

# THE ANGLICAN

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## 110 YEARS OF HISTORY IN COLOURFUL DISPLAYS ART AND MUSIC AT MELBOURNE EXHIBITION

FROM A SPECIAL CORRESPONDENT

Melbourne, July 9

Surrounded by many beautiful and colourful works of art, the Right Reverend D'Arcy Collins, Co-adjutor Bishop of Bathurst, opened the exhibition in S. Peter's Hall, Eastern Hill, on July 2.

The display of the "life, art and work of the Church" was held in connection with the 110th anniversary of S. Peter's Church, the oldest in Victoria, standing on its original site and the first to be consecrated.

The Australian Board of Missions, the Society of the Sacred Mission, the Community of the Holy Name and the Sisters of the Church arranged the exhibition.

Several interesting incidents were recalled by a selective display of old documents and, by courtesy of the Registrar of the diocese, the Letters Patent which created the See of Melbourne and which were read from S. Peter's Church.

This impressive document, bearing the Great Seal of the United Kingdom at its foot, heightened the historical exhibit, which threw the present-day work of the Church into strong relief.

The main part of the exhibition, containing over 160 items of ecclesiastical art—vessels, vestments, sculpture and painting (far too numerous to mention individually)—had at its centre the arresting sculpture carved in Siberian oak by the Hungarian-born Melbourne sculptor, Andor Meszaros, and entitled, "The Ascension of Christ."

On all sides, many excellent works contributed a galaxy of colour and brilliance, and provided an intriguing spectacle.

### THREE CHOIRS

Two special features of the exhibition were the singing of Evensong on each night at 8 o'clock and talks by connoisseurs at 9 o'clock.

The choir of S. Paul's Cathedral sang on Tuesday night, the S. John's Fellowship choir on Wednesday, and the choir of All Saints' Church, East St. Kilda, on the Thursday.

The important contribution made by these three leading choirs enhanced the spiritual nature of the exhibition, and the excellent choice and performance of the music was in full accord with the fine works of art displayed.

On Tuesday night, Mr. Eric Westbrook, director of the Melbourne National Gallery, gave a brilliant talk on "Art and the

Church" and, after a survey of the history of the facts leading to the divorce of art and the Church, gave the reasons for his belief that both would soon be reconciled.

On Wednesday, Mr. Napier Waller, whose skill is reflected in two significant windows which add great beauty to S. Peter's Church, gave an interesting talk on the history of the art of stained glass and its part in the service of the Church.

Mr. Andor Meszaros who, in his superb sculpture, has also contributed importantly to the beauty of S. Peter's, spoke on Thursday night of the part of the sculptor.

### MISSION HOSPITAL

All the proceeds of the exhibition will be added to the fund raised by S. Peter's people this year for assisting the medical work at S. Barnabas' Hospital at Dogura, New Guinea.

The climax of the services to mark the 110th anniversary was on July 1, when the church was filled for the impressive Procession and High Mass, at which the Bishop of Geelong, the Right Reverend J. D. McKie (acting for the archbishop), preached.

In the evening, at Solemn Evensong and Procession, the Reverend Laurence Evers, S.M.M., preached, using the appropriate words from the 116th psalm—"What reward shall I give unto the Lord for all the benefits that he hath done unto me?"

Afterwards, the celebrations of the Sunday were brought to a happy conclusion by the usual social gathering and supper.

The festival observances had begun on S. Peter's Day, June 29, when, at the first of the services, many made their communions and were present afterwards at the parish breakfast.

The last event of this outstanding week was the festival dinner for parishioners and

friends, which was held in S. Peter's hall on Saturday, July 7.

For this social gathering, the hall was filled and, in a wonderful atmosphere of "togetherness" (as the vicar described it), all enjoyed the brotherhood and friendship only known by those who love our Lord and rejoice to serve His Church in their way and in their day.

Despite his protests, the vicar, Canon Farnham E. Maynard, who this year will complete his fiftieth year in Holy Orders, received an overwhelming acclamation of "Good Health!" from those assembled and, in his response, reminded them of the work ahead and the energy and persistence with which they must work for the cause of Christ.

## BENDIGO IS FIFTH DIOCESE TO ACCEPT CONSTITUTION

FROM OUR OWN CORRESPONDENT

Bendigo, July 7

The Synod of the Diocese of Bendigo unanimously adopted the draft Constitution at its meeting last week.

It is the fifth diocese to assent to the Constitution—the others being Ballarat, Gippsland, Newcastle and Brisbane.

The Bishop of Bendigo, the Right Reverend C. L. Riley, preached at the Synod Evensong on June 24 on the need for a Constitution in the Australian Church.

The chancellor of the diocese, Mr. B. F. Pidgeon, in a speech which showed his wide knowledge of ecclesiastical law, moved that the Synod accept the Constitution.

The advocate, Mr. E. M. Monotti, seconded the chancellor's motion.

Synod also dealt with legislation to provide that missionary money and other trust money be placed in a separate trust account and sent to the diocesan registry each quarter.

This was a necessary provision, as many vestries have used this money in their current accounts until the end of the year.

Synod agreed that the minimum stipend of the clergy be £850, plus adequate travelling allowance, plus £50 for car depreciation—the latter to be sent to the registry to be held in trust until needed by the clergy.

A number of references were made during Synod regarding the bishop's retirement in December. There were feelings of genuine regret and a sense of a coming great loss to the diocese.

**BISHOP TO RETIRE**  
During his eighteen years' leadership, the bishop has attracted both clergy and laity to him by his outstanding kindness.

During Synod, the Arch-



The Archbishop of Melbourne, the Most Reverend J. J. Booth, with the very attractively designed and coloured notice board which he unveiled at Broughton Hall, Camberwell, on June 24. The unveiling followed the dedication of the new £20,000 infirmary Block at this Church Home for Elderly Women in the Diocese of Melbourne.

deacon of Bendigo, the Venerable R. P. Blennerhassett, moved the following: "That this being the last session of Synod over which the bishop will preside, this Synod resolves that a minute be placed on the book in recognition of his valued leadership over eighteen years in the diocese and the great work done for the Church in Australia generally during the last war years, and we express the wish and the prayer that he and Mrs. Riley will have many years together in happiness and service to the Church."

This was seconded by the Archdeacon of Kyneton, the Venerable N. D. Herring.

**BRISBANE  
SYNOD**  
The account of the remaining proceedings of the Synod of the Diocese of Brisbane, the main part of which appeared in last week's issue, has been held over until next week because of lack of space. The matters with which it is concerned are too important for the report to be condensed.

**BISHOP REGINALD STEPHEN  
DIES IN MELBOURNE**  
FROM A SPECIAL CORRESPONDENT  
Melbourne, July 10  
The funeral service for the late Bishop Reginald Stephen was held in S. Paul's Cathedral, Melbourne, at 2.30 p.m. on Monday, July 9.

The Archbishop of Melbourne presided, and the dean and precentor conducted the service.

The panegyric was given by Canon W. G. Thomas, who had been closely associated with the bishop for over seventy years, having been taught by him when he was curate of Christ Church, St. Kilda, and later being one of the first students to enter S. John's Theological College, which he founded.

Canon Thomas also served with the bishop during the latter's episcopate in Tasmania. Canon Thomas reminded the congregation of the early work performed in the Diocese of Melbourne by the late Bishop Stephen, of his brilliant career as a theological student, of his work as chaplain of Trinity College and dean of the cathedral.

Canon Thomas further stated that for us in this province his most valuable work was done in his endeavour to raise the standards of scholarship of the students training for the sacred ministry, and his students soon learnt that under the austere reserve of the scholar there was a kind and fatherly heart.

Vicars of his former parishes and the chaplain of Trinity College represented the scenes of the bishop's former ministry. Bishop J. D. McKie and Bishop Donald Baker also attended, the latter having served under Bishop Stephen in Tasmania. (An obituary of Bishop Stephen appears on page 9.)

## BISHOP MOYES TO PREACH AT NORWOOD CENTENARY SERVICE

FROM OUR OWN CORRESPONDENT

Adelaide, July 9

The Bishop of Armidale, the Right Reverend J. S. Moyes, will come to Adelaide for the centenary celebrations of S. Bartholomew's, Norwood, on July 22.

S. Bartholomew's, a leading representative of the Liberal Evangelical school in the diocese, is one of Adelaide's best-known churches.

From 1921 to 1929, Bishop (then Archdeacon) Moyes was rector, and he is well remembered in the parish for his energy and enthusiasm and his vigorous pastorate.

Another former rector, the Venerable Arthur Weston, now Archdeacon of Adelaide and Rector of S. Peter's, Glenelg, will be present at the Norwood festivities.

On the commemoration day, Holy Communion will be celebrated at 8 a.m., and Sung Eucharist at 10, by the present

rector, the Reverend Sydney Mainstone.

Bishop Moyes will preach at the later service and also at Festal Evensong in the afternoon, during which the Bishop of Adelaide, the Right Reverend Bryan Robin, will unveil and bless a plaque to mark the centenary—a great occasion in the history of the church and district.

### EARLY DAYS

A parish tea will be held in the parish hall after Evensong.

On the following Sunday, the rector will preach at the 10 a.m. Sung Eucharist, and a youth tea will be held in the afternoon. There will be Festal

Evensong and procession at 7, when the preacher will be Archdeacon Weston.

The original foundation stone of S. Bartholomew's was set by the Right Reverend Augustus Short, first Bishop of Adelaide, assisted by the Reverend G. H. Farr and Sir Richard MacDonnell, Governor of the Province of South Australia.

Among the parish's best-known incumbents have been the Reverend Denzil Ibbetson (1861-1871), Canon Andrews (1871-1914), the Reverend Lionel Harvie (1928-1936), and Bishop Moyes, who was, in his youth, a S. Bartholomew's choir boy and was confirmed in the church.

## A TEACHING MISSION

### SUCCESS AT S. PAUL'S

FROM A SPECIAL CORRESPONDENT

Melbourne, July 9

A well attended service last Sunday evening marked the conclusion of the teaching mission conducted by the Very Reverend Martin Sullivan, Dean of Christchurch, New Zealand.

The mid-day addresses given by the dean were well attended by city workers, some six to seven hundred coming each day.

Despite some of the most inclement weather Melbourne has experienced for many years, good numbers of young people attended the evening mission services.

During his fortnight in Melbourne the dean has proved himself to be a man of sound learning and deep perception.

His manner of address is forceful; his language never above the understanding of his hearers.

### PRACTICAL ADVICE

A teaching mission can never be as spectacular as an evangelistic mission, but the fact that as the days went by the numbers attending continued to grow, indicated that hundreds were being helped by the sound practical Christian advice given by the dean.

