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SOCIAL IMPLICATIONS OF FAITH DEMAND ACTION

BISHOP'S CHARGE AND REPORT TO ARMIDALE SYNOD

FROM OUR OWN CORRESPONDENT

Armidale, February 22

"Where is the Christian principle in industry wherein the community allows (and safeguards it by law) the control of businesses to rest in the hands of those who possess money and power, and allows the workmen who do the daily drudgery enough to keep the wolf from the door, but gives them no part in management," asked the Bishop of Armidale, the Right Reverend J. S. Moyes, on February 21.

He was delivering his Charge to the second session of the thirtieth Synod of the Diocese of Armidale, at its opening service in S. Peter's Cathedral, Armidale.

Bishop Moyes took as the subject of his Charge "A Faith that changes the world."

"Who would dare say that a system which robs men of training, and of that sense of responsibility which makes character and fashions men, fits the mind of Jesus Christ or the significance and value He believes belong to the individual man," he said.

"Christianity was known as a 'way' of life before it was known and understood as a doctrine.

"This fact is most relevant to us to-day for we are part of the collective life of this Pacific world, and our practical way of life speaks loudly to the peoples of the Near East, to whom we have been sending missionaries for a hundred years, and with whom to-day we have economic and political relations as well.

"We have little chance as yet of winning our neighbours to accept Christianity as the Universal Faith on which could be built a universal unity.

"A universal religion means a faith and practice overcoming the obstacles that stand in the way of the highest ends and aims of individual and collective life.

"The materialistic spirit of this age, which mistakes comfort for civilisation, makes a tremendous demand on each of us and on all professing Christians in Australia.

NEW ATTITUDE

"Something must happen to us if through us the good news is to come home to others.

"I believe the answer lies in our actions fitting the content of our faith.

"We must become a worshipping community expressing our love for God and man in action.

"Within our own land we must not only pray for the Kingdom of God, but study, think, and strive to make the rule of God real in industry, business and home, paying, if needs be, the price of our loyalty to Jesus Christ.

"Towards those outside our land we must demand a new

ARCHBISHOP PLAYS IN CRICKET MATCH

FROM OUR OWN CORRESPONDENT

Melbourne, February 22
The Archbishop of Melbourne, the Most Reverend Frank Woods, was a member of the cricket team of clergy who played a team of members of parliament at the Brighton Grammar School oval to-day.

The clergy were captained by the Reverend W. A. Bowak. The Premier also played.

attitude on the part of the government and people," the bishop said.

In his report on the diocese on February 22, Bishop Moyes recalled that he has now spent thirty years as Bishop of Armidale.

Four diocesan delegates attended the National Conference of Australian Churches in February; the bishop, the Reverend J. N. Bagnall, the Reverend K. A. Brasington, and Mr S. T. M. Pierce.

In speaking of the retirement of the Archdeacon of Tamworth, the Venerable F. S. Young, from the Archdeaconry and Parish of Tamworth, which is to take effect from the end of March, the bishop paid tribute to his thirty-eight years of service.

POOR SUPPORT

The bishop spoke of expansion in church building, diocesan schools, and parish life as a result of Promotion.

The two children's homes in the diocese had seen changes in supervision during the past twelve months, and were urgently in need of increased support and interest from the parishes, he said.

Bishop Moyes expressed his disappointment with the way clergy and laymen had supported the work of the Church of England Men's Society.

The Archbishop of Sydney, the Most Reverend H. R. Gough, is to speak to a men's

meeting on February 23, with the purpose of rallying them to increased support.

LEADERSHIP COURSE IN CO-OPERATIVE METHODS

Another step in the movement for self-advancement of Australian Aborigines was taken in the Sydney suburb of Glebe on February 21.

Sponsored by the Australian Board of Missions' Christian Community Co-operative Limited, the second session of the second Tranby Co-operative School was officially opened by the Minister of Housing and Co-operative Societies, the Honourable A. Landa.

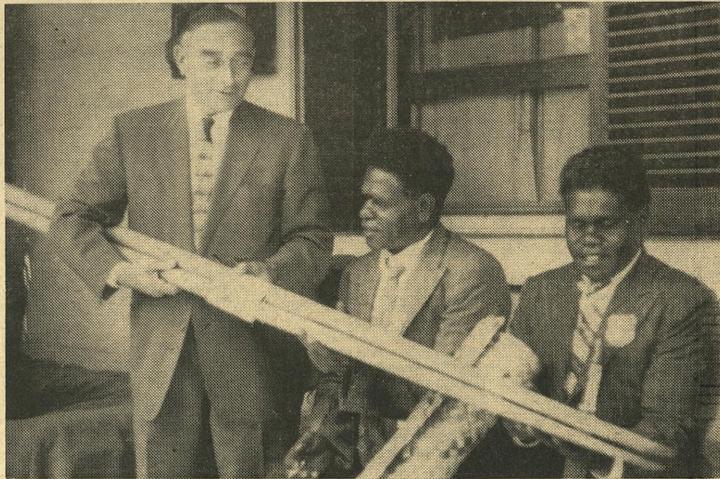
In his opening remarks, the Chairman of the Australian Board of Missions, the Reverend F. W. Coaldrake, congratulated those responsible for organising the school.

He said that efforts in Aboriginal co-operatives were small compared with co-operative ventures in the state as a whole, and relatively few were involved in comparison with the great potentialities of the work.

Nevertheless, he found the presence of so many people not intimately connected with the Tranby School, among them representatives of Government departments, an encouraging sign of interest.

Participating in the school

AT THE "TRANBY" SCHOOL



The Minister for Housing and Co-operative Societies, the Honourable A. Landa, inspecting oars and a reed mat made by Aboriginal craftsmen at the opening of the second Co-operative School, sponsored by the Australian Board of Missions, at "Tranby," Sydney, on February 22. With Mr Landa are two members of the co-operatives.

are Aborigines from New South Wales and North Queensland.

Two men from the Co-operative at the Lockhart River Mission, one from that at the Mitchell River Mission, and three men from the islands of

the Torres Strait are among those present.

Mr Landa in his address to the opening session emphasised the part played by education in co-operative methods in achieving the social and economic well-being of the Aborigines.

"What is being attempted at Tranby is of the utmost importance," he said.

"The Tranby School meets the basic need of education, without which Aboriginal co-operatives, through ignorance, would surely fail."

FIRST IN N.S.W.

As evidence of the value of Tranby training, Mr Landa pointed to the co-operative venture on Cabbage Tree Island, the direct result of a similar school held last year at Tranby.

The Cabbage Tree Island Co-operative is the first of its kind in New South Wales, serving an Aboriginal community on the far north coast.

Mr Landa commended the Reverend W. A. Clint for the vision, courage and hard work which, in the face of great obstacles, have achieved so much for the social and economic development of the Aborigines.



The well-known authoress, Miss Kylie Tennant, at the "Tranby" school.

AN ASIAN EMPHASIS FOR W.C.C. ASSEMBLY TO BE HELD NEXT YEAR AT NEW DELHI

ECUMENICAL PRESS SERVICE

Geneva, February 22

Plans for the Third Assembly of the World Council of Churches to take place in New Delhi, India, from November 18 to 25, 1961, have been announced.

It will be the first assembly to be held in Asia. Previous assemblies were held in Amsterdam in 1948 and in Evanston, U.S.A., in 1954.

The New Delhi assembly will be held in the Vignyan Bhavan conference hall, originally built by the Indian Government for a U.N.E.S.C.O. conference.

The assembly was first planned for Ceylon, but, owing to the unsettled nature of that country, was changed to India by a decision of the Central Committee last year.

The theme, "Jesus Christ — the Light of the World," will be studied by local congregations of the council's 173 member Churches.

A pre-assembly booklet dealing with the main theme and sub-themes of witness, unity and service will be printed in English, French and German, and translated into many other languages.

This is intended to go to local Churches throughout the world to enable them to take part in assembly preparation.

Between 950 and 1,000 people will attend the assembly. Of these, 635 will be voting delegates. The others will be advisers, youth representatives and delegates from non-member Churches.

Ecumenical teams will visit major Asian centres after the assembly to report on its work

and to make contact with local Churches.

The general secretary of the International Missionary Council, Bishop Leslie Newbigin, and the general secretary of the World Council of Churches, Dr W. A. Visser 't Hooft, will address the assembly.

These addresses will follow immediately after action is taken at the beginning to carry out the proposed merger of the two organisations.

Visits and speeches by major Asian civic leaders are planned for the assembly, along with evening sessions, featuring various aspects of the movement for Christian unity.

S. JOHN'S COLLEGE EXTENSIONS

FROM OUR OWN CORRESPONDENT
Brisbane, February 22

The Diocese of Brisbane has this month accepted a tender of £15,994, submitted by the Marberete Co. Pty. Ltd., for extensions to the dining hall at S. John's College, St Lucia, within the University of Queensland.

Last year a new wing was erected at the college at a cost of £45,000, including the cost of furniture.

The extensions have brought accommodation to 114, and the existing dining hall is just adequate for the present number of students.

It is therefore necessary for the proposed extensions to the dining hall to be completed before any further buildings are erected to accommodate additional students.

When the extensions to the dining hall have been completed, the total cost of erecting and furnishing the college buildings at St Lucia will amount to about £220,000.

It is hoped that it will be possible to proceed with the erection of additional buildings at the college within the next year or two, as accommodation for more students at the college is urgently needed.

ANTHEM SUNG FOR ROYAL BABY

FROM A CORRESPONDENT

Melbourne, February 22

The choir of S. Silas', North Balwyn, sang last night the anthem, "Lord, thou hast been our refuge," in honour of the birth of the Royal baby.

The anthem was written by Major D. A. Imlay of the Royal Regiment of Artillery of which Her Majesty is Captain-General.

The anthem was written in a slit-trench during the Korean War to celebrate the Coronation (1953), and was performed in the Royal Regiment of Artillery's Garrison Church at Larkhill, England, when the present Vicar of S. Silas', the Reverend J. P. Stevenson, was Senior Chaplain there.

A copy of the anthem is being sent to Her Majesty, with an "expression of humble duty on this happy occasion" from the vicar, churchwardens and congregation of S. Silas'.

PIANISTE HELPS INDIAN SICK

ANGLICAN NEWS SERVICE

London, February 22

The Australian pianiste, Eileen Joyce, plans to tour India shortly to raise funds for the Christian Medical College and Hospital at Vellore, South India.

Miss Joyce has already played at seven concerts in the Royal Albert Hall on behalf of the hospital.

In the course of her tour, she will play at an orchestral concert in Calcutta, and will also give recitals in Calcutta, Delhi, Bombay, and Madras.

While she is in South India, Miss Joyce will visit Vellore and play for the patients and staff of the hospital.

RUSSIAN CHURCHES OBJECT OF STUDY

ECUMENICAL DELEGATION FINDS VITAL LIFE

ECUMENICAL PRESS SERVICE

Geneva, February 22

Leaders of major evangelical Churches in Argentina were urged on February 12 to learn more about Churches in the U.S.S.R., and support them in their Christian stand in a communist state.

The General Secretary of the World Council of Churches, Dr W. A. Visser 't Hooft, was addressing one hundred participants in a consultation between local churchmen and W.C.C. executive members in Buenos Aires.

"The ignorance in the Western world about Orthodoxy and the history of other Churches in Russia is colossal," Dr Visser 't Hooft declared.

Commenting on a visit of a five-member delegation to the Churches in the U.S.S.R. last December, the W.C.C. executive said that he and the other delegation members had been "tremendously impressed by the real life we found in the Russian Orthodox Church, the Baptist, Lutheran and Armenian Churches."

He emphasised that there was freedom of worship in the Churches visited, and said "we should praise God that after thirty-five years' persecution the Church of God is still there in Russia."

TESTING

But Dr Visser 't Hooft warned that from the point of view of the Soviet state the vitality of the Church is undesirable, and there is the possibility of new days of "testing" ahead for the Churches in Russia.

"Therefore, the pressure on the Churches continues," he observed.

BISHOPSCOURT IN NIGERIA

ANGLICAN NEWS SERVICE

London, February 22

The foundation plaque of the new Bishopscourt, in Lagos, Nigeria, was unveiled on February 6.

It is planned to have the new building ready for use by October 1, when Nigeria gains her independence.

The new building will be the home of the bishop, and will also contain guest accommodation, a chapel, diocesan offices, a committee room, and a flat for the bishop's chaplain.

For a hundred years, the site of the new building has been the property of the Church Missionary Society.

The land was originally given to the missionaries by the king and chiefs of Lagos for their headquarters.

To-day the site is occupied by the cathedral, the Lagos Anglican Girls' School, and part of the C.M.S. bookshops and press.

£72,000 is needed for the project, and, although the diocese will raise the greater part of this sum, other contributions would be welcome, and may be sent to New Bishopscourt Fund, c/o The Manager, Barclay's Bank, D.C.O., Balgoun Square, Private Mail Bag 2356, Lagos, Nigeria.

SMUGGLED BIBLES IN RUSSIA

ECUMENICAL PRESS SERVICE

Geneva, February 22

An Austrian church newspaper, *Die Saat*, reported this month that Bibles are being smuggled into the Soviet Union through Poland.

The Soviet Government has protested about the practice, without success.

Bibles sell for 500 to 800 roubles, about a month's wages of an unskilled labourer.

PRINCE HAS 'BIRTHRIGHT'

BISHOP'S COMMENT ON ROYAL NAME

ANGLICAN NEWS SERVICE

London, February 22

The Bishop of Carlisle, the Right Reverend T. Bloomer, said on February 9 that he was gratified by the Queen's proclamation that certain of her descendants would bear the surname Mountbatten-Windsor.

Bishop Bloomer, in a sermon last December, had drawn attention to the fact that the new Royal baby would be born not with the father's family name but with the mother's.

He said at that time that the Royal Family set a noble example of family life, and would like to think such changes as were necessary would be made to secure this birthright for the Royal baby.

Commenting on the proclamation, Bishop Bloomer said: "When I made my statement about the Royal name, I was talking about family life in general."

"Naturally I feel gratified at the proclamation, and am pleased that I mentioned the matter which appears to be dear to Her Majesty's heart."

NEW BISHOP OF PRETORIA

ANGLICAN NEWS SERVICE

London, February 22

The appointment of the principal of Cuddesdon Theological College, the Reverend E. G. Knapp-Fisher, as Bishop of Pretoria, was announced by the Archbishop of Cape Town on February 14.

Mr Knapp-Fisher, who is forty-five, will succeed the Right Reverend R. S. Taylor, who has been elected Bishop of Grahamstown.

He was educated at King's School, Worcester, and is a graduate of Trinity College, Oxford.

He read for Orders at Wells Theological College, to which he was appointed acting chaplain in 1939.

A naval chaplain during the war, and chaplain of Cuddesdon from 1946 to 1949, Mr Knapp-Fisher became principal of Cuddesdon in 1952.

He has paid three visits to South Africa: once twenty-four years ago, when he took part in a mission near Cape Town; again fifteen years ago when he taught in a school for a time; and recently he has spent seven weeks there conducting retreats and preaching at a number of churches in the Diocese of Cape Town.

DEAN OF CANTERBURY AS DEFENCE WITNESS

ANGLICAN NEWS SERVICE

London, February 22

The Dean of Canterbury, the Very Reverend Hewlett Johnson, appeared as a defence witness in Dusseldorf on February 9 in the trial of six members of the West German "peace committee."

The men are charged with endangering the State and with membership in an anti-constitutional organisation.

Dr Johnson, who is eighty-six, was allowed to remain seated while he testified under oath.

He told the Court through an interpreter that there were communists among the members of the International Peace Movement.

"The aims of the movement are in line with Christian principles," he said.

O.B.E. CHAPEL TO BE DEDICATED

ANGLICAN NEWS SERVICE

London, February 22

The Queen has commanded that a service of the Order of the British Empire shall be held in S. Paul's Cathedral at 11.30 a.m., on May 20, for the purpose of dedicating the chapel of the order.

BRITISH AID TO REFUGEES

TARGET MOVED STILL FARTHER

ANGLICAN NEWS SERVICE

London, February 22

The United Kingdom Committee for World Refugee Year announced at the beginning of February that the British target of two million pounds had been doubled.

This increase has been made possible by the response from Anglicans and Free Churchmen.

Inter-Church Aid and Refugee Service, the agency which receives the funds and operates on behalf of these churches, disclosed to the United Kingdom Committee that it was within sight of fulfilling its quota after only one month, a quarter of the original total for Britain.

Accordingly Inter-Church Aid has raised its target to one million pounds.

