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A THEOLOGIAN FROM PEKING PREACHES IN SYDNEY

CHINESE CHURCHES STRONGER NOW, SAYS DEAN CHAO

The first Anglican priest from China to visit this country for more than ten years preached at S. Thomas' Church, North Sydney, last Sunday evening.

He is the Dean of Peking Union Theological Seminary, the Reverend Chao Fu San, who was one of the hosts to the Australian Anglican delegation during their visit to the far north and north-west of China three years ago.

Dean Chao brought greetings from the bishops and congregations of the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China) to churchpeople in this country.

Christianity in China, Dean Chao said, was flourishing and stronger than ever before.

He thought the chief reason for this was that it now enjoyed indigenous control, whereas in the period before the Revolution most of the work of most Christian organisations in China was controlled from the West.

"In the past ten years the love of God has purified our Church in China," he said.

"You must appreciate that Christianity in China used to be a foreign religion, whose position depended upon the privileged position formerly held by Europeans in China.

"Many who used to call themselves Christians were not really so in their hearts."

Dean Chao said that until about a decade ago Chinese used to go to missions simply for the material advantages to be obtained.

"They would go to missionaries for food, education, for medical aid. But they did not go in order to worship.

"Others again, came because of the social prestige which was attached in some parts to being 'Christians.'

"We know now that every one who comes to Sunday services in China is really and truly a Christian who comes to worship God.

"Christianity is no longer a socially respectable thing; the Church is a community of true believers."

Dean Chao said that one of the most significant developments of the past decade had been that Chinese Christians had been driven back, as it were, to their own people.

"It is a dreadful thing that we used to have a saying, 'for every one more Christian there is one less Chinese,'" he said.

"The effect upon us was that we used to abandon our own centuries-old traditions, and throw away our cultural heritage.

"Only during the past ten years have we Christians really borne any effective witness before our own people.

INDIGENOUS

"Previously there used to be a kind of invisible wall between us.

"Nowadays, the love of God has driven us back to the arms of our own people.

"To-day, the Christians in China are respected by all, because they are Chinese, and because the Christian churches in China are indigenous.

"We have among our congregations, scientists, teachers, merchants, students, physicians, ordinary housewives and so on, and Christians are found in all fields of Chinese life. They and their beliefs are universally respected.

"A further development during the past ten years has been that the love of God has brought the several non-Roman Catholic Christian denominations closer together.

"Under the old regime there was much more than differences between different denominations.

"If you look at the Catholic Church in China — the Chinese part of the Anglican communion — you will see that in our fourteen dioceses we have eleven different books of Common Prayer.

"In addition to different Prayer Books, there were different liturgical and other practices, all of which sprang from the fact that different Western churches, organisations and mission boards operated in different parts of China.

"Through the love of God during these past ten years, we have now made the first significant step in worshipping together. Not only has the Anglican Church in China moved towards eliminating old barriers in its own body, but Anglicans, Methodists, Presbyterians and others have taken clear steps towards unity in Christ.

TOWARDS UNITY

"That does not mean that we can all easily merge together, or that we ignore such problems as that of the Ministry and Church polity.

"It might take years before we can truly say we are One Church, with One Faith, One Baptism, One Lord.

"We were very conscious that the churches were larger appendages of foreign, western mission boards.

"We now feel that we have become ourselves, as it were, that we are truly part of, and able to enrich the Church simply for that reason.

"As you know, Marxism is prevalent in China and has wide influence; but when we look

back on our history we see that Atheism and Theism had side by side in our country for hundreds of years.

(Continued on page 11)

CHURCHMEN ISSUE A STATEMENT ON PEACE

FROM A CORRESPONDENT

Melbourne, November 16

Two Anglicans were present at the Christian Churchman's conference held here last week in connection with the Australian and New Zealand Congress for International Co-operation and Disarmament.

They were the Dean of Auckland, the Very Reverend C. W. Chandler, once an assistant curate at Christ Church S. Laurence, Sydney, and the Reverend Norman Crawford of Adelaide.

The Reverend Rex Mathias of the Methodist Church presided over the commission which included 17 Methodists, 10 Presbyterians, 10 Congregationalists, 5 Quakers and 10 members of the Churches of Christ.

The following statement, adopted unanimously, was issued at the conclusion of the conference:

"As Christians, we affirm our belief in the universal Fatherhood of God and the universal brotherhood of man. All war, therefore, is civil war and is incompatible with the teaching of Jesus Christ.

"We declare that all nations share the responsibility for war and that there can be no secure peace without repentance. This, in turn, involves forgiveness by each nation as an essential condition for the establishment of right international relations.

"As Christians, we affirm that, while we owe loyalty to the

State, our supreme loyalty is to God. Should this involve conflict with government policy, we must obey God rather than man.

"We believe the time for total disarmament has come. It should begin with the immediate cessation of all nuclear weapon tests and should proceed through the United Nations with all urgency until universal disarmament has been achieved. It is the moral responsibility of all governments to co-operate to this end.

"Failing effective agreement, we believe it would be true to the spirit of Christ for a nation to accept unilateral disarmament as an act of real leadership towards world peace.

"Total disarmament would involve drastic economic adjustments but careful planning by governments and the United Nations could reduce dislocation to a minimum and ensure the maximum benefit for all.

"The under-privileged countries of the world have a special claim on these benefits. This may require that the highly developed countries should accept a temporary lowering of living standards in the interests of those less privileged.

UNITED NATIONS

"We realise that no disarmament programme can be effective, nor can peace itself and international co-operation be achieved, without the inclusion of the Chinese People's Republic. This requires her admittance to the United Nations.

"We deplore breaches of international peace by China but we affirm the guilt of nations responsible for her exclusion from the United Nations which may have been a contributing factor.

"We believe that the problems created at the world's tension points can only be resolved within the framework of the United Nations.

"We believe that, in the interests of world peace and international co-operation, travel between all countries should be made as free as possible.

"No barriers can ever be allowed to separate Christian

from Christian, and members of the world-wide Christian Church must seek every opportunity for meeting and fellowship.

"We affirm that the admittance of a quota of selected Asian migrants to Australia and New Zealand would demonstrate the sincerity of our belief in the universal brotherhood of man and would show our Asian neighbours that there is no discrimination on the basis of colour.

"Finally, as Christians, we affirm that all the resources of the earth should be used for the good of man — especially the elimination of hunger, poverty and disease — and not for his destruction."

BETTING AND GAMING BILL SUPPORTED

ANGLICAN NEWS SERVICE

London, November 16

The Government's new Betting and Gaming Bill received support on November 3 from the Bishop of Carlisle, the Right Reverend Thomas Bloomer.

The bishop, in his presidential address to his diocesan conference, said that if there was to be betting it was desirable that it should be "open and above-board rather than a hole-and-corner business." The betting and gaming laws were chaotic, and the Bill was long overdue.

Gambling was not intrinsically evil and morally wrong. "My mind compels me to say this, but often I have longed to call that a lie when I have been faced with a bit of humanity broken as a result of gambling.

"I must, however, emphasise that as the practice of gambling grows it soon develops into a great economic and social evil. It needs to be carefully regulated and restricted."

THE BISHOP OF ARMIDALE

The Bishop of Armidale, the Right Reverend J. S. Moyes, will celebrate the thirtieth anniversary of his consecration on S. Andrew's Day, November 30.



Dean Chao greets Mr R. Hornery, head machinist of the Anglican Press, during an inspection of the plant last Monday.

DEAN TO BE A MISSIONARY

The Dean of Rockhampton, the Very Reverend S. J. Matthews, has volunteered to go as a missionary to the Torres Strait Islands in the Diocese of Carpentaria.

It is expected that he will commence his new work at Thursday Island about February next year.

Dean Matthews accompanied the A.B.M. chairman, the Reverend F. W. Coaldrake, and the A.B.M. treasurer, Mr. G. H. Gregory, on their recent fact-finding visit to the Aboriginal and island missions in the Diocese of Carpentaria. (THE ANGLICAN, November 6.)

A New Zealander by birth, he was educated at S. John's College, Auckland, Fort Street High School, Sydney, and Moore Theological College, Sydney.

He served his title at S. Jude's, Randwick, in 1925; was curate at Christ Church S. Laur-



The Very Reverend S. J. Matthews.

ence (1926-29); and priest-in-charge of S. Mary's Mission, Fitzroy, Diocese of Melbourne, from 1931-32.

He was Vicar of S. James', Calcutta (1933-38); Principal of Westcott School, India, (1938-42); R.A.F. chaplain in India (1942-46); Vicar of S. Bartholomew's, Ipswich (1946-51); Chaplain of Southport School, Diocese of Brisbane (1951-54); and Vicar of Winton (1954-55).

He was appointed Archdeacon of Rockhampton and Rector of S. Paul's Cathedral in 1955

He was Administrator of the diocese last year, and in August this year became the first non-episcopal dean of the cathedral.

NEW C.M.S. LEADER HAS HAD WIDE EXPERIENCE

The new Federal Secretary of the Church Missionary Society, the Reverend A. J. Dain, arrived in Sydney yesterday morning, November 19, with his wife and four daughters.

Mr Dain, who was made a deacon shortly before he left England, will be ordained to the priesthood by the Archbishop of Sydney in S. Andrew's Cathedral on December 6.

The quarterly rally of C.M.S. on December 7 will take the form of a welcome to Mr and Mrs Dain.

Mr Dain, who is 45, brings to his new position long experience both as a missionary and a missionary administrator.

Before the war he was a missionary in India from whence he joined the Royal Indian Navy and saw active service.

For the last twelve years he has been general secretary of the Bible and Medical Fellowship.

He has travelled widely and has first-hand knowledge of many mission fields.



The Reverend A. J. Dain.

HOUSE OF LAITY MOVE ON CANON LAW

SIR KENNETH GRUBB IS NOW CHAIRMAN

ANGLICAN NEWS SERVICE

London, November 16

When the House of Laity of the Church Assembly met in London on November 10, Sir Kenneth Grubb was unanimously appointed chairman.

He succeeds Lord Selborne. Sir Kenneth Grubb had previously been vice-chairman, a position to which Brigadier Harvey Miller was elected.

The House of Laity, who have been considering canon law revision since 1951, subsequently showed that even after eight years they are in no mood to be hustled in their deliberations.

The Canon Law Steering Committee reported that a request had been received from the Archbishop of Canterbury on behalf of the Convocations that the laity should make every effort to return all available canons in November.

Chancellor W. S. Wigglesworth, chairman of the committee, said that up to last Christmas they were not far behind, if at all, on the workings of the Convocations, but early in the year they had been sent a large number of canons and at the two previous sessions there had been lengthy discussions relating to two canons in particular and to the place of the laity in the government of the Church.

PROCEDURE

In that way they had fallen behind, and the agenda contained no fewer than 52 canons at one stage or another.

They had been requested to go as fast as they could because two new Lower Houses of the Convocations were about to be elected and a new edition of the canons was about to be printed for their guidance. It was hoped that as many as possible of the 52 canons could be sent back to Convocations.

Mr G. Goyder, Oxford, while sharing the anxiety that they should speedily pass the canons which had been submitted, sought assurance that in proceeding to do what the archbishop wished they were not in any way preventing the House from considering canons together as a whole before any canons were passed for good.

The point at issue, he said, was fundamental; whether or not in the process of canon law making, from now on a continuous process, the laity were to participate or not. At present their participation was an act of grace on the part of the Convocations.

Many of them, an increasing number, believed in associating the laity in the government of the Church. That meant, of course, in the making of canons.

Chancellor Wigglesworth said that canons had been sent to the House of Laity for consideration on stage one and in many cases on stage two.

FINAL STAGE

There would be a third and final stage mainly for drafting measures and they were assured in a publication printed by the Convocations that any amendments of substance to a canon would be returned to them.

The full procedure for stage three had not yet been settled, but it was the firm intention that the steering committees of the Convocations and the House of Laity should work in harness at that stage.

Major W. Batt, Norwich, said it was "unthinkable" that these canons should be hustled through without members fully understanding and discussing them. It was essential that they should be in a position to stand by them in their own dioceses.

Mr Wigglesworth said that notwithstanding the return of

the canons that day it was expected that they could be re-considered if some other canon presented for the first time led members to wish to make some alteration.

Of the 52 canons 43 were at stage two, which meant that the House had already had ample time to consider them. Of the remainder, three were for return to Convocation at stage one.

The few others were being considered for the first time and so far as they were concerned there was not the smallest wish to hurry the House.

"SEPARATED" NOT "HERETICS"

ECUMENICAL PRESS SERVICE

Geneva, November 16

A prominent Roman Catholic leader has suggested that it would be "better psychologically" if the Roman Catholic Church referred to Protestants and Orthodox as "separated brethren," rather than as "heretics and schismatics."

Dr Thomas Sartory, O.S.B., a leader of the Una Sancta movement, said, in a speech in Salzburg, Austria, that the Ecumenical Council called by Pope John XXIII will have to pay special attention to "psychological difficulties which are an obstacle to re-union."

"It is a mistake," he added, "to blame the Protestants and Orthodox alone for the division of the Church. Nor should the re-union of the Church be envisaged merely as a return of those Churches to the bosom of Rome. The aim should rather be unity when, where and how God wills."

Una Sancta is a movement of clergy and laity of both the Roman Catholic and Protestant Churches for Christian unity.

NAUTICAL FEATURES AT SOUTHAMPTON

ANGLICAN NEWS SERVICE

London, November 16

The new stained-glass east window in the seamen's chapel at S. Mary's, the mother church of Southampton—with its dominant figure of Christ portrayed as a fisherman and depicting many subjects symbolic of the port and shipping—was unveiled this month by Sir William Currie, chairman and managing director of the P. and O. and British India Companies, and dedicated by the Bishop of Winchester.

The total cost of the window is £2,000. Before the dedication service more than £1,610 had been raised, including £775 from the War Damage Commission. A collection during the service raised this total by £113.

Also dedicated was a lectern, in the form of a binnacle from a freighter, presented by friends of the church in Southampton Docks. The Bible lies over the compass.

EPSTEIN WORK IN S. PAUL'S

ANGLICAN NEWS SERVICE

London, November 16

A memorial service for Sir Jacob Epstein took place in S. Paul's Cathedral on November 10.

At the request of the sculptor's family, the original plaster model, from which the aluminium figure of Christ, now in Llandaff Cathedral, was cast, was placed in the north transept for the occasion.

It was one of his last works.

PROPER USE OF ADVENT

BISHOP'S PLEA

ANGLICAN NEWS SERVICE

London, November 16

A vigorous plea for the restoration of Advent to its proper place in the life of the Church was made this month by the Bishop of Bath and Wells, the Right Reverend H. W. Bradford, at his diocesan conference.

Although, said the bishop, he would not issue any definite directions, he hoped that Christmas carols would not be sung in churches until Christmas Eve, and that greater emphasis would be placed on the Twelve Days of Christmas.

Commercial preparations for Christmas resulted in Christmas Day itself meaning little or nothing, and the opportunity both for the teaching of the Four Last Things during Advent, and for the teaching of the Incarnation at Christmas, was lost.

There was a case for schools anticipating Christmas by carol services, but there was no justification for any other carol services before Christmas.

The bishop also questioned the wisdom of holding the midnight Eucharist in every church. In many cases, he said, the churches and altars were deserted on Christmas morning.

The Church should set an example to the world, and not be carried along by the stream of secularism. The real joy of Christmas should find its supreme expression on December 25.

