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AN IMPUDENT ROMAN CLAIM THE LATE BISHOP HORACE CROTTY

Much amusement has been caused in England and Australia during the past month by the efforts of members of the Roman Catholic Church to establish that the late Bishop Horace Crotty was received into the Church of Rome before his death in 1952.

However unintentionally humorous, the suggestion that Bishop Crotty ever became a Roman Catholic, or for a moment doubted his position as an Anglican, is completely untrue.

In view of statements appearing in the secular and the Roman Press, THE ANGLICAN publishes below the relevant facts.

It is important to note well that although the Romans have now abandoned the claim that he "was received into" their Church, they have now changed ground and suggested that he was a Roman Catholic "in intention." This is equally nonsensical.

On July 18, 1954, Dr. L. Rumble, a well-known Roman apologist, stated over Sydney radio station 2SM:—

"The late Bishop Crotty, at one time of Bathurst, N.S.W., belonged to the Craft Degrees; and on his return to England became Grand Chaplain of the Masonic Lodge in Sussex. I received news from England, however, that Bishop Crotty abandoned Anglicanism and Masonry, and was received into the Catholic Church shortly before his death about two years ago."

The same statement appeared in print in the *Catholic Weekly* published in Sydney on July 22, in a feature by Dr. Rumble which is syndicated in Roman papers in other Australian States.

On the same day, the editor of THE ANGLICAN wrote to Dr. Rumble assuring him that his information was false, and hoping that he would be able to correct it after further enquiries.

COURTEOUS REPLY

On July 23, Dr. Rumble sent the editor of THE ANGLICAN a most courteous reply, in which he promised at once to make further enquiries about the error and to correct the statement if it proved wrong.

Meanwhile, Dr. Rumble had already written to Father John Crotty, a nephew of the late bishop and former priest of the Church of England who, quite unlike his uncle, had, in fact, gone over to Rome in 1938.

Father Crotty supplied Dr. Rumble with a long, circumstantial account containing at least two mis-statements of fact, undoubtedly made in good faith: that the Bishop of Willesdon was with Bishop Crotty when he collapsed before death, and that a Miss Gibson, "of the British Foreign Office," knew that Bishop Crotty had decided "on a point of principle" not to attend a service held during the Convocation of Canterbury in 1952.

On July 30, two newspapers published in Bathurst, N.S.W., carried similarly worded statements which had come to them in the form of a Press release from the Bathurst Roman authorities. The newspapers

were the *National Advocate* and the *Western Times*.

The statements were to the effect that Father Crotty, the Roman priest, was staying in Bathurst and would say a Requiem Mass that morning for the repose of the soul of his uncle, the Anglican bishop!

On August 10, the editor of THE ANGLICAN instructed our London office and two correspondents in America (where most of the English bishops were attending the Anglican Congress) to ascertain the facts.

On August 26, the *Catholic Weekly* ran a full-page article by Dr. Rumble headed, "The late Dr. Crotty, formerly Anglican Bishop of Bathurst—Did He Die a Catholic?" At the conclusion of this article, Dr. Rumble, after reviewing such information as had reached him, stated:

"... I certainly agree that my original statement over the air cannot be maintained in the form in which it was made. It was, however, not unjustified in the light of the information I had received from an Anglican clergyman who could have no possible reason for saying anything on the subject which he himself did not sincerely believe to be the truth."

"In conclusion, to the question as to whether Bishop Crotty was actually received into the Catholic Church, the reply must be in the negative. But in the light of his expressions of disillusionment with Anglicanism and of his expectation that he would eventually end up as a Catholic, it is not unreasonable to hold that he died a Catholic in intention, an intention the fulfilment of which in actual practice only an untimely death prevented."

LIGHT FROM LONDON

FROM OUR OWN CORRESPONDENT

London, August 13

There is no mystery about the last hours of Bishop Crotty. He collapsed while attending a meeting of the Convocation of Canterbury on Wednesday, January 16, 1952, and was taken in the

late afternoon to the nearby Westminster Hospital.

The Bishop of Chichester accompanied him in the ambulance and stayed by his bedside until he died.

He was buried the following Saturday in his own parish church at Hove, Sussex, and the Bishop of Chichester gave (Continued on page 12)

Right: A study of Dr. Crotty shortly after his consecration.



SIX NEW PRESIDENTS ELECTED MORE REPORTS OF EVANSTON ASSEMBLY

FROM OUR OWN CORRESPONDENTS

Evanston, Illinois, August 30

The Assembly of the World Council of Churches elected on August 25 its six new presidents who will hold office for the next five or six years until the Assembly meets again.

The polling was postponed for a day while the delegates investigated possibility of nominating a layman to the presidium.

The six new presidents are the Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend H. K. Sherrill; the Principal of New College, the University of Edinburgh, the Very Reverend John Baillie; the Archbishop of Eastern Orthodox Churches in North and South America, Archbishop Michael; the President of the Evangelical Church in Germany, Bishop F. K. Otto Dibelius; Bishop Sante Uberto Barbieri, of Buenos Aires; and the Metropolitan of the Mar Thoma Syrian Church of Malabar, South India, Mar Thoma Juhanon.

The previous presidium consisted of the Archbishop of Canterbury; Archbishop of Athens, the Greek Orthodox Church; Dr. Marc Boegner, of France; Bishop Elvind Berggrav, of Norway; Bishop G. Bromley Oxnam, of the United States; and the late Miss Sarah Chakko, of India.

The Bishop of Chichester, the Right Reverend G. K. A. Bell, was elected honorary president. He is the retiring chairman of the W.C.C.'s Central Committee.

President Eisenhower addressed the delegates at the Assembly on August 19.

He was welcomed by the Archbishop of Canterbury, who was making his first appearance at the W.C.C. sessions after being confined to his room through indisposition.

Saying that the cause of peace needed God, the President called for a world-wide, simultaneous "act of faith" by the Christian community.

President Eisenhower said: "I believe that you, the spiritual leaders of a great organisation, together with your brethren of other faiths, can lead the way. The goal should be nothing short of inviting every single person in every single country in the world who believes in the power of prayer to a Supreme Being, to join in a mighty, simultaneous, intense act of faith. That act of faith, by hundreds of millions of hearts, might take the form of a personal prayer for the devotion, wisdom and stamina to work unceasingly for a just and lasting peace."

If this mass - dedication launched an unending campaign for peace, supported by prayer, "I am certain wondrous results could ensue. It would help change things, because it would change men."

"First—and at the very least—there would be a reminder to each of us that the responsibility for peace or conflict rests in some degree with each of us. Each would be heartened and strengthened by the certainty of close comradeship in faith and purpose. Thus, there would be set in motion a great and growing force that could unify men in peace as a common peril does in war."

"There would be initiated unceasing study of the principal factors in the global problems that seem to impede progress toward peace," President Eisenhower continued.

"There would be generated a support for honest and unselfish world leaders that would inspire them to plumb new depths of knowledge and understanding, and seek new paths toward

conciliation. There would spring forth, and be carried out, new projects for defeating the despair and suffering and hopelessness in which millions now live."

Earlier the President said there was no other longing so universal and so indestructible as the yearning for a lasting and just peace. "I believe even if this goal seems for the moment far beyond our reach, there is nevertheless much that each of us, you and I, can do to help attain it," he declared.

Few things have been so moving at the Assembly of the World Council of Churches as the presentation which was made on Wednesday evening, August 18, of the section on social questions under the chairmanship of Bishop Berggrav. Capacity audiences in McGraw Hall heard Dr. Patijn, of the Netherlands; Dr. Charles Malik, of Lebanon; and Dr. P. K. Dagdu, of the Gold Coast.

Dr. Patijn was assigned the responsibility of making the more historical survey of the work of the World Council of Churches in this field. He reviewed the work which had been done as far back as the conferences in Stockholm and Jerusalem, and emphasised the fact that the sessions in Oxford and Edinburgh, just before the outbreak of the Second World War, had been most explicit in setting forth the concern and resolution of the Churches.

Dr. Malik, whose work in the American University in Beirut and recently in the councils of the United Nations in the field of Human Rights has marked him out, presented the paper on "Asia and Africa ask searching questions." No other speaker has yet been so well greeted, so often interrupted, or so long acclaimed with sustained applause.

Dr. Malik made it clear that Africa and Asia demanded that they should enjoy the necessary freedom to develop their own institutions and values.

(Continued on page 2)

FACT AND FANCY

Visitors galore this week. They included Father Jack Guinness, of the Community of the Resurrection, the famous Anglican Monastery at Mirfield, England. Father Guinness (a fairly High Churchman, I'd say) is a cousin of cheerful Dr. Howard Guinness, Rector of S. Barnabas', Broadway, Sydney. They are both reformed members of the family of brewers.

Father Guinness is a New Zealander by birth, has been at Mirfield since 1948. He was just passing through Sydney en route to Johannesburg after a six-month "furlough" in New Zealand, spent in conducting missions and retreats.

In South Africa, he told us, the Community has five houses. There are two African priests, one of whom is prior of one of the houses.

Just as Father Guinness was telling us how THE ANGLICAN was read and appreciated at Mirfield, and in some places in New Zealand, Padre Harry Thorpe, of Bathurst, blew in straight from a Pacific cruise (tourist class) in the "Orion."

Padre Thorpe carried a couple of leis from Suva and brought us a good story. He met a couple of old P.O.W. mates on board, and passed the hat round for the S. Michael's Children's Home they're building in Bathurst. A couple of R.C.s and a Methodist among them contributed impressive cheques payable to "Happy Harry Thorpe's Good Cause" and "Young Harry's Mob." Nice gesture.

Grafton's Diocesan Commissioner, the Reverend E. J. Seatree, who is visiting this wicked city to screw a few contributions out of the local plutocracy for the Grafton War Memorial Youth and Synod Centre, dropped in for a cup of tea. He should do well: he has a determined approach—and gifts are tax-deductable!

The Circulation Department has been getting up a new index system. Readers in Darwin and Port Moresby, it seems, get their copies before readers in Melbourne.

All this impresses and is useful to advertisers, too. I see that on page six there's an advertisement for a Perth firm, which has recently been opened by a famous Sydney firm which has given us loyal support for a long time.

Way back in 1911, when the late Bishop Stone-Wigg founded the *Church Standard*, which was incorporated in THE ANGLICAN two years ago, the bishop called a meeting of a few clergy friends in Melbourne. The bishop put the acid on them individually, asking how they proposed to help the new venture. One young parson agreed to contribute a fortnightly "Melbourne Letter." He kept this up for many years under the pseudonym "Notes" (a Greek word meaning "South Wind"). Like all retired clergy and pensioners, he finds it something of a struggle to make ends meet, and wrote very regretfully the other day cancelling his subscription. Naturally, we'd have placed him on our free list anyway—the cost has now mounted to £400 p.a.—but we are only able to keep it up because of the fine support our readers are giving us.

Next week I'll print the list up to date—it included an anonymous £5 this week.

—THE APPRENTICE

*(Was with Bp Crotty in the last
Thurs no truth whatever in the
suggestion that he joined the Church of Rome.
New was common started and common
members of the Ch. of England than Dr. Horace Crotty
George Cilestr.)*

Facsimile of the Bishop of Chichester's written statement. It reads: "I was with Bishop Crotty to the last. There is no truth whatever in the suggestion that he joined the Church of Rome. There was no more steadfast and convinced member of the Church of England than Dr. Horace Crotty.—George Cilestr."

FAITH AND ORDER REPORT

THREE SPEAKERS AT EVANSTON

FROM OUR OWN CORRESPONDENT

Oecumenical work now stands at a turning point and a new beginning. Three main speakers, from as many nations, hammered away on this note during the plenary session of the World Council of Churches here on August 17.

Setting the stage for discussion next week of "Our Oneness in Christ and Our Disunity as Churches"—one of the assembly's six sub-themes—the speakers presented groundwork for the Session on Faith and Order.

The theme of the session was introduced by Canon Oliver Tomkins, of England, who reported on the work of the Council's Commission on Faith and Order.

He outlined the functions of the Faith and Order Commission as keeping before the Churches their "essential oneness" in Christ and their obligation to "manifest that unity," study of questions of doctrine and worship, study of theological reasons for the movement toward church unity and of resulting problems in church relationships, and finally, providing information for Churches wishing to take steps toward reunion.

The Primate of the Church of Sweden, Archbishop Yngve Brilioth, who is chairman of the Faith and Order Commission, presided at the session.

Since the most recent conference on Faith and Order, held in Lund, Sweden, two years ago, oecumenical work "has switched to a new track" and "we are now standing at a new beginning," asserted Bishop Anders Nygren, of Lund, Sweden.

"A serious paradox" is brought out in the theme "Our Oneness in Christ and Our Disunity as Churches," declared the president of the Baptist Union of India, Pakistan, Burma and Ceylon, Professor V. E. Devadutt. There is a "tragic tension between our oneness and our divisions," he said.

In bringing out the real and deep differences among national and denominational church groups, the Faith and Order movement has not reached a dead end, argued a priest and theological professor of the Russian Orthodox Greek Catholic Church in North America, Dr. Georges Florovsky, of New York.

"It may be painful to acknowledge the 'cruciality' of our deepest difference," he contended, "but this is rather the pangs of growth."

One of the difficulties of church unity, Professor Florovsky pointed out, is "the problem of communication between the 'divided Christians.'" But "the greatest achievement of the modern oecumenical movement is in the courage to acknowledge that there is a major disagreement . . . which simply cannot be exercised by any appeal to unity or toleration."

In the past "Christian divisions were motivated mainly by human passions," he said. Yet it must not be ignored "that in many instances divisions were inspired by a conscientious resistance to what had been sincerely conceived as a dangerous error."

Now a stage has been reached "at which it is becoming increasingly difficult to speak with a common voice," Professor Florovsky stated, "just because the Churches have explored their deepest differences. This, however, presents the Churches with a new challenge: 'In fact, it only means that some new ways must be discovered, if only we earnestly believe that unity is God's will and not just a human project.'"

The theme of the Faith and Order session contains the nub of the whole oecumenical problem, observed Bishop Nygren. "For if we were not one in Christ we would not be assembled here. And if we were not disunited we would not be here either; for this conference is meant to be a step on the way toward overcoming this disunity," he said.

It was necessary for the

Churches "to become acquainted with the distinctive character of one another," he pointed out. But this "was only the first step. Now a new step has to be made."

In answering the question "In what does this new step consist?" Bishop Nygren gave five points:

1. "We cannot speak correctly of the Church at all if we do not, at the same time, mean Christ . . . At first glance this theme 'Christ and the Church' may seem harmless; in reality, however, it implies an entire oecumenical programme for the future."

2. "This means that we must move from the periphery to the centre . . . We are led to the centre of Christian faith and required, not to present the peculiar conceptions of our denomination, but together to learn from the divine word."

3. "Jesus prayed 'that they may all be one' (John 17:21). One must now take that prayer seriously, that Jesus shall not have prayed in vain. But that is only partially correct . . . The Church of Christ is already a unity, and only because that is true does oecumenical work have promise."

4. "Just as there is only one Christ, so there is only one Church of Christ . . . The real division in the Church of Christ is a stumbling-block which stands under the judgement of God."

5. There is a new imperative "to clarify the inseparable union and inner unity of Christ and His Church according to the witness of the New Testament and to draw from this information the consequences for the unity of the Church."

