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CHICAGO CONGRESS OPENS CATHOLICS OF MANY RITES DISCUSS RE-UNION

FROM OUR OWN CORRESPONDENT

Chicago, August 4

150 patriarchs, metropolitans, archbishops and bishops participated in the opening service of the Catholic Congress in the Chicago Stadium on August 1.

The stadium, which had been transformed into a vast cathedral for Solemn Evensong, was packed to capacity with 25,000 people.

Fourteen provinces of the Anglican Communion were represented as well as Polish National Catholics, Old Catholics from Holland, Germany, and Switzerland, and representatives of most of the Eastern Orthodox Churches.

The Australian bishops present were the Bishop of Rockhampton, the Bishop of Kalgoorlie, the Bishop of New Guinea and the Bishop of North Queensland.

An address of welcome was given by the President of the Congress, the Bishop of Chicago, the Right Reverend G. F. Burrill.

In extending greetings from the Polish National Catholic Church, the Polish Primate, the Most Reverend Leon Grochowski, said:

"The Polish National Catholic Church in the U.S., Canada, and Poland extends most cordial greetings to all assembled here at the Catholic Congress, and especially to the dignitaries of America and abroad, who represent the Anglo-Catholic, Old Catholic, and the Orthodox Churches.

"At this critical period, when Christianity throughout the world stands on trial, we greet with great joy and hope every effort which strives toward unity.

"Christianity, as it stands today, divided into some 250 groups, cannot effectively defend itself against its mortal enemies. This bitter truth is slowly being understood and universally accepted.

"Within two weeks from now, the World Council of Churches will meet to seek a means for Christian unity. In this important endeavour, which is only in its infancy, we, free Catholics, who rely upon the fundamental truths of the Apostolic Church, have a great

obligation to fulfil. Our primary duty is to unite all our efforts and to convince the free Christian world of the necessity of a return to the religious rank of the early Apostolic Church.

"Although the Scripture mentions very little about the Church, we must believe that Christ carefully instructed the Apostles in faith, government, and the cardinal principles that would perpetuate the mission of His Church. These instructions and methods were cherished and observed in the first Apostolic Church. The three outstanding principles which guided the model congregation were: in matters of importance, unity; in matters of less importance, freedom, and in all things, love.

"While these vital principles remained in practice, there was no division in Christianity. The Church reigned triumphant! It survived the great wave of Christian persecution; gave forth legions of martyrs and saints; inspired great minds, among them the Fathers of the Church, but, above all, won the pagan world to Christianity!

"Our hearts are filled with joy and pride because our fraternal Catholic Churches who are participating in this congress do uphold the principles of the early Catholic and Apostolic Church, and do continue its great mission as planned by Christ and his Apostles.

"We have preserved priesthood in an unbroken order in an historical and spiritual succession from the Apostles, whom Christ had expressly ordained

and entrusted with authority in His Church.

"We are perpetuating a democratic and synodical method of Church government, bearing in mind the words of our Lord: 'Where two or three are gathered together in My name, there I am in the midst of you.' (Matt. 18, 20.) Not, therefore, one, but two or three! Usurped dictatorship by an individual never existed in the true Apostolic Church. Historical accounts of the past centuries verify that dictatorships debase and enslave the individual and impoverish the nations. If despotism is so detrimental in civic government, so much the more is it destructive within the Church. An autocratically governed Church is a hazard and a peril to the democracies of the world. It builds an ac-

(Continued on page 12)



Three leading figures of the Anglican Congress which is meeting at Minneapolis from August 4 to 13, confer on arrangements. They are the Presiding Bishop of the Protestant Episcopal Church of the U.S.A., the Right Reverend H. K. Sherrill; the Archbishop of Canterbury, the Most Reverend G. F. Fisher; and the Bishop of Connecticut and Chairman of the Committee on Arrangements for the Congress, the Right Reverend W. H. Gray.

Highlights of the Anglican Congress

DR. FISHER'S BROADCAST, "THE YEOMEN", - AND HOT DOGS

FROM THE CONGRESS PRESS BUREAU

Minneapolis, Minn., August 3

The Archbishop of Dublin, the Most Reverend A. W. Barton, will preach at the closing service of the Anglican Congress in S. Mark's Cathedral, Minneapolis, on August 13, at 5 p.m.

This service will mark the end of the ten days' historic gathering from August 4 to 13, which will bring together more than 600 bishops, priests, laymen, and laywomen from all the Churches of the Anglican Communion.

The closing service will be the largest service to be held in S. Mark's Cathedral during the Congress, although S. Mark's is to be the centre of worship during the entire period of the Congress.

Daily Morning Prayer, Holy Communion, and Evening Prayer will take place in the cathedral, with bishops and priests of the various Churches of the Anglican Communion officiating.

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, will be heard over a nation-wide radio hook-up on August 11.

The half-hour programme over the C.B.S. network will consist of the archbishop's address at a luncheon that day given by the Bishop of Minnesota, the Right Reverend E. Keeler, for the Minneapolis Branch of the English-Speaking Union.

Because the membership of the English-Speaking Union comprises not only Anglicans, but also other denominations, including Roman Catholics, and Jews, the archbishop will be speaking to a largely non-Anglican audience.

The luncheon is being given by Bishop Keeler in gratitude to the Minneapolis Branch of the English-Speaking Union for its generous financial contribution which has helped make it possible for the Anglican Congress to be held in Minneapolis. Bishop Keeler will introduce Dr. Fisher to

those at the luncheon and to the radio audience.

An open-air performance of Gilbert and Sullivan's "Yeomen of the Guard" will be given by the Canterbury Players of the University of Minnesota on August 10 for delegates and visitors to the Congress.

The picturesque grounds of the Sheffield West home on the outskirts of Minneapolis will accommodate the more than one thousand persons expected to attend.

The Canterbury Players form an integral part of the Episcopal student programme at the University of Minnesota, supervised by the Rector and Episcopal Chaplain of the University, the Reverend John W. Knoble.

Concerning the coming performance for Anglican Congress delegates and visitors, Chaplain Knoble comments: "It is of course daring to stage of all things Gilbert and Sullivan for the English who are expert critics of it, but it was the urging of ex-English clergy of the diocese that determined the Players to do it.

"It will be done in an Anglican way, and to capture the Anglican spirit as far as its lighter mood is concerned. We expect the audience will sing along with the choruses, and we think it will all dramatise beautifully the oneness of our heritage."

Hot dogs, bringing in the American note, will be served during intermissions.

Mrs. G. F. Fisher, wife of the Archbishop of Canterbury, and Mrs. H. K. Sherrill, wife of the

Presiding Bishop of the Protestant Episcopal Church in the U.S.A., will share the speaker's stand at a special women's luncheon during the Congress.

On August 5 at the Nicolett Hotel, wives of bishops and other delegates from overseas will be guests at a luncheon arranged by the Woman's Auxiliary of the Diocese of Minnesota.

The women of the diocese will join with the bishops and other delegates' wives to hear addresses by Mrs. Fisher and Mrs. Sherrill.

Another highlight of the Congress will be the Missionary Mass Meeting at the S. Paul Auditorium on August 8.

Because the desire to convene the Anglican Congress results from the great geographical expansion of the Anglican Communion during the past hundred years, it is expected that the missionary theme will weave constantly through the deliberations on "The Call of God and the Mission of the Anglican Communion."

The Missionary Mass Meeting, which falls outside the discussion sessions of the Congress, is due to dramatise this missionary emphasis.

Three missionary bishops will speak: The Assistant Bishop of Lagos, Nigeria, the Right Reverend A. W. Howells; the Bishop of Kurunegala, Ceylon, the Right Reverend Lakdasa de Mel, and the Bishop of Alaska, the Right Reverend William J. Gordon, Jr.

FACT AND FANCY

"Branch" Church! The editor had a note the other day from our friend the Archdeacon of Rockhampton, who mentioned casually that the Reverend D. Brown had started his ministry as Vicar of Winton, the westernmost parish of the diocese. "There is a branch church at Boulia, over 200 miles from Winton," says the Archdeacon laconically. The area of the parish is greater than that of the whole of England!

Readers from other States are gradually beginning to drop in on us as a matter of course when they pass through Sydney. Last week's callers included the Dean of Hobart, whom we were glad to see, although we shared his sadness at the reason for his visiting Sydney; Mrs. Kathleen Bright-Parker, sun-tanned after a trip up north; Miss Joan Thomas, from Adelaide; and Mr. R. A. Beck, a Brisbane reader.

I see that we're advertising in the classified section on page 12 for more staff, including a junior. What the ad. doesn't say is that the really important part of the junior's job is to make the office tea. Our present "junior" has now been with us two years and reckons she needs assistance.

About 2 thousand young soldiers from the 19th National Service Training Battalion attend Church Parades most Sundays at Holdsworth camp, near Sydney. They do their best to sing a hymn or two; but I'm told their performance is not of the best, because they've no musical instrument. The Commanding Officer of the Battalion would be very grateful if anyone can put him in the way of a small organ or harmonium. I gather that he's prepared to pay something for it—the chaps will whip the hat round. If you know of a suitable instrument, give him a ring at UB 7754, Sydney.

Here's a story of achievement! Eight years ago the Bishop of Singapore invited the Reverend Eric Currie to take charge of a church boys' school at Kuala Lumpur, which it was proposed to "extend". At that time, the diocese hadn't even acquired the ground for the new building, let alone the money for the buildings. There were only a handful of students. A month or two back, just before Mr. Currie went on leave, Sir Gerald Temple opened the new school, St. Gabriel's. It has accommodation for 800, is full to capacity, and has a waiting list so big that they're already considering extending it—if they can raise even more money.

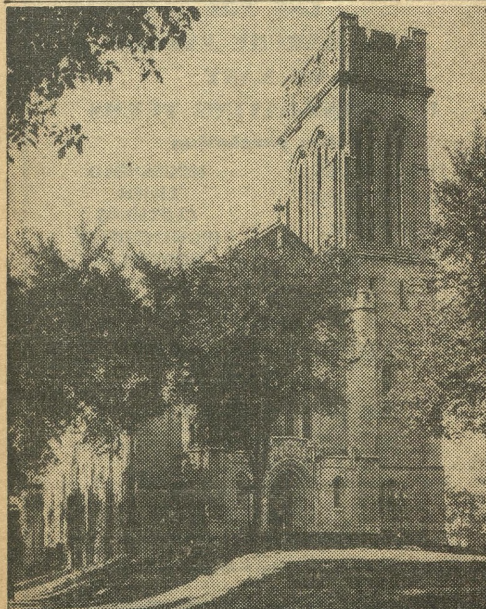
Devotion to duty. You'll notice some news from our Brisbane correspondent as usual in this issue. He is the Precursor at S. John's Cathedral, the Reverend Richard Field. We take a pretty good view of his despatches because he sent them to us from S. Martin's Hospital, where he has been ill for the past couple of weeks.

Donations towards our Free Fund for widows, missionaries and aged people since the last list published are:

Previously acknowledged £127 10 3
Mrs. S. J. Marshall 1 0 0
Chaplain J. R. Payne 1 0 0
The Reverend G. S. Hall 2 0 0
Mr. J. A. Dobbs 10 0
H.M.B. 5 0
Mr. A. V. Green 2 0 0
Mrs. R. J. Whitehead 10 0

TOTAL £134 5 2

—THE APPRENTICE.



S. Mark's Cathedral in Minneapolis, Minnesota, seat of the Diocese of Minnesota and centre of activities for the Anglican Congress. The congress is the first world-wide meeting of Churches of the Anglican Communion since the London Congress of 1908, and the first such meeting ever held outside the British Isles.

LAYMEN MUST KNOW THEIR FAITH

DR. GARBETT AT YORK C.E.M.S. ANNUAL CONFERENCE

ANGLICAN NEWS SERVICE

London, July 24

At the 55th annual national conference of the C.E.M.S., at York, last week, the Archbishop of York, Dr. Cyril Garbett, urged laymen to know and witness to their faith.

The three-day conference was attended by about 400 delegates from all parts of the country, and ended with a procession of witness through the city, headed by the archbishop and the York Minster choir, for a service in the Minster.

Presiding at an open meeting on the second day, Dr. Garbett said that it was frequently the case that Christianity in the workshop or elsewhere went by default when the critic spoke because the Christian and the churchman did not know the right answer to the questions which were raised.

What was wanted was a group of men in every parish prepared to state intelligently what their faith was and to give reasons for it. It was easy to allow enthusiasm to be taken as a substitute for knowledge.

A plea for more Bible reading was made by the Earl of Halifax, who said that most of them were so familiar with the Bible or parts of it that they tended to forget the immense influence it had had and still had on the formation of the national character.

Preaching at the closing service, the Archbishop of York said that God often acted through minorities, but in these days we were far too ready to respect majorities and to believe that they must prevail.

CALL FOR BOLDNESS

They were too easily worried and depressed when they heard that Christianity was now a minority religion, but the fact that Christians were fewer in number need not cause undue anxiety provided that the few were a resolute and determined minority, ready to fight, to suffer and to die for their faith.

Calling for more pugnacity and boldness to resist evil, Dr. Garbett said that they needed much more of the militant spirit in the Church. Safety-first was not the motto of the Church of God.

"Sexual sin may not be more common than in the past, but while it was once condemned, now it is widely condoned."

"The Church must make it clear that it is fighting to destroy the evil so that the good may be established."

"In the place of secularism it is fighting for peace, happiness and fellowship found in the service of God."

"In the place of social selfishness it is fighting for a society in which there is justice between man and woman, peace between class and class, and in which each contributes his best for the good of the community."

"In the place of laxity in morals it is fighting for the Christian ideal in which marriage is a life-long union, with husband and wife united in Christian love, and in which parents have both the house and the means to bring up their children in bodily and spiritual health."

"It is not sufficient to denounce bad housing. We must press for good houses and for the faith which will change houses into homes. It is not sufficient to denounce gangsterism and juvenile delinquency, we must ask for more playing fields, and still more, that children and adolescents are taught that dishonesty, violence and cruelty are sins against God."

In his annual report the general secretary, the Reverend Roger L. Roberts, expressed alarm that the reports from some branches seemed to refer largely to social events.

In his opinion this was signi-

ficant of failure to realise that the society was a religious body, and that its functions, first and foremost, were meant to be directly connected with the practice and profession of the faith.

The things which really mattered were regular attendance at Holy Communion, and regular meetings with the object of deepening faith and not merely talks on interesting subjects.

Referring to "a catastrophic decline" in the traditional moral standards in this country, Mr. Roberts said that to-day, as never before, there was an enormous number of men living their lives from the cradle to the grave without the slightest direct reference to God.

But there were unmistakable signs of spiritual hunger in this country. It had been created because materialistic science as a guide to life had been tried in the balance and found to be utterly wanting.

Mr. Roberts said that during 1953 there had been 119 new branches formed, and the society now had 1,190 branches with a total membership of 22,405.

ANCIENT USE IN NEW CHURCH

ANGLICAN NEWS SERVICE

London, August 2

When the Bishop of Chichester consecrated the Church of St. Richard in Crawley New Town last month he said, "It is enthralling how fine are the proportions, how spacious, how full of light and colour."

Beauty and utility and liturgical fitness have been the ruling principles in the design. The baptistry is on the right of the altar, and a hall on the left.

The hall is separated from the church by folding doors; when they are open, the altar and the pulpit can be seen from the hall.

The hanging cross is designed to be seen from all directions; the communion rails extend round three sides of the altar, with a sedilia, credence and piscina behind the altar.

There is nothing on the altar itself, which has a throw-over frontal, save the cushion for the book.

Four standard candelsticks are placed at the corners.

Thus this modern church incorporates ancient use. The Bishop of Chichester faced the people when he celebrated the first Eucharist in the new church.

The font is placed quite near to the altar. A curved window, lighting the baptistry and the sanctuary, may be opened in summer, so that congregations in the open air can have a view of baptisms.

DUTCH HONOR FOR BIBLE SOCIETY

ANGLICAN NEWS SERVICE

London, August 2

The Queen of Holland has conferred upon the General Secretary of the British and Foreign Bible Society, the Reverend W. J. Platt, the rank of officer of the Order of Orange-Nassau.

This investiture is to commemorate the beginning of all Bible Society work when the British and Foreign Bible Society was founded 150 years ago, and the close co-operation which has existed between the British and Foreign Bible Society and the Netherlands Bible Society both in Holland and in Indonesia.

S. AFRICAN LEADERSHIP

"A SERIOUS SITUATION"

CANON COLLINS' IMPRESSIONS

ANGLICAN NEWS SERVICE

London, July 23

Canon L. J. Collins, of St. Paul's Cathedral, who has returned this week from a visit to South Africa, gave his impressions of the political situation in the Union at a news conference in London yesterday.