CONFERENCE IN HONG KONG

ECUMENICAL PRESS SERVICE

Geneva, November 16

Plans for a four-week ecumenical course for Asian laity and youth have been announced by the East-Asian Christian Conference.

The course, the first of its kind to be held under E.A.C.C. auspices, is scheduled for December 28 to January 24, at Hong Kong.

Attending will be about 45 youth and laity from Korea, Japan, Okinawa, Taiwan, the Philippines, Malaya, Thailand and Hong Kong, to be chosen by Churches in each country, in co-operation with its national Christian council.

In addition, one consultant or a leader each is also expected to participate from Indonesia, Ceylon, India, Pakistan and Burma.

An announcement said the course will seek to provide Christian instruction, study and discussion, and the pooling of information about work being done by the Churches among the laity and youth in each country represented.

A tentative programme lists lectures on Asian Christians in Asian societies, the relationship between the resurgent religions of Asia and Church missions and a study of the theological concepts of laity and witness.

The programme will also include special week-end lectures by lawyers, doctors or youth workers from Hong Kong and work camp projects at a Hong Kong refugee service agency or similar relief project in the area.

Leaders will include Dr Hendrik Kraemer, Dutch theologian, and former director of the World Council of Churches' Ecumenical Institute at Bossey, Switzerland.

S.P.G. NEEDS NURSES AND DOCTORS

ANGLICAN NEWS SERVICE

London, November 16

The Society for the Propagation of the Gospel in Foreign Parts urgently needs twenty-eight more nurses and six more doctors to build up and maintain its existing work.

RESTORATION SERVICE

BIRMINGHAM CHURCH

ANGLICAN NEWS SERVICE

London, November 16

A great service of thanksgiving for the restoration of the parish church of Birmingham, S. Martin's-in-the-Bull-Ring, and for the building of the new hall, was held on the feast of Sts. Simon and Jude.

The redstone building of more recent times, representing the flourishes of mid-Victorianism, became all but a ruin after a disastrous air-raid in 1941.

Many of the congregation at the service carried their minds back to days when they sat under umbrellas beneath an open roof.

MEMORIAL CHAPEL

Now vast schemes of reconstruction have been completed at a cost of £135,000, a large part of which has been contributed by local industry.

The most interesting of these individual schemes is, perhaps, the reconstruction, as nearly as maybe on the original site, of the chapel of the Guild of the Holy Cross.

The Guild, which founded what is now King Edward's School, Birmingham, was suppressed at the Dissolution.

The chapel is a memorial to an American citizen, James Neale Thorne, who was killed at Arrhen while flying with the R.A.F. from a Midland aerodrome.

Much of the cost was paid by his father, a friend of the Rector of S. Martin's, Canon Bryan Green.

TOKYO BISHOP CONSECRATED

FROM OUR OWN CORRESPONDENT

Tokyo, November 16

On November 6, in the presence of nearly a thousand churchmen who filled the nave of S. Margaret's School chapel, the Reverend David Makoto Goto was consecrated fifth Bishop of Tokyo by the Sei Ko Kai Presiding Bishop, the Right Reverend Michael H. Yashiro, with the Right Reverend John N. Okubo (North Kanto), the Right Reverend Peter S. Yanagihara (Osaka), and the Right Reverend Kenneth A. Viall (Acting, Tokyo) as co-consecrators.

The Reverend Dr Kenneth E. Heim, senior American priest, preached the sermon from the text, "Feed My Lambs."

After a celebration of the Eucharist the new bishop was enthroned and gave his first episcopal blessing to the congregation.

The congregation, after the service, moved on to the school dining-room where a reception for the new bishop was held, at which diocesan organisation and institution heads offered their congratulations to Bishop Goto.

ORTHODOX CHURCH IN THE U.S.A.

ECUMENICAL PRESS SERVICE

Geneva, November 16

A former mansion in New York City has been consecrated as the headquarters of the Russian Orthodox Church Outside of Russia.

Seventeen bishops of the Church officiated at the rites attended by more than 300 persons.

The headquarters, to be known as the Cathedral of Our Lady of the Sign, houses a chapel, the Sergius High School, the offices of the Synod of Bishops and the residence of Metropolitan Anatassy, Primate of the Church.

The Church, founded in 1920, established its international headquarters in the United States in 1950. It has a membership of 55,000 persons in 81 churches.

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See rates: Page 12

DIOCESAN CANVASS BEGINS IN NORTH QUEENSLAND

BISHOP ON UNITED ACTION FOR THE WHOLE CHURCH

FROM OUR OWN CORRESPONDENT

Townsville, November 16

Not a parish in the far-flung Diocese of North Queensland was unrepresented at the diocesan Loyalty Dinner held here last week.

This, as the bishop, the Right Reverend Ian Shevill, later pointed out, was quite an accomplishment considering the "un-co-operative schedules" of the various transportation agencies.

The general chairman, Mr George Cannon, expressed his delight at this demonstration of unity and loyalty to the diocese and the bishop.

The lay speakers were all at the top of their form. Mr J. Taaffe emphasised the needs of the diocese and said that the startling improvement in parish finances had not been reflected in giving by the parishes to the diocese.

Missionary and national church support must be increased, while the Home Mission fund must be boosted to care for ordinands in training, and to establish a revolving fund that could lend the parishes money for expansion at reasonable interest.

The thing to remember was that the diocese was not a separate entity, but the focal agency of united parish action.

Mr J. Parker reminded the gathering that sacrificial giving is part of the Christian way of life, and the parishes must set the example. Voluntary giving prompted by love was the keynote. One gave sacrificially to the Taxation Department but this did not indicate love for the Tax Commissioner.

Mr C. Phillips referred to the "body and soul" commitment of members of the early Church. This could be duplicated in our day by the giving of money by which the diocese could make a unified impact for all its members on the Church's world-wide work.

The diocese was not a poor relation — it was the tree which was nourished by the roots of the parish; if the roots failed to pass on their nutriment the tree would wither.

The Diocesan Registrar, Mr E. Smith, said that through the diocese, the parishes participated in the wider work of the Christian family. The parish pledge would replace the old system of assessments and quotas. Joyous family giving was far better than imposed taxation.

Pace-setting pledges announced were S. Matthew's, Mundingburra £4,400; S. Peter's, Townsville £2,160; S. Andrew's, Cloncurry £6,000 (a remarkable achievement for a Bush Brotherhood area); and S. James' Cathedral £6,000.

DYNAMIC SPEECH

The highlight of the evening was the dynamic speech of Bishop Shevill, who said that never before had many come so far to achieve so much.

It was the Church of England that had made North Queensland a fit place to live in, for it was the third bishop of the diocese who set up the Institute of Tropical Medicine and beat the scourges of typhoid and malaria. The fourth bishop had laid the foundations of culture and learning, establishing schools long before the government thought about education.

The first bishop fought for the establishment of the mission to New Guinea. All these and many other achievements were the result of the Church of England acting as a whole through the diocese.

When the Commonwealth was at war, it was united action that saved the day. "We are at war to-day against Satan and the forces of evil manifested in materialism, atheism, and sometimes in the hearts of parish councillors," he said.

Recently the A.B.M., the

G.B.R.E., the Colleges of S. Augustine, Canterbury; S. John's, Brisbane and S. Francis, Brisbane; had stated their needs, and asked for support for wider service to the Church, but North Queensland could only hang its head and say "Sorry, no money!"

We were not pulling our weight and he could not believe that our church people wished this to continue.

There were four vacant posts in the diocese and no priests to send to them — the situation was desperate for lack of resources.

No longer could parishes ride on the backs of Women's Guilds to heaven or elsewhere.

Christian love must be expressed in giving to the parishes; through the parishes to the diocese, and through the diocese to the Church as a whole.

THE POTENTIAL

The diocese gave many things to the parishes who looked to it for directors of youth work and religious education, for architectural and administrative advice, for parish priests, and for a bishop.

Money, he said, is crystallised life and does all the things we cannot otherwise do. It is a bit of the individual deployed throughout the world.

If our ancestors had manifested the poverty of spirit now so common, they would still be sitting in Brighton or Battersea, but they saw the potential of this country and risked their lives on it. We too must take a calculated risk, betting our lives on the fact that there is a God.

The manager of Australia's largest bank had approved this canvass and said the Church would stick in the mud until it budgeted for many years ahead. If it would do this, he would be much prouder of belonging to it.

Previously the parishes had given three per cent, of their income to the diocese, but the diocese gave away fifty per cent, of its income.

G.F.S. CELEBRATIONS IN PERTH

FROM A CORRESPONDENT

Perth, November 16

Girls' Friendly Society members with their parents packed the Perth Town Hall on November 6 to celebrate the 80th anniversary of G.F.S. in this country.

Part of the decorations was a birthday cake iced in blue and white, with matching ribbons leading to all States on the map of Australia which was standing at the back of the cake.

The evening commenced with prayers led by the chaplain, Canon Russell Davis.

The president, Miss M. Creeper, welcomed the members and parents, and spoke on the work of the society and the increased membership in the Diocese of Perth.

The Dean of Perth, the Very Reverend B. Macdonald and Mrs Macdonald were also present.

The Dean presented the awards and trophies: seven gold badges for five years' outstand-

ing service, and two silver stars for 21 years' membership were awarded.

AWARDS

The shields and pennants won during the year for the highest number of points for the swimming and athletic sports, and the exhibition were presented to the Metropolitan branches:

S. Augustine's, Como, S. Columba's, Scarborough, S. Hilda's, North Perth, S. Andrew's, Claremont, S. Andrew's, Subiaco, S. Mary's, South Perth, All Saints', Belmont.

Branch items followed, and to bring a successful evening to a close the members from S. Aidan's, East Victoria Park and Willagee sang the Commonwealth G.F.S. birthday song.

GIFT OF ALTAR TO NARRABRI

FROM A CORRESPONDENT

Narrabri, N.S.W., November 16

The Bishop of Armidale, the Right Reverend J. S. Moyes, dedicated an altar in memory of Mr J. T. Knight at S. Cyprian's Church, Narrabri, on November 7.

Mr Knight, a grazier in the district, was a synodman and churchwarden at S. Cyprian's.

The altar, given by his widow, is of a size suitable to the spacious sanctuary and church.

It has a plain cross in the centre panel and beautiful carvings on the panel borders.



The leaders of the Parish Life mission at S. Andrew's, South Brisbane (left to right): the Reverend Evan Wetherell, Miss Hilda Beaumont, Mr V. K. Brown, the Reverend Peter Prentice and the Venerable H. J. Richards.

SOUTH BRISBANE HAS A PARISH LIFE MISSION

FROM OUR OWN CORRESPONDENT

Brisbane, November 16

A Parish Life mission was held at S. Andrew's, South Brisbane, during the first week in November.

The Director of the G.B.R.E., Mr V. K. Brown, was the leader; the mission observer was the Reverend Peter Prentice, recently appointed executive secretary of the Division of Youth and Audio-visuals in the G.B.R.E.

The third team member was the mission recorder, who as is customary with Parish Life missions, was the rector of the parish, the Reverend Evan Wetherell.

The Venerable H. J. Richards, chairman of the Adult Education Department of the diocesan Board of Christian Education and Rector of Christ Church, Bundaberg, and Miss Hilda Beaumont, secretary of the diocesan Department of Christian

Education, together with the Reverend Reg. Joughin were present as official recorders.

"Parish Life missions can be a real turning point," Mr Brown told THE ANGLICAN, "in providing leadership both in adult Christian education and parish development in general.

PLANNING

"Part of a total programme for the life of a parish, they are quite unlike the parish missions familiar to us.

"Conducted under the planning and supervision of the diocesan Department of Christian Education, they build on members of a parish who have been to a Parish Life conference.

"The Parish Life mission following parish planning and involvement over some months of five two and a half hour sessions on five consecutive nights."

At the South Brisbane Parish Life mission there were 54 members including men and women from 10 parish organisations together with a number unattached to any such groups and the allocation of numbers was of the highest order auguring well for future Parish Life missions in the diocese, he said.

Mr Brown concluded, "I am looking forward tremendously to helping the parish in the next step which the Church's total programme of Christian education describes as a "Parish Leaders' Institute."

1,500 CHILDREN FOR CAMP HOWARD

A record number of 1,500 school children will attend Camp Howard, Sydney's modern Anglican youth camp at Port Hacking, which begins on December 26.

The 1960 camp will be the longest yet, with five weeks for the boys' camp, four weeks for the girls' camp and three weeks for the junior camp.

Since its beginning in January 1956 more than 5,000 school children have visited the camp which is situated in three large properties surrounded by 36,000 acres of the Royal National Park, 25 miles south of Sydney.

The aim of the camps is to bring boys and girls face to face with the challenge of Christian living in a way they will understand best.

A feature of Camp Howard is its "personalised" approach to children. To every five or seven children, one counsellor (a school teacher, or university student) is allotted, and he or she becomes parent to those campers.

Sydney diocese's Chaplain for Youth, the Reverend N. C. Bathgate, instigator of Camp Howard said this week: "In

Camp Howard we are applying many of the principles of Christian camping used in the United States and the United Kingdom.

"There is not one aspect of camping we do not tackle. Some of the activities include: extended out-trips, swimming, boating, canoeing, sailing, archery, riflery, various arts and crafts."

Mr Bathgate said every child was encouraged according to his ability to contribute to the life of the camp by taking part in its

activities "thus developing confidence and initiative."

A dietician is responsible for seeing the children are given balanced meals and the counsellors are selected for their ability to give mature Christian leadership in the many phases of the camp activity.

"In Christo Repleti", Complete in Christ, will be the central theme of the camps spiritual, and recreational activities.

R.S.C.M. TO HOLD A COURSE FOR CHOIRBOYS

Applications for the Royal School of Church Music course for choirboys, to be held from January 12 to 22, 1960, close

This course is being held at Moore Theological College in conjunction with the R.S.C.M. fifth annual Summer School. It is expected that choirboys from several States will be attending.

The boys will receive detailed instruction in theory of music, singing and the services of the Church. Lectures have been arranged for such topics as "A walk through the Organ," "Choirboys through the Ages" and other interesting subjects.

The housemaster for the course will be Mr R. J. T. Holland, Music Master at Sydney Grammar School.

During the course the boys will combine with the adults attending the summer school to

sing the services daily. They will also sing at the cathedral services on Sunday, January 17.

This course has been arranged to provide the boys with opportunity of mixing with other choirboys and to learn under the direction of Church musicians, including Mervyn J. Byers, Organist and Master of the Choristers, S. Andrew's Cathedral, and John M. Barnett, Victoria, and Michael Brimer of Queensland.

Fees for the full course are £7/10/0 (inclusive) and accommodation is strictly limited. Application forms and a detailed brochure on the course are available from Mrs D. Wilson, 63 Shaftesbury Road, Burwood, N.S.W.

THE ANGLICAN

FRIDAY NOVEMBER 20 1959

PEACE AND THE WAY TO PEACE

Peace is not merely the absence of war; it is people or nations in harmony working together towards a common end. Obviously, then, all that can be done to bring face to face people who differ is abundantly worthwhile. To say that we can work for peace in our way and, as for others,—well, let them work in their way, is to miss the very meaning of peace. Peace is so bound up with persons, and relationships that getting together and understanding each other is of primary importance.

