

The recreational room features a large table, for indoor sport, a radiogram and a piano, in addition to other items which make up the usual comforts of any normal home.

WORK has also begun on the reconstruction of much of the older building, which is now used entirely for the younger boys who comprise S. John's.

Len's love for tools led to his appointment to an important position in the firm to which he was apprenticed. He has retained his ability as a sportsman, and he also plays an important part in the S. John's Old Boys' Association. He has plans to marry in the near future.

Len is but another example of what the patience and God-inspired love of the staff at S. John's can do for the boys who come into their care.

Len's case is somewhat different from the case histories of the boys dealt with in early stories in this series. At no time was he an "uncontrollable." But he definitely lacked the healthy home environment so essential to a boy becoming a responsible citizen.

S. John's provided that atmosphere. He was kept apart from the bad company which so often leads to a boy becoming an "uncontrollable." His spare time was occupied with the various worthwhile activities which form an integral part of the life of the home. His young mind was channelled into a state where his characteristic zest and curiosity could be used to his own ultimate benefit.

He is now another responsible citizen, an example of what God can do through those He has called to work in the field of Church of England child welfare.

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DIOCESAN NEWS

ADELAIDE

APPEAL'S SUCCESS

The £50,000 Appeal for St. Laurence's Home for the Aged, organised by the Reverend E. J. Cooper and Mr. L. A. R. Evans, has been a tremendous success. To date over £21,500 has been subscribed, and when this amount is doubled by the government subsidy, the objective will be well within reach.

QUOTA EXCEEDED

State quota of £7,200 for the Australian Board of Missions, which is the highest ever asked, has been exceeded by £1,000.

DEAN'S NEW RESIDENCE

The Dean of Adelaide, Dr. T. Thornton Reed, moved this week into the new deanery at 24 King William Road, opposite the cathedral. The building was formerly the Warden's Residence of the old St. Barnabas' College, and it has been completely renovated for its new purpose. The dean's resignation from the Parish of Rose Park took effect from the beginning of this month.

UNIVERSITY MISSION

The Evangelical Union of the Adelaide University held a mission this week. The missioner was the Dean of Melbourne, Dr. Barton Babbage. The mission opened last Sunday at Holy Trinity Church. Special talks and services were held throughout the week at the university and the dean will preach at the cathedral to conclude the mission on Sunday evening.

OLD SCHOLARS' CORPORATE COMMUNION

Over a hundred old scholars of St. Peter's Collegiate Boys' School, and St. Peter's Girls' School, attended a corporate communion arranged by the Reverend E. Swan, at St. Columba's Church, Hawthorn, on the Sunday in the octave of St. Peter.

RADIO RECITAL

A play entitled "Adam and Eve" written by the Reverend Gabriel Hebert, S.S.M., of St. Michael's House, Craighall, was presented over the A.B.C. network last Sunday morning. A choir from St. Michael's House sang appropriate psalms, hymns and a Te Deum during the performance of the play.

CHURCH CENTENARY

The centenary of the setting of the foundation stone of St. Jude's Church, Port Elliot, was celebrated last week. This centenary occurs in the same year as the centenary of the Gowla-Port Elliot Railway, the first in Australia. The architect of the church, Thomas Jones, was also superintendent of the railway. Special centenary celebrations will take place in September.

BALLARAT

GOOD START TO NEW VICARAGE

An all-day working bee was arranged last Saturday at St. John's, Colac, when forty churchmen turned up and poured the foundations of the new vicarage. This followed three other Saturday working bees when the foundations had been dug.

It is planned to build a two-storeyed building at an approxi-

mate cost of £8,000. The appeal opened early in 1953, and in the first twelve months £2,500 was raised. Plans are in hand to raise a similar amount during the second year of the appeal.