He said that a large number of white people—both Afrikaans and English speaking—recognised the need for a change of heart and policy. The situation was extremely serious.

The "oppressed people" were in danger of losing patience. The African and Indian leadership was excellent. It was wise, patient, committed to a policy of non-violence, and courageous.

The policy of the Nationalists, based on fanaticism and fear, was to rely on force and suppression.

Communism was not the menace in South Africa today, "but a tyranny of the white people, determined to hold their position, a tyranny from the Right rather than from the Left."

The Nationalists were using the misdemeanours and failures of the British people in their colonial responsibilities as one of their main planks for holding their own position.

If Britain could be persuaded to do something really handsome for the development of the Protectorates, both economically and financially, it would be one of the best steps she could take to influence the situation in South Africa.

[The Archbishop of Cape Town, the Most Reverend G. H. Clayton, has pointed out that Canon Collins did not come to South Africa as an official representative of the Church or as a guest of the Church of the Province of South Africa. "His comments have no more importance than those of any other intelligent visitor to this country," he said in a letter to the leader of the Dutch Reformed Church in Pretoria, the Reverend J. Reyneke.]

MEMORIAL WINDOW AT CANTERBURY

ANGLICAN NEWS SERVICE

London, July 26

A stained-glass window to commemorate the reign of King George VI and the Coronation of Queen Elizabeth II was unveiled yesterday in Canterbury Cathedral.

It was a gift of the Freemasons of Kent, who had subscribed nearly £4,000.

The window, sanctioned by the Queen, was unveiled by Lord Cornwallis, who wore the uniform of Lord Lieutenant of Kent, and was dedicated by the Dean of Canterbury, Dr. Hewlett Johnson.

EAST AND WEST IN DUBLIN

ANGLICAN NEWS SERVICE

Dublin, July 31

The Irish branch of the Anglican and Eastern Churches' Association arranged a service in Dublin last week when the nine hundredth anniversary of the great schism between East and West was commemorated.

Thanksgiving was offered for the life and witness of the Eastern Orthodox Churches.

The service was conducted by the Reverend E. G. Daunt and Canon R. R. Hartford.

The Nicene Creed was said in English by the Anglicans present and in Greek by the Orthodox faithful.

The Primate of All Ireland preached.

The Archbishop of Dublin and the Bishops of Cashel, Cork and Derry were present at the service.

FACING MORAL PROBLEMS

3 COUNTRIES MEET

"LIVING CHURCH" SERVICE

Milwaukee, August 1
Social workers from Church welfare agencies in England, Japan and the United States have completed their conference at Chicago which was sponsored by the youth guidance department of that diocese.

The general secretary of the Moral Welfare Council of the Church in England, Miss Ena Steel was the speaker.

The Church in Japan was represented by the president of Tokogakuen Orphanage, Osaka, and chaplain at Osaka prison, the Reverend J. S. Kikawada.

Miss Steel explained that the thought and action of the Church in England in the field of sex, marriage and the family is co-ordinated in the Moral Welfare Council.

This council devotes much of its time and effort to study and research on the theological aspects of sex and related problems.

The clerical and lay staff members lecture in parishes, theological colleges, clergy schools and teachers' training colleges and conduct clergy conferences and workshops.

She said that she had found in the United States that the scientific study of casework were far ahead of those in England, where dependance was very largely upon secular help for these skills.

The Reverend J. S. Kikawada explained that casework in the Church's social agencies in Japan is in its infancy but has received great stimulus since the war and many young people are being sent to the United States for training.

LITTLE GIDDING PILGRIMAGE

ANGLICAN NEWS SERVICE

London, July 23

Over a hundred and fifty church people from all parts of the country attended the annual pilgrimage to Little Gidding last Saturday afternoon.

The Archdeacon of Huntingdon took a short service at the west door of the church; a wreath was laid on Nicholas Ferrar's tomb by Mr. A. L. Maycock.

In Great Gidding school, Mr. H. G. Harries gave a talk on the community's work.

Evensong was sung in Great Gidding church, the singing being led by choristers from Huntingdon.

The Rector of St. Vedast's, London, Canon C. B. Mortlock, who gave an address, claimed a link with Nicholas Ferrar.

Ferrar, he said, was baptised in one of his London churches. The Gidding Community was a purely Anglican experiment, owing nothing to mediaeval monasticism and everything to a devout loyalty to the Anglican Prayer Book.

That book, so sadly neglected in many quarters, was the envy and emulation of many other Christian bodies throughout the world.

BELFAST CATHEDRAL

ANGLICAN NEWS SERVICE

London, August 2

Work on the first part of the scheme for completing Belfast Cathedral will begin immediately.

S. Anne's Cathedral was begun fifty years ago.

The pilage and grillage to carry the superstructure of the chancel has been under construction for some time.

The Bishop of Connor has signed the contract for the building of the chancel and ambulatory.

The work will cost about £200,000 and will be completed, it is hoped, in about four years.

FOR AUGUST ONLY!

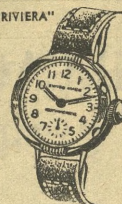
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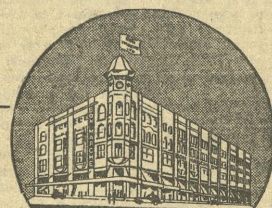


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M.U. MEETS IN MELBOURNE

THE ANNUAL MEETING

Melbourne, August 2
Five hundred women filled the Chapter House of St. Paul's Cathedral, Melbourne, on Monday afternoon, July 26, for the 58th annual meeting of the Mothers' Union in the Diocese of Melbourne.

In the absence, in England and America, of the president, Mrs. J. J. Booth, Mrs. H. Barkly, deputy-president, presided. Representatives of other organisations, including the Scottish Mothers' Union, were present.

Lady Brooks, wife of the Governor of Victoria and Patron of the Mothers' Union was welcomed by Mrs. Barkly. In her reply Lady Brooks mentioned the historic events of the past year in the visit of Her Majesty the Queen and his Royal Highness the Duke of Edinburgh, and said that we were indeed fortunate to be living under such Christian leadership.

Mrs. Barkly read a letter from Mrs. Booth, written from Lambeth Palace.

The annual report of the year's activities was read by the honorary diocesan secretary, Mrs. H. Stephens. Membership now stands at 3,665, which includes 540 in the Young Wives Groups. This is an increase of 140 members. Only financial members are counted.

Many branches report that members have moved to new housing areas where as yet there are no branches or groups of the Mothers' Union.

One hundred and thirty four members visit at the Queen Victoria Hospital, Women's Hospital, Austin Hospital, the Kew Mental Hospital, and at the Infirmary Section of the Caulfield Convalescent Hospital. Mrs. Livmore continues her visiting at Fairfield.

ACTIVITIES

One hundred and ten branches and groups are linked with England, Wales, Ireland, Africa, New Guinea and East Africa.

The Invalid Prayer Circle has a membership of 76. Mrs. E. Runtig, Invalid Prayer Circle Leader keeps in touch regularly with folk who are unable, through illness, to be present at branch meetings, but who can by prayer, help forward the M.U. work.

Thirty seven members undertake Christian teaching in State schools.

Altogether a very full year's work was reviewed, including the visit of our World Patron, Her Majesty Queen Elizabeth, the dedication of the M.U. Melbourne Diocesan Banner, a Workers' Conference, a Course of Lectures for Speakers and a Pageant Play, "A Call to Witness."

Mrs. R. T. Breen seconded the adoption of the report.

The retiring treasurer, Mrs. M. Sugden, presented the financial statement.

Mrs. Barkly then welcomed the speaker, Mrs. M. Parry, who delighted all present with a vividly descriptive talk of her recent tour of Scandinavia.

The M.U. Choir, under the leadership of Mrs. D. Rettick, sang two numbers, "This Holy Place," composed by Mrs. C. Wellington, a member from Monbulk, and "Ships of Arcady."

COMPLETION OF NEW ORGAN

FROM A SPECIAL CORRESPONDENT

Toowoomba, Q., August 1
The addition of a "Corno-pan" stop, presented by Mr. and Mrs. H. L. Roberts and their family, in memory of the late W. H. Roberts, has completed the organ of St. James' Church, Toowoomba, Queensland.

This is the 16th full rank of pipes to be incorporated in the organ. It will be blessed at the 11 a.m. service on September 5. On the same afternoon Mr. Arthur Roberts, the parish organist, will present a recital of church music.

RELIGION ON THE RADIO

MR. HENDERSON IN THE U.S.

FROM A SPECIAL CORRESPONDENT

The A.B.C. Federal Supervisor of Religious Broadcasts, the Reverend K. T. Henderson, is attending the Minneapolis Congress as a delegate of the Diocese of Gippsland.

Since his arrival last month, he has been studying the latest developments in radio and television for religious broadcasting.

This has included a meeting of the World Committee for Christian Broadcasting, at the Union Theological Seminary, New York.

The purpose of the meeting, which is arranged by the World Council of Churches, was to determine a method or methods of exchanging ideas for programmes.

Mr. Henderson was recently elected a member of this committee, and is its first Australian representative.

He will visit the Radio and Television Workshop of the American Council of Churches in New York.

He will be a delegate to the Evanston Assembly, which commences on August 15.

SCHOOL SERVICE IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, August 3

In spite of the apparent restlessness of small boys and the rather obvious atmosphere which exists at a compulsory Church service, there is perhaps nothing more stirring than listening to 800-odd boys singing their School Hymn and other favourites in a large building to the accompaniment of a great organ.

This was the experience of the many worshippers at the annual Cathedral Service of the Brisbane Church of England Grammar School, held in St. John's Cathedral on the afternoon of July 30.

The lovely, though unfinished, Gothic building, with its soaring arches reflecting the afternoon sun amidst a reduced artificial lighting, was packed to capacity with scholars, parents and friends, while present in the front rows of the nave were the Headmaster, Mr. H. B. Roberts, and staff in academic dress.

The service was conducted by the School Chaplain, the Reverend G. H. Williams, and the sermon was preached by the Archbishop of Brisbane.

[St. John's College, at present at Kangaroo Point, is the Anglican College within the University of Queensland. It is hoped to re-build the college at the university at St. Lucia. The foundation stone of the college building will be set by the Governor of Queensland on August 12.]

THE NEW S. JOHN'S COLLEGE

FROM OUR OWN CORRESPONDENT

Brisbane, August 3

Members of the Building Committee of the new St. John's College at St. Lucia, Brisbane, and many friends of the project attended Evening song at St. John's Cathedral on August 1.

The Governor of Queensland, Sir John Lavarack, was present in the large congregation.

Lessons were read by the University Chancellor, Dr. Otto Hirschfeld, and Dr. K. B. Fraser.

The Warden of the College, the Reverend A. C. C. Stevenson, preached.

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PROTEST FROM NEWCASTLE

FROM A SPECIAL CORRESPONDENT

"APPARENT ANTI-CHURCH ATTITUDE"

FROM A SPECIAL CORRESPONDENT

Denman, N.S.W., July 30
At a meeting of the Hunter Rural Deanery in the Diocese of Newcastle, held at Merriwa, on July 23, a motion of protest against articles which have appeared lately in the "Sydney Morning Herald" was carried.

Canon W. Holmes, who initiated the discussion has been asked by the Rural Deanery to state the case in Council when the matter is brought up for discussion.

The motion reads as follows:

1. That a letter be written to the Diocesan Council requesting that a protest be lodged to the proprietors of the "Sydney Morning Herald" against the apparent anti-Church attitude adopted by the publication of such articles as "The Case of Archdeacon Wakeford" and Geoffrey Bocca's article on the life of the Duke and Duchess of Windsor which portrays a former Archbishop of Canterbury as adopting an un-Christian attitude to the circumstances which led to the abdication of King Edward VIII.

2. That letters be written to the Rural deans seeking the support of the other Rural Deaneries of the diocese for this protest.

3. That a copy of the letter written to the Diocesan Council be forwarded to THE ANGLICAN.

A FAITHFUL BELL-RINGER

FROM A SPECIAL CORRESPONDENT

Tingha, N.S.W., July 30

A memorial service for the late Edward Parker was conducted in St. Andrew's Church, Tingha, Diocese of Armidale, on July 25 by Captain C. L. Steep of the Church Army.

Mr. Parker died in Tingha Hospital on July 15 in his 83rd year.

He was bell-ringer for Tingha church for 72 years, and churchwarden and vergor for 66 years.

He had hardly missed a service in the past 72 years.

He was a humble, unselfish man of God and his life of devotion and service has been a great example to many.

The Tingha congregation intend to place a fitting memorial to Mr. Parker in the church later this year. They are extremely proud of the record established by their late bell-ringer and claim it as the Australian record.

OBITUARY

MISS O. FEWTRELL

We record with regret the death, on July 28, of Miss Olive Fewtrell at the Royal North Shore Hospital, Sydney.

Miss Fewtrell was known to many Queenslanders as the only daughter of the late John Fewtrell, one-time Inspector of Schools in the Queensland Department of Education.

She was a sister of the Dean of Hobart, the Very Reverend H. P. Fewtrell, and of the late Major-General A. C. Fewtrell, one time chief civil engineer in the N.S.W. Government Railways.

Until her retirement, following a sudden loss of eyesight in 1940, Miss Fewtrell was Headmistress of the Cremona Church of England Grammar School for Girls, in the Diocese of Sydney, and she will be remembered in that capacity with affectionate gratitude by all her former pupils.

A.M.M. WILL CONFER

3 IMPORTANT ADDRESSES

FROM OUR OWN CORRESPONDENT

Canberra, August 2
The fourth annual conference of the Anglican Men's Movement is to be held in Canberra from the evening of August 27 until the afternoon of August 29.

The theme of the conference will be "Why An Anglican Men's Movement?"

Speakers and their subjects will include the presidential address by the Right Reverend E. H. Burgmann, on "Life-givers," the Co-adjutor Bishop of the Diocese, the Right Reverend K. J. Clements on "Why An Anglican Men's Movement?", the Commonwealth Solicitor-General, Professor K. Bailey, on "Some Thoughts on Church and State."

In addition there will be the usual reports and discussions, services etc.

The closing service of the conference will be held in the Church of St. John the Baptist, when Bishop Burgmann will preach.

Indications are that attendance at the conference will be the largest to date; a number of important decisions are expected to be made.

SPORTING STARS AT HABERFIELD

FROM A SPECIAL CORRESPONDENT

Several hundred young people of the western suburbs of Sydney have been personally invited to meet and hear Olympic star John Treloar and international footballer Dave Brookhoff at the Youth Night, to be held at St. Oswald's Church, Haberfield, on Friday, August 6, at 7.45 p.m.

John Treloar will speak on the "Olympic Games" and Dave Brookhoff, who toured South Africa with the Rugby Union last season, will speak on the subject, "Great Rugby Union footballers I have met."

The Reverend Howard Guinness, well known in his work among young people in Australia and overseas, will also be present and will take as his subject, "Isn't a decent life good enough?"

The Youth Night is part of St. Oswald's "Challenge to Faith Week," from August 6 to 16. All young people are invited to attend on this night and at other meetings of the campaign.

YOUTH DIRECTOR AT WARIALDA

FROM A SPECIAL CORRESPONDENT

Warialda, N.S.W., August 2

Miss Effie Soury, the Armidale Diocesan Youth director has just completed her first visit to the Parish of Warialda. Special training classes for the Sunday school teachers were held.

Miss Soury spoke of her work, ideas and hopes to a meeting of the Parish Council. Miss Soury has made a deep impression on the life of the parish and the Sunday school has many new ideas for its work. From her visit and talks at least one girl is considering entering St. Christopher's College, Melbourne, for training in youth work.

VOCATIONAL ACTIVITY CENTRE

Last year an experiment was carried out during the Spring Vacation. A team of two young men and two young women came from Sydney and for a week took over 80 boys and girls each day in various studies.

This year the time has been lengthened. From August 30 to September 10 each week-day morning from 9 to 12.30 p.m. Captain Roy Buckingham, of the Church Army, will hold the V.A.C. This will enable 35 hours of religious and allied instruction to be given to the children.

HOME MISSION FESTIVAL

SERIES BEGUN AT ESSENDON

FROM OUR OWN CORRESPONDENT

Melbourne, August 3

The first of a series of Home Mission festivals in the rural deaneries of the diocese took place in the Essendon Town Hall on July 30, with the Melbourne North festival. More than eight hundred were present; the organiser was the Chapter Clerk, the Reverend V. G. Carver.