He clearly showed the Bible to be a Book relevant to our present situation, and challenged all to live out its teachings wherever their sphere may be.

The dean's friendliness has become a by-word during his visit to Melbourne, and the after service gatherings in the Chapter House gave him the opportunity not only to discuss further his addresses, but to show his keen and warm interest in people as such.

His visit will long be remembered.



## RAPID SOCIAL CHANGE STUDY PROGRESS

### THREE NEW MEMBERS FOR W.C.C. WORK

ECUMENICAL PRESS SERVICE

Geneva, July 9

Three new appointments have been made by the World Council of Churches to help the study on Christian Responsibility in Areas of Rapid Social Change.

*The study, undertaken by the Department of Church and Society, Division of Studies, is being aided by a 100,000 dollar grant from John D. Rockefeller, Jr.*

The Reverend Kaisuuke Kitagawa, a priest of the Protestant Episcopal Church, U.S.A., has been appointed special assistant for the study on rapid social change with headquarters in Geneva, Switzerland.

M. M. Thomas, a layman of the Mar Thoma Syrian Church of Malabar and editorial secretary of the Committee for Literature and Social Concerns, National Christian Council of India, will be staff consultant for the study in Asia.

He will also serve as executive secretary for a related study programme organised by the National Christian Council of India.

Dr. John Karefa-Smart, of Sierra Leone, for the past four years West African area officer for the World Health Organisation, has been appointed staff consultant for the study in Africa, south of the Sahara.

Dr. Robert S. Bilheimer, an associate general secretary of the World Council of Churches, is director of the Division of Studies to which the Department of Church and Society belongs.

"The basic programme is underway for the rapid social change study in all areas now," according to the Reverend Paul Abrecht, executive secretary of the Department of Church and Society.

"Great interest has been aroused because of the opportunity the study affords to the churches to examine their place in situations of tremendous social upheaval," Mr. Abrecht says.

"The study also provides an opportunity for Christians in these countries of rapid social change to engage in conversation with fellow Christians around the world on the meaning of Christian solidarity."

Churches in Western countries have also been asked to undertake work on the study. Commissions representing missions, social concerns, international affairs, and inter-church aid interests in various countries are being established.

Asia, Africa and Latin America are areas where the study is already under way, according to Mr. Abrecht. He mentions Japan, India, Indonesia, the Middle East, the Gold Coast, Northern Rhodesia, the Union of South Africa, and Brazil, as places in which the study is being conducted.

#### FROM JAPAN

The new staff members are all widely experienced in religious and social work. Mr. Kitagawa, who was born in Japan and became a naturalised citizen of the United States in 1954, was director of the Department of Christian Social Relations of the Episcopal Diocese of Minnesota.

Mr. Kitagawa received his early schooling in Japan and his A.B. degree from S. Paul's University, an Episcopal mission school in Tokyo. In 1940 he received the Bachelor of Sacred Theology degree from General Theological Seminary, New York City.

In 1930 he represented Episcopal youth of Japan at the World Conference of Christian Youth in Amsterdam.

In 1955-56 Mr. Kitagawa was a student at the Graduate School of the Ecumenical Institute, Bossey, Switzerland. In 1955 he went to Japan to make a survey of a rural project supported by U.S., Canadian and Japanese Churches.

One of the leading Asian Christian writers on social questions, M. M. Thomas' most recent

book in collaboration with Paul Converse, is "Redemption and Revolution." Among the books of which he has been co-writer or co-editor are "Christians in the World Struggle," "Communism and Social Revolution in India," "India's Quest For Democracy," and "Cultural Foundations for Indian Democracy."

Mr. Thomas was born in Tiruvalla (Travancore-Cochin) and is a graduate of Madras University. He has studied in Bangalore at the Social Worker's Brotherhood, doing individual reading on the theology of society and communism, and spent a year (1953-54) at Union Theological Seminary in New York City.

#### MISSION DOCTOR

A medical doctor who is also an ordained minister of the Evangelical and United Brethren Church, Dr. Karefa-Smart, was born at Rotfunk, Sierra Leone, British West Africa, where he received his early education and was later a missionary doctor at the hospital there.

He received his B.A. degree at the University of Durham, England, his B.Sc. at Otterbain College in Ohio, U.S.A., and his M.D. and C.M. (surgery) degree at McGill University, Montreal, Canada. In 1947 he received a Master of Public Health degree from Harvard University.

Dr. Karefa-Smart in his work with the World Health Organisation, has negotiated with West African governments for W.H.O. projects in West Africa. Before his responsibilities with W.H.O., he was for three years a lecturer in preventive medicine at the Medical School of the University of Nigeria.

Long associated with Christian youth affairs, Dr. Karefa-Smart was on the board of directors of the Student Volunteer Movement for four years. He attended the Oslo World Conference of Christian Youth and the Amsterdam Assembly of the World Council of Churches.

## SAINTS OF ESSEX TO BE REMEMBERED

CHURCH INFORMATION SERVICE

London, July 9.

The Bishop of Chelmsford, the Right Reverend S. F. Allison, has appointed October 26, the day of S. Cedd's death in 664, as the annual day for the commemoration in the diocese of "S. Cedd and the Saints of Essex."

He has consulted "two notable antiquaries and an eminent ecclesiastical historian," and acted on their recommendation.

"In 1954," writes the bishop in his diocesan letter, "we celebrated the thirteenth century of the coming to Essex of S. Cedd, the pioneer missionary who brought the Gospel to our Anglo-Saxon forefathers, was consecrated Bishop of the East Saxons, and built the little church of S. Peter's-on-the-Wall, Bradwell-on-Sea, as his cathedral."

"I then expressed my intention of appointing a day when we, the Church in Essex, should annually commemorate the bishop whose missionary zeal resulted in the conversion of Essex to the Christian faith thirteen hundred years ago."

"Since then it has been suggested that on the day chosen for this annual commemoration we should also commemorate our other Essex saints."

The saints chosen for special association with S. Cedd are S. Mellitus, sent in 604 to preach

## TRIBUTE FROM "FRIENDS"

ANGLICAN NEWS SERVICE

London, July 9

A tribute to the work of Miss Margaret Babington, honorary steward and treasurer of the Friends of Canterbury Cathedral, was paid at their annual meeting on July 1, attended by over 1,000 members.

To mark her silver jubilee as leader of the organisation, which in 25 years has raised over £90,000 for the preservation and beautifying of the cathedral, she was presented by the president, the Archbishop of Canterbury, with a handbag containing a cheque for £1,200 subscribed by Friends all over the world.

Dr. Fisher announced that the fund had reached nearly £2,000 and the balance would be used to buy a permanent gift of Miss Babington's own choice.

He said the presentation was unofficially set on foot by a group of people, and donations had poured in, showing that the Friends of the Canterbury Cathedral were also the friends of Miss Babington.

## METHODIST LEADER

ANGLICAN NEWS SERVICE

London, July 9

Dr. Harold Roberts, convener of the faith and order committee and leader of the Methodist delegation in the talks on unity with the Church of England, was designated, on July 2, at the Methodist Conference at Leeds, as president for 1957.

## DR. RAMSEY'S APPEAL

### UNITY WITH METHODISTS

ANGLICAN NEWS SERVICE

London, July 9

The Archbishop of York, Dr. A. M. Ramsey, spoke on June 30 of his hope that "one day the Methodists will, by means of bishops, be linked with the Church of England while retaining their own customs and methods, as a society."

Dr. Ramsey was preaching in Durham Cathedral to a congregation of about 2,000 Methodists from all parts of the county. "I have joined with you in gratitude for John Wesley," he said.

"I believe you join with me in gratitude for the historic Church of England here in Durham. You come here because you feel this cathedral to be your cathedral, the mother church of us all."

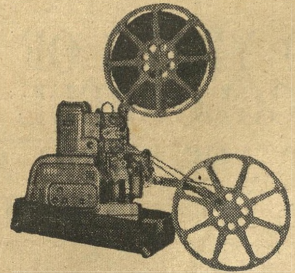
#### "TRAGEDY"

He said it was a "tragedy that these two streams of Christianity in our land have gone apart," and added "Freely do we admit that the Church of England was terribly to blame. How far actions of John Wesley had, at any early stage, made separation inevitable, who can judge?"

It was far better now that they should be considering how unity could come.

He hoped that their coming to the cathedral year by year would set them thinking about how to unite Methodism "with its vigorous evangelism, its own

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The Reverend Paul Abrecht (centre), executive secretary of the Department of Church and Society, Division of Studies, World Council of Churches, with two new members of the staff who will be working on the study of Christian responsibility towards areas of rapid social change: Dr. John Karefa-Smart (right), Sierra Leone, and the Reverend Kaisuuke Kitagawa, who was born in Japan and is now a citizen of the U.S.A. A third new staff assistant for the study is M. M. Thomas of Travancore, India.

traditions of worship and spirituality" and "the historic Church of England, the ancient Catholic Church of its country."

He knew that, for Methodists, the question of bishops was still a difficulty, but he went on: "Your customs continuing, your traditions continuing—and yet united with us, by some link with the bishop, in ordination and in confirmation: that is my own dream."

## CHRISTIANS STUDY HINDUISM

ECUMENICAL PRESS SERVICE

Geneva, July 9

The National Christian Council of India has launched a study of Hinduism.

The first year of the project will be devoted to preliminary research and organisation. The aim will be to determine the "religious motivation" of India's national life and the literature and other materials available to help Christians understand it.

Professor C. S. Paul, former general secretary of the India Student Christian Movement and one-time faculty member of Andhra Christian College, has set up an office in Bangalore as a director of the study. Another office, headed by the Reverend Jim P. Aiter, has been opened at Rajpur in northern India.



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## LEADERS TRAIN FOR YOUTH WORK

### C.E.F. WORKSHOP AT WODONGA

FROM A SPECIAL CORRESPONDENT

Wodonga, Vic., July 9

Wangaratta diocese became pioneers of Leader Training when the C.E.F. ran a Workshop week-end at Wodonga on June 16 and 17.

It was the first of its kind to be organised by any of the country dioceses of the Province of Victoria.

Leaders and group representatives came from Wangaratta, Yarrawonga, Tallangatta, Corryong, Yackandandah with one Y.A. from Corowa (N.S.W.).

Also at the Saturday workshop were group leaders from Lutheran, Presbyterian, Methodist, and Roman Catholic Churches who were invited to share in the training offered.