CLIMAX

The climax to the efforts for British World Refugee Year will be the Christian Aid Week, to be held from May 9 to 14. During this week, churches in a thousand areas in Britain will stage exhibitions, film-shows, public meetings, and fund-raising activities.

Over ten million homes will be visited by voluntary workers, who will distribute explanatory leaflets and gift envelopes.

In the campaign, two hundred thousand posters of various sizes will be displayed, three thousand of them on sixteen-sheet sites given free by the British Poster Advertising Association.

The greater part of the half million pounds already received by Inter-Church Aid has been allocated to programmes of immigration, trade-training, and welfare, conducted by Christian agencies in Europe, the Middle East, and Hong Kong.

C.M.S. VISITOR TO W. AFRICA

ANGLICAN NEWS SERVICE

London, February 22

The Reverend D. Webster, home education secretary of the Church Missionary Society, left London on February 15 for the Sierra Leone.

Mr Webster's visit has been arranged at the invitation of the Archbishop of West Africa.

While he is there, he will conduct refresher courses and retreats for clergy and laymen, and visit three West African universities.

Mr Webster will deliver the Sierra Leone Diocesan Synod sermon at Freetown, and preach in the cathedral at Accra, Ghana, on March 20.

An opportunity has been made for him to preach in the university chapel at Ibadan on March 27.

Mr Webster has spent two periods in similar work in Africa, in 1956 in a diocese on the Upper Nile, and in 1957 in Eastern Nigeria.

Last year he spent two months in Japan at the invitation of the bishops of the Nippon Sei Kai, conducting retreats and meetings.

PROTESTANT HOPES FOR DE GAULLE

ECUMENICAL PRESS SERVICE

Geneva, February 22

The Council of the Protestant Federation of France last month sent an expression of its support to General de Gaulle.

The message, drafted by a meeting chaired by Pastor Marc Boegner, the president of the Federation, assured General de Gaulle of their "full confidence (in his leadership) in safeguarding the authority of the State, insisting that the laws of the French Republic be observed, and in promoting national reconciliation."

It also expressed the gratitude of the Federation "for the firm attitude" he took in connection with the threatened revolution in Algeria.

AUSTRALIAN MUSIC EXAMINATIONS BOARD

Public examinations in Music, conducted by the Universities of Melbourne, Adelaide, Tasmania, Queensland and Western Australia, and the State Conservatorium of Music, New South Wales.

Entries for the April/May examination series close on Wednesday, 2nd March, 1960.

Candidates are eligible for Scholarships and Exhibitions of an annual value of £1,100—also Overseas Scholarship, value £800.

DEMONSTRATION LECTURE — ALTERNATIVE THEORY SYLLABUS

Teachers, students and interested members of the public are invited to attend a Free Demonstration Lecture to be given by the Chairman of the Board of Academic Studies of this Conservatorium on Saturday, 5th March, between 10 a.m. and 1 p.m., and covering the field of the Alternative Theory Syllabus introduced this year.

Full particulars relating to examinations, Scholarships and Demonstration Lectures may be obtained by phoning the Organising Secretary—telephone BU 4206, Extn. 15 or 16.

L. J. KEEGAN, REGISTRAR,
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CLASSIFIED ADVERTISEMENT COLUMNS

See rates on page 12

SOCIETY AND CHURCH CREATE TENSIONS

REPORT OF COMMISSION ON DIOCESAN CHURCH SCHOOLS

FROM OUR OWN CORRESPONDENT

Armidale, February 22

The report of the Diocesan Church Schools' Commission will be presented to the Synod of the Diocese of Armidale at its session this week, and should provoke a good measure of discussion.

Set up at the request of the synod in 1959, the commission consisted of the Reverend K. B. Jago, Mr A. R. Crane, and the Registrar of the diocese, Mr S. T. M. Pierce.

Following its terms of reference, the commission reported first of all on the relationship of the governing bodies of Church schools to synod.

It suggested a uniform policy for the Armidale School, the New England Girls' School, and the Tamworth Church of England Girls' School, the three Church schools of the diocese. In the election of their school councils, heads, and chaplains.

The commission considered that the school council was the proper body to make decisions concerning the welfare of the school: accordingly, it suggested that the chief way in which synod could influence a school's policy would be through the quality of the people it elected to the council.

SUGGESTIONS

The commission had also to enquire into "the extent to which Church schools are contributing to Church life, both in full-time vocation and in active participation."

Frequently heard is the criticism that past pupils of Church schools do not make the expected contribution to their parishes.

Some suggestions of ways in which this might be altered were made.

Opportunities for ordinary parish life during school years, and the relations of the chaplain with the school and the parish clergy, are areas where change may be effected.

The third aspect of the commission's enquiry concerned the allocation of places, to Anglicans and others, and to children from inside and outside

RUSSIAN REPLY TO PEACE STATEMENT

FROM A CORRESPONDENT
Melbourne, February 22

The organiser of the Victorian Churches' Peace Statement, the Reverend J. P. Stevenson, has received the following letter from the Russian Ambassador, Canberra, dated February 16.

"Sir,—I would like to inform you that I have forwarded the 'Victorian Churches' Peace Statement' to the Soviet Government.

"I fully share your opinion that nuclear weapons must be banned and all nations of the world should live in peace and friendship. I completely agree with you that the international relations are to be based on the principle of peaceful co-existence. We believe that the policy of co-existence is the only way out of the existing tension.

"The programme for universal and complete disarmament proposed by the Soviet Government in the United Nations last year has for its purpose the accomplishment of these noble aims. We believe that the radical solution of the disarmament problem would bring about an atmosphere of confidence among states, and would create conditions for peaceful life of the peoples."

the diocese; waiting-lists; and fees and scholarships.

Decisions on these matters appeared to be affected by two attitudes: either, what is good for the school, or, what is good for the Church.

The tension between holding the goodwill of old pupils and the goodwill of churchpeople was seen to have ramifications in many aspects of school policy.



The new Church of All Saints, Ouyen, Diocese of St. Arnaud. The architect was Mr Wylan Widdows of Melbourne (see story Page 9).

RELIGIOUS ORDERS AFFECT THINKING ABOUT VOCATION

FROM OUR OWN CORRESPONDENT

Newcastle, February 22

The Young Anglican Fellowship conference this month at Morpeth, near Newcastle, was the first conference at which the young people present had met members of Religious orders.

The conference conductor was the Reverend David Wells, a priest-brother of the Society of the Sacred Mission, from Crafrers, South Australia.

The conference was also attended by Sister Joan and Sister Angela, two sisters of the Society of the Sacred Advent, who came from Queensland.

The presence of Religious Orders was particularly appropriate, because the subject of the conference was "vocation," and the monk and the two sisters reminded the 150 young people who attended that Anglicans may be called to the Religious life.

As Sister Angela remarked in a radio interview on the final night of the conference, most Anglicans are not even aware and there are monks and nuns in their Church.

EVERY ASPECT

The conference, however, was not concerned solely with "vocation" in the sense of full-time church work.

Fr Wells pointed out that every Christian has a vocation, in his daily work and in every other aspect of his life.

The discussion groups which followed his lectures came to the conclusion that every as-

pect of anyone's life needs redeeming, and Christians must seek to do this by letting our Lord enter every moment of their days and nights.

Those present came from many parishes in the Diocese of Newcastle, and a few came from the Diocese of Sydney.

The discussion groups were led by Newcastle priests, deacons and laymen, most of whom have taken part in previous Fellowship conferences at Singleton.

The conference was one of

the first to be held in the new Anglican Conference Centre at Morpeth, formerly the Morpeth Boys' Grammar School.

The school was forced to close at the end of last year because of financial difficulties.

Large numbers of bookings have already been made for the conference centre despite the fact that it has not yet been advertised.

As well as the lectures and discussion groups, the conference programme included a film night, a social, a brains trust, and on the final day, a picnic on the banks of the Paterson River.

NEW C.M.S. CENTRE IN KATOOMBA

FROM A CORRESPONDENT

The new Bible and Missionary Conference Centre of the Church Missionary Society will be dedicated by the Archbishop of Sydney, the Most Reverend H. R. Gough, on March 5.

The centre, which will accommodate fifty-six people, is situated close to scenic walks, on the corner of Violet Street and Cliff Drive, Katoomba.

A feature of the building is the twin bedroom accommodation, enhanced by the provision of hot and cold water.

The dedication and official opening will begin at 2.30 p.m.

CHURCH PLANS OPPOSED BY MUNICIPAL COUNCIL

FROM OUR OWN CORRESPONDENT

Melbourne, February 22

Plans for the completion of the parish church of S. Silas, Albert Park, in the Diocese of Melbourne, are now at a standstill because of opposition from the local municipal council.

When the Vicar of S. Silas, the Reverend L. L. Elliott, was inducted to the charge of the parish a little more than two years ago, he came to a congregation saddled with a big problem.

Because the church had been planned in more prosperous days, provision had been made for a large, lofty building, appropriate to a closely settled, wealthy, residential inner suburb, and the first stage of this ambitious project was duly carried out.

Because funds did not allow its completion (the parish was hard hit by the depression of the thirties), the result was a lofty but squat unfinished building, with boards at one end proclaiming its incompleteness.

A SOLUTION

The replacing of old homes by the flats and boarding houses of a floating population has meant the abandonment of the original plans.

Under a new vicar, with a reputation for vigour and the unexpected, a solution to those problems emerged.

If the original planned length was no longer necessary, then neither was the height.

The floor of the church could be raised so that its interior was nicely proportioned, and there would be adequate space underneath for a first-class parish hall with all amenities.

AGE PENSIONS DISCUSSION

FROM A CORRESPONDENT
Melbourne, February 22

"Is the Age Pension the complete answer?" will be the topic for the address by Mr D. Scott, Director of Social Service, Brotherhood of S. Laurence, on March 23.

He will speak to a conference arranged by the Old People's Welfare Council in the Nurses' Memorial Centre, St Kilda Road, Melbourne.

The conference will consist of three sessions: the first speaker in the afternoon will be Mr G. Bruns, Assistant Chief Economist at the A.N.Z. Bank, who will discuss the question, "What is Social Security?"

Mr Scott will then speak, and at the evening session the address will be given by Mr K. Cameron Wilson, Chairman of the Government Members' Committee on Social Services.

FACT & FANCY

A thought on Prayer for the beginning of Lent: "If I have five minutes to devote to prayer and devote four minutes fifty-five seconds to remembering the presence of God, and the nature of God, leaving five seconds for speaking to Him, that is not a bad proposition" — Archbishop William Temple.

It is said that a river becomes crooked following the line of least resistance. So does man. — Abraham Lincoln.

In the 18th century, the great French philosopher, Voltaire, prophesied that within a hundred years from the time he wrote, the Bible would be an obsolete book and go entirely out of circulation. To-day the house in which he lived in Paris is a Bible depot, and with every tick of your watch a Bible rolls of the press!

Congratulations to the Diocese of Tasmania on the new format of the diocesan paper, "Church News" — and to the editor, the Reverend Job Hawkes.

An interesting new parish paper is "Foreword" from S. Silas, North Geelong, Diocese of Melbourne. It is attractively produced and full of information about parish activities.

S. Silas' is one Sunday school which provides road patrols so that children may cross busy highways in safety. The Sunday school teachers and vestrymen use special road flags.

A correction to Mark Diesendorf's Leaving Certificate pass mentioned in this column last week: it should have read two first-class honours, three As and one B.

CONFERENCE OF DEACONESSES

FROM A CORRESPONDENT

One of the largest conferences of deaconesses ever held in Australia took place at S. Catherine's School, Waverley, from January 18 to 22.

Thirty-four deaconesses, representing the Dioceses of Adelaide, Bendigo, Melbourne, Perth, Sydney and Tasmania, united for worship, Bible study, and the inter-changing of ideas.

The theme of the conference was "The Secret of a Fruitful Ministry," and Bible study groups spent an hour each morning seeking out this point in the life of Abraham, Hosea, Peter and Paul.

All sessions at this conference were taken by deaconesses, papers being given on the life of Sister Eva of Friendsdorph, foundress of the East German Deaconess' Order; Deaconess Gilmore, foundress of the Order at Rochester, England; and Amy Carmichael of Dohnavur.

Addresses on youth work, adult Sunday school, counselling, children's work, and general parish work were given, and much discussion followed.

CHURCH MAIL BAG FROM GOULBURN

FROM A CORRESPONDENT

Goulburn, February 22

The Church Mail Bag School in the Diocese of Canberra and Goulburn enrolled its 10,000th pupil in November last year.

Established in the diocese in 1927, a further 5,000 children have been enrolled from the Diocese of Bathurst.

The school distributes by post lessons prepared by the General Board of Religious Education in Melbourne.

A Babies' Roll consists of names of 4,500 children too young to receive lessons.

Of the 10,000 children taught since 1927, at least one is a priest, and many more are church officers and active members of women's organisations in the parishes.



The chairman of the Australian Board of Missions, the Reverend F. W. Coaldrake, with the Minister for Housing and Co-operative Societies, the Honourable A. Landa, at the opening of the "Tranby" school last Monday. (See story page 1.)

THE ANGLICAN

FRIDAY FEBRUARY 26 1960

TAKING LENT SERIOUSLY

"Brethren, in the Primitive Church, there was a godly discipline that, at the beginning of Lent . . ." begins the Communion included in the Prayer Book for use on Ash Wednesday, which falls this year on March 2. But the congregation, freed to its great relief from the threat of open penance, holds more firmly than ever the concessions made to changing times.

It is at our own spiritual peril, however, that we modify the Church's permanent injunctions concerning the observance of Lent: to prayer, fasting, and almsgiving. The modern abhorrence of personal obligation, which we all to some extent share, inclines us to make a special case of our own peculiar situation, in the assurance that God will understand. But, though no longer recognised through the practice of open penance, obligations to the whole Body should impel us to submission, to putting ourselves under the godly discipline of those Lenten practices which the experience of generations has approved.

As the Sabbath was made for man, so are the Church's seasons ordained for his spiritual benefit. Through the doctrinal pattern of the changing seasons, the Church provides for her children's growth. Where this pattern is lacking, religious assemblies become subject to the whim of fashion, a celebration of insubstantial human sentiments; where it is observed, the setting forth of God's redemptive activity and self-revelation gives a continuing framework for worship and instruction.

The Church intends the religious seasons to be taken seriously, as providing the discipline for holy living. In our world, discipline and obedience are dangerous words to use with those who have outgrown childhood's dependence; privacy is the most speedily defended of all the social rights we claim. But as the forty days of our Lord's fasting and temptation in the wilderness are brought before us, as the days of His passion and death are re-lived in the life of His Church, it will become increasingly more difficult to find grounds for exempting one's self from the discipline enjoined.

At the beginning of Lent we therefore pray "create and make in us new and contrite hearts." In recognition of the fact that life is more than meat and the body more than raiment, through fasting the Church directs her children to hunger and thirst after righteousness. In recognition of the Divine Self-giving, self-denial is to issue in almsgiving.

Prayer and meditation, as the third element of Lenten discipline, becomes the basis of the other two. The more we understand of God, the more we are aware of the gulf which separates our sinfulness from His perfection. In this activity man realises the contrition of which the Collect speaks. In penitence we are prepared for entering into the joy of Easter, and, following the example of our Lord, to offer and present ourselves, our souls and bodies, to the service of Almighty God.

The Lenten season accordingly becomes especially a time for seeking a deeper union with Him. The desire issues naturally in a specific determination to avail oneself more frequently of opportunities to be present at the Holy Communion. In questions of self-discipline and self-denial, the only attitude possible is that "self" is the object, not the subject, of the rules, the active one being God, and our intention His greater glory among men.

Time For An Overhaul

The Commonwealth Conciliation and Arbitration Commission is the most dangerous sacred cow of Australian political life. Everyone fears it. Yet little knowledge of economics, and less of politics, suffices for any person of normal intelligence to appreciate that the bases upon which this tribunal functions—as in the case of the recent twenty-eight per cent. marginal increases—will cripple the economy if they rest unchanged. In private, even economists of the left readily admit as much; but who shall blame them for not saying so in public, when even those of conservative views dare not? The truth is that the Australian economy is in a highly unstable and vulnerable state. The main reason for this lies neither with the Government's former policy on imports nor with the policy of managements on prices, but in the bases upon which the Arbitration Commission hands down its judgements. These are of basic importance, since they encourage continued inefficiency in production on the part of management and labour alike, and the community can no longer afford the results which ensue.