For some years it has been evident that the quota system adopted in 1919 had failed to keep pace with the depreciation in money values and the constantly expanding needs of the Church.

Vestries having accepted the responsibility for raising the quota, generally regarded any suggestion of an increase in the same light as a taxpayer receives a suggestion of an increase in taxation.

Because of this official parochial attitude the people of the Church were not aware of the needs.

Prior to the war the annual Diocesan Festival in the Melbourne Town Hall was an antidote to this.

The ever-expanding suburbs and the cost of entering made the resumption of this event impracticable in post-war years.

The Synod Committee suggested the organisation of local festivals, of which the one at Essendon on Friday was the first.

Features of the evening were the enjoyable programme provided by the choir of Lowther Hall C.E.G.S., conducted by Miss E. Sanford.

Shown for the first time was a moving picture of the scope, needs and work of Home Missions in the diocese.

The film had only been completed late the previous night and its showing was anticipated with interest. A spoken commentary was given by the Director of the Diocesan Centre, the Reverend G. T. Gambell.

After the film the organising secretary of the Home Missions of the diocese, the Venerable R. H. B. Williams, spoke stressing the impossibility of meeting the needs of 1954 on an income based on the monetary values of 1920.

We must restore the Home Missions of the diocese to their rightful place in our thought, our prayer and our giving.

We neglect Home Missions at the peril of the next and succeeding generations.

The proceedings terminated after a vote of thanks had been moved by the Venerable C. H. Raymond.

The next of these gatherings, organised by the Rural Deanery of Melbourne East, will be in the Collingwood Town Hall, on Tuesday, August 17.

NEW GUINEA FESTIVAL IN SYDNEY

FROM A SPECIAL CORRESPONDENT

The S. James' Day New Guinea Festival was celebrated at St. John's Church, Ashfield, on July 26 at 7.45 p.m.

The lessons were read by Canon James Benson, of the Cathedral of St. Peter and St. Paul, Dogura, and the Reverend Hugh Andrew, of the Mamba, Diocese of New Guinea.

The sermon was preached by Canon W. G. Thomas, who, like Canon Benson, is a member of the Chapter of the Cathedral Church of the Diocese of New Guinea.

Canon Thomas said that he had the utmost parts of the world under our care, by the most extraordinary means, not for our own benefits or exploitation as has been the case in the past, but to bring them into the Kingdom and teach them to love the Lord. What are we, the Australian Church, going to do about it? he asked.

A PIONEER CHAPLAIN

MELBOURNE APPOINTMENT

FROM OUR OWN CORRESPONDENT

Melbourne, August 2

The Reverend W. H. Graham was introduced as Chaplain of the Sunbury Mental Hospital, Victoria, by the Bishop of Geelong on August 1. He is the first full-time chaplain of any denomination to be appointed to a mental hospital in Australia.

The service took place at the hospital with the patients forming the greater part of the congregation.

This appointment is an expression on the part of the Church of its desire to join the Department of Mental Hygiene in its positive approach to the mentally ill.

The original Kennedy report was amazed at the lack of chaplaincy services to our mental hospitals. Dr. Cunningham Dax and his medical superintendents have long asked for the Church to do more in this work. This appointment will be the first move by the Anglican Church to respond.

The service on Sunday was attended Dr. Cunningham Dax and representatives of various organisations interested in mental health.

More than 100 visitors were present, in addition to the staff of the hospital and many patients.

In his sermon Bishop McKillop said: "This was a great day for which many had been working for a long while. The chaplain would bring to his flock the assurance that the peace and strength of God was theirs, and that they must love one another. This did not mean they must like everybody, that was impossible, but that they must work for the welfare of others."

WELCOME

The Medical Superintendent, Dr. Goding, at the conclusion of the service welcomed the Chaplain as a colleague in the work they were all trying to do. He would minister not only to the patients but also to the relatives and the staff.

The new Chaplain thanked them for their welcome, hoping that he would be able to fulfil the important ministry to which he was called.

The chairman of the Mental Hygiene Authority, Dr. Dax, expressed the hope that this was only the beginning.

He looked forward to other full-time chaplains in other mental hospitals.

Mr. Graham was a pioneer and he hoped this appointment would produce useful fruit.

The President of the Central Council of Mental Hospital Auxiliaries, Mrs. Parkey, said they had pressed for such an appointment for many years.

They must present the Government with an accomplished fact. Governments would not precede public opinion.

She hoped this appointment would be so successful that the Victorian Government would feel itself bound to assist in making possible many more.

In returning thanks to the chair and all who had assisted in making the ceremony a success, the Reverend G. T. Gambell felt that a great debt was due to Dr. Goding, who had been so enthusiastic and had contributed largely to making possible the appointment.

MRS. GEORGE HALL

FROM OUR OWN CORRESPONDENT

Mrs. George Hall of Sydney, Australia's only woman representative to the Pan-Anglican Congress at Minneapolis, left on July 31 by air for San Francisco.

Afterwards Mrs. Hall expects to visit Toronto, New York and England, returning to Sydney on September 3.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY AUGUST 6 1954

THE RULE OF LAW

The British concept of the Rule of Law has been built up painfully, little by little, over a thousand years and more. Christian traditions as a whole, and the Church of England in particular, have exercised a profound influence, at once subtle and direct, at once philosophical and practical, upon every facet of our legal system—though most save professional lawyers are nowadays unaware of this and take "British justice" for granted like the rest of their Christian based heritage.

This is unfortunate, for it means that few save professional lawyers will apprehend the principles involved in two cases within the past week or so, when the law was seen at its best, on the one hand, and in a doubtful light, to say the least, on the other. That the former case occurred on the River Thames, and that the latter concerned the conduct of the Executive Government and one of Her Majesty's judges in New South Wales, is incidental. For Australia is the direct and legitimate heir to those British legal concepts which have grown up through the centuries, and the quality of Her Majesty's judges in Australia and the manner in which justice is here dispensed are equal in all respects to what may be found in other countries who are our joint heirs in this legal heritage.

On the Thames, the great prerogative writ of *habeas corpus* issued against a Polish master mariner who imprudently—and impudently—dared to detain on his vessel, in British waters, a man whom the LORD CHIEF JUSTICE OF ENGLAND believed wished to escape from the tyranny which enshrouds a great and once free country. THE COMMISSIONER OF POLICE in the metropolis of London in person, at the head of upwards of one hundred of his men, saw to the execution of the writ, and the hapless fugitive from oppression was rescued by due process of law.

Ironically—and this is of the utmost importance—there were on board the same vessel two others whose claim to be political refugees is patently well-founded.

The unhappy pair appear, if not actually to be communists, at any rate to have held views which rendered them liable to be regarded as such, and they have as a fact been accepted by the Government of Czechoslovakia as political refugees. The fact is that they had committed no crime known to the Government of the United States upon which could be based any proper application for their extradition. Still less had they committed any crime known to the law of England. The British Government properly, therefore, allowed them to depart in peace—and who can doubt that their disillusionment has already begun in view of the episode which took place upon their departure.

Only a few hours before these stirring events, a certain puisne judge of the Supreme Court of New South Wales, a Mr. Justice Dovey, acting under a Royal Commission to investigate certain charges made against the Police of that State, submitted to the Governor of New South Wales a report characterised by that same intemperance of tone, that same bias and lack of judicial detachment, which had marked the manner in which he had presided over the investigation.

It is a disgraceful document.

It was a disgracefully conducted enquiry.

Anglicans everywhere will view with the gravest disquiet at least three matters arising out of the enquiry and the commissioner's report.

First, the commissioner's interpretation of Section 17 of the Act governing the conduct of Royal Commissions of enquiry destroyed at a single blow one of the fundamental principles upon which our legal system rests: that absolute privilege covers the relations between solicitor, counsel and client.

Second, he failed lamentably to uphold the tradition of the Bench by his neglect to lay down, as he could and should have done, those fundamental rules delimiting the powers, duties and obligations of the police in the fulfilment of their executive role.

Third, above all, nothing in the proceedings or in the commissioner's report will in any way allay the instinctive knowledge of all Anglicans, irrespective of their political beliefs, that there is something gravely wrong with the Police Force of New South Wales. Accusations of the most dreadful kind have been made against one senior police officer. Proper investigation of these accusations has been refused by the Government. The Commissioner of Police, who is himself involved in the charges, has been muzzled by the Government. The charges are allowed to hang like mephitic vapours in the air and to poison relations between decent citizens and the fine men who unquestionably comprise the majority of our Police Force.



Morals and the Home

The juvenile moral delinquency revelations in New Zealand must arouse misgivings about the probability that similar laxity exists among adolescent groups in our own country.

The New Zealand Government has ordered an investigation into the causes. This is to be held in private (a course with which I don't quarrel), but it will probably mean that the attack on the problem will be dangerously delayed unless the investigators decide to make interim reports to enable preventive action to be taken.

In the meantime the correspondence in New Zealand newspapers reflects the anxiety felt at the disclosures and suggests possible causes and remedies.

These newspaper letters show a disposition for schools to be blamed for lack of training and the church for failure to cater for the needs of the young people.

It may well be shown that such charges have some substance. But I cannot help feeling that the main fault lies in the home. That is the unit on which our civilisation is based, and that is the most appropriate and effective place for the training and guidance of the young.

The school and the church can, and should, give guidance or supplementary aid. But the primary and solemn responsibility is on parents to bring up

their children according to the Christian standard.

Some people may think that smug advice, and doubtless it can be shown that moral lapses occur in families where such teaching is given. But it does not invalidate the principle that morality's best and highest inspiration is the Christian religion.

Coventry's Example

A victory for spiritual values, the decision to build a cathedral to replace the one blitzed during the war, was reported recently from Coventry in England.

That this victory had more than a local significance was emphasised in a letter I read last week—the letter which is thought to have swayed the decision.

Two groups in the Coventry City Council took diametrically opposite views. One wanted the new cathedral, but the other thought that houses, hospitals, schools, health centres and city baths, also wiped out by German bombs, should come first.

In the end the two groups met, and the leader of the group opposing the early rebuilding of the cathedral said unexpectedly:—"We've got to work together on this matter, so let's start to see how we can best do it."

And so Coventry authorities decided that the cathedral project would not seriously delay the others.

But the important prelude to this decision was a letter from the British Minister of Works, Sir David Eccles, granting a building licence in spite of powerful factional opposition in Coventry itself.

Here are a few sentences from that letter (which I quote because they so admirably illustrate the theme which this "Church and Nation" column strives to keep in mind):—"The cathedral is not a building which concerns Coventry alone. The echo of the bombs which destroyed your city was heard round the world. We cannot tell how many people are waiting in this country and abroad for this church to rise and prove that English traditions live again after the blitz."

"The threat of far worse destruction is with us to-day, demoralising and corrupting our thoughts. We have never had a greater need for acts of faith. Is it too much to hope that the people of Coventry will now welcome the end of controversy and unite to aid the building of a great and beautiful church?"

Latest reports show that Coventry has decided to fulfil that hope.

Drunken Driving

Another move is being made in Sydney this week to persuade transport and motorists' organisations that the blood test for alcoholism in drivers has much to commend it.

The State Government recently seemed to shy away from the idea after a Ministerial promise of legislation on the subject had been made.

Certainly the scientific support for the tolerable accuracy of the tests is impressive. But, whether it is given legislative force or not, it is tragically apparent from the mounting record of fatal motoring accidents, especially in Victoria and New South Wales, that campaigning to combat all contributing factors to this appalling death-roll must be waged with the maximum vigour.

I believe that drunken driving is a highly culpable offence. The view is often put that such offenders include people of good character. But surely such irresponsible behaviour is a serious blemish on any character. "It is no solace to the relatives of a road victim that the drunken motorist who knocked him down is scrupulously honest in financial matters or is generous in the dress allowance he gives his wife."

Radio Clash

Now that the Federal Parliament is on the air again I fear that symphonic music will fly out the A.B.C. windows—at least on three or four days a week.

That brings up our old complaint that the radio fare that approximates most closely to a Third Programme should not be disrupted by the Parliamentary broadcasts.

I do not advocate the banning of Parliament from the ether—far from it, although I believe such broadcasts are badly in need of editing so that wearisome procedure is not incorporated. I think, too, that a selection of speeches, not a whole debate, would suffice.

But question-time is usually well worthwhile, even though it could also be readily pruned to eliminate purely local topics.

Surely it is time the Parliamentary broadcasts were made by another national network, though, and 2BL in Sydney and its comparable interstate stations allowed to continue their programmes on (in the best sense of the term) a cultural level.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

COLLECT FOR THE 8TH SUNDAY AFTER TRINITY

The Text:

O God, whose never-failing providence ordereth all things both in heaven and earth; we humbly beseech Thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. Amen.

The Message:

How deeply one is moved by the simplicity and beauty of this collect. In the form we have it, a form which shows how closely Bishop Cosin and others studied the Latin text, we have a greater beauty than in 1549 or earlier.

There is a great likeness between this collect and that for the 15th Sunday after Trinity in the concluding petitions. The thought of the latter is an amplifying of this collect, for it reveals the light in which we should regard the happenings of our lives. The question whether things are hurtful or profitable to us, is a question not for us as children of time but of eternity, not as heirs of earthly possessions but as heirs of salvation, "profitable to our salvation." So we are thinking of all that will hurt us, that is, hinder us, our spiritual progress, as children of God.

The wonder behind the prayer is the God whose never failing Providence orders life. We are not in the hands of irresponsible powers, not in the grasp of an inflexible machine, not in the grip of a determinism that makes us puppets dancing to the pull of strings of an irresistible fate. We are in the hands of a Father who seeks not a stereotyped pattern for His children, but knows each one as a Father does for each child.

Hence the picture of life is as of a home where we live under the rule of the Providence of God, the God who foresees our needs, our tasks, who knows our abilities and our weaknesses and fits His discipline, the order of our earthly home, in such a way as will fashion our lives that we may become like the Christ who is both our example and our Saviour.

[The writer of these notes on the collects would like to acknowledge his indebtedness to "The Book of Common Prayer," Reynolds, and to "Propriety" by the Reverend George Congreve.]

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

NATIONAL.

*August 7: Major-General the Reverend C. A. Osborne.

*August 8: Mrs. Frances Maling.

August 10: Father Michael Scott, S.J.

August 11: School Service: "Stories from the Old Testament."

August 12: The Reverend A. P. Campbell.

*August 13: The Reverend Roy Tunks.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T. NATIONAL.

*August 8: "Christians in the new India"—the Right Reverend George Sinker.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T. INTERSTATE.

August 8: Blackstone Congregational Church, Ipswich, Qld.

PRELUDE: 7.15 p.m. A.E.T. NATIONAL.

August 8: Westminster Madrigal Singers.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. NATIONAL.

August 8: Father Timothy Kelly, I.S.C.

THE EPILOGUE: 11.20 p.m. A.E.T. INTERSTATE.

August 8: "The Epilogue" No. 32—Eighth Sunday after Trinity.

FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

August 9: The Reverend Gordon Howell.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T. NATIONAL.

August 9-13: The Reverend Edwin White.

EVENING MEDITATION: 11.20 p.m. A.E.T. INTERSTATE.

August 9-14: The Reverend J. Harold King.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T. NATIONAL.

August 11: "Is there a Retreat from Christianity?"—Professor A. C. Fox.

EVENSONG: 1.45 p.m. A.E.T. INTERSTATE.

August 12: S. Paul's Cathedral, Melbourne.

CLERGY NEWS

DILENA, The Reverend E. W., has been appointed Chaplain to the Australian Regular Army in Korea and will be on leave from the Diocese of Adelaide during this time.

MATHERS, The Reverend G. R., Rector of Auburn, Diocese of Adelaide, to be Rector of Woodforde (Magill), in the same diocese. He expects to commence duties in September.

DAVIS, The Reverend R. E., formerly Assistant Priest at Holy Trinity, Launceston, Diocese of Tasmania, commenced duties on July 30 as Precentor of St. George's Cathedral, Perth, Diocese of Perth.

HOBART, Canon Blake Isadore, retired as Rector of the Parish of Waratah, in the Diocese of Newcastle, as from the end of July.

MASSEY, Canon R. B., to be Archdeacon of Moreton in the Diocese of Brisbane. He will retain his present appointment as Diocesan Home Mission secretary.

BENDIGO JUNIOR CLERGY

FROM A SPECIAL CORRESPONDENT

Bendigo, July 30

The third meeting of the Bendigo Junior Clergy Society was held at Tatura on Monday, July 26.

Again the spirit of fellowship and refreshment was most marked, especially in the offices, the liturgy and the intercessory prayer meeting.