We Anglicans, then, if we are to be among the peacemakers, need to know what the Russians (for example) are thinking, or what communists in our own land are thinking, and so to begin to understand them. Russians love their country: to them Moscow is the third Rome. But they are very sensitive to what others think. This very sensitiveness makes them sound aggressive. But then we British can sound aggressive also. There is little doubt, as J. W. LAWRENCE says in *Frontier*, that "when Russians speak of their country's peaceful intentions they mean what they say." Indeed it is likely, when communists speak so often of peace, that they are trying to bring something home to our comprehension and make us know they want peace. One woman journalist, after making such an effort to a Western writer, said "Now I know how terrible it must be to have to prove you are innocent when you are innocent."

Unhappily there is among us far too strong a spirit of fear and suspicion. Fear should not have a place in the lives of Christians. The result of it, on the side of Christians and of communists, is that we harbour illusions, generous towards ourselves and less generous towards our opponents. It is probable that their illusions are more deep-rooted and less well founded than ours, for certainly our social order to-day is very different from the laissez-faire capitalism that Karl Marx knew in Great Britain a hundred years ago.

The way out of these illusions is for us to see more of each other—the more the better.

Perhaps the deepest problem in Russia, as in Australia, is not a hatred of a social order, but scepticism. Many Russians, and not a few Australians, know not God, and know not what to think about the deeper things of this world and the next.

Linked up with this lack of faith and insight is the illusion of the perfectibility of human society upon earth. Communists believe this. To men who have been through a revolution and its cost, this is not unnatural. But it is unreal, nevertheless, and Christians ought to be offering friendship to such men, ought to seek to be near them and to come to grips with their views, for we have something vital to give them. The communist takes no account of man's fall and of sin. It is not enough for us to say he believes a lie and that his social order is doomed. That may be true, but Christians are not meant to be aloof from their fellows. We are expected to hold the truth in the love which casts out fear.

While it is true that some churches behind the iron curtain do not seem to have an adequate doctrine of the relation of the Church to society, it is not also true that the Church of England in Australia is in danger of failing to put into practice the more adequate doctrine we are supposed to have? We can speak up frankly in matters of personal morality; but we seem afraid to speak of matters concerned with the reordering of society. We speak of the Russian Church being subservient to the State. How far is this true of the Church of England in Australia? How often are we on the side of things as they are, even though we must know that our social and industrial order is very far from ideal and from expressing the Kingdom of God in everyday life?

All of which adds up to this. We Anglicans should be in closer touch with those who say they seek peace but have not the Christian faith. We should be unafraid in trying to know them and understand them. We serve a Risen Lord whose Kingdom will come. We can present to them a vivid faith—but only if in reality we are seeking to let the Lord of all good life reign in the everyday affairs of this world. For we do not make peace: peace, when it comes, is and will be the gift of the Living Christ, to those who believe in Him and follow Him.



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

A Different Kind Of Governor-General

The choice of the ex-Speaker of the House of Commons as the next Governor-General of Australia breaks interesting new ground.

The retiring Governor-General, Field Marshal Sir William Slim, has set the highest standard. He has matched a distinguished military career with an energetic, questing spirit in the office. Nor has he hesitated occasionally to be diplomatically indiscreet by outspoken comment on some phase or other of our national life. But there is no doubt that he likes us and in his viewpoints has become often indistinguishable from one of the native-born.

Lord Dunrossil (the former Mr W. S. Morrison) is not nearly so well known before he comes to us as Sir William Slim was. But from what he has said in interviews since his appointment was announced last week, it is clear that he is eagerly looking forward to his new duties and that he will bring to their discharge all the essential qualities.

It is good that the kind of man chosen for our gubernatorial posts should not conform too closely to a pattern. Personally, I feel that we have leaned rather too much toward the Services in filling them. This is not to reflect on the choice of Sir William Slim because he followed in office Sir William McKell, whose background is essentially civilian, and another fairly recent Governor-General, Sir Isaac Isaacs, was a lawyer. But the States look almost exclusively to the Services for their Governors.

Lord Dunrossil, with his detached political background, will find his new post in its constitutional aspects not so very different from his last (except that he will be spared the ordeal of listening to interminable political speeches).

Those who expected a "glamour" appointment may feel disappointed. But Lord Dunrossil certainly has the character to ensure his acceptability and to win friends. Perhaps a shade of regret may be felt that he is not younger than 66 because he will certainly be expected to "get around" in our vast continent—and that could be a strain for a man who will be past 70 before his term has been completed.

But, then, Sir Isaac Isaacs did not begin his term until he was 75 so Lord Dunrossil is not going to beat any age records in the job!

Another Schoolmaster For Canterbury?

As the Archbishop of Canterbury is in his 73rd year, I suppose it is not altogether surprising that there should be some speculation about his probable successor.

It is true that Archbishop Davidson did not lay down office until he was past 80, and his successor, Archbishop Lang, remained until he was 78 (indeed, I believe that Archbishop Davidson set a precedent by resigning at all). Archbishop Fisher seems fit enough to carry on for several years yet, but I seem to remember he has hinted he will seek retirement soon.

CHURCH CALENDAR

- November 22: The Sunday next before Advent.
- November 23: S. Clement, Bishop and Martyr.
- November 25: S. Catherine, Virgin and Martyr.
- November 28: Vigil of S. Andrew.

So I was interested to read in a recent London paper, in an article entitled "Do we get the right kind of bishop?" the comment that the Bishop of Peterborough, the Right Reverend R. W. Stopford, is "strongly tipped as Dr Fisher's successor."

Incidentally, the article took the view that too many English bishops have too little experience as parish priests, and that a domish background carries undue importance in their selection.

Well, if this prediction is right, the next Archbishop of Canterbury, like the present one, will have graduated from the ranks of headmasters. Dr Fisher was headmaster at Repton from 1914 until 1932, when he became Bishop of Chester.

Dr Stopford, the London commentator said, has been "principal of several overseas colleges, moderator of the church training colleges, and secretary to the Church Assembly schools council." Earlier he had been a master at Oundle.

It seems to me that character and powers of leadership are more important in the No. 1 Anglican post than the actual field of prior service. But I agree that some parochial experience would be an additional advantage.

RELIGIOUS BROADCASTS

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

SUNDAY, NOVEMBER 22:
RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.
From Newman College, University of Melbourne.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.
**World Religions — Animism." Dr Arthur Capell.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.
Westminster Madrigal Singers, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.
The Reverend Michael Sawyer.

THE EPILOGUE: 10.48 p.m. A.E.T. and S.A.T., 10.50 p.m. W.A.T.
For the Sunday next before Advent.
—Broadcast from the B.B.C.

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

MONDAY, NOVEMBER 23: The Reverend Frank Borland.
READINGS FROM THE BIBLE: 7.0 a.m. A.E.T., 8.10 a.m. A.E.T. and W.A.T., 8.25 a.m. S.A.T., 7.40 a.m. S.A.T., 8.45 a.m. W.A.T.

*NOVEMBER 23—NOVEMBER 28: The Right Reverend Christopher Storr.

DAILY DEVOTIONAL: 10.03 A.E.T.
*NOVEMBER 23: Mrs A. V. Maddick.

*NOVEMBER 24: Dr Grove Johnson.
*NOVEMBER 25: School Service.
*NOVEMBER 26: "Stories from the New Testament."
—"Jesus chooses Four Followers."
*NOVEMBER 26: The Reverend A. P. Campbell.

*NOVEMBER 27: The Reverend Warwick Bastian.
*NOVEMBER 28: The Reverend Hector Dunn.

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

*NOVEMBER 25: "Great Church Must—Merbecke." Mr John Barrett.
*NOVEMBER 26: S. John's Cathedral, Brisbane.
EVENING MEDITATION: 11.15 p.m. A.E.T., 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

*NOVEMBER 23—NOVEMBER 28: The Reverend Hayden McCallum.

TELEVISION:
NOVEMBER 22:
AEN2, SYDNEY: 5.15 p.m. "Young Sunday"—"The Friends of Jesus—Joseph of Arimathea." Father John McMahon.
10.0 p.m. "Faith? So What?" The Reverend Laurence White talks with some enquirers.

ABV2, MELBOURNE:
*5.15 p.m. "Young Sunday"—"The Friends of Jesus—Thomas." The Reverend Keith Sandars.
10.0 p.m. "Faith? So What?" The Reverend Douglas Brimacombe and Principal Lull Williams.

ABQ2, BRISBANE:
11.0 a.m. "Divine Service" from S. Charles' Roman Catholic Church, Ryde, N.S.W.
*5.45 p.m. "Young Sunday"—"The Friends of Jesus—James." The Reverend Keith Sandars.
10.0 p.m. "You've got to Decide!"—"If you'll go it alone." Dr Colin Williams.

How Well Off Are Our Clergy?

Mr J. B. Yorke, of Camden (N.S.W.) writes to say that my recent comments on clerical stipends failed to distinguish between stipend and real income which, he says, must include allowances and surplice fees.

His letter goes on:—"These perquisites are of much greater significance than many people realise. The rental value of a £4,000-£6,000 rectory in Sydney is about £400-£600 a year. Allowing 25 per cent. for church use, the domestic value would be £300-£450 a year. To this must be added miscellaneous allowances such as telephone, light and gas (in many cases), clergy provident fund payments by parish, and part of the travelling allowance of one shilling a mile which subsidises private motoring. These could represent £50-£100 a year.

"Surplus fees vary greatly between £50 and £2,000 a year in Sydney, but £200-£300 would possibly be a fair average. Therefore, the real income of a Sydney clergyman on £1,000 stipend would average between £1,550 and £1,850 a year, a figure which would compare favourably with equivalent secular occupations and very favourably with most of his parishioners."

Well, my comments in this column of November 6 were concerned mostly with rectors with families of unfashionable size. Even on a stipend and allowances at Mr Yorke's highest estimate, I don't think there would be much to spare after meeting food, clothing and school bills.

One realises that in Sydney a few clergy draw substantial surplice fees because their churches are "socially right" for weddings. But I would doubt whether the rector of an ordinary suburban church reaches the average quoted by Mr Yorke.

Australian-born Bishops Abroad

Rash assertions are made by some Australian metropolitan newspapers when they discuss Church of England affairs.

Take, for instance, the case of the Sydney newspaper, which declared the other day that the Bishop of Geelong, the Right Reverend J. D. McKie, who has been appointed Assistant Bishop of Coventry, is "the first Australian-born bishop to receive an overseas episcopal appointment."

Offhand, I can think of four others—the last three Bishops of Nelson, New Zealand, (Bishops W. G. Hilliard, P. W. Stephenson and F. O. Hulme-Moir) and the Right Reverend G. A. Chambers, who was Bishop of Central Tanganyika from 1927 to 1947.

And I dare say there are others.

—THE MAN IN THE STREET

CLERGY NEWS

ADAM, The Reverend A. J., Assistant Priest at Cessnock, Diocese of Newcastle, to be Assistant Priest at Singleton, in the same diocese.

BLACK, The Reverend D. W., Rector of Pambula, Diocese of Canberra and Goulburn, to be Rector of Braidwood, in the same diocese, as from February 1.

BLEAKLEY, The Reverend J. D., Assistant Priest at New Lambton, Diocese of Newcastle, to be Assistant Priest at Cessnock, in the same diocese.

HIND, The Reverend D., Assistant Priest at East Maitland, Diocese of Newcastle, to be Assistant Priest at Waratah, in the same diocese.

MURCHISON, The Reverend L. M., formerly Precentor and Organist at Saviour's Cathedral, Goulburn, who has been on study leave in England, to be Rector of S. Paul's, Canberra, Diocese of Canberra and Goulburn. He will take up his new appointment early next year.

ONE MINUTE SERMON

THE TRIUMPH OF CHRIST

REVELATION XX:1-6.

THE one great lie is dead; Caesar worship is overcome and destroyed. But Satan himself lives on. For the time he is to be chained, the Angel carries the handcuffs on his arm. He binds Satan for a 1,000 years and casts him into the Abyss, locks and seals it.

Thus Satan is limited for a time to his proper sphere. Already he was cast out of heaven, now he is cast out of the earth and returns to his own place. (Swete.) There are times in history when evil seems to be in abeyance and it seems easier for men to walk in the way of the Lord. Such times happen when a victory over some manifestations of evil leaves a glow over the world for a time.

No passage in the Bible has stirred so much controversy as these verses following. The idea of a 1,000 years (a millennium) is found in the Book of the Secrets of Enoch (written between 1 and 50 A.D.). It suggests that as God created the world in six days and rested on the seventh so its history was to continue for 6,000 years, followed by a 1,000 years of rest. For with the Lord a 1,000 years are as one day.

There is a complete change in the position of the followers of Christ through the passing away of Caesar worship. The picture (as Dr Swete shows it) presented to the mind is that of a state of society in which Christian opinion is dominant and positions of influence and authority are held by believers. But though S. John accepts the idea of the reign of the saints he does not say it takes place on earth.

But Satan's captivity is but for a time. We don't know why — but it may be that the Christian nations which have long accepted the faith without living conviction will need to be sifted before the final end.

During the time of ease the triumph of Christ is shared by the martyrs and the faithful, who had resisted Caesar worship even if not to death. The return of these to life at the beginning of the 1,000 years is the first Resurrection. S. Augustine was the first to make a real effort to interpret this passage. The Captivity of Satan is the binding of the Strong Man (S. Mark III:27, S. Luke XI:22), the thousand years, which is symbolic language, is the time between the Lord's first coming and the final conflict. The reign of the Saints is the course of the Kingdom of Heaven. It is the "souls" of the martyrs S. John sees alive; the resurrection is clearly spiritual, not bodily.

"The second death" appears in Revelation II:11, in reference to the Church in Smyrna. Those who are faithful to Christ can never come to that final destruction that is the portion of all that is hostile to God. But how solemn is the thought that men may beat themselves against the Christ. "And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder."

OAKES, The Reverend H. R., Rector of Tumburumba, Diocese of Canberra and Goulburn, to be Rector of Lake Bathurst, in the same diocese. He will take up his new duties early next year.

REEVE, The Reverend C. F., Rector of Braidwood, Diocese of Canberra and Goulburn, to be Priest-in-charge of Boddala, in the same diocese, as from February 1.

ROBINSON, The Reverend Mark, Vicar of Hendra, Diocese of Brisbane, to be Rector of Barcardine, Diocese of Rockhampton.

STEELE, The Reverend K. J., Vicar of Walcha, Diocese of Armidale, to be Rector of Wickham, Diocese of Newcastle.

WINDER, The Reverend R. G., Rector of West Wallsend, Diocese of Newcastle, leaves for England this month to spend a few months in the parish of Mitcham, Diocese of Southwark, before returning to Newcastle.

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.

TRAINING FOR THE MINISTRY

GRESHAM'S LAW APPLIES

TO THE EDITOR OF THE ANGLICAN

Sir.—There will be many who will be grateful to you for your Leading Article (October 30) on the training of candidates for the Ministry. The history of the Church shows that it is impossible to lay too great an emphasis on the importance of maintaining a very high standard in those accepted for ordination.

If the supply of men coming forward for ordination were in excess of the demand, it would be an easy matter to ensure that out of the whole number offering only the most able were accepted.

The difficulty lies at present in the tension between, on the one hand, the importance of sending men out properly selected, tested and trained, and the desperate shortage of clergy in the parishes on the other.

It is easy — too easy — to say that since the immediate demand is so great, the largest number of men must be sent into the ministry at once. That is to sacrifice quality to quantity; and it is the fatal way.

Against it the Church must always set her face; for eventually such a policy must have two results. The first will be that many of those so ordained will be unable to meet the demands which will certainly be made upon them.

The other is perhaps not quite so obvious, but those who have had anything to do with the fostering of vocations know the truth of it only too well — that men of real ability are put off because this seems to be a vocation for which no great gifts are needed.