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

A Long Time Now On Easy Street

Current talk about the dangers of inflation and current action to remove those dangers should bring home to every thoughtful person in the community the realisation that, materially, Australia has seldom had it so good as in recent years.

That statement, however, needs qualifying to the extent that, despite the general prosperity, there has been a persistent unemployment problem, involving round about 60,000 people, for more than a year.

It is fashionable for Government apologists to gloss over the extent of unemployment, and to attribute much of it to seasonal changes of work and the large number of school-leaving young people coming on to the market. For myself I believe that after so long a period of general prosperity, both unemployment and slum housing should be virtually non-existent in this country. But no one can pretend that they are.

At the same time, the Government is to be commended for taking action to meet present inflationary dangers without creating a scare. I thought the Prime Minister, Mr. Menzies, went out of his way at the week-end to avoid over-dramatising the situation. He did not go on television or radio to make his considered comment on the economic outlook, and his statement was "embargoed" until midnight on Sunday, which meant that it was generally studied before the critics started to shoot.

Not that criticism is not desirable. But it is somewhat confusing to be presented with a considered statement and a spate of comment on it in one issue of a newspaper.

In particular, the nation should want to hear on this subject the views of those who aspire to fill the two top posts in the Labour Party in the caucus ballot on March 7.

Indeed, the problem of checking inflation should provide a good exercise in dividing the statesmen from the politicians in the next few weeks, when Federal Parliament will be in session again, and there will be by-election campaigns in Hunter (N.S.W.) and Latrobe (Victoria).

At the same time, a little curbing of both national and personal extravagance to get us through current difficulties would not go amiss. Too long on Easy Street is not good for our character as a people or as persons.

Is Dr Fisher Thinking Of Retirement?

The London Daily Express (which shows a lively interest in the Church of England and particularly in its leading personalities) is trying to edge the Archbishop of Canterbury into retirement.

Doubtless His Grace will make his own careful decision on that matter in due course. And certainly he shows every sign of being still thoroughly "on the ball" in dealing with the big issues, Church and otherwise, that crowd upon him.

His Grace replied "No comment" when asked by a writer for the Daily Express last week whether reports were true that he will retire by 1963 at the very latest. Incidentally, he will be 73 on May 5.

The writer gives some interesting reasoning to support the reports. He says that before 1963 the archbishop will have steered through the Church synods a massive revision of the canon laws, untouched since 1603; and he will have inaugurated a fourth Anglican province

in Africa, formed out of dioceses of which he is to-day the Metropolitan.

Ahead of him will be the Lambeth conference in 1968—and "a man in the eighties is not the most fitting president for that gathering. He would want his successor to have several years as Primate to handle the great council of the white, black and yellow prelates who make up the Anglican episcopate throughout the world."

But it is at least comforting to find that, despite this polite hinting of retirement by this London writer, he does pay a sort of left-handed compliment to our genial and well-loved archbishop.

"Dr Fisher has wrestled with tough problems of administration," he concedes. "He has laboured often to win better relations with the separated Churches. His record in the ecclesiastical council chambers is better than the brick-dropping personality (so well known to the public) would suggest."

In other words, it is conceivable that he still has some useful leadership work to do!

How Not To Improve Industrial Relations

Every now and then at short notice widespread areas of Sydney are left without buses and tens of thousands of people have to find their way to and from work the best way they can.

These "lightning" strikes are usually due to one cause—an argument over rostering. The men have objected on some occasions to one-man buses, on others to the use at all of certain old types of buses.

I'm not concerned in taking sides between the men and their department. But there are more than two sides—and the vast third party, the people dependent on buses for getting to and from work, always seem to be disregarded by the other two parties.

Surely we should have advanced by now to the stage where such industrial disputes can be settled without all this unreasonable inconvenience to the workaday travelling public. But this week over large tracts of Sydney's North Shore, many people had yet another experience of this withholding of transport service while the familiar wrangle between the department and bus crews went on.

RELIGIOUS BROADCASTS

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

SUNDAY, FEBRUARY 28:
RADIO SERVICE, 9.30 a.m. A.E.T., 9 a.m. W.A.T.

* From Exeter Cathedral, England. Preacher: the Very Reverend A. R. Wallace—Broadcast from the B.B.C.

RELIGION SPEAKS: 3.45 p.m. A.E.T., 10 p.m. W.A.T.

* "Some Asian Voices"—Miss Renka Makerji.

PRELUDE: 7.15 p.m. A.E.T., W.A.T. S. Mary's Singers, Sydney.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.

The Reverend William Dalton, S.J. PLAIN CHRISTIANITY: 10.30 p.m. A.E.T., 10 p.m. S.A.T., 10.30 p.m. W.A.T.

Bishop Leslie Newbigin.

THE EPICLOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For Quinquagesima Sunday—broadcast from the B.B.C.

MONDAY, FEBRUARY 29:
FACING THE WEEK: 6.15 a.m. A.E.T., 10 a.m. S.A.T., 6.35 a.m. W.A.T.

The Reverend Frank Flynn, M.S.C.

MONDAY, FEBRUARY 29—FRIDAY, MARCH 4:
READINGS FROM THE BIBLE: 7 a.m. A.E.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 7.40 a.m. S.A.T., 8.45 a.m. W.A.T.

The Reverend H. Davis.

MONDAY, FEBRUARY 29—SATURDAY, MARCH 5:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

FEBRUARY 29: Mrs Harvey Perkins.

MARCH 1: The Reverend J. Falkingham.

MARCH 2: School Service: "Stories from the New Testament"—"Jesus teaches about the Kingdom."

MARCH 3: The Reverend E. White.

MARCH 4: Mrs Frances Maling (Women's World Day of Prayer).

MARCH 5: The Reverend M. Scott, S.J.

WEDNESDAY, MARCH 2:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

Epilogue for Ash Wednesday.

FRIDAY, MARCH 4:
EVENSONG: 4.30 p.m. A.E.T., W.A.T. "S. John's Cathedral, Brisbane.

MONDAY, FEBRUARY 29—SATURDAY, MARCH 5:
EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

* The Right Reverend G. F. Cranswick.

TELEVISION:
SUNDAY, FEBRUARY 29:
"Know Your Next-Door Neighbor—Some Indian Doctors," 5.15 p.m., "Sunday Special"—The Reverend Lewis Firman talks about new people.

9.30 p.m., "Jesus of Nazareth"—"Prologue."

ABV 2, MELBOURNE:
5.15 p.m., "Sunday Special"—"Know Your Next-Door Neighbor—Some Indian Doctors," 10 p.m., "The Angelic Doctor"—The Reverend K. Northeast, O.P., introduces us to S. Thomas Aquinas.

ABQ 2, BRISBANE:
11 a.m., Divine Service from S. Andrew's Presbyterian Church, Brisbane, Preacher—the Reverend W. Young.

* 5.45 p.m., "Young Sunday"—"The Warrior,"—The Reverend C. Brown.

10 p.m., "Meet the Reverend Hans-Ruedi Weber of Geneva."

ONE MINUTE SERMON

UNIVERSITY OF ANCIENT HEROES

GENESIS 5 6:4

THIS chapter has been the joy of many children as the family tree from Adam to Noah is set forth—from the Creation to the Flood when a new epoch begins. It need hardly be said that such length of years here described is not possible with the human body as we know it. But in the traditions of many races writers assign to the peoples of pre-historic times, great age and great power.

We are reminded that Seth carried on the tradition of man made in God's image, but sin still takes its toll.

Among these heroes, Methuselah has been remembered for his age 969 years, and Enoch for his manner of life. Of him it was said "he walked with God" and inexplicably vanished from human sight. To the ancients the answer was that God took him to Himself on account of his piety. (In Babylonian story the hero of the Flood, Xisuthros, is transported, without dying, beyond the waters of death.)

Strangely, Enoch was the seventh from Adam, and his age recalls that of one of the early Babylonian kings in the service of the sun-god and therefore the years of his life are as the days in a year.

The chapter ends with Noah whose name suggests "rest." He is regarded as bringing a lightening of the curse (3:17) by his piety, as the founder of a new epoch in which the earth will not be so cursed again. But others hold that the allusion is to refreshment after work and Noah is the inventor of the art of making wine.

Not age now but size is the keynote of the few verses beginning of chapter 6. Giants! There is an ancient legend that angelic beings contracted unions with the daughters of men and giants were born. How difficult it is to interpret these verses. Possibly verse three may be rendered—God is speaking: "My spirit shall not for ever abide in man, by reason of their going astray," he is flesh (frail) and so "the days of his life shall be 120 years."

The operation of God's life-giving spirit in man is crippled by sin—hence the limitation of the years of human life. One recalls the message of S. Paul so many centuries later, "The wages of sin is death," but, thank God, "the gift of God is eternal life through Jesus Christ our Lord."

CHURCH CALENDAR

February 28: Quinquagesima Sunday.

March 1: S. David's Day.

March 2: Ash Wednesday.

CLERGY NEWS

BARRETT, The Reverend D. L., formerly Priest-in-Charge of the Parish of Kilkivan, Diocese of Brisbane, has been appointed Assistant Priest at S. James', Toowoomba, in the same diocese.

BOND, The Reverend J. L., Organising Chaplain of the Bishop's Home Mission Society, Diocese of Adelaide, has been appointed by the Bishop of Adelaide to the Hale Canonry left vacant by the resignation of the Reverend H. P. Fimis.

BOOTH, The Reverend H. C. S., formerly a member of the Bush Brotherhood of S. Paul, stationed at Mitchell, Diocese of Brisbane, has been appointed Rector of S. Paul's, Cleveland, in the same diocese.

CAMERON, The Reverend A. R., Rector of Wedderburn, Diocese of St. Arnaud, to be Rector of Victor Harbour, Diocese of Adelaide.

DHLON, The Reverend J. W., to be Rector of Millicent, Diocese of Adelaide.

GIRVAN, The Reverend H. H., to be Rector of S. Faith's, Burwood, Diocese of Sydney.

KIRKPATRICK, The Reverend C. S., Rector of Cockley Cley, Diocese of Norwich, England, to be Rector of Smithton, Diocese of Tasmania. Mr Kirkpatrick and his wife and daughter have been nominated by the bishop for passage to Tasmania; they will sail about the end of July.

MACKAY, The Reverend C. V., formerly Assistant Priest at Holy Trinity Church, Coburg, Diocese of Melbourne, has been appointed Assistant Priest at S. Silas' Church, North Geelong, in the same diocese.

MCCARTNEY, The Reverend A., formerly Rector of Kandos, Diocese of Bathurst, has been appointed Vicar of S. Hugh's, Inala, Diocese of Brisbane.

NEEVE, The Reverend E. J., formerly Assistant Curate of S. James', Toowoomba, Diocese of Brisbane, has been appointed Vicar of Mary Valley, in the same diocese.

RIVETT, The Reverend A. L., formerly Priest-in-Charge of S. James' Old Cathedral, West Melbourne, has been appointed to the staff of the Mission of S. James and S. John in the same diocese, as clerical assistant to the missionary.

ROBOHNS, The Reverend A. J., who has been on leave in England from the Diocese of Adelaide, to be Priest-in-Charge of the Mission District of Edwardstown, Diocese of Adelaide.

SHEPHERD, The Reverend D. M., formerly honorary deacon of the Parish of Albury, Diocese of Canberra and Goulburn, has been appointed to the staff of the Parish of Cootamundra, in the same diocese.

STYLES, The Reverend L. E., has been appointed Priest-in-Charge of S. James' Old Cathedral, West Melbourne, and Diocesan Industrial Chaplain in the same diocese.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

B.C.A. APPEALS FOR HELP

OUTBACK NEEDS

TO THE EDITOR OF THE ANGLICAN
Sir,—Thank you for the mention made (February 12) of clergy appointments to outback areas. There are now 14 B.C.A. men in the field, which means all areas for which we are at present providing staff, have been filled. A further 10 men are spread over various stages of training for the ministry.

Despite all these encouraging factors the demand remains acute. There are requests before the society to supply men and finance for areas not adequately served by the Church of England. It is no use deploring the notice given to other organisations when Anglican clergy are not willing to give at least some of their ministerial life to our brethren in outback areas. I appeal for men with vision and vigour to offer for missionary work in our own country.

The supporters of B.C.A. rose nobly to the challenge when the North West Diocese Appeal was launched. They supplied £12,000 in about twelve months, and the steady flow of gifts made the office staff feel humbly thankful for the sacrificial giving of our friends. Such was the example set for the whole Church to note.

Since then there have been many canvasses both at a diocesan level as well as parochial. It is hoped that the needs of the Church in the more sparsely populated areas will be remembered. Equipment for city and suburban churches may be most helpful. Is it needed as much as financial aid to supply men outback with reliable transport?

There must be many Anglicans who benefit financially from the work of staff on country properties. It is a privilege to share in ministering spiritually to those who make their livelihood and provide income for others from the products of our country.

Instead of leaving large estates upon which death duties will be paid, how about relieving the financial strain in this lifetime by making gifts to the work of the Church outback?

A B.C.A. friend, an old age pensioner living in a tenement house in the inner city area of Sydney, has set the lead — in five years she has collected £590. It is hoped that some may be challenged to give life and help.

Yours sincerely,
(The Reverend)
JOHN GREENWOOD,
Organising Missioner,
Bush Church Aid Society,
135 Bathurst Street,
Sydney.

THE PARSON'S FREEHOLD

TO THE EDITOR OF THE ANGLICAN

Sir,—Statements made by your correspondent J. B. Yorke (February 12) are both untrue and unjust. He wrote "most bishops still adhere to the tradition that providing incumbent conducts some services and carries out certain other perfunctory duties, which might absorb between 5 and 15 hours per week he is unwilling to interfere in the conduct of a parish. Will the church historians and thinkers of the next century not pass critical comment on our bishops and lead-

ers for their timidity and passivity in this matter?"

The majority of clergy have their time so fully occupied with parochial and/or diocesan duties, and sometimes both, that they would be delighted to have 5 to 15 hours per week to call their own. I believe it is true to say a large number of clergy seldom take a day off each week because of the calls on their time. A statement such as your correspondent makes is unworthy and irresponsible. In order to be in a position to make a statement that any clergyman attends to duties taking 5 to 15 hours per week, your correspondent must have acted as a self-appointed private detective, otherwise how could he possibly make such an assessment?

Perhaps Mr Yorke has a grievance against an incumbent, but there are also incumbents who have a just grievance against a particular church officer, but they don't write letters calculated to give the impression that all church officers are "incompetent and indolent."

I consider the statement about "Bishops and Leaders" irresponsible and unfortunate, but make no attempt to reply for them. I consider Mr Yorke should apologise for his general and untrue statements which can readily give young people and the uninformed a completely wrong conception of Bishops and Leaders, and especially the parish clergy.

Yours faithfully,
(The Reverend)
CLIVE GOODWIN,
Darling Point,
N.S.W.

THE ANSWER TO REINCARNATION

TO THE EDITOR OF THE ANGLICAN

Sir,—We refer to the answer about the Liberal Catholic Church in the "I'd Like to Know" column in your issue of February 5. In particular we should like to comment on reincarnation, round which the doctrines of this church centre. There is no doubt that belief in reincarnation is spreading very rapidly, both inside and outside the ranks of the orthodox churches. Evidence, of a sort, is accumulating, and the time is here when a mere denial by the exponents of orthodoxy will just be regarded as one more example of the inability of the Church to move with the times.

What the Church has to show, in answer to "Liberal Catholics" and other upholders of reincarnation, is that in a fallen world reincarnation, even if it could be proved to be true, would not extricate man from his dilemma. In a world such as ours he would accumulate "Karma," that is to say debts, faster that he could ever pay them off. Instead of evolution there would be "devolution," culminating in monsters of ability and iniquity, such as Hitler.

Whatever may turn out to be the truth about the nature of the human soul and its pilgrimage — and we are doubtless on the verge of stupendous discoveries — nothing whatever can do away with the need of the basic Christian doctrines of grace and redemption through the Incarnation and Cross of Christ.

Through them, through the appearance on this fallen earth of a perfectly obedient One from outside the fallen area altogether, man can alone find salvation, whether from the orthodox hell of Christian theology, the hell on earth which is the end product of centuries of materialism, or the still worse hell of an endless chain of births and deaths.

This is the answer that should be given to the exponents of reincarnation as the latest panacea for the evils of life on earth. One look at India, where this doctrine has reigned supreme for centuries, should be enough to overthrow this arrogant claim.

Yours faithfully,
R. C. & H. FIREBRACE,
Taranaki,
N.Z.