The chaplain for the day was the Rector of All Saints', Tatura, the Reverend W. C. F. Nellor, and Bible Study on the Messianic Hope of the Old Testament was given by the Vicar of the Loddon Valley, the Reverend L. Marshall-Wood.

The main discussion in the afternoon was led by the Rector of Maitland, the Reverend E. Badger, who spoke from his own experience on opportunities for evangelism in ordinary parish work. This led to some interesting and helpful discussion by the whole group.

Nine priests shared the fellowship of this meeting; it is obvious that the Bendigo J.C.S. is now firmly established. The next meeting is planned for November 22 in the parish of Bendigo North.

SERVICE FOR OPENING OF PARLIAMENT

Canberra, July 30

A special service for the opening of the new Commonwealth Parliament will be held in Canberra on Sunday, August 8, when Members of Parliament and their families, together with the normal congregation, will attend Matins in St. John's Church, at 11 a.m.

The service will be conducted by the Rector of St. John's and Archbishop of Canberra, the Venerable R. G. Arthur. The sermon will be preached by the bishop of the diocese, the Right Reverend E. H. Burgmann.

The Prime Minister, Mr. Menzies, and the Leader of the Opposition, Dr. Ewart, have been invited to read the lessons.

C.E.F. RALLY AT MOREE

FROM A SPECIAL CORRESPONDENT

Armidale, August 3

At the Youth Rally held at Moree last month, members of the Moree branch of the Church of England Fellowship acted as hosts to visiting members from the five parishes of Bingara, Inverell, Wee Waa, Gunnedah and Narrabri. There were seventy delegates in all.

During the rather heavy programme of study, discussion and recreation, members made some valuable contributions, especially in answer to study group questions.

The questions led out of three addresses given by the Youth Director, Miss Elsie Sourry, who also addressed the congregation at a Youth Service held during the rally.

Thanks for the success of the rally must go to its organisers, Canon E. T. Ormerod, and his assistant, the Reverend Ron Dyson, and also to the parishioners who so willingly supplied food, transport and billets for the visitors.

LETTERS TO THE EDITOR

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

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

Parts of some of the following letters have been omitted.

OUR CHURCH SCHOOLS

BEFORE DR. ARNOLD

TO THE EDITOR OF THE ANGLICAN

Sir.—It was encouraging to read the words of the Prime Minister, reported in your issue of July 23, describing the value of Church schools; but may I be permitted, through your columns, to voice an objection to the prevalent references to Dr. Arnold's work at Rugby, as though from it developed all that is good in our Church schools, and as though he was the "father" of the Church school system.

Arnold was headmaster of Rugby from 1827 to 1842, but in England one of the oldest Church schools as we know them, which still flourishes, was founded at Winchester by William of Wykeham in 1382. Eton was begun in 1443; Christ's Hospital in 1553; and Rugby itself in 1567, and there were also many others long established in England before the advent of Dr. Arnold.

Arnold is often given credit for formulating a system which purports to "build character." Many students of education, however, consider that his emphasis on what are known as "good character" traits, estimable as they are (e.g., leadership, determination, "playing the game") was only achieved at the expense of other more spiritual qualities (e.g., service, self-sacrifice, tolerance), and it may well be that we have Arnold to blame for the lack of a real religious spirit, which many deplore, in some of our Church schools of to-day.

Yours sincerely,

RUSSELL MACDOUGALL
Camberwell,
Victoria.

SURVIVAL OR DECADENCE?

TO THE EDITOR OF THE ANGLICAN

Sir.—The apt, down to earth description contained in your leading article "Survival or Decadence?" of the forces of Red Imperialism, which have enslaved a large area of Indo-China, will be deeply appreciated by all who have had more than a "stomach-full" of hearing these Communist forces described as something less dangerous than they really are.

May your leading article be only the forerunner of a series of articles designed to keep before readers the ever present Communist menace to our Christian way of life, and keep them acquainted with the real position in Asia, and our near North.

What does it matter if in the execution of our Christian duty, some of us are likely to receive the knighthood "McCarthyism"? Communism must be called what it is, Communism, and not cloaked in less dangerous names.

It is, of course, the disease we must attack, not the characters of those who cannot see Communism as Communism.

Yours sincerely,

THOMAS W. W. PYE
Canberra.

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the Classified section of

THE ANGLICAN?

See rates on page 12.

HOLY COMMUNION PRACTICE

TO THE EDITOR OF THE ANGLICAN

Sir.—I know the Reverend L. L. Nash well enough to know that he would never wittingly quote anyone unfairly, so I am sure that in this instance he has done so unwittingly. Presumably he is referring to certain comments I made in reviewing an article in the *Australian Church Quarterly* at the request of the editor of THE ANGLICAN. As the article concerned was about "lawful authority," it is difficult to see how one could avoid quoting rubrics!

Actually I agree with Mr. Nash that quibbling over rubrics will not win anyone to Christ—any more than reviving the threadbare controversies of three centuries ago—nevertheless quoting rubrics seems to be the favourite sport of Mr. Nash's school of thought, and it is well sometimes to quote a few back as a plea for honesty.

It is difficult to understand Mr. Nash's cheery optimism about the meaning of the doctrine behind the Book of Common Prayer—as a scholar he must know that there have been tensions about its interpretation from the very beginning; and that its very ambiguity in some instances betrays the tensions of the day.

Surely he must also know that the whole weight of legal opinion is against him when he says that in interpreting the Prayer Book we must take into account the intentions of the framers!

Most Anglicans throughout the world are rejoicing in a lessening of the tensions in their Communion and the emergence of a more positive Anglicanism loyal to Gospel truth and Catholic precept alike. The world will certainly not be won by a negative approach to religion.

It would indeed be a tragedy should the Church in Australia shed herself still in the backwash of old and negative controversies.

Yours sincerely,

T. B. McCALL
Bondi Junction,
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir.—Your correspondent Laurence L. Nash uses most peculiar phraseology in his letter on Holy Communion and Practice.

He says, "The intention of the framers of the Prayer Book is clear—anti-papal, anti-masses, anti-priestcraft."

Anti-papal, yes, but not anti-catholic as your correspondent infers (or does he?). Anti-masses (as in the days of the chantries) yes, but not anti-Mass or Eucharist, as he likewise infers.

Anti-priestcraft, yes; but anti-priesthood, no.

It might have been wiser for your correspondent to have studied his Prayer Book, particularly the preface to the Ordinal in it, before rushing into print with such anti-Anglican ideas.

I am etc.,
HISTORIAN.

Darling Point,
N.S.W.

GIPPSLAND INDUCTION

FROM OUR OWN CORRESPONDENT

Sale, July 30

The Bishop of Gippsland instituted, and the Archdeacon of the Latrobe Valley inducted, the Rector of Morwell into his new charge on July 29.

There were present the Diocesan Registrar, the Venerable E. J. Lees; the Archdeacon of North Gippsland, the Venerable L. W. A. Benn, a former Rector of Morwell, and many of the clergy from both the Morwell deanery and the Warragul deanery.

The new rector, the Reverend K. B. E. Raff, comes from the Parish of Trafalgar. There were present parishioners from that parish at his induction. After the service a welcome was held in the Community Hall.

A.B.M. THANKS

TO THE EDITOR OF THE ANGLICAN

Sir.—I have been asked by the Reverend Canon E. R. B. Gribble to convey through your columns his thanks to Mrs. Abbott and the many people who generously responded to the appeal I, as chairman of A.B.M., made for Ancient and Modern hymn books for the S. George's Mission, Palm Island.

I would like also to thank publicly those in Tasmania who generously provided typewriters for the Lockhart River and other mission stations.

And again, I would appreciate the privilege of thanking church people of Australia for their generous response to the appeal for greater financial assistance for the missions sponsored by the Australian Board of Missions in Australia and the Pacific.

It has been again a record year, enabling us to meet all the grants promised by the Board.

Yours faithfully,
C. S. ROBERTSON,
Chairman, Australian Board of Missions.

14 Spring Street,
Sydney.

A.M.M. DRAMA GROUP

FROM OUR OWN CORRESPONDENT

Canberra, August 2

In keeping with the Anglican Men's Movement policy of using drama as a means of enriching Church and community life, the S. John's, Canberra, branch of the Anglican Men's Movement has revived its drama group which operated very successfully a few years ago.

The original leader of the group, Mr. Malcolm Booker, has been re-appointed Group Leader, and the producers now include Mr. Ralph Wilson and Dr. Lloyd Thompson, both of whom have had very extensive experience as actors and producers.

It is intended that production should be continuous and that the plays and pageants should be presented in as many centres of the diocese as possible.

The first production is to be "The Holly and the Ivy," to be produced by Ralph Wilson. This production will be ready by early October, and will be presented in Canberra, Goulburn, Yass and Queanbeyan.

CHURCH TENNIS IN MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, August 3

The 12th annual meeting of the Church of England Lawn Tennis Association of Victoria was held in the Chapter House, Melbourne, on July 21.

Mr. W. D. Brown presided.

The annual report disclosed a most successful season. Thirty church tennis clubs are affiliated; and sixty-three teams played pennant tennis last season.

The winners were:
A Grade: S. Augustine's, Mont Albert; A Reserve: Christ Church, Hawthorn; B, C and D Grades: S. Hilary's, Kew.

386 entries were received for championship and graded events, and champions were:
Men: G. Dryden, Christ Church, Ormond; Ladies: Mrs. M. Tanswell, Holy Trinity, Surrey Hills; Boys: H. Collins, S. James'; Moonee Ponds; Girls: Miss J. Hodgins, All Souls', Sandringham.

The balance sheet discloses a very sound position. The past season revealed a surplus of £57, and accumulated funds now stand at £304.

One aim of the executive is to weld all the Church of England tennis clubs in the Diocese of Melbourne into one big association.

The secretary, F. P. Stephens, 39 Kenmare St., Box Hill, will be pleased to supply any further information to any club who may be interested.

The Summer Pennant will commence on Saturday, September 18. Entries close with the secretary on August 14.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

Fasting Communion

A correspondent has asked for an opinion on Fasting Communion. Has the Church of England any rule on the matter?

Is there any choice between a rigorism which would forbid the breaking of the fast under any circumstance and a laxity which allows the individual to please himself?

As the Eucharist was instituted immediately after the Last Supper, it is clear that its first recipients could not have been fasting, and similarly I Corinthians: XI shows that in the Early Church fasting Communion could hardly have been the rule or the scandals in Corinth would not have taken place. It is possible that such disorders, as well as the threat of persecution (police measures being more readily taken against assemblies at night) led to the practice of early morning celebrations.

Pliny's letter to Trajan about the year 112-115 shows that Communion at that time was in the early morning and an interesting criticism is made by the historian Socrates in the fifth century of certain Egyptians who used to communicate on Saturday evenings after a large supper, obviously implying that this was rare and somewhat scandalous.

Tertullian and Cyprian both prove that an early hour of celebration was the practice in North Africa, although Tertullian states that on Fast days it was the practice to communicate late and on Fast days early, which would indicate that a fasting communion was at this time the general practice of the church.

The canons of Hippolytus, which probably belong to the third century, contain the injunction "Let none of the faithful taste anything before he has partaken of the mysteries, especially on the days of Holy Fasting."

CANON'S DAUGHTER TO TOUR HERE

Canon Arthur Thorndike of Westminster had four children who all went on the stage and one of them, Dame Sybil Thorndike, has just arrived in Australia accompanied by her husband, Sir Lewis Casson, as guests of the British Council.

This is the organisation which brought here the Boyd Neel Quartet, the Ballet Rambert, the Old Vic. Company and the Stratford-on-Avon Company to Australia.

Dame Sybil and Sir Lewis are very keen Anglicans. She was made a Dame of the British Empire in 1931.

Their son, John Casson is now living in Australia, as producer for J. C. Williamson.

Bernard Shaw wrote his play "S. Joan" especially for Sybil Thorndike to play the lead.

They have been associated with the Old Vic. Company ever since Ben Greet began producing Shakespeare there in 1914.

In Australia they will be seen in many productions, including Shakespeare, Euripides, S. Joan and "The Lion and the Unicorn." Their season in Melbourne opens on August 10.

NEW TESTAMENT TRANSLATION

The Petrie Press, of London, announces the first translation of the Christian scriptures ever made by a Jew.

It is "The Authentic New Testament," edited and translated from the Greek by Hugh J. Schonfield.

Mr. Schonfield has written more than 20 books of history and biography, and is a contributor to the "Encyclopaedia Britannica." The present work is the result of 30 years of research and five years of intensive labour.

In the year 400 S. Augustine wrote on the matter in a reply to a letter from Januarius, in which he acknowledged the fact that at the Last Supper the Apostles were not fasting, but added "It has seemed good to the Holy Ghost that in honour of so great a sacrament the body of the Lord should enter the mouth of a Christian before other food, and for this reason this custom is observed throughout the whole world." This viewpoint received the sanction of Canon Law and is still the practice of the Roman and Eastern Churches up to the present time.

In the Church of England no specific enactment by Canon Law has ever been made, but it would seem that in the 16th and 17th centuries, Fasting Communion was generally observed and both Jeremy Taylor and Anthony Sparrow strongly recommended the practice. During the 18th century, however, laxity prevailed, and indeed the number and frequency of communicants seems to have decreased considerably. The Tractarians advocated the practice but there is still no obligation enjoined by Anglican formularies.

Dr. Wickham Legg in a learned pamphlet, entitled "Papal Faculties Allowing Food before Communion" shows that the practice of Fasting Communion was not invariable even in the Western Church. For example, Benedict XIV allowed the Old Chevalier, whom he addressed as James III of England, to take refreshment before Communion when his weak health demanded it. Similarly Dr. Pusey, in one of his Spiritual Letters, stated: "I believe non-fasting Communion comes under our Blessed Lord's rule 'I will have mercy and not sacrifice' and I feel sure that if He were here He would dispense with the custom itself in many cases; as of the weakly."

COPTIC PATRIARCH KIDNAPPED

ANGLOICAN NEWS SERVICE

Cairo, July 25

The head of the Coptic Church in Egypt, the Sudan, Ethiopia, Eritrea, and South Africa, the Patriarch Anba Yusef II, was forcibly removed from his palace early to-day by armed youths, and made to sign a number of documents, one of which was his resignation.

The Patriarch, aged 85, is now stated to be in a monastery in old Cairo.

The patriarchal palace was occupied this morning by members of a youth group. One of their spokesmen said that the Patriarch had resigned "for health reasons," and would be transferred to the monastery of Antonius on the coast of the Red Sea.

His duties would be taken over by the Archbishop of Minia, in Upper Egypt, pending the election of a new Patriarch. A senior official of the Church said, however, that Anba Yusef's resignation would not, in the circumstances, be accepted. He had been elected according to law, and his election had been confirmed by official decree.

In the course of the day the police surrounded the palace, cut off the water supply, and waited for the invaders to emerge. Four men who tried to get away were arrested. The Government has summoned the 12 Coptic Archbishops in Egypt to a conference in Cairo.

The militant youth group responsible for the coup is said to consist mainly of university students. Behind the affair is a long-standing dispute between the Patriarch and the Coptic congregational council over the distribution of the Church's revenues from land.

The bulk of the money goes, it is said, to sustain monasteries, and the Church Council is of opinion that it should be used to the greater advantage of the Coptic community as a whole.

Consequently it would seem that the Church of England leaves the question of fasting to the conscience of the individual. The 1928 Prayer Book lauds it as an ancient and valuable practice. "It is an ancient and laudable custom of the Church to receive the Holy Sacrament fasting, yet for the avoidance of all scruple it is hereby declared that such preparation may be used or not used, according to every man's conscience in the sight of God."

Article 34 "Of the Traditions of the Church" would seem to cover disciplinary questions as well as ceremonies and suggests that the Anglican Church is at liberty to relax the rule of fasting as she will, and while many of us believe that it is a most valuable part of our spiritual preparation for Communion that we should receive the sacrament as the first meal of the day, we must equally agree with the reports of Convocation that to describe non-fasting reception as a sin is contrary to the teaching and spirit of the Church of England.

Spiritual Principle

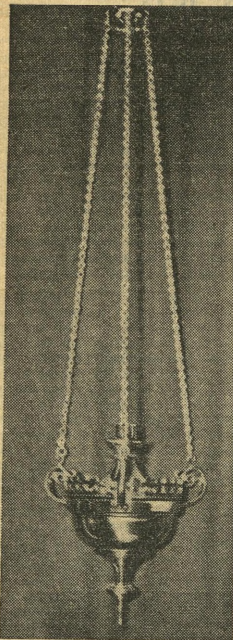
Is there then a spiritual principle which we may establish between the legalistic view and a view of mere laxity, as our correspondent asks?

