

# THE ANGLICAN

Incorporating The Church Standard

No. 417

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

FRIDAY AUGUST 5 1960

No. 3 Queen Street, Sydney, N.S.W.  
Telephone MX 5488-9, G.P.O. Box 7002

Price: NINE PENCE

## CHURCHES AND MR DOWNER HAVE DIFFERENT VIEWS

### COUNCIL GIVES THE CASE FOR ASIAN MIGRANTS

The Australian Council of Churches has replied to the assertion made by the Minister for Immigration, the Honourable A. R. Downer, that present national trends will lessen this country's ties with Britain.

Mr Downer said, in the 1960 Roy Milne Memorial Lecture in Sydney on July 28, that our immigration policy, flowering nationalism and rising place in world councils will have this effect.

The council's statement in reply is signed by the general secretary, the Reverend H. L. Perkins, and by the executive chairman, the Reverend B. R. Wyllie.

"Mr Downer's view that, with the alleged lessening of ties with Britain, Australia's membership in the Commonwealth would be based more on practical self interest, presents a strikingly shallow understanding of what is happening to the British Commonwealth," it says.

"The most important feature of the British Commonwealth in the world today is neither its British origin nor the practical benefits which accrue to its members, but the fact that it is a multi-racial international community which has grown out of the British way of life.

"As such it is one of the most important contributions to the world problems of racialism and nationalism today. The quicker Australians realise this the better.

"Mr Downer in his defensive traditionalism obviously has not realised it yet. He is on the defensive about European immigration but says it must be.

"He is even more on the defensive about Asian immigration but says it must not be. He fears that the goal of friendship with Asian countries will be defeated by the tensions which would follow an inflow of Asian immigrants.

"He does not mention that Australia is losing that friendship week by week because of the inferiority which Asians understand Australia's immigration policy infers about them.

"It might as well be known that although this Asian resentment has been less evident in Church circles in Asia hitherto, it is now becoming a matter of difficulty in relationships between Asian and Australian Churches also.

#### NO QUOTAS

"No responsible Australian community organisations are asking for an uncontrolled inflow of Asian immigrants leading to 'East-West pot-pourri' as Mr Downer calls it, and what is more Mr Downer as Minister for Immigration knows it.

"Few are asking for quotas any more. What we have asked for is a declaration by the Australian Government that there is no 'White Australia policy' in its immigration policy and an indication that it is ready to negotiate with Asian Governments for reciprocal bilateral agreements for the restricted inflow of Asians into Australia and Australians into Asian countries.

"The Australian Council of

Churches suggested to the Australian Government last year that the upper limit for such agreements could be 100 per country per annum.

"This is enough to erase any race or colour bar in our policy and to win the friendship of Asian peoples.

"So let us not be frightened by Mr Downer's references to the Negro problem in the U.S.A., but rather recognise the important lesson of control which it teaches.

#### MULTI-RACIAL

"Let us not be frightened by his references to South Africa where the ratio of black and white in the population is entirely different from anything that could ever develop under the policy suggested in Australia.

"Let us not be frightened either by his references to the Congo where the issue is the ending of colonialism rather than colour or race.

"Let us take our place in the British Commonwealth of Nations with the maturity and

nationhood and, not blind to the difficulties and tensions involved, commit ourselves to that Commonwealth as a multi-racial international community and recognise it as such by offering bilateral agreements to Asian member countries of the British Commonwealth."

## ARCHBISHOP ON NEED FOR STRONG PROVINCIAL TIES

FROM OUR OWN CORRESPONDENT

Perth, August 1

"There is probably no Province in the Anglican communion where the need for provincial solidarity is felt more acutely than in Western Australia," writes the Archbishop of Perth, the Most Reverend R. W. H. Moline, in his current monthly letter.

His Grace has summoned a meeting of Provincial Synod for Monday, August 29. Its agenda will include one or two matters of great importance.

Outside the metropolitan area of Perth, two of the three dioceses covered vast tracts of country with very small populations, and the isolation from

which the Church suffered needed to be compensated by close contact with the Mother Diocese, he said.

Archbishop Moline believed and hoped that the meeting of Provincial Synod at regular intervals helped to break down that sense of isolation and was of value to the Church as a whole.

In the last few years two departments of the Church's work had been placed on a provincial footing.

The first was the Wollaston Theological College which needed and had a right to claim the full support of all the dioceses of Western Australia.

The second was the Provincial Missionary Council which was responsible for the whole missionary enterprise of the Province.

At the present time there was

#### "PRAYER AND GIVING" FOR CATHEDRAL

ANGLICAN NEWS SERVICE

London, August 1

The task of making Guildford Cathedral the mother church of the diocese, though it was in part a spiritual task, would involve the expenditure of £150,000 in the next nine months, the Bishop of Guildford said last week.

The Right Reverend I. Watkins was speaking at the diocesan annual service.

He said that £120,000 would be spent on building and furnishing the new cathedral, and £30,000 on houses for the dean, residentiary canon, and precentor, before the consecration on May 17, 1961.

All must become "cathedral conscious," so that it became quite naturally a subject for their prayers, the bishop said.

an additional reason for the affairs of P.M.C. to be considered by Provincial Synod.

Early in July, the Archbishop said, an opportunity occurred for making a new departure in our work for the welfare of Aborigines living in the native settlements around the townships of the south-western division of the State.

It went a long way beyond anything which was contemplated when the responsibilities of P.M.C. were originally defined, and it was a matter which at least should be reported to Provincial Synod.



The Reverend Leslie Hahn, formerly chaplain at the Ballarat Mental Hospital, who left for the U.S.A. this week to take up a post-graduate fellowship in chaplaincy work at S. Elizabeth's Hospital, Washington, D.C. He is travelling by way of the Philippines, Hong Kong, Japan, Vancouver and San Francisco.



Michael Dyer at the console of the organ at S. Bride's Church, Fleet Street, London. The splendid new organ in this Wren church, well known to newspaper people all over the world, was given by Lord Astor of Hever, chief proprietor of "The Times."

#### SUCCESS FOR ORGANIST

#### A RECITAL IN LONDON

FROM A CORRESPONDENT  
London, August 1

A young Sydney organist, Mr Michael Dyer, is to give a recital here at S. Bride's Church, Fleet Street, next Thursday, August 4.

This is recognised as an outstanding achievement for him as the organ is one of the finest built in the City of London in recent years.

Mr Dyer was formerly Music Master at Fort Street Boys' High School.

He holds piano diplomas from the Sydney Conservatorium of Music and the Royal College of Music; and organ diplomas from Trinity College and the Royal Academy of Music.

He is studying here with the organist of S. Paul's Cathedral, Dr John Dykes Bower, and at the Royal School of Church Music.

During the summer he will be attending a special class in orchestral conducting given by Sir Adrian Boult.

#### ENGLISH LIVING FOR AFRICAN BISHOP

ANGLICAN NEWS SERVICE

London, August 1

The Right Reverend Mark Way, until recently Bishop of Masasi in Tanganyika, is to become Rector of Averham with Kelham, Nottinghamshire.

He will assist the Bishop of Southwell, the Right Reverend F. R. Barry, and the Assistant Bishop, the Right Reverend A. M. Gelsthorpe, in episcopal duties.

#### TWO FIRSTS IN CANADA

THE "LIVING CHURCH" SERVICE  
New York, August 1

The Reverend A. Tagoona and the Reverend G. Brant, ordained in Canada in May, are the first Eskimo and the first Mohawk to become priests in the Anglican Church of Canada.



## "STIMULUS TO RELIGION"

### ROYAL SOCIETY TERCENTENARY

ANGLICAN NEWS SERVICE  
London, August 1

Religious thought moved more slowly than scientific, but it moved partly under the stimulus of science, the Dean of S. Paul's, London, the Very Reverend W. R. Matthews, said on July 24.

Dean Matthews was preaching at the service attended by fellows and friends of the Royal Society, now three hundred years old.

Relations between science and religion since 1660 had been both comic and tragic, he said.

#### DANGERS

"Scientific humanism has much to say to thoughtful Christians, though I think that its full programme of eliminating every trace of the supernatural and putting human wisdom and progress in the place of God and Providence is profoundly mistaken and could, if adopted by the public as the final truth, be disastrous," he said.

"We have to learn that we who believe in God cannot afford to neglect or forget the revelation of science.

"Though it is not the whole truth, in so far as it is true we must accept it gladly as from God and meant for our learning."

Neither science nor religion had spoken its last word, the dean said.

Before the next centenary of the Royal Society, all the current text-books would have long been obsolete.

He said he prayed that the course of development in both religion and science would bring them closer together, each learning from the other so that "these two majestic forms of the spirit of man" might unite in the worship and service of the God of truth.

### INDIAN CHURCHES HELP REFUGEES

ECUMENICAL PRESS SERVICE  
Geneva, August 1

A consultation of thirty-five Indian church leaders, meeting in Calcutta on July 13, agreed to ask their churches to raise 100,000 rupees (more than £10,000) for the new Bengal Refugee Service, formerly known as Project Daya.

At the meeting called by the National Christian Council of India, the delegates agreed that the Calcutta refugee problem was of extreme urgency and invited the full participation of ecumenical agencies of churches in Asia and other parts of the world in the comprehensive rehabilitation programme.

The group expressed appreciation for the commitments already made by groups outside India for support of a five-year programme.

They stressed that in its initiation, support and operation, the project will be ecumenical.

One or more of the refugee colonies near Calcutta will be selected in consultation with the Bengal government for special rehabilitation programmes, concentrating on vocational training.

The other project will be university units which will provide day hostels for refugee students.

### "KNEEL-IN" PHASE PREDICTED

THE "LIVING CHURCH" SERVICE  
New York, August 1

The Episcopal Society for Cultural and Racial Unity last month predicted a "kneel-in" phase in the student protest movement against racial discrimination in the United States of America.

The society is to have the Archbishop of Cape Town, the Most Reverend Joost de Blank, as its guest at a dinner in 1961.

## YOUTH STUDY MISSION

### STUDENT TALKS IN STRASBOURG

ECUMENICAL PRESS SERVICE  
Geneva, August 1

Christian students were urged to find "new structures" for the missionary work of the Churches at an international teaching conference of the World Student Christian Federation, on July 16, in Strasbourg, France.

Dean Richard Shaull, of the Presbyterian Seminary of Central Brazil, told students and leaders from more than seventy countries that the Churches were at the end of a century of missionary expansion that was ending with the discrediting of Western colonialism.

"We are at the end of a road," he warned, "and any attempt to shore up and preserve the structures of the past can only be doomed to futility."

The Strasbourg meeting was the key event in a six-year study programme on "The Life and Mission of the Church."

One of the aims of the programme is to train future leadership for the ecumenical movement.

The two-week conference, which ended on July 31, featured daily lectures by experts on all aspects of the Christian faith in the modern world.

Intensive reading by the students, discussion in small groups and four-day seminars on twenty different subjects were other features of the meeting.

Other speakers on the opening days included Dr D. T. Niles of Ceylon, chairman of the federation, Indian layman M. M. Thomas, Bishop Lesslie Newbigin, general secretary of the International Missionary Council, and Mlle Francoise Florentin of France.

### CATHEDRAL CHOIRS AND COSTS

ANGLICAN NEWS SERVICE  
London, August 1

The Archbishop of York, Dr A. M. Ramsey, said in York on July 23 that of all the proposed economies in the life of the Church, the most monstrous and outrageous was the suggestion that, for the sake of economy, cathedral choir daily services should be abolished.

He was speaking at the golden jubilee festival dinner of the National Federation of Old Choristers' Associations.

"Let me tell you that if that were to happen it would happen over my dead body."

"I cannot honestly believe that such silliness would prevail."

Dr Ramsey said that the great cause of cathedral music needed cherishing and safeguarding, for there were people who did not understand or appreciate it as they should.

### CHURCH STATEMENT ON MORAL ISSUE

ANGLICAN NEWS SERVICE  
London, August 1

After the publication on July 21 of the report of the Departmental Committee on Human Artificial Insemination, a spokesman for the Church of England Moral Welfare Council made the following statement to the Press.

"The report is to be welcomed as a thorough examination of the practice of artificial human insemination, and as a judicious assessment of its significance for all the parties to it, including society as a whole."

"Churchmen will welcome the recognition that the practice is a violation of marriage as Christians understand it."

"If, as the committee rightly says, A.I.D. is not the proper solution to childlessness, the Church and all agencies for marriage counselling have a duty to offer one that is — namely, a means of helping people to live with their disappointments and to transform them into opportunities of loving and creative activity."

## U.S. SCHOOL BIBLE

### CHURCHES PLAN CO-OPERATION

THE "LIVING CHURCH" SERVICE  
New York, August 1

Churchmen in the United States of America last month considered the possibility of Protestant, Anglican, Roman Catholic and Jewish leaders producing a mutually acceptable version of the Bible for use in public schools.

The suggestion was made at the annual meeting of the National Council of Churches' committee on Religion and Public Education.

The Reverend W. Abbott, S.J., editor of religion and humanities in the Jesuit weekly, *America*, said that he foresaw eventually a "common translation of the Bible acceptable to all faiths."

Predicting that this would take twenty-five years, he called in the meantime for the church authorities concerned to approve passages for use in the public schools in those states where daily Bible readings are required or permitted.

Members of the council also criticised the National Defence Education Act of 1958, on the grounds that it could "stifle initiative on the part of individual students by standardising education."

The act, to be presented for renewal in 1961, provides capital to colleges and universities for loans to deserving students.

Although the institutions may set some of the eligibility terms, they are limited to consideration of those students who plan to become teachers, or to study science, engineering, mathematics, or foreign languages.

### EAST AFRICAN PROVINCE

#### DR FISHER SEES IMPLICATIONS

ANGLICAN NEWS SERVICE  
London, August 1

The underlying reasons for the creation of the new Anglican Province of East Africa, which the Archbishop of Canterbury will inaugurate at Dar-es-Salaam on August 3, are explained by the archbishop himself in the August issue of the *Canterbury Diocesan Notes*.

"Two of the East African dioceses," he said, "had inherited their Churchmanship through the Church Missionary Society here and in Australia."

"The others had inherited theirs from the Universities' Mission to Central Africa, and between the two traditions there was a great gulf."

"It is to the lasting credit of the bishops and people of these five dioceses that knowing the ecclesiastical divisions between them to be perplexing and destructive to African Christians and discreditable to the Anglican communion, they determined to come together in one province."

"They are confident that in the true faith of our Anglican tradition and by living together trustfully in the Holy Spirit, a common order will quickly be achieved in which divisions will be shaped into diversities only, of such a kind as to perplex and injure none, and to enrich and establish all in the true faith of Christ and His Church," Dr Fisher said.

### CITY UNEARTHED

ANGLICAN NEWS SERVICE  
London, August 1

The discovery of the 4,000-year-old Biblical city of Gibeon, in the village of Eljib, five miles from Jerusalem, was announced in Amman on July 24.

A large amount of inscriptions of material has been found. (The Gibeonites succeeded by a stratagem in making a treaty with the Israelites under Joshua.)

## CHAPLAINS IN EUROPE

### HEAVY TASK IN TRAVELLING

#### APPOINTMENTS IN TWO CENTRES

ANGLICAN NEWS SERVICE

London, August 1

Two new chaplaincies are to be added shortly to the jurisdiction of the Bishop of Fulham, the Right Reverend R. Coote, to whom authority over Anglican churches and chaplaincies in north and central Europe is delegated by the Bishop of London.

One of these is at Dusseldorf, which has been ministered to by Army chaplains since the war.

It is now to have its own civilian chaplain who will be able to give all his time to the civilian population there.

The other chaplaincy will be at the Missions to Seamen Institute in Dunkirk.

#### DUNKIRK

At present there are few British ships visiting Dunkirk and the local British population is very small; but since British tourists go there in the summer it may well be that Dunkirk can provide a fair number of church attenders.

These new appointments are mentioned by the Bishop of Fulham in his summer News Letter, in which he describes some of his recent journeys in the large area of his jurisdiction and suggests that a cup should be presented for travelling bishops.

"I am contemplating," he said, "presenting a cup to the Archbishop of Canterbury to be awarded each Lambeth Conference to the bishop who has slept in the highest number of different beds in any one month — the Bishop of Fulham to be excluded in order to give the others a chance."

### RHODES MEETING FOR ORTHODOX

THE "LIVING CHURCH" SERVICE  
New York, August 1

Ecumenical Patriarch Athenagoras has announced plans for an inter-Orthodox meeting on the Island of Rhodes from September 25 to October 2.

It was previously announced that such a synod was to be preparatory to a Pan-Orthodox council, but until now the date had not been known.

Representatives of all the Eastern Orthodox Churches and Patriarchates are expected to attend, including those in communist countries.

Besides discussing the projected council, the meeting will deal with problems of Christian unity, especially some concerning the Vatican council summoned by Pope John XXIII.

### ECUMENICAL TOUR FOR CLERGY

ANGLICAN NEWS SERVICE

London, August 1

The Reverend George Appleton, Vicar of S. Botolph's, Aldgate, and Canon Roy McKay, head of Religious Broadcasting, B.B.C., are undertaking preaching tours in the United States during July and August under the auspices of the Interchange of Preachers' Committee of the British Council of Churches and the corresponding committee of the National Council of Churches of Christ in the United States.

These tours are of an ecumenical character: the clergy preach at a different church each Sunday and in churches of several denominations.

THE PUBLIC TRUSTEE  
EXECUTOR, TRUSTEE, ADMINISTRATOR, ATTORNEY  
OR AGENT  
19 O'CONNELL STREET, SYDNEY THE PUBLIC TRUSTEE  
Free Booklet and Advice may be obtained on application

### Richardson & Wrench Ltd.

A name synonymous with the highest Traditions of Real Estate Practice.

Established 1858—Over a Century of Service

92 PITT STREET, SYDNEY

Phone: BL 3051



BUTTER—  
so rich, smooth and spreadable.  
BACON—  
with a delicious, nutty flavour.  
CHEESE—  
mild or tasty to suit every palate.

First choice  
is always...  
**ALLOWRIE**

PRODUCERS' CO-OPERATIVE  
DISTRIBUTING SOCIETY LTD.

AR.7.4

### K. M. SMITH

Dignified — Reverent

CREMATIONS & FUNERALS

95 Wickham St., Brisbane, 5-2031

567 Stanley St., Sth. Brisbane, 4-2110  
Queensland.

ALL NIGHT SERVICE

### S. T. NOAD & SON

ORGAN BUILDERS

Tuners and Repairers, Sydney Town Hall Organ (50 yrs. exp.)