BATHURST

PARISH EVENTS

Mothers' Union members from many branches in the diocese met at Orange recently. Mrs. Woods (Molong), occupied the chair. An address was given by Archdeacon H. Graham. Y.A.s. Parkes held a successful function at Cookamulgin; the Rector of Forbes officially opened the parish Y.A. Ball, which proved a grand success; a working bee at Peak Hill had a great clean up in the rectory area and are to erect a new dividing fence; Canowindra Y.A. Ball will be held on Monday next and the D.C. will be in the parish during the week-end for services; next Friday, July 16, the Ewigara Y.A.s will hold a ball at Murga, near Cudal.

BISHOP IN COUNCIL

The quarterly meeting will take place on Thursday next at Bathurst to discuss many diocesan matters. It is expected that the newly formed Children's Homes Council of the diocese will hold its first meeting on this occasion.

WARREN

The Reverend H. C. Walton has agreed to conduct services in the parish for a period. Excellent congregations and fine hospitality greeted the D.C. for his week-end visit to the parish for services on June 27. A large number of school children joined with adults for early service on St. Peter's Day. Like many parishes, now the Warren vestry and guild have semi-furnished the rectory so that it is always available for immediate occupation in emergencies. Latest additions are supplies of bed linen, blankets and towels. Noticed in a local store was a large supply of jars of "home made jam on sale for the Church of England."

CANON E. A. HOMFRAY

One of the retired priests of the diocese, Canon Homfray, continues to help out and act as a guest in the vacant Parish of Peak Hill he has been giving them two weeks of church services. Warren parishioners are grateful for his attention to the day and Sunday school children during his period of relieving work recently in their parish.

BRISBANE

PARISH OF PITTSWORTH

The new Parish Hall has been completed at Pittsworth on the Darling Downs and this was officially opened at a Parish Ball held on Monday, July 5. The new building which replaces one blown down by a cyclone a little while ago is one of the finest in the diocese. The rector of the parish is the Reverend C. L. Biggs.

GIRLS' FRIENDLY SOCIETY

On Saturday afternoon, July 3, the Junior section of the Girls' Friendly Society held a sports afternoon in St. Luke's, Charlotte Street, Brisbane. Events included dancing, ball games, physical displays, etc. Although

mostly attended by Metropolitan parish groups, it was good to see representative teams from Toowoomba.

Last week the society moved into its new rooms in St. John's Cathedral Buildings, Ann Street. A lot of time and work has been given to make the new place most attractive and comfortable. With the Church of England Boys' Society and the Church of England Young Men's Society rooms at the other end of the building, the new move brings most of the authorised youth societies in the diocese under one roof, thus centralising to a great degree the youth work in Brisbane.

FRIENDS OF ST. FRANCIS' COLLEGE

A garden party, arranged by the Friends of St. Francis' College to aid college fund will be held, by courtesy of the Archbishop of Brisbane, at Bishopsbourne, Milton, on Thursday, July 10. The function will be opened officially by Lady Chandler at 2.30 p.m. It is understood that the entertainment will include a puppet theatre while there will be the usual stalls with the addition of a children's tuck shop.

PARISH OF HILL END

The Parish of St. Peter, Hill End, Brisbane, kept its Personal and Name Festival on Tuesday, June 29 (St. Peter's Day). At Evensong the service was a special service and the parish church was packed to capacity for the occasion. There was a good representation of clergy present including the Rural Dean, the Reverend Robert Mawson. The service was presided over by the Rector of All Saints, the Reverend A. P. B. Bennie. At the conclusion of the service there was a procession and those taking part included members of the parish G.F.S. with their banner, members of the Young Men's Club, the Church Banner of St. Peter was very much to the fore. After the service, a supper was served in the hall and the ladies of the parish excelled themselves in providing so many good things to eat. During the supper, a presentation of a marblewood inkstand, manufactured by one of the churchwardens, was made to the rector as a mark of appreciation. The rector of the parish is the Reverend F. Bromley.