Professor Devadutt said, "Let us not deceive ourselves that a confession of a minimum of common faith that Jesus Christ is our Saviour expresses all that is needed for the unity of faith."

Simply being willing to exchange pulpits and participation in the Sacrament of the Lord's Supper does not reach the heart of the problem of disunity of the Churches, as some contend, said the Indian churchman. Such thinking, he asserted, "shows a lack of vision of the total mission of the Church in this world—the total mission which includes the mission to unity."

Speaking of the objective ground for being a Christian he said "Church membership is not based on the pursuit of an ideal agreed to as desirable by its members. It is based on an

historic and intractable fact—the life, death and resurrection of Jesus Christ."

Professor Devadutt observed that in both the East and West he had found "certain confusions with regard to the movement for church union."

"The first confusion," he said, "is that serious divisions are complacently identified with a desirable diversity." Such divisions "deny the unity of faith," he asserted.

The second confusion is "that church union implies the destruction of diversity and the achievement of a dead uniformity." Countering this he cited as an example the liturgy of the Church of South India wherein there is "ample freedom to follow the well recognised traditional forms of common or eucharistic worship."

A third confusion is "that church union means an elaborate unified organisational structure with a central authority and an authoritarian government." But, he pointed out, "Those interested in church union hardly ever contemplate a global organisational structure sustained by a hierarchy."

Church union means at least two things, he concluded. "It means . . . the unity of the ministry and the unity of the sacraments."

THE EVANSTON ASSEMBLY

(Continued from page 1)

He urged that no nation or culture be allowed to encroach on that of another, that all be free to enter into some universal judicial order, that an indispensable minimum of fundamental human rights be guaranteed within each, and that the World Council of Churches and other bodies concerned be assisted where they were confronted with "the greatest fallacy of the present age—that the mind, the spirit and the soul of man, and the fundamental bent of his will, are derivative from and subordinate to his economical and social existence."

Those who wished to fight communism could not concentrate on the economical and social alone. He set before the Churches his concept of their task. "The spiritual must come down and carry the cross, and there should be faith in the sufficiency of the simple story of the Gospel without the embellishment of dialectic and philosophy."

Dr. Dagdu, also discussing Africa, said that Europe and America had "won their freedom by fighting, and now are trying to fight peace through force. Africans have sought and are now seeking to win peace and freedom by patience and goodwill, except when they are forced by stress of circumstances to employ means of violence."

The multiplicity of programmes of the Evanston Assembly is remarkable. A significant feature is the programme which has been drawn up for those who are in attendance as accredited visitors, in order that their activities are not limited to plenary sessions.

Following the opening session on "Reaching non-Christians in our own land," when addresses were given by Dr. Kagawa, of Japan, Bishop Peter, of Hungary, and Mr. Victor Jones, of the United Kingdom, this group heard a series of talks on "The search for unity," addressed by Professor Ernst Kinder, Basil Jonides, and Dr. D. T. Jenkins.

These men set forth a position on the Lutheran, the Orthodox, and the English Free Churches respectively.

EVANGELISM

EVANSTON ADDRESSES

FROM OUR OWN CORRESPONDENT

Evanston, Illinois, August 28

Bishop John Peter from Hungary together with Dr. Kagawa of Japan; and Mr. Victor Jones of England addressed the accredited visitors on Evangelism at the W.C.C. Assembly on August 17.

Dr. Kagawa, an imprisoned pacifist in Japan during the war and a man who from his college days has many friends in the United States, was the first to address the gathering anxious not only to hear his and the other two main talks of the morning but also keenly eager to join in the promised question period.

Dr. Kagawa sketched the history of the Christian movement in Japan, regretting the necessity of having to include his own contributions in the pattern of development.

His exposition made it clear that the Christian impact though tragically small, had yet been amazingly effective.

He proceeded to document the achievements made in the area of labour-class development, the co-operative movement, the enfranchisement of men and women and the head-on assault with the Communist Party on the island, and gave a list of the number of Government leaders now in power who are actively practising Christians.

Against this record of achievement he found it necessary to set the sober observation: "The Christian theological seminaries do not present Christ as the carpenter of Nazareth walking among us to-day at this crisis of the twentieth century. They do not preach the Christ, the saviour of the labour class, but unless we win the souls of the labourers I believe that the destiny of Japan and of the Orient will be dark for many centuries to come."

IN INDUSTRY

Mr. Victor Jones, the United Kingdom Methodist lay preacher from Leicester, next presented a report on the work of Evangelism, with special reference to that being done on the industrial front in Britain.

His outstanding presentation of the industry chaplain movement and the role of the works fellowship and the common life plan of the Iona community had an attentive audience.

From his vantage point in British Methodism he paid high tribute to the work of the Church of Scotland as a pioneer in the conviction that the industrial proletariat are not and need not be irreligious.

The last speaker of the morning was Bishop John Peter, of the Church in Hungary. Long before the Second Assembly of the World Council of Churches was convened he had been the focal point of many eyes, both in and outside the United States.

SALVATION

Still to prove himself in the estimation of many gathered here, he was welcomed by the chairman as one "who was among friends." His carefully presented paper was a well-ordered plea for a concept that all activities of the Church ought properly to be haled as Evangelism and that the twofold gospel of salvation and sanctification had always to be presented.

His summation, delivered with impressive solemnity, carried the conviction: "We measure the solution of all problems of human society by the final and false illusion which the work of the Redemption of Our Lord Jesus Christ brings to us exercising our responsibility in the Hungarian People's Republic, in our country among our people with regard to all the issues of human society at home and abroad. It is with this hope that we render our witness."

'As The Twig Is Bent . . .'



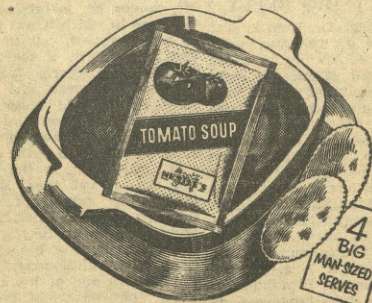
" . . . the tree's inclined." It is a simple matter in the early stages of most forms of life to direct development along desired lines, the pattern formed will tend to remain.

So it is with young children, except that when they have received guidance for a period, they learn to take care of themselves in the manner you have taught. One of the most important lessons a child should learn is the value of money and the meaning of economy. Teach your children to save; they will thank you in later life.

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WE COULD RECONCILE EAST AND WEST

BISHOP BURGMANN ON MR. ATLEE'S VISIT TO CHINA

FROM OUR OWN CORRESPONDENT

Canberra, August 30

"Australia could reasonably bear the reconciliatory mission between the Western nations to which she belonged culturally and the East where she belonged geographically," the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, said yesterday.

The bishop was speaking at a special Anglican Men's Movement service in St. John's Church, Canberra.

"The fact that she was set in a place of danger and difficulty was a challenge to her to rise with all her spiritual and moral power to fulfil the mission she obviously held from the God and Father of us all," he said.

In delivering the presidential address to the Fourth Annual Conference of the Anglican Men's Movement in Canberra on Saturday, Bishop Burgmann mentioned the visit of Mr. Atlee and his party to Australia.

He said that all loyal members of the British Commonwealth of Nations would remember with gratitude the great and statesmanlike work Mr. Atlee had done as Prime Minister of the United Kingdom in giving national freedom to the nations of India, Pakistan and Ceylon.

This action had resulted in adding three friendly nations to the British Commonwealth, where it would have been all too easy to get involved in colonial wars which would have sapped our energies, slaughtered our men, and made countless enemies.

We are pleased to know that Mr. Atlee is a faithful Anglican and that he was working in the best traditions of Anglicanism in what he did. We should remember this when we welcome him to Australia.

His visit also to China is the sort of thing that must be done if we are to find ways to peaceful international relations. Some have suggested that the Chinese will pull the wool over Mr. Atlee's eyes, but such fears are groundless and foolish.

Mr. Atlee is a shrewd statesman, a quiet observant student of affairs who will seek without prejudice the information he is out to gain. He has been trained in the finest political school in the world, the British House of Commons, and he knows what it is to carry the responsibility of the highest offices in the world of politics.

In Great Britain we see that foreign affairs are not a matter of party politics. The men who will listen most keenly to Mr. Atlee's report when he returns home will be Sir Winston Churchill and Mr. Anthony Eden, and any consequences of the visit will be subject to the scrutiny of the best-informed leaders in the political world to-day.

Mr. Atlee is doing a good and necessary work; and may he help all peoples to turn from the fear and threat of war to rational negotiations. Some people give the impression that they will be disappointed unless an attempt is made to destroy all the communists on the face of the earth.

It is well to remember that our forefathers felt the same way about Turks and Mohammedans, and some according to the colour of their faith, felt the same about Papists and Protestants.

We can see the follies of our fathers. Our own are similar.

THE CONFERENCE

The Fourth Annual Conference of the Anglican Men's Movement, held in Canberra, at the weekend, was one of the most successful to date. Approximately sixty members from Canberra and through-

out New South Wales attended.

Conference speakers were Bishop Burgmann, the Right Reverend K. H. Bailey, the Commonwealth Solicitor-General and the Head of the Department of External Affairs, Mr. A. Tange.

The conference decided to set up a Research and Information section for the purpose of disseminating information concerning the work of the Church and research into particular problems.

It was also decided to commence leadership courses for branch and other A.M.M. leaders. These classes will be held from time to time.

In his annual report submitted to conference, the Honorary General Secretary, Brother T. W. W. Pye, after referring to the visit of Her Majesty, the Queen, and the Anglican Congress in America as two great events since conference last met, said: "As we remember these two happy events, we must resolve to take effective action as a result of the unhappy events which continue to take place. I refer to the onward march of red communism, imperialism, which often disguised in the robes of nationalism, or some other camouflage, continues on its mission of destroying everything that Anglicanism, the British traditions in general, and Western civilisation have given to the human race."

"In a situation in which our great Anglican and British traditions are under attack from more than one direction, we are called upon to be Anglican Actionists in every field of human endeavour."

"The words of St. Paul in his Epistle to the Corinthians must be our rallying cry. 'Stand fast in the Faith, quit ye, like men; be strong,'" he concluded.

Office-bearers elected for 1954/55 are: General President, Bishop Burgmann; Vice-General Presidents, Bishop Clements, Mr. J. Baldwin (Murrumbidgee-Harden); Hon. General Secretary, T. W. W. Pye; Assistant General Secretary, D. Walker; Hon. General Treasurer, L. F. Backen; Chaplain-General, Archdeacon R. E. Davies; Auditor, J. Colwell and J. E. R. Caldwell.

S.P.C.K. ORGANISATION

FROM A SPECIAL CORRESPONDENT

Adelaide, August 30

The Organising Secretary for the S.P.C.K. in Australia and Tasmania, Canon A. E. Kain of Adelaide has received a letter from the chief organising secretary in London thanking him for his help on behalf of the society.

One section of the letter is of general interest to S.P.C.K.'s supporters in this country.

This reads: "It has been decided to abolish the double secretaryship of S.P.C.K. and resulting from Canon Parsons' resignation leaving the office of general secretary vacant, the standing-committee agreed that both offices of general secretary and editorial secretary should be held by the one person, namely, the Reverend F. N. Davey, who has, for ten years past, been the editorial secretary."

"You will see how great an advantage it is for the society to have one, shall we say, director."

"Policy can be framed with a greater respect to overall integration, and without the obvious disadvantages which attach to an all-too-strict departmentalisation."

ROCKHAMPTON VISIT

A MEMORABLE WEEK-END

ARCHBISHOP HALSE ON TOUR

FROM OUR OWN CORRESPONDENT

Rockhampton, August 30

On Friday, August 27, the Archbishop of Brisbane arrived in Rockhampton by the "Sunlander" at midday.

He met the local clergy and their wives at afternoon tea in St. Paul's Cathedral Rectory.

There was a liturgical welcome in the cathedral at 7.30 p.m. A large and colourful procession, consisting of G.F.S. members, choir, servers and clergy in copes, entered through the vestry and proceeded to the west door.

The archbishop, accompanied by the Reverends C. Brown and C. Blow, and preceded by the Reverend A. R. May carrying the Metropolitan Cross, knocked three times on the closed door, which was opened by the two churchwardens.

On entry, the archbishop was received by the Administrator, Archdeacon S. J. Matthews, and by Canon A. A. Fellows and Canon J. E. Dale.

Evensong was sung by the Reverend R. O. Bodey, and an address of welcome given by the archdeacon.

After Evensong, the large congregation adjourned to the hall, where St. Luke's Boys' Club gave a gymnastic display, and St. Paul's G.F.S. produced a short play.

Addresses of welcome were given by the Diocesan Treasurer, Mr. T. B. Macaulay, and Canon Fellows.

The following morning the archbishop celebrated at Holy Communion in the cathedral at 7 a.m. Later he spent a happy morning with fifty-one orphans at St. George's Homes.

At 2.30 p.m. he opened the annual fete at St. Barnabas' North Rockhampton; at 4.30 p.m. preached at Evensong at St. James', Yeppoon; at 7 p.m. attended a dinner given by Mrs. Housden, at "Lois Escop," leaving there with the archdeacon at 9.30 p.m. to attend the Church of England ball at Gracemere.

On Sunday the archbishop celebrated at the 6.30 a.m. Sun. Eucharist at St. Luke's, Rockhampton.

The cathedral was packed at 11 a.m. for the Sung Eucharist, at which the archbishop presided and preached. The archdeacon and five of the clergy took part in a beautiful and inspiring service, which was broadcast by the Australian Broadcasting Commission.

In the afternoon the archbishop spoke to an informal youth meeting, and left to preach at Evensong at St. Mary's, Mount Morgan.

The archbishop left Rockhampton by train for North Queensland on Monday.

A FOUR CHOIR FESTIVAL

FROM A SPECIAL CORRESPONDENT

Melbourne, August 29

A Four-Choir Festival will be held in St. Paul's Cathedral, Melbourne, on September 1 and 2, at 8 p.m.

It will be presented by the choristers of St. Andrew's Cathedral, Sydney, St. David's Cathedral, Hobart, St. Peter's Cathedral, Adelaide, and St. Paul's Cathedral, Melbourne.

Four organ recitals will be given by John Nicholls and Lance Hardy on September 1 and 2 at 1.15 p.m., and 7.30 p.m.

The St. Andrew's Cathedral choristers, under Kenneth Long, will give two recitals in the Chapter House, St. Paul's Cathedral, on August 31, at 8 p.m., and September 2, at 2 p.m.

ADELAIDE SYNOD

NEXT WEEK'S ARRANGEMENTS

FROM OUR OWN CORRESPONDENT

Adelaide, August 30

The second session of the 22nd Triennial Synod of the Diocese of Adelaide will meet for the first time next Tuesday, September 7 in the Memorial Hall at St. Peter's Collegiate Boys' School.

The school chapel and dining hall have also been made available to synod by the school governors. This move in the meeting place of synod, brought about by the greatly increased number of members over the past few years, will end synod's long association with Holy Trinity Hall on North Terrace.

The Bishop of Adelaide and Mrs. Robin will entertain members of the clergy at tea at Bishop's Court on Monday before the Synod Evensong in the cathedral when the bishop will give his annual charge to the diocese.

The Synod Eucharist will be sung at the cathedral on Tuesday at 7.30 a.m. After the service the dean and chapter will entertain the clergy at breakfast at St. Mary Magdalene's Church Hall.