- ★ Organs of Distinction, with Fine Tone and Superb Craftsmanship.
- ★ Straight or Extension to any specifications.
- ★ Reconstructions.
- ★ Repairs.
- ★ Maintenance.
- ★ Any Class Organ.

17 CREWOOD STREET, CONCORD

PHONES: PRIVATE, JM 6559; WORKS, YX 2284

INSURE WITH

### THE SOUTH BRITISH INSURANCE CO. LTD.

for all Fire, Marine and Accident covers and ensure prompt settlement of your claims.

SYDNEY BRANCH:

CNR. HUNTER AND O'CONNELL STREETS

Represented in Country Centres

and Branches in all States.

Workers' Educational Association  
presents

A PUBLIC DISCUSSION

on  
Archbishop Gough's Proposals

### "Religious Education in State Schools -- The Issues"

Speakers:

Mr. W. E. Andersen, M.A., Dip.Ed., (Vice-President,  
Council for Christian Education in Schools)  
Mr. D. H. Monro, M.A. (Senior Lecturer in Philosophy,  
University of Sydney)

Friday, 5th August, at 6.30 p.m.

at  
St. James' Hall, 171 Phillip St., Sydney  
(2nd Floor)



## G.F.S. PLANS FOR AN AUSTRALIAN HISTORY

### NEWCASTLE MEETING FOR EXECUTIVE COMMITTEE

FROM A CORRESPONDENT

Newcastle, August 1

Plans for a history of the Girls' Friendly Society in Australia were made at the Commonwealth Executive meeting of the society from July 22 to 24.

Mrs K. H. Bright-Parker, who has been both Australian and World Chairman of the Girls' Friendly Society, has been asked to compile the history.

The executive met at the Newcastle Diocesan Conference Centre, Morpeth, under its chairman, Mrs J. A. G. Housden, wife of the Bishop of Newcastle.

Delegates to the meeting also expressed their approval of the first copy of "Coo-ee! Australia," the new G.F.S. paper designed for Intermediates and Juniors.

Miss Joan Ash, Sydney, who is in charge of leader training, explained to the committee the new scheme for leaders' preparation which consists of a kit with publicity leaflets, instructions on how to start a branch, a member's guide, junior guide, and other information about the society.

Notice was given to the meeting of the Commonwealth Council and Conference to be held from January 13 to 20, 1962, at Mount Evelyn, Victoria.

#### OVERSEAS

Ireland will be the host country for the world council's triennial meeting from June 25 to July 2, 1962, and the Australian G.F.S. is to send two delegates.

A number of observers from the Australian G.F.S. will also attend.

The world chairman, Mrs G. O. Simms, wife of the Archbishop of Dublin, will preside at the meeting.

Delegates took two hours off from the conference on Saturday afternoon when the Right Reverend R. E. Davies, Warden of S. John's College and Assistant Bishop of Newcastle, took them on a tour of S. John's College.

On Sunday morning they attended Holy Communion at the historic Church of S. James', Morpeth, which was celebrating its Patronal Festival.

This was the original parish church of the first Bishop of Newcastle, Bishop Tyrrell (1847-1880), and delegates lived in the old home which was the first Bishops' court.

Also present at the executive's meeting were the vice-chairman, Mrs R. E. Richards

#### DANGERS SEEN IN M.R.A.

FROM A CORRESPONDENT

Melbourne, August 1

A warning to Christians against accepting the claims of the Moral Re-armament movement was given by the Archbishop of Melbourne, the Most Reverend F. Woods, in the Melbourne diocesan magazine.

"Aberrations of Christianity are nearly always due to the failure of the Church to keep the proper balance of the faith."

"But I must emphatically warn you that if you embrace M.R.A. you will be in danger of becoming a very unbalanced Christian," he said.

"Certainly we need a moral revival, and should be grateful for what M.R.A. has done towards this."

"But chiefly we need to be reminded of our baptismal commitment."

"The only adequate revelation of the truth is the full Christian Gospel."

(Bendigo); secretary, Miss J. Perkins (Newcastle); Miss B. Gerdes (Sydney); literature secretary, Mrs W. A. Hardie (Newcastle); Mrs T. Reynolds (Western Australia); Mrs A. L. Sharwood (Queensland); Mrs D. O. McDougall (Tasmania); and the editor of "Coo-ee," Mrs C. B. Simmonds (Sydney).

### CONSECRATION IN TONGALA AFTER ONLY THREE YEARS

FROM A CORRESPONDENT

Tongala, Vic., August 1

Three years after the foundation stone was set for S. James' Church, Tongala, Diocese of Bendigo, the building was free of debt and ready to be consecrated.

The Bishop of Bendigo, the Right Reverend R. E. Richards, performed the dedication on July 24, the Sunday prior to S. James' Day.

The church, which has normal seating for 180, was packed, many more than that number being present.

The Rector of Tongala, the Reverend A. G. Mackenzie, who was rector when the church was begun and dedicated, in 1957, asked the bishop in the traditional manner to consecrate the church, and the bishop was granted entrance, the choir singing Psalm 122.

In his address, Bishop Richards spoke of worship being "faith in action", illustrating his points by reference to the ornaments of the church.

The consecration of the var-

#### MISSION FOR WARIALDA

FROM A CORRESPONDENT

Warialda, N.S.W., August 1

Two professed Sisters and two novices of the Society of the Sacred Advent will assist the Bishop Coadjutor of Adelaide, the Right Reverend J. C. Vockler, conduct a mission here from August 28 to September 4.

Bishop Vockler will speak at the main services every night during the mission.

The Sisters and novices will be present at women's meetings at Gravesend on August 29; Gunywarild, August 30; Yal-laroi, August 31; Coolatai, September 1; and Warialda, September 2.

They will also be in charge of the children's services to be held every day at 10 a.m. in the parish Church of St. Simon and Jude, Warialda.

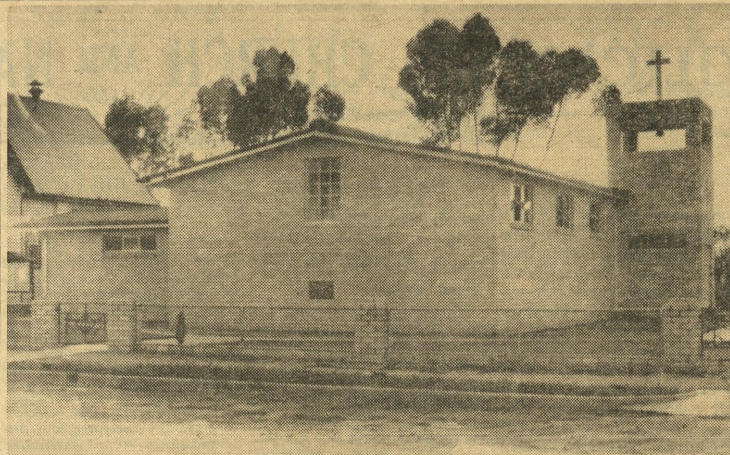
#### REFUGEE APPEAL TO BUSINESS HOUSES

FROM A CORRESPONDENT

In an effort to bring Australia's contribution to the World Refugee Year appeal up to and above the target of £500,000, the Sydney Junior Chamber of Commerce will launch a campaign on August 8.

The campaign, "Operation Open City," has the support of the National Committee for World Refugee Year, and money raised will be used in part to help the 20,000 refugees from Tibet now living in India.

During the week August 8 to 13, members of the Junior Chamber of Commerce will approach business houses in Sydney for donations towards the appeal.



S. James' Church, Tongala, Diocese of Bendigo, which has recently been consecrated by the Bishop of Bendigo. It will seat 180 people.

### NEW APPOINTMENT MADE FOR BRISBANE H.M.S.

FROM OUR OWN CORRESPONDENT

Brisbane, August 1

The Archbishop of Brisbane, the Most Reverend R. C. Halse, has announced the appointment of the Reverend D. H. W. Shand as the diocese's new Home Mission Secretary.

Owing to the rapid expansion of the Church Homes and the new developments in religious education and other work supported by the Home Mission Fund, the secretary's position is of increasing importance.

Mr Shand will take the place of the Venerable R. B. Massey, who died on June 26.

He is at present Rector of S. John's, Nambour, and is a son of Canon R. W. Shand, formerly Rector of S. Luke's, Toowoomba.

He is a member of the Diocesan Council and of the Diocesan Board of Christian Education.

Mr Shand has shown a special

interest in adult religious education and in modern promotional methods in the Church.

He is a graduate of the University of Queensland and received his theological training at S. Francis' College, Milton.

Mr Shand is 39, and is married, with four children.

No appointment has yet been made to succeed Archdeacon Massey as Archdeacon of Moreton.

### PASTORAL MISSION WAS A PREPARATION FOR FUTURE

FROM A CORRESPONDENT

Mundingburra, Q., August 1

A pastoral mission, as a preparation for regular churchgoers in their work and prayer life for the evangelistic mission to be held in August, 1961, was held at S. Matthew's, Mundingburra, Diocese of North Queensland, from July 17 to 24.

The Dean of Brisbane, the Very Reverend W. P. Baddeley, conducted the services for adults.

On week nights the Mission service was held at 7.30 p.m. The clear way in which the dean dealt with the deeper aspects of the life of prayer held his congregation enthralled.

There were five celebrations of the Holy Eucharist daily in various centres. The number of acts of Communion made during the week were 1,370.

The final Evensong on Sunday, July 24, drew an over-capacity congregation which was obviously deeply moved by the result of the week's effort and dedicated a definitely sincere year's preparation for the future evangelistic mission.

The Rev. Eric Hawkey delighted hundreds of children with his fascinating talks, his theme was "A Journey to Heaven on the Holy Catholic

Railway."

A most happy result of the mission was the number of people who received spiritual joy in making their first confession.

The result of this intensive course by both priests will bind the parish together in an all-out effort for evangelism.

#### PILOT MISSION IN GAWLER

FROM A CORRESPONDENT

Gawler, S.A., July 25

The first Parish Life Mission in the Diocese of Adelaide, a pilot mission for the rest of the diocese, will take place in the Parish of Gawler from August 1 to 5.

The mission will be directed by the General Board of Religious Education, and Mr V. K. Brown, director of the board, and the Reverend K. Jago, secretary for adult work and leader training, will be present.

In Gawler a committee is now hard at work enrolling parishioners for the mission and attending to publicity.

Another committee is arranging baby sitters, company for aged people, and other necessary services.

An attendance of from thirty to sixty parishioners is thought desirable, and the members will pledge themselves to attend all five evening sessions.

The Rector of Gawler, the Reverend K. A. Osborne, said recently that his parishioners were keen to show the diocese the great value and stimulating experience of such a mission, in the hope that many more might be held in different parishes.

### SEVENTY-FIVE SERVERS AT BRISBANE FESTIVAL

FROM A CORRESPONDENT

Brisbane, July 25

On Saturday within the octave of the Feast of the Nativity of S. John Baptist, the Chapter of the Guild of the Servants of the Sanctuary held its sixth annual festival at S. Alban's, Auchenflower.

The Solemn Eucharist at which the Archbishop of Brisbane presided was attended by about 75 servers from a number of metropolitan parishes.

The celebrant was the Reverend Walter Bennett, the chaplain of the chapter; the deacon, the Reverend Robert Beal, the Rector of S. Alban's; and the sub-deacon was the Reverend Michael Paxton-Hall, Rector of S. Andrew's, Indooroopilly.

The Reverend T. Brown-Beresford, Rector of Chelmer-Graceville, was the archbishop's chaplain.

The office was sung to Merbecke, led by the choir of S. Francis' Theological College, who rendered very appropriate and beautiful music.

After the service, a tasty break-

fast was served in the hall by the ladies of S. Alban's Ladies' Guild, at the conclusion of which the Dean of Brisbane, the Very Reverend W. P. Baddeley, spoke of the servers' great privileges and duties as servants in the sanctuaries of our churches.

He emphasised that the three priorities should be those of: (1) giving their time, devotion and life.

(2) All engaged in the sanctuary should try to realise that ceremonial represents a spiritual reality, and, therefore, the highest possible standard of spirituality is expected.

(3) Their offering must be a generous giving of themselves to God's calls.

### ENLARGING CONTACTS

#### VENTURE IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, August 1

"More fundamental than the matter of pounds, is the purpose for which the Church exists," says the Rector of Christ Church, Claremont, the Reverend A. T. Pidd, in writing of the formation of the Guild of the Holy Spirit, in his parish.

When the rector called for the establishment of a more adequate standard of church attendance, more than twenty people showed their readiness to make personal contact with others.

The parish church should be made a place where men and women could find security and understanding.

"We believe," says Mr Pidd, "the Holy Spirit is at work and already a band of our people have quietly declared their determination to raise their sights with regard to their habits of worship and in the power of the Spirit to be ready to enlarge our contacts with non-worshippers who yet regard the Church of England as their Church."

In order to maintain their resolve and to deepen it, those so desirous had drawn together in what they believed to be a Guild of the Holy Spirit in the knowledge that true Christian advance demanded a developed spiritual foundation.

The Vestry had been led to plan to enrich fellowship amongst worshippers, and to desire the enlargement of the borders of the Church.



# THE ANGLICAN

FRIDAY AUGUST 5 1960

## WHO'LL GO IN A SPUTNIK ?

It was a Hollywood celebrity who coined the phrase "All publicity is good publicity." If this is true, then the several Christian denominations have just had a couple of very good weeks. THE MOST REVEREND THE PRIMATE started it off. Newspaper readers, startled at the headline "Archbishop in Long Bay Gaol," were duly relieved to find in the body of the story that His Grace had not gone to "the Bay" under compulsion of any sort, had merely dropped by to inspect the institution, speak to the men in chapel and assure them that the Church waited to help them when they came out.

In Melbourne two Methodists, THE REVEREND B. R. WYLLIE and the REVEREND J. HARVEY PERKINS, speaking for the Australian Council of Churches, got sizeable headlines by criticising the Minister for Immigration's Milne Memorial Lecture, in which Mr DOWNER forecast a lessening of Australia's ties with England. For good measure, they threw in a note about the non-existing "White Australia" policy — always a sure-fire publicity winner.

Another Methodist, in Brisbane, THE REVEREND H. R. HEATON, did moderately well in a publicity sense by blessing the fishing fleet at the mouth of Wynnum Creek. It must be confessed, however, that this is the kind of ceremony out of which episcopal churches do best: a picture is essential to make anything impressive of the bare facts, and the normal Methodist rig of the day just doesn't make a dramatic enough picture.

An older and more experienced Methodist hand at this game is the REVEREND ALAN WALKER, of Sydney. He has had an excellent preliminary Press for his proposal to run a Saturday night cabaret — with four floor shows — in the Sydney Lyceum, for 'teen-agers, who will round off the evening with community hymn-singing and a Gospel message. The only finishing touch now required, from a publicity angle, is a suitable colleague of Mr WALKER who will attack the whole proposal strongly enough.

A Sydney Presbyterian, Dr M. MACKAY, earned the best publicity of the week in his own city. An attack he made on 'teen-age morality (always a potential publicity winner) has so stirred opinion for and against his views that he has now won a Leading Article in a Sydney daily newspaper.

The best potential headlines of the fortnight, however, have come from Brisbane. Not through the strictures of the Roman Catholic or Congregationalists like MONSIGNOR L. CARLTON and the REVEREND T. REES THOMAS on Woolloongabba's unplanned future (though they both got good headlines), or through the sane comments on spiritual healing by the REVEREND EVAN WETHERELL and Dr FELIX ARDEN, but through a stunt devised by the Dean of Brisbane, THE VERY REVEREND W. P. BADDELEY.

His first headline, "Dean Backs Six Winners," made our very hairs curl with anticipation. It appears that he had attended a race meeting at Eagle Farm as the guest of the local Turf Club, had enjoyed a good lunch, smoked a cigar and then backed his winners. Details lacking were the names of the horses and how much he won. The sequel to this promising beginning has been disappointing. Once upon a time, this escapade would have touched off a public Anglican row of giant proportions which would have rated column after column on page one for weeks. The only comment forthcoming on this occasion from anyone above the rank of arch-deacon was from Melbourne, whose dean merely commented that he was "distressed and embarrassed." One suspects that Dr BABBAGE spoke the simple truth, and did not enter into the spirit of the thing, publicity-wise: before he was subjected to the dampening climate of Melbourne, and when he was Dean of Sydney, he might have said "My Oppo in Brisbane has taken a long stride towards Hell. But if he wants to get there quickly, just let him come here for a week-end!"

As a publicity lark, DEAN BADDELEY's essay gave the Protestants more than the Church of England. Under the headline "Dean Degrades Office" Mr WALKER, in Sydney, got it across that the dean, were he a Methodist, would be up for the equivalent of a General Court Martial. What a splash that would make!

While all these things went on, our archbishops, bishops and clergy elsewhere, from New Guinea to Perth, since they received no publicity, were obviously doing their normal, faithful jobs. One near-exception was BISHOP DIXON in Brisbane who, as depicted in a large Press picture, celebrated his ninety-first birthday; but none would believe the bishop organised the picture to be taken.



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

## Good Neighbours With Asians

Even though churchmen are finding fault with some points in the analysis of Australia's immigration problems made by the Minister for Immigration, Mr Alec Downer, last week, there will be general agreement that his statement was one of the most important and thoughtful that has been made on the subject.

Mr Downer deserves full marks, both for the clarity with which he expressed himself and for the courage of his opinions. His speech, given in the form of a memorial lecture and the speech made by the Attorney-General, Sir Garfield Barwick, in explaining the uniform divorce legislation last year rank in my mind as the two outstanding statements by Federal Parliamentarians in recent years.

Both subjects were controversial. But both sponsors showed breadth of national vision in dealing with them, and, incidentally, spoke with a refreshing absence of the stale clichés and platitudes which mark so many political utterances.

Perhaps the most "shocking" point made by Mr Downer was that the increasing European content of Australian migration would lessen our ties with Britain. Then he added: "The last war showed us without doubt that the United States has supplanted Britain as our principal shield and buttress."

That sentence is curiously — perhaps painfully — reminiscent of one used by the wartime Labour Prime Minister of Australia, Mr John Curtin, when he said in December, 1941: "Without any inhibitions of any kind I make it quite clear that Australia looks to America, free of any pangs as to our traditional links or kinship with the United Kingdom."

But the point on which churchmen are more vigorously taking up Mr Downer (himself a distinguished Anglican layman) is in his defence of the

White Australia policy against suggestions that a restricted flow of Asian migration should be allowed into Australia.