Gresham's Law applies here as in economics — bad money drives out the good. A low standard of acceptance will always militate against a high standard of recruitment.

We must not overlook the fact, however, that there are being ordained and there are in training in our theological colleges in this country, some candidates of first-rate ability. It cannot be denied that the fact that such men are offering themselves for ordination is in itself an encouragement to others of similar calibre to do the same; and the greater number of first-rate men who offer themselves, the greater the encouragement to other such men will be.

The Ministry must be seen to be something that demands every gift that an able man can bring to it. The presentation of the Ministry in such terms is largely the responsibility of the parish clergy, for if the Church is to have an adequate supply of the right kind of men, the possibility of ordination and what it demands must be put clearly before young men as they think out their vocation.

The more the Church asks for, the more it will get. The minimum standard is low enough already; the really urgent necessity is to lift it higher.

Yours faithfully,
(The Reverend)
D. N. ALLENBY, S.S.M.
S. Michael's House,
Crafers, S.A.

TO THE EDITOR OF THE ANGLICAN

Sir.—During the last few weeks some very forthright and disturbing things have been said in THE ANGLICAN about theological education in Australia. One would gather that the responsibility for remedying a deplorable situation rests squarely upon the bishops. At any rate,

they have an authority in regard to curricula, admission of students, and the appointment of staff that is altogether outside the competence of some of them.

Insofar as the Th.L. certificate is the standard for Anglican clergymen in Australia, it is of interest to note that of the 54 men who comprise the Australian College of Theology (1959 Manual), 46 are bishops. No matter how learned these 46 may actually be, there is, in fact, no requirement at all that they should have reached any theological standard. In fact, some of them would appear never to have passed an examination in Divinity. They hold their position in the college for no other reason than that they are bishops.

The other eight Fellows of the college are virtually episcopal appointees, for even the one man who has succeeded in earning the highest diploma of the college could do so, according to the regulations, only after receiving a certificate of approval from his bishop.

It is thus doubly difficult to avoid the conclusion that for an improvement in the present situation, we must look to the bishops and plead with them all to support those of their number who clearly want to set better standards.

If one may judge from the priests one knows personally, the clergy in general are dissatisfied with the present levels: certainly those known to me are serious students who, in many cases, are actually pursuing courses of study leading to higher qualifications.

Now, to discover what so disturbs people, we might well ask: How does a Th.L. certificate compare with other diplomas of competency, say, with that of a schoolboy (matriculation), a mechanic, or an engine-driver, without mentioning lawyers, doctors, engineers or dentists?

The question is easily answered. One may doubt whether a candidate prepared only for the Th.L. and without adequate pre-requisites would have reached a standard higher than that of the Intermediate examination. We may be certain that he would not have attained Matriculation level.

Of the following two requirements, one is taken from a Th.L. Church History paper, the other from an Australian Intermediate History paper of about the same length. Could anyone determine which is which?

"Outline the history of the Reformation from its beginning to the religious settlement of Elizabeth."

"Give an account of the various stages in the English Reformation from the annulment controversy of Henry VIII to the accession of Mary Tudor."

One is well aware that such questions might be set at almost any level, and that everything depends upon the standard of marking. But the calibre of some Th.L. graduates would lead us to question their ability to satisfy the Intermediate examiner.

Or let us compare the last paper I can find for Th.L. Latin (1953) with an Intermediate Latin paper. In the Th.L. paper there is not a single question on grammar, accent, or syntax. The Intermediate paper tests these things fully and requires no less knowledge of the set text, as well as translation from and into Latin.

We may take the matter a stage further by asking what a Th.L. candidate does in Greek. According to the 1959 Manual, he has to do in two papers (a) 8 chapters of Mark, and (b) the Epistle to the Ephesians. Judging from the papers set in 1958, the requirements are very easy and do not ask for a single sentence to be put into Greek.

If we compare this with requirements for Matriculation in New Testament Greek at an English university, we notice immediately that the latter requires translation from all four Gospels, and the Acts of the Apostles, that grammar is, at least, as well tested, and that there is adequate translation into Greek — and all in one paper. A similar result is seen whenever I have been able to compare paper with paper. What makes the situation even worse

is that the Intermediate or Matriculation candidate at the universities concerned had to do all the subjects at once. The Th.L. candidate may do his one by one over any period of time he chooses.

It amounts, then, to this: that the man who has to instruct the people committed to his charge (including doctors, teachers, carpenters and plumbers), to banish and drive away all erroneous and strange doctrines, to exhort in public and in private the sick and the whole, need have no more qualification for his task than children at school. How much less if he is ordained without getting his Th.L.?

This is a situation which concerns every churchman, not only the over-burdened and under-paid members of college staffs. In those dioceses where men are trained it would surely be the greater loyalty to say to the bishops, "You properly ask us to pay our clergy something nearer a professional stipend. Now let us help you to train them to a professional standard."

Yours, etc.,
(The Reverend)
C. C. COWLING.

Ballarat,
Victoria.

PRISONERS NEED HELP

TO THE EDITOR OF THE ANGLICAN

Sir.—May I rely on your generosity again and seek, through your columns, the help of Anglicans, particularly in Victoria?

A few weeks ago, I was speaking with a young man of the Young Offenders Group in Pentridge Gaol, who was due for release in six weeks' time. When I enquired about his prospects for the future, I learned that his parents had placed him in an institution at 9 years of age and he'd not seen or heard of them since. He is now 19 and has no home, no real friends, no job to go to and practically no money.

I mention this because I would like your readers to know that those in gaol are not all of one type. If they are to be redeemed, it is essential that they should feel that someone cares about them. This is especially true at the Holy Season of Christmas, and I believe it to be a primary function of the Church to reflect the love of Christ for all men.

We try, at Pentridge particularly, to see that every man receives a parcel from the Church, and I would be glad to acknowledge any donations for this purpose. They may be sent to the:

"Court and Gaol Chaplaincy Fund,
Melbourne Diocesan Centre,
73 Queensberry Street,
Carlton, N3, Victoria."

The cause, sir, is important and the need urgent.

Yours sincerely,
(The Reverend)
W. L. McSPEDDEN,
Church of England Chaplain,
Victorian Prisons and Penal
Institutions.
Carlton,
Victoria.

PARISH AND PARSON

TO THE EDITOR OF THE ANGLICAN

Sir.—It is refreshing to read the outspoken complaint by Mr Maxwell of the grave hindrance to parish life by rectors who appear to regard themselves as omnipotent in all matters of church affairs. Fortunately this is not universal but, where it is practised, the question of legality immediately arises.

We understand that a parish is governed by a council whose composition must be of laymen outnumbering the rector and his nominees; and the latter can only submit requests and suggestions to parishioners — who subscribe the money — for approval. It is utterly farcical therefore if a rector constitutes himself the sole authority in a parish on lay affairs.

The writer recalls how, a few years ago, at an annual vestry meeting, the rector repeated a yearly pious hope that a church should be built. A parishioner then made a substantial offer of

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.

Does the Church do anything to help released prisoners?

Much. In Victoria, the Penal Department has three full-time, and two part-time, chaplains for its prisons. Each of the country gaols has the services of its local clergy.

In the eleven prison establishments in Victoria, for example, are eighteen hundred prisoners. Sixty per cent. of these are in prison for terms shorter than three months. There are between 10,000 and 11,000 admissions each year.

A personal acquaintance with each inmate is not possible, although every endeavour is made to minister to the "newcomer," as well as to the man who is "in" for a long period of time.

When a man is released, every endeavour is made to link him with his local parish church. It is a noteworthy fact that, practically all the Anglican offenders have no active Church membership! At his parish church, he will receive not only spiritual help and guidance, but fellowship, especially from the Church

millable timber, worth several hundreds of pounds for the project.

Immediately the rector interjected it was intended to build in brick or concrete and timber would not be used. (His encyclopaedic knowledge didn't take in timber floors and roof rafters!) The matter was not discussed by the gathering, nor even thanks given for this offer. Yet this clergyman from the pulpit, regularly scolds congregations for apathy and lack of support.

Yours faithfully,
M. S. SAYER.

Griffith,
N.S.W.

O.C.K. LITERATURE AVAILABLE

TO THE EDITOR OF THE ANGLICAN
Sir.—As chief architect of the C.E.B.S. Order of Christ The King, I am interested in the occasional references to its activities in THE ANGLICAN reports, and realise how many are unaware of the O.C.K. literature available.

The first Chapter was founded in 1926 at S. Andrew's, Brighton, and twice since its handbook has been expanded and revised, and now an excellent supply of folders, with details of boys' tests at each stage, is available.

The Order of Christ The King commenced as a move to introduce a more positive framework into C.E.B.S., and eventually succeeded once it was grasped that the specific ceremonial was merely an alternative feature and not of the essence of the Order. The Diocese of Sydney was the first to recognise this, with the result that the various tests, with inevitable modifications, are now an obligatory C.E.B.S. feature throughout the Commonwealth and further afield.

Yet the alternative feature has continued to appeal and all so organised should know of the material abundantly available and can obtain same for a stamped addressed large envelope to me at Claremont Rectory, W.A.

Yours faithfully,
(The Reverend)
ARTHUR PIDD,
2 Queensca Drive,
Claremont, W.A.

BISHOP WESTON

TO THE EDITOR OF THE ANGLICAN

Sir.—My thanks to the Reverend David Pearce for pointing out an obvious error in my review of Fr Hebert's "His Kingdom and Ours." The remarks of Bishop Weston were made in 1923, and not in 1936, as stated. My sincere apologies for this error in dates!

Sincerely,
YOUR REVIEWER.

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.

of England Men's Society, which does a magnificent job among the prisoners.

The chaplain also tries to find a job for the released man. The labour market is not as fluid as twelve months ago, but, understanding employers, who are prepared to help a lame dog over a stile, provide opportunities.

Many men require immediate financial help. During his imprisonment, the prisoner receives at the most 24/- a week, of which he must spend only 8/6. The rest is paid to him on his release. If he does not secure a job immediately, this money must tide him over; more so, as no unemployment benefit is paid until a man has been out of work for three weeks. Many men need clothes, and these the chaplain will do his best to supply.

"THE INNOCENTS ABROAD"

TO THE EDITOR OF THE ANGLICAN

Sir.—Your Leading Article, "The Innocents Abroad," of November 13 is wonderfully timely and comforting for it brings into the open the need for positive leadership from our Bishops.

The current official attitude of our Church seems to be singularly pragmatic in the political sphere, with far too many of our leaders surlily following cold war clichés and obsolescent secular theories.

Mainly the trouble would appear to be muddled thinking.

Firstly we are Christians. Secondly as individuals we believe in various social, economic and political theories.

But it is apparent, particularly to our overseas neighbours, that the order of precedence is reversed.

Surely whatever political, social and economic views a man holds should be assessed and verified in the light of Christian truth and doctrine.

By so doing, a man and his Church both retain their integrity.

But a great many put their Christian beliefs and practice AFTER their political, social and economic views in their thinking.

They only select from Christian teaching those points which bolster their own ideas on these matters and turn a blind moral eye to points which conflict with their personal beliefs.

In the individual, it leads to "closed circle" Christianity where each person is only really at home with others of like social, political and economic views. In other words, someone with the same prejudices.

In a national Church, it leads to terribly dangerous and almost irresponsible statements which have disastrous repercussions overseas and which quite often stimulate the very evil which they were intended to weaken.

Statements such as have made concerning the "Peace" conference in Melbourne are a case in point. They are the hinge on which the Communist Governments swing massive propaganda campaigns against us among their people. It takes very little effort to misconstrue the meaning to make it appear antagonistic to peace.

How long are we Anglicans expected to be happy to be treated as second class citizens?

If our leaders have information which positively makes it wrong to attend the Melbourne conference, who decided that we common people could not be trusted with it?

Is our loyalty suspect? Are we perhaps not sufficiently in-

It is probably the prisoner's wife and family who need the greatest help.

Linking the prisoner to his local church, and providing immediate financial help, with the possibility of a worthwhile job are important; but the continued interest in the individual man is one of the biggest contributions the chaplain can make. Nothing is finer than individual care and interest.

One of the Victorian chaplains told the Matriculation form at our school that he met one of the released men, and, in the course of conversation, he asked how he, and his son, were faring, and where. "My son's floor-walking at —," he replied. "And you?" Roguishly, the man replied, "I'm shop-lifting at —."

In the realm of human relations, the Church is doing a rewarding job for her released men.

What are your views on the shortened Bibles which are available?

My correspondent on her last visit to a bookseller noted that J. B. Phillips has a shortened version of his translation of the New Testament. It is designed for schools. When she asked the lady behind the counter, she was shown two others. "A Short Bible," arranged by Austin Farrer, and a much older work, "The Shorter Oxford Bible, arranged for Schools."

On principle, I am against shortened Bibles, particularly for schoolchildren. If they do not get to know their way around the whole Bible when they are at school, they are hardly ever likely to.

But the climate of the age is in favour of shortened texts. Digests are popular. Snippets of information are increasingly acceptable. It is only natural that the same approach should be used with the Bible.

And naturally so. So a few adult Christians are able to understand their Bibles. They start with Genesis, and before they know where they are they are confronted with lists of names. Matthew begins his Gospel with such a list. Selection seems inevitable.

The obvious disadvantage is that some things relatively important are omitted. This is unfortunate, but it must happen.

All things considered, and in spite of my prejudice, I can see that, if we are to return to being a Bible-reading people, shortened versions are desirable. Rather, then, than be critical, we should be thankful that these books — particularly Farrer's in the Fontana series at 3/9 — are available.

telligent to make up our own minds?

Surely the strength of our democracy is in FACTS. Not just some, but all, whether to our advantage or not.

My bishops are competent to lead and advise me in spiritual matters for they are trained to do so.

But I cannot see what right they or the "security" service or anyone else has to interfere with my democratic birthright to make up my own mind on the facts. Hitler's S.S. began in the same manner.

What if the Peace Conference was instigated by Communists or Communist dupes, though even this is so far not proven. Surely the best method would be to so load it with who do not believe in Communism that its recommendations would reflect our true beliefs to the world.

By staying away we are merely making sure that if it is a Communist front organisation then the resolutions passed will be to our disadvantage.

Yours sincerely,
ALLAN WHITAM.
Cronulla,
N.S.W.

ANGLICAN OF THE WEEK

Our Anglican of the Week is a member of the West Australian Government and a very active worker in the Diocese of Perth.

He is the Honourable Charles Perkins, M.L.A., Minister for Police, Transport and Native Affairs, in the Government of Western Australia.

Born in Rainbow, Victoria, and educated at Geelong Grammar School, Mr Perkins came to Western Australia as a young man and took up farming in the Bruce Rock district.

He has been a licensed lay reader for about thirty years and still holds a parish licence.

He has served on the Vestry of St. Peter's Church, Bruce Rock, for many years and was churchwarden until recently when his ministerial duties in the Government necessitated much of his time being spent in Perth.

Being a donor to the foundation of the Wollaston Theological College, he has been made a Founder of the college.

In a diocesan capacity, he is a member of the Diocesan Promotion Council, and serves on



the Diocesan General Purposes Committee.

Politically, he belongs to the Country Party, in which he represents the Roe constituency which extends from Corrigin, in the wheatbelt, to the south coast which includes Lake Grace, Ravensthorpe and Hopetoun.

NOT DAVID AS WE KNOW HIM

LAMENT FOR VICTORY. Charles Davey. S.C.M. Press. Pp. 256. English price 15s.