Father Hebert, in an appendix to his essay in the volume, "The Parish Communion," admirably discusses this aspect of the problem. Rule and law are not abolished under the Christian dispensation, but only the idea that one can be justified by the observance of rules, or that there is any sort of merit to be earned by keeping rules. But, on the other hand, we need a rule in order that we may be saved from falling into the laxity which is slavery to self-will. Father Hebert refers us to I Corinthians: viii - x, where Paul accepts the principle of "idol-meats," and explains it to the Corinthians, but ends the argument by giving some positive regulations which he strongly urges them to observe.

The same principle must apply with regard to fasting Communion. Spiritual things must come first, and the body as well as the soul should play its part in the preparation for the sacrament, since the holy elements are given for the preservation of body as well as soul; for the whole man is redeemed to God. Wickham Legg concluded his learned dissertation on the matter, by reminding us that, "all that is wanted to keep the Church's rule is goodwill and a resolve not to be self-indulgent."

A paragraph from Father Hebert's essay makes a fitting conclusion for our meditation:—"Every good thing has its characteristic dangers, and not least our present liberty in approaching the Holy Communion. We are right to urge on people the truth that the benefit we receive does not depend on the preparation we make, but upon God's gift to us. But just because the gift is real, we receive it with reverence; and we do well to remember that in times past infrequency of Communion has not always been due solely to spiritual slackness, but, in part at least, to an intense reverence for the sacrament and a fear of approaching it lightly. There is something to be learnt from the old Presbyterian 'fencing of the Table.' We ought indeed to encourage our people to make frequent Communion; but in doing so we must not allow them to think lightly of the privilege. The observance of this simple act of bodily self-discipline, such as any healthy person can make, by way of preparation, is perhaps the most effective of all safeguards against any light estimate of the act of Communion, and is in itself a real, if elementary, act of devotion." ("The Parish Communion" S.P.C.K. pp23f).

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ANGLICANS IN CHINA

ENCOURAGING NEWS

ANGELICAN NEWS SERVICE
London, July 30

An associate chaplain to
the University of London, Dr.
Marcus James, returned to
England last week after a
six-week visit to China.

He had made the visit on be-
half of Christian Action, at the
invitation of the All China
Youth Federation.

During a part of his stay, Dr.
James was the guest of the Pre-
siding Bishop of the Church in
China, the Most Reverend
Robln Chen.

Dr. James's tour included
visits to Nanking, Shanghai,
Hangchow, Tientsin, Mukden
and Fushan.

He conducted services, took
part in discussions, and visited
the newly constructed Nan-
king Theological Seminary,
which is the largest in China.

Though the theological col-
leges are now "union semin-
aries," containing students
from other denominations,
there are distinct Anglican sec-
tions, in which students are
taught doctrine and liturgy.

One of the problems of the
Church in China, Dr. James ex-
plained, is the selection of can-
didates for the ministry.

It was feared that, in a
Communist country, too few
young men would come for-
ward. Exactly the opposite is
now the case.

More young men are coming
forward than the Church can
train. The selection is, there-
fore, difficult, and the standard
high.

Nominal Christians fell away
from the Church in the trial
period of 1949-51. Now, Church
members are all convinced and
practising Christians.

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ESTABLISHED 1868

MRS. BRIGHT- PARKER

5 WEEKS IN QUEENSLAND

G.F.S. ENTHUSIASTIC IN THE NORTH

FROM OUR OWN CORRESPONDENT
The Commonwealth secre-
tary of the G.F.S., Mrs. K.
Bright-Parker passed through
Sydney on July 29 on her re-
turn to Melbourne, after an
absence of six weeks, spent
mainly in visiting G.F.S.
branches in Queensland.

Before she left, she received
a special message from the
Commonwealth Patron, Lady
Slim, who wrote: "My thoughts
and best wishes will be with you
on your tour. Please give my
warm greetings to all members
and particularly to those who
are carrying on the society's
work in more distant centres. I
look forward to receiving a re-
port of your visit on your re-
turn."

The Primate and the G.F.S.
Commonwealth chairman also
sent messages of goodwill and
encouragement.

After attending the A.B.M.
Board meeting in Sydney last
month, Mrs. Bright-Parker left
for Grafton, where she spent
2½ days before flying on to
Mackay to begin an extensive
tour of North Queensland.

In this diocese, she visited
G.F.S. branches at Townsville,
Ingham, Innisvale, Cairns,
Yarrabah, Ayr and Home Hill.

Her tour of Rockhampton
Diocese commenced with
parishes near Rockhampton;
she then went to branches at
Springsure, Emerald and Cler-
mont, which are 200 miles to
the west, and to Gladstone.

In Brisbane, Mrs. Bright-
Parker visited Warwick and
Toowoomba, as well as metro-
politan branches.

Mrs. Bright-Parker said she
had travelled 5,000 miles since
she left home and had spoken
45 times in five weeks.

BISHOP ENJOYS U.S. HOSPITALITY

The Bishop of Rockhampton,
who is acting as one of
our correspondents while he
is in America, sends us this
impression from the Roan-
bridge Rural Training Centre,
near Kansas City, dated
July 28:—

Landing in San Francisco on
Saturday morning, I spent the
first week-end in a parish 20
miles north of the city.

My first impression was of
amazing hospitality: I was not
allowed to buy a single thing
for myself—not even cigarettes.

Celebrating the Holy Eucharist
at 8 a.m. on Sunday, I found
the American Liturgy very
similar to our own, and
general habits much the same.
Some communicants received
by intinction, though the
practice is generally discour-
aged by the clergy.

The congregation at 8 and at
9.30 (Family Eucharist) was
comparatively small; but at 11
a.m. (Sung Eucharist) the
church was full.

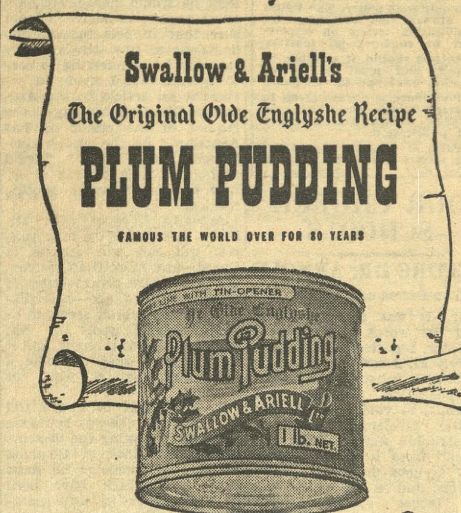
After the service I was ad-
vised to stand outside at the
junction of two paths where
people converged from the two
exits. They all patiently
waited and filed past me to
shake hands and offer a word
of greeting. They all said a
complimentary word about the
sermon; but this caused no
head-swelling, as it came from
everyone, even the children!

On asking about the stipends
and conditions under which the
clergy worked, I discovered that
the assistant curate, two years
in Orders, received nearly three
times the stipend of the aver-
age Australian pastor.

The parish budget is more
than £30,000 p.a. (\$70,000).

The Episcopal Church is still
predominantly an urban
church; but they are endeavor-
ing to train clergy for work
in rural areas. Here at Roan-
bridge the scheme is being de-
veloped on an actual working
farm, to which are brought
theological students and priests
for practical training.

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8/2089

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AG48

"THE FRIEND OF GOD"

"BE YE A DOER"

BY WILLMA TERRY.

ALL of us are familiar with the prophecies of Erasmus, the 13th century "mystery man," who supposedly wrote reams depicting the future of the world. Nobody can foretell what will happen to the world in the year 1972 for example, but men who are watching the events of their day can see some inkling of events two or three or maybe five years ahead. We do well to take note of their words of wisdom, and use their knowledge. Jesus said: "A prophet is without honour in his own country," and that is generally true.

In the Old Testament there is the story of one of the noblest and bravest of the prophets in the history of Israel. Jeremiah was his name. He was the son of Hilkiah the priest, and was born about the year 650 B.C. in a little country village named Anathoth. We can imagine him growing up in the priestly household, where the rites and ceremonies of the Jewish religion were cherished, and where also the rites and ceremonies of a foreign god of fertility, called a Baal, sometimes became mixed up with the other. Like many boys of to-day, Jeremiah must have spent hours wandering around the hills of Anathoth, discovering for himself the way of the wild beasts. This knowledge he stored in his memory to be used in later years.

The times when Jeremiah lived were very troubled. If you look at a map of Arabia you will see that much of this land is desert. The land that is fertile is near the coast, and Palestine on the shores of the Mediterranean was much desired by northern tribes looking for land to pasture their herds. It was also the caravan route for the camel trains on their way to Egypt, and what economy for the merchants to pass along this stretch of coast without paying any dues! Assyria did not enjoy her position as ruler of these lands for many years, because another nation of mighty warriors was rising in the north, and by the time Jeremiah reached manhood Babylonian soldiers were fighting to take control of

This is the first of three articles, comprising a study of the Book of Jeremiah. The second article, "The Inner Light," will appear next week.

Assyrian territory. Judah, mainly because of the mountainous nature of the country, was more or less safe, and acted as a "buffer state" between Babylon in the north and Egypt in the south.

WITHIN Judah's borders a sorry state of affairs existed. For years the prophets had been thundering their charges against the people for their immorality, but it was hardly darning their moral armour. In those days the example of the king had an important part to play in the moral life of the nation, but unfortunately for Judah her kings were no upholders of moral issues. In fact, in the Book of Chronicles, which traces much of the history of this period, we find like a refrain: "And - - - did that which was evil in the sight of the Lord, according to all that his fathers had done."

During Jeremiah's youth two kings were in the throne of Judah, Manasseh and Amon, and during their reigns the worship of the Baals had grown tremendously. Following Amon to the throne came another king, Josiah (II Kings: 22). He was only a boy of eight years when he ascended the throne, but it seems that his advisers must have been some of the more pious and god-fearing of his subjects. It was during his reign that a book of the Law was found in the Temple (II Kings: 22: 8-11), and because of its contents Josiah instituted some reforms (II Chron. 34), aimed at making the worship of God pure once more. It was during his reign that Jeremiah came from the seclusion of Anathoth to Jerusalem to give his message to his people.

Quite often, without our knowing, God is preparing us for some particular task, and His call to us to follow it, is not heralded by any fanfare of trumpets, but known only in the deep recesses of our own hearts. That was how Jeremiah received his call. (Jer. 1: 4-9). Simply an inner conviction that God had a purpose for him, forced him to declare the path that Judah should follow. Like many other men he felt unworthy to fulfil that mission, but God gave him the promise that in all times and in all places He would be with him. That Jeremiah would plumb the depths of human sorrow as he watched his beloved country destroy herself, that he would know such loneliness of spirit that his faith almost failed, he perhaps never dreamt, but his life story reveals the true spirit of self-sacrifice, for that spirit helped him endure all things for the love of his Gossion. It is the measure of our passion for God which reveals the measure of our love for Him.

BATHURST Y.A. NEWS

Bathurst, August 3

Most of the 14 candidates in the Bathurst Diocesan Y.A. Queen competition organised various events right to the closing date of the event on July 31.

Next Tuesday the bishop will attend the second zone ball at Eugowra, and the winner of this area will be crowned by Archdeacon W. Arnold, of Parkes.

The third zone ball will take place on September 3 at Rylstone, and the winner from each zone will be crowned 1954 Y.A. Queen at the Bathurst Ball on September 10.

AS Jeremiah took stock of the situation he could not see any sign that God could possibly bring His purpose to fulfilment. Then he had two visions. (Jer. 1: 11-16). In Palestine the blossoming of the almond tree is a sign of spring, and to him it was a symbol that although there seemed little spiritual life left in the nation, with the right guidance, God would make it flourishing again. In the second vision, he saw the struggle of the nations in the north drawing closer and closer to Judah, and that judgement would fall on her because of her evil ways.

Finally, God gave Jeremiah a command: "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee . . . for, behold, I have made thee this day a defence city, and an iron pillar, and brazen walls." (Jer. 1: 17-18).

So, trusting God's promise to be with him, Jeremiah began his work.

Things To Do:

1. Make a study of Prophecy. There is a readable chapter on "The Prophets at Their Task" in a book entitled "The Modern Approach to the Old Testament", by the Reverend Jewett C. Townsend, or a more technical chapter entitled "The Development of Prophecy" in the Clarendon Bible Series, Old Testament 1.
2. A Discussion Group on the question: "Do we know the real meaning of the word 'Sacrifice' to-day?"
3. Find out what the Church teaches in respect of the Eucharistic Sacrifice. Chapters 29 and 30 of "The Christian Faith" might possibly be used for this purpose.



The winner of the N.S.W. Comrades of S. George Queen Competition, Miss Agnes Dunbar (left), with her maid-in-waiting, Miss Betty Norrie (right), and her flower girl, Miss Elizabeth Childs (centre).

FOR SMALL PEOPLE

I WAS THERE . . . (35) A PIECE OF FRUIT

I want you to think of a lovely garden.

Suppose in that garden there are two fine fruit-trees, one an apple and the other an orange. How would you tell which was which?

By their leaves? Yes, that's one way.

Can you think of any others? What's that—by their fruit? Yes of course. That is the easiest way of all, isn't it?

We expect to find apples on an apple tree and oranges on an orange tree.

Jesus knew this of course. One day He was telling some of us that we were like those pieces of fruit.

That's a strange thing to say isn't it? Would you like to know what Jesus meant?

Well, he was telling us to be careful not to follow or listen

THE EMPIRE GAMES

Records are being broken again and honours are coming Australia's way as the Empire Games gather tempo in Vancouver.

Australia has been singularly blessed with those conditions which make for the development of young outstanding athletes, as previous international sports meetings have shown.

But we also possess more than our share of those factors which make for the growth of the spiritual qualities which are needed if we are to run with patience the race that is set before us, of which Christ is the end or goal.

An Indian once expressed amazement that Australia had no other religions or temples to speak of, except Christianity and Christian churches.

One would expect us to be among the leaders in Christian achievement in the world to-day.

But to-day those attractions which beckoned the athlete of ancient times and which, if yielded to, robbed him of the prize, are hindering us from being all that we might be.

Self-indulgence, idleness, the get-rich-quick craze, the lowering of moral standards and the exploitation of sex don't contribute to spiritual stamina, either in a nation or an individual.

Furthermore, at present they constitute far too much of our national diet.

The apostle Paul had no illusions about the discipline and constant training needed if those who had begun in the Christian race were to endure to the end.

The need for self-control and steadfast endurance appear more than once in his writings.

It is a note which needs to be struck again to-day.

Life—even the Christian life—is NOT just having a good time. It is a course to be covered. It is meant to involve progress, each step bringing us into a closer relationship with Him who has called us.

Christ, says S. Paul, is the goal, the end of the race for the Christian. So the author of the epistle to the Hebrews urges his readers to run with steadfast endurance the race that is stretched out in front of them, "looking unto Jesus."

There is the answer to our need for spiritual vitality and victory. When our eyes are fixed on Him by faith, we shall find that the indulgence of which S. Paul speaks, will fade from the scene.

For after all, self-control and endurance are not negative things. They derive their effectiveness not so much from a string of "no's and don't's" as from a constant "yes" to Him who is able to keep us from falling and make us more than conquerors.

All of which prompts the question—

What sort of race are you running?

—THE YOUTH EDITOR

COMRADE QUEEN CROWNED

FROM A SPECIAL CORRESPONDENT

At the Annual Ball of the S. Paul's, Burwood, Company of the Order of the Comrades of S. George, held at Burwood Masonic Hall on Friday, July 2, the final results of the New South Wales Province Queen Competition were announced and the Queen of N.S.W. Comrades crowned.

Those who submitted candidates were the Sydney Central, the S. Paul, Burwood, and the Christ Church S. Laurence companies.

The competition was organised to raise money for the Balmoral Camp site owned by the order and required each company (having selected a candidate within itself) to raise as much money as possible within the prescribed time in order to have its candidate crowned.

The winning company was the Sydney Central (with £110) whose candidate and leader was Miss Agnes Dunbar.

Miss Alice Eager of the Burwood Company ran second and Mrs. Valerie Tibby from the Christ Church S. Laurence Company was placed third.

The results were announced by Mrs. Osbourne, wife of the district M.P., who then carried out the crowning ceremony.

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By THE REVEREND T. E. JONES.

THE time is 8 a.m. This is VKB Ceduna calling. Are there any medical calls, please?"

The young man is speaking into the microphone on the desk in front of a variety of dials and switches. When he has finished he leans forward and turns one of the many switches: a small red light glows before him and a voice comes from the speaker.