The Australian Council of Churches suggested last year that an upper limit of 100 migrants a year for each Asian country should be fixed. That, it was urged, would be sufficient to erase any race or colour discrimination from Australian policy.

The case for allowing such restricted entry from Asian countries which are also Commonwealth countries seems almost unanswerable. True, Australia through the Colombo plan has shown itself to be a good neighbour, both in sending aid to Asian countries and in accepting Asian students for university training here. But why not be a good neighbour in every respect to Asians who belong to the Commonwealth and give at least some of them the right to live permanently in Australia if they so desire?

## Spiritual Needs Of Our North

However firmly the door is shut against non-white migration to Australia, there is already a coloured problem to be worked out in an area of our land which is becoming increasingly important as an international crossroads — in and around Darwin.

A passage from the latest issue of the *Bush Brother* (the journal of the Brotherhood of the Good Shepherd, centred in the Bathurst diocese, which has recently extended its work into the Northern Territory) gives a heartening glimpse of Christian co-operation among men of various races.

A bush brother in the north writes: "The recent unpleasant happenings in South Africa tend to highlight the much happier situation in Darwin. It is not a crime in Darwin to be seen talking to a non-white in the main street, nor is it a crime for black, white, yellow and brown to worship together in church."

## RELIGIOUS BROADCASTS

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

**SUNDAY, AUGUST 7:**  
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.  
From the United Church of North Australia, Darwin. Preacher: The Reverend G. Calvert Barber.  
RELIGION SPEAKS: 3.45 p.m. A.E.T., 3 p.m. W.A.T.  
"Frontier"—A Christian monthly review.  
PRELUDE: 7.15 p.m. A.E.T., W.A.T. The Dorian Singers, Melbourne.  
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.  
\*The Right Reverend A. W. G. Hudson.

THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.  
For the Eighth Sunday after Trinity. Broadcast from the B.B.C.  
**MONDAY, AUGUST 8:**  
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

The Reverend T. Horgan.  
**MONDAY, AUGUST 8 - FRIDAY, AUGUST 12:**  
READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8 a.m. W.A.T.  
The Reverend K. Dowling.

**MONDAY, AUGUST 8 - SATURDAY, AUGUST 13:**  
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

\*August 8: Mrs P. Bailey.  
\*August 9: The Right Reverend J. J. Campbell.  
August 10: The Reverend R. J. Williams.  
August 11: The Reverend A. P. Campbell.  
August 12: The Reverend F. Flynn, M.S.C.

August 13: The Reverend M. Holly.  
**WEDNESDAY, AUGUST 10:**  
RELIGION IN LIFE: 10.05 p.m. A.E.T., 9.35 p.m. S.A.T., 10.30 p.m. W.A.T.  
\*Behind the word—"Faith." Fr N. Allenby, S.S.M.  
**FRIDAY, AUGUST 12:**  
EVENSONG: 4.30 p.m. A.E.T., W.A.T.  
\*S. Peter's Cathedral, Adelaide.

**MONDAY, AUGUST 8 - SATURDAY, AUGUST 13:**  
EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.  
The Reverend E. P. Costello, S.J.

TELEVISION:  
ARN 2, SYDNEY:  
\*11 a.m.: Divine Service from S. James' Church, Glen Iris, Melbourne. Preacher: The Venerable G. Pearson.  
\*5.15 p.m.: "Sunday Special"—"Changing Scenes." The Reverend B. I. Chiu.  
\*10 p.m.: "What on earth is God doing?" The Reverend R. Dann.

ABV 2, MELBOURNE:  
\*10.58 p.m.: Divine Service from S. Mary's Church, Caulfield, Melbourne. Preacher: Canon F. Cooper.  
\*5.15 p.m.: "Sunday Special"—"The world we live in"—"Out into space." The Reverend H. Girvan.  
10 p.m.: "Religious Drama To-day"—"Criticism."

ABO 2, BRISBANE:  
11 a.m.: Divine Service from the Holy Name Priory, Wahroona.  
5.45 p.m.: "Sunday Special"—"Money Matters." Clive Smith.  
\*10 p.m.: "Why believe in God?" The Reverend R. Dann.

ABS 2, ADELAIDE:  
11 a.m.: Divine Service from Balwyn Methodist Church, Melbourne. Preacher: The Reverend A. W. R. Milligan.  
5.45 p.m.: "Sunday Special"—"The miracle of speaking together." Clive Smith.  
\*10 p.m.: "Why do we suffer?" Dr W. L. Carrington.

ABW 2, PERTH:  
5.45 p.m.: "Sunday Special"—"Water Power." The Reverend B. Crittenden.  
10 p.m.: "Religious Drama To-day"—"Rediscovery."

ART 2, HOBART:  
5.45 p.m.: "Sunday Special"—"Our daily bread." Clive Smith.  
10 p.m.: "The Angelic Doctor." The Reverend K. Northeast, O.P., introduces S. Thomas Aquinas.

## ONE MINUTE SERMON

### A LESSON THAT GOD CARES

GENESIS 28:1-5, 10-end

Jacob, the cheat, the inheritor of the blessing, flees for his life to the land from which his mother had come. He goes with his father's blessing for Isaac has accepted the inevitable and he goes to seek a wife from his parents' kith and kin.

All day long he puzzles over the aftermath. Why all this fuss, and why Esau's anger? Esau had not really cared. Jacob had planned for years for this day and all had gone as he and his mother planned. But now! He comes to a valley toward evening and lies down with stones as pillows—still wondering.

And as he sleeps, the puzzles of the day (as often may be happened to us who read) weave themselves into a dream and the dream itself provides the answer. For he sees the rocks of the valley forming themselves into a staircase which reaches up into the heavens, and above it he seems to see the throne of God and the Lord stands with angels coming to earth from Him and going from earth to heaven to Him. Earth is no longer a separate fact, it is part of a great creation.

And Jacob awaked out of his sleep. I'd never realised, he said in other words, that God was interested in what went on here on earth. I had thought of God as afar off, and as to the earth, I thought we managed affairs here as best we could without His co-operation or interference. I've been wrong! God does care and no man can handle life here as though God were indifferent.

In the future I shall live as a man conscious of God and if He will watch over my life and give me daily bread and raiment then I shall be His servant, and He shall be my God as really as He has been the God of Abraham and the God of Isaac. And I pledge this by promising to put aside a tenth of all I have or gain as God's.

Thus early does tithing, the background of our Christian belief and practice of stewardship, come into Jewish life and form the basis of their relationship with God in the matter of saving and living.

## CLERGY NEWS

ABBOTT, The Reverend D., formerly of Holy Trinity, East Melbourne, has been appointed Vicar of S. Mary's, East Preston, in the same diocese.

CAIRNS, Canon H. A., formerly Rector of Leomatha, Diocese of Gippsland, has resigned to take up a chaplaincy post in Melbourne.

MARTIN, The Reverend G., has been appointed Deacon in the Parish of Leomatha, Diocese of Gippsland.

TUNG YEP, The Reverend G., formerly Rector of Cloncurry, Diocese of North Queensland, has been appointed Rector of S. Peter's, West End, Townsville, in the same diocese.

## MISSION TALK TO CHURCH UNION

FROM A CORRESPONDENT

The Sydney branch of the Australian Church Union will hear an address on missions at its next meeting, August 9, at 8 p.m.

Miss Betty Teasdale, N.S.W. Field Officer of the Australian Board of Missions, will be the speaker, and the meeting will be held in Christ Church Lower Hall, 505 Pitt Street, Sydney.

## CHURCH CALENDAR

August 7: The Eighth Sunday after Trinity.

August 10: S. Laurence, Martyr.

—THE MAN IN THE STREET.



## LETTERS TO THE EDITOR

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

### "POLICE OR GESTAPO?"

#### TWO VIEWS

TO THE EDITOR OF THE ANGLICAN

Sir,—I much enjoyed the logic and common sense of your Leading Article "Police or Gestapo?" and hope it will be widely quoted.

It has always struck me as mildly ludicrous that a constable on point duty in a city should have a six-shooter bulging at his hip. Australia is not, after all, the American far west of a century ago, and it seems quite out of place for our police to carry firearms as they do.

I have never heard it said that the London Bobby does a less exacting or dangerous job than his Australian counterpart; but the London policeman only carries a revolver under the most extraordinary circumstances, for a specific job.

Your most telling observation was that a policeman, like any other public servant, is not more than, but less than, the private citizen, because he is supposed to be a servant. It seems obvious that this fact will not be appreciated by many policemen while they carry firearms. A true servant does not talk to his employer with a gun in his pocket. Possession of a gun must tend to give its possessor a sense of psychological superiority quite contrary to the humility the public expect in public servants.

Your point about talkative public servants seems to me to raise questions of the highest constitutional importance.

Nowadays there are far too many "spokesmen" of one kind and another for every department of Government—Federal, State and local.

It is bad enough for the public to be reproved, admonished, threatened and bullied by Ministers of the Crown, and to be told every other week of some new restriction placed upon the liberty of the subject, without the small fry of the Australian bureaucracy adding their cries.

Things have come to a pretty pass, however, when mere sergeants of police publicly gloat over their successful day's outing against pedestrians and motorists.

I hope you will keep up your concern for individual liberty. It will not be many years hence before it will be impossible for any Australian newspaper to print what you did last week.

Yours faithfully,  
R. WILSON.

New Lambton,  
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Judging by your Leading Article on the Police Force and the Victorian Parliament I suppose you think Australia would be a safer place from criminals if you had charge of the Police and Parliament.

Just who do you think you are?

The Police are a fine body of men, and I shudder to think what burglars and thieves would do without them. Why shouldn't they have revolvers to protect themselves? They only use them when they have to.

As for the Victorian Parliament, it is elected by the people of Victoria, and you don't have any say in it. You can't tell me that any Parliament would not pass a law if it was not neces-

sary. What we need is strong government.

Yours etc.,  
WM. ANDREWS.  
Wollongong,  
N.S.W.

### CHURCH SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—It has been most interesting to read the correspondence replying to my letter about religious teaching in Australian schools.

In that letter I stated my belief that anything but definite Church teaching is doomed to failure in producing convinced and dedicated Christians, and that therefore any sort of agreed syllabus, whether in Church or State schools, is of little use, and may well do more harm than good by presenting a watered-down version of the Christian Faith.

Some of your correspondents have accused me of being uncharitable to other Christians, and of hindering the cause of Church unity by adopting an intransigent attitude. One states that all we can hope to get over to our pupils is Gospel teaching common to us all, with its ethical basis, and such Anglican tradition as other denominations would welcome for their children.

This, to say the least, is a defeatist attitude. And it leaves God out. The whole purpose of our teaching, as I sought to point out in my original letter, is to bring people to worship God with the whole of their being, which worship will result in, and include, Christian living. To teach merely the Gospel story and Christian ethics seems to me to present the first and the last steps without the essential link.

The Church Catechism shows this very clearly. Having dealt with what we believe, it turns to ethical matters—our duty to God and our neighbour—but insists that we are not able to perform these duties without God's special grace given through prayer and the sacraments.

If we call ourselves Anglicans, and I assume that your correspondents do, surely we are bound at least to subscribe to the Lambeth Quadrilateral. Free churches are apparently unable to accept all four points; to many, in fact, the Bible only is acceptable, and that by individual interpretation. Therefore, in our schools we conveniently ignore ninety per cent. of Anglican teaching that these people may not be offended. As a result our worship, too, must be watered down, leaving little but what I described before as "quasi-religious meandering."

The Church of England has in the Prayer Book provided forms of prayer and means of administering the sacraments which as Anglicans we are bound to use. In these forms of public worship, we have a vehicle of expression of that love for God which should be the result of our teaching, and the whole basis of the Christian life.

Is this all idealistic? Are these principles practicable in our parishes, our theological colleges, our church schools? Many of us have seen them working and we regret that in many places they are so seldom even thought about. Perfection is difficult to attain, but it is never gained by aiming at less than the highest we know.

Let us be more definite in our teaching, more efficient in our methods. Our young people will respond readily enough. Then perhaps Anglicans may present a united front in discussing differences with Free-church brethren. Without such an approach we shall attain Church unity soon enough, but it will be under a Roman Catholic banner.

Yours faithfully,  
MERVYN CALLAGHAN.  
Wells Cathedral School,  
Somerset,  
England.

### WHICH TRADITION?

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr C. A. Baker's letter ("The Anglican", July 29) concerning the Diocesan Servers' Festival held in St. Paul's Cathedral, Melbourne, raises one or two issues to which I am able to reply. Certain comments on "Anglican tradition and not cathedral tradition" are such as require the authoritative statements of the Dean and Chapter; I am in no position to reply concerning those comments.

Yet I may say that we had taken into consideration the possibility—and the desirability—of servers attending the Festival to wear their customary robes. Indeed, as I announced in the Chapter House after the service, it has been decided that that would be the case next year. For this year's Festival we were chiefly concerned in establishing the precedent and seeing just what lines the service should take. We had, literally, no idea at all of how many would attend, and did not feel that we could make arrangements for the robing and procession of an unknown number—1961 will see that remedied.

I am sorry that Mr Baker's question to "a cathedral official" received a "sharp" reply. Perhaps the holding of the service at the end of a hectic period of Cathedral Festival—including a Liturgical Welcome to the Primate—added to the tiredness which is so often the cause of sharpness.

We do hope that Mr Baker, and many others, will support the Diocesan Servers' Festival in 1961. Indeed, should Mr Baker have any suggestions regarding the service I should be only too pleased to discuss these with him.

Yours faithfully,  
STUART E. BLACKLER.  
Warden of the Servers.  
St. Paul's Cathedral,  
Melbourne.

### CANON LAW

TO THE EDITOR OF THE ANGLICAN

Sir,—The reply in "I'd like to know" (July 29) was terse and competent; but, of course, our Constitution will only be a tiny—though important—addition to the corpus of Canon Law that any Church claiming descent from the past inevitably inherits.

Thus, even a quick survey of the English "parson's freehold" of to-day takes one back via two important commentaries of 1422 and 1340 to a Lateran Council of 1215; plus—more thoroughly—Gratian (1140), Theodosius (438) and Justinian (433).

There is nothing to stop any branch of the Church making its own canon laws; and each Australian diocese in fact does possess its own mauling mass of ambivalent mandates—recording little more than the unco-ordinated voting of synods as unqualified to legislate for the Church as a congress of pharmacists would be to draw up a university syllabus of psychology.

As the Archbishop of Melbourne said recently, the idea that groups of people can create laws is a modern and dangerous heresy. The great lawyers of history—Justinian Innocent III, Lord Birkenhead and the rest—have more humbly sought to pursue and interpret, in terms of the ever-changing needs of man-in-community, an ethos that doesn't change, and is not for us to hack about (much less create).

If, therefore, Australia is to have her own body of Canon Law worthy of the name, she must first get her own body of canon lawyers—not necessarily professionals, but clergy and laymen with enough historical knowledge and perspective to see the organic life of the Church, diagnose needs and prescribe remedies, all as a localised part of one continuous process not peculiar to our own day and nation.

With our Constitution so near fulfilment this need is important: a need for men with a wide view, clear brain and "sense of framework". The Con-

## I'D LIKE TO KNOW...

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

"I understand that the word 'daily' in the Lord's Prayer doesn't mean what we understand by daily. Is this so?"

The word to which my correspondent refers occurs, as will readily be recognised, in the phrase, "Give us this day our daily bread."

The interpretation of this word has always been difficult. The Early Church found it so. The word occurs here, and here alone. It occurs nowhere else in the Greek of the day. However quite recently a Greek manuscript has been found with the word on it—it was a woman's daily shopping list!

stitution will be an instrument—no more—that can be kept sharp, blunted, let rust or (worst of all) handed over to the this-means-what-we-want-it-to-mean boys who so seriously warp all branches of Australian public life.

I ask etc.  
(The Reverend)  
J. P. STEVENSON.  
North Balwyn,  
Victoria.

### ANOTHER SOCIAL EVIL?

TO THE EDITOR OF THE ANGLICAN

Sir,—It is good to see the "People Will Ask You Why" column in the Youth Page (July 22) offering sound advice on gambling.

I was, however, struck by the fact that there is today inconsistency in our approach to gambling and drink, which must be confusing to our young folk. More and more of our spokesmen seem to favour the drinking in moderation approach.

If, however, "the little flutter" which does nobody any harm is forbidden because indulging in it amounts to consenting to and encouraging a social evil" and "the Church officially and Church people in their private lives should have nothing at all to do with gambling" ought not the same view apply to drinking? Are we not also our brother's keeper in regard to this social evil? Are we not in danger of advocating double standards?

And if drinking is an "ancient custom" (and it would seem therefore to be differently treated on this account) so far as Australia is concerned is not the "little flutter" a national custom?

It is well nigh time we offered our young folk more positive and consistent teaching in these matters.

Yours faithfully,  
ALLEN G. JAMES.  
Oakleigh,  
Victoria.

### RELATIONS WITH CHINA

TO THE EDITOR OF THE ANGLICAN

Sir,—The temperate and bitter attack by J. R. Blair upon the Reverend N. L. Hill (July 29) for his letter relating to the problem of recognising Red China serves to remind us of the emotionalism engendered among certain people whenever a priest or minister makes reference to the menace of international communism.

Emotionalism in itself may not necessarily be a bad thing, but when the emotionally stirred person deliberately or unintentionally tears part of a sentence from its context, then proceeds to beat the author with the mutilation, then this injustice must be rectified.

Preceding the words of Father Hill quoted by J. R. Blair: "recognition of the Peking regime gives our stamp of approval to China's tyrants" were the words "In the eyes of the world

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

Certainly in the prayer it would bear the interpretation that we might have bread for the coming day—that is, the day that is just beginning, or for the day to come. "Give us to-day the bread we need for to-morrow" might be the translation.

When S. Jerome translated the word in S. Luke's Gospel he used the Latin word "supersubstantial." Here the thought is not of earthly bread, but of that heavenly bread. Our Lord's own words that "Man does not

and especially Asia." Whatever "defective logic" may be implied is not the defective logic of Fr Hill (his many writings show him to be logically sound) but is a reasonable assumption of what would happen when Asia's millions of illiterate and ill-informed people heard that Australia was entering into diplomatic relations with Peking.

Perhaps Mr Blair does not, for some reason, relish being reminded of the innumerable crimes committed against mankind by the communists throughout the world—perhaps the race genocide being practised by the communist Chinese in Tibet is of no concern to Australia because it is not what Mr Blair calls "a hostile act towards us." However, for the Christian, the position is clear. He who condones or compromises with evil ceases to be a follower of "The Way."