CANBERRA AND GOULBURN

MEMORIALS

The Church Council of the Diocesan Council has opened a fund to provide a memorial to the late Elizabeth Holliday, for many years a leader of women's work in the diocese. It is proposed that the memorial should take the form of a gift to the Diocesan Children's Homes in Goulburn, and the exact nature of the gift will be decided later.

The Parish of Queanbeyan is planning to instill a window to the memory of Mrs. Holliday, and the Parish of Yass will hold a meeting on July 11 to take steps to provide a memorial in St. Clement's. Mrs. Holliday ably assisted her husband who served as rector of both of these parishes.

JUNE

Work has commenced on a kindergarten building with kitchen facilities at St. Anne's Mission Hall, June.

PAMBULA

Thirteen women were recently admitted to the Pambula branch of the Churchwomen's Union, during a ceremony in which the badges were blessed and handed to each member.

A successful ball was held at Eden during June, when the proceeds were in the vicinity of £100.

BOMBALA

The death is reported of one of the people's wardens of Bombala, Mr. Thomas Holdsworth. For many years he worked his property at Ando and was closely associated with the life of the Church in that centre. A few years ago he made his home in Bombala and immediately identified himself with the parish church and became a valued councillor and warden.

MURRUMBURRAH-HARDEN

Three new altar frontals, completing a set of colours for the seasons, were dedicated on June 13 at the Kingsvale church. The church has recently been renovated.

KALGOORLIE

SOUTHERN CROSS

This parochial district has been under the care of the Reverend D. P. Davies for less than two years. In that time it has become self-supporting, and its vestry formally applied that it should be granted the status of a parish. A unanimous request was also made that the Reverend D. P. Davies should be appointed rector. He was instituted on July 1 by the Bishop of Kalgoorlie, assisted by the Venerable G. S. Coxon, Archdeacon of the Goldfields, who preached the occasional sermon. The new rector was presented by Mr. J. Brodie-Hall, accompanied by Mr. E. Harrison, acting for the rector's warden, Mr. B. Ryan, who was unavoidably absent. The institution was followed immediately by the service of Confirmation at which fourteen candidates were presented to the bishop.

VISIT OF THE GOVERNOR

The annual ball arranged by the rector and parishioners of St. Matthew's, Boulder, was this year a greater success than ever. The Governor of Western Australia and the Hon. Lady Gairdner received twelve exhibitors, who had been trained to perfection by Mrs. E. W. Robotham, wife of the rector. The

newly-elected Mayor of Boulder, Mr. J. M. A. Cunningham, J.P., who is also rector's warden, declared the ball open. The belle of the ball was Miss Stephanie Longmore, who was until recently treasurer of the Vestry of St. Andrew's Church, Coolgardie, and is now a nurse on the staff of the Kalgoorlie District Hospital. One of the debutantes came from Southern Cross Parish, 140 miles away.

SCOUT HALL

The Rector of Boulder, the Reverend E. W. Robotham, was also among those who welcomed His Excellency and Lady Gairdner next afternoon when they opened a new Scout Hall. Padre Robotham is Assistant Scout Commissioner for Kalgoorlie-Boulder, and was formerly Commissioner for North Devon. During the afternoon, the parents of Scoutmaster William Phillips, unveiled a memorial plaque to their son, who gave his life during the New Guinea campaign. The Bishop of Kalgoorlie said the prayers and blessed the memorial.

GOVERNOR AT CATHEDRAL

On Sunday morning, Sir Charles and Lady Gairdner made their Communion at the Cathedral of St. John the Baptist, Kalgoorlie at the Sung Eucharist at 8 o'clock. The vice-regal party, who had been welcomed by the rector, Archdeacon Coxon and Mrs. Coxon, left immediately after the service to travel in their coach on the Trans-Australian train to the Eastern States.