The Saturday afternoon programme commenced with Devotions in the picturesque chapelized Church of St. Luke, lead by the chaplain, the Reverend F. A. Keay, of Melbourne Grammar School.

Later in the parish hall, Mr. Jim Jamieson, Field Officer of the Victorian Association of Youth Clubs, lectured the members on the necessary qualities of youth leaders, the member in a branch and youth groups' responsibility in the community.

Mr. Jamieson said: "Youth groups had the opportunity of offering to young people of this region a means of getting experience in community living."

#### ACTIVITIES

"If all Leaders gathered at the 'workshop week-end' developed leadership technique and received the support of the community, much could be done in educating the young people towards that attitude of mind known as peace."

"If all groups gathered here in addition to all of those throughout the world achieved this, then world peace would be assured."

Classes of activities suitable for youth group programmes were held and instructed by officers from the National Fitness Council of Victoria, Miss Nan Lomax and Mr. Bob Phillips.

At the combined youth tea, Mr. Phillips speaking on the work of the National Fitness Council, referred to their recently concluded training course in Mildura.

Later describing the Wodonga workshop week-end as the most spontaneous and unique of any gathering they had attended as instructors, Mr. Phillips proposed that they return to conduct a three-day leader training course in August.

In the evening Mr. Jamieson gave his second lecture, "Social Activities and their Purpose." This was followed by a Folk-dancing class led by Mr. Phillips and Miss Lomax. Complimented by the chaplain in the church concluded the Saturday programme.

#### MANY MEETINGS

On Sunday all Anglican members gathered together at corporate communion at St. Luke's. This was the inspiring devotion of the week-end, and joined the members together in a closer fellowship.

Members were later transported to the Army area theatre, Bandiana, where the chaplain introduced the first theme for the discussion. After lunch the members visited the Bandiana area chapel, where Major S. Oily told them of the requirements of military leadership.

Following this talk the members returned to the area theatre and received the second theme for discussion from the chaplain, "The Church and Our Responsibilities."

After returning to the parish hall at Wodonga and hearing the discussion findings, Miss Margaret Talbot of C.E.F., Melbourne, spoke to the members on the need to co-ordinate their work if a youth movement and leadership training in the diocese was to become wholly effective.

Miss Talbot commended Mr.

Ken Bradfield and members of Wodonga C.E.F. for their pioneering effort in this cause.

The workshop concluded with a youth service at St. Luke's. The service was sung by Mr. Ken Bradfield, leader of Wodonga C.E.F. Lessons were read by Mr. Ken Medlin, leader of Tallangatta, and Miss Margaret Talbot, C.E.F., Melbourne.

Prayers were read by Captain L. Grimmett, leader of Wangaratta. The Chaplain, preaching at this service, summed up the findings of the week-end.



The new classroom blocks at the Sydney Church of England Girls' Grammar School at Cremorne, N.S.W.

## BISHOP MOYES CONTINUES C.E.M.S. TOUR IN ST. ARNAUD

FROM A SPECIAL CORRESPONDENT

Ballarat, July 9

The National President of the Church of England Men's Society, the Right Reverend J. S. Moyes, has completed his week's tour of the Diocese of St. Arnaud and is now visiting Ballarat.

At Red Cliffs, an unexpectedly large town which takes its name from the high red banks of the Murray River, he saw the church which the rector and voluntary helpers are building.

The rector, the Reverend G. Cracknell, had been a detective with the Melbourne police before he was ordained.

The new church, of cement blocks, will seat 500 when completed.

It reminded the bishop of the church at West Tamworth which is being built in a similar way.

Bishop Moyes then went 143 miles by bus, through heavily flooded country, to Swan Hill where he was greeted by the rector, the Reverend J. A. Knife.

He spoke to the Rotary Club at dinner and afterwards preached at Evensong, conducted by the Bishop of St. Arnaud and the rector.

The next morning, St. Peter's Day, the Bishop of St. Arnaud celebrated the Holy Communion, it being the fifth anniversary of his consecration. His clergy gave him a black cloth cloak in memory of the occasion.

At 10 a.m. Bishop Moyes took the morning devotional service over 35H. After lunch the two bishops set out for Chingapook. Bishop Moyes went on from there to Sea Lake.

### DOLPHIN LANTERN FOR CANBERRA

A dolphin lantern, harmonising with its surroundings, has been presented to St. John's, Canberra by Dr. H. V. Evatt.

The lantern replaces the utilitarian electric light shade above the church door.

It is the work of an English artist living in Sydney, Mr. L. K. Greenwood.

### PAGEANTRY IN HOBART

FROM OUR OWN CORRESPONDENT

Hobart, July 9

On S. John the Baptist's Day, Hobart had a glimpse of pageantry nearly nine centuries old when 25 robed Knights of the Order of S. John of Jerusalem moved in capitial procession to S. David's Cathedral.

The cathedral service ended a four-day series of meetings of the council and chapter of the Priory of the Order in Australia.

A fanfare of trumpets heralded the arrival of the Knights at the cathedral to attend the annual service of the Order.

A guard of honour of scouts and cadets was drawn up outside the Murray Street door, to welcome the Governor-General, Sir William Slim, who was wearing his ceremonial robes as Prior of the Order in Australia.

That evening he spoke to a large congregation at Berriwill where the men discussed the possibility of forming a branch of the C.E.M.S.

The main short road was impassable so Mr. A. Twigg drove the bishop seventy miles to Birch where he was entertained at the home of Mr. and Mrs. King.

There he had his first free night for a fortnight and on Sunday his host drove him to Watchem for the 8.30 a.m. celebration.

The bishop celebrated and gave a short address and spoke again to 40 men and women at the breakfast afterwards. Watchem has a keen branch of C.E.M.S.

After lunch he left with Mr. and Mrs. H. Merrett and their

two small daughters for Donald where the rector, the Reverend R. G. White, welcomed the bishop and showed him his lovely church.

Mr. E. G. Kershaw then drove the bishop to St. Arnaud where he preached to a large congregation at Evensong and spoke to a splendid meeting of men afterwards.

On Monday he left for Maryborough where he was met by Canon E. P. Millard and where, despite the rain, there was a large gathering at Evensong and at the meeting afterwards.

On Tuesday, July 3, Bishop Moyes went on to Ballarat and settled in at the Cathedral Vicarage, the home of his daughter and son-in-law, Canon R. S. and Mrs. Correll.

## TWO NEW CLASSROOM BLOCKS FOR SYDNEY SCHOOLS

Two new classroom blocks have been completed within the last year for Sydney Church of England Girls' Grammar School.

Both buildings, which were designed by architect R. A. C. Rogers, of Sydney, have large glass areas, and incorporate modern features for school rooms, such as bright colour schemes, blackboards sloped forward to avoid glare, acoustical tile strips set in the ceilings, and large tack boards.

One of the blocks is a three-storey building at Redlands, Cremorne, containing eight classrooms, a library, and toilet and cloakroom accommodation. Two rooms on the ground floor can be thrown together to form an assembly hall, by means of sound-proofed, sliding-folding doors.

A three-storey block was designed for this school because of the limited ground area available for building, and light buff coloured bricks and a tiled roof were used, to harmonise with the adjacent block.

The other new classroom block, at "Gleniffer Brae" Wollongong, is a single-storey building, containing three classrooms, and toilet and cloakroom accommodation.

#### NO GLARE

"Gleniffer Brae" was begun eighteen months ago in a very large ex-private residence, built in Tudor style in 1937.

The new block is the first step in the implementation of a plan to provide all new classrooms, assembly hall, etc., linking up with the original building, which will then become the administration centre.

## BIBLE SOCIETY LEADER TO TOUR ALL STATES

The General Secretary of the British and Foreign Bible Society, Dr. W. J. Platt, will be visiting this country from August 13 to October 8.

He will visit each of the Australian auxiliaries and will confer with Bible Society committees in each of the States, and also with the Commonwealth Council.

Dr. Platt will visit Western Australia from August 14 to 20; South Australia, August 21 to 27; Victoria, August 29 to September 4; Tasmania, September 5 to 10; Queensland, September 12 to 17; New South Wales, September 19 to 23 and October 2 to 8.

Dr. Platt was educated at Rivington Grammar School and took his theological training in Manchester where he was chairman of his college year.

He later offered for pioneer missionary work in West Africa.

with the Methodist Missionary Society, landing in Nigeria and proceeding to pioneer work in French West Africa.

Labouring alone for fifteen years he slowly built up a mission with theological colleges, schools, girls' educational work, teachers' training centre, with some 25 missionaries. Dr. Platt becoming General Superintendent of the French West Africa District.

Dr. Platt has travelled widely in Africa, having intimate knowledge of the vast area of that Continent which lies south of the Sahara, i.e. West, East, Central and South Africa and the Rhodesias. He has written several books, two of them on Africa.

He has served the Bible Society successfully as Secretary for Equatorial Africa, Youth Secretary, Home Secretary, and, since 1949, as one of its General Secretaries.

These posts have taken him on visits in the society's interests to Australia, New Zealand, the Far East, the United States and South Africa.

Dr. Platt is on the standing committee of the conference of British Missionary Societies, and is chairman of the world fellowship of Bible Societies, called the "United Bible Societies."

## NEW SECTION FOR BLAKE PRIZE

A special prize of 200 guineas for a painting or sculpture of "The Head of Christ" will be included in the Blake Prize competition for 1957.

It will be known as the Blake "Christus" prize; the winning entry will become the property of the Blake Prize Committee.

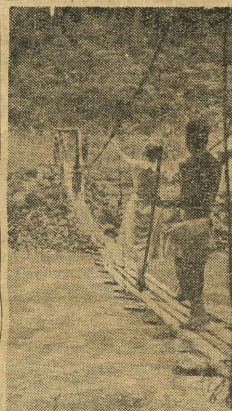
The judges for this special section will be the Director of the National Gallery of Queensland, Mr. John Moore, and the Reverend Michael Scott, S.J.

The other three prizes will be the same as in previous years: first prize, 200 guineas; second prize, 50 guineas (known as "The Reverend H. D'Arcy Morris, M.S.C.D.D. Memorial Prize for a scriptural subject"); and the third prize of 25 guineas.

The judges for these prizes will be Mr. John Passmore, Mr. Lloyd Rees, Mr. Eric Westbrook and the Reverend J. V. Keane, O.F.M.

The closing date for both the Blake Prize for Religious Art and the Blake "Christus" Prize will be noon, February 8, 1957, at Mark Foys' Gallery, Sydney.

Further particulars and entry forms can be obtained from the secretary, Miss Z. Griffen-Foley, 107 Elizabeth Street, Sydney, by sending stamped, addressed envelope.