On Wednesday morning the annual Solemn High Mass of the Confraternity of the Blessed Sacrament will be sung at St. Mark's Church, Maylands. The Reverend K. M. Lindsay will preach.

St. Barnabas' Old Scholars Association will hold their annual Corporate Communion in the cathedral at 7.30 a.m., which will be followed by breakfast and the annual general meeting of the association.

The annual re-union of the Comrades of St. George will be held on Thursday at 8 p.m. at St. Mary Magdalene's Church.

The Office of the Order will be sung and a social evening will follow.

The Sunday after synod, September 12 will be observed as B.H.M.S. Sunday when there will be a general interchange of clergy throughout the diocese.

COLOURFUL BENDIGO CEREMONY

FROM A SPECIAL CORRESPONDENT

Bendigo, August 23

The servers of St. Paul's Church, Bendigo, who are members of the local Guild of the Servants of the Sanctuary Chapter, held their first Corporate Communion at 8 a.m. on August 22.

St. Paul's has a record number of 24 servers. They had asked their rector whether they could all robe, occupy the choir stalls, and sing Choral Eucharist (Merbecke).

The main body of servers entered from the west door, led by Cross bearer and acolytes bearing tapers. As they moved down the church, cantors and servers sang antiphonally Psalm 122.

Then from the south door came another procession of Cross bearer, epistler, servers for the day and celebrant.

Canon Pickford, who is Rector of St. Paul's and Chaplain of the G.S.S. Guild of St. George, was the celebrant.

VICTORIAN C.E.M.S. CONFERENCE

FROM OUR OWN CORRESPONDENT

Melbourne, August 26

The annual provincial conference of the Victorian Church of England Men's Society will be held at Holy Trinity Cathedral, Wangaratta, on September 4 and 5.

The guest speaker will be the Chaplain of the Royal Melbourne Hospital, the Reverend Godfrey Kircher.

A FILM ABOUT MIRFIELD

SHOWN IN SYDNEY

FROM A SPECIAL CORRESPONDENT

A large number of people gathered in the School Hall of Christ Church S. Laurence, after Evensong, on August 29, to hear Father Jack Guinness, C.R., address them on his Community.

A film strip of the work of the Community of the Resurrection, both in England and South Africa, was shown.

Father Guinness told of the what and the why of monks and nuns in the Church of England before beginning his talk on the Community.

The Community of the Resurrection is nearly sixty years old, being founded by Bishop Charles Gore, in 1892. To-day, it is a flourishing religious order for men, with some 80 brethren.

It has four houses in England, the Mother House at Mirfield, the University Hostel at Leeds, the Priory in London, and the Hostel at Cardiff.

There is also the College of the Resurrection which is found near the Mother House at Mirfield, and which has been the instrument of training nearly five hundred young men for the Sacred Ministry.

As well as this, there are five houses in South Africa, where the Community works among nearly 1 million native peoples.

There are several churches, and a college for the training of native men for the Ministry. It is to this Province of the Community that Father Guinness is going, to join his brethren at Sophiatown, near Johannesburg.

MOTHER HOUSE

The film strip showed clearly the size of the pivot of this Order, the Mother House, Mirfield is in the West Riding of Yorkshire, and set on a feature near the Calder. Here there is the anchor and home of the Community, the Community church; the pictures of it impressed everyone. There were also photos of the Retreat House, and the college nearby, and of the Community House.

The life of the Community revolves around the church. The seven Offices are recited daily by the brethren, and the other duties which fall upon a religious are carried out. The Mirfield Fathers do a great deal of work in the English Church in conducting missions, taking retreats, and in administering their various educational institutions.

Among the brethren are some of the outstanding theologians of the Church to-day, men such as Father Lionel Thornton; and the Superior of the Community, Father Raymond Raynes, is well-known among those working for the re-union of Christendom. He is at present in the United States as one of the representatives to the Evanston Conference.

THE LIFE

However, such works are not the justification for the religious life. The real and main purpose is the Life itself. The works, and the achievements which flow from it are all of value, but ultimately, the justification of the life is the Life under the threefold vow of Poverty, Chastity, and Obedience, and this is the Life that the brethren of the Community aim at living under their rule.

The film strip concluded by showing part of the huge crowd which gathers at Mirfield each year for the Commemoration Day Service; a scene in the Quarry Theatre showing about 5,000 people gathered together was very impressive.

This talk by Father Guinness of the work of the Community was very much appreciated, especially as so many in Australia are so completely unaware of the existence of anything like Religious Orders in the Church, let alone their size and the work that they do.

PADRE IN TONGA

MEETING WITH QUEEN SALOTE

FROM OUR OWN CORRESPONDENT

The Diocesan Commissioner of Bathurst, Padre Harry Thorpe was presented to Her Majesty, Queen Salote on August 18 at the Royal Palace, Nuku'alofa during the "Orion's" visit to Tonga.

At the Queen's request he was met on board ship in the harbour and privately entertained throughout the day until and after the presentation in the drawing-room of the palace.

Anglicans from numerous parishes throughout Australia were cruise passengers on the *Orion* for the 17-day voyage which gave close views of Lord Howe, Norfolk and Samoan Islands; and visits ashore at Tonga, Suva and Auckland.

The Anglican Mission has a priest, church and St. Andrew's School at Nuku'alofa, the capital of Tonga (Friendly Islands).

The vicar, well-liked on the island, pedals his way on a bicycle to visit his parishioners and attend gatherings.

Tongans of various denominations moved many of the ship's passengers with their sincerity of faith and kindly friendliness.

BURSARY AS MEMORIAL

FROM A SPECIAL CORRESPONDENT

Brisbane, August 27

A bursary, to the value of £10/10/-, to commemorate the late Mr. E. B. Pears, of Toowoong, will be awarded by the Queensland C.E.M.S. on the results of the Queensland State Scholarship Examination at the end of the year.

C.E.M.S. received a large legacy from Mr. Pears.

The bursary is open to sons or daughters of registered members of C.E.M.S., or to registered members of C.E.B.S. No other conditions are necessary.

Nominations are to be made to the secretary, C.E.M.S. (Queensland executive), Box 1631V, G.P.O., Brisbane, not later than November 30.

Nominations must be endorsed by the rector of the parish to the effect that the nominee is a member of C.E.B.S., or that his or her father is a member of C.E.M.S.

Nominees are required to forward the results of the examination, as issued by the Department of Public Instruction, without delay. These results must be endorsed by the headmaster of the school attended by the nominee.

CHRISTIAN MISSION IN UNIVERSITY

FROM A SPECIAL CORRESPONDENT

The Student Christian Movement is planning a Christian mission in the University of Sydney early in 1955.

The membership of this movement includes students from all Protestant denominations. The committee is organising an interdenominational team of competent churchmen to lead the mission.

For a period of one week, mid-day addresses will be given in the largest lecture theatre available. In addition, there will be smaller meetings and arrangements for pastoral interviews.

It is hoped to conclude the mission with a dedication service in the Great Hall of the university. The prayers of all Christian people are asked for this venture of evangelism.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY SEPTEMBER 3 1954

ON OUR RELATIONS

The fight for individual and political freedom in the world to-day depends completely upon solid Anglo-American co-operation. This once agreed, it is still the duty of Christians in the West to examine the basis and workings of that vital co-operation with the United States.

The sage observation that we like our relations, not in spite of their faults but because of them, applies in the largest sense to the Americans—who are, in a true spiritual sense, the child, and the problem child sometimes, of European culture.

The latest example of American irresponsibility and sheer naughtiness occurred on August 25, when PRESIDENT EISENHOWER signed a Bill which had been panicked through Congress only five days earlier, and which outlawed the Communist Party and deprived it of all legal rights.

The Bill, it may confidently be predicted, will be declared unconstitutional by the Supreme Court before long. The communists will make capital out of this decision. And, in the meanwhile, as the American F.B.I. has maintained, they will carry on their subversive activities "underground" in a manner more difficult than ever for the F.B.I. to detect.

Fortunately, the American public appears, for once, more sensible than Congress. Even SENATOR MCCARTHY has not yet accused the *New York Times* of pro-communist leanings, and this great journal sharply attacked the Bill as "the most vivid example of how not to legislate that (Congress) has presented in years . . . a sorry spectacle for our . . . democracy to present to a watching world."

Life in a dangerous world will be safer when sane American opinion manages to "tone down" Congress. Meanwhile, let us love our relations . . .

Life in a Laundry

Individual Roman Catholics appear to have acted with extreme unwisdom during the Sydney "laundry escape." The details of the affair have been given considerable prominence in all the Australian Press, save those sections where Roman Catholic influence succeeded in having publication of the details suppressed.

The facts appear clear enough. Two women were employed as laundry hands at a Sydney suburban convent which conducts a large-scale laundry, the quality of whose work is excellent. The young women decided they would seek other work and escaped from the institution by the time-honoured method of climbing out of a window with the aid of sheets tied together.

When found by the police, they needed hospital attention because of injuries sustained in their flight. The ambulance, instead of taking them to the nearest public hospital, was expressly instructed by a police officer (who must be presumed to have been a Roman Catholic) to take them instead to the nearest Roman Catholic hospital. That was an error. It indicates a suspicion in the mind of the police officer that there just might be something amiss at the convent.

In these enlightened days, let us hope that no one is going to take any notice of sensational stories about goings-on in convents and in institutions conducted by the Roman Catholic Church. Roman Catholic hospitals, laundries conducted by their nuns, and other institutions, appear as far as is known to perform useful social service.

It is to be hoped that the Roman Catholic authorities will themselves review, however, the conditions which do in practice obtain in such laundries as that from which these two women "escaped."

If the Roman Church authorities do review the position, they should take into account the notorious fact that workers in these institutions are not paid Award wages. Nor do they work under the conditions of any industrial Award. It is no answer to state that convents are not factories, or that the profits from these institutions are devoted to charitable ends, and would be far smaller if Award conditions obtained. In the long run, the Roman Church might find it better to observe normal industrial conditions of employment—to which, of course, professed members of religious communities would be the exception.

Many inmates of these institutions are mentally and physically afflicted, and none would demand that they be treated altogether and remunerated like normal adult labour; it is all a matter of degree and common sense.

In the meanwhile, Anglicans may take some thankful comfort from the fact that quasi-industrial enterprises of this kind are conducted in Australia almost solely by the Roman Catholic Church and minor Protestant and heretical sects.



Inspiring Conferences

The great conferences of the Anglican communion and the World Council of Churches in America last month must inspire Christians everywhere to new endeavours.

They have enabled the views of Church leaders to be stated on the great questions of the day. We may well believe that in a multitude of counsellors there is wisdom when we read the fine calibre of the reports that have been issued, with their insistence that basically the issue of peace or war in this uneasy world is a spiritual one, which political and economic measures alone will not solve because "men's hearts must be changed."

Australia was strongly represented at these conferences. One hopes that our leaders, on their return, will be enabled to pass on to the Church at large in Australia something of the wise and urgent messages of these inspiring gatherings so that we may, indeed, learn more and more to make the truly Christian approach to the many and varied problems of this nation.

We must learn, too, to live in fellowship with each other. Too many bitter factions divide us, and often frustrate the finding of real and lasting solutions to our problems, particularly in the sphere of politics.

Information, Please

Some Federal Ministers are refusing or showing reluctance to give information at question-time in Parliament. They would do well to review this policy, because question-time each day is surely designed to enable members to get legitimate information on public affairs quickly and without equivocation.

I appreciate that some members, full of guile, seek not so much information as the embarrassment of a political opponent in framing their questions. One such, involving Mr. W. C. Wentworth, was asked a couple of weeks ago.

But I should think that at least 95 per cent. of the questions asked had an honest basis. Currently, the Prime Minister, Mr. Menzies, is refusing to answer questions about whether the Security Department taps telephones. He suspects that questions on that subject by two or three members are part of a campaign.

METROPOLITICAL TOUR

FROM OUR OWN CORRESPONDENT

Brisbane, August 30

The Archbishop of Brisbane, the Most Reverend R. C. Halse left on August 27 on a metropolitan tour of the northern dioceses of the Province of Queensland.

The tour will last until September 14 during which time His Grace will lay foundation stones of the new churches at Ayr, Ingham and Gordonvale.

He will also conduct confirmation services in the absence of the Bishops of Rockhampton and North Queensland who are attending the World Council of Churches Assembly at Evanston, Illinois, U.S.A.

OLD TESTAMENT BROADCASTS

A new series of "Stories from the Old Testament," by Esther Roland, will be broadcast by the A.B.C. every Wednesday during the third school term at 9.55 a.m.

The series will start on September 15, with "God finds a new Leader for the Children of Israel," and will end on November 24.

The plays are broadcast from 2BL, 2NC, 3LO, 5AN, 6WF, 7ZR and all regional stations.

Why not advertise it in the Classified section of THE ANGLICAN? See rates on page 12.

Maybe there is some ground for the suspicion. Nevertheless, it is not pleasant to think that such "police state" tactics may be practised here, and that there is no way of getting redress or even an investigation of the complaint because the Prime Minister argues that the ways of the Security people cannot be even partly unveiled.

The Federal Treasurer, Sir Arthur Padden, can also be evasive. Frequently he refuses to answer a question because he says a question of policy is involved. But he seems to me to overwork that excuse.

The other day I heard a member ask a question about extending our trade with New Zealand—surely an inquiry of some importance—but Sir Arthur trotted out the old "policy" pretext for refusing to give any hint of the Government view of the proposal.

Other Ministers give unsatisfactory replies because they do not seem to grasp the point of a question. For instance, Mr. H. B. Turner, voicing the public clamour against Parliamentary broadcasts displacing the classical music programmes on 2EL and related stations, suggested that a special station might be established for Parliament.

But the Postmaster-General, Mr. H. L. Anthony (who surely must know whether that suggestion, which involves some technical difficulties, is practicable, now or in the near future), merely replied that such questions were considered by a committee.

It is only fair to say that some Ministers go to considerable trouble in answering questions. One who always gives me that impression is the Minister for Commerce and Agriculture, Mr. J. McEwen.

An off-hand reply is rude, not only to the inquiring member but also to the body of electors whom he represents. And, while a smart reply may be appropriate to a facetious question, most of the inquiries merit a Minister's serious treatment.

Attention, Playwrights

Dame Sybil Thorndike scored quite a point in her "Guest of Honour" broadcast in graciously deploring the lack of playwrights with Australia as their theme.

It is true we hear occasional radio plays with an Australian

background. But most that I have heard have had their roots too deeply in the past. I don't minimise the achievements of men like Governor Macquarie. But, like Dame Sybil, I would like to hear of a play which would interpret the Australia of to-day, not only to local audiences but also to the wider Anglo-Saxon world.

Our writers get considerable encouragement in competitions. The local market also absorbs much of their work although I concede that one would expect more Australian novels to be published for a nation of nine million people.

Now, perhaps, it is time to stimulate our playwrights by offering worthwhile rewards.

The French, I believe, have a Ministry of Fine Arts. Those of our politicians who believe that man should not live by bread alone might usefully combine to urge our Federal Government to do more to encourage the arts. I know that, in a small way, it does. But the time has passed for the mere making of gestures.

Even if we do not swear in a Minister of Fine Arts (and there are one or two members on both sides of the Commonwealth Parliament who could sustain such a portfolio with imagination and distinction), we could profitably put aside £500,000 and use the interest on that sum in annual awards to assist promising young artists in all spheres.

By some such method perhaps we might yet produce the playwright whose non-appearance so far Dame Sybil is lamenting.