On moral and logical grounds, Fr Hill's letter is perfectly justified.

Your obedient servant,  
R. W. DYASON.  
East Malvern,  
Victoria.

### TENSION LIFTS IN MALAYA

#### BISHOP KOH CALLS FOR THANKSGIVING

FROM OUR OWN CORRESPONDENT

Singapore, August 2

The official end of the twelve year state of emergency in Malaya was the subject of a letter to clergy and workers in the Diocese of Singapore and Malaya from the Assistant Bishop last week.

The Right Reverend Roland Koh, vicar-general of the diocese, requested prayers of thanksgiving in all churches in the diocese on July 31, the end of the emergency.

"Many of our workers and lay people have risked their lives to go to the new villages and other areas, to give comfort, hope and service to the many thousands whose lives were threatened by the terrorists."

"We thank God also for the leaders of the Government and the faithful citizens of the Federation of Malaya for playing their part in bringing the emergency to such a glorious and victorious conclusion."

"Further, we pray that the co-operation, sacrifices and understanding that were so evident during the emergency be equally evident in time of peace, so that the country may be free of subversive elements and all peoples may live in peace, harmony and friendship in Malaya," Bishop Koh said.

### ABBEY SERVICES FOR CANADIANS

ANGLICAN NEWS SERVICE

London, August 1

The choir of Grace-Church-on-the-Hill, Toronto, Canada, is to sing the daily services at Westminster Abbey from August 13 to 28, under the direction of their organist and choirmaster, Mr John M. Hodgins.

live by bread alone" would underline Jerome's translation.

Whichever of the meanings we take, we are enriched. Our daily bread comes from God. Everything we have comes from Him. We claim the promise given to Noah that "while the earth remaineth seedtime and harvest . . . shall not cease."

We also pray that life's experiences may be such that, being spiritually alert we may see Christ all around us, and feed on Him Who is the bread of life.

It was that thought which constrained the schoolmaster son of Dr Arnold of Rugby to write:

I met a preacher there I knew,

and said,

'Ill and o'erworked, how fare you in this scene?'

'Bravely,' said he: 'for I of late have been

Much cheered with thoughts of Christ the living Bread.'

Is it really wrong to judge? How can we form standards if we do not use our critical faculties? What of the music critics and the art critics?

My correspondent quotes the passage in the Sermon on the Mount where Our Lord advises us not to judge, because as we do so, so we ourselves will be judged (Matthew 7).

Some words have several meanings. It is necessary to make certain which one of those meanings we are using.

This word "judge" means not only to distinguish between the genuine and the spurious, but also to censure and condemn.

### "JUDGE NOT"

It is the latter which Our Lord condemns. This bitter censorious castigations of others earns His rebuke. In so doing, a man but reveals himself. He unwittingly confesses to his own sins. He condemns in others that for which he has a sneaking regard himself. As the psychologist expresses it, he "projects" to others his own weaknesses without having to reproach himself.

Under the figure of the sawdust and the plank, to use J. B. Phillips' translation, He condemns as hypocritical this tendency to criticise others.

The other kind of judgement is different. The art or music critic refers must judge between that which is authentic and that which is copied. He must point out the defects that mar the art and the failure to interpret the composer's mood.

But even he, in the words of Maurice Maeterlinck, needs to remember that "we can never judge another soul above the high water-mark of our own." His appreciation of truth or beauty fixes his own water-mark.

Likewise we must form our own estimates. As thinking people, we are continually making up our minds, weighing the pros and cons and expressing our opinions. We must judge between what is right and morally useful, and what is wrong and morally harmful.

We must rightly understand and discern: in the words of I Corinthians 2:15, "He that is spiritual judgeth all things."

When, then, we have to criticise another, it is his moral and rational judgement we should consider, and not his character. To criticise that is to become like the lawyer about to go on trial. "No case. Abuse the plaintiff's attorney."

If we are inclined to be critical in our judgements of others, we need to remember Dr Johnson's advice. "God Himself does not propose to judge men until the end of His days."

Why, then, should you and I?



## ANGLICAN OF THE WEEK



Our Anglican of the Week is a teacher of wide experience, in schools in Victoria, England and Ceylon.

She is Miss Bertha Stephens, formerly of Castlemaine, Victoria, who intends to settle shortly in Toowoomba, Diocese of Brisbane.

For a time she relieved the headmistress of the Junior School of Talbot Heath School, Bournemouth, England.

On leaving England she went to Ceylon and taught for some time on the staff of Hill School, Nuwara Eliya.

While in England Miss Stephens was distressed to find that the "White Australia" Policy was being confused with "Colour Bar" and spent a lot of time trying to overcome this misunderstanding.

She met the same problem in Ceylon and in consequence became intensely concerned to break down racial barriers.

She found that Australians are most welcome in Ceylon because they are the least prejudiced against coloured people.

She also found that the people in Ceylon are genuinely grateful for the financial and educational help Australia is giving.

Now that she has returned to Australia, Miss Stephens hopes to lecture about Ceylon and to do all she can to promote goodwill between Australia and Ceylon.

On one of her journeyings Miss Stephens met the Bishop of Kurunagala, the Right Reverend H. L. J. De Mel, and a firm friendship was established.

## \*WOMEN OBSERVE JUBILEE

FROM A CORRESPONDENT

The jubilee celebrations in the Diocese of Sydney of the Women's Auxiliary of the Australian Board of Missions took place on July 7.

The day began with the Holy Communion in St. Andrew's Cathedral, Sydney, when the Archbishop, the Most Reverend H. R. Gough, was the celebrant.

Intercession was made for continued blessing on the work of the Women's Auxiliary.

Following the service, a luncheon was held in the auditorium of the C.E.N.E.F. Centre.

Over two hundred members and friends of the Women's Auxiliary attended both the service and the luncheon.

Mrs H. Morgan, chairman of the Diocesan committee, welcomed the guests, and thanked the archbishop, and the Dean and Chapter of the cathedral, for their help in the jubilee celebrations.

Through this friendship began Miss Stephens' interest in and love of Ceylon.

One of the reasons why Miss Stephens hopes to return to Ceylon is to see her little orphan god-daughter Gunawathe Nilanthi, only four years old.

Many who read the book will feel that the most valuable contribution it makes lies in the field of historical, archaeological and geographical research. Dr Schultz is thus able to put the O.T. in its proper environment.

For one who desires to embark on a study of the O.T. this book can certainly be recommended.

The succession which began with Maurice and Kingsley and was carried on by Gore and Scott Holland and Temple seemed, the writer said, to have been broken. Their followers are repeating slogans that are now out of date.

This little book by the Bishop of Woolwich may be a sign of better things. He says in his preface:

"The rallying cry, 'Let the Church be the Church' can be perilous if it turns the Church in upon itself and allows it to forget that it exists always and only as the instrument of the Kingdom."

The whole existence of the Church is orientated towards that area of life which, within this age, does not yet acknowledge the sovereignty of God.

That is surely in the language of the prophetic tradition.

Admittedly, this is a slight book, consisting as it does of sermons, lectures and articles, spoken or printed at various times over the past ten or fifteen years, and dealing for the most part with contemporary problems.

But the author is concerned with the theological principles which lie behind these problems rather than with practical and technical details, and every one of these essays presents a challenge to do some hard thinking about the issues involved, rather than a facile solution of the problem itself.

This is most marked in the essay on "Power" in the series, "Matter, Power and Liturgy," which is the most sustained piece of thinking in the book.

The essays deal with a variety of subjects, including one which the author has made particularly his own, Eschatology.

The essays on this subject might well be made required

## BOOK REVIEWS

### A STUDY OF THE O.T.

THE OLD TESTAMENT SPEAKS. Samuel J. Schultz. Harper and Brothers, New York. Pp. 436. U.S.A. price 7 dollars.

THE object of this book is to survey the entire Old Testament, and is a further sign of the increasing importance attached to O.T. studies to-day.

The author is Professor of Bible and Theology at Wheaton College, Illinois, and would be called a conservative scholar.

The Bible is to him verbally inspired, though he is careful to point out that God used all the faculties of the writers freely exercised.

The book is not concerned to defend or criticise any particular view of the authorship of the books of the O.T.

Occasionally, in a foot-note perhaps, the author will indicate that two views exist, and will simply state that he prefers the traditional view.

Dr Schultz knows his O.T., and is able to take us through its various parts, bringing out the significance of its characters and situations.

As to the opening chapters of Genesis he says: "The author made normal use of symbols, allegory, figures of speech, poetry, and/or other literary devices."

Where a miracle can be understood through some natural phenomenon Dr Schultz will state the possibility; where not, he is simply content to record the fact as, of course, the O.T. does, without explanation.

Many who read the book will feel that the most valuable contribution it makes lies in the field of historical, archaeological and geographical research. Dr Schultz is thus able to put the O.T. in its proper environment.

For one who desires to embark on a study of the O.T. this book can certainly be recommended.

Questions of authorship and sources can be profitable only to one who knows the text of the O.T. as it stands.

We fear however, that the price of seven dollars will put the book out of the range of most students.

—C.M.G.

### READING LIST FOR BRISTOL CLERGY

ANGLICAN NEWS SERVICE  
London, August 1

The Bishop of Bristol, the Right Reverend O. S. Tomkins, has issued to his clergy a list of suggestions for holiday reading.

The bishop's first choice is "Said and Sung," a series of sermons preached in Oxford by the new warden of Keble College, Dr Austin Farrar.

Then comes an old book, "The Gospel of God" (S.C.M. Press), by Father H. H. Kelly, founder of Kelham, followed by a new collection of biographical material about Father Kelly, "No Pious Person" (Faith Press).

As a reference book for the ecumenical movement, the bishop suggests "Christendom," by a Norwegian theologian, Einar Molland, and among specialised books he recommends Peter Hammond's study of modern church architecture, "Liturgy and Architecture," and Pierre de Chardin's "The Phenomenon of Man."

"Liturgy and Architecture" is also recommended by the Bishop of Wakefield, the Right Reverend J. A. Ramsbotham, who calls it "a book for all who would like to see the way the wind is blowing in other countries besides our own over the creation of the right setting for worship."

## ILLUMINATING AND PROVOCATIVE

ON BEING THE CHURCH IN THE

WORLD. J. A. T. Robinson. S.C.M. Press. Pp. 158. English price 16s.

A RECENT article in "Theology" lamented the lack of fresh and constructive thought about social problems in the Church of England to-day, ("The Christian Left Still Lost," by Ronald Preston—"Theology," April, 1960).

The succession which began with Maurice and Kingsley and was carried on by Gore and Scott Holland and Temple seemed, the writer said, to have been broken. Their followers are repeating slogans that are now out of date.

This little book by the Bishop of Woolwich may be a sign of better things. He says in his preface:

"The rallying cry, 'Let the Church be the Church' can be perilous if it turns the Church in upon itself and allows it to forget that it exists always and only as the instrument of the Kingdom."

The whole existence of the Church is orientated towards that area of life which, within this age, does not yet acknowledge the sovereignty of God.

That is surely in the language of the prophetic tradition.

Admittedly, this is a slight book, consisting as it does of sermons, lectures and articles, spoken or printed at various times over the past ten or fifteen years, and dealing for the most part with contemporary problems.

But the author is concerned with the theological principles which lie behind these problems rather than with practical and technical details, and every one of these essays presents a challenge to do some hard thinking about the issues involved, rather than a facile solution of the problem itself.

This is most marked in the essay on "Power" in the series, "Matter, Power and Liturgy," which is the most sustained piece of thinking in the book.

The essays deal with a variety of subjects, including one which the author has made particularly his own, Eschatology.

The essays on this subject might well be made required

reading before anyone ventures to preach or teach about Death, Judgement and the Second Coming.

As he shows quite clearly, the teaching of Scripture is very often almost the opposite of what we suppose it to be.

One is strongly tempted to quote at length from the book. Suffice it to say that whether

the author is writing about Liturgy and Life, the Gospel and Race, or Episcopacy and Intercommunion, he has something to say which is both illuminating and provocative.

This is a book which no one who is concerned for the Church and its relationship with the world should miss reading.

—A.W.H.

### HISTORICAL SOCIETY HEARS OF MELBOURNE COLLEGE

FROM A CORRESPONDENT

Melbourne, August 1

The history of St. John's College, East St Kilda, was the subject of an address given by the Venerable R. H. B. Williams on July 1.

Archdeacon Williams was speaking to members of the Melbourne Historical Society of what was once a theological college in the Diocese of Melbourne.

He said that the college was established in 1906 by Archbishop Clarke to provide a more thorough theological training for candidates for Holy Orders.

The first Warden was Canon Stephen, who afterwards, whilst still Warden, became Dean of Melbourne, in 1914 became Bishop of Tasmania, and later Bishop of Newcastle.

Bishop Stephen was a scholar with marked teaching ability, whose complete self devotion was acknowledged by those who differed from him, Archdeacon Williams said.

Amongst the clergy trained in his day was the late Archdeacon Raymond and the Reverend E. C. Frewin.

The late Bishop of Ballarat, the Right Reverend W. H. Johnson, after graduating at Adelaide University, attended St. John's for twelve months reading theology.

Students of St. John's attended the lectures in theology given to students of Trinity College. The lectures were delivered in the Cathedral Buildings.

The second Warden, Canon J. S. Hart, later also Dean of Melbourne, then Bishop of Warragata, was one of the colourful

personalities in the Church in his day, he said.

He, too, was an outstanding teacher, whose lectures on Christian Apologetics were a revelation to those who attended them. He became Warden in 1914.

Unfortunately the Great War diminished the supply of students, and in 1919 the College was closed, bringing to an end an institution the worth of which to the Church cannot be calculated, Archdeacon Williams said.

From the end of September, Mr Webster will be a guest of the Church of South India, preaching, lecturing and conducting retreats for clergy and church workers at the invitation of the bishops.

A major purpose of the visit, the fifth of its kind he has made, is to encourage clergy, ordinands and students.

## WINDOW PROTECTION

Churches are advised to contact me for quotes on netting guards on valuable windows.

E. ANDERS,

67 Lower Fort St., Millers Point.

## CHURCH NEEDLEWORK

Vestments—Robes for Clergy and Choir, Altar Frontals—Linen: Send for lists

M. Burls, The Rectory, Wingham, N.S.W.

service in the truest sense of the word at a time when it is most needed.

## WOOD COFFILL LTD.

Funeral Directors

HEAD OFFICE: 810 GEORGE STREET, SYDNEY

Branches in all suburbs—Agencies in every State  
Phone: BA 4611 (6 lines)

**NORCO** CHOICEST CREAMERY BUTTER  
NATURE'S OWN CONCENTRATED FOOD  
A pound of this butter equals the butter-fat content of at least 16 pints of rich dairy milk  
**NORCO**

## MAJESTIC PRIVATE HOTEL

EXCLUSIVE ACCOMMODATION

Only seven minutes from city — Country and Interstate visitors specially catered for. Garage for Visitors.

151 FITZROY ST., ST. KILDA—Telephone: XJ 0561



SYDNEY  
NEWCASTLE  
or  
BRISBANE

Excellent show floor facilities and full efficiency assure top values for growers.

WINCHCOMBE,  
CARSON LTD.

Selling Brokers: Sydney, Newcastle, Brisbane. Branches throughout New South Wales and Queensland.

### The Principal and Staff of MOORE THEOLOGICAL COLLEGE

invite you to its

### 25th ANNUAL CONVENTION

August 8th to 12th inc., commencing at 7.45 p.m.

#### SPEAKERS

Mon.: The Rev. K. J. Turnbull, M.A., B.D.  
Tues.: The Rev. P. F. Newall, B.A., Th.L.  
Wed.: The Rev. K. Short, Th.L.  
Thurs.: The Rev. A. Deane, B.A., Th.L.  
Fri.: The Rt. Rev. A. W. Goodwin Hudson, Bishop Coadjutor

#### TOPICS

Faithful To Forgive.  
Faithful To Direct.  
Faithful To Transform.  
Christian Liberty.  
Christian Service Not In Vain.

## 82 YEARS OF SERVICE TO THE PUBLIC Mercantile Mutual Insurance Company Limited

An Australian Institution  
177 Pitt Street, Sydney

#### DIRECTORS:

ALLEN C LEWIS (Chairman)  
F. W. RADFORD (Vice-Chairman)  
STRUAN ROBERTSON, HERBERT M. DOUGLASS  
MALCOLM C. DAVIS

A. C. MAITLAND  
(Managing Director)

O. S. PETERSEN  
(Manager)



# The Youth Page

## QUESTIONS WE MUST FACE

Do I have to accept something just "because the Church teaches it" or only if I can see for myself it is true?

It is not an easy thing to be an Anglican, and to keep a steady course between two extremes. The answer to your question amounts to: "Not the first, alone; nor the second, alone. The Anglican way is something else again."

There are quite a number of people who believe that they should be guided in religious matters only by their own judgement and experience. Since the power of reason was given by God, they think it must be sufficient to guide men into all necessary truth.

Others claim to trust solely in the Holy Spirit's personal guidance. For instance, they believe that they should take the Bible and try to find the truth there without any human help, relying only on the guidance of the Holy Spirit.

Neither of these two is typical of the Anglican approach.

But there is a deviation in the opposite direction. Some people believe that the Church or the Pope is infallible, unambiguous, and entirely to be depended upon.

### PROTECTION

These people believe that, by handing over to one of these authorities the responsibility for declaring the truth, they themselves are safeguarded against error.

One might say, then, that there are two positions different from the orthodox Anglican: those who trust in private judgement alone, and those who look for infallibility—whether in private divine guidance in the reading of the Bible, or from the Church or the Pope.

Now the Church of England has standards of faith for its

### FOR STAMP COLLECTORS

One of our readers has a number of postage stamps, of Australia, Great Britain and Mauritius, which she is willing to give to young collectors.

Anyone who would like to take advantage of this offer should make preliminary enquiries in writing to The Youth Page, THE ANGLICAN, G.P.O., Box 7002, Sydney.

### Tara Church of England Girls' School, Parramatta

**BOARDING AND DAY PUPILS.**  
SENIOR BOARDING: From 12 years.  
HEADMISTRESS: Miss H. W. G. CLARIDGE, B.A., Mason's Drive, North Parramatta, near The King's School Preparatory School.  
JUNIOR SCHOOL: From 5 to 12 years.  
HEADMISTRESS: Mrs. N. K. Buck, 153 George Street, Parramatta. Particulars of fees for daughters of clergyman may be obtained from the Headmistress.