"This is 9RO Cook speaking. Nine Roger Obo, 9RO calling VKB Ceduna. Good morning, George, I would like to speak to doctor."

"Right, Sister, stand by and I'll get doctor for you."

The young man pulls another of his switches and then picks up a telephone. In a house a quarter mile down the street a bell rings and doctor hears the young man say, "Sister at Cook would like to speak to you."

Doctor then gives her attention to Sister's story, which comes to her over the air for three hundred miles and is then linked to her telephone line. She is told that a man, while climbing some scaffolding, slipped and fell to the ground and has suffered serious injuries. Sister has made him comfortable in her little hospital on the great Nullabor, but he needs doctor's attention. "Can doctor come immediately?"

"I'll pass word to the pilot. We'll leave as soon as this medical session is over," doctor tells Sister. She then stands by while others waiting for her help are switched through.

A SISTER at the Taroocla hospital asks for advice in the treatment of a baby that has gone off its food; a mother in a lonely home in the north nearly three hundred and fifty miles away is anxious about her husband who, she thinks, has influenza, but she is afraid he may have diphtheria after all; another is a sheepman in the west who requests that doctor will bring her dental forceps when she makes her monthly visit next week as he has an aching tooth he'd like out. So the routine goes on until the young man announces: "There are no more medical calls. I am now ready to receive traffic." He then busily thumps the keys of his typewriter as each outpost asks him to send its daily quota of telegrams for this and that.

Some desire spare parts for cars or trucks to be sent from distant Adelaide; others are sending prices for sheep sales, orders for groceries or birthday greetings to a member of the family away from home, for in all these cases the transceiver is the only communication the folk have with the outside world.

The building from which the young man speaks to the many people scattered over the distant areas of the more remote parts of South Australia, is a plain, simple though attractive building some thirty feet by twenty. It is divided into two rooms. The larger room is the operating room, for here are the transmitters and receivers with their bewildering array of control switches and dials. The other, the workroom, is filled with all manner of radio and electrical equipment. Next to the radio building is the attractive home in which live the young man and his wife and small daughter. Dotted about the acre and a half of ground are wireless masts from which are strung so many yards of wire as to make one wonder why they ever called it "wireless."

WHILE the young man is taking his telegrams, two other young men are pushing an aeroplane from its hangar in a nearby airfield, and a motor car is streaking down the road, leaving a long trail of dust behind it. The car soon arrives and is parked in the hangar, and doctor and Sister make themselves comfortable

This is the first of two articles on the work of the Bush Church Aid Society at Ceduna, South Australia, by the Organising Secretary for Australia and Tasmania. The concluding article will appear next week.

in the aeroplane. A few minutes later the plane is zooming over the little township and heads towards the Great Australian Bight and the treeless Nullabor.

The plane flies over mile upon mile of empty land. Here is Colona Homestead; eighty miles further on a few sheets of corrugated iron catching the sun's rays indicates that White Well has been reached. The plane is now on its last stretch, sixty more miles over a plain that except for scattered patches of stunted salt bush is devoid of vegetation, an odd rabbit the only life on the plain until Cook is reached.

THE glistering rails to the east and west and the twenty homes standing like a

straight line of soldiers on parade greet the travellers with dazzling brilliance as the hot sun is reflected from the roofs.

Within ten minutes of landing doctor is examining her patient and comes to the conclusion that he must be taken back with her to the base hospital.

At 2.30 in the afternoon Sister switches on her transceiver for the afternoon session and hears the familiar voice calling: "This is VKB calling 9RO Cook, Victor King Baker calling 9 Roger Obo, over to you, Sister." To which she replies: "9RO Cook replying to VKB. The plane left here at 2 p.m. and expects to arrive Ceduna 4.15. They are bringing the patient back with them." It is exactly 4.15 p.m. as the plane touches down on the Ceduna aerodrome to find a green van awaiting them with the parson standing by. The patient on the stretcher is transferred to the vehicle and another long cloud of red dust is churned up from the road as the car speeds with its patient to the hospital.



Mr. George Cameron at his controls.

DRIVE-IN THEATRE

Now that Melbourne has a "drive-in" bank, at which you need not get out of your car to deposit or withdraw money, it was only a matter of time before it would have a "drive-in" picture theatre and eventually a "drive-in" Protestant church.

The "drive-in" picture theatre is now here, in the outer suburb of Burwood. It is called the "Skyline" Theatre.

It is built in a large shallow basin on one of the main roads out of Melbourne, and even the sternest critic must concede that the enterprising management of Hoyt's Theatres have done their work well in arranging it.

It even provides a playground for the children and a snack-bar from which a wide variety of hot and cold food and drinks is brought to your car.

You simply park your car in the spot allotted to you, alongside of a post on which hangs a loud-speaker which you hang in your car.

Being entirely in the open air it of course raises the question of how much of the pictures can you see if there should happen to be heavy rain?

Well, the management provides for this to some extent by having an army of boys who spray your car windscreen with a glycerine base solution and clean the water off once or twice during the show with chamois cloths.

The programmes are almost entirely revivals of such films as "Kon Tiki," "The Wooden Horse," "African Queen," etc., plus one documentary.

There are two performances each evening; the first at 7.30 and the second at 9.45. If you like second-rate films in the discomfort of a parked car instead of the comfort of a modern theatre, or if you are one of those people who read only the comic strips in your daily papers and go to the pictures once a week irrespective of what the programme is, will probably be satisfied with it.

—W.F.H.

PERTH G.F.S. GIRLS SPRINGCLEAN

On Friday evening, July 16, we wended our way towards the Kalamunda bus stop, struggling under our numerous bags and packages, which contained paint tins of bright shades to beautify our G.F.S. "Friendly House" at Kalamunda, and lovely new plastic curtains for the bedrooms and bathrooms.

We were going up there with this idea in mind, and our enthusiasm for all the things we planned on doing during the week-end made our eyes sparkle, and put an edge of excitement in our voices. Even the rain that fell on to our blankets, which were strapped on the sides of our cases, failed to dampen our spirits.

Our first thought next day was to clear the garage so that it would hold the wood which lay just outside.

Before daylight closed in, we managed to do much weeding and raking, and as the sun disappeared from sight for the night we reluctantly left it till the morrow.

After tea we decided to put the undercoat of paint on a number of things which called out for it.

The kitchen was attacked with much gusto, and paint brushes wielded hither and thither in a most unprofessional manner. The bathroom cupboard and bedroom wardrobes were also given a different look. And dining-room chairs were all re-varnished, as were dressing tables and cupboards.

Sunday morning dawned bright and clear, and we were out and on the road to church in time to do the half mile in a leisurely fashion. Canon Arbaster again made us very welcome at the service.

After lunch we very much surprised our organising-secretary, whose birthday it was, by presenting her with a cake, beautifully iced and complete with one candle and a small gift.

We all felt it had been a wonderful week-end. We had worked together with the real G.F.S. spirit, and enjoyed the experience tremendously.

DIOCESAN NEWS

ST. ARNAUD

MYSTIC PARK
A new church is in process of construction at Mystic Park in the Parochial District of Tresco. It is a wooden church of simple design, and will have the name of St. James. It is hoped the dedication will take place in September.

DONALD
The Reverend Ronald G. White was instituted and inducted as Rector of St. George's, Donald, on Wednesday, August 4. He comes from Heathcote in the Diocese of Bendigo.

CONFIRMATION
In his recent visit to the Sunraysia area, the bishop confirmed thirty-two candidates at St. Margaret's, Mildura; twenty-one at St. Mark's, Redcliffe; and nineteen from St. John's, Merbein.

MILDURA
At the annual Temple Day and Dedication Festival the special preacher was the Reverend J. G. M. Gent, of Adelaide. On the Sunday following St. Margaret's Day the bishop preached. Fifteen debutantes were presented at the Parish Ball on July 22.

REDCLIFFS
To give adequate space for the new church, the rectory has been moved, and at the same time renovated. Eight debutantes were presented at the recent Parish Ball on July 12.

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THE DRAFT CONSTITUTION . . . 2

ON BEING THANKFUL FOR SMALL MERCIES

BY THE REVEREND A. P. B. BENNIE

"IMPATIENCE to get something done—that fatal attitude—before their leaders definitely passed from the scene," so from his rather detached position Lord Robert Cecil rebukes successive generations of legislators in his wise "Autobiography"; a warning not without relevance as we consider something like the seventh attempt in 30 years to get a generally acceptable Constitution for the Australian Church. Certainly churchmen must not allow themselves to be jockeyed out of a most careful scrutiny of the proposed draft; time itself will reveal many unforeseen fetters that any written Constitution must inevitably impose, for the wisest legislators are hardly clairvoyant. It has actually been urged in one metropolitan synod by a distinguished politician that the prime reason for passing the Constitution was that Britain had done so well without one!

Perhaps the most objective way of examining any proposed draft is to set out the benefits expected from a constitution, and then to see how far these are realised in the actual draft. These would appear to be four. To state the fundamental identity of the Church, those beliefs which constitute her definition, both as a criterion of reference for all her subsequent activity and as a definition for legal purposes which she requires to identify her in law as a property holding corporation. This would be the first; the second is to achieve autonomy, that is the right of complete self-government subject to these overriding definitive principles. The third is to set up a series of courts which have a universally recognised moral and canonical authority to exercise discipline upon her members, and the fourth a power of alteration which will allow her to adapt her constitution to the changing needs of the future, while safeguarding her against the whims of a reckless or revolutionary majority.

CHECKS AND COUNTER-CHECKS

The present Draft bristles with checks and counter-checks like a porcupine with spikes; but this is understandable when it is realised that it has to satisfy at one and the same time what sophisticated American churchmen might call the Bible and brette belts, neither of which are noted for their moderation. A proposition certainly difficult and perhaps inopportune.

The first and most important requirement of definition is admirably met in the first six sections. The first three, which are unalterable, state those standards of the Church which are catholic and universal. It is noteworthy that the three orders of the sacred ministry are explicitly included, which should provide a desirable check on any intemperate prophet who might wish to merge the Anglican Church (and with her identity, her mission to Christendom) in some Pan-Protestant federation of the future.

Section four to six describe those standards which are merely Anglican (Prayer Book and Articles) and the general purpose of the Constitution. It is here that attention is first

drawn to a schedule of permissive variations from the Prayer Book, written somewhat in the spirit of King Canute, but which deserve separate consideration. For alteration these sections require, not unreasonably, concurrent assent of three-quarters of the dioceses including all the metropolitan sees. The awkward name of the Church can be altered if the individual dioceses are unanimous in the matter.

The second purpose of autonomy is effectively achieved in the next forty-six sections. Much of it describes present procedure made coercive, with the exception that the porcupine's bristles appear whenever any section think that faith or ritual or good government within a particular diocese or its property are touched. It is apparently only in the Church triumphant that we churchmen trust each other.

THE APPELLATE TRIBUNAL

The tribunals are set up in the familiar manner. We shall not consider the constitution of the subordinate tribunals, for any body of men is capable of natural justice. But the body to which the final appeal is made must have an unquestioned moral authority if it is to be obeyed. The Appellate Tribunal consists of four lawyers and three bishops. This is useful enough for its function of interpreting con-

stitutional conundrums. But its constitution does not vary when it considers appeals on questions of doctrine and ritual. Apart from the difficulty of seeing what lawyers as such have to do with these questions at all, we may observe that there seems to be one certain thing about the lessons of history: They are never learned. It is only fair to add that the Constitution does everything it can to mitigate the confusion that may arise from this, by requiring that the Appellate Tribunal must not give a decision on these matters without a majority of its episcopal members concurring; and lays down that where a decision cannot be given the subordinate court must review its decision in the light of the Appellate Tribunal's difference of opinion. (Sect. 58 (3)). This may prove an aid to digestion.

Section 73, however, must be crucially examined in the light of the principle that what is permissible anywhere should be permissible everywhere. In this section, it is laid down that a decision of a superior tribunal which is at variance with any "judicial authority" (including by definition the Judicial Committee of the Privy Council) shall be permissible only (which is fair enough), but goes on (subsection 3): "The synod of a diocese may by ordinance direct that a diocesan tribunal shall not follow or observe a particular determination of the appellate or provincial tribunal

which has permissive effect only." By this means a *de facto* tyranny could become *de jure*.

The drafting as a whole is rigid, but perhaps not unwisely so.

"DRAWING OUT LEVIATHAN WITH A FISHHOOK"

If the variations of the schedule (the Permissive Variations) are proposed as a solution of what is described as the liturgical diversity within the Church, it must be stated that they are hardly adequate for their purpose. It is to be regretted that some things, notably the recitation of the Ten Commandments in the Liturgy, are required to be said once a month in the alternative rite. There is no liturgical authority for this sort of occasional interpolation. It is further to be regretted that there is no mention of the essential 1928 anamnesis prefacing the Prayer of Oblation, or the desirable 1928 Prayer for the Church.

If, however, the variations are all that the Church is prepared to authorise officially for the moment, much may be said for them, at least on the principle that half a loaf is better than no bread.

It may seem that our attitude to the Draft has been to "damn with faint praise;" if so, when the time comes, we are not without hope to be able at length to "assent with civil leer."

FILM REVIEWS

"THE SEA AROUND US"

This film, at present showing at the "Capitol" Theatre in Melbourne is the loveliest documentary that I have ever seen.

It is a very exciting screen version of Rachel Carson's best-selling book of that name, but it is a mystery to me how it was ever photographed; because it is obviously genuine; especially the all-in fight between a shark and a giant octopus. I wondered why they didn't both eat the photographer!

It will be a pity if every child in Australia does not see this film.

The main feature on the same programme is a Hollywood version of Rob Roy McGregor—a Houdini in kilts. It was chosen for the Royal Command performance in England in 1953. Any resemblance to anything that Sir Walter Scott ever wrote is purely accidental.

Walt Disney places all the emphasis on narrow escapes, sword fights, and chases up the mountains.

Richard Todd makes a handsome Rob Roy, but Glynis Johns is a colourless, woe-begone heroine.

500 men of the crack Argyll and Sutherland Highland regiment were lent to act the part of the English "red-coats" in the fighting against the rebel Highlanders.

James Justice plays an excellent part as the hot-blooded Duke of Argyll.

After you have seen the Trossach country in this film you will understand why so many Scots have migrated to other parts of the Empire.

—W.F.H.

"THREE COINS IN THE FOUNTAIN"

THIS is a Fitzpatrick-esque documentary of modern Rome padded with a very flat-footed love interest to hold the attention of the female section of the audience who may not be interested in the fountains and palaces.

It is showing at the Regent Theatre in Melbourne and several suburban theatres as well, and once again the Regent turns the sound on too loudly for the comfort of the audience.

The film is far better than Secondari's novel, on which it is based.

Three American girl typists in Rome each throw a penny into a wishing well, and strictly in accordance with the statistics in the Kinsey Report they proceed to fall in love with the first males they see.

Of the girls the only outstanding performer is Dorothy McGuire.

Clifton Webb is as tiresome as ever and Louis Jourdan's share is far below his performance in "Decameron Nights."

Frank Sinatra (unnamed) sings as poor a theme song as we have heard for years.

The De Luxe colour is magnificent, although uneven in places, and CinemaScope is seen at its best in the breathtaking landscapes and shots of fountains and ancient buildings in Rome. Venice looks very drab and dingy in comparison.

There are two short supporting films—Haydn's "Farewell Symphony," introduced by an appalling commentary, and a magnificent Pasadena, California, "Tournament of Roses."

This latter is an example in civic gala organising which Australian cities could well afford to emulate.

—W.F.H.

CHORAL RECITAL

The Oriana Singers, conducted by Norman Johnston, will give a recital in the foyer of Sydney Town Hall on August 11 at 8 p.m.

The programme will include French Renaissance music, Benjamin Britten's "Ceremony of Carols" and works by Debussy, Holst and Bax.

ANGLICAN AS COUNCIL CHAIRMAN

FROM OUR OWN CORRESPONDENT

Canberra, July 30
More than 60 representatives of Canberra organisations last night unanimously elected the Anglican Men's Movement delegate to the A.C.T. Good Neighbour Council, Dr. C. A. Price, to the office of chairman of the council for the next 12 months.

Dr. Price replaces another A.M.M. office-bearer, Mr. G. Sutcliffe, who is vice-president of the S. John's, Canberra, branch of the A.M.M. Mr. Sutcliffe, who had held the position of council chairman for the past three years did not seek re-election.