Double Jobs

Both Brisbane and Sydney have Lord Mayors who are also members of the State Parliaments. Such doubling-up of jobs is not unique. But I must agree with those critics who say that no man can do full justice to two such important posts.

It is argued that, particularly in New South Wales, Parliamentary sittings are not very strenuous because of their comparative infrequency.

But even out of session a conscientious member of the Legislature should have no lack of work in attending to the needs of his electorate and its constituents.

Even if Parliamentary work does offer occasional respites, Lord Mayoral office in a big Australian city must be almost a full-time duty.

The Biblical warning that no man can satisfactorily serve two masters seems to have a peculiar application to these two cases.

Cheaper Tours

We hear of conducted tours on the Continent of Europe, where large numbers of people, content with modest accommodation and organised as a group, can travel widely at no great expense.

In Australia, land of great distances, interstate travel makes a big bite in the holiday fund even before accommodation charges have been met.

The number of people who have never been outside their own State, mainly because of the cost of travel, is surprisingly large.

Most States have tourist bureaux in the capital cities. It seems to me that they might boost their business and encourage travel within the Commonwealth if they studied the European mass tour system and tried to adapt it to Australian conditions.

The more we get to know each other, the more robust will be our national spirit. And more extensive travel within our own wide-flung borders would do much to redress that narrow, petty-natured outlook and absorption in our own immediate affairs from which some of us suffer. Travel, even from Sydney to Melbourne, broadens the mind.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

THE EPISTLE FOR THE 12TH SUNDAY AFTER TRINITY

The Text :

Such trust have we through Christ to Godward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. But if the ministration of death was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; how glory was to be done away; how shall not the ministration of the Spirit be more glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Message .

What connection is there between the exciting message of last Sunday and this of today. In one sense St. Paul was the author of all the best work done in Corinth, as indeed he did not hesitate to say (1. Cor. 5.10), but there are two sides to the truth and he is not the ultimate source from which the work came.

Looking up to God, he says, to God on whom we rely; we find our sufficiency. It is not in ourselves. Here we are reminded of the words of Our Saviour, "Apart from Me ye can do nothing."

And this sufficiency is as the minister of a fresh Covenant, much more difficult than to be a minister of the old Covenant. For under the old Covenant, relationship to God rested on obedience to a code of laws, the new rests upon the gift of the Holy Spirit.

How important that Christians should meditate on this passage and its meaning for life. So many still live by obedience to a code of laws—but we are unable to obey man's own strength so as St. Paul says we are condemned and the letter puts to death. Modern sects, more than one, come under condemnation by this passage.

For the law which comes by Moses was "in letters" and in letters alone: no power of the Spirit was granted that it might be kept. It was graven on stones, and not in the hearts and wills of the people. Thus it was a ministration of death, it threatened death if it were not obeyed, and there was no power by which to obey, nor any desire to obey. The law brought a curse, not a blessing, even though Moses' face shone. It was meant to be for life but because men lacked power its result was unto death.

As St. Chrysostom put it "The law laid hold on one that gathered sticks on the Sabbath day and stoned him." This is the meaning of the "letter killeth." The Gospel takes hold on thousands of murderers, robbers, and baptising them delivers them from their former vices, this is the meaning of the Spirit giveth life. How much more glorious then is the Gospel who does not merely condemn sin but saves the sinner. But how many Christians have caught the glory of this Gospel and know the victory that overcame the world. "Even our faith in Jesus Christ."

CLERGY NEWS

MORRISBY, The Reverend A. R. B., formerly Organising Secretary in Brisbane for the C.M.S., has been appointed Rector of Ashbury, Diocese of Sydney.

STANDEN, Chaplain J. G., who has been stationed at Momoite in the Admiralty Islands for the past year, will shortly be transferred to the R.A.A.F. Station, Rathmines, N.S.W.

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.

TRUTH IN EDUCATION

A CLEANER PRESS

TO THE EDITOR OF THE ANGLICAN

Sir—I wish strongly to support the remarks in your leader-column reference the standards of the Press. While one must readily admit that in some particular instances the reputable newspapers maintain a clean, fair-minded standard, and are not prepared to use misfortune or sex to advertise their paper, there are many to the contrary.

Books are banned, often with the publishers unaware of the full reasons and no full list of banned books is in their hands to save them from being caught with such books. Some may say quite rightly so—teach them not to offend the public taste.

Yet every day we see papers treating sex demeanours and broken marriages with all the gory details as a fine advertisement. All this, of course, is under the guise of keeping the public informed of the truth!

For sensationalism and reporting in the modern style one only has to find the dirty end of the stick, have the appropriate photograph and the snappy headline, and the paper is sold. I am sure that the profits of many magazines would fall rapidly if the allure of the semi-dressed cover girl were removed from the front page. The cover sells the magazine or publication, not the contents, as has been proved.

It is hoped that we as Christians are not reading the misguided and unfortunate crimes of the young New Zealanders just because the newspapers are full of it, but are praying for the unfortunates and their parents who failed in their duties.

Perhaps those young, clean-living people were influenced at some stage in their lives by an unsavoury Press!

Yours faithfully,
JOHN H. MOORES.
South Yarra, Victoria.

"DEFENDER OF THE FAITH"

TO THE EDITOR OF THE ANGLICAN

Sir—With regard to the P.D. being left off the new florins, might I suggest that the various parishes place protests in the porches of the churches which may be signed by all parishioners who feel strongly about this matter.

As politicians rate protests at vote-value, mass signatures would have more effect than individual letters.

ANGLICAN.
Sydney.

ANGLO-CATHOLICS IN IRELAND

ANGLICAN NEWS SERVICE

London, August 28
It is reported that an Anglo-Catholic group within the Church of Ireland has been formed.

The new group, the Confraternity of S. Patrick, advocates the use of the cross and altar lights, practices which are forbidden by Church of Ireland canon law.

A CONVENTION IN DANGER

TO THE EDITOR OF THE ANGLICAN

Sir—My congratulations on your sub-leader, "A Convention in Danger!" I remember once our headmistress had to engage a temporary history mistress who, it transpired, was a Roman Catholic. I can still remember how history altered under her tuition. Most classes were freely interspersed with statements that our history books were wrong and it had not been in the least as they said!

During a period spent in hospital a few years ago, where the majority of the nurses were Roman, I was more than thankful that I was so well-instructed in the history of our Church, for I was frequently asked for information from the nurses, and when I told them the true history of the Church, was invariably met with, "But we were never told it was like that. All our history books are quite different."

It does not take much imagination to realise how all State school history books will come "quite different" if the appointment of Mr. McGrath is finalised. And it will make the task of the Church harder than ever as we try to unravel the tangles that will result in the minds of our children.

I am, etc.,
CHURCHWOMAN.
Sydney, N.S.W.

FAREWELL TO RECTOR

FROM A SPECIAL CORRESPONDENT

Nearly 400 parishioners and friends farewelled the Reverend Donald Begbie, and his family in the Memorial Hall, Ryde, N.S.W., on August 25.

Mr. Begbie is to be Rector of S. Paul's, Wahroonga, after eight and a half years as Rector of S. Anne's, Ryde.

In the absence of the rural dean, the Reverend R. C. M. Long, the Assistant Minister of S. Anne's, the Reverend Douglas C. Abbott, spoke of the quality of the service rendered to the parish by his former rector.

The State member for Ryde, Mr. Frank Downing, spoke of the great help given to the parliamentary representatives by Mr. and Mrs. Begbie, and the influence exerted in the community by such clerics as Mr. Begbie.

The Deputy Mayor of Ryde, Alderman J. A. Mars, stressed the splendid co-operation given by Mr. Begbie to the council, and the historic associations between the council and the Church in Ryde.

Matron Savell, of the N.S.W. Homes for Incurables, speaking on behalf of the district hospitals, laid stress on the sympathetic ministrations of the rector given to the sick and aged.

The ministers of the Methodist and Presbyterian Churches, on behalf of the other Christian Churches, spoke of the co-operation received from Mr. Begbie and the hospitality extended by the rectory.

SIR ARTHUR SMITH IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, August 30
Lieut.-General Sir Arthur Smith and Lady Smith are visiting Brisbane and are speaking on Evangelical matters.

Sir Arthur Smith is the President of the World Evangelical Fellowship, Chairman of the Evangelical Alliance and has a great interest in the Boys' Brigade as well as many other Christian societies.

He is a distinguished soldier being an officer of the Coldstream Guards and has been G.O.C. of various commands, Chief of General Staff, Middle East 1940 and Commander of the British Forces in India and Pakistan.

Sir Arthur Smith spoke in S. John's Cathedral, Brisbane on Sunday August 29 at Evensong.

EVANSTON COMMITTEE

OCUMENICAL PRESS SERVICE

Evanston, Illinois,

August 28

Bishop Lesslie Newbigin, of the Church of South India, will head the committee commissioned to draft the Message to be issued by the Second Assembly of the World Council of Churches to the member Churches.

The General Secretary of the International Missionary Council, Dr. Charles W. Ranson, will act as secretary.

Other members of the message drafting group elected at the opening business session on Monday morning, August 16, are Dr. Kathleen Bliss, of England; Professor Pierre Burgein, of the Faculty of Theology at Strasbourg; Archimandrite James Coucouzes, of the Oecumenical Patriarchate of Constantinople; Bishop Gottfried Noth, of the Lutheran Church of Saxony; and the President of Harvard University, Dr. Nathan Pusey.

Professor R. L. Calhoun, of Yale University, and the Youth Secretary of the Mar Thoma Syrian Church of Malabar, Mr. M. M. Thomas, were named as consultants.

In addition to the Message Drafting Group, the following committees were elected:

Steering Committee of the Assembly: Chairman, the Bishop of Chichester; Vice-Chairman, Dr. Franklin Clark Fry; Secretary, Dr. Robert S. Bilheimer; Bishop Elvino Berggrav; Dr. Marc Boegner; Archbishop Yngve Brilioth; the Archbishop of Canterbury; Dr. Leslie Cooke; Professor George Plavsky; Sir Kenneth G. Grubb; Professor J. L. Hromadka; Bishop C. K. Jacob; Dr. Alphonse Kochlin; Bishop J. Lilje; Metropolitan John A. MacKay; Metropolitan Mark Juhanov; Bishop William C. Martin; Dr. J. Earl Moreland; Dr. Martin Niemöller; Bishop Lesslie Newbigin; Bishop G. Bromley Oxnam; Metropolitan Panteleimon; Mr. Charles Parlin; Dr. E. A. Payne; Mrs. Leslie Swain; Mr. Charles Taft; the Archbishop of Thyateira; and Dr. Henry P. Van Dusen.

Credentials Committee: Chairman, Dr. M. E. Aubrey; Professor H. S. Alivisatos; Bishop Ivan Lee Holt; Dr. Douglas Horton; the Bishop of Malmesbury; and Pastor D. W. Niesel.

Nominations Committee: Chairman, Dr. J. Earl Moreland; Professor Basil Ionides; Bishop J. Lilje; Pastor Pierre Maury; Mr. Rajajah D. Paul; the Reverend R. David Say; and Mrs. Leslie Swain.

Steering Committee of the Accredited Visitors' Programme: The Reverend George Appleton; Oberkirchenrat Dr. Beckmann; Dr. C. Bonnevill-Svennison; Dr. J. L. Dunstan; Dr. Hivale; the Right Reverend Stephen E. Keeler; Dr. Marjorie Reeves; the Reverend H. J. P. Wesseldijk; Bishop Michael Yashiro; and Mr. Stephan Shostak.

Nominations for all committees were presented to the Assembly by the vice-chairman of the World Council's Central Committee, Dr. Franklin Clark Fry, on behalf of the committee and were elected by the Assembly.

DEATH OF Y.M.C.A. LEADER

FROM OUR OWN CORRESPONDENT

Evanston, Illinois,

August 30

The President of the World Alliance of the Young Men's Christian Associations, Mr. John Forrester-Payton, died in Chicago on August 25, apparently of a heart attack. He was 71.

Mr. Forrester-Payton was a delegate from the United Free Church of Scotland to the Assembly of the World Council of Churches.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

A reader has asked if I would give a definition of a prophet. What was the function of a prophet in the Bible, and how are we to understand prophecy to-day?

Prophecy, like poetry, had quite lowly origins. This does not contaminate its beauty or its force, for, as Professor Geoffrey Driver has reminded us in his book on the Psalms "it is not that which goeth into the mouth that defileth the man but that which cometh out of the mouth. It is not the origin but the use that ultimately matters."

There is no doubt that in its earliest beginnings, Hebrew prophecy was a movement akin to that of the Dervish Dances. It was a conservative protest also against the idolatry and luxury that had followed the settlement in Canaan and the worship of the Baals or Canaanite gods. Samson is a prophet of this kind, one who had taken a vow against alcohol because the fertility of the vine was believed due to the Baals.

In I Samuel XIX 18 we see Guilds of Prophets who are ecstatics, who strip themselves, who are insensible to pain. Also in these early days Samuel, as a prophet, was thought of as a man who would tell Saul where the lost asses were on payment of a fee, but who was yet used for the revelation of God's will. Even in later days prophets were regarded as not entirely reputable. So Amos makes clear that he is not a professional prophet and Jeremiah often points out how true prophets differ from false.

AIR FORCE WEEK IN ADELAIDE

FROM A SPECIAL CORRESPONDENT

Adelaide, August 26
Religious observations will be held in Adelaide on Air Force Day, September 15, and Battle of Britain Sunday, September 19.

These services will be: September 15, 12.15 p.m.: A commemorative service will be held at the State War Memorial, North Terrace. The Governor, Air Vice-Marshal Sir Robert George, will place a wreath during the ceremony, which will be conducted by the Rector of the Air Force Association Guild Church of S. John's, Halifax Street, the Reverend E. J. Cooper.

September 19, 7 p.m.: A service of thanksgiving will be held in S. John's Church, Halifax Street, conducted by the Reverend E. J. Cooper.

CHALLENGE TO FAITH AT HABERFIELD

FROM A SPECIAL CORRESPONDENT

Accommodation at S. Oswald's, Haberfield, was fully taxed when unusually large congregations attended during "Challenge to Faith" week.

Prior to the campaign, nearly 300 day school children met each afternoon in the parish hall for special services.

Youth Night was attended by nearly 300 young people, and some 350 women were present at a Women's Rally.

The Reverend Howard Guinness's addresses were well received, and the rector, the Reverend A. W. Morton, considers that the mission has exercised a deep and permanent influence upon the parish.

Music was a feature of the services—S. Oswald's male choir, Mrs. Joan Harris, who has recently arrived from Britain, Miss Marie Cox, and Dr. Morton contributed to the musical programme.

Gradually, however, the prophets became regarded as those in whom God dwelt and through whom God spoke. They stood for Jehovah against Israelite patriotism against the Philistines. The two great prophets, Elijah and Elisha belong to this stage of development. Later still the prophets become concerned with the application of religion to national and individual morality, proclaiming a deeper and more spiritual theology. This stage begins with Amos, who was the first prophet to write down the messages he believed he had received from God. He prophesied in the prosperous northern kingdom of Israel in the time of Jeroboam II about 750 B.C. The last of the great writing prophets, Haggai, Zechariah, Malachi and possibly Jonah, belong to the period soon after the return from exile about 500 B.C. Later, with Daniel, whose probable date is about 165, the message passes to the new field of Apocalyptic.