A nursing sister and a Papuan crossing the fast-flowing Humuri River at Walropi Bridge, New Guinea. The sister crosses it every day to attend to her patients. The picture was taken by Verco Cook, an agriculturalist in the Pongponta area during a walkabout with the Reverend Ian Stuart, formerly of Adelaide.

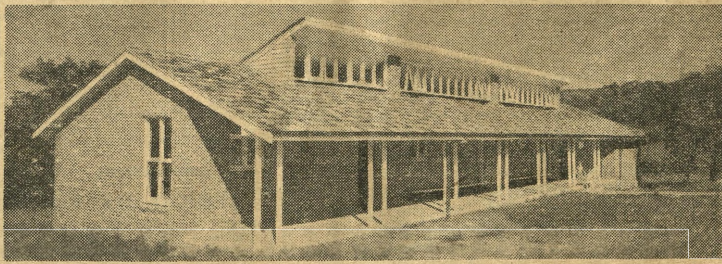
## VISIT TO COCOS ISLANDS

FROM OUR OWN CORRESPONDENT Perth, July 9

The Reverend Warwick Bastian, priest-in-charge of Willagee Park, left Perth by air last Friday for the Cocos Islands where he will stay for about three weeks.

During this time, apart from Sunday services, he will teach in the schools, and prepare candidates for baptism and confirmation.

Mr. Bastian is the third priest from this diocese to visit the Cocos Islands within the last twelve months, previous visitors being the Archdeacon of Perth, and the Acting-Warden from St. George's College, Perth.



New classroom blocks at the Sydney Church of England Girls' Grammar School, Wollongong.



# THE ANGLICAN

FRIDAY JULY 13 1956

## ON POKER MACHINES

One of the less desirable by-products of the American Way of Life (or should it all be in capital letters?) is a device called the poker machine. The cost of manufacture of this machine in Australia is rather less than seventy pounds. It sells for up to five hundred. Its construction and the basic principles upon which it operates are simple, though there are small variations as to detail. It consists essentially of three large wheels. Each wheel is divided into twenty-four segments. Each segment bears the replica of one of the playing cards in each suit, from the ten to the ace, inclusive. By inserting a coin or a token — the unit varies from one machine to another, but is usually sixpence, a shilling or a florin, or else a token of greater value — the "player" can pull a spring-loaded handle which releases a trigger and sets all three wheels in motion around their respective axes. After spinning for a brief period the wheels come to rest, and an indicating device shows the precise combination of three playing cards which the machine has "dealt" the player.

The owner or keeper of the machine decides in advance the "dividend", if any, to be paid upon each combination. In practice, there is no "dividend" upon six to eight out of ten combinations as a rule. In addition, the owner or keeper of each machine may be manipulating a simple mechanical device locked within the machine so order its working that only a predetermined percentage of the total number of coins or tokens inserted will be returned to those who use it.

These devices, however idiotic, are regarded by some as harmless enough in theory, like other forms of gambling. In practice, though, they can and have become a grave social problem in some parts of Australia. They constitute a moral danger to all who own and control them, to nearly all who "play" them, and to all those who have failed in their duty to stamp them out.

For in all the nonsense and bally-hoo talked about these pernicious machines one small matter is continually overlooked: they happen to be illegal.

Nor must this fact be overlooked by those who say "a little of what you fancy won't do you any harm"—especially if it happens to be a florin each way on some large or small quadruped. Unlike the process of "picking them" on Saturday afternoons at Caulfield and other such places, in which there are undoubted elements of judgement and skill (however regrettably misplaced upon inferior objects), not the slightest degree of skill or judgement is required of the poker machine addict. He simply cannot win. All save low-grade morons must realise this, and the psychologists are probably right when they attribute poker machine addiction in the more intelligent to frustrated sex impulses or just plain habit. The habit would never be formed were there no poker machines to play with in the first place; it can quickly be broken and forgotten by the simple expedient of enforcing the law and removing the machines.

It is a fact that one leading Sydney Club's Balance Sheet for the year ended June 30 last, showed a profit on its poker machines of £61,000, but that its net profit for the period was only £21,000. This means that it would have operated at a loss of some £40,000 had it not been for its poker machine revenue. Balance Sheets based upon similar principles are being prepared throughout New South Wales at this moment by upwards of four hundred clubs, large and small, of all kinds. To say that they would all fail without this wicked revenue is balderdash: similar clubs in neighbouring Victoria manage without such vile subventions.

It is certain now that the unprincipled racketeers who dominate the Cabinet in New South Wales propose to legalise the "playing" of poker machines, and to derive much revenue from licensing them. Could anything be more wicked? Could a government descend to a lower level of infamy, apart from establishing its own Public Service administered "call-girl" system? True it is that this Government has betrayed every decent sentiment upon which Labour in Australia was built—including the elementary one of loyalty to one's mates which the Premier himself scorns. True it is that the Government knows well the "protection" racket that has flourished behind the poker machine industry, and that the corruption has spread even to some high Police officers. But that even so depraved a gang should seek to batten upon the misery which poker machine addiction spells to so considerable a section of the workers, apart altogether from the moral principles involved, is almost unbelievable. The duty of the church in the circumstances is clear: the Government of N.S.W. should not for a moment delude itself into believing that the duty will be shirked, or that it will escape the consequences of evil.



## "Jackpotting" To Prosperity

What a pity the ingenuity being used in devising "jackpot" lotteries in New South Wales could not be applied to worthy causes.

The Premier, Mr. Cahill, apparently sees his £3 million a year revenue from lotteries under threat from Hobart and Melbourne rivals. So he is trying to "popularise" his own lotteries by providing, on the basis of mere chance, for an extra prize which might be £4,000 and could be £20,000.

Meanwhile, the transport system, for which Mr. Cahill's government is also responsible, is losing so much money that even the new fare "slug" is expected to leave it with a deficit of £12 million at the end of this year.

Purely on the basis of revenue, Mr. Cahill should surely be concentrating his ingenious mind more on making the trams, trains, buses and ferries pay their way than on encouraging people to increase his profits from lotteries.

There is ample scope in transport administration for the subtle, resourceful innovator. Why, for instance, should housewives not be given cheaper transport if they use the trams, trains and buses in off-peak hours? That would surely boost the revenue. And what about weekly tickets? They would enable conductors to concentrate more on the collection of cash fares, the loss of which is among the greatest single contributions to the alarming annual transport deficits.

And why should parents with several children attending distant schools be called on to pay such extortionate increases in fares?

The N.S.W. Minister for Education, Mr. R. J. Heffron, says that such increases are part of the sacrifices parents

must make to educate their children.

It is a pity that, as Mr. Cahill's senior Minister, Mr. Heffron does not use his influence more in the direction of making conditions easier instead of more difficult for the family man and his wife.

Admittedly, the responsibility is primarily Mr. Cahill's. But, while the cost of living soars, the Premier... "jackpotting" What a travesty of statesmanship!

## Keeping Death Off The Roads

On general principles one must applaud all attempts to reduce Australia's dreadful road toll. But isn't there a danger of too much reliance being placed on "stunting" instead of steady, unremitting pressure on drivers and pedestrians to be more careful?

In New South Wales, just before the Easter holidays began, an attempt was made to halt all traffic for three minutes as an urgent appeal for care and co-operation in preventing accidents.

Perhaps that was a "stunt." But I think it could be justified. But another "stunt" that is being organised to mark the one millionth road casualty since federation seems to me to be altogether too grim and macabre.

It is based on the successful propaganda to celebrate the arrival in Australia a few months ago of the one millionth post-war migrant. That migrant was specially selected from several hundreds who might have been eligible because they came to Australia in the same ship. The choice fell, in fact, on a pretty Yorkshire lass, who was married in the period between her selection and her arrival in Australia.

No one quarrels with such "glamourising" of a significant occasion in our history. And, in any case, it is widely be-

lieved that everyone loves a lover.

But to transfer this technique to the glamourising of a person's injuries is to misinterpret public reaction.

If the proposed victim is not sufficiently "smashed up," will the promoters of the idea feel that the moral will lack sufficient point? It is a well-intentioned but horrible proposal, and should be discarded.

There should be no dearth of alternative ideas. But the best must still be ceaseless constructive campaigning and a tightening of penalties against those who disobey commonsense rules with gaol for the criminally reckless.

## Sport—And The Budget

A little bit of sporting success quickly goes to our heads—and, incidentally, takes our collective minds for a while off the darkening economic sky.

Barely had we recovered from our surprise at winning the second cricket test in England than we were engrossed in the spectacle of two Australians carving their way through opposite halves of the Wimbledon draw to meet in the final of the men's singles. And, on the same day, an Australian won the British open championship for the third successive year.

Later this year we shall be caught up in an even more intense and sustained bout of sporting fervour—the Olympic Games, in Melbourne.

But between now and then a lot of economic consequence for Australia could occur. And we still have to learn the taxation implications of the next Federal Budget with the uneasy feeling that about all the "little budget" of mid-March left over for later consideration is an increase in the rate of income tax.

As Mr. Menzies seems to be in no hurry to return to Australia (despite the good advice given him in this column last week!), perhaps he is thinking of deferring that unpleasant Budget from September to November in the hope that our preoccupation then with the Olympic Games will make us careless about any tax records he has it in mind to break.

## Rights Of New Australians

When does a foreign immigrant cease to be a New Australian? Presumably when he has become naturalised.

But in the meantime, surely he is a citizen whose security is as important to him and his family as is the security of the native-born.

There must be widespread concern, therefore, at the announcement last week by the Minister for Defence Production, Sir Eric Harrison, that employees at the Lithgow small arms factory should be laid off in this order: Women first, then New Australians, and then single Australians men. He added that relative skills would also be taken into consideration.

But, broadly, the Ministerial direction means that a New Australian, who might be married and have a family, will lose his job before an unmarried Australian.

It seems to me that, having accepted a migration policy which is currently bringing us more foreign than British people, we are morally bound to give all the newcomers equal opportunities and equal protection.

True, the Minister's pronouncement did not mention British migrants, whom we do not customarily regard as New Australians. But the direct thrust at New Australians (mainly, we presume, Italians, Dutch, Poles, Greeks, and Germans) makes distinctions at variance with the methods used in recruiting these migrants.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

S. Mark 15: 24 to 38.

How callous the whole proceedings. Human life was indeed held cheap in those days. They crucified Him, they died for his clothing, they sat and looked on.

The wonder of this scene is to be found in Jesus Himself, the King of the Jews. The Priests would have wished the title altered but Pilate, glad to score off them in even a minor way, says "what I have written I have written." How much more true it was than he knew. Jesus is King!