"WORK SHOULD BE GOOD FUN"

TO THE EDITOR OF THE ANGLICAN

Sir,—I wish to dissociate myself from the views expressed in your leading article, "Work Should be Good Fun."

I am an Anglican but I do not believe that useful work is an end in itself. If Genesis is any guide, walking with God in the Garden of Eden seems to be a necessary evil attendant to the Fall. Let us not become so masochistic that we turn our retribution into "Good Fun."

Martha advocated work but Mary chose to sit at the feet of Our Lord. The Marxists might commend Martha but I feel that all Catholics would agree with Christ that Mary had chosen the better part.

I support the educationists who castigate the mere pursuit of "bread and butter" abilities and who suspect that such freakish skills as the ability to decline Latin verbs are symptomatic of a scientistic education.

For my own part I am glad that Victorian State schools have, since World War II, made religious education a part of the school curriculum and that permanent chaplains are now being appointed to secondary and technical schools.

I have not heard of the "Messels," Russians, or Chinese advocating such innovations and I suspect that the innovators are none other than the supporters of "faracial cultural" and "social development" nonsense. Does your blimpish editorial writer approve of these additions to an over-loaded curriculum?

The function of modern education is not only to fit children for their work but to enable them to discern what Mary enjoyed and which Martha in her pre-occupation with "duty" was unable to appreciate.

Yours faithfully,
MAURICE C. SEVIOR,
Bulleen,
Victoria.

WOMEN WORKERS IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, February 22
The Church Workers' Association of S. Andrew's Cathedral, Singapore, meets every Tuesday morning in the cathedral's Memorial Hall.

This is an association of the women of the parish, apart from the Mothers' Union.

At these meetings the women do sewing, both ecclesiastical embroidery and the more prosaic mending and repairing "so necessary to the cathedral." They also make the tapestry kneelers which are used in the pews.

The C.W.A. is currently running two courses in ecclesiastical embroidery for those wishing to learn this type of Church work. Instruction is being given by Mrs Cotterell who is also supplying the material and frames to be used in the courses.

Almost every church in this diocese has a C.W.A. which plays a vital role in each.

ORDINATION IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, February 22
Four deacons will be ordained to the priesthood and six men to the diaconate in S. Peter's Cathedral here on St. Matthias' Day, February 24.

They are, to the priesthood: the Reverend N. E. Allchin, R. D. Neve, G. H. Sexton and B. N. Smith.

The new deacons will be L. M. Abbott, M. C. Chittleborough, G. H. Cooling, W. J. Goodes, C. G. Tunbridge and E. G. Watkins.

The Bishop Coadjutor of Adelaide, the Right Reverend J. C. Voelker, will conduct the retreat for the ordinands at the Retreat House, Belair.

He will also preach the occasional sermon at the ordination. The Holy Gospel will be read by Mr L. M. Abbott.

I'D LIKE TO KNOW . . .

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

Did the Church of England repudiate the doctrines that both Rome and the East held in common, and so become a new religion under Elizabeth?

The Church of England emphatically says "No." It was the same basic Catholic faith, shorn of its medieval accretions, that was taught. If I am asked to define what this Catholic faith is I would say it is the teaching of our Lord and of His Apostles as is found in the New Testament, the historic Creeds of Christendom, the writings of the Early Fathers, and the decisions of the four General Councils of Nicaea, Constantinople, Ephesus and Chalcedon.

What the undivided Church of the first five centuries taught, the Church of England continues to teach.

Bishop Andrews wrote in the seventeenth century, "Two Testaments, Three Creeds, Four General Councils, Five Centuries (the three centuries, that is, before Constantine, and two after) and the series of Fathers in that period determine the boundary of our Faith."

Neither Act of Parliament nor intention of the reformers can be found to show that the Church of England discarded the Catholic Faith. Dr A. J. Mason wrote, "No one undoubted Catholic doctrine, practice or institution was abolished at our Reformation: no one novel doctrine, practice or institution was imposed."

It was Matthew Parker, the first Primate of All England under Queen Elizabeth, who had to wrestle with the accusation of the Romanists that Anglicanism was a new-fangled religion.

He demonstrated that "the religion presently taught and professed in the Church at this present is no new refor-

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

mation of things lately begonne, which were not before, but rather a reduction of the Church to the Pristine state of olde conformitie which once it had . . ."

My correspondent continues that five of the sacraments are not even known or practised among the majority of Anglicans. "We can only be Catholic by accepting the doctrines of the Catholic Church, East or West. For this is the Faith once delivered to the Saints."

The test of Catholicity has always been the definition of S. Vincent of Lerins, who, in the fifth century, wrote, "In the Catholic Church, care is especially to be taken that we hold that which has been believed, always, everywhere, and by all."

When we look at the five lesser Sacraments, which are listed under Article XXV, we find, in the words of Bishop Andrews, whom I have already quoted, that "For more than a thousand years the number of seven Sacraments was never heard of. How, then, can the belief in seven Sacraments be catholic, which means always believed?" They have never been accepted "always, everywhere and by all"; and rather than the Church of England departing from the Catholic Faith, it might fairly be suggested that it is those who bring in new truth which is not so accepted who depart from the Catholic Faith.

Footnote:

The other day I attended a funeral when the officiating clergyman used this beautiful benediction from the service for The Visitation of the Sick: "Go forth upon thy journey

from this world, O Christian soul.

In the name of God the Father Almighty who created thee. Amen.

In the name of Jesus Christ who suffered for thee. Amen.

In the name of the Holy Ghost who strengtheneth thee. Amen.

In communion with the blessed Saints, and aided by the angels and archangels, and all the armies of the heavenly host. Amen.

May thy portion this day be in peace, and thy dwelling in the heavenly Jerusalem. Amen.

What is a clerical canon, and what are his functions?

Although at one time all men on the official staff of a diocese were canons, to-day only some of those associated with a cathedral church are called canons.

Canons are of two kinds — residential and honorary — but both have the title of "The Reverend Canon . . ."

Residential canons are those on the permanent salaried staff of the cathedral. They are responsible, not only for the services, but also for the maintenance of the fabric of the cathedral, and its administration. There are not many such canons in Australia, except where the bishop, being the dean, appoints the vicar as a residential canon — as in Bunbury, or Bendigo, where he is called "canon-in-residence."

Honorary canons are appointed either by the bishop or the synod, or both, to be associated with the dean in the administration of the cathedral. They are not salaried. They are usually incumbents of parishes, and sometimes their canonry is associated with missionary work, evangelism or education.

In some dioceses, the canons are annexed to archdeaconries, so carrying out one of the objects for which canons were instituted — the formation of a council to help and advise the bishop. In Melbourne for example, two of the archdeacons are appointed by the archbishop as canons of the cathedral.

A minor canon is a clergyman who has been chosen for his musical ability. He sings the services and assists in the musical direction.

The precentor of a cathedral is invariably a minor canon, as in Melbourne, Perth, or Wellington, New Zealand. Interestingly enough, although a minor canon is called "canon," Melbourne's precentor is not so addressed, Perth's is, but Wellington's is called "Minor Canon . . ."

What is the difference between Letters Testimonial and Letters Dismissory?

Both relate to a man's ordination. Before anyone can be ordained, he must obtain from three beneficed clergymen who have known him for at least three years a character reference. These references are called Letters Testimonial.

Sometimes a bishop is not able to ordain one of his candidates for the ministry. He gives permission, by Letters Dismissory, to another bishop to ordain him. This is particularly so when an Australian candidate, having completed his theological education in England, is still desirous of being ordained for work in one of our dioceses, is granted letters dismissory to be ordained by an English diocesan.

FOUR PARISH ASSISTANTS FOR NEWCASTLE DIOCESE

FROM OUR OWN CORRESPONDENT

Newcastle, February 22

At a special service last week in Christ Church Cathedral, Newcastle, the Bishop of Newcastle, the Right Reverend J. A. G. Housden, commissioned four young women as parish assistants.

Miss Pat Harris, for Cessnock parish, Miss Beverley Hodge, for Islington parish, Miss Dorothy Panton, for S. Mary's, Maitland, and Miss Sue Kirkup, for Hamilton, last year completed a two-year course at S. Christopher's College, Melbourne.

They took up their new positions about a fortnight ago.

At the same service, more than two hundred day school and Sunday school teachers dedicated their work for the present year.

In his address, Bishop Housden directed the congregation to look around the cathedral and then at their own inadequacy of body, mind, and spirit.

He said the cross on the altar was a reminder of our Lord's love and sacrifice, which contrasted with the inadequacy of His followers.

The altar itself was a reminder of the generosity of God in His Sacrament, which could be contrasted with our own meanness, lack of charity and generosity.

"In this present day our talents and work must always be bartered for material things; people do not think of giving their talents for no personal gain," Bishop Housden said.

He spoke of the clergy and the many lay people, including

the four new parish assistants who "have dedicated themselves wholly to the service of God, and promised obedience to God, to His Church, and all those set over them in their work."

Bishop Housden said that the work of Sunday school and day school teachers was particularly important.

"When a few of us visited China some time ago, we found the Church struggling for existence.

"We found that the Church needed teachers so that they could influence children, if not by their direct teaching, then by their lives," the bishop said.

PIONEER WORK TO BE DONE

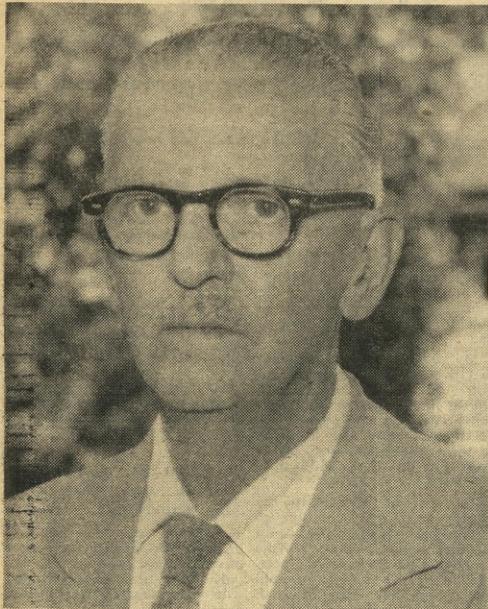
ANGLICAN NEWS SERVICE

London, February 22

At a Church Army meeting at Brighton in the first week of February, the Bishop of Chichester, the Right Reverend R. Wilson, reviewed the place of Christianity in present-day Britain.

"At the present time for the bulk of people in this country, Christianity is about three generations back and we need pioneer Christian forces at work here as much as anywhere else," the bishop said.

ANGLICAN OF THE WEEK



Our Anglican of the Week is the Director of the new Department of Promotion in the Diocese of Rockhampton.

He is Mr George Perrottet who has had extensive experience in the motion picture industry and who has managed theatres in Melbourne, Sydney, Bathurst and Rockhampton. Born at Hamilton, Victoria, he spent the first part of his life in Melbourne.

After early experience on a sheep station in the Riverina, he joined the accountancy section of a large public company with whom he worked in Sydney and Melbourne for many years.

Mr Perrottet's main hobby is collecting bookplates; he enjoys

a considerable reputation locally and overseas as a lino-cut and woodcut designer of bookplates, examples of his work being in important collections and art galleries in several countries.

In 1954 he was elected a Fellow of the Royal Society of Arts, London.

Mr Perrottet is married with three grown-up daughters and one son who is the ballet master and staff producer of Sadlers Wells Opera Company, London.

He has been a Rotarian for many years and is a freeman of the Rostrum Clubs of Australia.

FOR A STUDY GROUP

PATTERN OF REVELATION. Della Lyttleton. Faith Press. Pp. 128. 12s. 6d.

Miss Lyttleton is an experienced teacher of theology, and in this book has recorded her knowledge. It should be a useful handbook for an adult Sunday school or Bible study group.

The pattern of revelation is expounded in a perfectly orthodox manner, from the revelation to the Jews to the life and death of Christ.

The work of the Holy Spirit, the duties of the Christian life, and the function of the Church are clearly explained.

Ample Bible references are given; in fact, a study of this book should give a sound knowledge of the New Testament from a doctrinal point of view.

But the style is regrettably uninspired; many an opportunity for an imaginative insight is lost; the abstract is preferred to the concrete; incidents that ought to be handled dramatically are subdued into dullness.

Conclusions come before arguments, so that the zest is taken out of the reader's participation.

The language is simple, but it is the simplicity of a timid rather than a clear mind. The author seems to have an aversion to commas, and many of the sentences are too long.

Women theologians cannot afford to be second-rate; they have too much prejudice to break down. One would like to read a book by a female theologian which shows more than the feminine qualities of conscientiousness and timid orthodoxy.

—B.T.

[Our review copy from Church Stores, Sydney.]

BOOK REVIEWS

A GREAT LIFE OF A GREAT MAN

KENNETH ESCOTT KIRK. Eric Waldram Kemp, Hodder and Stoughton. Pp. 221. 29s. 9d.

THIS is so great a biography of so great a man that it is quite impossible to do it or its subject justice in a brief review. Bishop Kirk was so many-sided that the difficulty lies in a temptation to stress one or other facet of his manifold activities and interests.

Probably the greatest theologian of his generation; certainly one of the greatest bishops Oxford has known (and that fortunate diocese has known many, including Gore); a great Christian statesman and a wise administrator whose health made harder his immense labours, he will be remembered long after more lime-lit figures are forgotten.

Canon Kemp, who was for a space Kirk's Commissary for Religious Communities and who became the bishop's son-in-law a year before his death, has had unique opportunities for observing and appreciating his massive mind. This biography proves how well he used them.

Here is a fragment of what Kirk wrote as a theologian: "All the terms of Paul's thought about the Atonement can be summed up in the phrase Vicarious Victory and Vicarious Reparation. Here is a truly objective doctrine of the Atonement in so far as it insists that Christ did something for man, independent of man's efforts and merits, which man could never do for himself, and yet a doctrine which does not carry any of the immoral implications of substitutionary punishment or sacrifices which has so often been discovered in S. Paul and in the New Testament as a whole."

And again: — "The sacrifice of Christ was as costly to the Father as to Himself. This is the origin of our justification... The conquest of sin by Christ is not a mere demonstration but an act of power... One like ourselves has died sinless in the face of malice and desertion — His victory is not His own sinlessness but His Resurrection; thereby death and sin have been deprived of their uniqueness — a gap has been made in the defences, and man through Christ can pass through unscathed."

On the episcopacy, he wrote: "If, as is sometimes alleged, the

protracted delays in filling vacant sees is the result of putting efficiency first in the list of episcopal desiderata, then we cannot say too often or too emphatically that we shall be content with quite a modest degree of efficiency, provided we are given leaders of true spirituality and a real love for souls."

On the thorny question of South India, Kirk in company with the late Archbishop of York, Dr Garbett, and 94 bishops, voted to postpone recognition of the new Church. Those voting for immediate recognition numbered 135; nearly 100 bishops abstained from voting.

DR KIRK wrote: "The actions of the Church of South India do not square with its professions in this matter. It professes to aim at a ministry fully and exclusively organised on a Catholic and apostolic basis."

"In fact, however, it admits, and proposes for at least 30 years (if not for an indefinite period) to continue to admit non-episcopally ordained ministers to the full exercise of the responsibilities of the priesthood... It would be wrong for a bishop to authorise anyone to celebrate the Eucharist or pronounce the divine absolution so long as the validity of his ordination to the priesthood could be reasonably challenged."

There is not space to mention, except very briefly, the strength and encouragement this great bishop gave the Religious Communities, of which there are two for men and twelve for women in the Diocese of Oxford. Suffice it to record that that great liturgist, Dom Gregory Dix, was his best friend. One must find space, however, for Bishop's Graham's witty comment on this friendship: *How happy are the Oxford flocks!*

*How free from heretics!
Their priests securely orthodox
Their Bishop orthodox.*

This is a book which should be bought, treasured, read and re-read by every priest and every thoughtful layman who believes that sacramentalism is at the heart of Christian faith and worship.

—A.F.

FOUR NEW "WYVERN" BOOKS AVAILABLE

The Epworth Press, London, has now published the four following books in a paper-back edition, the "Wyvern" series.

They are "The Manhood of the Master," by Harry Emerson Fosdick (English price, 3s. 6d.); "Give God a Chance," by W. E. Sangster (English price, 2s. 6d.); "A Christian Commentary on Communism," by Edward Rogers (English price, 3s. 6d.); and "Knight of the Burning Heart," by L. F. Church (English price, 2s. 6d.).

ON MISSIONARY SERVICE

ADVENTURES FOR GOD. C. W. Hall. Hodder and Stoughton. Pp. 223. 24s. 3d.