MELBOURNE

UNIVERSITY STUDENTS

Evensong at St. Paul's Cathedral on Sunday was a special service for university students. The chaplain to the University, the Reverend Donald Macrae, read the State prayers and the lessons were read by undergraduates. The preacher was the Reverend L. L. Morris. After Evensong, a Fact and Faith film was shown in the Chapter House.

DEDICATION

The Bishop of Geelong dedicated the Mission Church of St. James, Kilguth, last Sunday.

INDUCTION

The Reverend A. G. Tooth was inducted to the charge of St. Paul's, Fairfield, by the Bishop of Geelong, on July 6.

C.M.S.

On Sunday afternoon the Young People's Union (Sowers' Band) of the Church Missionary Society, held its diamond jubilee service in St. Paul's Cathedral. The Right Reverend Donald Baker gave the address and the Reverend George Pearson, from Tanganyika, gave

a message to the children. The service was conducted by the Precentor, the Reverend H. H. Givran, assisted by the Reverend W. V. Lloyd.

RECITAL

Mr. Ian Thomas gave an organ recital at Holy Trinity Church, St. Kilda, last Sunday. The assisting artist was Miss Doris Campbell, soprano.

PERTH

WEDDING

Miss Faith Norwood and Mr. Bruce Rosier were married at Sutton Valence, Maidstone, Kent, last month.

The Archbishop of Perth, the Most Reverend Robert Moline, assisted the bride's father, Canon C. W. Norwood, formerly of Bangkok and Mosman (W.A.), and now Rector of Sutton Valence and East Sutton, in the ceremony. Mr. Rosier, who will be ordained as a deacon in September by the Bishop of Sheffield, and who will serve his diocese at All Saints in Ecclesall, was W.A. 1950 Rhodes scholar.

Mrs. Rosier is a B.A. and was teaching prior to her marriage.

SYDNEY

TEMPERANCE THANKSGIVING

Friday, June 25, was observed as a day of thanksgiving by members of the Women's Christian Temperance Union of N.S.W. Representatives from nearly all the unions were present in St. Phillip's Hall, Church Hill, Sydney. A resolution was passed that the W.C.T.U. write to the Premier of N.S.W. and the Secretary N.E.W. Council of Churches, concerning the proposed amendment of the law in regard to grocers' licences.

GREENWICH

A parish tea for men and women will be held at St. Giles', Greenwich on July 18, at 5.30 p.m. The Reverend W. G. Coughlan will speak on the work of the Marriage Guidance Council of N.S.W.

EVANGELICAL UNION

The annual meeting of the Sydney University Evangelical Union will be held on July 22, at 8 p.m. in the University Great Hall. The speaker will be the President of the Crusaders' Union in Britain, Lieut.-General Sir Arthur Smith. Sir Arthur is visiting Australia in connection with several Christian organisations, and is accompanied by Lady Smith, who is president of the Church of England Zenana Missionary Society and chairman of the Ladies' Home Mission Union.

The chairman of the meeting will be the Archbishop of Sydney, who is president of the Australian Inter-Varsity Fellowship for 1954.

MUSICAL LUNCHEON

The Women's Guild of St. Alban's, Epping, will hold a musical luncheon in the parish hall on July 15, at 12 noon. Miss Joyce Trickett will speak on "Of Palaces and Kings and Things."

S. DAVID'S, ARNCIFFE

S. David's Dedication Festival will be held on July 8 and July 11. The Rector of St. George's, Huastville, the Reverend R. F. Gray, will preach at 10 a.m. on July 11 and the Rector of St. Oswald's, Haberfield, Dr. A. W. Morton, will preach at 7.15 p.m. on the same day.

WANGARATTA

SHEPPARTON

The foundation stone of the new vicarage at St. Augustine's will be set by the Bishop of Melbourne on August 1. In the morning, he will be the celebrant and preacher at the annual men's service and breakfast.