He is King while they nail Him to the tree, and rising above the pain He can pray for them, "Father forgive them, they know not what they do." He is King while the people pass by wagging their heads and jeering, "Save thyself and come down from the Cross," while the Chief Priests mock Him "He saved others, Himself He cannot save."

He is King while the thieves revile, until His majestic love converts one of them to turn and plead "Lord Remember me when thou comest into Thy Kingdom," and He can reassure him "Today shalt thou be with me in Paradise."

How wonderfully He can forget Himself still in all the anguish of the Cross and remember His mother and heal her broken home with the gift of a son to care for her.

Then comes the midday hour and the three hours of darkness as His struggle grows more intense as all the forces of evil would persuade Him to forget God, maybe, as Job was tempted, to curse God and die. The one result is the prayer so full of sorrow and yet of faith, "My God, My God why has Thou forsaken me? We shall never know the cost of our salvation, we only know He won it for us."

And with the anguish of soul so utterly intense there comes the anguish of the torn tired body; "I thirst." We forget in this body conscious age that the body is not an end in itself but a sacramental fact. It should be subservient to the spirit, under control. And it can be in Christ, for He redeemed it and took it through death to newness of life.

His work is complete. Triumphant is the word "It is finished." Triumphant, too, for us, for His victory is so complete that in Him we can be saved from sin, fear and death and become God's children in fullest fashion, so that trusting Him fear departs from us by day and approaches us not by night as we learn with Him to pray "Lord into Thy hands I commend my spirit."

And as He passed, the veil of the Temple that represented the barrier between men and God was torn in two—and we have access to God, each of us, through Jesus Christ.

## OBITUARY

### THE REVEREND W. W. RICHARDSON

We record with regret the death of the Reverend Walter Wallace Richardson, on June 26, at Wandourree, Victoria.

The Bishop of Ballarat conducted the funeral service in St. Matthew's Church and paid a tribute to his long and faithful ministry as a parish priest.

He had served more than twenty years in the diocese, and retired from the parish of Clunes in 1945.

He leaves a widow and two sons and two daughters.

## ARCHDEACON RESIGNS

FROM OUR OWN CORRESPONDENT

Perth, July 9  
The Venerable R. E. Freeth, who has been Archdeacon of Perth since 1953, has resigned as archdeacon as from September 30.

Archdeacon Freeth was headmaster of the Guildford Grammar School from 1928 to 1949.

## CLERGY NEWS

ADAMS, The Reverend R. F., of Christ Church, Newport, Diocese of Melbourne, to be Vicar of St. Paul's, Ringwood, in the same diocese.

BLUMER, The Reverend R. C., Rector of St. Giles', Greenwich, Diocese of Sydney, is to retire as from January 31, 1957. Mr. and Mrs. Blumer will live at Epping.

BURGESS, The Reverend Collin, Rector of St. Alban's, Leura, Diocese of Sydney, to be Rector of St. Oswald's, Haberfield, in the same diocese.

CHESTERFIELD, The Venerable W. J., Registrar of the Diocese of Wanganella, will retire at the end of the year. The Archdeacon and Mrs. Chesterfield will live at Tungamah, Victoria.

HALL, The Reverend Horace A., of Dunolly, Diocese of Melbourne, to be Vicar of St. John's, Flinders, in the same diocese.

HENN, Canon W. E., Chaplain and Classical Tutor at Perth College, Diocese of Perth, has resigned as from the end of the year. Canon and Mrs. Henn will sail from Fremantle on the *Otranto* on December 21 for England, where Canon Henn will take up a new appointment.

HOPTON, The Reverend F. J., Mission Chaplain at Somerton Park and Waradale, Diocese of Adelaide, has been appointed Priest-in-charge of the Koolunga-Port Broughton district, in the same diocese.

LEE, The Reverend J. H., of Kyabram, Diocese of Bendigo, to be Rector of All Saints' Cathedral, Bendigo. He will be given the title of Canon in residence. The Bishop will act as Dean.

PILBEAM, The Reverend R. H., recently arrived from England, has been appointed Rector of St. Matthew's, Rosella, Diocese of Perth. His predecessor, the Reverend F. Molynieux, sailed for the U.K. last week where he will work with the Missions to Seamen.

THOMAS, Canon T. W., Vicar of St. John's, Camberwell, Diocese of Melbourne, has been appointed Rural Dean of Hawthorn.

## CLERICAL ILLNESS

COLES, Canon H. H., Rector of All Souls', St. Peters, Diocese of Adelaide, is seriously ill in the Wakefield Street Hospital, Adelaide, following a heart attack.

## RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. A.E.T.

\*July 16: Mrs. Bryan Robin.

\*July 17: The Reverend James

Batty.

\*July 18: School Service, "Stories from the New Testament."

Episode 77, "Jesus teaches His Friends to pray."

\*July 19: Bishop of Newcastle, the Right Reverend Francis de Witt Batty.

\*July 20: The Reverend John Northey, M.S.C.

\*July 21: For Men—The Reverend George Nash.

SUNDAY AFTERNOON TALKS:

3.45 p.m. A.E.T., 3.15 p.m. W.A.T., NATIONAL.

\*July 15: "Men of the Outback."

"Two Men on the Great Australian Bight." Canon T. E. Jones of the Bush Church Aid Society.

PLAIN CHRISTIANITY: 7.15-8 p.m. A.E.T., 7.30-8.15 p.m. W.A.T.

\*July 15: Churches of Christ Choral with music by the Cecilian Singers.

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

\*July 15: Churches of Christ Choral Society, Melbourne.

FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.

\*JULY 16: The Reverend A. P. Bennie.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

\*July 16-22: Bishop of Newcastle, the Right Reverend F. de Witt Batty.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.45 a.m. W.A.T.

\*July 16-20: Peter Dawes Smith.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T.

\*July 18: "Men at Work—the Detective." Snr. Constable Brian Doyle.

EVENING: 4.30 p.m. A.E.T.

\*July 19: St. Peter's Cathedral, Adelaide.

## MELBOURNE ADDRESSES

FROM OUR OWN CORRESPONDENT

Melbourne, July 9

The Dean of Melbourne, Dr. S. Barton Babbage, will commence to-morrow a new series of addresses under the general title of "Heresies: Ancient and Modern." The title of his first talk is "Christian Science."



## LETTERS TO THE EDITOR

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

Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

## CHURCH SITES

## SELLING OUT TO THE OPPOSITION

TO THE EDITOR OF THE ANGLICAN  
Sir,—Is the Church militant? Surely not in Melbourne.

At Evensong last Sunday the congregation of S. John's, Latrobe Street, heard the news that the church in which it worships will be sold. The Mission of S. James and S. John has negotiated the sale of this city site, which now carries a church and a hall, to that powerful and sensational section of the Daily Press which is its next-door neighbour. On land long consecrated to the Good News of God will be proclaimed the news of man's disasters and divorces, his frenzies of pleasure and his fears of pain—all blown up to more than human dimensions in the interests of circulation and the name of human communications.

To a layman this is a depressing and vivid instance of the Church's retreat from the arena of this world, its supine willingness to leave the minds of its people without defence against the weapons of press, radio and television as used in advertising to-day. The Diocesan Book Room in Melbourne is confined and remote, at the top of a building, with no shop window. The Departments of Youth, Social Service and many others share gloomy and ill-ventilated quarters in the Chapter House. The Church of England has no hall to compare with the Presbyterian Assembly Hall or the fine Nicholas Hall of Wesley Church.

There are hundreds of ways in which the Church could use this central site to broadcast the news of the immediate relevance of its teaching. What business firm, with the interests of its shareholders at heart, would dispose of the invaluable asset of a city property—to the opposition?

Yours faithfully,  
MARGARET HENDERSON  
Melbourne.

## NEW HOUSING AREAS

TO THE EDITOR OF THE ANGLICAN  
Sir,—Your correspondent, Margaret Hall, writes on a fairly common problem on which much has been written. The impression given by her letter, and by most others on the subject, is that the clergy are falling down on their pastoral work.

Whether that is so or not does not concern me at the moment, but I would like to put another point of view.

Your correspondent quotes personal knowledge of two cases where mothers who were "neglected" by the clergy had taken their babies for baptism back to churches where they "used to attend."

If they were regular attendants at Church, why did they lose the habit? The answer, of course, is that family and home commitments are allowed to prevent them, but if they really wanted to go to Church they would make an effort with as much success as when they decide to go to the pictures.

How can the parish priest be expected to know about all these people unless he uses a crystal ball? In the normal run of events, if a person is a keen churchgoer, sooner or later (even if he makes no effort himself) he will run up against a church member, who will pass the word on to the parish priest.

Yours faithfully,  
A. G. SALISBURY.  
Hughesdale,  
Victoria.

## S. MARY MAGDALENE

TO THE EDITOR OF THE ANGLICAN  
Sir,—The fact that the feast of S. Mary Magdalene falls this year on a Sunday (July 22), should give preachers opportunity to correct an unfounded assumption that is contrary to both scholarship and charity—that she is to be identified with the notorious sinner of S. Luke vii: 37 ff.

It is contrary to scholarship, because there is no single reason for such identification, and much the other way. It is inconceivable that S. Luke would have mentioned S. Mary Magdalene by name (chapter xiii: 2) immediately after telling of the sinful woman if they were the same. Nor is it possible to believe that well-known society women, like Joanna, would at once receive such a person into their company. And can we believe that our Lord would accept "substance" gained through a life of sin?

It is contrary to charity to state as a fact what is only unfounded rumour, especially of one who, as is most likely, had suffered some mental sickness, which is the probable meaning of "seven devils".

It was only in the 6th century that the identification was first asserted, and then without any justification. The repetition and popularity of it since then is a sad example of the way in which even Christians can indulge in unkind and unjustified gossip.

Let us honour S. Mary Magdalene, as the 1928 prayer book rightly does, as one who was constrained with ardent love of Christ in gratitude for His healing grace, and whose great love won for her the supreme reward of being witness of His Resurrection.

Yours faithfully,  
(The Reverend)  
J. S. DROUGHT.  
Cheltenham,  
Victoria.

## EVANGELICALISM

TO THE EDITOR OF THE ANGLICAN  
Sir,—Would Mr. Oakes (THE ANGLICAN, June 29) define his terms? What precisely does he mean by "how to bring a vital Christian witness to the great mass of the people"? Specialised terms of particular schools of thought are quite unintelligible to the uninitiated.

On its face value, Mr. Oakes conveys, to me, the impression that he is claiming that sanctity can only be re-found among Evangelicals, though they have apparently lost it. If he does mean that, it is a claim that will take some substantiating.