IN this book the reader will be profoundly impressed with the singleness of purpose depicted by the characters in it.

It is a collection of thirteen life stories of perhaps the most heroic of all peoples—missionaries of various creeds. The outstanding courage and utter selflessness of men and women who are serving the Lord in obscure and remote places cannot fail to impress all who read this book.

The majority of these stories provides the most sceptical of readers with the answer to the oft heard queries by non-missionary minded folk as to the real value of this work.

Here are examples of men and women who, with a sense of dedication, set out alone in some cases, to tackle the stupendous task of teaching agriculture to ignorant peoples in desolate, seemingly unyielding lands—continuing through the years until their efforts are rewarded by the complete banishment of malnutrition.

There are also linguists who venture alone into the most inaccessible parts of Peru to learn from scratch the particular dialect of the area, and ultimately translate the Bible into the language of the people of each tribe—a most gigantic task of

ten undertaken by quite young girls.

Throughout the book, the practical side of missionary service is the dominating theme. We see the deep desire to teach neglected peoples how to rise above their limitations.

They are helped in Christ's name to produce food, to engage in trade, to raise their conception of hygiene and sanitation, to heal the prevailing sickness raging everywhere, using preventive medicines for climatic conditions.

Mothers are instructed in the art of child care. All this with the goal of teaching the natives complete self-government; the sum total of which we "civilised" people merely take for granted.

The story of the Orni Brotherhood is a most courageous one, but suffers from a serious oversight which is often in evidence in secular magazines.

That is, stressing the non-denominationalism of a particular person's missionary activities, including the numbers of churches opened by them. The reader is left completely in the dark as to what type of Church has been created—whether a sister branch of an old-established Church or an entirely new sect altogether.

—D.G.P.

NEW BUILDING FOR SCHOOL

FROM A CORRESPONDENT

Melbourne, February 22

A new building at the Ivanhoe Grammar School will be opened on February 28 for use by members of the Upper School.

The Archbishop of Melbourne, the Most Reverend F. Woods, who is the Visitor to the school, will bless the building, and the official opening will be performed by the Governor of Victoria, Sir Dallas Brookes.

In the two-storey block are four classrooms, a physics laboratory, and a chemistry laboratory, each with a preparation room, a balance room, a lecture theatre, and a seminar room.

The building cost about £40,000, and is the first stage in an extensive re-building scheme for the school.

A Middle School building is planned adjoining the new block.

Situated on the highest point of the school's twenty-acre property, which dominates much of the suburbs of Ivanhoe, the new building will be fully used from the time of its opening.

The headmaster of the school, Mr V. R. C. Brown, and the president of the school council, Canon R. M. Hudson, will take part in the opening ceremony.

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THE HIDDEN BIBLE

A STORY OF MADAGASCAR

By DOROTHY CARRINGTON

There was a sound of shouting and clapping of hands and the village boys and girls scampered from their homes to join in the fun. They were playing "bibi ahitra" in the Madagascarian village of Fihanoana.

You might have been frightened had you seen the boy who had been chosen for "bibi ahitra"—which means "grass animal." His body was bound round and round with long grass and even his head and face were covered with it, leaving only little gaps for his eyes.

He had a grass tail and on his hands were tied long pieces of extra-strong grass so that he might whip anyone he caught. Yes, I think you would have been frightened because he looked such a strange and fearsome monster as he jumped along the road on all fours like a beast, sometimes rushing off erect after the children who tried to escape capture.

How those children screamed,

especially when Abel and Rabe were nearly caught.

"Let the others go on without us now," said Abel panting for breath, "I want to ask you something." The two boys leaned against a wall and, as the others ran on, Rabe said: "What do you want to ask me?"

"Has your father left his work?"

"Yes, and he is never going back. He says it is too dangerous to carry on and that the printing of the 'Best Book' must stop."

"My father says that, too," replied Abel in a sad voice, "and I think he will try to get work on the ricefields again. Oh, why did the Queen have to make that cruel law?"

"Sh!" said Rabe, looking round in fear that someone might be listening. "Let us go to our homes now."

SET-BACK

Neither spoke as they walked along the road which led first to Rabe's hut, but then, as Abel left his friend, he whispered: "I wish our bad Queen had never been born and then the missionaries could stay with us."

The missionaries must have wished this, too, for when they had first entered Madagascar in the year 1820 they had been well received by the reigning king and before long a number of natives, the fathers of Abel and Rabe among them, had been converted to Christianity. Unfortunately, the kind king had died and now his successor, Queen Ranavalona, who hated all Christians, had issued a decree against them, making even the possession of Christian books punishable.

It was a terrible set-back for the missionaries who had struggled for so long to translate the Scriptures into the Malagasy language. Yet, even after their native helpers had taken fright and forsaken the printing, they struggled on alone and, three months later when they were forced to leave the country, copies of the Malagasy Bible had been completed by them and distributed among native converts.

"Where are you going, Father?" asked Abel.

"Out," was the simple but not very informative reply.

"If you are going to a Service, may I come too? I am fourteen and can be trusted like a grown man." Abel's father felt proud of his son.

"How did you know about the meetings, my son? You must realise it is dangerous to talk about them."

BETRAYED

"I have not talked about them, Father, and no one has talked about them to me. Rabe and I just know that when you and his father go off together every Sunday morning it is to meet with other Christians like you used to do before the missionaries were driven away. Father, Rabe and I want to be Christians, so please let us go to the meetings."

Rabe and Abel went to the services and soon other fathers took their wives and children and the little band of Christians grew and grew in numbers and their one copy of the Bible was very precious to them.

News of the persecution of Christians in other parts of Madagascar often reached their ears, but for some months life in their village remained undisturbed. Then, one day, the blow fell!

"Abel, Abel! Run as fast as you can to the Keeper's hut and tell him the Queen's soldiers are on their way here. Tell him to hide the Bible quickly. I'll pass the news to all our friends. Oh dear, if we lose our Bible, what shall we do?"

(To be continued)

The Youth Page

TALKS WITH TEENAGERS

AS JESUS PASSED BY

Most people talk about "love"—love of home, love of country, love for one another—but only One has ever lived the life of love.

Even when He was beset with foes, when the strain and tension of misunderstanding and misrepresentation was mounting, and the shadow of the Cross loomed ahead, Jesus never faltered in His love for men.

The third and last Sunday of Lenten preparation, the Sunday called Quinquagesima, speaks to us of the spirit of Christian love in which we should approach this holy season, setting before us the ideal of love in the Epistle (1 Corinthians, 12:1-13), and an example of love in the Gospel (Luke 18:31-43).

It has been said that at the time when the incident in the Gospel for this Sunday took place, Jericho was one of the loveliest towns in Palestine.

Situated on the highway leading from the north to Jerusalem, Jericho was surrounded by balsam groves and rose gardens, and its dates and palm trees were widely known.

Every male Jew who lived within a reasonable distance of the holy city was required by their law to go up to Jerusalem for the Passover.

The Passover time was near, and Jesus and His men were on their way to keep the feast as the law required. But He knew that for Him this was the last time that He would observe this ancient custom.

OFFERING

"He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished" (Luke 18:31).

And He went on to tell them in detail what was about to happen to Him.

Someone has said, "Never had anyone made that ascent (to the Holy City) before upon so strange an errand. Some had come to worship, and some to make gain, and some because it was the custom of the fathers."

"But He came to make Himself the very Paschal Lamb, to give His life a ransom for many."

Even though He explained to them the nature of His offering—His references to the things "written by the prophets" must surely have included the passage in Isaiah about the Suffering Servant who should make his soul an offering for sin, and Zechariah's prophecy of the smitten Shepherd and the scattered sheep—still "they understood none of these things."

For Him the storm clouds were darkening over the landscape, but they seem still to have been dreaming of other things and did not take in what He said to them.

BLIND

It was customary for the Passover pilgrims to travel in groups, and, no doubt, as Jesus and His men went along the road, one and another would join their company and listen to his teaching as He journeyed.

At the entrance to Jericho "a certain blind man sat by the wayside begging," says S. Luke.

FAITH

*Strong Son of God! Immortal Love!
Whom we, that have not seen
Thy face,
By Faith, and Faith alone
embrace,
Believing where we cannot
prove
We have but Faith; we cannot
know,
For knowledge is of things
we see,
And yet we trust it comes
from Thee,
A beam in darkness; let it grow!*
—Tennyson.

Mark tells us that his name was *Bartimaeus* (Mark 10:46).

For him it was the best day's begging that he ever did.

Over the noise of the passing crowd a loud shout was heard, "Jesus, Thou Son of David, have mercy on me!"

The people nearby could not catch what Jesus was saying because of the clamour of the blind man, and so they tried to silence him, but he was not going to be put off so easily.

Here was the greatest opportunity that had ever come his way.

Jesus of Nazareth was passing by, and so he raised his voice in a scream, and "he kept shouting so much the more, Thou Son of David, have mercy upon me."

In sheer desperation he shouted, and kept on shouting, until Jesus stopped and commanded that he be brought to Him.

"What wilt thou that I shall do unto thee?" said Jesus, and the blind beggar, without any hesitation, replied, "Lord, that I might receive my sight!"

He knew exactly what he wanted; he wanted to see; he asked for sight, and Jesus said unto him, Revive thy sight; thy faith hath saved thee, and immediately he received his sight, and followed Him."

GRATITUDE

Here was the spontaneous reaction of love to human need.

Even though He was on the way to Jerusalem, facing suffering, and sorrow, and death, our Blessed Lord was not so much absorbed in His own concerns that He had no time or thought for others.

His love reached out to the wayside beggar; His ear responded to the cry of human need, and the man was cured.

And Bartimaeus showed his gratitude in the only way he could—he became one of Jesus' followers.

We all know those who use people for what they can get out of them, and then promptly forget them—but Bartimaeus was not like that. His cry of need had been heard, his disability had been cured, and with a heart full of gratitude and joy he followed Jesus, "glorifying God."

With all its simplicity and wonder, this story has much to teach us.

In Bartimaeus we see a picture of our own need, and how we may obtain help.

He was blind and poor, poor because he was blind, and apart from Jesus there was none to care or to help.

But he had two great qualities—faith and perseverance; he believed that Jesus could help him, and he would let nothing and nobody keep him away from the Master.

The shortness of his opportunity made him the more earnest in his petition, and the prayer of faith reached the Heart of Love and brought him the answer he longed for.

But, above all, here is the example of love in action.

Going before us on the Way of Love, facing the Cross on which He was yet to make love's supreme sacrifice, our Blessed Lord shows how great purposes of love must not lead us to forget the every-day duties of love towards those among whom we live.

Love stoops to conquer, and on the highway at Jericho love won the victory that day in the heart of the beggar named Bartimaeus.

FEATHERS FOR WORMS

A young skylark, so the story goes, was out flying with his father one day, and heard his elders telling what fine birds skylarks are.

"Skylarks can fly higher and sing more sweetly than any other bird," said his father, wanting to impress on his son the fact that he came of worthy lineage.

But all the time the little skylark was watching something on the ground.

There, far below, he could see a man pushing a handcart, and ringing a sweet-sounding bell that he carried in his hand.

Overcome with curiosity, the little bird suddenly plunged earthwards like a plummet, for that is the way skylarks fly. They soar upwards in graceful sweeping spirals, singing as they mount; when they descend, however, they drop straight downward. There is something almost human in this characteristic of the skylark!

Like the skylark, man can make progress upward only with great effort, but he can plunge downward in a moment.

But we must go on with our story.

As he plunged earthwards, the skylark heard a strange thing.

"Earthworms for sale! Earthworms for sale! Earthworms exchanged for skylarks' feathers!" cried the strange little man with the barrow and the bell.

MISSING

The little skylark thought earthworms were a special treat, and so he asked, "How many worms do you give for a feather?"

"Two worms for a single feather," said the man, and without any hesitation the young skylark plucked out two feathers and ate his worms with relish. Then he spiralled upwards and joined his father, hoping he would not notice the absence of two feathers from his plumage. Father Skylark did not notice.

Day after day the young bird did this, trading feathers for earthworms, but one morning, as he tried to soar into the sky with his father, he found that he could not fly.

So many of his feathers were missing that his wings could no longer bear his weight into the air!

Many long months went by before his feathers grew again, and the little skylark had plenty of time to repent of his bargain and to regret the choice which he had made.

As we are growing up and meeting with the problems and temptations of daily life, let us make sure that we do not copy the foolish little skylark and trade our feathers for earthworms.

FEAR AND FAITH

Fear imprisons, faith liberates; Fear paralyses, faith empowers; Fear disheartens, faith encourages;

Fear sickens, faith heals; Fear makes useless, faith makes serviceable;

Fear puts hopelessness at the heart of life—

Faith rejoices in the power of God.

—H. E. Fosdick.

LOVE FOR THE SUFFERING

O THOU who art Love, and seest all the suffering, injustice, and misery which oppose Thy way: Have compassion, we beseech Thee, upon the work of Thine hands; look mercifully upon the wounded world and its inhabitants, laden with errors, labours and sorrows; fill our hearts with compassion for those who suffer; and bring near Thy kingdom of mercy and peace; For the sake of Jesus Christ our Lord, Amen.

(After Eugene Bersier)

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WITHIN THE VICARAGE WALLS

FASHIONS are extremely fascinating. It never ceases to amaze me how they come and go, like the ebb and flow of the tide. Fashions in dress, where even a man's conservative type suit is now involved.

The dailies warn me that double-breasted suits will now have to be put aside in favour of single ones, but add the word of cheer to all budgeteers that, if we hang on to them long enough they will ultimately come back into fashion again. I might add the proviso — if Father's is not worn out by then!

High fashion these days also demands the family to have a budgie. If you haven't one, you are not keeping pace with civilisation, or if you still keep canaries, then you really must ask yourself the serious question — "Am I becoming out of date? Do my ideas need modernising?"

The very latest, right-up-to-the-minute fashion is to acquire a ghost, a nice, comfortable, family-sized one. S. Mary's Vicarage in Preston, Melbourne, has a beauty. I'm sure there will be many envious people throughout Australia just eating their hearts out for a sign of a ghost.

Take me, for instance, I've been looking just everywhere for one. So far I have not been entirely successful, but there are some decidedly hopeful signs.

When Michael awakens me in the middle of the night to say he is sure there is someone outside his window, those creaks and groans in the walls of the house, in spite of there being no secret panelling or passages, the times I THINK I hear the doorbell or telephone, finding lights on all over the house with children vowing they didn't turn them on; the occasions when Father is SURE he left his glasses or his keys in a particular place — those are the most pitiful phenomena in our vicarage.

Lately I've discovered an entirely new one in our bedroom. A gentle, but persistent, tap, tapping behind the cedar chest of drawers, which I recently bought at auction. I am so proud to think that I have probably acquired a nice, old-fashioned ghost along with it.

Nowadays one barely gets one's money's worth in trade, so who am I to say "boo" to a ghost? Besides, he is fine company when Father is out at night, and for that I must be grateful.

I nearly forgot to mention that one morning, cold and frosty as it was, I found an outside pair of underpants and a singlet in our backyard. I can

only assume that our ghost on one occasion, at least, must have been nearly frightened out of his skin.

That leads me to the conclusion that he is a nice harmless one, who is, maybe, suffering from an inferiority complex.

Don't discourage your parish ghost, cultivate him instead, and you will always be rewarded. I'm sure every vicarage could manage to acquire one within a few short years.

YOU know the old saying, "If walls could talk," though the older a vicarage is the more interesting and seasoned the ghost would be.

We are very disturbed at the present time by the predicament of a number of young girls, 15 to our knowledge, in and around this parish who have arranged to commence training at the Teachers' Training College this year.

Just a week before they are due to commence, they have been notified by the Education Department that there is no accommodation available.

Mothers have been anxiously ringing the vicarage to see if there might be some Church hostels in the city. Enquiries we have made have not proved altogether successful.

Surely if the Education Department is so urgently in need

of recruits for the teaching profession it should be their responsibility to provide adequate accommodation for young people leaving home for the first time.

Naturally parents are greatly disturbed by this apathy. Apparently preference is given to those who live farthest away, but isn't 80-odd miles as far as 200, when the lack of a bed or pillow is involved?

I'm well aware that lack of finance is the great bugbear. We hear of the acute shortage of schools, over-crowded classrooms, children being taught in unsuitable temporary halls, etc., until we are sick of it — all apparently attributed to lack of f.s.d.

On the other hand, we hear of increased salaries which politicians manage to grant themselves with amazing regularity; a fact which also makes the ordinary man sick. Maybe we badly need an expert in economics to completely overhaul the finances of our various departments. I'm sure the wastage would be colossal and most revealing if it were ever made known.