WE have before us an unusual book which purports to be the story of King David as told by Abiathar, chief priest of Israel.

The author, Charles Davey, tells in a note at the end of the book that he has put together the various incidents in the life of David as found in the document "J," filling in the outline with "a sustained effort of creative imagination."

He will have none of the many stories of David which have commended themselves to popular imagination, because they do not belong to "J." David is thus no shepherd, no sweet psalmist of Israel, no slayer of Goliath. (The giant was slain by Elhanan of Bethlehem long after Saul's death.)

The merit of the novel (the author's description) is that it paints its characters as real men facing real situations. The diarist captures the atmosphere of the times. One character does not

MANY ARTICLES OF INTEREST

THE EXPOSITORY TIMES, September 1959.

WHY did the Epistle to Philemon get into the New Testament? How is it related to Colossians? The small volume, "Philemon among the letters of Paul," by Dr John Knox, is strangely interesting. It would seem that Archippus owned the slave, Onesimus, and that later Onesimus was Bishop of Ephesus.

Mr Donald Attwater has written a remarkable life of St. John Chrysostom, trained to be a barrister, who became a Christian bishop, and one of the greatest orators of any time.

An article on theological education in America to-day gives the impression that there is little great preaching among the younger men, and also that there was never such a spate of theological books being sent out as to-day.

There are a number of reviews of books, the most attractive to this reader being that which tells of a new book by Dr James Reid, of Eastbourne, "Living in Depth," and containing 64 sermons. Dr Reid's sermons have always been filled with power and persuasion.

In addition to the sermons, "In the Study," there is a long article by Dr Wm. Barclay on S. Matthew 24, a suggested re-interpretation of a clause in the Lord's Prayer (S. Matthew 6:11), by the vice principal of Salisbury Theological College, and a fascinating review of the life of "Brother Douglas," Apostle of the Outcast" (Mowbrays), which would inspire most readers to try and get it and read it.

—J.S.A.

BOOK REVIEWS

IDEA OF GRACE AND THE HOLY SPIRIT

THE CONCEPT OF GRACE. P. S. Watson. Epworth Press. Pp. 116. English price, 16s. 6d.

HOW does the ordinary Christian think of "grace"? For the most part as "power," as enabling him to live the Christian life.

This book shows that the concept in St. Paul is rather that of God's favour, God's love in action bestowing a new relation entirely unmerited on many.

The second chapter on Baptism shows the sacrament as a means of making the new relationship a reality, while the third chapter on "Justification by faith" reveals God's love in action justifying the ungodly at the cost of the Cross.

These three chapters provide some of the finest exposition the reviewer has seen for many a day. For them alone the book should be in every clerical home.

But just as Tertullian imported into Christian doctrine the idea of grace as power, so the author of this book seems to have accepted at least in a measure the same idea.

Hence his chapter on the Holy Spirit is not as satisfying as the earlier chapters.

The remainder of the book is largely concerned with the development of the idea of grace in Tertullian, S. Augustine, Thomas Aquinas, Luther, Wesley and others, and is extremely interesting.

But your reviewer wishes that the idea of "unmerited favour" and of God's love in action could have been kept in its purity and the doctrine of the Holy Spirit as the "power of God" proclaimed fully, thus lifting the idea of grace above the twisted conceptions of grace as "something" given in sacraments, parcelled out to provide power for human needs.

The doctrine of the Holy Spirit has been largely lost to the Church because of an unreal doctrine of grace.

—A.T.B.H.

If the writer could follow on to the doctrine of the Holy Spirit in line with the conception of grace in the first three chapters of this book, he would do an inestimable service to the Church of God.

—J.S.A.

NO MORALITY PLAY

THE PLEASURE OF HIS COMPANY. Samuel Taylor. Heinemann. Pp. 110. English price, 12s. 6d.

THIS is a play about a much-married playboy sportsman of unbelievable charm and poise, who visits the home of his remarried ex-wife for the wedding of their daughter, Jessica. The daughter, who has many of her father's qualities, is entranced by his charm, but not deceived thereby, and manifests a real understanding of his need. At the same time, she has a sincere love for her fiancé, a stolid down-to-earth cattleman, who is eclipsed and discomposed by her father's brilliance.

The consequences are devastating and hilarious; the dialogue sparkling and intriguing as one might expect from the pen of Samuel Taylor and his associate, Cornelia Otis Skinner. The reactions of the other characters in the play are interesting and occasionally explosive, and there is a surprise ending which follows many dramatic and amusing episodes.

Obviously this is no morality play, but strict comedy and good theatre, and it is a current success in London and New York. One reads it with appreciation of the mental agility involved just as one is fascinated by the exploits of a Raffles, chuckling at the antics of a lovable rascal, but with no desire to emulate them.

—A.T.B.H.

hesitate to say "Damn it" when provoked.

Nevertheless those who are accustomed to reading such graphic stories as the sparing of Saul's life in 1 Samuel 26 will find the account given by Abiathar (alias Charles Davey) rather flat. The one who put those elusive fellows "J," "D," and "E" together had more skill than some give him credit for.

David's character is well portrayed, warts and all. He is the cunning commander, the ruthless ruler, the generous foe. Yet the novel does not succeed in making him great enough to be the idol of later generations; one whose name persisted in the title of the Messiah, the Son of David.

—C.M.G.

JOB IN MODERN DRESS

J. B.: A PLAY IN VERSE. Archibald MacLeish. Secker and Warburg. Pp. 128. 18s. 9d.

OF this play, the New York Times critic wrote: "One of the memorable works of the century as verse, as drama, and as spiritual inquiry." Beyond question, it is fine drama—terrific "theatre"—but there are one stop.

As verse it is barely recognisable; true, the lines do scan if one takes the trouble to consider two or more brief speeches as one line.

As spiritual inquiry it doesn't exist, and that for a very good reason.

Mr MacLeish has fallen into an error all too common in this generation, and perhaps in every generation: he mistakes disasters which are plainly due to the abuse of the gift of human free-will for punishments inflicted by God.

"J.B.," the modern Job, is a banker, some of whose children are killed in a road accident caused by a drunken driver, while a soldier son is killed by the misuse of authority by an officer after hostilities had ceased. His bank is reduced to rubble by a bomb, presumably with all his money and securities.

His wife also falls a victim.

BATH ABBEY TARGET REACHED

ANGLICAN NEWS SERVICE London, November 16

The £100,000 needed for the restoration of Bath Abbey has been raised by the Friends of the Abbey.

Only the repair of the west front and the replacing of windows now remain to be done, and it is hoped that work will be completed in the spring.

The restoration of the abbey was begun in 1949, when the roof and tower were repaired. The Friends of the Abbey are now hoping to raise a fabric maintenance fund, to keep the abbey in repair.

though in a curious passage toward the end she appears to be resurrected and restored to him; he himself becomes loathsome from disease and exposure from the same cause. Every one of these disasters is directly traceable to human sin. Why blame God?

By a sheer stroke of genius, Job's comforters are presented as a psychiatrist, a communist with a stark Marxian outlook, and a fundamentalist parson. Here the irony cuts deep, indeed.

One word of warning: this play includes language which would not be thought seemly in a parish hall. Nonetheless, it is abundantly worth reading as drama.

—A.F.

ASIAN CHURCHES AID JAPAN

ECUMENICAL PRESS SERVICE Geneva, November 16

Funds totalling more than 7,500 dollars have been contributed by member Churches and agencies of the East-Asia Christian Conference to aid victims of Japan's typhoon, "Vera."

In the first major appeal conducted by the conference, immediate contributions were received from four countries, and special collections are being made in five others, E.A.C.C. Inter-Church Aid Secretary, the Reverend Alan A. Brash, has reported to World Council of Churches headquarters in Geneva.

Contributions include 1,000 dollars from the United Church of Christ in Thailand; 1,000 dollars from the Burma Christian Council Relief Committee; 1,400 dollars from the Australian Council of Churches; and 4,200 dollars from the New Zealand Council of Churches.

In addition, special appeals are being conducted in Indonesia, Malaya, East Pakistan, West Pakistan and Ceylon.

RELIGIOUS T.V. CENSURED

ECUMENICAL PRESS SERVICE Geneva, November 16

A television publication editor has charged that organised religion has "fallen flat on its face" in its use of television.

"A poverty of ideas, triteness of language, artistic dishonesty and cheapness . . . blatancy and banality" characterises the Churches' use of the medium, John E. McMillin, editor of "Sponsor" magazine, a news weekly for the U.S. radio and television advertising industry said in a laymen's Sunday address at the Protestant Episcopal Church of the Epiphany, New York.

The rise of the medium has exposed the "intellectual fuzzi-ness and creativeness sterility in many Churches to-day," he declared. "Nearly every other field of human interest, including politics, science, education and sports, is better represented on T.V. than religion.

"Modern religion has forgotten its need for creative poets and prophets. It seems to have turned its back on those who might re-state, refresh and revitalise its faith." What is needed, he added, is men who understand religious concepts and can express them with clarity and imagination.

"We have a creative responsibility to television," he declared, "a responsibility to find new and compelling ways of using T.V. to spread the Gospel of God's love and man's brotherhood."

C.E.M.S. IN SYDNEY

Mr Charles Heesh of Sans Souci has been appointed secretary of the Church of England Men's Society in the Diocese of Sydney.

He succeeds Mr Harry Brown of Manly who has been secretary for more than twenty years.

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LONDON STORES

ALFRED COURTNEY, MELBOURNE CHAPMAN

THEY WERE ONCE LEPERS

It is a wonderful thing to be cured of leprosy, to be discharged from hospital or settlement, able to go home — perhaps after years — to begin life again.

This is happening all the time now, as the new drugs hasten the cure of this once dreaded disease.

What joy, what thankfulness there must be in the hearts of those to whom it is happening — at least, that is what we would think!

But for some, tragically, paradoxically as it seems, there is not always joy.

For some it is not a new beginning but an end.

USELESS

Living with the patients in the Oji River Leprosy Settlement, or in a growing slum area close by, are some who are no longer patients.

They are long since cured of their leprosy. But because, when they contracted the disease, they could not have treatment soon enough, they are fingerless . . . Footless . . . sightless.

What can they do? How can they live except by begging?

Unable to work, they are re-



An African priest performs a baptism at the Oji River Leprosy Settlement.

jected by their fellows as useless, turned unwanted even from their homes.

The only place where they can find friendship and love, where their deformed bodies are not a reproach, is in the Settlement.

Their situation was expressed by one of their number who said, "Only when I die will I be able to feel God's love if you send me away!"

ENCOURAGEMENT

Realising that the ex-patient needs all the help and encouragement possible, that something HAD to be done for them, a rehabilitation scheme has been commenced for the maimed and the blind.

Semi-detached cottages, a communal feeding centre, workshops and equipment, and, in due course, a recreation centre and braille library offer new hope for these unfortunate people.

Up to two years' free training will be given in such trades as cane and leather work, tin and brass work, weaving and woodwork, for all of which there is a ready market.

There will also be braille and literacy classes.

This will mean that those who have taken the training will be able to earn a living at home.

Already people are begging to be entered as trainees.

Already they are looking forward to the future with hope, seeing themselves as accepted members of the community.

The Welfare Officer at Oji River, who is a C.M.S. missionary, writes: "I feel that this is an opportunity to spread the Gospel of God's love and I ask the help and encouragement of all Christians."

—From C.M.S. Outlook.

THE MASTER KEY

Thy God shall supply every need.

Here is a key to open every door before which we pause, saying: "How shall I get through?"—a mighty master-key for the regions of Giant Despair, for every lock in Doubting Castle.

"I have a key in my bosom called Promise," said Hopeful; and he had forgotten to take it out.

—Anna B. Warner.

THE EARLY WORM

I like the lad who when his father thought

To clip his morning nap by hackneyed phrase

Of vagrant worm by early songsters caught,

Cried, "Serve him right! It's not at all surprising,

The worm was punished, sir, for early rising!"

—JOHN GODFREY SAXE.

THE YOUTH PAGE

TALKS WITH TEENAGERS

NO LONGER DOUBTING

John tells the story so effectively that even we, who are so far removed in time from the events of the Resurrection, can enter with utmost sympathy and understanding into the experiences of the first disciples.

It is not surprising to us that the man who was absent when Jesus first appeared to His disciples should want unquestionable proof before he accepted the stories he was told.

Read again the account of this man's desperation, and the way in which he was brought through sorrow and doubt into the full assurance of faith. It is the splendid climax of the Gospel, as S. John records it in John 20: 24-29, while the two following verses bring the Gospel as John originally planned it to a conclusion.

Whatever else may be said of S. Thomas, he was a sincere man, and his loyalty to our Blessed Lord can never be called into question.

Thomas was not surprised when the enemies of Jesus nailed Him to the Cross; we might almost say it was just the kind of thing he had expected.

THOMAS

You will remember that we noticed earlier how, when Jesus had received word of the illness of Lazarus, and set off to return to Bethany, Thomas, recalling how the Jews had tried to stone Jesus, nevertheless determined to return with Him.

His words on that occasion were evidence of his brave and loyal disposition: "Let us also go, that we may die with Him" (John 11: 16).

Maybe, it was the depth of his love for his Master that produced the heartbroken reaction that we meet in this chapter: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John 20: 25).

It would be wrong to think of Thomas as a sceptic.

His doubt was an honest doubt, born of a deep love.

He longed as much as any of the others to see his Lord again, but he wants proof, he desired assurance of the truth of what the others had told him.

But he wanted evidence—he will be convinced if he puts his finger in the marks of the nail!

AGONY

Who can imagine the agony of mind which Thomas endured as that long week dragged by?

Alone with his grief and questioning, he was honest enough to admit his doubts. He would never pretend that they did not exist.

The news that Jesus had risen, and had shown Himself to the others was too good to be true!

It is just possible that Thomas had seen Him die on the Cross, and all the dreams Thomas had dared to dream concerning the King and His Kingdom had shattered there—and Thomas endured his grief alone, scarcely daring to hope that what the others had told him could be even remotely true.

It has been pointed out that Thomas made a serious mistake

WORSHIP'S HOUR

When worship's hour has come

The soul within us reaches up

To touch the hand of Him Who gave it life.

God reaches down to meet our need,

Imparting health and strength to all

Who look to Him for help.

The loving Father will not turn away

From those who seek His House today.

Turn now to Him and bring to Him your care,

This is worship's hour, the time for prayer.

—Francis C. Ellis.

PUZZLE CORNER

With acknowledgements to the British and Foreign Bible Society.

JUMBLED TEXTS

From the following, can you make four texts—one of 8 words, two of 6 and one of 4? You have a clue to the first word of each because it has been given a capital letter.

Bread bread bread bread Eat no water drink of bruised corn nor deceit gave is from heaven He sweet is man a to them.

A CODE MESSAGE

Reading from the top to the bottom, select the letters below the figure 1, then those below 2, then 3, etc., and when all are written down separate them into words and so find the message.

4 6 1 5 3 2
Y A L A I A
3 5 2 6 4 1
T L M Y O O
4 5 3 1 6 2
U W H I S W
(Answers next week).

THE CHURCH FOR YOU AND ME

A friend in England sends these lines by John Betjeman in *Poems in the Porch*, which we are glad to reprint with a slight amendment to the first line:

["The Youth Page"] gives the chance to me

To praise the dear old C. of E. So other Churches please forgive Lines on the Church in which I live.

The Church of England of my birth

The kindest Church to me on earth.

And when it comes that I must die

I hope the Vicar's standing by, I won't care if he's "Low" or "High."