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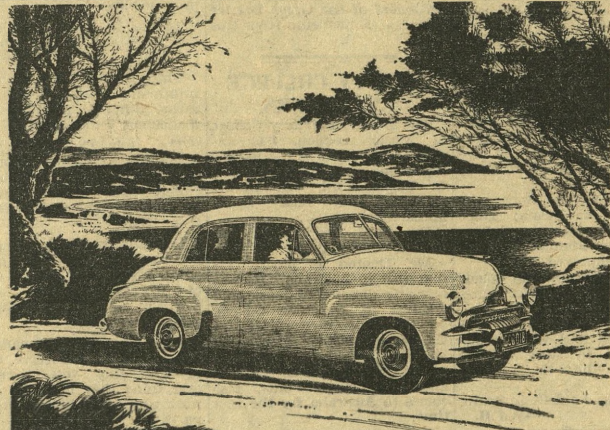
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- (c) The general use of the Sacrament of Penance.
- (d) Fasting Communion.
- (e) The Reservation of the Blessed Sacrament according to the canonical right of the parish priest.
- (f) The use of the Sacrament of Holy Unction.
- (g) The understanding of the Sacramental character of Holy Matrimony, and the lifelong indissolubility of the marriage bond.
- (h) The appreciation of the Catholic and Apostolic character of the Church of England and of the Churches in communion with the Church of England.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. Paul Duncan, of Bridgetown, Western Australia, who sent us this picture of S. Paul's, Bridgetown, where the Reverend Vincent Howells was instituted and inducted as rector on July 1. (See story, page 4.) At the left of the picture can be seen the church hall in process of erection.

FILM REVIEW

"DECAMERON NIGHTS"

THIS is the best entertainment film that we have seen in Australia for years.

Giovanni Boccaccio, an acquaintance of Petrarch, was born in Paris in 1313, but spent most of his life in Florence and died there in poverty in 1375.

He met "Flammetta," the daughter of the King of Naples, in church one Easter Eve, and loved her madly for 12 years, until she died of the Black Death.

During those years she inspired him as Beatrice inspired Dante, and Laura inspired Petrarch, and most of his books are about her.

In the "Decameron" he gives us a series of stories with a connecting thread along the lines of "The Arabian Nights" and Chaucer's "Canterbury Tales"—except that Chaucer did it better.

In the "Decameron" we find a group of young ladies living in retirement in a house out in the country until the Black Death leaves the city of Florence, and to relieve the boredom of country life they take it in turns to tell stories of love and adventure, of which three are related in this film.

It is excellently done: the casting is first class; Louis Jourdan as Boccaccio and Joan Fontaine as Flammetta could hardly be improved on.

The photography and colour are beautiful and the costumes perfect.

The scene on the pirate ship is first-class and the "execution" scene in story two as funny as anything that we have ever seen.

It was filmed chiefly in Spain. —W.F.H.

LEADER OF G.F.S. IN NORTH

FROM A SPECIAL CORRESPONDENT

Townsville, July 2
The Commonwealth Secretary of the Girls' Friendly Society, Mrs. K. Bright-Parker, spoke at Townsville on June 30 on the world-wide links of G.F.S.

While in the North, Mrs. Bright-Parker will visit the Yarrabah Mission Station, outside Cairns.

From Townsville she will travel to Ingham, Innisfail, Cairns and Yarrabah Mission Station, Ayr, Home Hill and then to Rockhampton, where she will travel to the various branches in that diocese.

Many aspects of G.F.S. were discussed, including uniforms and a proposed set of Achievement Awards. During the evening Mrs. Bright-Parker was presented with Roughley's book "Wonders of the Great Barrier Reef," as a memento from this diocese.

TRINITY COLLEGE EXAMINERS

The Board of Trinity College of Music, London, has appointed to Australia the following examiners for 1954: Dr. C. Edgar Ford, Mr. Harold Denton and Miss Isobel McLaren.

Dr. Ford has toured this country many times.

Mr. Denton is paying his first visit to Australia. He was formerly director of music and organist at Denstone College and was appointed warden of the Music Masters' Association in 1938.