Yet, that is what he is claiming, from the literal meaning of his words. "Vital Christian Witness" means "Living knowledge of Christ," and that is sanctity. Surely that is not confined to Evangelicals—once they have recaptured it.

How would he propose setting about "bringing Christ to the people before they can be brought to church"? What does he mean by the expression? Not having been brought up in that particular school of thought, I am honestly at a loss to understand what he is trying to convey, and therefore to understand what it is that a century of Anglo-Catholicism has failed to solve, and that liberalism has failed to realise needed solving.

From his melancholy conclusion that Anglicanism has either ousted it from the Church, or let it degenerate into low-churchmanship, it rather appears, that whatever it is, it is incapable of survival within the Anglican Church, so the position appears to be rather hopeless.

Yours faithfully,  
A. M. GILBERT.  
Corryong,  
Victoria.

## BISHOP OF CONNOR

ANGLICAN NEWS SERVICE  
Belfast, July 9  
The Dean of Belfast, the Very Reverend R. C. H. Elliott, was elected Bishop of Connor at a meeting of the diocesan Synod in Belfast on June 23. The appointment will be confirmed at the next meeting of the House of Bishops. The former bishop, the Right Reverend Charles King Irwin, retired in May.

## WOMEN IN THE MINISTRY

TO THE EDITOR OF THE ANGLICAN

Sir,—We, the undersigned, are pupils of the Wagga High School. In our Scripture class we have read and discussed many articles appearing in THE ANGLICAN, and desire to refer especially to those touching on wider scope for women in the Church. It is our opinion that women should be eligible for full admission to the priesthood, and we would appreciate others' opinions.

One of the basic teachings of Christianity is that all are equal in God's eyes. If this be so, why should we discriminate between the sexes? If the sexes are equal it is only logical that women should be given equal rights with men in the Church, even to ordination to the Ministry and the celebration of Holy Communion.

The main opposition to this seems to us to be based on two things: (1) the fact that Christ chose male disciples, and (2) tradition.

As regards (1), Christ had to choose men as disciples because only men could stand up to the very real physical dangers of early Christian ministry. (See 2 Corinthians 2: 23-33). Also, women who spoke or acted in public in those days were thought to be not a respectable type. And in (2), the tradition of a Church is, by definition, the "doctrines that are held of divine authority but not set down in the regular Scriptures." Where is the "divine authority" for barring women from the Ministry?

S. Paul wrote: "Personally, I do not allow women to teach, nor do I ever put them in positions of authority over men. (See 1 Timothy 2: 12, Phillips translation). But it is 2000 years since then and at that time "women's place was in the home" far more than to-day. Times have changed, and women now take part in public affairs; so why not in Church affairs?

As an example of our changed circumstances, we must realise that, if we consistently follow S. Paul's teaching we must, for instance, "greet one another with an holy kiss." (See 2 Corinthians 13: 12). In any case, according to quotation from 1 Timothy above, we should dismiss the great majority of Sunday School teachers! A severe blow indeed.

We therefore conclude with the words of Dr. Cockin, Bishop of Bristol (quoted in THE ANGLICAN of June 8: "The worst that can be said is that the Church looks as if it were the last stronghold of sex discrimination. I feel that was hardly the way in which to convey to the world that in Christ there is no discrimination."

Yours, etc.,  
JAN CLARKE, WARREN GLOVER, JUDY MCGARRY, MALCOLM HOLMES.  
Wagga Wagga, N.S.W.

## PREFACE TO CROCKFORD

TO THE EDITOR OF THE ANGLICAN  
Sir,—The 1953-1954 Preface to Crockford was issued as a separate pamphlet by the publishers (Oxford University Press) at a cost of 2/6 sterling. At that price it was accessible to all who were interested.

No doubt the present Preface will also be issued separately and enquiries in the right quarter should procure a copy for any prospective buyer.

Yours, etc.,  
(The Reverend)  
G. H. OFFICER.

Wyalong, N.S.W.  
[Copies of the Preface may be obtained through THE ANGLICAN at 5/-, including postage.]

## REFUGEES IN EGYPT

ANGLICAN NEWS SERVICE  
London, July 9  
The Bishop in Egypt, the Right Reverend F. F. Johnston, speaking in London on June 24 said that the refugee problem in Egypt needs to be settled before a political solution could be reached in the Middle East. He said that in the Gaza strip alone there were some 300,000 refugees.

EVANGELICAL CONFERENCE  
SYDNEY SURVEYS POSITION

FROM OUR SPECIAL CORRESPONDENT

An Evangelical Conference was held at Bible House, Sydney, under the auspices of the Anglican Church League, on Friday, June 29. Three set speakers addressed the meeting, which was open to the public.

The Venerable H. G. S. Begbie said that it should be the aim of those present to unite members of the Church of England on the basis of the Book of Common Prayer and the Thirty-nine Articles.

"The Word of God is the basis and criterion of our faith," he said, and this should bind us in unity.

Of the 1662 Book and the Articles, he said that the Prayer Book with marginal references to texts in the Scriptures (of which there were 212 in the General Confession) was out of print. He hoped some way could be found to produce it again.

The Articles constituted a standard of doctrine of which we might well be proud: The principles they contained were as relevant to-day as in the time they were written, he said. Most important among them was the principle of justification by Faith—one of the great bulwarks of Evangelical faith and belief.

Archdeacon Begbie said that he was strongly opposed to the introduction into any church services of anything contradictory to the Prayer Book and Articles.

Controversy, he said, had its place in the Church, and he quoted 2 Tim. ii: 24 in support; but the concept of a *via media*, he said, was doing "a disservice to the Church."

## THE "VIA MEDIA"

The so-called *via media*, he said, did not represent the true position and heritage of the Church of England.

"We must be alive to attempts to legalise un-Scriptural things," he said.

From the unquestionable assertion that "Loyalty to our Lord, Jesus Christ, is fundamental," Archdeacon Begbie concluded with a plea for the unity which is strength—the unity being by implication that demanded by himself and those who regard anything that might be called the *via media* as dangerous to the Church.

Canon H. M. Arrowsmith made an incisive and positive contribution to the evening by drawing attention to the need for more and better Evangelical publicity.

He made it clear that he spoke, not as a canon of S. Andrew's Cathedral, or as a member of Sydney Synod, or as Commonwealth secretary of the British and Foreign Bible Society; but in a purely personal and private capacity.

He referred to the great impact of the Tractarian movement of the last century, and said that there was a pressing need for a similar movement from Evangelicals to-day.

Tractarian literature, he said, contained many false emphases: In particular, it laid an undue emphasis on the priesthood, which it tended to "aggrandise," and it tended to bring about a "perversion of the doctrinal standards of the Prayer Book."

## PROPAGANDA

All this, Canon Arrowsmith declared roundly, tended to "the enslavement of the people."

"The conviction of Evangelicals," he said, "must issue in propaganda."

There was a positive duty before those present to engage in publicity, and there were seven concrete proposals which should be considered, Canon Arrowsmith said.

First, we must completely underwrite, support and extend the small party polemical propaganda sheet published by a few of the ruling clique of Sydney diocese, whose fierce internal differences have caused it of late to wear a schizophrenic aspect. The sheet has no editor.

Second, "We must do our best to develop an Evangelical

Tractarian Movement," Canon Arrowsmith said.

Third, Evangelicals must look forward to the establishment of "an Anglican Half-hour" (sic) on the radio.

Fourth, there was needed a vigorous programme of carefully prepared advertising.

Next, the Anglican Church League might consider arranging a series of essay competitions on aspects of Evangelical faith.

Sixth, an annual Evangelical Convention should be arranged—something capable of inspiring the kind of enthusiasm which followed the Islington Conventions in England.

Last, occasional interstate Evangelical conventions should be planned, he said.

## DISUNITY

The Principal of Moore Theological College, Canon M. L. Loane, made an earnest appeal for renewed Evangelical fervour.

"The next five years," he said, "will be the most critical for a generation in this diocese."

"The future of the freedom to proclaim the doctrine of the Grace of God is at stake."

Canon Loane confessed some alarm at the condition of the Diocese of Sydney which, he said, was dangerously weak through disunity.

The first weakness, he said, lay in the "vast amount of nominal Christianity" everywhere to be seen. There was no real teaching of essentials, and there was "a lack of definiteness" in our teaching.

He deplored the increasing "lack of cohesion" everywhere apparent among Evangelicals, and listed four, what he termed, "menaces of cleavage."

First among these was the draft Constitution for the Church in Australia.

Canon Loane was himself one of the distinguished framers of the document, and was one of the great committee which unanimously sent the draft forward with its approval to the General Synod last year.

## PROMOTION

It is impossible not to sympathise with Canon Loane, whose intellectual integrity places him in the situation of supporting so strongly the Constitution which he helped create, and which he had presumably no hesitation whatever in endorsing, when he finds himself suspected by those very circles whom he strove to serve.

The second "menace of cleavage" lay in the Sydney Department of Promotion (which has been criticised by the local "Anglo-Baptists" on the somewhat strained ground that it is not based upon Scriptural principle).

It must have been somewhat embarrassing to part of the composite editorship of the party sheet which Canon Arrowsmith had urged the meeting to support, and of which Canon Loane is a part! Unknown to most present, the very next issue of this sheet contained an attack upon the Department of Promotion! More, Canon Loane and others were on the point of issuing an encyclical disowning the views on Promotion of a full-time member of the Moore College staff!

The third menace, Canon Loane said, lay in the "jealousies, bitterness and resentment" to be found in the Evangelical ranks. The accuracy of this thrust was attested by the shameful reaction of the meeting. Even your correspondent was uncomfortable: He felt as might a Seventh Day Adventist who had wandered into a Roman conclave and heard the cardinals telling each other a few home truths.

Last among the "menaces" was the tendency "to criticise each other," Canon Loane said.

(Your correspondent well recalls the Sydney "gang" frothing into a paroxysm of fury when THE ANGLICAN mentioned this less than two years ago; but it came better from Canon Loane, to judge from the reaction of the meeting.)

Finally, among the major causes of infirmity in the Evangelical ranks, Canon Loane listed the poor quality of present-day Evangelical laymen.

"One of the great secrets of our strength in the past has been informed, intelligent laymen," he said. "But this is not so to-day... we have not laymen like those of twenty years ago." (Your correspondent, being a layman did not much like this, and wondered quietly about the clergy.)

We need laymen, he said, prepared to take their place in the life of the Church.