### TAMWORTH Church of England Girls' School

**BOARDING AND DAY SCHOOL**  
On the Sunny North Western Slopes  
Splendid Position, Overlooking the Town.  
Kindergarten to Leaving Certificate with special opportunities for Physical Training and Sport. Excellent health and scholastic record. Splendid new dormitories, classrooms, music-block, etc.  
For Prospectus apply to the Principal:  
Miss A. I. S. SMITH, B.A., Hons. London  
Tamworth 8 965

## N.S.W. YOUTH PLANNING A HOUSE FOR ABORIGINES

FROM A CORRESPONDENT

The N.S.W. Christian Youth Council, an interdenominational body of which Anglicans are members, is planning to build a house for an Aboriginal family during the Christmas holiday period.

This group, part of the Australian Christian Youth Council, plans to spend a fortnight from Boxing Day, in a town in northern N.S.W. still to be decided, building the house.

They undertook a similar project in January, 1960, in Coff's Harbour, and following its success are making arrangements for another.

About forty young workers, Christians of all denominations, will be required for the operation.

They will live communally, in a Christian fellowship, with daily devotions together.

Similar ecumenical work camps are at present in progress in many parts of the world.

The idea behind the work camp movement is "to give young people the opportunity to express their sense of responsibility by working with their hands to meet human need."

The young people receive no remuneration, and many of them give up all their annual

holiday for the work.

In the northern hemisphere, where it is now summer, more than one thousand young Christians are involved in such work camps in thirty-one countries.

Close to Australia, they are being held in Hong Kong, Indonesia, Korea, Japan and India.

Christians from fifty-five countries are involved in these camps this year.

### BRANCHES VISIT IN GRAFTON

FROM A CORRESPONDENT

Grafton, August 1  
Christ Church Cathedral, Grafton, branch of the Young Anglican Fellowship was host to young people from three centres in the diocese from July 15 to 17.

About 150 young people from Coff's Harbour, Lismore, Casino and Grafton, attended services and social events in the cathedral parish during that week-end.

The week-end began with a barbecue on July 15 at the home of one of the cathedral parishioners, and on Saturday evening members attended a dinner in the Diocesan Centre.

Speaker at the dinner was the Bishop of Grafton, the Right Reverend K. J. Clements, The Dean of Grafton, the Very Reverend A. E. Warr, was also present.

The four Fellowships attended Holy Communion in the cathedral on Sunday, and later travelled to Arrawarra for a picnic.

Members of the parish billeted the visitors, and the week-end was organised by the Reverend C. G. Klein, assistant priest at the cathedral, and Miss L. Langley.

Plans are now on foot for similar inter-branch visits within the diocese.

### SIGNIFICANT SPORTS DAY FOR MISSIONARY GROUP

FROM A CORRESPONDENT

S. John's Church, Camden, near Sydney, has been chosen for the sports day this year of the Heralds of the King in N.S.W., the children's auxiliary of the Australian Board of Missions.

August 6, 1960, will be important to these young people for four reasons.

This year is the golden jubilee year of the Heralds' organisation, and all its activities, including the sports day, will be a celebration of its fifty years of life.

A link with the Diocese of Melanesia, where some Australian missionaries are working, will also be created on Saturday.

The trophy for the winning branch is to be an inlaid cross, carved by a Melanesian Anglican from a solid piece of timber. The cross is inlaid with mother-of-pearl shell.

The Heralds have invited Mr Gordon Greenwood, superintendent of the Edward River Mission on the eastern side of the Gulf of Carpentaria, to present the trophy.

This mission is particularly important for the Heralds this year, as they have undertaken to furnish the mission church as a thank offering for their jubilee.

After the sports are over, the children will attend Evensong in

the Parish Church of S. John, Camden.

There they will give thanks for the life and work of two mission workers in particular.

Copeland King, a founder of the New Guinea Mission, is buried at S. John's, and his sister, Miss Ethel King, was one of the founders of the Heralds organisation.

### G. F. S. BANQUET

FROM OUR OWN CORRESPONDENT  
Melbourne, July 25

The Melbourne Town Hall was the meeting place for more than thirteen hundred mothers and girls of the G.F.S. in the Diocese of Melbourne on July 22, when a Mother and Daughter Banquet marked the 80th anniversary of G.F.S.

The official party, which included Dame Mary Herring, wife of the Lieutenant Governor, and Mrs Woods, wife of the Archbishop, dined in state on the stage, and a buffet meal was provided for the many who crowded the hall.

There are always difficulties associated with catering for great numbers, and unfortunately, buffet style enabled the fleet and the pushing to feast, making it difficult for the quieter and better-mannered to obtain an adequate meal.

After the tables had been cleared, many friends arrived to fill the balcony, and a programme filled the evening, culminating in a wonderfully impressive Ceremony of Light carried out by G.F.S. members, using torches in the darkened hall.

The ceremony ended with the Blessing pronounced by the Reverend H. Girvan, in the absence of the archbishop, who was unavoidably prevented from attending.

### G.F.S. PAPER FOR AUSTRALIA

This month, the first issue of a new paper for the Girls' Friendly Society throughout the Commonwealth of Australia has appeared.

Called "Coo-ee! Australia," it contains news and views, things to do, and stories intended for Juniors and Intermediates of the society.

Members have been asked to contribute items for publication in the paper, which will reach every branch of the society in Australia.

The editor is Mrs G. B. Simmons, The Rectory, Cammeray, N.S.W.

### WAHROONGA ABBOTTSLEIGH

### Church of England School for Girls

Both Day Girls and Boarders are admitted.

Illustrated Prospectus on application to the Headmistress,

MISS H. E. ARCHDALE,  
M.B.E., B.A., U.M.

### All Saints' College Bathurst

(Founded 1874)

- A Headmasters' Conference School, conducted by the Church of England, Diocese of Bathurst.
- Chairman of the School: The Right Reverend the Lord Bishop of Bathurst.
- Headmaster: E. C. F. Evans, B.A., B.Ed., L.A.S.A.
- Boarders are accommodated in three Houses: War Memorial Junior School (Primary), Bradwardine House (First Year Secondary), School House.
- The School, situated in some 80 acres of land on the outskirts of the city of Bathurst, possesses up-to-date boarding and educational facilities, extensive gardens and playing fields, and its own farm.
- Boys are received from the age of seven and are prepared for professional, commercial and agricultural careers.
- For illustrated prospectus and further details, please apply to the Headmaster.

### THE ARMIDALE SCHOOL ARMIDALE, N.S.W.

Boys are prepared for Professional Commercial or Pastoral Life. A special Agricultural Science Course to 1M Honours is offered.

The School is the only country representative of the Great Public School Association.

Three Entrance Scholarships, valued at £120 p.a. to become £150 when the boy reaches the age of 14 years are available each year. There is a well equipped Junior School (Daughter House) separated from the rest of the School.

Illustrated Prospectus on application.

### MARSDEN

### CHURCH OF ENGLAND SCHOOL FOR GIRLS

An Ideal Country School set in 90 acres of land on the outskirts of Bathurst, thorough education from Primary to Leaving Certificate Honours. Boarders and Day Girls accepted from age of 8. Illustrated Prospectus on application to the Headmistress.

MISS MARGARET GLOVER, B.A.

### Schools of The Sisters of The Church

- S. MICHAEL'S COLLEGIATE, HOBART.
- S. GABRIEL'S, WAVERLEY, N.S.W.
- S. PETER'S, ADELAIDE, SOUTH AUSTRALIA.
- PERTH COLLEGE, PERTH, W.A.
- S. MICHAEL'S, ST. KILDA, VICTORIA.

### Newcastle Church of England Grammar School for Girls

Patrons:  
The Right Reverend the Bishop of Newcastle.  
**DAY AND BOARDING SCHOOL**  
Kindergarten to Leaving Certificate Honours.  
Equipped with Library, Science Laboratories, Art and Needlecraft Rooms. Religious instruction in accordance with the principles of the Church of England.  
Splendid position near sea and convenient for transport.  
For prospectus and further information apply to the Headmistress.

MISS EVELYN HEATH,  
B.A.(Hons) Dip.Ed.

### THE NEW ENGLAND GIRLS' SCHOOL

ARMIDALE, N.S.W.

WONDERFUL TABLELAND CLIMATE

Stands in 100 acres of land—Golf Links, 10 Tennis Courts, Hockey, and Basket Ball Courts.

Girls prepared for University and all Public Examinations.

For Prospectus apply to—  
Miss H. L. HOWARD,  
M.A. (Cantab.), Dip.Ed.

## LOOKING AT THE BOOK OF COMMON PRAYER

Many Anglicans appear to regard the point in the service of Holy Communion when the collection is taken as an interruption to the course of the service.

It isn't "being at church" in the same way as saying prayers is, they feel. Though what happens at this point may be an important part of their Christian duty, supporting the work of the Church, it is "not really what we came here for."

How wrong they are! This is exactly what they came for, if they came to worship.

This portion of the service is called the Offertory, and consists of three parts: the Offertory sentence, the collection and presentation of the alms, and the presentation of the bread and the wine.

The Offertory sentence is important, and should not just be treated as the signal to start feeling in our pocket or purse. The sentences remind us that we are about to offer something to God, and we do well to pay attention to them so that we remember the significance of what we are doing.

They all point to the need for spontaneous and sacrificial giving, and should make us pause when we are becoming careless and casual about it.

Then we can follow that coin with our eyes as it is taken to the altar and dedicated, and ask ourselves is that the best that can be given.

Notice the word "best": at this point we are not asking "is this the most?" That question should have been asked before we came to church. Now we

are talking about quality.

In daily life, unless one has a sickness with regard to money, it is never merely money; unless one is a miser, hoarding it for its own sake, money represents to us the value of the work we do, in men's terms.

The value of the work you do has been offered to God and dedicated, in the value that God places on it, when that coin was dedicated. How worthy was that offering?

But we came here to worship, you say. Yes, say the actions of the priest as he presents the alms, but worship is more than the saying of prayers.

### OBOLATION

It is the giving of oneself to God because He is God, the only possible response to that Almighty. In this service, you will be required to give all of yourself, and here we make a beginning in the offering of your work, his actions say.

The third part of the Offertory is the presentation of the bread and wine.

Because of the way this is done in some churches, you may regard this as a rather insignificant part of the service.

But its meaning is made clear in those churches which have an offertory procession.

Centuries ago it was the practice of the congregation to bring these two things as part of their gift to the Church.

Now we bring money only.

But in some churches, members of the congregation bring the bread and wine from the body of the church, and this practice emphasises the fact that it is indeed still the offering of the people that is being made.

You will see a great variety of significance in this portion of the service at different stages in your life, but an English bishop has suggested a meaning that is particularly relevant to young people.

The bread is to be consecrated and become Christ's body, and the wine, Christ's blood.

He sees the offering of the bread at the Offertory as the symbolic offering of the life of all men in their physical nature.

"Here are all the powers of our bodies, and all the weaknesses, our capacity for work and for recreation. Use them as the vehicle for Thy gift of life to the world."

The offering of the wine he sees as the offering of men's life in community, of their relationships with their fellows, as wine is the symbol of fellowship with them.

"Here are all the powers of our nature for fellowship, our capacity to love and delight in other people, to serve them and to desire their love. Use them as the vehicle for Thy gift of life to the world."



# THE WAITING GENTLEMAN: A PROBATION OFFICER

"What does a Children's Court probation officer do, anyway?" This from a member of the sympathetic but puzzled public. To which the only answer I can give is that being a probation officer is like being in love. You've got to experience it to understand it.

An attempt can be made to define the job in formal terms. One may point out, for instance, that a probation officer is an assistant to the magistrate, and has no direct connection with the police or law enforcement as such.

He is brought into action when the magistrate decides that a particular offence is too grave for a fine or reprimand, and too mild for an institutional sentence. Under those circumstances the delinquent is sent home and a probation officer instructed to look after him for a period of one to two years. In this matter the probation officer has complete freedom of action, apart from the obligation to furnish regular reports.

However, general statements of this kind tell very little. They do not justice to the unique complexity of the probation officer's assignment, a job which alternates between periods of routine dullness and episodes of fantastic improbability. It is a job in which the successes are unexpected, and the failures spectacular.

Perhaps it would be better to begin with the failures, which are more instructive. Let me start by summarising some things the probation officer does not do. Indeed, they might be termed the six major errors of probation work:

1. The probation officer does not sit behind an office desk, and meekly accept everything that is served up to him. Instead he is in the field, seeing things for himself.

## ENVIRONMENT

His viewpoint is not that of a psychiatrist or counsellor, but rather of a sociologist. He sees his delinquent, not as an isolated unit, but in relation to his environment. And that environment—gangs, girls, streets, sly grog shops, milk bars—the probation officer must know, and know well.

All the psychology in the world, all the moral maxims ever penned, will not help him in this matter. Sweat, shoe leather, and patient enquiry are his best and only allies.

2. The probation officer does not talk. Instead, he listens. The delinquent has a point of view, and shouting him down is not the best method of finding it out.

Nor does the probation officer

try to ram religion down his charge's throat. Preaching at a poor soul who is forced by the law to listen to you is the lowest form of self-assertion.

This does not mean that religion has no place in the probation relationship. Most emphatically it has, but it must be expressed in terms of conduct rather than words. The delinquent's theology is surprisingly sound, and his judgement of hypocrisy as penetrating as a small child's. You may be judging him, but equally he is judging you.

Furthermore, in Victoria there is the special complication that though every effort is made to allocate the delinquent to a probation officer of the same religious denomination, the intention may be frustrated by the boy himself.

He considers denominationism as ridiculous, and will gaily change his religious label to acquire or avoid a particular probation officer. "It all depends who we think is the biggest mug," said one young rascal cheerfully to me.

3. We return to the catalogue of major crimes committed by a probation officer. Next on the list is the exaction of promises of good behaviour, or the statement: "I trust you. Don't let me down." This, in the vulgar phrase, is asking for it.

## NO PROMISES

In the first place, promises of this kind are unnecessary. If the boy is on probation, good behaviour is obviously the aim, so there is no need to mention it. As for this pathetic business of putting boys on trust—well—the very statement: "I trust you," implies in the strongest possible manner you don't trust him at all!

The trouble about all such promises is that they place the probation officer entirely at the boy's mercy, a position he fully savours and appreciates. If the promise is broken, it is the probation officer who will suffer. And all because he has delivered a weapon into the delinquent's hand, which he will certainly use. Why then give him the opportunity?

4. Now we consider a couple of gentlemen whose activities are a source of open derision among delinquents, and of great embarrassment to their colleagues.

First comes the probation officer who equates supervision with snooping, and who persists in trying to be a policeman when he has neither the training nor the organisation to back him. Bracketed with him is the pest who will insist on giving a series of instructions which he cannot possibly enforce.

The nuisance which these people cause is obvious, and by their fruits they shall be known. But their activities do underline the fact that in probation work the wise man uses as little compulsion as possible, and then only under circumstances when it will be effective. Even when an instruction can be enforced, care is still necessary.

I remember one worthy man who insisted that all his boys go to church. They did. They sat ostentatiously in the middle of the congregation, and during the sermon produced American magazines plentifully adorned with bosomy beauties, reading them with loud laughter.

So they carried out their instructions, and made a complete fool of their probation officer. This is a parable whose application is obvious.

5. Next on the list is the probation officer who distributes gifts, money, or other favours to his protégés. Such gifts are

This article was written by the Reverend R. W. Menzies, a priest with medical qualifications on the staff of S. Paul's Cathedral, Melbourne. He is a member of the Church of England Social Services Advisory Council, and an honorary probation officer to the Victorian Children's Court.

intended as a method of bludgeoning the boy, of compelling an affection you have not earned.

Of course it is an attempt that fails. Either the lad will avoid you if he is middling honest, or if he is cunning, he will milk you for all your are worth, and serve you right, too.

I do not intend by these remarks to dry up the springs of Christian charity, or to imply that a probation officer should never assist a delinquent in material ways. That is not the point. If such assistance arises naturally out of a true father-son relationship, then it is impossible to criticise. But you cannot buy a delinquent, and it is no good trying.

6. The final—and worst—error of a probation officer is to shield a boy from the law. Fundamentally, he is not the boy's defence counsel. He is an officer appointed by the Court to look after him, and to ascertain the facts about him—all the facts, favourable and unfavourable.

In a court case, the probation officer is in duty bound to give the magistrate a balanced assessment of the facts, leaving it to the Court to make the final decision.

The problem of the probation officer is to square this duty with his equally important obligation not to violate the delinquent's confidence. With care this is usually possible, but it does involve some tension and compromise.

The contents of private conversations are particularly important, and to my mind are under the seal of the confessional. I divulge nothing of them to the police, and only as much to the magistrate as the case absolutely requires.

So much for the errors and pitfalls of probation work. What, collectively, do they amount to?

## FESTIVAL HELD AT NORTH BALWYN

FROM A CORRESPONDENT  
Melbourne, July 25  
The patronal festival of S. Silas' Church, North Balwyn, Diocese of Melbourne, on July 13, was marked by a "Meet the Vicar" session, organised by the Church of England Men's Society in the parish.

The vicar, the Reverend J. P. Stevenson, was met with many questions concerning the Anglican Church from those present.

On the previous Sunday, July 10, a meeting of parishioners approved plans by Mr Louis R. Williams for a church to cost £40,000.

The combined halls at present in use proved inadequate for a recent congregation of almost eight hundred.

During the festival week, the Mothers' Union branch held a meeting at which four of the members, with families of different ages, spoke on "What are we doing with our children?"

On July 17, the special preacher at the morning service spoke on home missions.

In the afternoon, a musical programme, including works by Bach, Haydn and Elgar, was held in connection with the festival, and Evensong was conducted entirely by members of the Young Anglican Fellowship.

They amount to the very ancient error, common not only in probation work but in pastoral work of any description, that you can fundamentally influence human conduct by restriction, command, or "sob stuff" of any kind.

The fact is, you can't. You can only influence conduct by relationship. You must be liked before you can, in any real sense, be obeyed.

"If they don't like you, there's nothing you can do," an experienced probation officer said to me. "If they do like you, there's nothing you need to do."

This is profoundly subtle and profoundly true, but we must dig even deeper in order to clarify what the probation officer is really doing. Admittedly, he is trying to be a friend, but what kind of a friend? He is trying to achieve a relationship, but what kind of a relationship?

First of all, it is a relationship with the family as a whole, not just with an individual in the family. For the boy does not stand alone: he is part of a larger whole.

Treatment should therefore be applied to the whole family, as well as the individual under supervision. Often this involves little more than sympathetic interest, but even this minimum measure can produce surprising results: surprising results in the boy himself, as well as in the family.