In the meantime, our church people in the cities could render an invaluable service to the youngsters from the country, by opening their homes to them.

EXPERIMENT IN BRISBANE WITH FAMILY EUCHARIST

FROM OUR CORRESPONDENT

Brisbane, February 22

The Parish of S. Michael and All Angels, New Farm, Brisbane, on February 7 held its first Family Eucharist in living memory.

The rector, the Reverend D. J. F. Williams, introduced this service to the parish, which consists in the main of flat dwellers.

As a beginning, he bought a hundred Parish Communion books, but attendance at the service was such that he has ordered a further hundred copies.

SPECIAL TASK IN A MOSLEM SOCIETY

ECUMENICAL PRESS SERVICE

Geneva, February 22

The synod of the Reformed Churches in Algeria this month approved the establishment of a Protestant study centre, which will concentrate on the question of Islam.

The synod appealed to the Churches to realise that they had a special task of evangelism because of their situation in a Moslem society.

The congregation came in family groups, and a commentator unobtrusively guided the worship with instructions and explanations, but his presence did not break the reverent atmosphere.

The sermon was removed from its usual place to the end of the service, when there was a short break, during which the children moved to their Sunday School classes.

As a definite teaching period for adults, the sermon followed the practice of American churches.

SCOTS BISHOP TO RESIGN

ANGLICAN NEWS SERVICE

London, February 22

The Bishop of Edinburgh, the Right Reverend K. C. H. Warner, informed the Edinburgh diocesan council on February 11 that he would resign his bishopric at the end of May, 1961.

Bishop Warner was educated at Tonbridge School and Trinity College, Oxford.

After further study at Cuddesdon Theological College, he was ordained in 1923 and became curate of S. George's, Ramsgate.

He served as a chaplain to the Royal Air Force from 1927 to 1933, when he became Rector and Provost of S. Mary's Cathedral, Glasgow.

He was appointed Archdeacon of Lincoln in 1938, and was consecrated Bishop of Edinburgh in 1947.

Before he was ordained, Bishop Warner was a partner in a firm of solicitors.

His daughter, Miss Elizabeth Warner, is executive officer of the Church of England Social Service Advisory Council in the Diocese of Melbourne.

MISSION TO UNIVERSITY

OXFORD HEARD DR RAMSEY

ANGLICAN NEWS SERVICE

London, February 22

The mission to the University of Oxford, conducted by the Archbishop of York, the Most Reverend A. M. Ramsey, from January 31 to February 7, attracted a quarter of the undergraduate population.

The archbishop gave a course of lectures on the eight evenings of the mission, expounding the doctrines of the Creation, Man, the Incarnation, the Atonement, the Church, and the Last Things.

The concluding address dealt with the question: "How do we go from here?"

Nineteen assistant missionaries spent all or part of the week in Oxford: some of them former members of the various colleges, others members of religious orders, Franciscans, members of the Community of the Resurrection, and of the Society of S. John the Evangelist.

PRAYER SCHOOL

Father Trevor Huddleston, of the Community of the Resurrection, conducted five lunch-hour sessions in the university church: this "school of prayer" had an attendance at first of two hundred, increasing by the end of the week to four hundred and fifty.

Another feature of the mission was the two conferences to deal with questions, which the archbishop conducted in the Old Library at S. Mary's.

Preparations for the mission began some months ago, when prayer cards were issued to undergraduates, and posters were displayed in churches and colleges, and through the city.

BISHOP CONCERNED ABOUT PUBLICITY

ANGLICAN NEWS SERVICE

London, February 22

The Bishop of Gloucester, the Right Reverend W. M. Askwith, voiced his concern in the February issue of his "Diocesan Leaflet" at the sort of publicity the Church of England receives in the secular Press.

"The Church of England fares very badly at the hands of some sections of the national Press, which not only make the most of every instance they can lay their hands on (by fair means or foul) of our failures and sins, but also misrepresent many of the things of which we have no reason to be ashamed at all," the bishop said.

"It is one of the duties of all churchpeople to see that the truth is known, and if you have the necessary information yourselves you can do a great deal to spread it."

"I have been greatly disappointed that plans for a Church of England Enquiry Centre have so far failed to materialise," said Bishop Askwith.

MARRIAGE GUIDANCE SESSIONS IN SYDNEY

FROM A CORRESPONDENT

The Marriage Guidance Council of New South Wales will hold four lunch-hour sessions in March for city workers in Sydney.

The "Question and Answer" type programme will take place in the Congregational Church, Pitt Street, from 1.15 to 1.50 p.m. on March 3, 10, 17, and 24.

The speaker will be the director and senior counsellor of the council, the Reverend W. G. Coughlan.

EVANGELISATION AND UNITY RELATED IN W.C.C. AIMS

FROM A CORRESPONDENT

Mission and unity, the twin motives of the World Council of Churches, were the subject of the address given by the Reverend D. M. Taylor on February 21.

Mr Taylor, a priest of the Church of England, is Assistant General Secretary of the Australian Council for the World Council of Churches.

He was addressing a congregation of a thousand young people in S. Stephen's Church, Macquarie Street, at the annual service of the Presbyterian Fellowship Union.

"Church union is not our ultimate objective," said Mr Taylor, speaking of the World Council of Churches.

"Even if we get Church union, there is still something beyond that we are after, and this is our ultimate objective — the evangelisation of the world."

"Union for its own sake would be doomed to failure. But until the Body of Christ is visibly one, the evangelisation of the world is impossible."

"It is our missionary interest and concern that drives us on in our work for unity."

Mr Taylor went on to speak of the National Conference of Australian Churches, held this month in Melbourne.

This conference has done more for the cause of missions than any other conference or gathering of any kind ever held in Australia, he said.

Bishop Leslie Newbigin, the chief speaker invited, spoke out of twenty-three years' experience as a missionary, and he told how hopeless was the task of the missionary as long as we lived in separation from one another.

GRAMMAR SCHOOL ENROLMENTS UP

FROM OUR OWN CORRESPONDENT

Melbourne, February 22

The headmaster of Trinity Grammar School, Kew, Victoria, informed the February meeting of the School Council of increased enrolments for 1960.

He also said there had been a record number of applications for admission to the boarding school, with the result that the boarding house was full.

The boarding house has been reorganised, so that junior boarders are now in one building, and seniors in another.

Many more amenities are now available for boarders, including a television receiver.

Examination results were particularly good at Matriculation and Leaving standard, and this year's Matriculation class is the largest the school has had.

More boys than usual are doing second year Matriculation, and this will be a strong influence for good in such a class.

Trinity Grammar School is attended by the boys from S. Paul's Cathedral choir.

WOMEN'S WORLD DAY OF PRAYER

The Women's World Day of Prayer will take place this year on Friday, March 4.

On this day women from seventy-seven nations join together in worship.

This year's service has been prepared by the women of Canada, on the theme, "Labourers together with God."

The service was prepared by Australian women for the first time in 1957.

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GREAT ANGLICAN THEOLOGICIANS . . . 7

JEREMY TAYLOR: RHETORICIAN

By the Reverend Edward Hunt

There are still those who find fault with the Book of Common Prayer. Some wish to revise it, others to mutilate it or to change it beyond recognition. Although it has served the Church and its people well for over four hundred years, there remain those who say it has never received the official sanction of the Church.

So we find some who wish to revise it on theological grounds, and others who suggest displacing it on legal grounds. The London "Church Times" has recently carried a load of correspondence along these lines, the spate of letters having been released by the controversy at Carshalton as to whether the Roman Missal or the Anglican Liturgy is the proper use for the Church of England.

Because of this, it is encouraging to come across English churchmen who have ably defended the Book of Common Prayer from both theological and legal aspects.

Jeremy Taylor was one of these, and a study of his life and writings is especially salutary and reassuring in these changing times, when the very foundations of our Anglican faith seem in danger of being shaken.

It is a strange thing that when Professor Benoit of Strasbourg University tells of the high esteem in which our liturgy is held in France, by many members of the Reformed Church and the Roman Catholic Church, that some of our own communion apparently find it unsatisfactory. The conclusions of scholarly Bishop Taylor therefore may be of special benefit in re-establishing faith in our precious liturgy.

Jeremy Taylor was born at Cambridge in 1613, the son of a barber and a descendant of Rowland Taylor, the Protestant martyr. Educated at Gonville and Caius, he became Perse Scholar and Fellow, took his degree and was ordained.

Going to London his brilliant sermons commended him to Laud, who sent him to Oxford where he became a Master of Arts from University College and a Fellow of All Souls.

"IMMORTAL"

He was appointed chaplain to Charles I and the Primate, and Juxon made him Rector of Uppingham in 1638, where he worked assiduously. He preached a famous anti-Roman sermon at Oxford, on November 5, 1638, but as a Royalist was taken prisoner in February, 1645.

After his release he lived in Carmarthen, as chaplain to the Earl of Casbery. There he revealed his theological talents in writing "Liberty of Prophecy," "Holy Living," and "Holy Dying." The latter two are immortal and all his other writings deserve to be, says Hutton.

He was in London at the time of the execution of Charles I, who gave him his watch and suggested "Eikon Basilike" as the title of the book compiled in his memory.

During the interregnum he preached occasionally in London, and wrote "Ductor Dubitantium," which is the only systematic Anglican treatise on

casuistry. In 1658 he was given a lectureship in Ireland, thanks to Evelyn the diarist, where the Anabaptist Commissioners interfered with his ministrations. At the Restoration, Taylor was appointed Bishop of Down and Connor, being consecrated in S. Patrick's on January 27, 1661. He died July 24, 1667, and was buried in Dromore Cathedral.

George Rust, in the funeral sermon said that Bishop Taylor had the good humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the sagacity of a prophet, the reason of an angel, and the piety of a saint.

Taylor was typically Anglican in his sense of toleration, doing his utmost to win both Presbyterians and Roman Catholics to the national church.

There has been no greater

master of rhetoric in English literature and his style is uniquely rich, sonorous, and full of classic reminiscence. However, it is as a theologian that Taylor stands supreme. He is consistently Anglican, anti-Roman and anti-Puritan, and his robust faith was nurtured on the teachings of the Prayer Book, which he found abundantly satisfied both mind and soul.

PROPHETIC

Of Holy Communion he said: The question is not whether the symbols he changed into Christ's Body and Blood or no, for it is granted on all sides. In this he revealed his profound prophetic insight, for an almost identical remark is made by Benoit in his recent book on Liturgical Renewal.

A man of remarkable erudition and deeply influenced by the Renaissance, possessing a

stately prose style never surpassed by any English author. Taylor had also the rare gift of making theology popular with the uneducated classes. Thus his 36 separate works did a great service in commending the doctrines of the Prayer Book to the common people.

Though domestic sorrow clouded his later years he found in the teachings of his church that serenity of faith which is the priceless heritage of the Anglican.

As Patterson remarks it is to such noble minds as Jeremy Taylor that the Church of England owes much of its splendid and inspiring theology, which has enabled so many to live up to the piety so clearly advocated from the pulpits of the national church. We may say of Taylor that he taught the Prayer Book and lived it.

AN ANGLICAN CONGREGATION HEARS ORTHODOX ARCHBISHOP ON UNITY

FROM A CORRESPONDENT

The Greek Orthodox Archbishop for Australia and New Zealand, Archbishop Ezekiel, made an eloquent appeal for church unity in his address at S. James' Church, King Street, Sydney, at Evensong on February 14.

Archbishop Ezekiel had been invited to preach at S. James' by the rector, the Reverend W. J. Edwards, in an attempt to strengthen the ties of friendship the latter found when he was Chief of the U.N.E.C.E.F. Mission to Greece from 1947 to 1952.

Dr Edwards said every encouragement should be given for Greek Orthodox and Anglican people to know each other better and join in one another's services.

"There is a great bond of love and friendship among us in our two Churches," said the archbishop in his address.

"It is a very vital and important bond, but more so now because of our sins and mistakes by which we find Christian Churches divided.

"It is not only a great mis-

will only come if we are united with Him, as one flock, loving one another and worshipping one Lord. Unity in the Church will bring us the peace we all crave.

"We must unite for our work among the unbelievers. It is a scandal to be divided, preaching in different tongues.

"Those who do not believe will never come to Him while we are divided.

"There are many things we can do, but mainly we must pray, for prayer is always a great force. God will hear us and in His own good time will grant our wish.

"The Anglican Church has

always shown to our people the spirit of brotherhood and love, and we are grateful to God for this.

"We of the Orthodox Church deplore these divisions and we pray and work for unity.

"Co-operation between our two Churches should be much closer, we should know each other much better than we do.

"It is our duty to know each other's beliefs and principles, and in a spirit of love work together for the glory of God and the spiritual progress and welfare of our peoples."

Archbishop Ezekiel took part in a procession in his honour at the conclusion of the service.

NEW MALLEE CHURCH MEETS NEEDS OF CONGREGATION

FROM A CORRESPONDENT

Melbourne, February 22

Architectural skill has achieved a feeling of spaciousness and dignity in the small Church of All Saints, Ouyen, dedicated this month in the heart of the Mallee wheat area.

The church, which has normal seating for about one hundred people, has been built with an external veneer of Mount Gambier stone, with interior walls framed in timber and covered with plaster sheet and boarding.

The structure is framed up with lattice steel columns hidden in the walls and with light steel lattice roof supports.

Being in a very hot part of the country, the whole building has been insulated with aluminium foil and the roof itself is covered externally with sheet aluminium laid on thick insulation decking and lined on the underside with canite.

Eaves projecting four feet give good protection from the sun.

The construction of the building is such that extensions at a later date will be simple, and allowance has been made for a future chapel opening off the porch.

The panelled walls between

the columns could be removed to give added accommodation.

As the church is situated in an elevated position at the end of the main street, the tower with its large white cross can be seen from miles around.

Inside, the colour scheme combines a pale green on the walls of the nave with white on the walls of the sanctuary, except for the panel behind the altar.

This is a rich "plum" colour which sets off the silver candlesticks and cross, and modifies the severity of the white walls.

£9,000 has been spent on the building itself, and the furniture which has all been designed to match has so far cost £700.

Externally on the east wall a canopy has been provided which will eventually be the setting for a large "Christus Victor."

The architect of the church was Wyan Widdows of Melbourne, and the builder Graham Pearce of Ouyen.



Archbishop Ezekiel

fortune for the Church, but also for the world.

"All must work for re-union—not only bishops and clergy but all our people as well. It is our Lord's wish that we be united, that we should be one.

"If we are united, our word and message will be more effective in solving the problems of modern society and bringing world peace. For there is no peace without Christ.

"Peace is a heavenly gift, and

OLD CATHOLICS OBSERVE ANNIVERSARY OF UNION

THIS year marks the seventieth anniversary of the Union of Utrecht, when the Old Catholic churches in the Netherlands, Germany, and Switzerland established formal links through their bishops.

Since 1890, the churches of Austria, Czechoslovakia, Croatia, the Polish National Catholic Church of America, and the Polish National Church of Poland, twelve bishoprics with fifteen bishops, have joined the Union.

When the Union of Utrecht was formed, a declaration was drawn up. It states that the churches in the Union shall be able to show their continuity with the undivided church of the first century.

It recognises the primacy of the Bishop of Rome, but rejects all the new dogmas of the Roman Catholic Church, as being contrary to the Scriptures and tradition.

The declaration deals particularly with the views about the Holy Eucharist, and hopes that unity will be restored on the basic foundations of the faith of the undivided church. In 1950, a protest was added against the Roman Catholic dogma of the Assumption of the Blessed Virgin, and views of the member churches with regard to S. Mary and the saints were elucidated.

The International Bishops' Conference under the chairmanship of the Archbishop of Utrecht meets regularly. The Conference decides what is adopted or rejected in connection with

CONGREGATIONS IN THE NETHERLANDS

FROM A CORRESPONDENT

Leiden, February 15

The Bishop of Fulham, the Right Reverend R. N. Cootes, ministered to congregations in his own jurisdiction in the Netherlands during January this year.

He also lectured on missionary work in West Africa, for the newly-founded Old Catholic Mission of S. Paul.

The bishop celebrated in English in the Old Catholic Cathedral in Utrecht, in the presence of the Archbishop of Utrecht, and according to the Old Catholic rite.

This sort of exchange was discussed and advised at the Lambeth Conference.

Many Dutch people are interested in the English-speaking congregations in the Netherlands, but numerous enquiries make it clear that the relations between the two churches are not understood.