The common view of the prophet is of a man who foretold the future, but this was a very minor element in the teaching of the Old Testament prophets. The only case of an exact fulfilment of a prophecy in this sense being that in I Kings XIII: 2 and it is probable that this is a much later insertion in the book. The prophet is rather a "forth-teller" than a "fore-teller." He proclaims a word of God to his generation, sometimes a word of judgement, sometimes of hope and consolation. Amos emphasises first and foremost that Jehovah is a moral and ethical God who demands social justice from his chosen people. Hosea stresses God's tenderness and loving kindness, which will restore relationships upon repentance. Isaiah the moral holiness of God, Jeremiah the futility of sacrifices without sincerity of heart, Ezekiel that God is concerned with the individual as well as the nation, the "Second Isaiah" that Jehovah is the God of all nations, and the Jewish race has a universal mission.

Persecution

In proclaiming these truths the prophets find themselves clashing with rulers and governments; they often suffer persecution, and are the victims of mob hysteria; they interpret the march of historical events, seeing God's hand behind the armies of Sennacherib, or Nebuchadnezzar or Cyrus. They filled to some extent for Israel and Judah the roles of the Leading Article and the News Commentator in our own civilisation. They foresee the future in this respect, that Amos realises that if Israel continues its present policy, it will lead to national disaster, with defeat and captivity at the hands of Assyria; similarly the Second Isaiah in Babylon, as he hears the news of Cyrus' victories in Asia Minor encourages his hearers to believe that the same Cyrus will soon capture Babylon, and so set the Jews free to return to their own country.

In the same way, our modern political thinkers interpret events in South-East Asia today as they may affect the future of our own Australian civilisation. The old prophets do not differ from our modern commentators in the way they foretell the future, but in the way the former link political and social events with God's purpose, and the need for national and personal integrity.

The New Testament presupposes that the prophets foretold the main events of the birth, ministry, death and resurrection of Jesus Christ. Sometimes the connection between the original Old Testament passage and the New Testament use of it is very strained; the quotations of Hosea xi: I and Jeremiah xxxi: 15 in Matthew ii: 15-18 are a good illustration of this, the context of the Jere-

miah passage being most remote from any thought of the massacre of the Innocents. But whatever we may say of the details of the use of New Testament writers, there is no doubt that they all affirm the principle that in Christ all the prophecies are fulfilled.

Hence from Apostolic days the view tended to prevail that the importance of Old Testament prophecy consisted in the element of prediction it contained, with the result that in the more figurative symbolism of such books as Daniel or the Apocalypse people have tried to find predictions for later days and found reference to the Pope, to Napoleon, to Hitler, or to Communist Russia, whatever or whoever was the popular *déité* of Christian civilisation at the moment. Modern criticism of the Bible has, however, made it clear that the Hebrew prophets were primarily "forth-tellers," as we have said above. Thus to Isaiah the famous passage about a virgin conceiving a son had no distant reference to the mode of Christ's Incarnation. Incidentally, it is only the Greek Translation here that reads "virgin," the original Hebrew word meaning a young married woman.

From the context of Isaiah vii: 14 ff. it would seem that the prophet is pointing to a pregnant woman in the crowd listening to him, and saying that before her child is grown up sufficiently to know right from wrong, the coalition of Syria and Israel which seems so acute a political danger at the time will have collapsed, a piece of foresight which events soon justified.

Interpretation

Similarly the "Suffering Servant Songs" of the Second Isaiah almost certainly referred in the first place to some saint of the time who suffered for his people, like Jeremiah, or else to an ideal remnant of the nation. Yet at the same time, in the ultimate providence of God, the prophets, quite unconsciously, spoke more profoundly than they realised whilst the prophet of Babylon was speaking of some suffering servant well-known to himself and his hearers. God when the fullness of the time was come, sent His Son as the servant who came to give His life as a ransom for many, thus fulfilling the prophecy in a way the original prophet could not possibly have foreseen.

Thus historical criticism has made the prophets come alive for us; we see them as real men, struggling with the problems of government, and experiencing the crisis of invasion and resistance, fighting to maintain public morality and social justice. No longer should we believe that the prophets were given a miraculous "preview" of the events of the Gospel, but we shall see them as instruments used by God to prepare the way for the Incarnation, uttering theological insights into the nature of God and His purpose, which were to form the basis of much of Our Lord's own teaching.

In an article in the Theological Word Book of the Bible, the link between the Old and New Testaments is well brought out by Canon Alan Richardson: the whole story of the people of Israel is a foreshadowing of the greater and final salvation given through Jesus. The whole pattern of Old Testament history is prophetic of the Christ who should come. "The unity of the whole Bible is deeply impressive when Christ is seen to be the key which unlocks all the scriptures. The prophets anticipate the proclamation of the apostles; the apostles corroborate the witness of the prophets; and thus the Biblical criterion of the truth of prophecy is itself fulfilled. 'When the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him.'"

ANGLICANS AND OLD CATHOLICS MEET

ANGELIC NEWS SERVICE

London, August 30
Nearly 60 Anglicans attended an International Youth Conference arranged by the Old Catholic Church of Austria this month at Saalbach in the Austrian Alps.

They came from England, the United States, Canada and Australia.

Parties of Old Catholics also attended from Holland, Germany and Switzerland.

The theme of the conference was "Christianity in daily life."

The Church of England has been in full communion with the Old Catholic Churches since 1932.

A REALISTIC ADDRESS ON EVANGELISM

FROM OUR OWN CORRESPONDENT

Evanston, Illinois, August 28

Christians miss many opportunities to gain converts by failing to speak up for their faith, the World Council of Churches was told at its Second Assembly on the campus of North-western University here on August 16.

The indictment was contained in a report on the work of the World Council's Secretariat for Evangelism, presented by the Reverend Daniel T. Niles, of the Methodist Church in Ceylon,

who has been acting as executive of the programme.

The Evangelism Secretariat has been in operation since 1949, serving the Churches primarily as a centre of documentation and information about "the effective new approaches toward the problem of communicating with the un-church."

Mr. Niles said that its major concern is "to keep the churches reminded of their double duty to the Gospel—their duty to be true to it and their duty to commend it."

Toward this end, he said, the secretariat has promoted studies toward a redefinition of the theology of evangelism and a re-appraisal of evangelistic methods. In pursuing these studies, he added, three major questions have merged as a challenge to the Churches.

Chief of these, according to Mr. Niles, is that the Christian Community in many parts of the world is both "isolated and undistinguishable."

It is isolated, he said, "in the sense that where Christian and non-Christian meet in the normal business of life the Christian witness is not being rendered, and the evangelistic encounter is not taking place."

It is undistinguishable, he said, because "nothing marks it off from the general community . . . It has no rough edges. It blends smoothly with its environment. It shades off into its background."

In trying to do something about this, Mr. Niles reported, the W.C.C.'s secretariat has helped every effort being made by any agency to "keep the challenge of an evangelistic Church before the Church."

Another problem, he said, is that communication has broken down between the Church and some of the main groupings of people in the world. Two such important groups are the industrial workers in western society and the Hindu, Buddhist and Muslim intellectuals.

He added that parallel problems are posed by rural evangelism, particularly in Asia and Africa.

"It is essential," he said, "to find out how the breakdown of communication has come about, and what must be done to restore it."

Mr. Niles reported that the secretariat is already engaged in an on-going study of the problems of evangelism among industrial workers. In association with the research division of the International Missionary Council, a conference is being considered to re-open discussion on the Christian Message in a non-Christian World. This was the subject of a conference at Tambaram, India, in December of 1938.

With respect to rural evangelism, he said, preliminary plans are being made to invite some Churches to undertake case studies in this area.

A third question, according to Mr. Niles, concerns lay people and ordained ministers engaged in evangelism at the frontier those "seeking to restore lines of communication where they have broken down or seeking to find access for the Gospel into still unoccupied areas of human life or interest."

He said that "most of them are lonely, many of them have little sympathetic support from their Churches, and all of them are in danger of seeing out of focus the experiments in which they are engaged."

The secretariat has given time to visit these men and women to provide them with "the encouragement that comes from fellowship and the knowledge that one is being prayed for," Mr. Niles said.

Mr. Niles presented the report on evangelism in the absence of Dr. Johannes C. Hoekendijk, of the Dutch Reformed Church, who was unable to attend the Assembly because of illness.

TWO MORE CHURCHES JOIN THE W.C.C.

ECUMENICAL PRESS SERVICE

Evanston, Illinois,

August 28

Two new Churches have been unanimously admitted to membership in the World Council of Churches, bringing the total membership to 163.

Both of the new member Churches are from South Africa. They are the Dutch Reformed Church in South Africa of the Cape Province, and the Bantu Presbyterian Church of South Africa.

The Dutch Reformed Church of the Cape Province has a membership of approximately 290,000. It is predominantly Afrikaans-speaking, and is the largest Dutch Reformed Church body in the Cape Province.

The Bantu Presbyterian Church of South Africa, which made application for membership in August, 1953, is, by its own description, "a daughter of the United Free Church of Scotland (now the Church of Scotland), by which it was created an autonomous Church and blessed by the mother Church in July, 1923."

Negotiations which led to the admission of these two Churches were initiated by the governing bodies following the visit of the General Secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, to South Africa in 1952.

W.C.C. DECISION ON DR. HROMADKA

FROM OUR OWN CORRESPONDENT

Evanston, Illinois,

August 30

The Australian Council of the World Council of Churches will not invite the Czechoslovakian theologian, Dr. Joseph Hromadka, to preach when he visits Australia next month.

Dr. Hromadka is a delegate to the present World Council Assembly at Evanston.

The general secretary of the Australian Council, Dr. Malcolm Mackay, said last week that the executive of the council had appointed a special committee of Australians to discuss Dr. Hromadka's visit. The committee met yesterday.

"Because it cannot align itself with the various 'peace' movements sponsoring his visit, the Australian Council has decided that it can do no more than welcome Dr. Hromadka as an individual, and do all in its power to afford him warm and brotherly hospitality," said Dr. McKay.

"We also feel that Australia has nothing to hide, and we want this fellow Christian from behind the Iron Curtain to see as much as possible of our democratic way of life."

DR. F. W. TOMKINS HONOURED

ECUMENICAL PRESS SERVICE

Evanston, Illinois,

August 28

Dr. Floyd W. Tomkins was honoured by members of the Commission on Faith and Order at the Commission's meeting in Evanston on August 14.

After 23 years of service as the commission's associate secretary for America, Dr. Tomkins has submitted his resignation.

As an appropriate tribute, a leather-bound volume of personal letters of appreciation written by many leaders of the ecumenical movement was presented by the chairman of the commission, Archbishop Yngve Brilioth of Sweden.

In his presentation address, the archbishop told of the valued work performed by Dr. Tomkins in the interests of Christian unity. Seventy members of the commission then stood and applauded the retiring secretary.

Dr. Tomkins will continue as Rector of the Episcopal Church in Washington, Conn., where he has been carrying on his Faith and Order work.

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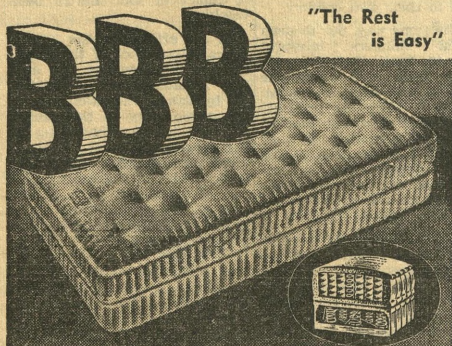


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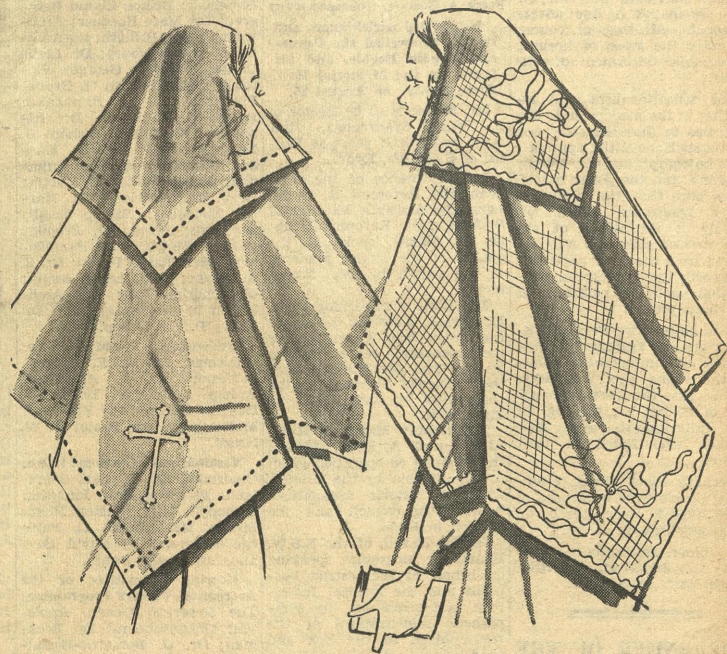


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WELCOME SPRING

Spring is with us once again. Few of us can resist the appeal of its fragrance and colour. With it comes a promise of renewal in a hundred different ways.

The very arrival of this friendliest of all the seasons is the confirmation of a pledge from God that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:22.)

But for the Christian, spring's message is more than this.

The Christian knows only too well that his experience of the "life abundant" which God gives him in Christ, too often ebbs and flows. But Christ spoke of bearing "fruit," "more fruit" and "much fruit" (John 15). This surely comes from the increasing operation of the life principle within which makes fruit-bearing possible.

It is progressive, not fitful nor static.

What is this "everlasting life" which every believer in Jesus Christ shares? It is nothing less than the knowledge of God. Linked with it is a growing insight into the kingdom of heaven.

The Christian is given the ability to see things from God's point of view. The Bible, which contains a revelation of the kingdom of God, becomes a new book to him as he reads it in the new light given to him by the Spirit of God.

His life among his fellowmen begins to develop in a new way, as the Spirit of God begins to produce His fruits of love, joy, peace and so on (Gal. 5:22) in this newly-grafted branch of Christ the Vine. He receives power to enable him to begin

to realise the Christian ideal for man.

But for many who claim to be Christ's, these things are not so. Despite a bright, or even sombre, outward appearance, their experience savours more of spiritual winter than of spring.

Yet Christ has made the way so plain—"Abide in Me, and I in you" (John 15).

The commitment of ourselves to Him in continuing simple trust, and the moment-by-moment undisputed occupancy of the whole of our lives by Him. It's no secret.

We enter this abundant life through the favour of God, by repentance and faith in Christ. We prove its fullness and reality in experience by surrender, obedience and faith in Him.

Sin and unbelief (if the two can be separated) are the spiritual pests which rob us of our fruitfulness. But the Divine Vine-dresser waits to cleanse every branch and bring in springtime all over again.

The world is waiting. Only the other day I read that it is the state of Christians rather than the state of the world which is hindering spiritual revival.

We can have springtime now—if we really want it.

—THE YOUTH EDITOR.

DIRECTOR OF YOUTH FAREWELLED

FROM OUR OWN CORRESPONDENT

Melbourne, August 30
The Reverend G. A. Brown, who has been Director of Youth and Religious Education in the Diocese of Melbourne since 1951, was given a farewell by the staff and members of the Council of Youth and Religious Education on Friday, August 27. The chairman of the council, the Venerable C. Hedley Raymond, told of the devotion which had characterised the guest's occupancy of the office, and gave him an electric radiator as an expression of thanks and goodwill.