Miss McLaren, who will examine in speech only, also comes to Australia for the first time.

AN AMERICAN ORDINATION

This description of an ordination in Grace Cathedral, San Francisco was sent to us this week by the Bishop of Armidale, the Right Reverend J. S. Moyes who has been staying in San Francisco with the Bishop of California.

Three men were made deacons, one of them had been a Presbyterian minister for fifteen years.

Each "deacon" had a priest who presented him individually.

The preacher was a suffragan bishop, the Right Reverend H. Shires, who gave a fine sermon on three requirements in an ordinand: "Conversion," "calling," and being "a man of God."

A canon read "the preface to the ordinal," something I had never heard before, and most effective. A shortened litany was used.

The Bishop of California, the Right Reverend Karl Morgan Black sat on his throne in the sanctuary, not in a chair at the entrance as is our custom, and conducted the questioning from there, the candidates and their sponsors standing before the altar rails.

Microphones were so placed that every word of questions and answers, epistle, holy gospel and words of ordaining were clearly heard in the large cathedral which was filled with people.

FOR ORDINANDS

The bishop announced that the collection would be divided between the ordinands to enable them to buy books and equipment for their work.

The loose money on the plates amounted to 300 dollars and in addition were many promise slips.

To ordain, the bishop came and stood at the altar rail, the candidates kneeling before him.

There was a most reverent informality about the service, rather different from our own meticulous carefulness.

The Holy Communion was celebrated of course according to the American rite, which is closely akin to the Scottish order and somewhat different from 1662.

This afternoon at a simple evensong and again a full cathedral, I preached, and a choir of Korean children, about thirty in all and young, sang a group of hymns.

Their singing was remarkable for its quality and verve, some of the tiny tots throwing everything they had into their work which was tuneful and in parts.

FIJI INDIANS ARE A CHALLENGE

BY AN A.B.M. CORRESPONDENT.

AN important development in the missionary work of the Anglican Church among the Indians domiciled in Fiji is expected as the result of the adoption by the synod of the diocese of certain recommendations submitted to it.

These recommendations were submitted by a conference of workers of the Indian Mission and the members of a sub-committee appointed by the standing committee of the diocese to

report on the work of the mission and to make suggestions regarding its future policy.

Canon W. G. Thomas, as a member of the Australian Board of Missions who was visiting the diocese on the invitation of Bishop Kempthorne, was also present at the conference and the meeting of synod and was invited to take part in their deliberations.

The Indian Mission at Labasa, in the island of Vanua Levu—the second largest island of the Fiji group—has been in existence since 1904, when the Reverend H. E. T. Lateward was sent out for this work by S.P.G. At first the work was of a purely evangelistic nature, but subsequently it became mainly educational and was ultimately centred in two large schools, that of All Saints' for boys and S. Mary's for girls.

At these two schools there are at present nearly 700 pupils enrolled, of whom over 80 per cent. are Indian.

AT LABASA

Although education under Christian auspices has undoubtedly helped to raise the tone of the Indian community at Labasa it has produced very little in the way of definite conversion of the Indians to Christianity. Only 154 have been admitted to the Church by baptism in the past 50 years of the mission's existence.

After considering this meagre result of so many years of devoted work on the part of those engaged in Christian education, it was recommended to synod that while there should be no withdrawal from this field of missionary activity emphasis should in future be placed on direct evangelism.

To this end the appointment of a competent priest evangelist was required, together with that of a trained Indian catechist and, later, that of a trained Indian woman worker if the services of such could be obtained from the Church in India.

Synod approved of these recommendations, and a grant of the money required for the implementation of the plan in 1954-55 has been made by the Australian Board of Missions.

Already one of the younger priests of the Diocese of Polynesia has offered himself for this special evangelistic work, and is learning Hindi in preparation for it. An Indian teacher at All Saints' School, who has already done much quiet evangelism amongst his countrymen, has been chosen for training as a full-time catechist.