Let's praise the man who goes to light

The Church stove on an icy night.

Let's praise the hard-worked he or she

The treasurer of the P.C.C.* Let's praise the cleaner of the aisles.

The nave and candlesticks and tiles.

Let's praise the organist who tries

To make the choir increase in size.

Or, if that simply cannot be, Just to improve its quality.

Let's praise the ringers in the tower

Who come to ring in cold and shower.

But most of all let's praise the few

Who are seen in their accustomed pew

Throughout the year, whatever the weather,

That they may worship God together.

These like a fire of glowing coals,

Strike warmth into each other's souls,

And though they be but two or three

They keep the Church for you and me.

* P.C.C., Parochial Church Council.

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Chairman of the School: The Right Reverend the Lord Bishop of Bathurst.

Headmaster: E. C. F. EVANS, B.A., B.Ed., L.A.S.A.

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For illustrated prospectus and further details, please apply to the Headmistress.

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BUILDING A CHURCH TO-DAY

By HAROLD EDMUND DOE

SUCH a subject as Church Architecture should really occupy many hours, for, indeed, the full study of it has been the lifetime task of many architects.

To understand properly the needs of the present time regarding churches one must be acquainted in broad outline with both the development of the church from the earliest times and with some of the basic principles of architectural design.

To deal with the second part first, the essential qualities of design for a good building may be briefly comprehended in the three principles—function, composition, expression.

Function: A building should serve the purpose for which it is built faithfully and efficiently in every part. For instance, the sanctuary must be of such a size and shape that the services can be performed with dignity. The altar, pulpit and lectern must be visible from every seat. The vestries for priest and choir must be adequate in size and with convenient access to the church.

Composition: The shapes and masses of the various parts, the solids and voids, light and shade, textures and colours should be so inter-related that the result is harmony and delight.

Expression: The building should express the aspirations which gave it birth; its purpose in this world; its materials and construction, in an honest and pleasing manner: for example, it must appear as a place where people congregate for worship. If it is a light-framed structure of steel or reinforced concrete, let it appear so; don't give it the appearance of solid brick or masonry.

Bearing these principles in mind, let us look briefly at the buildings used by the church throughout the ages. In the early troubled days the Christians had no fixed meeting places, but gathered in existing buildings and caves.

After the Emperor Constantine had been converted and decreed toleration of the Christian Faith, building of churches for worship commenced.

DEVELOPMENT

The first were based on the existing Roman Basilica or Law Courts, to be followed by domed structures in Byzantium. All these were built by masters and craftsmen of the Roman Colleges of Artificers, from fine marbles, richly decorated with colour, but simple in plan.

With the fall of Rome many of these colleges disbanded and the remnants settled in the Isle of Comacina, in Lake Como, later to spread over Europe, and, in the time of Edward the Confessor, to England, bringing with them the Norman influence.

William the Conqueror imported many bishops and the building of abbeys and cathedrals began in earnest. Difficulties in construction led to the introduction of the pointed arch, one of the chief characteristics of the Gothic period of architecture.

As the skill and wisdom of the masters and their craftsmen increased and the art of stained glass progressed, spurred on by the religious enthusiasm of their patrons of the Church, the size and grace of these Gothic buildings grew, until in the reign of Henry VII they reached their greatest magnificence in such as King's College Chapel at Cambridge.

When Henry VIII suppressed the monasteries and there was a sufficiency of churches throughout all the inhabited parts of England, building declined and the Guilds of Cathedral Builders faded away.

This is the text of the address given by a Newcastle architect on the Anglican Session on Station 2HD on November 1. Mr Doe is a member of the vestry of Christ Church Cathedral, Newcastle, N.S.W.

While the Reformation was taking place in England the Renaissance, that is the re-birth of classical or Roman style of architecture, had commenced in Italy and other parts of Europe, and with the increase of learning and the invention of printing, spread to England.

Now the basic difference between this Renaissance and the Gothic buildings we've been considering is this:

The Gothic buildings were built by the Masonic Guilds under the direction of their masters and with the guidance of the learned abbots, bishops, sacristans and others with special knowledge.

The mouldings and decorations were carried out on the structural stones, and the smaller carvings were left to the skill and pleasure of the individual craftsmen.

With the classic renaissance, however, the architect emerges as one who is concerned with the proportions of classical form in most cases applied to the building, sometimes even regardless of the structure.

S. PAUL'S

Based on the principles I mentioned at the beginning we have one of the finest yet one of the most disappointing buildings in Wren's masterpiece, S. Paul's Cathedral, London.

The nave roof is supported by flying buttresses hidden behind a high parapet wall on which are moulded classic columns, cornices, etc.

The dome is really two domes and a brick cone supporting the stone lantern, all exerting such a thrust that it has to be restrained by 5 iron chains and 32 hidden buttresses, all transmitting with the supporting piers, a load of 67,000 tons to the foundations.

Internally if studied without thought of its religious dedication, it is reminiscent of a Roman Bath.

Many architects felt the Roman style was foreign to England and set about studying Gothic work, but they hadn't the craftsmen to carry on from the greatest of the mediaeval buildings, they had to look back to the earlier simple periods, and even then they were more concerned with the ornament applied to, rather than growing out of, the building.

This produced what was known as "the Battle of the Styles," which generally resolved itself into classical secular buildings and Gothic religious buildings.

That was the general theme until after the first World War. I remember in the 1930s a well known firm of vigorous architects supported by a progressive rector and with the bishop's blessing erected a reinforced concrete church in one of the outer suburbs of London, devoid of all Gothic shapes or mouldings but with a dignified simplicity and inexpensive cost, admirably suited to its purpose and situation.

It may sound incredible to you these days but many of the local people rose in self-righteous indignation and stoned it, breaking windows. For months afterwards of course it was filled with visitors from far and wide, anxious to see what was causing all the commotion.

This was the turning point towards new thoughts on Church building. There've been many examples since of architects striving for something truly honest and based on the principles which I have stated and which have formed the basis of every good building built in any age.

With the devastation of the Second World War in England and the reprovision of millions of homes the need for new churches was acutely felt. Fortunately there was a great shortage of materials and building manpower for some years, and these were rightly concentrated on housing the people.

I say "fortunately" because it gave the Church leaders and their architects time to think, time to work out what was really required for a "House of God" built in the second half of the Twentieth Century. They had to get right back to the fundamentals on which was built the great Gothic tradition of the Church.

The designing of churches has always been difficult, but never so difficult as it is to-day. The architect must meet the challenge of to-day by buildings which while they incorporate the traditions of the Church do not copy the architectural styles of the past, but express the spirit of the present age.

This challenge has been accepted in England where a new age in Church building is materially assisting in the general upsurge of the Church which has commenced and is gathering speed.

One building is outstanding in this regard, the new Coventry Cathedral, which will be completed in 1962. It'll be magnificent in its simplicity yet rich in its craftsmanship where the allied arts can be employed: in sculpture, in tapestry and in stained glass.

COVENTRY

It's being built by an architect well learned in the ancient Gothic tradition for in his younger days he received the prize for special studies of it. It will undoubtedly be the outstanding ecclesiastical building of the century.

In Kuching, Borneo, another contemporary cathedral has been completed, in keeping with the climate and the needs of that country.

And here in Australia a great keenness is evident in most parishes to build their own permanent church. Many have done

so; some successfully, some with obvious architectural errors.

Unfortunately a few have failed lamentably, judged on the principles I've tried to convey to you this evening.

One thing that has struck me rather forcibly is the lack of space on so many of the sites, which suggests lack of foresight in those who purchased the land originally.

There should be ample room on any church site to accommodate the church, the hall, the rectory with proper allowance for later extensions. This is most important, for I understand our bishop here has commendably stated that he will not approve designs for churches which are incapable of extension.

HARMONY

May I conclude with some advice to rectors and their wardens who are contemplating building. First be very careful in your choice of an architect—he should be a practising Anglican and feel himself dedicated to the proposed task, as well as being competent to control the technical aspects of acoustics; air conditioning; lighting and colour.

Let him assist you in the choice of a site, take heed of his criticism if the site that has been left you by former generations is inadequate for the task ahead.

Then let him go right ahead with the design with the support of the prayers of the whole parish; and let him carry the project through to the end, including the furniture and all those smaller fittings which local benefactors long to give as memorials.

Then you will have a complete, unified composition restful in its harmony, which will convey peace and tranquility to those who worship there.

RHODESIAN AID

ANGLICAN NEWS SERVICE

London, November 16

More than £3,600 has already been contributed to the Southern Rhodesian Detainees Legal Aid and Welfare Fund, which was set up last June to meet the needs of those detained under the Preventive Detention Act.

The fund committee has now decided to raise its target from £5,000 to £7,500.

HONG KONG HAS A REVISED CHINESE PRAYER BOOK

FROM OUR OWN CORRESPONDENT

Hong Kong, November 16

Hong Kong diocese, with generous help from the S.P.C.K., has just printed a revised version of its Prayer Book. The revision has largely been a matter of language.

One clause in the Lord's Prayer has been altered and a change has been made in the Grace in translating the English phrase the "fellowship" of the Holy Spirit.

After 20 years' trial of the translation "kai tung," we have gone back to an older use "gum dung."

The latter means something much nearer "inspiration" which is probably nearer to the original significance of the Greek word "koinonia" than the English word fellowship.

For fellowship is an English word and carries with it that very English and very Christian value that is expressed in the very English word "team." "Kai tung" was an attempt to put into Chinese the emotional value of the experience fellowship.

God gave this very Christian understanding of the value of

team work and "fellowship" to our ancestors before they knew Christ.

But it is doubtful if it was this that S. Paul and the early Church meant by "koinonia."

Koinonia outside the New Testament is commonly used in the sense of sharing, the actual dividing of something you own and the giving of part of it to someone else.

It describes the sharing of a reality rather than the "good time was had by all" feeling that we have come to associate with the word fellowship.

This reality of the Holy Spirit giving Himself is well expressed by Dr F. D. Maurice in his "Theological Essays" published in 1853. "The Church began when a spirit of Unity took possession of a body of men, allowing them to retain their external differences because they had that within which made them one."

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JOHN FISHER: CHAMPION OF LIBERTY

BY THE REVEREND EDWARD HUNT

IT is impossible that an upheaval on so vast a scale as the English Reformation should not present some regrettable features which no one can wish to condone now.

The period produced its martyrs, from both sides, whose constancy and courage deserve our admiration. Even if we question their judgement that does not detract from their sincerity.

So writes Dean Malden in his scholarly book, "The English Church and Nation," and his remarks apply most aptly to Bishop Fisher, who suffered execution for his high religious principles.

Indeed his saintly life and heroic death reveal both the strength and weakness of the changing times through which he moved.

He had the courage to champion the rights of conscience against the rights of rulers, and for this paid the supreme penalty.

John Fisher was born about 1459, at Beverley, Yorkshire, and educated at Cambridge, becoming Master of Michaelhouse 1497 and Chancellor of the University 1504.

He had been appointed confessor to Henry VII's mother, Margaret, Countess of Richmond, 1497, and in 1503 became the first Lady Margaret Professor of Divinity, and pressed forward that benefactress' foundations of S. John's and Christ's Colleges, also adding scholarships on his own behalf.

EXECUTION

Made Bishop of Rochester in 1504, he proved his indifference to worldly wealth by refusing offers of appointment to the richer sees of Ely and Lincoln.

He lost the favour of Henry VIII by opposing the annulment of his marriage with Catherine of Aragon, another example of his upright conscience, for he was Catherine's confessor and her only champion and advocate.

In 1534 Fisher was imprisoned in the Tower for refusing to swear to the Act of Succession, and on June 22, 1535, was beheaded on Tower Hill for his refusal to recognise Henry as supreme head of the Church.

He had been created cardinal by Pope Paul III on May 20, an honour which infuriated the King and directly led to the tragedy of Fisher's execution. This was the first instance in English history of the punishment of thought in political matters, says Wakeman.

Yet, tyrannical as these oaths were, they were almost universally taken. Fisher and More being the only notable objectors, their bold stand under such circumstances doing all the more credit to their high principles of conscience.

However, noble as was Fisher's death, it is by the impact of his saintly life and sound scholarship that the Church of England has been most enriched. His reputation stands high for learning and piety.

For thirty years he laboured diligently for his university and diocese, having the energy to begin the study of Greek at 46 and Hebrew at 50.

He was a zealous humanist, bringing Erasmus to Cambridge, and so promoting the new learning, although he strongly opposed the Lutheran schism and presided at the public burning of Luther's books.

A man of strict and simple

tastes he was in favour of church reform in matter of abuses, but saw no need for any change in Catholic doctrine.

He was bold enough to censure the clergy for greed and love of display in the presence of the arch-pluralist Wolsey, and equally courageous in recognising the Church as the only moral force against regimented tyranny, so opposing reforms which he otherwise would have supported.

FREEDOM

In all this Fisher was a true catholic in practice, and yet an equally true reformer in thought and ideas.

Conservative by nature he was also the champion of freedom

of the spirit, a noble trait shared in common, both then and now, by Anglicans of every school of thought and practice, and the secret of the abiding worth of the English Reformation.

His interest in sound doctrine and the enlightenment of the mind, as exemplified in his teaching and beneficent college endowments reveal Fisher as a true religious educationist, and these high standards reinforced by sanctity of life and worth of moral character, are among the glories of English Christendom.

We may say of John Fisher, as the Encyclopaedia Britannica advises, "As the champion of the rights of conscience and the only one English bishop who dared to resist the King's will, Fisher commends himself to all."

GOVERNMENT ASKED TO HELP SUPPLY MILK TO NEEDY AREAS

The Australian Council for the World Council of Churches has asked the Federal Government to help the churches supply powdered milk at low cost for the W.C.C.'s relief programme.

Each year the World Council distributes milk to more than seven million people in 22 countries. The milk comes from U.S. surplus stocks which the U.S. government gives free to the churches.

The churches pay distribution costs—about £500,000 a year.

In a letter to the Prime Minister last week, the national secretary of the Australian Council's Inter-Church Aid Commission, the Reverend F. F. Byatt, said the milk distribution programme had reached a "very critical" stage.

Stockpiles of powdered milk in the U.S. had been almost exhausted, and the government would make no more supplies available to the churches.

"This is a matter of life and death for thousands of people in under-developed countries," Mr Byatt's letter said.

"It is a situation that can only be handled at national levels."

ASIAN NEEDS

"Would the Federal government be prepared to purchase and make available to the World Council of Churches a quantity of milk powder either as gift food, as did the American government, or purchasable at concession rates?"

"Might the Federal government contribute the whole or part of the costs of delivery to needy areas in Asia?"

Mr Byatt said that the Australian Commission had received

a cable from World Council headquarters in Geneva saying that the cut-off in U.S. milk supplies would leave the Council 40 million pounds short of its needs to June 1960.

The council had asked the churches in all dairy countries to try and supply milk to meet immediate critical needs.

From stocks in hand the American churches would supply five African countries. Churches in other countries had been asked to secure enough for the work in the other 17 nations.

"This is no flash in the pan project," Mr Byatt said. "It is part of the World Council's long

term programme of helping churches in under-developed countries to raise the living standards of their people."

Mr Byatt said the Council's programme of Inter-Church Aid and service to refugees cost the churches about £30 million a year in 42 countries.

Australia had already given more than £300,000, mainly through the annual Christmas Bowl of Remembrance appeal in the Australian Council's eight member churches.

The target for the appeal this year was £100,000, and members of every church in Australia would be asked to contribute.