The Reverend G. A. Brown terminated his work that day, and will be inducted to the charge of St. Faith's, Burwood, on Wednesday next, September 8.

FOR SMALL PEOPLE

I WAS THERE ... (39) DEAF AND DUMB

I suppose most of you who read this story are able to hear and have learned to speak. Probably you have done so ever since you were very small. At least, that's the way it happens to be with most people.

But with me it has been different. When I was a boy, and even after I became a man, I was unable to hear a sound. The birds in the trees, the donkeys' braying as they went along the street, the rattle of the soldiers' armour, these were things I had never heard.

I could not even hear my friends speaking. How I used to wish that I could!

When it came to speaking to other people it was almost as bad as trying to hear them. How could I say words which I had never heard?

People used to say I was a sad man. I suppose I was, but I couldn't always help it. Often only my few friends wanted me. The others couldn't understand me.

CANBERRA Y.A.s

FROM A SPECIAL CORRESPONDENT
Goulburn, August 27

At a meeting this month of the Regional Council for Region Eight (Canberra and Goulburn), plans were made for a leader training weekend for the Y.A.s of this region. A parishioner of the Parish of Thuddungra has offered the use of his property for the Eight-Hour Day week-end in October.

Members of the eleven tranches in Region Eight are eligible to attend this week-end. The leaders will be the Rector of Thuddungra, the Reverend F. R. Woodwell, and the Diocesan Secretary for Youth, Miss H. Dewhurst.

Studies on the aims and ideals of the Y.A. movement will be led by Mr. Woodwell. Other sessions will include talks and demonstrations on branch management, club games and techniques, discussion methods, folk and square dancing, and the use of drama in a Y.A. branch.

Y.A.s from Regions Five and Six will combine for a regional rally to be held at Wagga Wagga on September 4 and 5.

MELBOURNE YOUTH IN CAMP

One hundred girls, intermediate and junior members of the G.F.S. from country and suburbs, are attending a camp at the Toc H camp at Point Lonsdale. Mrs. K. Bright Parker is in charge, assisted by Miss Myra Harbord. Amongst the leaders are Kobi Pangemanann, a youth leader from Indonesia. The Bible and missionary study will put the emphasis on South-East Asia.

Y.P.U. CAMP

The ninth holiday camp run by the Y.P.U. is being held at Dromana. There are 80 children attending and 20 staff. The chaplain is Archdeacon L. J. Bakewell, and the camp mother is Mrs. Bakewell. Sister Beth Davidson, the Y.P.U.'s own missionary, will be present.

VACATION CENTRE AT WARRIALDA

FROM A SPECIAL CORRESPONDENT
Warrialda, N.S.W., August 30

The second annual Vacation Activity Centre for children commenced here to-day.

Captain R. Buckingham, known as the "Pied Piper" is the leader this year.

The centre will be open each Monday to Friday from 9 a.m. to 12.30 p.m. until September 10.

SCHOOL HOLDS 60th ANNIVERSARY

FROM A SPECIAL CORRESPONDENT
Armidale, August 24

The Armidale School, which last year fully became a Church school, celebrated its 60th anniversary this month. The anniversary celebrations were made to coincide with the Old Boys' Annual Reunion.

Old boys of the school began to arrive in Armidale on the morning of Friday, August 13, and with members of the New England Girls' School Old Girls' Union, prepared the Armidale Town Hall for the annual ball.

In the afternoon, the annual meeting of the Old Boys' Union was held. Charles Dowe, of Sydney, was re-elected president, and Paul Johnstone, of Armidale, re-elected secretary.

At the meeting the plans for a new Memorial Assembly Hall were discussed. A new plan for the Assembly Hall was prepared by an old boy of the school, Mr. R. J. Magoffin, and this has been accepted.

The Town Hall was crowded for the annual ball, held on the Friday. This is run in conjunc-

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This year's Confirmation group at Yallourn, Diocese of Gippsland. The Bishop of Gippsland, the Right Reverend D. B. Blackwood, and the Rector of Yallourn, the Venerable J. H. Brown, are seated in front of the confirmees. The Reverend R. E. Elliott is at the left.



Dear Girls and Boys,
Do you remember the story which we had a little while ago about a little girl who was made well by Jesus? Her mother kept following Jesus and asking Him to help her. Well, to-day's story happened just after that. It is told by the man who is best able to tell it. Read it and see who it is.
Your friend,
UNCLE PETER.

But I will always remember the friends of those days. It was because of their kindness that I was made able to hear and speak.

Perhaps you would like to know how it happened? Well, Jesus of Nazareth was on His way home from the sea coast. As He journeyed back through Galilee, He passed through our town.

My friends, hearing that Jesus was coming, and knowing how much He loved to make people the best for God in every way, called for me and took me to Jesus soon after He came.

Standing there in the street, they told Jesus all about me and pleaded with Him to put

His hand on me and heal me. They had a hard time because there were people everywhere.

But Jesus called for silence and then listened carefully to what my friends had to say.

The next thing I knew was that they were beckoning me to join them.

Then Jesus, with a warm smile, took me by the hand and drew me aside from the crowd. He frowned a little then as He knew what it meant to me to be deaf and unable to speak properly.

Then He pushed His fingers into my ears and said, "Be right open!" and straightaway I was able to hear plainly. Next He touched my tongue, and I began to speak properly.

I was so excited, I didn't know what to do. Jesus told us all not to talk about it, but I just couldn't help myself. I told everybody.

"He is indeed a wonderful man," they said. "He has done all things well. He makes the deaf people hear and the dumb people speak."

Do you wonder that I call Jesus my best friend?

tion with the Old Girls' Union of N.E.G.S.

On Saturday, present boys played the old boys in a number of sports.

During the day a fete was run by the Parents and Friends' Association. The fete was both a financial and social success, over £1,000 being raised, which will go into the Building Fund.

At night, there was a dinner in the school dining hall for 140 old boys, together with members of the school staff.

An historical review of the New England district, with special emphasis upon the growth of educational institutions, was presented to a crowded house in the Town Hall on Saturday night.

The final act of the old boys' reunion and the 60th anniversary celebrations was a service held in the school chapel on Sunday morning. Over 75 old boys and friends of the school, together with pupils of the school, were present. The service was conducted by the school chaplain, the Reverend I. Kitley, and an old boy of the school, the Reverend J. D. Potter, preached the sermon.

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A FAMOUS DAUGHTER OF THE RECTORY

By A SPECIAL CORRESPONDENT

ONE of the greatest stars of the British Theatre, Dame Sybil Thorndike, who is visiting Australia with her husband, Sir Lewis Casson, was the daughter of an Anglican churchman.

Canon Arthur Thorndike, of Rochester, and later of St. James The Less, Westminster, had four children, Sybil, Russell, Eileen and Frank, all of whom went on the stage. Frank was killed during the first world war after he had made his West End debut. Eileen (who had been a Mrs. McEwen) died recently.

The most famous actors of the Canon's theatrical family are still alive. Russell Thorndike, father of several children, is living in London; and Dame Sybil is touring Australia with her husband, Sir Lewis Casson, in a series of drama and poetry recitals.

Dame Sybil is herself a keen, practising churchwoman.

Sir Lewis, also a celebrated British actor, has been married to Dame Sybil for 46 years. They are both over 70 now, but the disciplines of theatrical life have kept them so fit that they could pass for young sixties. Their voices and memories are perfect, and the performances they have been giving in Perth, Adelaide and Melbourne have

then they go to New Zealand at the end of the month. After the New Zealand season they will go to Brisbane.

What did Canon Thorndike think of his children going on the stage? He loved them, and thought it was wonderful, although his wife sometimes felt it was not quite proper. But when they all became successful both parents were pleased. When Dame Sybil joined the Old Vic in 1914, and for the whole of the first world war was acting there, Canon Thorndike was a regular patron of Lillian Baylis's Theatre for the People, and often said that the theatre properly run, like this, had a job to do as important as the Church.

The Canon died magnificently in 1917, a few months after his youngest son, Frank, had been killed at the war. He sang the Vestry Prayer before Sunday Evensong in magnificent voice and, as the choir sang Amen, he fell dead.

At the Old Vic, where the annual Christmas Burlesque was about to begin, in which Dame Sybil was the star, there was a pause for prayer; then, true to the traditions of the stage, the show went on.

This was one of Dame Sybil's finest pieces of acting; though grief-stricken, she managed to have her audience of Lambeth working people in fits of laughter at her antics.



Dame Sybil Thorndike.

won undiluted praise from critics.

The Melbourne Herald critic wrote: "Don't be misled by the word 'recitals'. What the Cassons gave us was the purest essence of the theatre. It was like half-a-dozen first nights rolled into one." And the Age critic said: "This is an education in the technique of acting pure and simple. With no help from stage effects, they take us on a tour of poetry and drama which holds us tense, relaxed, laughing or near to tears. The spell is not broken for a single moment."

Few theatrical artists have had a greater influence on the British Theatre than these two.

They began their careers in the repertory theatre of Edwardian times. They were contemporaries of theatre revolutionaries like Gordon Craig and Harley Granville Barker.

For ten years they were at Manchester with the famous Horniman Repertory Company. Here Lewis Casson was the director of Gaiety Theatre, and gained experience which was to be put to good use when he later directed for the Old Vic and various West End companies, including his own.

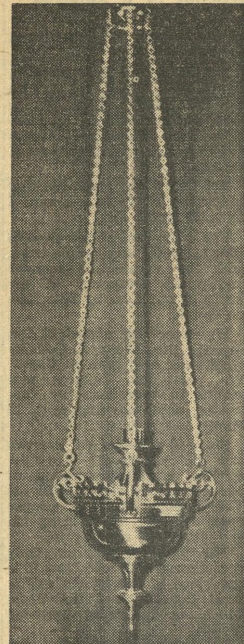
In more recent times he became drama adviser to C.E.M.A., and was then appointed the first director of drama to the British Arts Council under Lord Keynes.

He received his knighthood for these services to the Arts Council in 1945. Sybil Thorndike was made a Dame of the British Empire in 1931.

The Cassons, despite their busy careers on the stage (both of them celebrated their fiftieth anniversaries of professional acting recently) have had four children, and now have about a dozen grand-children.

They are due to give a recital at Canberra on September 13;

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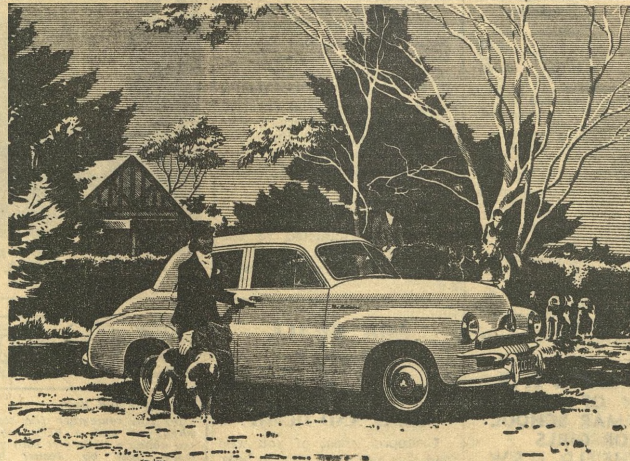
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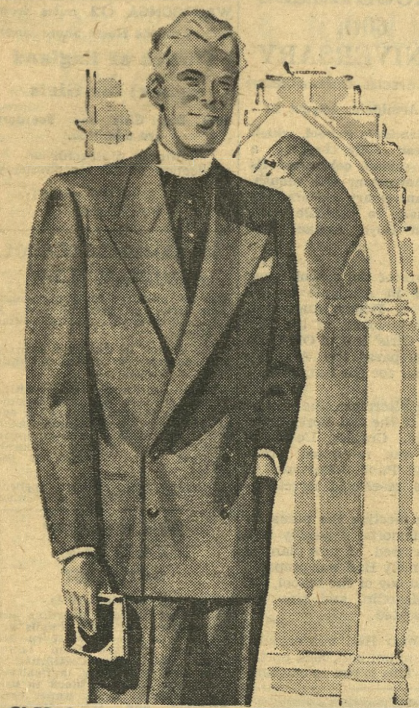
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THE CHURCH OF ENGLAND IN AUSTRALIA

4

BISHOP MOORHOUSE WAS A GREAT ORATOR AND LEADER

By THE REVEREND B. H. REDDOP

JAMES MOORHOUSE, the second Bishop of Melbourne, was consecrated in Westminster Abbey in 1876 and arrived in Melbourne in 1887. Although pressed to remain in England he saw there were opportunities for great work in the colonies.

A proven fighter, James Moorhouse challenged the unbelief rampant in the young democracy. Now the adversaries of religion, those who attacked Christianity as an outworn creed, had to deal with one whose knowledge of the subject exceeded theirs. In his ten years' episcopate this brilliant bishop became an intellectual leader in the land.

Whilst a curate at St. Neot's, in the Diocese of Ely, James Moorhouse had formed a People's Institute, which was a club for working men. He had learnt the value of intellectual brotherhood with the working man, and convinced that they were by nature religious it was to them he first devoted himself here.

Shortly after his arrival he formed a committee to promote the erection of a cathedral. St. Paul's Cathedral was the result.

Feeling that a great need was the training of a cultured, native ministry, independent of

This is the third article in a series which will highlight some of the persons, movements and ideas which have worked within the Church of England in Australia and have left their mark upon Australia's development and life.

The fourth article, on the third Bishop of Perth, the Right Reverend C. Q. L. Riley, will appear next week.

English resources, he took steps to found a Theological Hall at Trinity College and established the first Theological Studentship. He also advocated the admission of women to the University; in 1883 Trinity became the first college in Australia to adopt this policy.

Bishop Moorhouse welcomed broadening of thought, and looked through unity of thought to a faith "so broad and catholic, that by the side of it, petty differences that distinguished sect from sect should be seen to be insignificant."

CHAMPION OF FAITH

He attacked secular education and made efforts to include a

Schedule of Bible Lessons in the State schools.

Besides his educational reforms, Bishop Moorhouse showed that the Faith of the Catholic Church had no need to retreat before the advances of science and philosophy. He took the platform as a champion of the Faith. A valuable contribution was the yearly course of lectures he gave. These were first delivered in the cathedral, but finally at the Town Hall to packed audiences.

His enterprise has been recognised and his initiative followed through the foundation of the Moorhouse Lectures.

Bishop Moorhouse was tolerant of differences and anxious to co-operate wherever possible with all labouring for good, and so became a moral no less than an intellectual power in the community.

Manly by disposition, his faith was firm and his soul seemed to rise above the things of earth and catch glimpses of spiritual realities.

St. Paul's Cathedral is a lasting monument to the fine work of James Moorhouse.

BOOK REVIEW

AN ANCIENT HERESY

"MYTH AND RITUAL IN CHRISTIANITY." Alan W. Watts. Thames and Hudson, New York. Price 25/-.

This book attempts a synthesis between the symbols of Christianity and Oriental philosophy.

The result is an esoteric system to which the author alone has the key.

The resulting mythology, we are informed, "is more likely to fire the imagination than a host of utterances by prelates."

This is a matter of opinion, and this belief would itself appear to be mythological.

The author points out that Christian theologians have continually misunderstood and misinterpreted the Christian faith. This is due to the fact that myths have been perversely regarded as facts and timeless truths have been interpreted as history.