After this dismal analysis of the causes of "Evangelical" (though many will not agree that this is the right adjective) decline, Canon Loane indicated some positive steps which might stop the rot.

## REMEDIES

The sovereign remedies, he said, were clear, definite teaching; prayer; practice and worship—in an "Evangelical" sense. "We need to come to grips with things, and establish what is definite," he said.

"We need to demonstrate our convictions on every plane of conduct and worship."

Evangelism is important, Canon Loane said. Indeed, it is of primary importance, and "we need to maintain pressure along these lines."

Evangelicals needed to give "constant thought to calling out men for the ministry," he said. In particular, there was a pressing need for a graduate ministry.

There was an urgent need to establish a Church of England pastorate in the University of Sydney, he said (it might be mentioned that Armida, one of the small *via media* dioceses, did this more than a year ago.)

Canon Loane said there was a "need for more general agreement on Prayer Book loyalty," and that there was alarming divergence about this at present in the diocese.

On the question of Church loyalty generally, Canon Loane said "there is too much tendency to be interdenominational, and to lose the sense of Church loyalty." He said that the effect of effort given to interdenominational work tended to weaken the Church.

## "ISLINGTON"

Your correspondent confesses to feeling a little baffled here: Canon Loane, like his two chief Australian henchmen at Moore College, has a long record of attachment to either the Student Christian Movement or the fundamentalist Evangelical Union. But he has never lifted a finger—neither have his colleagues—to help in any way the Sydney University Anglican Society, for example.

One thing in particular Evangelicals needed to watch closely, Canon Loane said: "We ought not to allow leadership to move to others," and he instanced Church finance as a particular case.

"Evangelicals should take a definite stand in this matter," he said. There were too many men, insufficiently "evangelical" in outlook, moving towards leadership in the financial affairs of the Church.

Last, they needed an Evangelical Conference—"our own Islington!"—to deal with issues of common concern to Evangelicals.

The Bishop Coadjutor, the Right Reverend R. C. Kerle, who presided, summed up the needs as three: Unity, instead of excessive individualism; cohesion; positive teaching.

[This report was held over from last week because of pressure of space.—Editor.]



# ANGELICAN OF THE WEEK



Our Anglican of the Week is a Bishop, not very well known in this country, but one who typifies the sound scholarship and social conscience which is characteristic of the English Bench.

He is the Bishop of Derby, the Right Reverend A. E. J. Rawlinson, who since his consecration in 1936 has played an effective part in tackling the Church's contribution to solving modern problems.

Dr. Rawlinson was one of the many bishops who supported the Archbishop of Canterbury in his strong protest against the system of premium bonds which the Government is sponsoring in England.

He said "the winning of money by gambling when the prizes are large can be demoralising to those who thus find themselves suddenly and disproportionately enriched."

Dr. Rawlinson is chairman of the Literature Committee of the Church Assembly Press and Publication Board which has continually expanded and enormously increased the effectiveness of evangelism through the printed word.

He himself has written a number of books, perhaps the best known being 'The World's Question and the Christian Answer.'

Derby is a comparatively new diocese in England—it was founded in 1927—and as such lacks the financial background of the older Sees. In addition, the post-war area of high-prestige industry there has greatly increased with resultant new housing areas. In 1945, Dr. Rawlinson began his ten-year plan to meet these needs; in this he was eminently successful.

## BOOK REVIEW

### FINDING THE RIGHT CHURCH

MODERN CANTERBURY PILGRIMS. Edited by James Pike. Morehouse-Gorham. Australian price, 34/-.

TO one who has lived all his life in the Church of England, never thinking for a moment of leaving it but only becoming more spiritually sure and intellectually delighted the wider his vision of its traditions and beliefs have become, this is a fascinating book.

It is a collection of essays by 23 different people telling

how they found their spiritual home in the Anglican Communion.

They are people of widely divergent religious and professional backgrounds, including former atheists and Roman Catholics; a distinguished English poet, a Lutheran pastor and the Director of the Oak Ridge Institute of Nuclear Studies (U.S.A.).

The book is edited by the Dean of New York Cathedral, the Very Reverend James Pike, such a leading figure in the Protestant Episcopal Church that it comes as something of a shock to learn that he was not ordained until 1944.

He himself was a Roman Catholic—Jesuit trained—but his studies in scholastic philosophy and his intellectual difficulties in accepting Roman dogma forced him to leave that church after two years' studying for the priesthood. After a period as an agnostic he was ordained in the Episcopal Church.

ALTHOUGH the roads the pilgrims took to Canterbury are so different and their personal stories varying in detail, yet all were basically influenced by the recognition of the "four clear signs" of Anglicanism—belief in the Holy Scriptures, the Creeds, the Sacraments, and the Episcopate and priesthood.

Other qualities of the Church which influenced individuals were the beauty of liturgical worship (for Nonconformists) its freedom and comprehensiveness (for Roman Catholics), missionary zeal and ecumenical concern—as one writer quotes Bishop Neill's claim: "Anglicanism is not compromise for the sake of peace but comprehension for the sake of truth."

The same writer, an American

can Congress at Minneapolis and the World Council of Churches Assembly have turned many minds to think again of Faith and Order, this new approach to the meaning of the Churches, is of inestimable value.

The book should be studied (it is indeed a Bible study) by every priest and every student seeking Holy Orders and by competent laymen.

NOTE the following paragraphs in the last chapter—"No 'unchurching' and no denials of the experience of any Christians need accompany the firmest insistence upon episcopacy, so long as the insistence is made in terms of the Universal Church."

"The truth manifested in congregational fellowship in Presbyterian Order, in every section of Christendom will be preserved as parts, but only as parts of the whole."

"The Episcopate expresses another factor in the truth, namely the one historic family wherein all sections, including those possessing episcopacy, shall be made full. No Christian shall deny his Christian experience but all Christians shall grow more fully into the one experience in all its parts."

Or again "The Church is the people of God, whose unity of 'race' continues despite the scandal of outward division; and this unity of race has been known to men in every Christian age and has brought them, through the Passion, a peace which the world has failed to give them."

"When through the same Passion, outward unity is restored, then the world itself shall know that the Father sent the Son."

—J.S.A.

## BOOK REVIEW

### BIBLE STUDY BOOK OF GREAT VALUE

THE GOSPEL AND THE CATHOLIC CHURCH. Dr. A. M. Ramsey, Archbishop of York. Longmans. Australian price, 18/9.

FIRST published in 1936, this book has been revised in its approach to the problems of to-day while remaining faithful to its original thesis. The meaning of the Christian Church becomes most clear when it is studied in terms of the Death and Resurrection of Jesus Christ.

"The relevance of the Church of the Apostles consisted not in the provision of outward peace for the nations, nor in the direct removal of distress, nor yet in any outward beauty of the Church itself, but in pointing to the death of Jesus the Messiah and to the deeper issues of sin and judgement."

In all this the Church is unintelligible and scandalous to men—as indeed Jesus was to His generation.

The first impression the book makes is of the depth of thought and breadth of reading behind its packed pages. The writer knows the Scriptures, the Fathers, the best of modern writing, and every step of the way he documents his conclusions as he writes of the Church, Unity, Church Order, Episcopacy, Worship, Liturgy, the Truth of God, testing each and every by their relationship to Christ Crucified and Risen.

THE first part of the book is followed in Part II, by a series of chapters on "The Church of the Fathers," "Developments in Catholicism," "The Reformers and the Church," "Ecclesia Anglicana" and "Reunion Death and Resurrection."

It is not a book to be read but a book to be studied. It is not easy reading, but it repays thoughtful study.

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## STANDARD WORK ON THE VICTORIAN ERA

ENGLISH THOUGHT, 1860-1900. THE THEOLOGICAL ASPECT. L. E. Elliott-Binns. Longmans. Pp. 380. Australian Price, 34/9.

THIS is a substantial book of 380 pages and covers an enormous amount of ground. It is by an experienced and competent author and will be a standard work on its period.

It provides a sequel to V. F. Storr's "The Development of English Theology in the Nineteenth Century 1800-1860." (1913).

The two books cover "the Victorian era" in theology. This was a time when the British peoples were gathering much strength and confidence. Scholars began to break through ancient conventions of great power, and question positions and opinions that had been taken for granted since time immemorial.

But the structure of society seemed stable and the world felt secure. The Liberal spirit found delight in trying out its newly fledged wings, and the energy which was to find expression in the great advances of modern scientific knowledge was being released.

The nineteenth century has been described as the century of Hope. Man was tempted to

feel that he was assuredly the captain of his unconquerable soul, and that this infinitely complex world could now be compelled to yield up all its secrets to his inquisitive mind.

BUT in the womb of this nineteenth century, this century of hope, was the germ of an overweening self-confidence that was to result in the grand-scale idolatry of man's worship of himself in the twentieth century.

The Boer War was a cloud no bigger than a man's hand, but it was to turn into the hellish storms of human passion that may yet complete that destruction of which two convulsions of global war have given us timely warning. This is the problem which the nineteenth century has committed to us.

The story of the last forty years of the nineteenth century is told in this book with great thoroughness and care. It is an indispensable introduction to any serious study of the century through which we are now feeling our troubled way.

—E.H.B.



## A PLACE TO STAND

Two centuries before Christ, the great mathematician of Syracuse, Archimedes, startled the people of his day with the declaration: "Give me a place to stand and I will move the world!"

No doubt to them it seemed an idle boast. The foundations of the world, so secure from all eternity, could surely not be affected by a puny mortal!

Yet the world was moved! Not by Archimedes, it is true, but by the followers of a Galilean Carpenter, Jesus of Nazareth.

Paul and Silas, on their missionary journey, came to Thessalonica preaching Jesus and the Resurrection, and men believed. Almost immediately the cry was raised by their opponents: "These men that have turned the world upside down are come hither!"

Turned the world upside down! Then the world of their day had been moved! It was shaken to its very foundations by men who had found a place upon which to stand—the vantage place of Jesus, Crucified and Risen, Who could give new life and power to those that put their trust in Him.

In the days of fierce persecution which followed the early spread of Christianity, the world was moved to its depths by the courage and fortitude of the Martyrs. They, too, had found a place to stand upon Ignatius, Polycarp, Perpetua—the names come to mind one after another—shook the world of their day by their steadfast faith and undaunted courage, until at last the ancient Paganism toppled to ruins before the Cross of Christ.

"Here stand I," cried Martin Luther, the great Reformer of a later day. "My conscience is a prisoner to God's Word." In a dark day, his faith and courage shone like a beacon to men lost in the maze of mediaeval superstition. And he, too, having found a place to stand—the everlasting rock of faith in Christ, and the right of all men to be free to know God—moved the world in which he lived.