"PALESTINE IN BIBLE TIMES"

ANGLICAN NEWS SERVICE

London, November 16

A fascinating exhibition opened in the Central Hall, Westminster, on November 3. It is the Church Missions to Jews' "Palestine in Bible Times" exhibition, "The People of the Book," which has come to London to mark the society's 150th anniversary.

The exhibits vary from models of the city of Jerusalem, as it probably was in our Lord's time, to ploughs and carpenters' tools from Palestine, and Palestinian costumes. It is the models which are the most interesting part of the exhibition.

There are four small models, side by side, of the hill where

Abraham is supposed to have taken Isaac to sacrifice him, and where David wanted to build his temple; of Solomon's temple; of Herod's temple; and, finally, of the Moslem mosque, which stands there to-day.

There is also a much larger model of Herod's temple, showing Solomon's porch, in which our Lord walked, and the wall of partition between the Court of the Gentiles and the rest of the temple.

There is a model of a typical Jewish house and a typical Jewish tomb, showing how the stone was rolled into place; and one of the Church of the Holy Sepulchre, which occupies the traditional site of the tomb of our Lord.

Perhaps the most impressive exhibit of all is the life-sized model of the Tabernacle, complete in every detail.

STEWARDSHIP IN RIPON

ANGLICAN NEWS SERVICE

London, November 16

There has been an encouraging response to the stewardship campaign launched in the Diocese of Ripon last June to help meet the need for new churches.

Twenty-eight parishes have already pledged £40,000 to the diocese over the next three years, in addition to their quota, and many others are actively considering planned-giving campaigns.

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See rates on page 12

"WITH ONE MIND..."

By BADEN HICKMAN, WORLD REFUGEE YEAR REPORTER

ARCHBISHOP Stefan, the beloved 89-year-old spiritual head of at least 10,000 Iron Curtain Orthodox refugees in Austria, is to-day a frequent visitor and watchdog of a two-man volunteer team which is transforming part of the ground floor of a former Salzburg mansion into—a Methodist chapel.

For the archbishop, an intensely practical man as well as a respected theologian, has now also become residing "ruler" of one of the World Council of Churches' outstanding examples of inter-church action.

The new chapel is being created in a stately residence built by an eighteenth century Roman Catholic Austrian prince and bishop, acquired since World War II with funds from American Methodists and the World Council of Churches, furnished by British Christians, and now occupied on one floor by the Russian Orthodox prelate and his officers. The volunteers? They are a Greek journalist and an American Episcopalian theological student.

INTERNATIONAL

Archbishop Stefan, whose bearded, smiling face is still one of the best known in the vast Parsch refugee camp, Salzburg,—it is scheduled for closure by the end of 1960—where he lived for 10 years in barracks with his people, frequently reviews progress with words of encouragement, adding: "It is a small, small world."

It was in 1767 that the mansion, set in a small private park between the peaceful Alpine mountains, was a gift from the member of the Austrian Roman Catholic hierarchy to the privy purse holder of the day.

Nearly two centuries later, American Methodists gave a gift of 55,000 dollars to start the three-fold project: purchase of the land, mansion (for refugees) and erection of a nearby block of new apartments for

the "forgotten people"—the old, the sick and the unwanted.

An international church work camp of 24 young people from 17 different churches, drawn from countries as far apart as Greece to America, converged on Salzburg to tear out the heart of the well-worn building. Plans for the re-building were drawn up by the Evangelical Church in Austria.

Britain's famous S. Martin-in-the-Fields, London, and the British Council of Churches, stepped forward to pay for all the furnishings. These are being made by the Spittal refugee boys' vocational training school, Austria.

Mr Arthur Foster, senior field officer of the World Council of Churches in Austria, says of the project: "Here are Methodists, Anglicans, Orthodox, Lutherans, all of one mind, striving side by side. It is a wonderful example of Christians working together."

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Geneva, November 16

Protestants and Roman Catholics in the university town of Nimwegen, the Netherlands, are co-operating in sponsoring a month-long programme on religion and the arts during November.

Clergy and laity of both confessions are presenting lectures on sculpture in the Church, Church music and religious drama.

A special series of evening meetings designed to stimulate interest in the Roman Catholic and Reformed liturgies includes lectures, choral music and drama, and the singing of both Roman Catholic and Protestant hymns.

An exhibition of photographs and models of modern church architecture is also included.

A spokesman for the sponsoring committee said the programme was organised because "to-day Roman Catholics and Protestants are faced by many of the same questions. In Holland we live side by side and our concern is to facilitate contact between the two Churches in order to promote real understanding."

PARISH LIFE CONFERENCES DISCUSSED IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, November 16

Opening the Adelaide rural deanery conference at S. Paul's, Pulteney Street, on November 9, the rural dean, the Reverend E. J. Cooper, said that in addition to bringing a little pressure to bear on synod, the type of conference enabled one to make new Christian acquaintances.

In an address on the Parish Life Movement, Miss Dawn Dridan said that the Church was commonly described as a family, with God the Father, the Church the Mother and the members brothers and sisters, who, as they grew older, started "to teach Mum a thing or two."

In America many parishes had doubled in the past ten years, and 40 per cent. of the clergy were not Anglicans ten years ago, some not even Christian.

Describing a parish life conference she had attended, she said about 35 people representing five parishes were present, to study and value the work of the parish.

There was no conductor, and no talks, just two observers to steer the conference.

People were led to discuss the real purpose of the parish, the first time many people had thought about it.

Some had offered to take Sunday school classes, previously conducted by teenagers, and to help with parish visiting.

NO CLIQUES

In Elizabeth, people asked the priest for material for Bible study, and made sure that when new people came to church somebody spoke to them.

Nothing was being done that was not being done in some parishes, but it was being done without the priest having to ask for it.

At the conference, people had come to see how important lay witness was to lay people outside the Church. It was important, however, not to form a clique or a "holier than thou" group.

The Rural Dean said that until every Christian was a practising evangelist, the Church would not go forward as it should.

WITHIN THE VICARAGE WALLS

with the VIXEN

IT seems to me that youngsters nowadays are more alert than of old, which is probably just as well in this atomic age.

This Vicarage is usually overflowing with children, as we have always encouraged our children to bring their friends home. Last Sunday we had a special visitor, now Chaplain of a Penal Institution. When Neville's special pal, John aged eleven, arrived, introductions were called for.

"John, this is Mr. . . . He lives in gaol, and they have just let him out for the week-end," said I. "Oh! go on," said John, "I'll bet I know what he does — teaches the prisoners about Jesus." I don't think I was ever that bright!

It's quite incredible the number of queer characters who make their way to a Vicarage, for one reason or another. For years I followed closely the principle of the Good Samaritan, and invited all the pathetic types into the Vicarage to partake of a meal with us.

Our children have never shown the least sign of shyness, and go out of their way to make overtures of friendship to anyone. This happy state of affairs continued until Bronwyn reached the age of four years, and we found her gleefully embracing a tramp's greasy pants.

I DECIDED rightly or wrongly, that the time had come to exercise a bit of discretion, and from that time onward have made a cup of tea and a packet of sandwiches for these gentlemen to enjoy in the sunshine.

Some are particularly interesting types, and I enjoy entertaining them, but one who came last week was especially derelict. He asked for the Minister, and when I said he was away, the following conversation ensued.

"I want to get some work."

"I'm so sorry, but I haven't got anything."

"Well, I could chop some wood."

"My husband left me with a lot cut."

"What about the lawn?"

FUNERAL SERVICE FOR CANON HOLMES AT YOUNG

FROM A CORRESPONDENT

Young, N.S.W., November 16

The Rector of West Maitland, Canon Milton Williams, celebrated the Requiem Eucharist for the late Canon William Holmes in S. John's Church, Young, on November 5.

Canon Williams said he had known him for thirty years, being his assistant curate for two years.

"Perhaps his greatest work was done in Singleton where he laboured for 22 years, exercising a great pastoral ministry which will be remembered long after his death," he said.

He was assisted by the Reverend Cyril Gundry and the Reverend W. E. Weston, former curates of Canon Holmes.

Canon Williams gave his panegyric from the text: "He was a good man, full of the Holy Ghost and of faith."

He said there were few men of whom these words could be written. To that company the late William Holmes had belonged.

"The late Canon Holmes was a true dispenser of the Word and Sacraments. He was always regarded as a thoughtful and provocative preacher, and was in great demand as a visiting preacher."

"He preached the synod sermon on two occasions, an honour seldom bestowed on any man. He was a lively debater at synod, and took an active interest in the business affairs of the Church."

"He always regarded himself as a priest of the Church of God, and his interests were not confined to his own parish, as evidenced by his words that the Church is larger than the parish."

"A friend brings his motor mower over and does it regularly."

"Well, it's a long time since he's been, isn't it?"

"I'm sorry, but I really haven't anything for you to do."

By this time I was getting quite annoyed. It was near the end of the month, and I didn't have money to spare, anyway.

"Well, give me something to eat then," he ventured further.

"Oh, yes, certainly, just sit down there."

He had come to the front door, thank goodness, and I had the wire door snibbed.

"Well," he added, "I suppose I might as well do something while I'm waiting. Where's your lawnmower?"

Unwily, I explained ours was an old hand one round the back. He went round and collected it, gave the thing a couple of pushes, and stopped. In due course I had tea and sandwiches made, and took them out to the verandah where he was sitting.

"I got tired of pushing that thing," he said.

I went inside and left him to take his nourishment. A short

time later I went to enquire if he would like another cup of tea, and he had flown!!

Maybe the fact that my next door neighbour came in, in answer to a telephone call from me, had something to do with it.

Another type who came the other day was much better. He also wanted assistance, having just come out of gaol the day before. My husband was absent again, so we discussed his needs.

I ENQUIRED if he would like something to eat. This he politely declined, saying he had had something a short time before.

He decided to try for a labouring job with a big undertaking in the next town, and wondered if I might have a pair of working trousers, as he only had his best ones.

Then followed a mad search for something suitable. Most of Father's things had already been "donated," and he arrived home just as I was making a further presentation!

Good manners, and politeness of speech make all the difference, and one can really feel that helping those less fortunate is worth while.

JUNIOR CLERICAL SOCIETY HAS ITS ANNUAL MEETING

FROM A CORRESPONDENT

"This society fills more than a fellowship gap — it is a valuable adjunct as a study group to assist priests in their reading. That was why the society was formed."

Such were the remarks of the chairman, the Reverend W. N. Rook, at the annual meeting of the Junior Clerical Society, Diocese of Sydney, held at S. Alban's Hall, Epping, on November 9.

Before the meeting, Mr Rook celebrated the Holy Communion, after which ladies of the church provided lunch for those present.

In his annual report, the retiring secretary, the Reverend Neville Chynoweth, said there

was a very definite need for such a society within the diocese.

There were 85 members, with an average attendance at meetings of 24.

During the year leave had been given to the retiring chairman, the Reverend N. Fox, to continue his studies overseas.

He said a good precedent had been set by the constitution that a new secretary had to be elected every year.

Congratulations were extended to the Reverend W. McLeod on reaching 50 years in the priesthood.

The meeting decided to invite new ordinands to join the society.

The officers elected were: chairman, the Reverend W. N. Rook (S. Alban's, Epping); secretary, the Reverend A. W. Bosser (S. James', Sydney); treasurer, the Reverend R. Wotton (S. John's, Gordon); auditor, the Reverend A. Pattison (S. Aidan's, Longueville).

Annual fees were fixed at 7s 6d.

An address on church life in the 18th century was given by the Reverend J. C. Vockler, Assistant Bishop-elect of Adelaide.

RIGHT MOTIVES TO BE SOUGHT

ANGLICAN NEWS SERVICE

London, November 16

Football pools, raffles, and games of chance can be used to raise funds for the Church so long as they are supported for the right motives, the Bishop of Derby, the Right Reverend G. F. Allen, said on November 9 in answer to a question at the diocesan conference in Derby.

"If the motive is lust or a something-for-nothing attitude to life," he said, "then I would say that motive was morally wrong for the Church to build on it or encourage it or recoup its own finances by using it."

"If, however, the motive is generosity or to give to the Church and if any prize is really entirely incidental — and the main motive is fellowship and giving to the work of Christ — then that would seem to be right."

"It is a question of taking it back into the conscience of each person and examining the motive in that way."

EMPHASIS ON IDEALS OF FAMILY LIFE

M.U. FESTIVAL IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, November 16

There was no provision for Divorce within the Catholic Church, the Reverend Warwick Bastian said at the Mothers' Union festival in S. George's Cathedral this month.

Husband and wife took each other for better, for worse, for richer, for poorer, in sickness and in health, till death, he said.

In this life-long partnership in which all hazards were faced together, separation was never contemplated.

Mr Bastian emphasised the objects of the Mothers' Union.

If divorce could not happen were the Mothers' Union to play its part in the Church by upholding the sanctity of marriage, so juvenile delinquency would be less of a contemporary topic if the training of the fathers and mothers of the future were taken in hand.

Delinquency was a departure from accepted patterns of behaviour. Contributory factors to this were a freer community life, smaller homes and a wider dissemination of knowledge through up-to-date media.

"TEENAGE"

"Teenage" was a difficult age. A teenager was neither child nor adult, but expected, nevertheless, to conform to discipline as a child while exercising all the common sense of adults.

Teenagers looked for leadership, stability and guidance with understanding. Example was more precious than advice; preached.

practice was more efficacious than preaching.

Parents, more than teachers or priests, could supply these essentials. Teenagers should be led, not driven, to learn the use of time and talents.

When the parent enquired how she could do these things, one had to ask in reply "How do you cope with the feeding of your family, with your sewing and your housekeeping? You had to learn." Learning took time and effort.

MOTHER'S DUTIES

Children to-day wanted to know the things of religion; the mother's Christian duties were worship, work and witness, for of no avail was the work of priest and teacher if the background of the home was godless.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, celebrated the Holy Communion which was administered from the three altars of the cathedral with the assistance of the dean and the canons of the cathedral.

At the Mothers' Union Office which was said in the afternoon, there was a procession of banners.

The Dean of Perth, the Very Reverend Brian Macdonald, preached.

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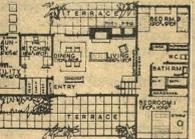
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C.E.M.S. IN TASMANIA LOOKS AHEAD

"BRING OUT A BRITON" PLANS URGED

FROM OUR C.E.M.S. CORRESPONDENT

Hobart, November 16

The past year has been one of the most memorable in the history of the Church of England Men's Society in Tasmania, it was reported at the annual meeting here on October 24.

The national vice president, Bishop D. B. Blackwood, of Deloraine, was in the chair, and about 60 delegates were present from the north-west, north and south.

The report stated that the society had experienced a definite uplift in spirit during the year, and there had been an increase in membership.

One new branch was formed—at Bellerive—and another—at Ulverstone—had restarted.

The visit to Tasmania in July of the Bishop of Coventry and the Bishop of Armidale was a notable chapter in the society's activities.

Bishop Bardsley addressed meetings of men in the major centres, and his stirring talks constituted a dramatic challenge to all men.

Much of the success of the visit was attributable to the splendid work of the various committees.

Northern branches were helping with youth work at Kelso, while southern members were assisting with the Clarendon Children's Home and Montgomery Park.

Branch members were also assisting in many ways with church work in their own parishes.

The report stated that the coming year could be looked forward to with confidence. The balance sheet showed a credit of £30.

Ways of promoting the growth of the society following Bishop Bardsley's visit provided the meeting with plenty of lively discussion, and some delegates had some excellent ideas.