## THE PARENTS

He reacts quickly and sensitively to any improvement in his total family situation, and very often this favourable reaction is quite unconscious on his part. Naturally the parents are the chief targets for the probation officer's efforts, especially the father, who sometimes tends to be forgotten. Yet his significance should never be underestimated. He should be told, and repeatedly told, how important he is to his son.

Mostly this is a completely new viewpoint to the man concerned, and the shoulders of even the most shiftless no-hoper visibly straighten at the thought.

With that figure of the important father in the background, we can look with clearer eyes at what the probation officer means to the individual boy in his charge.

Essentially, he acts as his father. Not completely so, for he can never step into the place of the man who should be in that position, nor would he wish to do so.

But his relationship with his charge is closer to the father-son relationship than to any other. It is a relationship which is not uncritical, like "mother love." It is compounded far more of mutual respect than sentimentality. Above all, it is a relationship which employs the minimum of dictation and the maximum of encouragement.

Naturally, encouragement must be tempered with discretion. It is all very well to approach the delinquent boy with high-sounding ideas of going with him where he wants to go, of finding out what he wants to do, and encouraging him to do it.

But the theory tends to break down when a boy suggests, as one did to me on three successive weeks, that he would (i) set up a pastry shop in a disused lavatory in his back yard; (ii) train for the next Olympic Games as a javelin thrower;

(iii) emigrate to America and become an oil-millionaire.

I am prepared to believe that these suggestions were not entirely serious, but they do illustrate the dream world that some of these boys live in, and the dangers of urging them to follow a fantasy they have no possible hope of turning into reality.

When inevitable failure comes, the reaction can be explosive. For one thing, the probation officer will be blamed; for another, crime may follow.

And if complications can arise while a boy is being patiently shepherded by someone he knows, a real volcanic eruption can be expected if he is presented suddenly by a stranger with a ready-made programme of action which is not even remotely tailored to his capabilities. This sort of situation can produce tragedy-comedy of a high order.

## TOO SOON

I vividly remember an unfortunate clergyman who with great labour and enthusiasm arranged a whole programme for an adolescent recently released from a reformatory. This programme included board and lodgings, night school, an assured job, and club work for spare-time occupation.

The boy came to see him, introduced himself, and with every appearance of enthusiasm discussed the programme for nearly an hour. Then he made a jaunty exit with a song on his lips—and within fifteen minutes had stolen a car, and was in the hands of the police.

"Such ingratitude!" blazed the clergyman. And so it was. Yet that very same man had probably precipitated the behaviour of which he complained, by organising too much too quickly.

The moral of the whole sad story is perfectly clear. First establish your relationship, then proceed to move slowly and cautiously in the direction where the delinquent wants to go himself.

If you know the boy, there is a reasonable chance of doing something with him. If you do not know the boy, premature forcing of the pace can cause catastrophe.

"If you do not know the boy..." Strange how this theme of a dual relationship, lost and found, is always intruding into any discussion of delinquency.

I hope enough has been said about the probation officer to show how complex and rewarding his job is.

As we leave him, what picture can I draw to summarise all his related functions into one? Perhaps I may quote a recent incident when the mother

of one of my boys answered my ring at her door bell.

I enquired after her son, and she shouted back into the house: "Where are you, Charlie? There's a gentleman waiting at the door." To which the quick reply came: "That's no gentleman. That's my probation officer."

The jest was kindly meant, and there is a deep truth in it which is summarised in the title of this article, and which I now use as its end piece.

To be a waiting gentleman is exactly the aim of a probation officer, and an almost perfect description of his trade. For he does not intrude, he does not preach, he does not analyse, he does not organise. He is not a judge, he is not a policeman, he is not a teacher, and he is definitely not a psychiatrist.

All he does is to wait at the delinquent's door. And he does not wait in vain.

## COFFEE BAR INSIDE LONDON CHURCH

ANGELICAN NEWS SERVICE

London, August 1

Plans for the restoration of the Georgian Church of S. Mary, on the banks of the Thames, have been announced by the Rector of Woolwich, the Reverend N. Stacey.

The plans include closing in the galleries of the church, one of which will become a coffee bar.

The other will be divided into small halls for exhibitions, lectures, debates and discussions, and will enable the church to run a babies' crèche while the mothers worship below.

The coffee bar will be open all day, and during the week lunches will be provided for shoppers and business people.

Mr Stacey said last week that having a coffee bar in S. Mary's was not a cheap gimmick.

"It is a move which has profound theological significance. It will help relate religion and life."

## BEAUTIFUL MEMORIAL WINDOWS

STANDARD GLASS STUDIOS

Specialists in repair work

183 Parramatta Rd  
Concord N.S.W. 4485

## Joseph Medcalf

Funeral Directors

Head Office

72 REDFERN STREET, REDFERN

Telephone

MX 2315 CL 1328 (Sydney)

## Now Is The Time To Review Your Insurance

Owing to present increased replacement costs, are your home and place of business fully safeguarded?

For counsel and advice, consult—

QUEENSLAND INSURANCE CO. LTD.

80-82 Pitt Street, Sydney. Serving Australians since 1886.

## SHELLEY'S Famous Drinks

FRANCE FINE LEMON DELITE — LEMONADE

OLD FINE COUNTRY GINGER BEER — FRUITFLAVOUR

For All Occasions — Phone: LA 5461 (six lines)

## BLINDS! BLINDS!

VENETIANS — HOLLANDS — AWNINGS

12 months' interest FREE terms!

FREE MEASURE AND QUOTE GIVEN

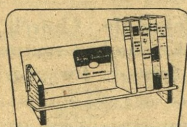
ANYTIME — ANYWHERE

"FORNEM" BLIND CO.

Ring now Cnr. Windsor & Derby Ring Anytime

35-5994 Streets, Pascoe Vale. 35-5994

## The Novolar Bookshelf



An attractive adjunct to any office or home, combining the beauty of polished wood and glass.

Price 25/- each

Can also be supplied in polished oak at same cost.

Specially packed for posting. Postage 4/- extra

W.C. PENFOLD & Co. Pty. Ltd.  
54-56 Pitt St. Sydney  
Producers of Novolar Quality

# Arnott's famous Biscuits

There is no Substitute for Quality



ANGLICANS OF INTEREST . . . 13

# STEPHEN GARDINER: REACTIONARY

BY THE REVEREND EDWARD HUNT

A STUDY of the life of Gardiner is both difficult and interesting: difficult because accounts of his life have been defective and prejudiced, and interesting because an account of his career gives us the times of Cranmer from a different angle.

If Cranmer was the scholar, Gardiner was the courtier; if Cranmer represented theology, Gardiner embodied law. These two greatest minds of the period were diametrically opposed, yet a study of one complements the study of the other.

Cranmer prevailed, finally to fall; Gardiner was persecuted, finally to prevail; yet his name has largely been forgotten, while Cranmer, is still remembered as significant by friend and foe alike. A study of Gardiner's career may show why this is so.

Stephen Gardiner was born at Bury St. Edmunds, possibly in 1493, though the date is uncertain. At all events he was the eldest son of John Gardiner, a rich cloth merchant of Bury. Many stories of his early years are fabulous, but it appears he was mainly educated at Cambridge but that in 1511 he visited Paris where he met Erasmus, although it seems that salads more than the new learning were the subject of their conversation.

Back at Cambridge he became doctor of civil law in 1520 and of canon law in 1521, giving new vigour to the study of law, according to Leland, clearing it from obsolete pedantries, actually doing for the law what he criticised Cranmer for doing for religion.

From 1540 to the death of Henry VIII he was Chancellor of Cambridge University, having been given the bishopric of Winchester by the King in 1531, who said, "I have often squared with you; but love you none the worse."

In 1526 we find Gardiner under a commission from Wolsey examining German heretics. It is said of him that he was hopeful of succeeding Warham as Archbishop of Canterbury.

In 1550 he was involved in a controversy with Cranmer over the True and Catholic Doctrine of the Mass, but apart from this his career was more political than ecclesiastical. Henry using him continually in various embassies abroad, highly valuing his services.

## NOT EASY

In reply to a charge of being emissary of a heretical King, Gardiner laid the blame on Cromwell but admitted that it was a capital offence for an Englishman to talk of reconciliation with Rome.

Not only had he taken the oath of supremacy in 1535, but he also wrote a treatise vindicating the doctrine, though he later regretted the action. He was also called upon to vindicate the executions of Fisher and More as traitors, although he maintained that such vindication was merely diplomatic.

Gardiner's career was by no means an easy one, but it serves to remind us that it is difficult to combine political intrigue with Christian charity. The guileless Cranmer, though less resolute in character, was wiser in keeping aloof from the politics of the times.

Gardiner's influence however was steadily increasing and in Convocation in 1542 he took an important part in condemning the use of the Great Bible, listing one hundred words and phrases which should be retained in Latin form.

He quoted a namesake prebendary who said men got into more trouble by opposing heresy than by promoting it. He also warned Henry that it was bad policy to adopt certain of Cranmer's reforms.

In spite of Gardiner's undoubted diplomatic skill, how-

ever, Henry refused to include him among the executors of his will. "Marry," said the King, "I could use and rule him as seemed good to me, but so shall you never do!"

The truth of the matter was that the ecclesiastical revolution which Gardiner would have opposed had gone too far to be repressed, and as in the coming reign Church matters were to be under Cranmer's guidance, Gardiner's presence in any high councils could only have led to unpleasant contentions.

Under Edward VI Gardiner's star was in total eclipse; with Bonner of London he protested against many of the innovations, and both were sent together to the Fleet.

Released after three months, in 1548 he was again in trouble for a "test-sermon" preached before the boy-King and was sent to the Tower, where he remained for the rest of the reign, being deprived of his bishopric into the bargain on the flimsy charge of disobedience to royal authority.

It was from behind prison bars that he launched his bold

but unavailing attack on the doctrines of Cranmer, in which he also maintained that the doctrine of the 1549 Prayer Book was capable of a Catholic interpretation. It was mainly to meet this charge that the second Prayer Book was published in 1552.

Because of this, the reactionary Gardiner actually rendered the Reformation a service, for the 1552 book represented "the middle way," in which both Catholic and Protestant schools of thought have since found theological satisfaction.

## OPPOSITION

On Mary's accession Gardiner came into his own again, being liberated, restored to his see and chancellorship of Cambridge, and appointed Lord Chancellor. He did his best for the old religion, although it could not be fully reinstated until the arrival of Cardinal Pole, in November, 1554.

Gardiner was Mary's most trusted counsellor, but found he was no more his own master under her than was Cranmer under Henry. He opposed her marriage to Philip, but was forced to yield to her wishes

and himself solemnised the wedding.

Unhappily, the old heresy laws were revived and he sat on the legate commission, doing what he could to induce the heretics to accept pardon on the terms offered, a thankless task from which he soon resigned.

In 1555 he was made Chancellor of Oxford and in October of that year addressed Parliament with an eloquence all the more astonishing from one who was already mortally ill.

He died on November 13, and his body was carried with great solemnity to Winchester, and buried in his cathedral.

Gardiner's career was so complex in a controversial age that it is still difficult to assess his true worth. Gardiner, however, says it is wrong to follow Foxe's unfair reports of what he did, and points out that the researches of Maitland and Muller have presented a far more favourable aspect of the career of this Tudor reactionary, who opposed the innovations of the Reformation mainly on legal grounds.

## GREAT SUCCESS OF REFUGEE APPEAL WILL ASSIST NINETEEN COUNTRIES

WORLD COUNCIL OF CHURCHES INFORMATION

Churches throughout the world have given or pledged funds totalling more than £2,000,000 for World Refugee Year projects proposed by the World Council of Churches, a spokesman for the council said here on July 18.

The largest single refugee relief plan ever undertaken by the churches has been described in a Work Book published by the council.

Projects in nineteen countries have been undertaken by the 172 member churches of the World Council of Churches.

The funds are in addition to the churches' regular programme for refugees through which 1,500 were settled in new homes last year and thousands of others were aided in integration and rehabilitation projects at a cost of about £1,500,000.

Projects totalling nearly £5,000,000 were suggested by the World Council's Service to Refugees' field staff and by National Christian Councils in the Near East and Asia.

More than four million dollars already designated will enable the division to help thousands of refugees and that much more is expected from countries which have not yet completed their campaigns for World Refugee Year.

The special projects for World Refugee Year are primarily for local integration of refugees who cannot be moved from their countries of asylum.

With the funds received, refugees will receive special voca-

tional training. Local dwellings for the able-bodied and church-established homes for the aged and handicapped will be provided.

Land resettlement schemes and anti-T.B. programmes are to be supported in India and Pakistan and self-help projects will be promoted in the Near East and Hong Kong.

A big item in the projects is the Bengal Refugee Service (formerly known as Project Daya), the new scheme to assist Calcutta refugees.

Although the campaign officially ended, the many churches which operate on a different timetable for finance and programme are only at the half-way point.

The figure released here does not include many special efforts of national relief and inter-church agencies in direct service.

The response of the churches thus far has been encouraging, according to a spokesman for the division, although it has varied from country to country.

Whether the liberalised immigration laws for refugees, increased governmental support for refugee programmes, and other objectives of World Refugee Year are fully realised remains to be seen, he said.

## "THE COURTS OF THE LORD" AT MOUNT HAWTHORN

FROM OUR OWN CORRESPONDENT

Perth, July 25

What were once tennis courts in the Parish of S. Peter, Mount Hawthorn, will now become part of the new church whose foundations have been dug across the courts.

The two old tennis courts which have been a familiar sight for many years between the hall and the rectory, have now disappeared, and will never be seen again.

Originally put down for tennis, they have been used by the youth fellowship for basketball. They have not been used for tennis since 1943.

S. Peter's Tennis Club was formed in 1932, when the Reverend C. S. Hardy was rector. The cost of putting down the asphalt one was £108, which was raised through entertain-

ments and various other means. In 1936, the club became a member of the Church of England Tennis Association, and in the next year won the Prosser-Scott Shield.

Two years later a gravel court was put down at a cost of £70, being officially opened by the Honourable H. Millington, Member of the Legislative Assembly.

Then came the war, when many of the members left to join the Forces, and during the war years membership decreased so rapidly that the club eventually closed down in 1943.

## "IN QUIRES AND PLACES WHERE THEY SING . . ."

BY THE REVEREND D. R. BAZELY

IN Quires and places where they sing, here followeth the Anthem"; so runs the rubric in the Office for Morning and Evening Prayer, from which one may conclude that not all parish churches possessed choirs in the days of Prayer Book compilation.

It would be difficult to-day to find a church without a choir anywhere in Australia, for, even in small country towns there is a choir of sorts. In many places, however, choirs consist of adult women, assisted by a man or two, and at times, with a handful of little girls, and too frequently, no boys at all.

A secular newspaper in Perth features an article which bemoans the fact that West Australian church choirs are short of aspiring choir boys. "It is a ridiculous situation," says the article, "and a waste of wonderful material, for Australian boys' voices are among the best in the world."

Various reasons have been examined. Choir practice is remote from televiewing, picture shows and hit parades. "Schools have grown tougher, and with the secondary school homework requirements there is no forty-hour week for schoolboys."

Mr L. W. Kirke, choirmaster of S. George's Cathedral, Perth, for twenty-nine years and also organist, said that the big cathedrals of the world recruited their choirs on a scholarship

basis, and the schools which once clustered round S. George's Cathedral have all drifted out of town, and the area round the cathedral with its large stores, banks and business houses becomes a dead centre on Sundays, with few people living near the cathedral.

So, while it is believed that the Australian boy with a trained voice has a more beautiful tone than boys of any other nationality, we of the Church of England in Perth suffer by reason of the absence of a scheme for disciplined choir attendance, which only the scholarship system makes possible. S. George's Cathedral choir possesses boys' and men's voices of good quality, but new recruits are difficult to come by.

There are area choral festivals among Government High Schools throughout the year. In October this year, two massed boys' voices of a thousand voices will sing in the schools' festival in Perth.

The solution would seem to resolve itself into the establishment of an endowment. Church people, or lovers of church music could remember this in their wills. It is estimated that an endowment of say £10,000 could provide a basis of security for S. George's Cathedral choir. It would be something well worthwhile to which a man or woman of substance could leave both name and capital.

## Formula for a successful Canvass

- ★ A PROVEN PLAN
- ★ FRESH AND FLEXIBLE TECHNIQUES
- ★ EXPERIENCED DIRECTOR WITH STRONG CHURCH BACKGROUND

- ★ CAREFUL AND REASONABLE COSTS OUTLAY
- ★ A SOUND FOLLOW UP PROGRAMME

Recent typical comments from some of our 300 clients state:

"Your Director set a goal of £25,000 which was exceeded by more than £1,000. This excellent result was largely due to his capacity, personality, and determined loyalty to Keavney Lucas' principles. His happy manner and easy friendliness quickly welded the workers of the Church into a united group which worked most enthusiastically for the Programme. It is obvious that the campaign will have abiding spiritual results which will mean much for the future of the Church. The entire programme was well organised on sound Scriptural principles and I congratulate Keavney Lucas Associates upon the work they are doing, for it is campaigns such as this which are helping to strengthen and revive the whole Christian Church."

The Reverend D. G. Livingstone, Holy Trinity, Kingsford, N.S.W.

"The very creditable financial result of our canvass is in no mean measure due to your representative's earnest and painstaking directorship. I thought the programme was very well arranged and could not have been carried out more efficiently. The Family Fellowship Evening included in the Programme was most helpful and will be long remembered by those who were present."

The Reverend F. A. S. Shaw, St. John's, Ashfield, N.S.W.

"Your director leaves here to-morrow with the goal exceeded. He has done a magnificent job, working long hours every day and evening in the office, on visitation, and at meetings, all in very trying climatic conditions. He has shown himself to be an excellent judge of the potential abilities of the men of the Parish with whom he has come in contact. All meetings have been well conducted, and his sincerity and his genuine concern for people have been obvious in all that he has said and done."

The Reverend C. E. Christianson, St. John's, Biggenden, Queensland.

"The whole month of June has been one of many spiritual blessings and it has been a pleasure to have your colleague with us."

Our potential was set at £8,000-£12,000 and up to last night, £14,359/1/- has been received in pledges. I would like to thank you and your firm for the help you have given us. Already I know that as far as I am concerned, I could never go back to the old way of Church fund raising."

The Reverend G. L. Dent, St. John's, Wentworth, N.S.W.