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12,000 PEOPLE RESETTLED LAST YEAR

W.C.C. REPORT ON REFUGEE WORK

ECUMENICAL PRESS SERVICE

Geneva, February 22

Nearly 12,000 more refugees and migrants are to-day enjoying new lives in new lands, following resettlement work in 1959 in 78 different countries by the World Council of Churches refugee staff.

This brings the W.C.C. total of resettled people to nearly 220,000 in the last eleven years.

The annual resettlement and integration programme report (shortly to be published) reveals that last year "movements took place from 40 different countries to 38 different countries — which gives some idea of the wide-spread nature of our operation."

From 1948 to 1958, the World Council of Churches' Service to Refugees, with the help of churches all over the world, found new homes for 207,686 refugees and migrants.

Assistance was given to a further 11,729 in 1959.

In a fact-and-figure breakdown, the human document reports that the United States received the largest number, 5,784.

The special provisions for the admission of TB cases with close relatives in America has meant the re-uniting of 88 refugees with "family members from whom they had been long separated."

The report adds: "This will go on in 1960. The further liberalisation of this legislation will additionally enable a number of families with one TB member to emigrate together to the U.S.A., which is a matter of great satisfaction."

Australia received the largest group of W.C.C. re-settlers, 4,234. More than 1,000 were aged Russian refugees from China. A further 1,677 old folks' Australian visas are available.

W.C.C. re-settlement in Canada was down in 1959, the total reaching 546.

To Latin America went 481 migrants. Larger movements had been expected, for more than 2,000 Russian refugees in China held emigration visas at the end of 1958. But exit visas, the legal pass out of the country, were slow. Only "very few of these visa-holders came down to Hong Kong in 1959." The human backlog is still over 2,000.

FROM CHINA

The self-contained Old Believers' Colony of more than 500 colourful Russian refugees in Parana, Brazil, continues to thrive. The Brazilian Government has now authorised visas for 500 more Old Believers.

Once again in 1959, Russians in China were one of the biggest time-taking operations. Another 1,377 members of the group reached overseas countries, with another 4,416 holding visas and more than 5,000 are still seeking re-settlement opportunities.

Of the Chinese refugees in Hong Kong, 465 people de-

NEW DIOCESE IN AFRICA

ANGLICAN NEWS SERVICE
London, February 22

The creation of new dioceses from the present diocese of Uganda, and the recognition of the whole of Uganda as a province of the Anglican communion, are among matters recently discussed at the Uganda Diocesan Council.

Similar discussions have been held in the Diocese of the Upper Nile.

The proposed province would include the areas now covered by these two dioceses.

In creating new dioceses in Uganda, the financial strength of the Church in each area will obviously affect decisions.

parted for overseas countries.

As a result of special resettlement schemes, France received 95 W.C.C. refugees; the U.K. accepted 48; Sweden another 76; Canada received 15 families; New Zealand and Australia are also co-operating.

"Although," says the report, "the numbers processed and moved under these special schemes are not large, the work involved and the time spent in the counselling, pre-selection, documentation (especially for TB cases), and presentation of these difficult cases, is many times greater than that required for normal re-settlement applicants."

Meanwhile, the W.C.C.'s work among the aged and chronic sick also went on during 1959. Life-time care in special homes was arranged for 203 of the neediest.

Of these, 22 were placed in homes in the country of Asylum; Austria (4), Greece (15), Italy (2) and Turkey (1).

Thirty were moved from countries of Asylum in Europe and from Turkey to homes in the U.K., Belgium, France and Switzerland.

By far the largest group of aged and chronic sick—148 Russian Orthodox refugees—were moved from China to homes in Europe and Australia.

Belgium received 42; Denmark, 3; France, 73; Germany,

3; Ireland, 1; the Netherlands,

3; Norway, 2; Switzerland, 13

the U.K., 2; and Australia, 6.

The plight of the aged and chronic sick in China continues. Every week, the report reveals, new names are added to the lists. At least visas and places are wanted for another 800 people.

"Such places can only be, for the most part, provided by the setting up of new institutions. Few are now available in the existing church homes in Europe, which have already, over the past 10 years, accepted hundreds of our aged refugees for life-time care."

SPEED-UP

Integration schemes during the same period helped 984 persons at a total cost of just over 222,000 dollars. The projects were carried out in 11 different countries, Germany, Holland, Iran, Italy, Lebanon and Syria, Turkey and the U.K.

And 1960 will see a further speed-up of the integration programme as additional funds become available from World Refugee Year. This will mean more housing and furniture and the establishment in trades and professions of refugees who will once more have a chance to become self-supporting and self-respecting members of society.

Individual assistance to refugees during 1959—from food and clothing to legal assistance—totalled about 314,000 dollars.

HINDU REHABILITATION BY U.S. IN WEST BENGAL

ECUMENICAL PRESS SERVICE

Geneva, February 22

A five-year programme designed to rehabilitate Hindu refugees in West Bengal was initiated by Church World Service last week in Atlantic City, New Jersey.

Project "Doya" (which means "mercy" in Bengali) will include vocational training, educational, medical, and welfare units.

The American churches represented in C.W.S., the relief and rehabilitation agency of the National Council of Churches, may be asked for "as much as a million dollars" for the undertaking.

The Doya project is designed "to meet squarely and constructively the problem of the refugees from East Pakistan."

Among proposals is the enlistment of specialists in land reclamation and agriculture.

Other aspects of the proposed project are the establishment of university units to aid refugee students in Calcutta and a unit in the Dandakaranya area where many refugees have been resettled.

C.W.S. also urged President Eisenhower to use his personal intervention in obtaining passage of refugee and immigration legislation by Congress.

In a telegram to the President, the Board called for decisive action for positive legislation to permit the entry and resettlement of refugees in the U.S.A.

"Although the United States is co-sponsor of World Refugee Year, it has yet to complete the responsibilities involved," the telegram said.

The Board of Managers authorised the expenditure of

300,000 dollars in 1960, after hearing the report of a team of experts who conducted a five-week study in Calcutta.

A special committee will consult with the World Council of Churches, the National Christian Council of India, and other ecumenical bodies before the project begins.

STUDY OF LITURGY AND PREACHING

ANGLICAN NEWS SERVICE
Toronto, February 22

As many as fifty clergy are expected from all over Canada at a seminar to be held in Huron College, London, Ontario, from June 27 to July 9, under the auspices of the General Board of Religious Education.

The aim of the two-week course is to provide those who attend with an opportunity to examine their ministry in preaching and in the use of the liturgy in their parishes.

The Primate of All Canada, the Most Reverend H. H. Clark, will lead the discussion of the practice of the liturgy, and the Reverend D. R. G. Owen, provost of Trinity College, Toronto, will deal with preaching.

The general secretary of the Board, Canon M. Creal, will lead the seminar in an exploration of the general goals of parish life.

OPERATION ONE THOUSAND

FROM OUR OWN CORRESPONDENT
Melbourne, February 22

"Operation One Thousand" is the title of an appeal being made during February by the Victorian Council for Christian Education in Schools.

The campaign aims to increase the number of accredited teachers of religious instruction in Victorian state schools by one thousand by the end of February.

In Victoria, although Roman Catholic and Jewish clergy have the right to segregate their own children for religious instruction, others have not this right during school hours.

Instruction is by accredited instructors, teaching an agreed syllabus.

Although instruction is given to some 400,000 children by this means, there are still many schools where little or no instruction is given, through shortage of suitable teachers. The council has arranged training courses to help volunteers for this work.

The chairman of the Council for Christian Education in Schools is the Archdeacon of Brighton, the Venerable T. W. Thomas.

MALTESE STAMPS FEATURE S. PAUL

ANGLICAN NEWS SERVICE
London, February 22

The Malta Post Office has issued this year six postage stamps to commemorate the nineteenth centenary of the shipwreck of S. Paul on the island in A.D. 60.

ROCKHAMPTON ORDINATION AND ANNIVERSARY

FROM OUR OWN CORRESPONDENT

Rockhampton, February 22

The Diocese of Rockhampton received a double reminder of the Apostolic heritage of the Anglican Church on February 2, the Feast of the Purification of S. Mary the Virgin.

The Dean of Rockhampton, the Very Reverend S. J. Matthews, took this theme for his sermon at the ordination of the Reverend A. G. Sapsford to the diaconate, and the Bishop of Rockhampton, the Right Reverend T. B. McCall on that day kept the first anniversary of his consecration, and the twenty-fourth of his ordination to the priesthood.

Mr Sapsford comes from Sydney, where his father is organist and choirmaster at Christ Church, S. Laurence. At the ordination service in S. Paul's Cathedral, Rockhampton, the candidate's father was organist.

After the presentation of the candidate and the Litany, the bishop, attended by deacon, sub-deacon, assistant-priest and the other ministers, began the Eucharist from his throne.

In his exhortation to the candidate, Dean Matthews said that the ministerial calling stood by itself, distinct in sacredness from all other callings.

"While all honest occupations are honourable, and if followed in a religious spirit are religious; while every layman true to his baptism is a deacon; i.e., as and a king unto God; still there remains a character quite special in the ministerial calling.

"Our great commission, received by you as you kneel be-

fore your Father in God, reminds us of the Apostolic character and descent of our ministry in the One Holy Catholic Apostolic Church.

"The Apostles received their commission from their Divine Master through the Holy Ghost, and from them, through the same Holy Ghost and from the same Divine Master, we receive our commission also.

"Ours is an Apostolic ministry, apostolic by descent, apostolic in character.

"If the nobility of this world count it a singular glory to trace their lineage through the long backward roll of centuries, may we not also count the historic origination of our ministry from Christ Himself, its Pentecostal fount, a glorious gift, a grand inheritance, a clear authentic seal, a divine and most heavenly prize?"

CHARACTER, TOO

"Unless we are apostolic in character, then as far as we ourselves are concerned, our apostolic descent is but a sham. Whereas, if we are striving to be in character apostolic, then is our apostolic descent a channel of eternal life both to ourselves and others?"

Mr Colin Sapsford, at the conclusion of the service, played the Chorale Prelude on "Vom Himmel Hoch," by Garth Edmunson.



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OBITUARY

THE BISHOP OF BLACKBURN

We record with regret the death of the Bishop of Blackburn, the Right Reverend W. H. Baddeley, on February 11.

Walter Hubert Baddeley was born on March 22, 1894, and educated at Vardean Secondary School, Brighton, Keble College, Oxford, where he graduated in 1920, and Cuddesdon College.

He enlisted in the army in 1914, and served on the western front with The Royal Sussex and East Surrey Regiments, being mentioned four times in despatches and awarded the D.S.O. and the M.C. and bar.

On demobilisation, he took Holy Orders, and in 1921 obtained a curacy at Armley, Leeds, until 1924, when he became Vicar of South Bank Yorkshire. He was Proctor of the Archdeaconry of Cleveland in the Convocation of York from 1929 to 1932.

At a conference of bishops and Melanesian representatives in 1932, he was chosen as Bishop of Melanesia, where he remained during the war years. The bishop carried out his ministrations serenely throughout the Japanese invasion of the islands of his diocese.

In 1942 he was appointed honorary chaplain to the Royal New Zealand Naval Volunteer Reserve in the South Pacific.

As a result of the war, many valuable diocesan buildings, including the school at Maravovo, the printing works, and the infant welfare centre at Siota, were destroyed, but before he left the diocese in 1947 most of the setbacks had been overcome.

The bishop left Melanesia to become Suffragan Bishop of Whitby in 1947, and had been Bishop of Blackburn since 1954.

SIR GILES SCOTT

We record with regret the death of Sir Giles Gilbert Scott in London on February 8.

He is remembered especially as the architect of Liverpool Cathedral.

Scott was the second son of George Gilbert Scott, and both his father and his grandfather had been notable architects. As a Roman Catholic, he was educated at Beaumont College, Old Windsor. He was articled to Temple Moore, and began practice on his own account in London in 1902.

In this year, when he was only twenty-two, his design for Liverpool Cathedral was chosen out of more than a hundred submitted in competition. It was accepted on condition that he work in partnership with Mr G. F. Bodley, who had been one of the judges.

The foundation stone of the cathedral was laid by King Edward in 1904, and when Bodley died in 1907, Scott continued the work alone.

Liverpool Cathedral is one of the noblest buildings of the early part of this century; dignified in the general mass, uplifting in atmosphere, and admirably proportioned in detail. Scott's powers as an architect are displayed in many other churches besides Liverpool Cathedral.

S. Paul's Church, Derby Lane, Liverpool, and the Church of the Annunciation, Bourne-mouth, are examples of his work. He also did work on the restoration of Chester Cathedral, and designed a War Memorial Chapel for Charterhouse School.

The rebuilding of Coventry Cathedral, after it had been practically destroyed during the last war, aroused a great deal of discussion, and Scott's design received much criticism.

As a result, Scott resigned the commission, and the design of a new cathedral was made the subject of an open competition.

The many religious and secular buildings, in London and throughout England, will perpetuate his memory.

DIOCESAN NEWS

BATHURST

GEURIE

The Reverend Ivor Skelton, recently retired from the Missions to Seamen at Newcastle, was instituted and inducted as Rector of Geurie on January 28. The parish was "prepared" for him by the Diocesan Chaplain, Padre Harry Thorpe, during whose locum, congregations grew in numbers, and the rectory, so badly run down, was replastered and painted, and a second canvass successfully completed. When the restoration of the rectory is completed, the parish Church of St. Matthew will be given a much needed face-lift.

STUART TOWN

Having been at Geurie during the above period, the Diocesan Chaplain moved on to the vacant Parish of Stuart Town. He found a newly completed fence around the rectory, and a newly interior painted church at Mumbil. With the Bunnerong Dam works nearby, the centre of Mumbil has greatly increased in population, so consequently has church attendance and Sunday school pupils.

PORTLAND-O'CONNELL

The local branch of the Anglican Churchwomen's Union has undertaken to purchase a piano for the parish hall. Members also roster themselves to visit the hospital in the name of the Church, and one has undertaken the job of giving religious instruction to the Portland kindergarten children. There is a possibility of a third branch being established in the parish in the centre of Yetholme. Farana churchmen have almost completed the restoration of the Church of St. Stephen and Mrs Holcombe has given the cost of a complete Communion set as a memorial to her mother.

STUART TOWN NEWS

The Diocesan Chaplain, Canon H. R. B. Thorpe, spent a short period in the Parish of Stuart Town at the beginning of February. Repairs and additions have been made to the rectory of this vacant parish and further improvements are planned. The church grounds have been cleared, and the interior of Mumbil Church completed.

At the parish's annual general meeting, a former-always vestry of six was increased to nine, representative of the whole of the parish.

BRISBANE

CLAYFIELD MEN'S CLUB

The Parish of S. Colomb, Clayfield, Brisbane, has started a Men's Club, which had its first meeting on February 10. Some thirty men were present at this inaugural meeting and the rector, the Reverend C. Biggins, expects more men to join within the next few weeks. In May, the Reverend D. W. Shand, Rector of St. John's, Nambour, and the Reverend Adrian Charles, Vicar of Christ Church, St. Lucia, will conduct a parish mission at Clayfield.

MELBOURNE

WORK IN NEW AREAS

The Reverend Frank Cuttriss was commissioned by the archbishop as Director of the Task Force for new areas on February 24 in S. Paul's Cathedral.

INDUCTION

The Reverend B. W. Brooker was inducted to the charge of S. Peter's and S. Andrew's, Braybrook, on February 24.

NEW RURAL DEAN

The Vicar of S. Mary's, Caulfield, Canon E. F. Cooper, has been appointed Rural Dean of St. Kilda following on the retirement of the Reverend W. G. A. Green.

TEACHERS' SERVICE

The annual service for school teachers, organised by the Council for Christian Education in Schools, was held in S. Peter's Cathedral on Thursday evening. The Moderator General of the Presbyterian Church, Dr A. C. Watson, preached.

FRIENDS OF S. PAUL'S

The Friends of S. Paul's Cathedral are to hold their annual meeting in the Chapter House this evening, February 25, at 8 p.m. The precursor, the Reverend Godfrey Kircher, will speak on "Hidden Treasures of the Cathedral."

NEWCASTLE

FORWARD MOVES BY LAY READERS

The production of a manual and a week-end conference during 1960 were planned by members of the N.D.L.H.A., Newcastle Diocesan Lay Helpers Association, during a meeting at the Cathedral Hall, Newcastle. The meeting was under the chairmanship of the Right Reverend J. G. Housden.