Resolutions agreed to were: (By Brother Ron Johnston, Deloraine): That the Launceston City Council be congratulated on the stand it took against Sunday picture shows, and that the C.E.M.S. makes known its strong objection to the holding of commercial entertainments on the Sabbath.

(By Brother R. D. Wilks, S. James', New Town): That the C.E.M.S. recommend to the bishop and the heads of the community that the Anglican Church in Tasmania take immediate steps to implement the "Bring out a Briton" campaign throughout the diocese.

BISHOP'S ADDRESS

Bishop Blackwood addressed the conference on the Layman and the Church, and outlined ways in which the men of the Church can assist in its work.

Among his suggestions were the ministering of Christian ideals in ordinary work and society, helping with stewardship and parish canvasses, assisting rectors in overburdened parishes, helping with the real battles of faith in all walks of life, in the factories, shops, offices and farms.

On Sunday morning delegates attended corporate Communion in S. John's Church, followed by breakfast in the parish hall. The guilds of S. John's and S. George's parishes did the catering.

Officers elected were: President, Bishop G. F. Cranwick; lay president, Brother R. D. Wilks; immediate past lay president, Brother B. O. Maumill; vice presidents, Brothers J. H. Gould (Hobart archdeaconry), E. J. Delaney (Darwin), B. O. Maumill (Launceston); State secretary, Brother A. A. Farlie; State treasurer, Brother E. A. Glover; State personnel officer, Brother M. A. Denholm; State public relations officer, Brother R. H. Rayner; State council, Brothers G. Forsyth, A. Sulli-

van, R. H. Rayner, M. A. Denholm, W. J. Orr, L. W. Cromer (south), B. O. Maumill, B. R. Irvine, J. McNeill, R. Hayes, E. J. Delaney, R. Carter (north and north-west); spiritual director, Bishop W. R. Barrett; delegate to Adelaide conference, Brother R. D. Wilks; proxy, Brother B. O. Maumill.

The "Bring out a Briton" campaign was an opportunity for Australia to build a great Christian nation, Mr R. G. Fairhall said, at the conference which followed the annual meeting in Launceston.

He is the State Development Officer for the campaign in Tasmania, and he outlined ways in which the C.E.M.S. could promote the migration of British families.

Nuclear power and weapons are looked upon as the most important things, but they are not. Our children will be faced with a world carrying twice the population it has to-day, and Australia can do much to relieve the problem of overcrowding.

The country's future lies in the hands of the people. Australia owes a debt to the cultures of many civilised countries.

IMMIGRATION

Those aliens who have come to Australia did so because they knew they would find a way of life and freedom that had not previously been available to them. If we are to develop Australia it must be done on those traditions.

The government's immigration policy was to bring 120,000 new people into the country each year, and it provided many problems, but these were all solved satisfactorily.

Under the "Bring out a Briton" campaign the authorities have never had to place anyone in a job other than his first choice, and this had always been done within 24 hours of landing in the country.

Mr Fairhall outlined migration procedures under Church sponsorship on the mainland, and said that parishes were securing houses for the use of families until they could be permanently placed.

He said that everywhere, the scheme was an unqualified success. He said that British migrants were being assimilated into the Australian pattern very successfully, and the fact that the Australian way of life was based largely on the British lines of tradition was making this much easier.

Mr Fairhall said that the Church of England should have a representative permanently located in Australia House in London to safeguard its interests in the migration programme.

DEAN CHAO

(Continued from page 1)

"We look forward to the future in faith and hope.

"Perfect love casteth out fear, and the love of God has driven fear from us."

Dean Chao said how much pleasure it has given him to attend the Australian and New Zealand Congress for International Co-operation and Disarmament.

"Although I am naturally sorry to be called away from my students and my congregation, I felt that the call to attend the meetings in Melbourne was one which I had to obey," he said.

"I pray that we shall work together for the cause of peace and international friendship."

DIOCESAN NEWS

BATHURST

NEW WINDOW AT COBAR

A new stained glass window, 11 feet high, together with a new altar frontal was dedicated by the Venerable L. C. S. Walker when he visited S. Paul's, Cobar, last week. The window depicts the figure of Christ the King and has been installed in the east wall of the church above the altar.

The church was filled with worshippers for the service which began a week of celebrations in connection with the 41st anniversary of the consecration of the church. Further gifts to beautify the church were dedicated by the priest-in-charge, the Reverend R. E. Mills, at a thanksgiving Eucharist last Sunday, November 15.

BRISBANE

NEW CHURCH AT STANTHORPE

The Archbishop of Brisbane

dedicated the new memorial Church of S. Paul at Stanthorpe on November 1. This permanent parish church is the third to be built at Stanthorpe, the centre of the fruit-growing district in South-east Queensland. The church, built of brick, cost £25,000.

MELBOURNE

POLICE FORCE PARADE

Members of the Victorian Police Force attended their annual parade at S. Paul's Cathedral last Sunday morning. The Governor and Lady Brooks were present with Sir Edmund and Lady Herring and the Hon. and Mrs. L. Thompson, representing the Chief Secretary. The lessons were read by the Chief Commissioner, Major General S. H. Porter, and Senior Constable Alan Cosh. The Reverend G. H. Codrington preached.

CANTERBURY MISSION

A parish mission will commence at S. Paul's, Canterbury, on Sun-

day, November 22. Preparations have been in progress since last February; each Sunday there have been a special series of addresses. Dr S. Barton Babbage will preach on Sunday at Evensong, drawing together the main points of preparation. The mission is to be conducted by the Reverend John Hazlewood.

RESERVOIR WEST

Bishop J. D. McKie dedicated on November 7 a new brick parish hall at S. Mark's, Reservoir West. Mrs. A. M. Goodridge, the oldest parishioner still living in the parish, opened the hall.

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Classified Section of "The Anglican"

See rates: Page 12

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The First Bank building, Macquarie Place.

The First Bank

Australia's first bank was established in 1817—the Bank of New South Wales. It was also Australia's first public company.

For the best part of a generation after the First Fleet arrived in 1788, Australia was burdened by currency problems, which became increasingly acute as the colony grew and attracted overseas trade. Ducats, guilders, rupees, pagodas, mohurs, Portuguese Johannes and Spanish dollars were among the foreign coins used. In addition, rum and other payments in kind, receipts issued by the Commissary in payment for goods supplied to Government stores, paymaster's bills and a wide assortment of promissory notes added to the confusion.

Many attempts were made to stabilise currency in Australia—including, in 1813, the striking of "dumps" (worth 1/3 each) from the centre of Spanish dollars (the larger "ring" or "holey" dollars were worth 5/- each)—but monetary chaos remained until Governor Lachlan Macquarie took steps to create a bank.

As early as 1810, when he first became Governor, Macquarie had recommended the establishment of a bank in the colony, but it was not until 1816 that a number of meetings were called in Sydney to put what Macquarie called his "favourite measure" into effect. At one of these 1816 meetings, 37 leading members of the commercial and agricultural community agreed to take up one hundred and five £50 shares and nine others consented to take up an unspecified number of shares.

Macquarie's view was that the creation of a bank was "the only means whereby the public distress could be fully averted." Not long after, the "Sydney Gazette" published this advertisement: "Bank of New South Wales—Wanted for this establishment a suitable, strong, well-built house, situated in or near George Street. Also two persons of respectable character,

who can give good security for their fidelity, to fill the situations of cashier and principal accountant."

A stout iron chest was purchased to hold the Bank's assets and records, and a "caned bottomed couch" was secured for the manager's office.

Finally, on April 8, 1817, the Bank of New South Wales opened for business in a small building known as Mary Reiby's cottage in Macquarie Place, Sydney. As a move to stabilise the colony's currency, the Bank immediately issued notes for 2/6, 5/-, 10/-, £1 and £5. However, it was some time before the shortage of currency was overcome because these bank notes were not universally used. Indeed, hand-written notes continued to circulate in Australia until well after 1870.

The success of the Bank of New South Wales led to the formation of many competitors. Up to 1850, eighteen banks were established, three of which were formed in London and the rest in various Australian centres. Since the country's population was scattered until gold discoveries in 1851 and later led to concentrations of people, few bank branches had been formed before then. Only four of the banks had branches by 1850, when the "Wales" established the first of its many branches.

To-day, the Bank of New South Wales has more than 1050 offices and a staff of more than 9500 throughout Australia, New Zealand, Fiji, Papua, New Guinea and London. It is the largest of Australia's trading banks, but it has several powerful competitors, notably the Australia and New Zealand Bank, the Commercial Bank of Australia, the Commercial Banking Co. of Sydney, the Commonwealth Trading Bank of Australia, the English, Scottish and Australian Bank and the National Bank of Australasia. The combined assets of these and other Australian banks exceed £2,000,000,000—an indication of our vast financial growth in the 142 years since Australia's first bank came into being.

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MUSIC IN WORSHIP IN HONG KONG

DIOCESAN TRAINING IN VARIOUS WAYS

FROM OUR OWN CORRESPONDENT

Hong Kong, November 16

With the publication of the new Chinese Prayer Book (replacing the 1938 edition) a stimulus has been given to the singing at the services.

The pointing in the canticles has improved and the singing of them is more uniform in the various parishes, whose choirmasters had got together for a common agreement before teaching them to their own choirs.

The Chinese still find it difficult to chant the Psalms.

In order that our church musicians may be better equipped for their work as preceptors, choir conductors, organists and singers, a Diocesan Course on Church Music has been arranged for them.

The course includes subjects such as service music in the Book of Common Prayer, studies in Anglican hymns (including Chinese originals), anthems for junior and advanced choirs, service playing for organists and choral conducting.

The director of the course is the Reverend James Pong, who

received training at S. Augustine's Central College of the Anglican Communion and obtained experience in intoning services as a curate in England (he was also formerly assistant organist at S. John's Pro-Cathedral, Shanghai, and organist at S. Paul's Church, Hong Kong, and Conductor of the Lingnan University and Chung Chi College choirs).

Other lecturers include Mr David Leigh and Miss Cecilia Cheng both of whom were trained at the Royal School of Church Music in England.

Miss Cheng is at present organist and choir mistress of the cathedral and Mr Leigh is organist and choirmaster of All Saints' Church.

In addition to the individual parish church choirs, we have a Diocesan Broadcasting Choir made up of the leading members of the various parochial choirs. They sing once every six weeks over the Chinese section of Radio Hong Kong.

In this way Anglican church music is made known to non-Anglican listeners.

CHOIR FESTIVAL

Mr David Leigh conducts this choir whose organist is Mrs Lily Pong, organist of S. Paul's Church and tutor of music at the local Government training college.

All the choirs in the diocese come together once a year in a Choir Festival held at the cathedral. Well-known anthems by Henry Purcell, Sydney Nicholson, and others were performed last year in an Evenson conducted in Chinese.

The larger parish choirs have become affiliated members of the Royal School of Church Music.

Hong Kong Chinese are keen in learning Western music and local Chinese Anglicans have become more familiarised with the Anglican tradition in Church music.

It is hoped that Chinese composers will produce more original Church music in general and Anglican hymns, anthems, chants, and settings in particular.



The Hong Kong Diocesan Broadcasting Choir.

DEAN OPENS NEW GATES FOR BRISBANE SCHOOL

FROM OUR OWN CORRESPONDENT

Brisbane, November 16

S. Margaret's Girls' School, Albion Heights, held its second Parents' Day last month when the new gates at Petrie Street entrance were opened by the Dean of Brisbane, the Very Reverend W. P. Baddeley.

This is an account of the day, written by one of the senior girls:

Despite the unpromising weather forecast, Parents' Day at S. Margaret's School was held on October 17. The enthusiasm of the parents to see their daughters at work and at play was not dimmed however, as they attended in great numbers.

Fortunately the weather was fine for the most part, enabling the sporting events, swimming and lifesaving exhibitions, tennis and basketball, to be played.

Eton Hall was the scene of one of the highlights of the afternoon, a dramatic club performance of Act One of Shaw's "Pygmalion" and the musical "My Fair Lady", which was received most enthusiastically by the audience.

CENTENARY YEAR

An art and science display was also seen by the parents.

The rain still held off and through a guard of honour of the S. Margaret's School Cadet Division of the S. John Ambulance Brigade, the Dean of Brisbane, the Very Reverend William Baddeley, proceeded to open the Petrie Street gates.

These entrance gates were given to the school by the Parents' Association as a very fitting gesture for our centenary year.

The parents were given afternoon tea in the dining hall as

it then rained as threatened. Again conditions forced the dancing display and mannequin parade to be held indoors, instead of in the lovely hall grounds.

Shortly after five o'clock, the Te Deum was sung in the School Chapel in a dignified service which brought a most successful and interesting afternoon to a close.

TWO LEADERS ON MISSIONS

FROM A CORRESPONDENT
Hobart, November 16

Two outstanding leaders have been obtained for the Missionary Summer School to be conducted by the Overseas Department of the Diocese of Tasmania at "Beresford House," Launceston, from December 28 to January 2, the Reverend B. I. Chiu and Doctor Selwyn Baker.

Mr Chiu is the newly appointed Home Secretary for the Australian Board of Missions, and Doctor Baker is a C.M.S. Medical Missionary, and an Associate Professor of Medicine at the Christian Medical College at Vellore in South India.

The school, which will be a residential one, will be under the chairmanship of the Bishop of Tasmania, the Right Reverend G. F. Cranswick. The cost for the whole period is £5; inter-state visitors will be particularly welcome.

FORUM

The theme of the school will be "Neighbours in need of friendship in the Pacific, Asia, Africa, Australia."

The two leaders will use the latest coloured films and slides to illustrate their subjects, while each morning a forum will be held on these four areas.

Additional help will be given in the forums by Bishop W. R. Barrett, Miss D. I. Henslowe and the Reverend A. G. Reynolds.

The Bible Study leader will be the Reverend D. B. Clarke, Deputy Headmaster and Chaplain of the Hutchins' School.

The missionary school chaplain will be the Reverend O. S. Heyward.

Applications close on November 30; all particulars can be obtained from the Director, Overseas Department, 125 Macquarie Street, Hobart.

BISHOP BELL MEMORIAL

ANGLICAN NEWS SERVICE
London, November 9

The memorial appeal for the former Bishop of Chichester, the late the Right Reverend G. K. A. Bell, has now reached £13,500.

The present bishop, the Right Reverend Roger Wilson, said last week that it was intended to make the £50,000 target of the appeal fund a long-term one.

£1,000 had come as a personal gift from a Sussex resident; the American Jewish Joint Distribution Committee had sent 5,000 dollars and a former German president 2,000 marks.

NEW CHURCH COLLEGE

ANGLICAN NEWS SERVICE
London, November 16

In the Church Assembly on November 11, the Bishop of Peterborough, the Right Reverend R. W. Stopford, Chairman of the Church of England Board of Education, announced that in collaboration with the Ministry of Education, a new Church of England Teacher Training College is to be built at Canterbury.

It will be a mixed college for 400 students, and its main lines of specialisation are likely to be Science and Divinity.

This college, which will be the first Church training college to be built for sixty years, is part of the programme of expansion and development of the Church training colleges to which the Church Assembly is committed.

Its cost will be about £700,000, of which the share of the Church of England will be more than £175,000.

A great deal of work is also being done on existing Church colleges, enlarging them to accommodate more students, and adapting them to the needs of a three-year course.

The over-all cost, including the cost of the new college, is likely to approach £5,500,000 of which the Church of England will find nearly £1,500,000.

The Church teacher training colleges contain nearly a quarter of all students in training colleges.

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