"As Rector of the Parish I would like to say how much we appreciate your Programme. I feel sure that it will have a strengthening effect on the Parish, not only financially, but spiritually. We are indeed very pleased that we had your company undertake this most important task. We have been delighted with the job your Director has done for us. He has been quietly efficient and has created much good will in the Parish. I am sure that he has worked beyond the line of duty and he has been most helpful at all times. The Parish, as a whole, is most grateful to him and I personally am very grateful for his help, inspiration and friendship, and of course, for the splendid job he has done here in this Parish. I would like to add that I am grateful to you for sending a convinced Christian to do this work for us. It makes all the difference."

The Reverend G. F. Guy, St. Paul's, Roma, Queensland.

"I am able to report that so far the amount of £13,500 (approx.) has been pledged. I am confident in stating that the manner in which your organisation conducted and directed our campaign was very satisfactory and well pleasing to myself and the members of our Parochial Council. Your Director was most acceptable to us all and fulfilled his role not only to our complete satisfaction, but endeavored a spirit which will lift our further work in this programme. His quiet, methodical and exacting work was the more respected and appreciated by his pleasing personality and dedication to his Faith and work."

The Reverend J. I. Goodman, Parish of Upper Hastings, Wauchope, N.S.W.

HAVE OUR PROGRAMME EXPLAINED TO YOUR COUNCIL WITHOUT COST OR OBLIGATION

## KEAVNEY LUCAS ASSOCIATES PTY. LTD.

1002 CALTEX HOUSE, 167 KENT STREET, SYDNEY, BU 1118  
or CANBERRA HOTEL ANNEXE, ANN STREET, BRISBANE, 26065

IF IN BATURST OR NORTH QUEENSLAND DIOCESE, CONTACT YOUR DEPARTMENT OF PROMOTION, WITH WHICH WE ARE OFFICIALLY ASSOCIATED.



## SOUTH AFRICA'S 1954 BOOK

By THE REVEREND ARTHUR LLOYD

THE second Synod of the Church of the Province of South Africa, in 1876, confirmed the Constitution proposed six years previously at the first Synod. The 1662 Book was the accepted standard of faith and discipline.

Adaptation of it to local conditions followed the advice of W. H. Freere in both method and details.

The bishops issued a schedule of permissible modifications in 1911, and enlarged it in 1915.

The growing campaign for a revised Eucharistic Canon led to production of a strictly experimental and "proposed" Form of Liturgy, in 1918, which was strictly a re-arrangement of the service following the Prayer for the Church.

Freere's memorandum on this Form was adopted by the revisers, and in 1919 Synod approved its use as an alternative rite to the 1662. Considerable opposition to the form of Invocation led to its amendment.

An essential principle adopted was that since consecration and oblation must not be separated, and since thanksgiving is the substance of each, the form of consecration must be the whole prayer of thanksgiving for God's redemption of man.

In 1924, Synod approved the further draft, as well as adopting the 1922 English Lectionary. This was ratified in 1929.

An alternative form of the Occasional Offices appeared in 1926, greatly influenced by English revision proposals.

In 1930, this Book was published by S.P.C.K. containing new offices, such as Form of Admitting Catechumens, Form of Confession and Absolution, Blessing of a Civil Marriage, Burial Services for Infants (baptised and unbaptised), with a revised Kalender.

Early in the 1930's, the Propers were revised. The war halted revision temporarily, but in 1945 the choir offices, occasional prayers, psalter and ordinal, were presented to Synod. They failed to arouse much interest. Actually, the only controversial passage in the whole revision had been the form of the Invocation. The full Book was issued in 1954.

### CLEARER

The 1954 Prayer Book: As with the Canadian Book, this is a drastic clearance of preliminary matter. No longer is there the need to wade through pages of how to find the Golden Number, etc.

There is but the Kalender, Table of Fasts and Feasts, Proper Psalms, and Lectionary. All clergy are to say the Daily Offices.

The Penitential Introduction may be omitted on weekdays. The Exhortation may be reduced to "Let us humbly confess our sins to Almighty God."

An Invitatory may follow the Psalm at Matins, and the Venite may be omitted on Ash Wednesday and Good Friday. *Benedicite* is an alternative to *Te Deum* during Advent and Lent, or *Urbs Fortitudinis* (Isaiah xxvi) may be used in Lent.

There are no alternatives to *Benedictus* at Matins, nor for either canticle at Evensong.

The Athanasian Creed may be used instead of the Apostles' Creed. An Office hymn is used after the first Evensong lesson (except on the last three days of Lent). There is a good selection of occasional prayers. The imprecatory sections of the Psalms have been bracketed.

The Liturgy is excellent. The Summary of the Law or the three-fold Kyries may replace the Decalogue (except for one Sunday in Advent or Lent), and are followed by the Mutual Salutation.

Unbaptised and penitents are dismissed after the sermon, which is given before the Creed if such are present, or after the Creed otherwise.

At the Offertory of bread and wine, the priest asks for a blessing thereon. The Prayer for the Church has been revised and

enlarged. A simpler form of General Confession and Absolution is provided.

The Prayer of Oblation is returned to its rightful place after the Consecration Prayer, and is followed by the Lord's, a period of silence, the Prayer of Humble Access, the Fraction, and the Communion. There is an alternative form of Delivery.

Proper Prefaces (including Memorials for the Departed, Dedication of a Church, Transfiguration), and the first of the 1662 Exhortations are printed at the end of the service. There need only be one other beside the celebrant in order for the Eucharist to be held.

Prophers are provided for each day of Lent and many other occasions. The occasional offices are greatly influenced by the 1928 Book. To the Baptism Office, is added "if so desired" the Chrysm, and the lighted candle given to the baby or the Godfather.

A special form for the reception into the congregation of children privately baptised; a form of Admitting Catechumens; for the Blessing of Civil Marriages; form of Confession and Absolution; for burial of an unbaptised infant; are included.

It is desirable that Godparents be present to witness Confirmations, and the Chrism may be used.

### OTHER PROVISIONS

In Matrimony, both parties make similar promises, with the woman adding "in all things lawful to obey." There is a form of blessing of the ring.

In the Burial Office, there is provision for Cremation. The Ministry to the Sick includes a list of suitable Scripture passages; prayers for the sick; confession and absolution; laying-on of hands; anointing; Communion; commendation of the soul; and litany for the dying.

### A SCHOOL SISTER'S DIARY . . . 9

## ETERNITY MADE VISIBLE

THE problem of communication is ever present to all who try to convey to others the truths of the Christian Faith. How is the reality of God's existence and continuing interest in His creation to be demonstrated, when its only irrefutable proof lies in the individual's personal experience?

It is a problem in our schools. We can teach about God. How can we make Him real to children, so that they will take for themselves that leap of faith which alone brings knowledge of God?

When the humanly speaking, insoluble problem becomes a worry, we can think about it from God's side. Isn't this God's own problem?

God is an Infinite Being; how can He mediate Himself to finite creatures? God lives in Eternity—the endless present.

God's mode of existence is of necessity completely outside human experience. How can we understand Him? How can we without understanding obtain knowledge?

God has made us for Himself, not that He might observe our groping antics from afar, but that we might participate in His life of Love. But we are creatures and our existence is in time: how can we breathe the air of Eternity?

From God's side, there is no problem. He is omnipotent and omnipresent; He can act within Time. But can we recognise the Eternal in Time?

We are made for God, for Eternity, but Eternity has to be scaled down for our finite minds; like an action film of a famous runner played in slow motion so that all may see the secret of his action.

### TIME-SENSE

Moment following moment is presented for our perusal. The things of Eternity, God's "time" series, if they are to impinge on our conscious lives (and they cannot be accepted by beings with freewill if they are not consciously present to us) have to be scaled down, slowed down, shewn forth in the moments which we, limited and bound by a time-sense, can alone encompass.

That we might know Him, God entered His creatures' sphere, clothing Himself in flesh, emptying Himself of Glory, living in time, in all things "being found in fashion as a man."

He, the Eternal, entered human history at a point in time. That moment of God's acting is, like His whole mode of existence, Eternal; but for us continuity, everlastingness, is

only understood as an endless progression of moments.

For the Incarnation to be ever present to us, as it is to God, it must recur through the stuff of time—hours, days, years, centuries.

So God gave us the Church, a piece of Eternity made visible. In her is the very life of God, as on the first Whitsunday. In her Sacraments and the round of the liturgical year, the life of God on earth is made ever present to us.

Mary is for ever our Mother receiving us from Jesus on the Cross. St. John the type of all disciples, of all who wait faithfully at the foot of the Cross, ever being presented to our Mother, the Church, to be cared for and to care.

Our Incarnate Lord, God, ever being born into our humanity, as Christ lives in the heart of another soul reborn; ever coming in weakness and obscurity as the Babe of Bethlehem, once in time, now in the Blessed Sacrament, for it is of the timelessness of Eternity: God coming to men in time that holds all moments, for God's acts are in Eternity.

### NO FORCE

Still He veils His Immense and Awful Power that He will never force on us. There was no force in the Bethlehem stable, no force when Gabriel spoke to Mary, no force when men judged the King of Heaven at Calvary. No force now: but the ineffable appeal of Might submitting in humility to the object of His Love.

Eternity is for ever. A thing once happened is for ever.

Our Lord constantly dying, crucified by our sins; "Every soul a calvary, every sin a road": constantly crying, in weakness veiling Power "It is finished."

All is there; all in any moment representing the whole to each soul. Constant recreation: constant renewing: the Resurrection in Eternity. Always death unto sin; constant rebirth.

This is the secret of the Church's life when she seems most dead—or most human: why she lives against all logic; against the assaults of time. Her life is His Life, the stuff of eternity.

He sees each sin, each love, each turning away, each reaching out for the Precious Blood in a moment, the moment that is eternity. He is always healing; always opening the eyes of the blind.

Always athirst for our love and our souls. He wants us for our sakes; our need of Him is

## MEETING THE PEOPLE'S NEEDS

By Miss B. THOMPSON, DEPARTMENT OF INFORMATION, WORLD COUNCIL OF CHURCHES.

THE missionary who doubles as a technician, a farmer, a bricklayer, a literacy expert, is nothing new.

But the Christian worker whose primary task is technical assistance, whose support is international and ecumenical, and who works in co-operation with a local ecumenical body in the country where he serves, is still relatively rare.

Elsa and Friedel Peter, a brother and sister team, exemplify this new pattern of inter-church service in a remarkable way. They are Swiss Moravians who grew up in the fabled Himalayan mountains in Tibet where their parents were missionaries.

To-day they are supported by the Anglican Church of Canada in conducting Technical Services Association, a programme of vocational self-help for impoverished Pakistanis. The As-

sociation was started under the auspices of the West Pakistan Christian Council a dozen years ago. Through the World Council of Churches other groups and other countries now support the project.

In 1948 when the Peters began their work, they recognised that in Christian medical and education work Pakistan had excelled but that leadership in the economic field was "woefully absent".

A stocky, muscular man with bronzed skin and white hair, Friedel Peter felt that "to teach and give advice was not enough to ensure economic progress among the poor". The Peters realised that "we had to follow through by running projects on a business basis together with those we wished to help".

Friedel Peter sold his scheme to the government of Pakistan. "It was a new venture to have the Government directly associated with such a missionary venture, and the Government of Pakistan contributed in 1948 our working capital of rupees 300,000 in the form of an interest-free loan repayable over ten years".

Elsa Peter evidently inherited the same amazing metabolism as her brother Friedel. As the feminine half of this Swiss team,

Elsa is responsible for the sewing projects of the West Pakistan Christian Council's Technical Services Association, from purchases of cloth and thread to export and merchandising.

"We in the so-called 'sending countries' assume too readily that missionaries are mostly ordained ministers," said New Zealander Alan Brash, inter-church aid secretary for the East Asia Christian Conference. He thinks that what is needed are men and women who can embody the love of the Gospel and incarnate the love of Christ "not in terms of Western-type institution . . . but out in the dust and the hovels".

"It is not enough even to stand in the dust and preach. The greatest need is for missionaries who will understand the real needs of the people and who go out in the compassion of Christ to meet these needs," he said.

Technical Services Association is an attempt to meet such needs. The Peters say, "Let us act while we may and prove to our friends in Pakistan that the spirit of Christian love and courage is alive in us, and that in that spirit we are ready to offer our help, in the pressing economic needs which confront us here".

### THE COUNCIL FOR CHRISTIAN EDUCATION IN SCHOOLS

Applications are invited from ordained Ministers for positions as

## SCHOOL CHAPLAINS

in State Technical and High Schools for 1961 and subsequent years.

Application forms and full particulars are available from

THE DIRECTOR, C.C.E.S.,  
55 COLLINS PLACE, MELBOURNE. C1. MF 4105/6

# DAVID JONES'

B 0664

FOR SERVICE

## SOFT PURE WOOL

"Doone" pullovers for warmth and wear



**doone**  
knitwear  
DAVID JONES' FOR SERVICE

Make sure that your boy is fully protected from the cold this winter with a "Doone" all-wool pullover. Made from soft, pure wool, they're specially reinforced with overlapped seams and taped shoulders to withstand the roughest wear. Easy to wash, they never lose their shape. In fast colours of blue, fawn, green, maroon and navy. "V," crew neck style, fit boys 4-14 yrs. From 27/-

Third Floor, Men's Market St. Store.

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



## OBITUARY

THE VENERABLE  
H. B. ATKINSON

We record with regret the death of the Venerable H. B. Atkinson, the former Archdeacon of Launceston, on June 16.

F. J. McC. writes:

Henry Brune Atkinson was the senior priest of the Diocese of Tasmania. He was born eighty-seven years ago at Woodbridge where his father was rector.

When his father became Rector of Evandale, Harry began his association with the Launceston Church of England Grammar School, an association which was to last until his death. He graduated from the University of Tasmania, having majored in mathematics.

He was made deacon in 1901, and ordained to the priesthood in 1902.

In 1920 Bishop Hay appointed him as his chaplain at the Lambeth Conference. In 1924 he became a Canon of St. David's Cathedral, Hobart, and Archdeacon of Darwin.

He was made Archdeacon of Launceston as well in 1940, and retired in 1949.

In the sphere of education, both sacred and secular, his interest and capabilities have been shown over a long period. He was one of the earliest members of the General Board of Religious Education, was on the board of Christ College, Hobart, and of the Launceston Grammar School and the Church of England Girls' Grammar School.

His work as archdeacon, vicar-general, and administrator of the diocese has been outstanding, and on the Diocesan Council and numerous committees his judgement was sound and his counsel effective. He was a great churchman, and a good man.

THE BISHOP OF  
BALLARAT

J. B. writes:

By the death of the Right Reverend William Herbert Johnson the Diocese of Ballarat lost a really great and faithful Apostolic leader.

At his consecration, Bishop Stephen said:

"We know you possess some of the gifts the world expects.

"In addition, you have read widely and thought deeply. You have the faculty of dealing with men. You have worked in harmony with others. You have accepted responsibility and faced difficulties bravely and wisely. You have won the hearts of others.

"Will these gifts make you what the world calls a great bishop? We don't know, and we don't care.

"We have a far more glorious hope for you, that you will follow Christ in loyal service, and that you will try to do His will in all things, at all costs."

At his enthronement in Ballarat Bishop Green, the preacher, said:

"It is the Father in God who is needed here. No nobler wish could be entertained for the fifth Bishop of Ballarat than that such a description of him should be no formal title of respect. Rather let it be the spontaneous recognition by his loving people of his mirroring the Chief Pastor of all chief pastors—I am the good shepherd; and I know my sheep, and mine own knew me."

What those two veteran bishops hoped for him in his episcopate as he began are the chief attributes which are accorded him at its close, 24 years later.

We people of the Diocese at Ballarat ever found him, above all other interests, an apostle and ambassador for Christ.

We also found him to all sorts and conditions of men, both clerical and lay, a wise, understanding and kindly Father in God.

## DIOCESAN NEWS

## ADELAIDE

RURAL DEANERY  
MEETING

The Adelaide Rural Deanery will hold its next meeting on August 9 at Christ Church, North Adelaide. Evensong will take place at 7.30 p.m. and the meeting will follow. Wardens, lay readers, synodsmen and two elected representatives of each parish are officially asked to be present, but all church people may attend.

## GIPPSLAND

## RECTOR RETURNS

"All babies were baptised at a point a little south of the equator," writes the Reverend G. F. D. Smith, Rector of Baimsdale, Victoria, from the "Strathnaver." Mr. Smith has just returned from England as migrant chaplain. On the ship he baptised six children and commended 563 Anglicans to states in Australia.

## ORDINATION

Mr. George Martin was admitted to the diaconate on St. James' Day by the Bishop of Gippsland in St. Paul's Cathedral, Sale. Mr. Martin was a student at Ridley College where he obtained second class honours in the Th.L. He is to serve in the Parish of Leongatha; this parish is to be enlarged by the transfer of Dumbalk and Meeniyan from the parochial district of Foster and of Lower Tarwin from the parochial district of Wonthaggi.

## MELBOURNE

## RECITAL

The organist of St. Paul's Cathedral, Melbourne, Mr. Lance Hardy, will give a recital of music by Saint-Saens and Cesar Franck on August 5 in the cathedral, from 1.15 to 1.45 p.m.

## INDUCTION

The Reverend F. H. Morton was inducted to the charge of Christ Church, Essendon, on August 3, by the Archbishop of Melbourne, the Most Reverend F. Woods.

## CONFIRMATIONS

The Bishop, Coadjutor of Melbourne, the Right Reverend D. L. Redding, conducted confirmation services at 7 p.m. and 8 p.m. at St. John's, Blackburn. The two services were necessary as the church could not accommodate all the candidates and their relatives and friends.

## NEWCASTLE

PLACE FOR ASIAN  
STUDENT

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, has announced that St. John's Theological College, Morpeth, will offer a free place for an Asian theological student in 1961. The move would give the college a direct missionary responsibility, and would enable the diocese as a whole to meet and learn from a future Asian priest, he said.

## CLERGY CONFERENCE

The Diocese of Newcastle held its second parish life conference last week, this time for priests and their wives, at the Diocesan Conference Centre, Morpeth. About twenty people attended, and the conductor was the Director of Promotion in the diocese, the Reverend N. Delbridge.

## PERTH

WOMEN ASSIST WOLLASTON  
COLLEGE

At the invitation of the Warden of Wollaston College, the Reverend C. A. Pierce, members of the Anglican Women's Association will visit the college for a picnic afternoon tea in September, bearing gifts such as hand towels, pillowslips for the guest room and matron's, and staff quarters, home-made jams and pickles.

The Mothers' Union will be associated with this effort. Visitors will be shown round the college. Those unable to make the visit could make a monetary donation, which would help provide much-needed wire-netting for the college tennis courts.