"In sum then," writes the author, "the tragedy of Christianity is the confusion of its myths with history and fact."

The informed critic will recognise this reconstruction for what it is: the ancient heresy of Gnosticism. Gnosticism professes to possess a secret and esoteric wisdom, and the resulting system is simply a strange and confusing mixture of Christian symbols with Eastern and Egyptian speculation.

This book is simply Gnosticism with a face-lift: Gnosticism chromium-plated.

This reconstruction is unacceptable because it is irreconcilable with the historic fact of the Incarnation. The Christian faith stands or falls with the *incarnatus est*, and no account is true which rejects the reality of the Birth at Bethlehem. For the author of this book: "The entire theme of the Incarnation is the transformation of manhood into God—the birth or awakening of the divine and eternal nature in man as his true Self."

This book is a tarrago of fiction and fancy, thinly diluted with a minimum of fact.

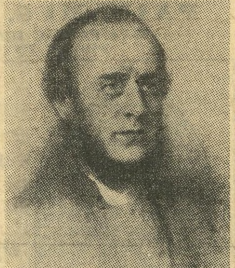
—S.

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Evanston, Illinois.

A film of the Evanston Assembly is in preparation and will be made available internationally as soon as possible by the Chairman of the Committee on Films, Radio and Television, the Reverend James Kennedy.



Bishop James Moorhouse, at the age of 38.

BOOK REVIEW

IS A.B.C. RELIGION GOOD ENOUGH?

"A WORD FOR THE ROAD." Broadcast talks by A. P. Campbell. Angus & Robertson. Price 4/-.

These talks are a good example of A.B.C. religion. The Supervisor of Religious Talks, the Reverend Kenneth Henderson, writes a commendatory foreword. He says that the Reverend A. P. Campbell is "an outstanding figure" among Australian religious broadcasters.

The outstanding qualification for religious broadcasting, Mr. Henderson tells us, is: "A deep, everyday experience of God and the gift of human wisdom."

The really disturbing thing about these addresses is their failure to deal with the great doctrines of the Christian faith. There is no instruction on such profound themes as: sin and redemption, justification and sanctification, judgement and resurrection. Instead there are subjects as "depression," "a contented mind," "loneliness." No doubt these themes give scope for "human wisdom," do they also give scope for "a deep experience of God?"

Christianity's greatest foe is humanism: the religion of the natural man, masquerading as Christianity. One of the devil's most subtle devices, says Dean Inge, is to change the label on the bottle. It is so easy, and so dangerous, to replace the label inscribed "Humanism" with the label inscribed "Christianity," and the tragedy is that so few are aware of the deception.

This judgement may, perhaps, be too severe. These addresses do not profess to be a compendium of the Christian faith, they are simple "human parables," "words for the road." But is this, which Mr. Henderson describes as the best that A.B.C. has to offer, good enough?

—S.

—G.H.O.



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THE DRAFT CONSTITUTION . . .

A CASE AGAINST THE DRAFT . . . III

BY THE REVEREND J. R. L. JOHNSTONE

THE only way in which the constitution of any diocese in N.S.W. could be amended (and the same may apply to those in other States) would be by a new Act of Parliament being sought whenever an amendment was considered necessary. Section 47 provides that such constitutions are to continue "until altered in accordance therewith," i.e., in the way laid down in the Diocesan Constitution. In N.S.W. dioceses, however, there is no way provided for amending their constitutions, so that an Act of Parliament is the only way.

We have already noticed how the Constitution would deprive the Provinces and Dioceses of legislative powers in the most important matters of faith, ritual, ceremonial and even discipline. This is a very big surrender of rights, to the central body.

THE TRIBUNALS

In addition to the matters already noticed with reference to the Tribunals, the following criticisms are offered:—

Section 56 gives a bishop the privilege of being tried only by his fellow bishops! No other order enjoys such a privilege. Why should the bishops? It has its dangers.

The "Prerogative of Mercy" which section 58 (2) gives to a bishop in relation to sentences of the Tribunals empowers him to (a) mitigate the sentence recommended by a Tribunal, or (b) suspend its operation, or (c) mitigate the sentence and suspend its operation.

What is meant by the word "suspend" here? Does it mean (i) to annul the sentence, or (ii) to hold off its operation, with power to enforce it at any time? The answer to this question is important, and the clergy, as the persons most likely to be seriously affected by it, should take heed to this objection. If the second interpretation given above is the correct one, as, in the ordinary use of words, in all probability it is, then a clergyman found guilty may go on for years under a suspended sentence which might suddenly be enforced by his bishop and this might happen after a lapse of time of any duration, for no time limit is set in the Constitution. This would be an intolerable situation, fraught with undesirable possibilities. It might, for instance, have an undue influence on the exercise by the clergyman of his conscience on other matters. The present obligations of a minister under the Oath of Canonical Obedience have proper limits set them by

This is the third and concluding article on the Draft Constitution of the Church in Australia, by the Rector of Beecroft, Diocese of Sydney.

law, but there would be no guarantee of this situation continuing indefinitely under the proposed Constitution.

Then again, there should be some provision whereby an offender, whose sentence has been suspended or mitigated, cannot go on repeating the same kind of offences with impunity. A bishop should not have so wide a discretion that he could condone repeated offences of the same kind. The Constitution, as drafted, allows him such a discretion.

The Appellate Tribunal is given advisory functions which are not judicial by section 61. This includes an alleged "jurisdiction" to give an "opinion" as to "the interpretation of any provision of this Constitution." The question arises as to what is the legal effect of any such opinion. Does it exclude any right to go to the Civil Courts for their interpretation of the Constitution? The surrender of such a right is a very big surrender for churchmen and dioceses to make. We should know where we stand about it before we go in.

Under section 62 (4) the bishop, pending an appeal to the Appellate Tribunal, may, if he sees fit "intermit" the operation of a sentence. No definition of "intermit" is given. The sentence may still be enforced even though an appeal is pending!

INTERPRETATIONS

The Appellate Tribunal is required by section 63 to obtain the opinion of the House of Bishops on matters of doctrine except when the members of the Tribunal are unanimous on the point of doctrine concerned, and it may obtain such an opinion in any other matter. This applies both to an appeal before the Tribunal and also to a reference to it for an opinion of the Tribunal. The question arises as to what is the legal effect of the opinion of the House of Bishops when given. Is it supposed to be binding on the Appellate Tribunal and therefore on the Church? On the face of it there is nothing to make it binding, and it certainly should not be, for the Appellate Tribunal is the last court of appeal, if it can be called a court.

The further question arises as to how far the Tribunals, including the Appellate Tribunal and the Special Tribunal are bound by the laws in general of the Church as they stand at the date of commencement of the Constitution. Some of these laws are clearly preserved until altered under the Constitution, but others are not.

Consensual Compacts and Enactments, which include determinations, rules, regulations, constitutions, acts, canons and ordinances of the various Australian Synods, as well as Acts of Australian Parliaments, are preserved by section 71 (1).

The law of the Church of England in England as to faith, ritual, ceremonial or discipline is preserved until altered under the Constitution (i.e., by General Synod) by section 71 (2) in so far as it is "applicable to and in force in the Church of England in the dioceses of Australia and Tasmania at the date upon which this Constitution takes effect."

This may be all right so far as it goes, but as drafted its operation may be open to more than one interpretation. Will it ensure that, in the case of any particular diocese, the law of the Church in England in matters of faith, etc., and actually in force in that diocese at the date of commencement shall continue in force and apply to that diocese, but that any English laws that were not in force in that diocese at such

date will not be in force in or apply to it unless and until adopted by its Synod or the General Synod? If, e.g., some law of the English Church were in force in one diocese in Australia and not in any others at such date, would that be sufficient to make that law apply to every diocese by virtue of section 71 (2)?

There are, however, laws of the Church in England which are in force in Australian Dioceses but they are not within the terms of section 71 at all. They include laws derived from ancient common law and canon law. There appears to be nothing to preserve these laws under the Constitution. This is a defect which may have far-reaching consequences which it is impossible to visualise.

The important body of Case Law which has been built up in the English Church and to a lesser degree in Australia would be rendered almost worthless by virtue (if that is not an abuse of the word) of sections 72 and 73. Ancient history could be followed by the Tribunals rather than the more recent decisions of the Privy Council. Mediaeval ideas of the authorities, powers, rights and duties of bishops, priests and deacons (at least in so far as they relate to faith, ritual, ceremonial or discipline) could be followed rather than those of the "Protestant Reformed Religion" which Her Majesty the Queen is sworn to maintain in the United Kingdom together with its doctrine, worship, discipline and government. The same considerations would apply to decisions of other matters before the Tribunals. The Tribunals would not be bound to follow even their own previous decisions nor those of the highest Ecclesiastical Courts in England, and it is possible that they could disregard certain decisions of even the Supreme Courts of the States and the High Court of Australia, at least where those decisions rested on English judgements which the Tribunals are not bound to follow. In other words, the Tribunals would give their findings and there would be no certainty as to how long they would last or how contradictory they might become.

PROVISOS

It is true that section 73 (3) makes the determinations of a Provincial Tribunal binding on a Diocesan Tribunal (but not, be it noted, the judgements of the Privy Council!) and the determinations of the Appellate Tribunal are to be binding on the Special Tribunal and the Provincial Tribunal and the Diocesan Tribunal, and there is a further proviso that a Diocesan Synod may direct that the Diocesan Tribunal shall not follow or observe a particular determination of a higher Tribunal which has "permissive effect" only (under section 73 (2)). The "permissive" determinations under section 73 (2) are those which are inconsistent or at variance with any decision of a judicial authority in England, in relation to matters of faith, ritual, ceremonial or discipline. These determinations "shall have permissive effect only and shall not be obligatory or coercive." They may, however, permit things of the utmost significance doctrinally.

References have already been made to the significance of some of the definitions given in section 74, but they should all be studied carefully.

All references in the Constitution to "Faith," "Ritual," or "Ceremonial" carry with them the obligation to hold or observe the faith, etc., while "any reference to faith extends to doctrine" and "Doctrine" means the teaching of this

Church on any question of faith.

There is a blank in the section which must be filled in by General Synod before the Constitution can be adopted, otherwise it would need an amending canon to fill in the blank after the Constitution comes into being. The dioceses cannot finally adopt the Constitution until this and other blanks are filled in by General Synod.

TWO OMISSIONS

There is no provision in the Constitution whereby statutory authority is given for the administering and taking by those concerned of the oaths, etc., required by the law of the Church of England in regard to Ordinations and Consecrations of Bishops. This may seem to be covered by certain provisions of the Constitution, but I think that they are not. In N.S.W. there is a public Statute which may already have had the effect of making the administering of these oaths illegal. I refer to the Oaths Act, 1900-1936, section 20.

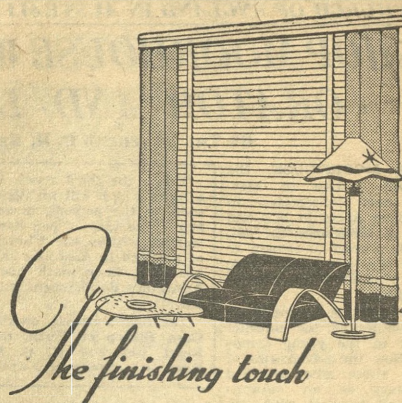
Why is there no declaration anywhere in the Constitution as to the place held by the Queen in this Church?

The Sovereign is the supreme Ordinary and Visitor in the Church of England and is also the "lawful authority" mentioned in Acts of Parliament, in the absence of any inferior judge to act in the first instance.

Certain State services, such as the Coronation Service and the Accession Service, issued by Royal Authority. The Queen is the Supreme Governor over all persons and in all causes ecclesiastical as well as civil in the Church of England. Canon II of 1603 says, "Whosoever shall hereafter affirm that the King's Majesty hath not the same authority in causes ecclesiastical, that the godly kings had amongst the Jews and Christian emperors of the Primitive Church; or impeach any part of his regal supremacy in the said causes restored to the crown, and by the laws of this realm therein established; let him be excommunicated *ipso facto*, and not restored, but only by the archbishop, after his repentance and public revocation of those wicked errors." It seems to me that some people must have been excommunicated *ipso facto* already in producing this Constitution!

The deliberate exclusion of the ancient right of Appeal to the Crown over the Ecclesiastical Courts of the Church seems to make the silence of the Constitution on the place of the Sovereign in this Church one of significance and not merely one of oversight.

Loyal Anglicans in Australia must decide where they stand in relation to this significant omission in the Draft Constitution. Has this Church any right at this time in the history of our nation to ignore the historical and scriptural authority for the Royal Supremacy and its important place in our ancient Church of England? "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as unto the King, or unto governors, as unto that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God."



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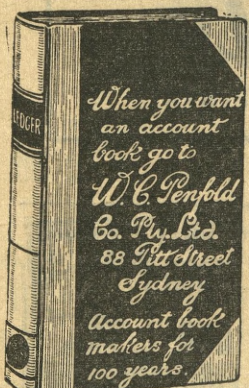
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DIOCESAN NEWS

ARMIDALE

WARIALDA CONVENTION

The second Parish Convention will commence in Warialda Parish Church on September 5 at 7.30 p.m. and close on September 12 at 7.30 p.m. There will be daily services of Holy Communion and special evening services, conducted by Captain Buckingham of the Church Army.

BRISBANE

FAREWELL

The Reverend A. R. B. Morrisby, who has been Organising Secretary in Brisbane of the Church Missionary Society for the past 8 years, was given a private send-off by the members of the staff of Church House, on Friday afternoon, August 27. Church House is the centre of the executive life of the diocese and includes not only the Diocesan Registry but other central offices of Church organisations. Until a few weeks ago, the Church Missionary Society was housed in the same building. Archdeacon R. B. Massey presented Mr. Morrisby with some books on behalf of the staff. Mr. Morrisby suitably responded. He left for Sydney on Sunday, August 29, where he will be in due course be inducted as Rector of the Parish of Ashbury.

A public farewell was given at the C.M.S. Rooms in Adelaide Street on the previous Thursday, where a good crowd gathered to wish him and Mrs. Morrisby "God-speed."

TITLE FEAST

S. Bartholomew's Church, Bardon, kept its Patronal Festival on Sunday, August 29. The Governor of Queensland, Sir John Lavarack and Lady Lavarack attended the Sung Eucharist at 9.15 a.m. As Government House is situated in this parochial district, Sir John and Lady Lavarack are parishioners of S. Bartholomew's. The vicar,

is the Reverend W. Myles-Phillips. The Patronal Festival services were continued throughout the day.

BENDIGO

C.E.M.S.

At the monthly meeting of the All Saints' Cathedral, Bendigo branch of the Church of England Men's Society, members were urged to attend the C.E.M.S. annual provincial conference at Holy Trinity Cathedral, Warragatta, on September 4 and 5.

After the meeting members and their wives and friends and G.F.S. members went to the Teachers' Training College, where Mr. M. Pratt showed films. The next meeting on September 20, will be an open night—a guest speaker or impromptu speeches.

BENDIGO

The Temple Day for S. Paul's, Bendigo, will be held on September 12. The aim is to raise \$500 on this day to help balance the budget.

The well known Melbourne organist, Arnold Coleman, formerly of the State Theatre, will give a recital on Sunday, October 3, at 3 p.m.