EVANGELISM

In addition, two young Indian men are being tested as to their suitability for training for Holy Orders.

It is considered by those who are in close touch with the situation at Labasa that the prospects of success in direct evangelism are brighter now than ever before, and it is important that this work should have the full support and sympathy of the Church in Australia. Suva, the capital of Fiji, is nearer to Sydney than is Perth.

There are now over 155,000 Indians in the colony of Fiji—and less than 1 per cent. of them profess any form of Christian faith. The Colonial Office report for 1952 states that at the present rate of natural increase there will be a quarter of a million Indians in the colony by 1967—13 years ahead—and that they will then outnumber all the rest of the population.

The problem of this "little India of the Pacific" is one of grave concern to all who are aware of it.

Although faced with many other claims for additional support from other of our Mission fields, the Australian Board of Missions is determined to

BISHOP-ELECT OF GLOUCESTER

ANGLICAN NEWS SERVICE

London, July 2
The Bishop-elect of Gloucester, the Right Reverend W. M. Askwith, will be enthroned on July 16.

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 2/6d.) is charged for "Positions Wanted" insertions. Classified advertisements are accepted under the following headings:—

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WANTED COOK-HOUSEKEEPER for House of the Epiphany Training Hostel, Sydney. Apply the Chairman, Australian Board of Missions, 14 Spring Street, Sydney.

ASSISTANT MATRON, qualified Sister, for well appointed Home for Elderly Women (20 minutes from Melbourne). Single room accommodation, 2 weeks' holiday each six months duty. Apply by letter stating qualifications, experience, etc., to Hon. Applications' Secretary, 52 Cityview Road, North Balwyn, Melbourne.

DEPUTY ORGANIST WANTED, 8 a.m. and 10 a.m. each Sunday. Write stating experience to the Reverend Clive Goodwin, S. Mark's, Darling Point, N.S.W.

ORGANIST REQUIRED, S. Cuthbert's, Naremburn, N.S.W. Two-manual and pedals. Apply Rector, JP1828 (Sydney exchange).

THE BISHOP OF KALGOORLIE wants a Rector for Esperance-Norseman. Esperance is a pleasant seaside town, 120 miles south of the mining town of Norseman. An enthusiastic welcome will be given to any hard-working, hard-working priest who is prepared to undertake this strenuous but interesting work. The Bishop is suitable for a general family. Apply to the Administrator, Archdeacon Coxon, S. John's Rector, Kalgoorlie, W. A.

PRIEST or MIDDLE-AGED LAY-READER, widower, bachelor, wanted to take charge of interesting work among men. Salary £600 p.a. with furnished bed-sitting room. Apply in first instance, Registrar, Diocesan Registry, S. Paul's Cathedral Buildings, Melbourne. C.I. Envelopes should be endorsed "M.S."

APPLICATIONS are invited for the position of Headmistress of a Church of England Girls' School to be opened at Wollongong, N.S.W. in February, 1955. The School will make the fourth S.C.E.G.S. and will be under the control of the Council appointed by the Synod. Further particulars may be had from the Headmistress' Secretary for the S.C.E.G.S. Council, Diocesan Church House, George Street, Sydney.

DR. BARNARDO'S HOMES require HOUSEMASTER. Responsible for discipline, welfare, leisure and sporting activities of 32 boys ages 11 to 15. Drivers' licence required. If successful applicant is married, a position as relief matron would be available for wife. Apply with copies three testimonials (one from your own Minister of Religion) to Superintendent Dr. Barnardo's Homes, 1 Jameson Street, Sydney.

NEWCASTLE CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS. Applications are invited for the following vacancies: Physical Education Mistress to commence duties in April, 1955; English or French Mistress with Latin to Intermediate Standard, to commence duties February, 1955. For further particulars apply to the Headmistress.

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