TO VISIT OBERAMMERGAU  
Miss Joan Ashby, Office Secretary of the Provincial Missionary Council's office, sailed for England in the "Strathaird" last week. Bid-

ding her farewell at Fremantle was a group of friends and well-wishers, including young people from Nedlands, where Miss Ashby had been a parish worker.

They presented her with a bouquet of flowers, a toy baby koala bear as a souvenir from her home State (Victoria), and with a recording of "Tie my kangaroo down, sport," as a souvenir from Western Australia's Rolf Harris. Miss Ashby plans to visit Oberammergau with her mother, who is in England.

## SYDNEY

## R.S.C.M. COURSE

The Royal School of Church Music will hold a course of music for the Holy Communion at St. Mark's Church, South Hurstville, on Monday, August 22, at 7.45 p.m. The topics include "Hymns for the Communion" as well as discussion on suitable voluntaries and choral settings.

S. GEORGE RURAL  
DEANERY FESTIVAL

The Right Reverend A. W. G. Hudson will be the guest of honour and the Rural Dean, the Reverend W. E. Maltby, will preside at the S. George Rural Deanery festival at the Rockdale Town Hall on Monday, August 8, at 8 p.m.

A 200 voice choir from the deanery parishes will lead the singing and render special items. A string ensemble from the Sydney Teachers' College will accompany them. The organist and choir-master at St. David's, Arncliffe, Mr. E. Barnard, will be in charge of the musical arrangements.

The S. George Rural Deanery consists of the parishes of Arn-

cliffe, Bexley, Bexley North, Beverly Hills, Brighton, Carlton, Hurstville, Kingsgrove, Kogarah, Kogarah South, Penshurst, Rockdale and Sans Souci.

## WELCOME TO BISHOP

The Church of England Homes' committee, in the Diocese of Sydney, will welcome the Right Reverend A. W. G. Hudson, the new chairman of the committee, and his wife, Dr. Hudson, at the "Havilah" Home for Little Children, Carlingford, on October 8, at 2 p.m.

## C.E.B.S. SERVICE

The annual service for the Church of England Boys' Society, in the Diocese of Sydney, was held on Sunday, July 31, in St. Andrew's Cathedral. The preacher was the Right Reverend A. W. G. Hudson, Bishop Coadjutor of Sydney.

## CONVENTION

The twenty-fifth annual convention of Moore Theological College, Sydney, is to begin next Monday, August 8. Subject of the convention is "The life of faith in the faithfulness of God." Sessions will be held on five consecutive nights beginning at 7.45 p.m.

DEDICATION OF  
CREMORNE

The memorial Church of St. Chad, Cremorne, Sydney, will be dedicated by the Archbishop of Sydney, the Most Reverend H. R. Gough, on August 20, at a service beginning at 3 p.m.

## ADDRESS TO CLERGY

The assistant general secretary of the Australian Council of Churches, the Reverend D. M. Taylor, will speak on the subject, "Is Christian disunity a scandal after all?" at the next meeting of the Junior Clerical Society. This will take place on August 8, at St. John's,

Penshurst, commencing at noon, with the Holy Communion. Clergy from the Diocese of Sydney are invited to attend.

## FETE FOR HOMES

The annual fete in aid of the Church of England Homes at Carlingford and Drummoyne will take place at the C.E.N.E.F. Centre, Castlereagh Street, Sydney, on August 19. Lady Woodward, wife of the Governor of N.S.W., will open the fete at mid-day, and the Archbishop of Sydney, the Most Reverend H. R. Gough, will preside. Luncheon and afternoon tea will be served and numerous stalls will be stocked.

DEDICATIONS  
AFTER FIFTY  
YEARS

ANGLICAN NEWS SERVICE  
London, July 25

A new porch and library for the Cathedral of St. James, Bury St. Edmunds, Suffolk, was dedicated on July 19 by the Archbishop of Canterbury, the Most Reverend G. F. Fisher.

The dedication marked the end of the first programme, begun fifty years ago, to make St. James' a worthy mother church of the diocese.

The next steps will be the completion of the first eight bays of the cloisters, and by the end of the year £50,000 of the £117,000 given or promised will have been spent.

A further £100,000 is needed before it will be possible to proceed with the building of the chancel and two side chapels.

A Cathedral Festival Week was arranged in honour of the dedication.

## SUN SEEKER

Private Hotel, Surfers Paradise  
Queensland, Australia.  
First class accommodation. Every apartment, own toilet, shower, basin, fridge, W.W. carpet, phone, innerspring beds, electric jug, crockery, etc.  
Hot breakfast to room.  
Moderate tariff.  
Book all Agents or Phone 9,2394-5.

## THE ORPHAN HOME

ADELAIDE, Incorporated  
FARR HOUSE, FULLARTON ROAD,  
MITCHAM.  
100 years in the service of the Church. Help us to care for the Girls of school-going age.  
Hon. Secretary: MISS I. F. JEFFREYS.  
C.M.S. House, 350 King William Street, Adelaide, South Australia.

WESTMINSTER  
FELTEX, ETC.

Supplied and Laid

Australia's LOWEST prices  
FREE measuring, quoting  
and advice, day or night.  
5 per cent calls with large range  
of samples. Special appointments and terms a pleasure.

"Quality"

## Floor Coverings

4 PILCHER STREET, ENFIELD

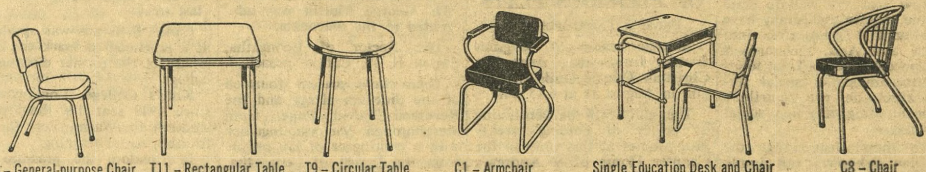
YB 0241, YB 0242

Mon-Fri. 8 a.m. to 5 p.m.

After hours YX 6414

SPECIAL RATES Churches, Rectories, Schools, Colleges, Hospitals, Homes etc.

Ken Whittle, Manager

NAMCO DURALIUM  
FURNITURE...

Lightweight...hygienic...durable  
and low, very low, in cost and upkeep

Tables, chairs, stools, beds, education chairs and desks (both single and double units) are but a few items from the extensive range of Namco Duralium Furniture

Furnishing calls for more than items of mere utility. It calls for imaginative, distinctive styling—the clean lines and soft, subtle colours of Namco Duralium Furniture.

But even more important is the cost factor! Namco prices are more than competitive.

Every step—from tube rolling to final finish is processed under the most modern manufacturing techniques in Namco's own plant. Costs are kept low... the quality high!

Being constructed of Dural-

ium, the modern-age metal, each piece is featherweight, extremely durable, absolutely rustless, will not tarnish in humid or salty air. Each has an anodised satin finish that is easy to keep spotless.

Trolley tops, table surfaces, are finished in chip-proof, heat-resistant, smooth, laminated plastic... colours and patterns to your own selection. Your choice, too, of either standard range units or units custom-made to your particular requirements.

For full details and  
illustrated brochure

NAMCO DURALIUM PRODUCTS COMPANY

WRITE TO 127-129 Princes Highway, Arncliffe, N.S.W.



# INTER-CHURCH AID METHODS FACE DRASTIC REVISION

## SOCIAL JUSTICE CONSIDERED AS EUROPEAN NEED DECREASES

WORLD COUNCIL OF CHURCHES INFORMATION

Geneva, August 1

Less material help was now being sent to European countries, and very much more to Africa, the Middle East, Latin America and South East Asia, an official of the World Council of Churches said last week.

The Reverend J. Metzler, secretary for material aid in Europe for the World Council of Churches, reported this to the annual consultation of the council's division of Inter-Church Aid and Service to Refugees, in Berlin.

This was due to rising economic standards in European countries and to increasing awareness in the churches of needs in other areas, he said.

More adequate facilities for distributing material aid in other countries had also been found.

The total amount going into Europe was cut sharply last year as a result of the decision by West German churches that they had sufficient resources to supply their needs.

In Austria the need for outside assistance should be past by December, 1961.

Food supplies for school lunch programmes in Yugoslavia had been reduced by 20 per cent., as local and government groups in that country took greater responsibility for the programme, he said.

### 'NOT CHARITY'

The Reverend P. Abrecht, director of the council's study on areas of rapid social change, told the conference that the primary task was not to meet human need but to reconcile the nations.

"Now that the welfare state and the welfare philosophy have come with a great rush into Africa and Asia, governments in these countries will not tolerate programmes of social service which do not contribute to the building of a new social structure.

"We must ensure that the Christian diakonia is not simply charity, but is also social justice," he said.

The rapid social changes in Asia, Africa and Latin America were in large part a revolt against the West.

Consequently great barriers to communication between these

areas and the West had been erected, he said.

"The churches of the West must be sure that their giving of aid is not a substitute for the fundamental need of reconciliation required of them," Mr Abrecht said.

"The specific meaning of Christian love in these situations is not very clear.

"Searching study and an exchange of views would develop the basis of a quite new relationship," he said.

### QUESTIONS

"Meeting human need depends upon some agreement about the goals of Christian action.

"This in turn depends upon some consensus of opinion about Christian responsibility for society."

The churches also should study the "ethical and spiritual criteria" for selecting projects and areas for aid.

Two fields needed help in particular, he said: youth work and new urban industrial work. The new policy of aid could

### NEW PROGRAMME OF RELIGIOUS PLAYS

FROM A CORRESPONDENT

A new season of religious drama from the Australian Christian Theatre Guild will begin on August 11 at 6.15 p.m.

The guild will be continuing its policy of holding weekly programmes at this time in the Chapter House of St. Andrew's Cathedral, Sydney.

The two plays of the new season will be "It Should Happen to a Dog," a Christian comedy by Wolf Mankowitz, and "Miracle at Blaise," a play concerning war-time France, by Josephina Niggli.

mean "a real pooling of resources in skills and money" by churches in the West and in Asia, Africa and Latin America.

This would be the development of "new forms of Christian service without strings attached for the non-Christian."

"We can see very easily we are terribly late," Mr Abrecht said.

"We have been complacent too long before these enormous problems.

"We shall have to work very hard to make up for lost time.

"But it is clearly an adventure of faith, and works to which we are called at this time."

### ORDINATION IN SALE

FROM A CORRESPONDENT

Sale, August 1

On the morning of St. James' Day the Bishop of Gippsland, the Right Reverend D. A. Garney, held an ordination in St. Paul's Cathedral, Sale, when Mr George Martin was admitted to the diaconate.

The Rector of Leongatha, Canon H. A. Cairns, preached.

There were present fourteen of the diocesan clergy and the Reverend David Pope, from Maryborough, Victoria, together with a contingent of lay people from the Parish of Leongatha, where Mr Martin will serve his curacy.

After the service the bishop and Mrs Garney entertained the clergy and lay visitors to lunch, when the newly-ordained deacon and Mrs Martin were welcomed to the diocese.



The Feast of the Transfiguration of Our Lord falls on August 6. It is the subject of the East Window in St. Michael's Church, Manus, Diocese of Canberra and Goulburn. The window is a memorial to Mrs Rebecca Morey who was organist at the church for thirty years. It was given by her husband and her family of nine children in her memory.

### EXPERIMENT IN TRAINING

#### PRAISE FOR TIME FOR GROWTH

ANGLICAN NEWS SERVICE

London, August 1

The absence of examinations at St. Boniface's College, Warminster, Wiltshire, was one of the secrets of its post-war success in providing theological training, the Dean of King's College, London, said last week.

Canon S. Evans was speaking at a luncheon to mark the centenary of the former missionary college.

King's College, London, has since 1948 sent its theological students to Warminster for a fourth year of training.

In London, the pressure of the city and the academic course with examinations did not allow the "space" for all that needed to happen to a man before he was ready for ordination, he said.

Warminster provided that spiritual space.

There was time for reading and thinking and discussing issues of practical pastoral concern.

There was time for thinking out the application of Christian doctrine, for sermon preparation and teaching practice.

Above all there was time for prayer, he said.

The Bishop of Bunbury, Western Australia, was among the former members of the college who sent messages for the centenary.

### CHAPEL FOR KENT CHURCH SCHOOL

ANGLICAN NEWS SERVICE

London, August 1

One of the few secondary modern schools in England to possess a chapel of its own is the Bennett Memorial School at Tunbridge Wells.

The chapel is the gift of Lady Bennett, and the foundation stone was laid by the Bishop of Rochester, the Right Reverend C. M. Chavasse, on July 21.

The chapel extension to the assembly hall will cost £5,750, and the assembly hall, gymnasium and classrooms, which will increase the capacity of the school to six hundred places, will cost an additional £38,000.

The school was originally a mansion, converted into a church school after the 1944 Education Act.

### QUEENSLAND FESTIVAL

#### MEETING IN LONDON

FROM OUR OWN CORRESPONDENT  
London, August 1

Representatives from the Province of Queensland, under the auspices of the Queensland Council, met here on July 15 to celebrate their annual festival.

Among those present at the celebration of the Eucharist at St. Matthew's, Westminster, were the Agent General for Queensland and Mrs Muir and the Very Reverend P. A. Micklem and Mrs Micklem.

The chairman of the council, the Right Reverend J. W. C. Wand, was unable to be present.

The secretary, the Reverend K. F. Watts, presided at the luncheon held afterwards at S.P.G. House.

The Reverend Robert Waddington spoke of the new canons which had been introduced for the reorganisation of the Brotherhood of St. Paul.

The Reverend John Ashley gave a general report on the Diocese of North Queensland.

The Reverend Norman Crutwell spoke of the Diocese of New Guinea, mentioning the increasing educational work of the Mission and the arrival of the members of the Society of St. Francis.

### CONFERENCE ON ALCOHOLISM

A five-day national conference to discuss the illness of alcoholism will be held at the University of N.S.W., Sydney, from August 8 to 12.

The conference has been convened by the Foundation for Research and Treatment of Alcoholism.

Leading international authorities and local experts will speak.

A public meeting will be held on Thursday evening, August 11, in the Sydney Town Hall.

### SCHOOL CHAPLAINS

FROM A CORRESPONDENT

Melbourne, August 1

The Victorian Council for Christian Education in Schools is calling for applications from the clergy for positions as full-time school chaplains in State Technical and High Schools.

The work involves teaching, counselling and the conduct of school worship.

### CLASSIFIED ADVERTISEMENTS

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

#### FOR SALE

CHURCH COLLECTION envelopes. Economy sets, 2/- yearly. Unlimited capacity. Prompt delivery. Write for details to C.L.P., c/o The Post Office, Padstow, New South Wales.

FOR SALE. 1 Altar and furnishings. Particulars from the Secretary, St. John's Ladies' Guild, Berriwillook, Victoria.

PICTON LOOP Line, 10 acres scrub, 17-week. Temporary residence provided. Suit single person. G.P.O. Box 783, Sydney.

THE ECCLESIASTICAL and Academic Outfitters for all your requirements in Church Needlework, Vestments, Chit Outfits, Banners, Clergy Robes, Academic Hoods and Gowns, etc. Price lists: Mrs E. J. Cooper, St. John's Rectory, 14 St. John's St., Adelaide, S.A.

#### CANTERBURY BOOK DEPOT

22 Leigh Street, Adelaide.

BUY where your purchases help your Church's Missions. Our range covers Theology, Biography, Prayer and Hymn Books, Children's Books, Novels, Bibles, Candles and Wafers.

#### A DEPARTMENT OF A.B.M., ADELAIDE.

#### POSITIONS VACANT

TWO LADIES, under 40 years, to help care for toddlers in small Church of England Children's Home. Experience not essential, but applicants must have genuine love for children. Live-in position. Excellent accommodation. Friends may apply. Enquiries: Matron, WM 3791 (Sydney Exchange).

HOUSEKEEPER - COMPANION for elderly lady (invalid) and gentleman. Eastern Suburbs (Sydney). Comfortable cottage. Modern appliances. No laundry. Ministerial references required. Live-in or daily. Reply Box No. 225, THE ANGLICAN.

COMPETENT and energetic priest required for the parochial district of Toora, in South Gippsland. Flourishing dairy area, 300 families, 6 centres, large Vicarage, three bedrooms, recently rebuilt and painted. Stipend above diocesan minimum of £950 per annum. For full details, please write to Diocesan Registrar, P.O. Box 28, Sale.

LOCUM TENENS required for six months from February, 1961. Sydney suburban parish. Moderate Churchman. Write Box No. 227, THE ANGLICAN.

CHURCH OF ENGLAND Flying Medical Service. Vacancies for nursing staff and domestic workers in outback hospitals. Information from Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone BM 3164 (Sydney Exchange).

#### ACCOMMODATION VACANT

BEAUTIFUL GERROA, on Seven Mile Beach, South Coast, New South Wales. Young Fellowship and Church Conventions especially catered for. Tennis court, ballroom, table tennis, etc. Three minutes beach. Good table. No charge sent. F. Burt, telephone Gerringong 182.

#### ACCOMMODATION WANTED

BUSINESS LADY requires furnished room with cooking conveniences. Within Sydney Metropolitan area. Reply Box No. 229, THE ANGLICAN.

#### ENGAGEMENT

BARTLETT-SIRBY. The engagement has been announced of Anne Kelyack Bartlett to Geoffrey Dean Sirby, both of South Australia.

#### EDUCATIONAL

ABBOTSLIGH, WAHRONGA. Applications are invited for the Dorothea Poole Memorial Scholarship open to Church of England clergy daughters who have completed the primary school course. Details on application to Headmistress.

Set up and printed by The Anglican Press, Limited, 3-13 Queen Street, Sydney, for the Publishers, Church Publishing Company Limited, 3 Queen Street, Sydney, N.S.W.

## ORDER FORM

THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

The Rev./Mr./Mrs./Miss/..... BLOCK LETTERS, PLEASE

PARISH:..... DIOCESE:.....

FULL POSTAL ADDRESS:.....

DATE:..... 19.....

1. SUBSCRIPTION.\* Please supply THE ANGLICAN for 6 months (21/- posted), 12 months (40/- posted).

Please add 6d. exchange to country and interstate cheques.

Renewal Subscription [ ] (Put an X in appropriate box.)  
This is a  
New Subscription [ ]

2. BULK ORDER.\*

Please supply me..... copies of THE ANGLICAN of the issue due to appear on Friday,

19....., at 8d. per copy, for sale at 9d. per copy.

IS  
This order IS NOT to stand until further notice.

\* Strike out whichever is not required.

Signature