BATHURST

PARISH EVENTS

S. Michael's Home benefited by third of the proceeds from a Bathurst firm's mannequin parade on August 31; the third Y.A. Zone Ball for the 1954 Queen Competition for Young Anglicans takes place to-night, September 3, at Rylstone Memorial Hall; the D.C. accepted an invitation to visit Gulgong Parish next weekend, September 4-5, to preach at all services and admit new members to the local Young Anglican branch; the Bathurst Cathedral Hall will be the scene for the crowning of the "over-all" winner of the 1954 Y.A. Queen Competition, on September 10.

CANBERRA AND GOULBURN

MARULAN

The Bishop has appointed Mr. Dudley J. Ross, of June, as stipendiary lay reader in charge of the Parish of Marulan. Mr. Ross and his family will move into the rectory at Marulan on September 6.

PAMBULA

The rebuilding of Christ Church, Pambula, is temporarily at a standstill, owing to the illness of the stonemason. At present services are held in the local Masonic Hall.

The recently appointed incumbent, the Reverend C. H. Star, and his family have settled in at the rectory.

The Churchwomen's Union has held two admission services recently and the membership now numbers 20.

BRAIDWOOD

The centenary of the opening of the first church in Braidwood is being observed this week-end. On Saturday, September 4, the Archdeacon of Canberra, the Venerable R. G. Arthur, will give the occasional sermon, and the organist and choir of S. John's Church, Canberra, will be in attendance.

COOMA

The new Sunday school at North Cooma, meeting in the Monaro Hotel, is making good progress, and already threatens to tax severely the available accommodation. A proper church hall is badly needed in this district.

JUNEE

The Parish of Junee has lost the services of its two lay readers, Mr. W. Singleton and Mr. D. Ross. Mr. Singleton has been transferred to Mount Victoria, and Mr. Ross has been appointed stipendiary lay reader in charge of the Parish of Marulan. Both are candidates for Holy Orders. Mr. Singleton for the Diocese of Riverina and Mr. Ross for this diocese.

MELBOURNE

SPRING WORKSHOP

A Spring Workshop for Sunday

school workers will be held at the Retreat House, Cheltenham, from September 17 to 19, under the chairmanship of the Diocesan Director of Youth, the Reverend G. A. Brown.

COBURG

The Vestry of Holy Trinity have decided to devote its Hospital Sunday offerings to the Bush Church Hospital, Tarcoola, instead of the Lord Mayor of Melbourne's Hospital Fund, in view of the financial support now given by a lottery to the latter fund.

CARLTON

An appeal has been launched by the Church Committee for funds to erect a worthy memorial to honour those who were in the services during World War II. An honour board will be erected listing those parishioners of S. Jude's who paid the supreme sacrifice.

It is hoped to have the memorial ready for dedication on the annual Reunion Service on Sunday, October 24.

NEWCASTLE

MOTHERS' UNION CHOIR

Lady Slim congratulated the Newcastle Mothers' Union Choir, under the direction of Mrs. Joyce Stacy, at Tyrrell Hall, on August 12. Her Excellency said the arrangement of voices indicated imagination, the tone was full of colour and always pure and flowing.

SYDNEY

HOMES FETE

The annual fete of the Church of England Homes will be held at the C.E.N.F. Memorial Centre on September 24. Mrs. H. W. K. Mowll will officially open the fete at 12 noon.

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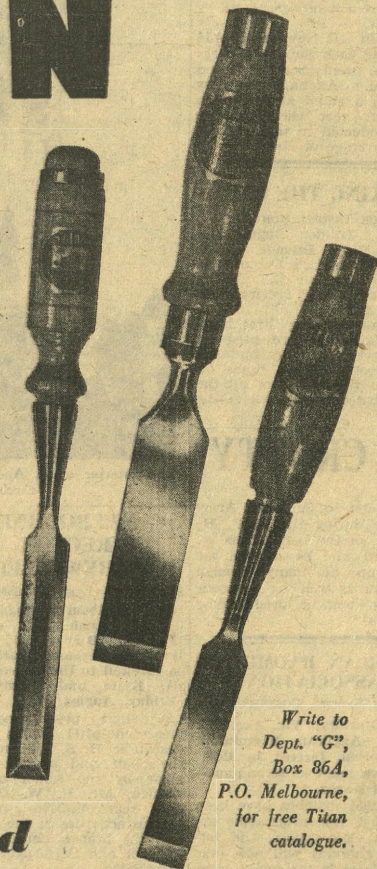
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Miss B. Whitaker, of Grafton, N.S.W., who sent us this picture of the Reverend W. R. Paton, a Tasmanian, who is now assistant priest at Grafton Cathedral and a familiar figure throughout the diocese on his auto-cycle.

CORRIMAL RECTOR FAREWELLED

FROM OUR OWN CORRESPONDENT
Parishioners of S. Alban's, Corrimal, N.S.W., farewelled their rector, the Reverend Fred Rice, and Mrs. Rice after the evening service on August 22.

Mr. Rice is to take up duties in the Parish of Clovelly.

Mr. E. Lynn, the senior warden at Corrimal, paid tribute to the splendid work done in the parish by the rector and his wife. He was supported by representatives of branch churches and of Church organisations.

The Reverend A. D. Brand, on behalf of the Methodist community, referred to the brotherly spirit that existed among the clergymen of Corrimal, with particular reference to kindly actions of this kind by Mr. Rice and the comradeship among the adherents of the different Churches as exemplified in united services.

Mr. Lynn presented Mr. and Mrs. Rice with a travelling rug and wallet of notes with the best wishes of parishioners and friends.

R.S.C.M. FESTIVAL AT BENDIGO

FROM A SPECIAL CORRESPONDENT
Bendigo, August 30
The annual festival of the R.S.C.M., Bendigo, will be held this year at Christ Church, Castlemaine, on October 12, at 8 p.m.

Among those listed to appear are Stanford Goss, Vaughan Williams, Ernest Bullock, and S. R. Campbell.

The Reverend Canon D. Wallace will be the presiding priest.

BEGINNINGS AT ALTONA

FORMER VICAR REMEMBERS

FROM OUR OWN CORRESPONDENT

Melbourne, August 30
Archdeacon R. H. B. Williams preached at Evensong at S. Eanswyth's, Altona, Diocese of Melbourne, on August 26.

Altona is being served by Mr. D. Gibson, of Ridley College, who works under the direction of the Vicar of Newport, the Reverend R. F. Adams.

The archdeacon reminded his listeners of the beginnings at Altona when he was Vicar of Newport in 1916.

In the year 1916, Altona possessed one house and a brown coal mine. Just before the conscription referendum that year, the house was taken over by the military authorities for a camp.

As Vicar of Newport, he was asked to undertake spiritual oversight of the trainees. The camp was of short duration, the defeat of conscription at the referendum making it redundant.

The estate was acquired by the Altona Estate Company, which subdivided the area, and the railway which had been laid down many years before for the brown coal mine was brought into use, the company paying the Railways Department to provide a service.

The diocese purchased a site for a church, and the vicar, with the support of many Newport parishioners, felt that a start should be made with services.

Some folk quickly built temporary houses on the land they had purchased, and each Sunday many visitors were brought by train to inspect the land and to laze on the beach.

Those were the days of afternoon Sunday schools and motor cars were a luxury possessed by very few.

A train left Newport at 4.15 p.m., and each Sunday a party of about twenty boarded it and travelled to Altona, where they took up a stand at the beach end of the pier, where a service was conducted in the presence of an average of about 50.

TAKING THE CAKE

CHURCH INFORMATION BOARD

London, August 30
The Boys' Brigade, which held its Founder's Camp from August 12-21 on the playing fields of Eton, received an outside gift.

A cake weighing three hundredweight was presented by a well-wisher (an enthusiastic pastrycook?) which bears on its sides the names of all the 19 countries represented at the camp.

CENTENARY FOR CHURCH

FROM A SPECIAL CORRESPONDENT

Braidwood, August 28
S. Braidwood's Parish, Braidwood, N.S.W., will celebrate the centenary of the opening of its first church on September 4.

At the service at 2.30 p.m., Archdeacon R. G. Artur, of Canberra, is to preach the occasional sermon. The organist and choir of S. John's Church, Canberra, will provide the music.

It is expected that parishioners, old and new, will be present in great numbers.

The old church, opened on August 28, 1854, was of stone, with a gallery at the west end. It was demolished as soon as the present church was built in 1892.

The tower of this church was added 10 years later. Later, the roof of slate has been entirely restored at a cost of £3,300.

The interior has also been repainted. Several gifts have been added since the church has been made weatherproof. Among the gifts is a rich red carpet and silver chalice.

The rector is the Reverend E. M. Cutcliffe.

100-YEAR-OLD TRAVEL BOOKS

MOLLISON LIBRARY FIND

FROM A SPECIAL CORRESPONDENT

Melbourne, August 20

Several sets of valuable travel books printed over 100 years ago have been discovered by the librarian of the Mollison Library, Melbourne, the Reverend Sydney Smith, and his associate, Mr. Eric R. Winston.

A number of them belonged to Bishop Charles Perry, first Bishop of Melbourne, and bear the Diocesan Coat of Arms and the words, "Charles Melbourne."

The books were found during the course of re-organising and re-establishment of the library, which is now classified among the leading libraries of Melbourne.

Recent additions to the library have been a full range of rural and agricultural books and magazines. The missionary and overseas sections are now in course of development.



The interior of S. Andrew's Church, Braidwood, Diocese of Canberra and Goulburn.

MELBOURNE RECTOR FAREWELLED

FROM OUR OWN CORRESPONDENT

Melbourne, August 30
The parish hall of S. Faith's, Burwood, was crowded beyond capacity at a farewell to the Reverend J. A. Knife and family, on Friday, August 27.

A short programme was presented after which Archdeacon R. H. B. Williams took the chair and speeches were made by the senior churchwarden, Mr. H. W. Griffiths and representatives of the various activities of the church and the branch church of S. Michael and All Angels, East Burwood.

The Rural Dean, the Reverend C. R. C. Tidmarsh, spoke of the loss which the clergy of the neighbourhood would experience in the departure of the guest.

Mr. A. Hall then presented Mr. Knife with a cheque as a tangible expression of goodwill. In his response the Reverend J. A. Knife said he had felt the call to Swan Hill to be a divine call which he could not disobey.

PRIZE DESIGN

CHURCH INFORMATION BOARD

London, August 30

To find the best design for a new diocesan church house-and-church, a national competition, under the auspices of the Royal Institute of British Architects with Sir Giles Gilbert Scott as Assessor, has been arranged by the Liverpool Diocesan Re-organisation Committee.

Three prizes have been offered; the first of £800 and the second and third of £400 and £200 respectively.

Designs must be submitted by December 16 and, in accordance with the R.I.B.A. conditions, all the designs will be on exhibition after the assessor has made his awards.

The scheme will provide for a new church house to replace the present temporary buildings in Moorfields, and also a dual-purpose building, part of which will be a new S. Luke's Church; this will be separated by a movable screen from a hall to be used for meetings and diocesan gatherings.

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.

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EAST RINGWOOD. Can you help us with furniture for a new church? P. Rowlands (Secretary), 18 Eyward Street, East Ringwood, or phone Treasurer at WU 6916 (Melbourne).

AUGMENT the funds of your Y.A. Group, S.S. Class, etc., by selling beautiful 1955 Scripture Calendars in your district. Write to: W. Corkett, 414 Summer Street, Orange, N.S.W.

HONORARY Sunday School Superintendent and Lay Reader (working man) requires serviceable, small car. Phone Duffy PA 6307 (Sydney) or write 10 Mona Street, Bankstown.

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2. JUNIOR CLERK for general office duties. Applicants should be aged not less than 16 years, and must be able to type.

Applications should be made to the Editor.

WANTED. House Mistress for Church of England Girls' School. Apply stating age and experience to the Sister-in-Charge, S. Michael's Collegiate School, 218 Macquarie Street, Hobart.

GEORGE CHURCH OF ENGLAND GRAMMAR SCHOOL, Corio, Victoria. A vacancy will exist at the beginning of 1955 for a Chaplain to the Junior School. Full details on application to the Headmaster.

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GIRL, JUNIOR SALES, for permanent interesting work in our Sunday School Department. Diocesan Book Society, 202 Flinders Lane, Melbourne.

S. ANNE'S SCHOOL, Townsville, N.Q., require for 1955 (1) Senior Mistress; (2) Sports and Physical Culture Mistress. Apply Sister-in-Charge.

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PERSONAL

THE EDITOR OF THE ANGLICAN would like to exchange a comfortable four-bedroom house at Roseville, Sydney, for a seaside rectory or other house near the beach in Brisbane Diocese or the Far North Coast of N.S.W. one month during the Christmas school holidays.

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THE TRUTH ON BISHOP CROTTY

(Continued from page 1.)

the funeral oration. He was given a full Masonic funeral. The Bishop of Lewes and the Archdeacon of Lewes, the Dean of Chichester, a representative of the Australian High Commissioner and other notables were present.

A spokesman for the Westminster Hospital issued the following statement to-day:—

"Bishop Horace Crotty was admitted to the casualty section on 16th January, 1952, following collapse due to a cardiac ailment, and died a few hours later.

"No official hospital record of his visitors before death has been kept. Enquiries among the staff show that he was accompanied on admission by a bishop (understood to have been the Bishop of Chichester) and another bishop who gave the details required for the admission book.

"The patient was placed in a private ward and facilities for religious rites were provided in accordance with the request of the bishop (understood to be the Bishop of Chichester) who stayed with him until his death.

"The hospital staff, including the senior R.M.O., was in constant attendance. The patient at no time while conscious made any request for a Catholic priest.

"Shortly before death the staff state that two Catholic priests called to see the patient but went away when told that another bishop was with him.

"Approximately two hours after

death a Catholic priest (understood to be Monsignor Wheeler of Westminster Cathedral) called and was allowed at his express request to view the deceased patient.

"The certificate was signed by a senior resident."

REPLY FROM AMERICA

FROM OUR OWN CORRESPONDENT

Minneapolis, August 16

The Bishop of Chichester states there is no truth whatever in the suggestion that Bishop Crotty joined the Church of Rome. I enclose his written comment.

[A facsimile appears on page 11.]

MORE FROM LONDON

London, August 30

Your correspondent is unable to trace Miss Beryl de Vere Gibson, mentioned in the "Catholic Weekly" as "of the British Foreign Office."

The Foreign Office stated to-day that she was not employed by them in any capacity whatsoever in 1952, and that she does not appear on their establishment since that time.

Would you like details of addresses given by Bishop Crotty to Methodist gatherings and account of his impromptu open-

air sermon to Salvation Army meeting during the war? He was one of the best mixers we ever had, and he enjoyed the friendship of many Roman Catholics as well as Nonconformists whom he loved to dine out with.

ANGLICAN BADMINTON ASSOCIATION

FROM A SPECIAL CORRESPONDENT

Burnley, Vic., Aug. 30

The Anglican Badminton Association, formed in 1953, can now boast its second successful season.

The 1954 matches have been concluded and, after some excitingly close games, the following churches will now take their places in the finals, to be held at S. Bartholomew's, Burnley:

Thursday, September 9, at 8 p.m.: Holy Trinity, Oakleigh, v. Holy Trinity, Kew.

Friday, September 10, 8 p.m.: S. Augustine's, Mont Albert, v. Holy Trinity, Balclutha.

Friday, September 17, 8 p.m.: Grand final.

Spectators are cordially invited to attend. Admittance, free of charge.