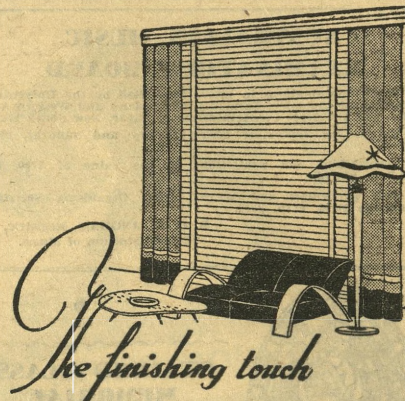
Dr. Price, who is Reader in Anthropology in the Australian National University, is a son of the distinguished Australian, Dr. Grenfell Price, and is a very loyal and energetic churchman.

PRIMATE IN CANADA

ANGLICAN NEWS SERVICE
After attending the Anglican Congress at Minneapolis and the meeting of the World Council of Churches at Evanston, near Chicago, in August, the Archbishop of Canterbury, accompanied by Mrs. Fisher, will tour Western Canada.

He will leave Chicago by train for Winnipeg at the conclusion of the Evanston Congress on August 31.

From Winnipeg he will travel westward by train and motor car to Vancouver, and thence to Victoria on Vancouver Island, where he will arrive on September 7.



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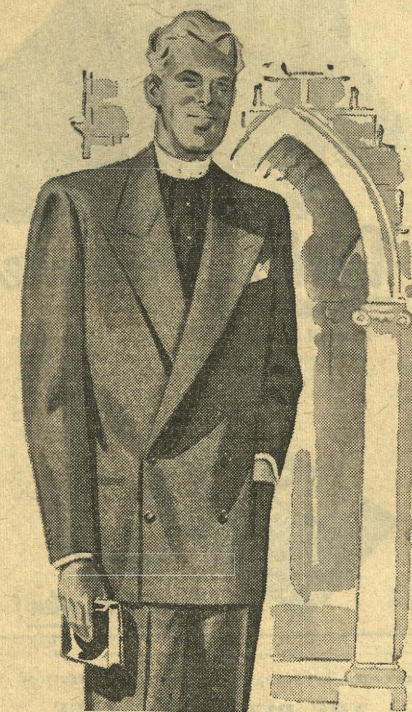
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PROBLEMS IN INDIA MARRIAGE AND DIVORCE

By A SPECIAL CORRESPONDENT

THE special Marriage Bill before the Indian Parliament is engaging the attention of the country.

From the early Vedic times marriage was a sacrament or "sanskara" essential for social order. The Hindu idea of marriage is a fellowship between a man and a woman who seek to live creatively in a partnership for the realisation of the four great objects of life—"dharma," "artha," "kama" and "moksha."

Monogamy was the approved rule though polygamy existed to some extent.

In the Vedic literature the sanctity of the marriage tie was the accepted principle. Woman was held in high honour.

She was said to be half her husband and completed the man. In impressive verses the great law-giver Manu exhorted men to honour and respect women.

"Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields any reward," held Manu.

The Hindu ideal of marriage has always been that it is a holy union—a permanent and indissoluble union—for the purpose of religious duties.

Remarriage of widows was permitted in the ancient times.

According to Kautilya's "Arthashastra" divorce could in some cases be obtained by the husband or wife, if they had married in the unapproved form.

Kautilya's "Arthashastra" also recognised remarriage of women in certain cases and under certain conditions.

Manu, however, prescribed injunctions disapproving of divorce and remarriage, and such injunctions have ruled Hindu India for centuries.

In the early ages prohibition against marriages within the "gotra" or within certain degrees of kinship were not strictly enforced.

Later, marriage was held to be invalid if it were made between persons related to each other within "prohibited" degrees.

The main difficulty which progressive Hindus with a radical outlook felt was that marriages between persons belonging to different castes were held to be invalid unless there was a custom to the contrary. In a number of cases marriages between persons of different castes were held to be void.

Under the Hindu Marriages Validity Act of 1949, it is provided that no marriage between Hindus shall be deemed to be invalid or ever to have been invalid by reason only of the fact that the parties thereto belong to different religions, castes, sub-castes or sects.

INTER-CASTE MARRIAGES

As regards marriages between sub-divisions of the same caste, they are regarded as valid even under the existing decisions. This act thus validates inter-caste marriages.

The Special Marriage Bill, now before Parliament makes an attempt to have some kind of uniform civil code regulating marriage and divorce. But this bill is on a permissive basis.

It is not a compulsory measure.

It is entirely optional for citizens of India to marry according to the provisions of this bill or to marry according to their personal law.

This bill provides for marriage between two persons irrespective of their religion, their caste and their community.

Under clause 4 of the bill as amended by the joint committee conditions have been prescribed relating to the solemnisation of special marriages. Neither party must have a spouse living. Neither party must be an idiot or a lunatic. Parties must have completed the age of 18 years.

If the boy or girl has not completed the age of 21 years, he or she must obtain the consent of his or her guardian to the marriage.

Parties must not be within the

degree of prohibited relationship.

One clause of the bill has provoked considerable controversy, viz., clause 19—"Effect of marriage on member of undivided family."

The marriage solemnised under this act of any member of an undivided family who professes the Hindu, Buddhist, Sikh or Jain religion shall be deemed to effect his severance from such family.

Under the Special Marriage Bill divorce will be permitted by a decree of court on the following grounds: adultery; desertion for three years; imprisonment for seven years; cruelty; insanity for not less than five years; leprosy; no trace for seven years or more; and non-compliance with a decree for restitution of conjugal rights for two years or more.

The provisions with regard to divorce and the automatic disruption of the coparcenary have provoked considerable discussion.

Although the Special Marriage Bill does not affect the fundamental sacramental nature of the marriage of the Hindus, it is generally criticised as attacking indirectly the basic concept of Hindu marriage and thereby seeking to disintegrate the fundamental basis of Hindu social system.

It is, however, to be remembered that divorce has not been unknown to Hindu law and it is still sanctioned by usage in some parts of the country.

MOHAMMEDAN LAW

Marriage in Mohammedan law is not a sacrament but a civil contract.

The validity and operation of marriage are dependent upon the declaration or proposal of one party and the acceptance or consent of the other, and certain other formalities.

Each sex has rights against the other. But for psychological and social reasons, there are differences in the position of man and woman.

Although a man is allowed to marry four wives, yet the rights and privileges granted to women by law do in a great measure check the man from doing so.

Liberty is allowed to adult women to marry or not to marry a particular man. Option was reserved for the girl married by her guardian, other than the father or father's father, during her infancy to ratify or to repudiate the marriage contract immediately on her attaining puberty.

Under an Act of 1939 all restrictions on the option of puberty (Khyar-ul-bulugh) in the case of minor girls whose marriage had been arranged by a father or grandfather have been removed.

The greatest safeguard which a Muslim wife enjoys is the provision for dower in marriage contracts.

The husband can, of his own act, divorce the wife under certain formalities against her will.

In that case the deferred dower becomes due and she has certain rights to residence and maintenance.

The wife may refuse to live with her husband so long as the promised dower is not paid. Dower is recognised as a debt and if the dower is not paid the wife, and after her death her heirs, may sue for it.

The widow has the right to retain possession of her husband's estate in lieu of dower.

The husband may divorce his wife whenever he desires without assigning any reason. Talaq may be oral or in writing.

A marriage may be dissolved not only by "talaq," which is the arbitrary act of the husband, but also by agreement between the husband and wife. A dissolution of marriage by agreement may take the form of "khula," which is divorce with the consent and at the instance of the wife, or "mubarat," which takes place where both parties desire a separation.

(Continued on page 12)

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DIOCESAN NEWS

ADELAIDE

A.B.M. SECRETARY WELCOMED
The new State Secretary of the A.B.M., the Reverend A. J. Bott, will be admitted to his office on Sunday, August 8, at 10.30 a.m. He will attend a reception arranged by the Comrades of S. George, to welcome him to the State, in the Standing Committee Room of Church Office at 5.30 p.m. on Thursday, August 5. The members of C.S.G. were mainly responsible for redecorating the secretary's residence throughout, thus saving the A.B.M. a considerable amount of money.

RELIGIOUS DRAMA
A ten-week course for producers of religious drama has been arranged for each Monday night in Church Office by the Adelaide Religious Drama Society, of which the bishop is the patron. The society hopes to foster the performance of religious drama among church groups, Sunday schools, etc.

G.F.S. GOLDEN JUBILEE
The G.F.S. of the Good Shepherd Church, Bowden, celebrated its Golden Jubilee recently with a special reunion of 120 past and present members. The rector, the Reverend C. Gray, dedicated a banner at a service before the social, in honour of the branch's 50 continuous years of service to the parish and Church.

S. FRANCIS' HOUSE
A fête will be held at the House, an A.B.M. home for part-white boys next Saturday, August 7. The Mayress of Port Adelaide will open the fête at 2 p.m.

CONSTITUTION CONFERENCE
A conference, entitled "Under Construction," will be held at the Retreat House, Belair, from August 13 to 15, to enable church people to learn more of the government of their church and the plans for the proposed constitution. Talks will be given by the Chancellor of the Diocese, Mr. Justice Ross, the Dean of Adelaide, and Mr. Dunstan, M.P.

ARMIDALE

WARRIALDA
The Warialda Parish Hall resulted in a profit of £176 for the parish funds.

The Mothers' Union has raised nearly £20 for the Coventry Girls' Home.

The children of Warialda have raised over £20 so far this year for the missions. A keen band of youngsters meet every Friday to make things for use in the mission field.

The first annual Temple Day is being organised. Temple Day is on August 29, when it is hoped to raise £1,500 for the parish.

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BALLARAT

MOTHERS' UNION BIRTHDAY PARTY

The Mothers' Union branch of S. Paul's, Ballarat, held its 15th birthday meeting on Wednesday, July 28. After the M.U. service in the church, members and visitors from other Ballarat branches met in the parish hall, which looked very gay, with bowls of spring flowers decorating the small tables.

WESTMERE LADIES' GUILD BIRTHDAY

To celebrate its 24th birthday, the Westmere Ladies' Guild entertained members of similar organisations in the Mechanics Hall. Representatives from six other Anglican guilds, five Presbyterian guilds and two Roman Catholic churches, together with Westerners, guild members and official guests filled the hall and enjoyed a musical programme and interesting talk by the Vicar of Ararat, Canon E. S. Yeo.

Canon L. Burgess and Mrs. Burgess, who were responsible for the forming of the guild, were present. Archdeacon R. E. Richards represented the diocese and brought good wishes from the bishop. The President of the Guild, Mrs. McIvor, and the Reverend P. Burgess, who is in charge of the parish, welcomed the guests.

RURAL DEANERY STUDY GROUP

Members of the Ballarat Rural Deanery, under the leadership of the rural dean, the Reverend G. E. Muir, are meeting regularly at Christ Church, when members are presenting papers on Christian healing. The papers have aroused keen interest and discussion.

BATHURST

KANDOS

The Patronal Festival and Feast of Consecration of S. Lawrence's, Kandos, will be held from August 9 to 16.

INDUCTION

The Bishop of Bathurst, assisted by Archdeacon C. Arnold, inducted the new Rector of Forbes, the Reverend L. C. Crowe, on July 26.

S. MICHAEL'S HOME

Ten additional R.S.L. sub-branches in N.S.W. have recently sent donations. One was from the returned Navy, Army and Air Force Sisters, and another from the R.S.L. Women's Auxiliary at Canowindra. A Bathurst firm is donating one-third of the proceeds from a big musical parade to be held in the Masonic Hall on September 1; £20 has come from the Victorian Ex-P.O.W. and Relatives' Association. Dubbo Parish has distributed 600 coin boxes and asked for 200 more; Eugowra is distributing a special leaflet to every Anglican family in the parish; builders are now working on plans for the construction of the Memorial Home.

R.G.S.

The 1953 statement of receipts and expenditure discloses very interesting and sacrificing facts for the Brotherhood of the Good Shepherd who care for the parishes of Brewarrina, Bourke, Tottenham, Nyngan, Cobarr and Gulgandra. Stipends for all the brothers for the year amounted to only £322; grants for holidays, dental, optical and medical costs were only £33; and travelling expenses for this vast area was only £447.

LEGACIES

It is always hard when opportunities for progress cannot be accepted by parishes. Church schools, hostels and other Anglican causes because of lack of capital money. South Bathurst Parish a few years ago was able to do many things through a bequest from a widow, and now the Millthorpe Parish has received the final £500 of a £5,000 legacy from the estate of the late Edith Jane Smith, which has cleaned up the finances of the parish, provided for the new car, and placed capital for future works.

NOTICES

The D.C. will be out of the diocese from August 12-31 and cannot receive mail during that period. Matters of any urgency should be dealt with before then. A retreat for clergy is planned for August 22-27 at Marsden School, Bathurst; a week-end at Orange for C.E.B.S. members and J.A. boys is planned for September next.

BRISBANE

TARINGA

On Sunday, July 18, the Archbishop of Brisbane dedicated a new altar in S. Paul's Church, Taringa, to commemorate the 50th anniversary since the services of the church were conducted in the suburb.

The reredos was designed by a

local architect, Mr. Ronald Voller, and constructed by a skilled craftsman, Mr. Harold Cartwright, both of whom are parishioners. It is of oak, stained to conform to the furnishings of the sanctuary, and its beauty is seen in its simplicity and dignity in its Tudor design.

The archbishop was also present at the Communion Breakfast which followed the Eucharist, and which was well attended by the parishioners.

The rector, the Reverend Walter G. Bennett, mentions the 46th Dedication Festival of S. Paul's will be celebrated this year on Sunday, August 22.

CANON MASSEY

The many friends of Canon R. B. Massey are pleased to hear of his preference to Archdeacon of West Moreton, in the Diocese of Brisbane. Archdeacon Massey is Home Mission Secretary and also a residential canon of S. John's Cathedral.

TOOWOOMBA

To commemorate Canon Shand's 25 years service in the Parish of S. Luke, Toowoomba, parishioners have subscribed to pay for one of the large freestone pillars which are to support the arches in the extensions now being carried out there. The pillar was unveiled by the Archbishop of Brisbane at a special service on August 1.

ARCHDEACON KNIGHT

The Archdeacon of the West and Rector of Dalley, the Venerable Frank Knight, is at present a patient in S. Martin's Hospital, Brisbane. The latest news is that he is making good progress.

CANNBERRA AND GOULBURN

S. Peter's Church, Nimmitabel, distinguished for its antartaric atmosphere, even on a Christmas morning, is to have a heating system installed. This will be given by Mr. W. Jardine.

The North Goosna Sunday school has been reopened because of the difficulty of making adequate transport arrangements to other centres. A number of people have offered their cars to bring children to the sessions.

NORTH GOULBURN

During the winter months, members of the North Goosna Churchwomen's Union meet monthly in the church hall but the number of meetings normally held is being maintained by meetings in the form of house parties in the homes of members. This ensures greater comfort during the cold weather, and has also meant that the church's work and income has increased.

S. SAVIOUR'S CATHEDRAL

Sliding caps are being fitted to all metal pipes of the Goulburn Cathedral organ, which will make the tuning of the organ a good deal easier. They are the gift of the secretary of the Cathedral Council, Mr. R. M. Johnson.

On July 23 the little Church of S. James, Kippax, observed its ninety-fifth anniversary. The dean, the Very Reverend A. C. King, sang Evensong, and the preacher was the Reverend H. McCullum. The precursor, the Reverend L. M. Murchison, and the cathedral choir provided the music for the occasion.

The church is on land which, as far as can be ascertained, was originally part of the first Crown grant made in the Goulburn district and near the Kippax homestead, the building of which was commenced in the early 1830's.

ALL SAINTS, AINSLIE

A branch of the Young Anglican Movement, the third in Canberra, has been set up at All Saints, Ainslie, and prospects are very encouraging.

The branch will hold its first gathering on August 8 when a tea will be held at 5.30 p.m., at which the Reverend Harold Hunter will launch the branch.

S. JOHN'S A.M.M.

The S. John's Branch of the Anglican Men's Movement continues to increase its membership and its activities.

At the monthly meeting next Tuesday six new members will be admitted, and the High Commissioner for Ceylon, Mr. J. Aubrey Martensz, will speak on "The Church in Ceylon."

TURNER-O'CONNOR

The Anglicans of Turner-O'Connor area of Canberra who have no church building of any description and whose services are held in the local infants' school, are setting an example of enterprise.

Due chiefly to the efforts of a small group of laymen, 352 homes are registered under the envelope system, and 224 are already subscribing to the scheme.

Sunday school and church attendances are increasing rapidly and an energetic Women's Guild is arranging the First Annual Peté to be held on September 25.

The church holds a suitable building site in the area, and it is intended to build as soon as possible.