The secretary of N.D.L.H.A., the Reverend W. G. Cochrane, told the meeting that there were 90 licensed readers in the diocese and the number was steadily increasing. Members attending the meeting came from as far as Taree. During Evensong in the cathedral, the lessons were read by lay readers and the sermon was preached by the dean, the Very Reverend W. A. Hardie.

PERTH

CATHEDRAL BELLS GREET ROYAL BIRTH

Together with the announcement over the radio of the birth of the Queen's new baby, came a request over the radio by the Archbishop of Perth, the Most Reverend R. W. H. Moline, for prayers and thanksgivings in all churches on Sunday, February 21. The ringers of S. George's Cathedral rang the changes from the cathedral tower on Saturday morning and again on Sunday. Church bells were rung in all parishes on Saturday.

INSTITUTION OF TWO RECTORS

The Reverend G. V. Johnson

was instituted Rector of S. Mary-in-the-Valley, Kelmscott, on February 12, and the Reverend R. J. Hobby as Rector of S. Philip, North Cottesloe, on February 16.

FIFTY PLUS CLUB
The Fifty Plus Club meets fortnightly on Thursday afternoon in the parish hall of S. Margaret's, Nedlands. Members and visitors are assured of a very pleasant couple of hours.

PARISH BUYS NO CANDLES

The Rector of S. Peter's, East Fremantle, the Reverend W. G. P. D. Painter, suggested to his congregation several years ago that worshippers might like to give altar candles as a means of remembering loved ones who had been called out of this life. The response to this suggestion has been so good that during the eight years of his incumbency at S. Peter's, the vestry has had to buy only one box of candles.

SYDNEY

SUNDAY SCHOOL TEACHERS

The annual service for Sunday school teachers in the Diocese of Sydney will be held on February

26 in S. Andrew's Cathedral. The preacher at the service of dedication will be the Archbishop of Sydney. At this service the new organising secretary of the Board of Education in the diocese, the Reverend K. McIntyre, will be commissioned for his work. The retiring assistant director of the board, the Reverend D. G. Davis, will be farewelled at a ceremony afterwards.

R.S.C.M. COURSE

The Royal School of Church Music will be holding an instructional course at S. Luke's Church, Mosman, on Monday, February 29, commencing at 7.45 p.m. Mr Mervyn J. Byers, Organist and Master of the Choirsters at S. Andrew's Cathedral, will conduct a practical session on chanting.

TOUR TO GOSFORD

The Church of England Historical Society and the S. Andrew's Cathedral Communicants' Guild will hold their first tour for 1960 on Saturday, March 5. They will visit S. Mary's, Brooklyn; Christ Church, Gosford; and S. Peter's, Hornsby. For further particulars apply to the dean's secretary at S. Andrew's Cathedral.

THE ORPHAN HOME

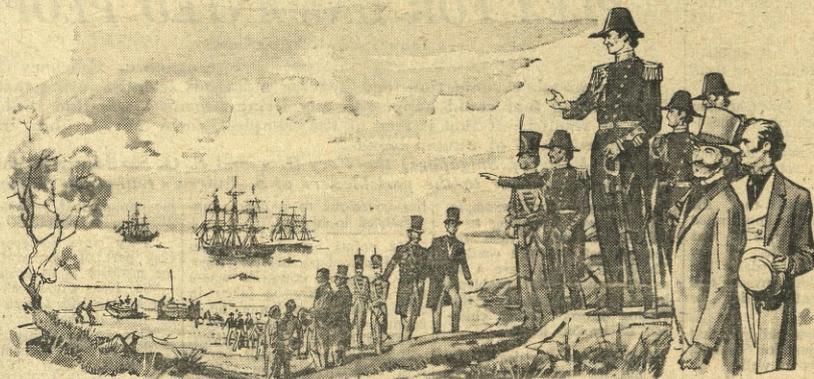
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Proclaiming the Colony, 18th June, 1829.

First Settlement of Western Australia

Because much of its immense area offered no lure whatever for settlers, Western Australia—the largest State in the Commonwealth—developed tardily.

Dutch navigators discovered it early in the seventeenth century, the first being Dirk Hartog on the *Eendracht*, who left an inscribed pewter plate in 1616 at a place now called Cape Inscription, on Dirk Hartog Island. But it was not until 1826 that the first British settlement was established there. This came about primarily because the presence of French ships in Australian waters led to suspicions about France's colonial intentions. Late in 1826, the Home Government ordered the Governor of New South Wales, Ralph Darling, to send a small contingent of soldiers and convicts to King George Sound to forestall the French. This party, under Major Edmund Lockyer, arrived at the Sound on Christmas Day, 1826, and formally annexed that part of Australia. The settlement, called Frederick's Town, was on the site of present-day Albany.

In 1827, Captain (later Sir) James Stirling sailed from Sydney in H.M.S. *Success* to explore near the Swan River, which had been discovered by Dutch sailors two centuries earlier. His favourable report impressed both Governor Darling and the British Government. As a result, Britain sent Captain Charles Fremantle in H.M.S. *Challenger* in 1829 to confirm British claims to Australia's west coast. This he did near the mouth of the Swan on May 2, 1829, and when a syndicate of British capitalists offered to subscribe funds to send migrants Stirling was appointed to command the proposed colony. However, the Colonial Office declined to grant the whole of the area sought by investors and many of them withdrew, but one of them, Thomas Peel, accepted the Government's modified proposals.

On June 1, 1829, settlers arrived at Garden Island, off the Swan, and the colony was proclaimed on June 18. Perth was founded on August 12, 1829, and by the next year there were three main groups of colonists—the official administration (headed by

Stirling until 1839), some independent investors with their families and labourers who had migrated to work the land, and a group of yeoman farmers and workmen led by Peel.

The garrison at King George Sound was withdrawn in March, 1831, and thereafter Albany was administered from the Swan.

Many setbacks delayed the State's development. Little progress was recorded in the 1830's and 1840's and population grew extremely slowly. By 1850, there were only four pockets of settlement, all in the south-west corner—less than 6,000 people altogether.

Poor administration, the remoteness of the area both from Britain and eastern Australia, lack of financial backing for settlers and shortage of labour offered almost insurmountable obstacles to progress. It was in such circumstances that increasingly serious attention was given to importing convicts and the first shipload arrived on June 1, 1850. From then on until convict transportation ended in 1868 the State developed rapidly.

The area under crops increased from 7,400 acres in 1850 to 54,500 acres in 1870, population rose to 25,000, the value of imports grew more than four-fold and the value of exports became nearly ten times as great.

However, although Western Australia was now on her economic feet, the area did not progress as fast as the eastern colonies. By 1880, the population was only 29,000 and although it had risen to 46,000 in 1890 development was slow. A dramatic turning point occurred in 1892-3 with the discovery of the Coolgardie and Kalgoorlie goldfields, which brought vast numbers of people to the West. Between 1890 and 1900, the population more than trebled.

To-day, the population has grown to about 700,000 and, with its ever expanding primary and secondary industries, Western Australia has become one of Australia's most progressive States.

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"TELL CHILDREN HOW TO BE GOOD"

THE PRIMATE AT TEACHERS' SERVICE IN SYDNEY

Teaching Christianity does not mean merely teaching boys and girls to be good, or telling them Bible stories, the Archbishop of Sydney, the Most Reverend H. R. Gough, said on February 17.

His Grace was speaking at the annual teachers' dedication service at St. Andrew's Cathedral, Sydney, organised by the N.S.W. Council for Christian Education in Schools.

The service was one of 17 held in N.S.W. and Victoria, all using the same order of service.

Dr Gough said that religious instruction meant the dogmatic declaration of fundamental truths and doctrines.

"Bible stories are illustrations of these doctrines, and doing good should be one result of accepting these doctrines," the archbishop said.

"Too often we tell children to be good without telling them how to be good.

"The Council for Christian Education in Schools is pleading for the teaching of the simple, fundamental doctrines of our faith, as set out in the Apostles' Creed."

Dr Gough said that the teachers' service demonstrated that education in N.S.W. was based on the truths of the Christian religion of daily life — "something which invades and pervades all that we do," he said.

"We must show children that religion is not just for Sundays, but for weekdays as well.

ALL SACRED

"Life must not be divided into watertight compartments, the sacred and the secular. All life must be sacred in the sense that it is something which God shares."

Dr Gough said he supported the council's policy that salaried members of the teaching staff should give basic religious instruction in secondary schools, as in primary schools.

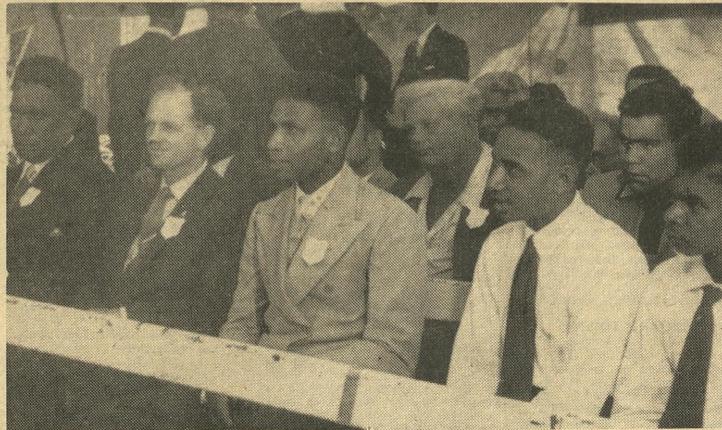
(This is already being done in Victoria, through a syllabus prepared by the Victorian Council for Christian Education in Schools and agreed to by all non-Roman Catholic Churches.)

"The basic doctrines common to all Churches are best taught

by teachers of other subjects," Dr Gough said.

"This would show that religion was not, in a sense, an optional extra — something which someone outside has to come in and teach because he is a peculiar person.

"The clergy could still come to the schools to pass on their particular denominational teaching."



A group of delegates to the "Tranby" Co-operative School which is being held in Sydney from February 22 to 26. (See story Page 1.)

DEAN OF SINGAPORE MAKES PLEA FOR UNWANTED PEOPLE

FROM OUR OWN CORRESPONDENT

Singapore, February 22

"I remember some time ago hearing a famous scientist saying that the worst thing that could happen to any living organism was that it should not be wanted. If that is true of the simplest form of life, how much more true it is of human beings."

The Dean of Singapore, the Very Reverend E. O. Sheild, writes this in his monthly letter to the parishioners of St. Andrew's Cathedral, Singapore.

"Nothing, for example, can be more damaging to a child's personality than the feeling that it is not wanted. Those of us who have a lot to do with social problems know, for example, how this feeling grows among children of broken homes.

"But," writes the dean, "they are not the only ones. To be unwanted by one's own country is just as devastating. There was a time when exile or banishment was regarded as one of the worst forms of punishment.

"In those days it was administered only for the most serious political offences and even then the exile usually found hospitality in some other country.

"In our own generation literally millions of people have been expelled from the land of their birth.

"In most cases they have been innocent of any political offence, but have been the victims of racial hatred or of ideological political systems.

"At the same time the nations of the world have become fron-

tier conscious to a degree unparalleled in history."

He points out that refugees and displaced persons no longer find hospitable countries where they may readily be taken in and given a new home. Some countries will receive limited numbers on certain conditions.

But millions are still homeless, especially in the Middle East where they are herded together in poverty and wretchedness and "with any hope they once had of finding a home almost extinguished."

A PLEDGE

By special resolution of the United Nations General Assembly the World Refugee Year extends from June 1959 to June 1960. The object has been to make a concerted world-wide effort to deal with the problem of the refugee.

The member Churches of the World Council of Churches have pledged themselves by prayer, alms-giving and all other Christian means, to make their special contribution.

"We have just passed the season of Christmas and will remember that Our Lord and

his parents had to escape from Palestine to Egypt.

"They were refugees in the very part of the world where the problem is so acute to-day. "So, Jesus Christ, who shared our human life, shared also the lot of a refugee.

"Our responsibility is clear. In the Great Judgement parable (S. Matthew 25: 31-46) Our Lord sitting in Judgement commends the righteous, saying 'I was a stranger and you took me in.' Surprised they ask the question 'When were you a stranger and we took you in?' to which he replies 'Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.'"

He then points out that the Malayan Christian Council of which the Anglican Church here is a member "will be calling upon us to play our part in the second half of the World Refugee Year.

"In particular we shall be asked to join in a special World Refugee Week from March 13 to 20. This is one way in which the different Christian Churches can work together."

MR C. E. S. GORDON RESIGNS

HEADMASTER FOR FIFTEEN YEARS

FROM OUR OWN CORRESPONDENT

Adelaide, February 22

The Bishop of Adelaide as chairman of the Council of Governors of the Collegiate School of St. Peter, Adelaide, has announced the acceptance by the council of the resignation of the headmaster, Mr C. E. S. Gordon, in the following terms:

"The Council of Governors of St. Peter's College has accepted the resignation of Mr C. E. S. Gordon as Headmaster of the School to take effect at the end of this current year. In resigning his position Mr Gordon stated that by the end of this year he will have been Headmaster of the School for fifteen years, and that he thinks that is long enough and that the School should benefit from a new man with fresh ideas.

"The Council of Governors has accepted Mr Gordon's resignation with deep regret because of the remarkably fine work he has done for which they are deeply grateful.

"Mr Gordon has given fifteen years of splendid service to St. Peter's during which he has shown himself to be a great headmaster. Both as an educationist and an administrator he has shown outstanding ability and under his leadership the School has increased in numbers and prestige.

"His influence has been felt in educational matters throughout the Commonwealth as well as within this State, and he will be extremely hard to replace."

CHRISTIAN TEAMWORK CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, February 22

A conference on "The Architect and The Church" will be held from March 4 to 5 in London, under the auspices of Christian Teamwork, an organisation of church leaders and architects.

It follows the one held on the same subject in May, 1959, sponsored by the World Council of Churches' Ecumenical Institute and Department of Information.

CLASSIFIED ADVERTISEMENTS

MEETING

CLERGY WIVES' Association. Next meeting Friday, February 26, Holy Communion in Chapel of St. Andrew's Cathedral at 11.30 a.m., the celebrant being the Most Reverend the Archbishop. His Grace will also be Guest Speaker at a basket luncheon after the service. Full attendance please.

RETREAT

QUIET DAY, Saturday, March 5, at St. Thomas' Church, North Sydney. Holy Communion, 8.30 a.m. Concluding 5 p.m. Conductor, the Reverend J. Trainer. Cost, 3/-. No meals provided, but cup of tea available. Enquiries, Society for Promotion of Retreats, G.P.O. Box 4647, Sydney.

CLASSIFIED ADVERTISEMENTS

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POSITIONS VACANT

CHURCH OF ENGLAND Flying Medical Service. Vacancies for nursing staff and domestic workers in out-back hospitals. Information from Bush Church Aid Society, B.C.A. House, 175 Bathurst Street, Sydney. Telephone BM 3164 (Sydney Exchange).

DEPUTY MATRON, live in, required for Anglican Home for Little Children at Taree. Modern buildings, licensed for 40 children aged 12 months to 8 years. Reply in first instance by letter only to The Registrar, P.O. Box 459E, Newcastle, New South Wales, stating experience, age and religion.

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CAPABLE JUNIOR typist-stenographer required permanently. Commence immediately. Apply in writing to the Reverend Frank Byatt, Inter-Church Aid Commission, 37 Swanston Street, Melbourne.

HOSTESS WANTED for Church Army Hostel (Burgmann House), Newcastle. Twenty-five students and trainees. Knowledge of housekeeping, cooking necessary. Duties, hostess-head house-keeper. Award wage. Excellent conditions. Apply in writing stating age, experience, etc., to Captain C. Steep, 30 Barber Street, Mayfield, New South Wales.

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YEAR'S WORK ON MENTAL HEALTH

ANGLICAN NEWS SERVICE

London, February 22

The World Mental Health Year, planned for 1960, will culminate in Great Britain in a Mental Health Week beginning on July 9.

This was announced on February 3 by Lord Feversham, Chairman of the National Association for Mental Health.

The project, the scale of which is world-wide, will include an international congress in Paris in 1961.

During Mental Health Week in Britain, open days and visits to hospitals, training centres, and community care schemes, will be arranged.

The organisers plan to approach the Archbishop of Canterbury on the question of a Mental Health Sunday, and a flag day is to be held in the Greater London area on July 12.

Other events of the year will be the London conference of the Scientific Study of Mental Deficiency, from July 24 to 29, and in August the Scottish Association will be hosts to the annual meeting of the World Federation for Mental Health, in Edinburgh.

The Bruern Foundation has promised a grant for a travelling fellowship to the National Association for Mental Health.