GIPPSLAND

TRARALGON

In the Parish of Traralgon the Patron Festival was held on S. James' Day, when the Vicar of Brighton, the Reverend G. H. Codrington, was the preacher at Matins, and spoke at the men's Communion breakfast.

The occasion was observed as Temple Day, and this year's giving is about double that of recent years.

MELBOURNE

ASIAN STUDENTS CONDUCT SERVICE

To mark the beginning of Anglican Youth Week in Melbourne, a Fellowship Tea was held at S. Andrew's, Aberfeldie, on August 1, followed by a service conducted entirely by Asian students. Alan Cassin and Mary Chan read the Lessons. Edward Chear read the prayers. Luke Ousang the service, and Lin Peng Sooi, a Chinese Theological student was the preacher.

C.M.S.

The Church Missionary Society held a thanksgiving service for the financial year successfully concluded on August 2 at S. Paul's Cathedral.

CAMBERWELL

Two hundred people attended a recital of English Church music, both choral and organ, at S. Mark's Church, Camberwell, on Sunday afternoon, July 25. The recital commenced with an 8th Century plainsong melody for men's voices, "Gloria Patri," and gave examples of the Tudor, Restoration, 18th Century and the Modern Period. The organ soloist was the organist of S. Paul's, Canterbury, Victoria, Hudson B. Smith. The programme was arranged by the Acting-organist and Director of Music at S. Mark's, John M. Barrett.

NEWCASTLE

SINGLETON

A meeting of the Guild of the Servants of the Sanctuary was held at All Saints', Singleton, after the Guild Office had been said in the church on Saturday, July 24.

There was a good attendance of members, and it is expected that a chapter of the guild will be established in Singleton in the near future. The Rector of Singleton, Canon W. Holmes, gave an address explaining many points which arise in the minds of those who assist at the altar.

PERTH

89TH BIRTHDAY

Sister Rosalie, formerly Headmistress of Perth College, Mount Lawley, celebrated her 89th birthday at the school itself. She received many telegrams and cards from the old girls.

NEDLANDS

Lance Chow, a parishioner of S. Margaret's, Nedlands, was farewelled by the parish before he left on July 23 for England en route for America.

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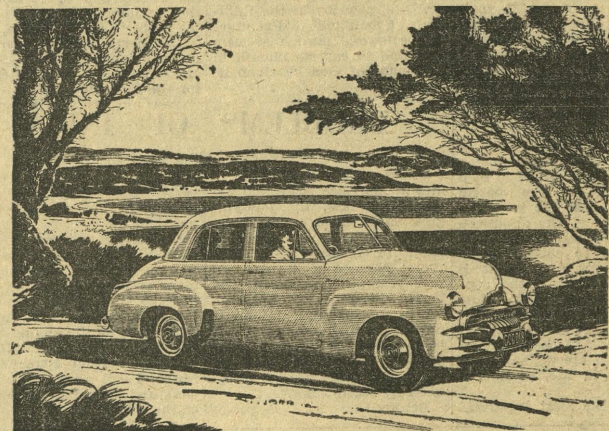
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mrs. M. Clark, of Mayfield West, N.S.W., who sent us this picture of her husband as a choir boy at St. George's, Abbey Hey, Manchester, England. He is now a vestryman at Christ Church Cathedral, Newcastle, and is the agent for THE ANGLICAN there.

WAGGA WAGGA CHURCHMEN TAKE STOCK

Wagga Wagga, N.S.W., August 2
There is something of a renaissance taking place in the Parish of St. John, Wagga Wagga. The recent formation of what has become known as the "St. John's School of Religion," is a climax to many months of active rejuvenation of the life and society of this church.

Under the guidance of the rector, Archdeacon R. E. Davies, and the Parochial Council, the life of the parish has been stimulated by the formation of the Wagga branch of the Anglican Men's Movement and the reorganisation of the Women's Guild.

Plans are also in operation for the renovation of the parish hall, and the development of working units of the parish in the rapidly-growing areas of South Wagga Wagga. The response to the School of Religion has been excellent. It is being conducted under the auspices of the A.M.M. and at its fortnightly meetings any adult parishioner is welcome to attend and join in the discussion on the course provided by the G.B.R.E. entitled: "The Church of England: what it is and what it stands for."

At the first meeting held in July under the chairmanship of Mr. W. Glover, some 30 men and women of the parish gathered to hear the introductory remarks of the discussion leader, Archdeacon R. E. Davies, and to consider such vital questions as: "What is religion?" "What is the connection between religion and the Church?" "What do we understand by the statement that we are 'made in the image of God'?" "What are we, and what is our role in life, as human beings?"

"This is the most important

step in the life of this parish" stated Archdeacon Davies, in his opening address.

"Only by facing up to our responsibilities as churchmen, and by finding out why we are Anglicans, what our Church means to us and to the community around us, what we believe as Christians and what we have forgotten in the vital days of our early Church training, can we become a living, dynamic force in to-day's world of conflict and materialism."

Anglicans at Wagga have accepted this, and through their renewed allegiance to the Church are finding new friends, new life, new joy in the fulfilment of mankind's oldest urge: to live beyond himself as mere man and to express himself in the image of God in whom he was created.

PROBLEMS OF INDIA

(Continued from page 10)

Under the Dissolution of Muslim Marriage Act which was passed in 1939, the following grounds of divorce are recognised: Sentence of imprisonment of husband for seven years; absence of husband for four years; impotence of husband; insanity of husband; cruelty of husband; failure to provide for maintenance of wife for two years; failure to perform marital obligations for five years; any other ground recognised by Muslim law.

Before that act was passed

LAMBETH GARDEN PARTY

BY OUR OWN CORRESPONDENT

London, July 31.
The Overseas Council's annual garden party was held at Lambeth Palace on July 16.

The Archbishop of Canterbury and Mrs. Fisher were hosts to more than 400 guests, including a number of overseas bishops who have been staying in London before going to Minneapolis.

Australians present included the Archbishop of Melbourne, the Archbishop of Perth and the Bishop of Carpentaria.

The party is held annually for missionaries on furlough and for those going overseas for the first time.

apostasy from Islam of either party operated as a complete and immediate dissolution of marriage.

Under that act mere renunciation of Islam by a married woman or her conversion to other religion did not by itself operate to dissolve her marriage, but she could sue for dissolution on the grounds mentioned in section 2 of the act.

Apostasy from Islam of the husband still operates as a complete and immediate dissolution of the marriage.

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THE MISSIONARY TAKES IT IN HIS STRIDE

BY THE REVEREND E. H. ARBLASTER.

I LEFT Mwanza to meet the bishop at a rendezvous appointed by Archdeacon Bakewell, with whom he had been visiting the Bugufi district, on the borders of Ruanda-Urundi.

The journey started by loading the car on the ferry which operates across the neck of Smith Sound (named, incidentally, after a pioneer C.M.S. missionary of the 1870's)—eight miles for 15/-.

Sixty-five miles brought me to Geita, a mining camp I visit from time to time. Beyond Geita the country was new to me, much of it unoccupied, mile after mile of bush and tsetse flies, here and there a village and a Roman Catholic out-school, here and there a man on the road wanting a lift.

One such, aged 20, was working his way 350 miles home

Life as a chaplain in the Western district of the Diocese of Central Tanganyika brings many unexpected events and problems. Everything described here happened when the author set out to accompany the bishop, the Right Reverend Alfred Stanway, on a Confirmation tour.

Mr. Arblaster, formerly of the Diocese of Armidale, is now with the C.M.S. in Central Tanganyika. He is at present with the bishop in Minneapolis for the Pan-Anglican Congress.

from the sugar plantations in Uganda.

"Is this yours, Bwana?" he asked in Swahili after he had settled himself and his loads. He pulled out of his pocket a dirty registered letter. "I found it on the road, and opened it to see who it belonged to—but I don't read English."

Don't wonder if you fail to receive answers to letters you send to Tanganyika!

At about three in the afternoon I stopped at a road junction to let him out. A tall African drew himself up from the shade of a tree at the edge of the road and grinned; a grin of recognition and hope.

"In Pastor Gerevazi, I'm going home on leave. I've been waiting here since noon yesterday for a lorry."

I LOOKED at my loads in the car. A camp bed for the bishop, a camp bed for me, a wooden trunk of clothes, a wooden trunk of bedding, my "church case" of robes, hymn books, prayer books, Communion set, little wooden cross and other accessories of a service "in the blue" a portable organ, a food box, primus stove, storm lantern, spade, rope, wash-basin—and invited the Reverend Gerevazi Rutihinda to do the same.

Then we looked at his wife and three children on the roadside and his sixteen loads, five of them bigger than any of mine.

We decided we could make room for his wife, the children, and one of the trunks for the first fifteen miles of the journey till I came to my rendezvous with the archdeacon, where Gerevazi was sure his wife could rest in a Christian's home until a lorry eventually came by.

But the woman shook her head sadly. "She gets sick in cars," he explained, "and she's shy about going with you." His smile still spread across his face as I drove off. The woman sat resignedly at the roadside while the little children looked past caring.

I arrived at the "wattle and daub" church which was to be our rendezvous, expecting to hear that the archdeacon and bishop had passed earlier in the day, going for a Confirmation at an out-centre before returning later in the evening. The Church teacher's wife handed me a note from the teacher addressed to the archdeacon and as yet unclaimed—an ominous sign.

A CROWD soon gathered, mainly Muslim, and fortunately Swahili-speaking. Yes, they all knew the archdeacon—the "one who drives a Land-rover." This was followed by a demonstration of the vehicle and much laughter. And yes, those tyre tracks were his, but they were the ones he made last week!

The note to the archdeacon, which I read without shame, didn't help—it didn't tell me where the teacher was, though I gathered from the crowd that he'd gone on ahead on his bicycle to where the Confirmation was meant to be. What the note did tell me was that the local rest-houses belonging to the Government District Office and to the Sisal Labour (recruiting) Bureau were both occupied and there was nowhere else for us to stay!

As the sun began to sink—1

was still getting information from the crowd—a speck of dust appeared along the road. It wasn't a Landrover, but it was the bishop, driven, not by Archdeacon Bakewell, but by the Reverend Norman Gelding (formerly of Sydney) in the Bugufi Mission's International pick-up.

The story of how they missed two Confirmations, how first the Landrover broke down and then the International, and how a passing lorry provided three spare spark plugs of the right size, belongs either to the bishop or the archdeacon, and is theirs to tell. Suffice it to say that I was pleased to see them. The information in the teacher's letter proved to be incorrect, and we installed ourselves in the vacant rest house.

While we were doing justice to a delicious meal produced by Benjamin, the archdeacon's houseboy (whom he thoughtfully sent instead of coming himself), a torch announced the approach of a District Officer in his dressing gown coming over to see who his neighbours were.

He agreed to pass on the registered letter I'd been given on the road. Her Majesty's mails get through—sometimes!

THE CHICAGO CONGRESS

(Continued from page 1)

tive and powerful organisation for the hierarchy, but morally and mentally diminishes the individual, notwithstanding the fact that the highest duty of the Church is constant perfection of man, according to the desire expressed in the words of Jesus: 'Be you therefore perfect, even as your Father which is in heaven is perfect.' (Matt. 5, 48.)"

The opening address on "The Meaning of Reunion" was to have been given by the Bishop of Oxford, the Right Reverend Kenneth Kirk, who died suddenly in June this year.

His place was taken by the Primate of the Old Catholic Church and Archbishop of Utrecht, the Most Reverend Andreas Rinkel, who preached on "Reunion and the Old Catholic Churches."

Archbishop Rinkel said that the sacred ministry depends on the authority of the Church.

"Of its very being, the nature of a Church without an Apostolic ministry is only an external form, and a means to an end."

"God founded a living organism, not a constitution or a society."

For development, the archbishop said, the Church creates secondary things. "Freedom is a prerogative of Catholics; rigidity the mark of heretics and schismatics."

"A threefold ministry was born out of this freedom, based on the authority of the Gospels. Without it, we get a private tradition lacking all continuity."

For the Old Catholics, the crucial issue of the problem of reunion is that of ministerial orders, he said.

"Without its apostolic ministry, the Church is mutilated. The archbishop said that the goal of reunion is the ideal for which all Churches should strive."

Inter-communion of his Church with Anglicans shows the recognition of their mutual catholicity.

The Church is not of human origin, but "the body of the Glorified Lord, the bearer of salvation... God Himself extends Himself in His Church."

Three sessions of the congress were held on Monday, August 2. The principal addresses were given by the Archbishop of London, the Right Reverend J. W. C. Wand, who spoke on "The Meaning of Anglicanism"; and Canon A. J. du Bois, who spoke on "The Church Union in the American Church."

DIOCESAN NEWS

SYDNEY

DARLINGHURST

S. John's, Darlinghurst, Temple Day, will be held on August 12. Money is urgently needed to repair the fabric of this 98-year-old sandstone church which is fretting badly.

ARNCLIFFE

S. David's Wattle Peto will be held in the parish hall on the evening of August 20, when it will be officially opened at 7.30 p.m. by Mrs. K. F. Potts.

WOLLONGONG

Lieut.-General Sir Arthur Smith, formerly G.O.C. British Forces in India and Pakistan, who is visiting Australia and New Zealand, preached at St. Michael's Church, Wollongong, on July 24. He based his address on the text: "Be of Good Cheer."

ARTARMON

The Australian Christian Theatre Guild will present "Plays and Variety" in S. Basil's Hall, Artarmon, on August 7, at 8 p.m.

AUBURN

£270 was given on July 13 at St. Thomas', Auburn, anniversary celebrations towards the cost of the new church.

CLASSIFIED

ADVERTISEMENT

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word (minimum 2/6d.) is charged for "Positions Wanted" insertions. Classified advertisements are accepted under the following headings:—

ACCOMMODATION VACANT
ACCOMMODATION WANTED
BAPTISMS, BIRTHS, DEATHS
EDUCATIONAL
ENGAGEMENTS
FOR SALE AND WANTED
HOLIDAY RESORTS
IN MEMORIAM
MARRIAGES
POSITIONS VACANT

ACCOMMODATION WANTED
LADY artist requires small cottage, Mountains, cheap rental, option to purchase. Please phone EL2047 (Sydney) or write "Artist," Box 765, G.P.O., Sydney.

FLAT OR COTTAGE (unfurnished) within reasonable distance of R.P.A. Hospital, Camperdown, required urgently for Hospital Chaplain, Reply MA5632, Home Mission Society, St. Andrew's Cathedral, Sydney.

BIRTHS

McDONALD.—On July 25, 1954, at the King George V Memorial Hospital, Sydney, to Margaret (nee Staff) and R. G. McDonald, a daughter.

WYNTER.—On July 13 at St. Paul's Mission, Mos Island, Torres Strait, to the Reverend Henry and Mrs. Wynter—a son (John Charles).

ENGAGEMENTS

DIPROSE-HUTCHINGS. The engagement is announced of Barbara Diprose of St. Kilda, to Russell Hutchings of Russell Street, Melbourne.

PERSONAL

LADIES' RETREAT. S. Gabriel's School, Waverley, Sydney, from Friday, August 20 to Monday morning, August 23. Conductor: The Reverend J. Gent. For particulars apply The Sister-in-Charge.

POSITIONS VACANT

WANTED, capable assistant, S. Saviour's Girls' Home, Goulburn. WANTED Priest to assist Social Service work, and take charge S. James' Old Cathedral, West Melbourne. Apply the Reverend S. H. Burridge, 308 Latrobe Street, Melbourne.

WANTED PRIEST-ORGANIST OR ORGANIST. S. Alban's Church, Muswellbrook. House available. Apply The Reverend F. W. Rush, The Rectory, Muswellbrook.

ASSISTANT PRIEST REQUIRED for City parish. Must be keen, P.E. Catholic. Vestments. Adequate stipend. Excellent house. Apply Diocesan Registrar, Church House, Hobart, Tasmania.

THE World Council of Churches Service to Refugees, Agency Sponsoring Office, which deals with migrant sponsorship, requires immediately a SECRETARY-STENOGRAPHER of good education and initiative.

Interest in this work, and ability to deal with correspondence independently, is essential. Apply in writing to the Agency Sponsorship Office, 34 Queen's Road, Melbourne, S.C.2.

"THE ANGLICAN" invites applications for the following vacancies in its Sydney offices:—

1. SENIOR STENOGRAPHER, permanent, full time. The work is precise and exacting. It calls for the highest standards of competence. The salary paid will exceed the Award rate.

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

3. PART-TIME ASSISTANT in the circulation department to operate an addressograph machine on Friday or Monday of each week.

Applications should be made to the Editor.

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