Time would, indeed, fail to tell of Ridley and Latimer and Cranmer, of John Wesley, and Robert Raikes and William Wilberforce, and a thousand others who in their day turned the world upside down because they stood firmly on the foundation of faith on Christ.

It has been done before. Christian youth of to-day can do it again!

## THE CHURCH

There are but two places for people to be accepted and at ease—the family and the Church.

In the family they can be loved not because they are clever, rich, bright, the life of the party, but simply because they are; and so in the Church, not because they are good, wealthy, hard workers, valuable assets in the congregation, but because they are simply sinners for whom Christ died. They need to know that somewhere they are valued for what they are alone.

KEITH DOWDING.

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# The Youth Page

## A MORNING PRAYER

Lord, in the quiet of this morning's hour

We come to Thee for peace, wisdom and power,

To view the world this day through love-filled eyes,

Be patient, understanding, gentle, wise;

To see beyond what seems to be, and know

Thy children as Thou knowest them, and so

Naught but the good in anyone behold.

Make deaf our ears to slander that is told,

Silence our tongues to aught that is unkind.

Let only thoughts that bless dwell in our mind.

Let us so kindly be, so full of cheer,

That all we meet might feel Thy presence near.

O clothe us in Thy beauty, this we pray—

Let us reveal Thee, Lord, through all the day.

—AUTHOR UNKNOWN.

## TALKS WITH TEENAGERS

### THE SOURCE OF GLADNESS

#### FELLOWSHIP WITH GOD THROUGH WORSHIP

This is the second of our series of Bible studies on how we may have Fellowship with God. Last week we thought of this as a Treasure to be sought with diligence. This week let us regard it as a Treasure to be found in company with others.

If we would have fellowship with God, we must seek it where the first Disciples found it—in worship. In the Book of the Acts of the Apostles (2:42) we read, "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The Church began as a fellowship. There probably is no better word to describe what the Church is than that word "fellowship." It implies a sharing together of our deepest experiences and activities, of our powers and possessions.

#### WORSHIP

Within that fellowship there were four things which became part of the daily life of the believers.

There was instruction. The Apostles themselves, or those who had been taught by them, taught those who were brought into the Church.

There was fellowship—the word here means "sharing." They shared their common interest in the things of God; they shared their knowledge of the Lord Jesus Christ; they had a mutual interest in each other.

There was breaking of bread. In memory of their Lord, and as commanded by Him before His Death, these early Christians partook of the Holy Communion.

And there were prayers. Those who came into the Christian fellowship gave expression to their inmost desires in prayer.

So we mark the beginnings of the pattern of Christian worship, which resulted in "gladness" (Acts 2:46), praise of God and esteem among the people, and an every-growing membership (Acts 2:47).

Worship is a universal instinct, and these early Christians found their unity and power as they entered into an ever closer fellowship with God through worship.

#### TOGETHER

Some of the best things in life are those that we do together as part of a group. What a difference it makes to us when we sing the National Anthem as part of a vast crowd, such as gathers on Anzac Day or some other national occasion, compared with singing the same words by ourselves.

And worship is something that we do best together.

Read Psalm 122, and catch something of the thrill that David felt as he went up with other worshippers "into the House of the Lord."

There is a value in corporate worship. Not only is it a following of the custom of our Lord (Luke 4:16), but it has its own special promise from Him (Matt. 18:19, 20). Look it up in your Bible, and see for yourself

how splendid is opportunity offered to each one of us who shares in the public worship of God.

No wonder that the writer of the Epistle to the Hebrews says: "Let us consider how to stir up one another to love and good works, not neglecting to meet together" (Heb. 10:23-25).

#### VALUES

We can always find time to do things which we consider to be worthwhile. Why is it, then, that so many to-day have dropped the habit of public worship altogether?

Is it, perhaps, that they have not learnt the real meaning of the word?

Worship used once to be spelt "worth-ship." It is the way in which men and women can express the worthiness of God.

When St. John had his vision of Heaven, he saw the Holy ones there offering God their worship, and saying, "Thou art worthy, O Lord, to receive glory and honour and power" (Rev. 4:11).

They were worshipping God. And when we come to church to worship, we are saying that God is worthy—that it is worth-while meeting with Him, and offering Him our love and loyalty, and service. It is a quiet proclamation of the fact that God means something to us, and that we are on His side.

#### GROWTH

Psychologists tell us that when we do things together, every one gains something from the others. When we worship together, we are helped by the atmosphere of devotion created by those who join with us in prayer and praise.

When you rake together the scattered embers of a fire, they glow with a new warmth. And in worship we are warmed and inspired by the fervour of those who worship with us. If we would "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18), and we must worship together regularly.

Someone has said that the greatness of the early Christians—the real source of their power, the reason for the growth of the early Church—was due to the fact that they worshipped together. Even in times of persecution, they worshipped together, and because of this there was life and vitality in the early Church.

It was said of Napoleon that before one of his great battles he summoned his generals to meet him, and greeted each one of them with a clasp of his hand. They went from that meeting determined to win the battle, or die for their Emperor.

And in public worship we are summoned into the presence of God, to look in His Face and to clasp His Hand, so that we may

## SMILE AWHILE

Did you hear of the rector who was setting off to officiate at a funeral one rainy day, when his wife called after him, "Now, John, don't stand with your bare head on the damp ground!"?

Why didn't Cain build the Ark?

Because he wasn't Abel, of course!

## A HUMBLE FRIEND OF KINGS

### The Story of S. Swithun of Winchester.

We don't usually look for humility among those who mix with kings and others in high positions, yet humility was the outstanding trait of the good Bishop of Winchester, S. Swithun, who is remembered on Sunday next (July 15).

Swithun was born of one of the richest and noblest families in the land, in the days of Egbert, who made himself the first King of England. So high was the regard in which the king held him, that it is said that Egbert did nothing without first consulting Swithun about his plans and intentions.

The king entrusted Swithun with the education of his son, Ethelwulf, and when Ethelwulf came to the throne, he made his old teacher the Bishop of Winchester, who in those days was the royal city.

#### GENEROUS

As Bishop of Winchester, and the friend of the King of England, Swithun might have lived royally, but he gave away most of his wealth, and lived in a little, bare cell. His furniture consisted of a table, a stool, a plank bed, and a shelf for his books.

Throughout the land he was famed for his generosity, no less than for his humility. One old writer says, "He loved no pride, nor to ride on gay hors, nor to be prayed nor flattered of the people." He regarded shoes as a luxury, and travelled from place to place in his diocese barefoot, and with his staff in his hand, preaching, teaching, blessing—a barefoot bishop, the companion and friend of the poorest in the land.

It was his ambition that every village in England should have a parish church, where the daily offices could be said, and the people could come together for prayer and worship. Much of his fortune was spent in building churches, so that everyone in his diocese might have a

go out into the world to fight His battles "strong in the Lord of Hosts and in His mighty power."

When worship means so much, dare we neglect it?

#### POINTS FOR DISCUSSION

1. What would you say to the person who says, "I can say my prayers just as well at home"?
2. What are the advantages of worshipping together?
3. How can we help to build up the worshipping fellowship in our own parish?

## QUOTABLE QUOTES

Some of these apt phrases may be of help to you. Perhaps you may like to send the Youth Editor other quotations which may be of interest to others. But be sure to always mention who said it, or where you got it.

"Prayer is not the seeking of favours from God, but is rather the expressing of one's willingness to accept orders from God."

—THE CHRISTIAN DIGEST.

"To discover the mind (of Christ) we first search the Scriptures and then examine the traditions of the Church. But the Bible is not authoritative in isolation from the Church, no more than is the Church in isolation from Christ, the Head of the Church."

—THE BISHOP OF ROCHESTER.

"You do not need a great faith, but faith in a Great God!"

—HUDSON TAYLOR.

"Happiness has to be won. It is not something that can be purchased by money. It cannot be won in a sweepstake."

—A LANARK (ENG.) MINISTER, QUOTED IN THE CHILDREN'S NEWSPAPER.

"Christianity has not been tried and found wanting; it has been found difficult and not tried."

—G. K. CHESTERTON.

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## EDUCATION IN NEW GUINEA... I

# WORK OF THE MISSION SCHOOLS MUST NOT BE LOST

By the Reverend T. B. McCall, Home Secretary of the Australian Board of Missions

It will be a sad day for New Guinea if any sign of antipathy between Church and State is not stamped on quickly. Such signs are unfortunately not wanting, more particularly in the sphere of education.

In nearly every instance had feeling grows from ill-considered statements or actions on the part of either a missionary or an officer of the Administration. The welfare of a nation is at stake and we must be on our guard against disagreements spoiling the work of either the Church or State.

Nevertheless, if the Minister for Territories is to stand by his constantly reiterated, and very fine, statement that it is the desire of the Government to see New Guinea a Christian country there is need for a little more co-operation and some hard thinking between the Administration and the missions on the subject of education.

The fact is that until very recently the whole of the educational work of the country was in the hands of the missions and the great bulk of it is today.

Of recent years the Administration has taken a keen interest in education and has inaugurated some fine work, but here and there there appears to be an antipathy which can only result in confusion and disaster unless the whole problem is faced in a commonsense manner right now.

What are the facts? To-day, in 1956, more than 140,000 Papuan and New Guinea children are being educated in mission schools and possibly something less than 10,000 by the State. (The figure was 7,000 odd at the last census.) Yet, more than seventy-five per cent. of the total grant for education in the Territory of Papua and New Guinea goes to State schools!

The total grant to Anglican mission schools last year was in the vicinity of £8,000, and there have been distinct indications that this figure may be reduced despite the larger grant from the Commonwealth of Australia to the Administration for educational purposes.

## HIGH STANDARD

The impression is sometimes given that the mission schools are not up to standard and are marred by untrained teachers; but that on the other hand the Administration is providing first-class schools with fully qualified teachers.

Nothing could be more misleading, nor further from the truth. All but two of the European teachers employed by the Anglican Mission (for example) are qualified teachers from one of our State Education Departments. Many have had experience in schools at home. There are one or two unqualified people who happen to have real ability in this field.

Our native teachers are well trained and only teach in the grades for which they are competent. Since the Government instituted the Teacher's Certificate for native teachers (only two years ago) the Church has made every effort, at great inconvenience, to see that our teachers sit for the certificate. There are at this moment no less than forty of our teachers working for the Government certificate, though this means the partial disorganisation of our schools for the time being.

That the Church has not done the best possible is obvious; they have had neither the men or women nor the money to do what might have been done. But it is obvious that they have done everything in

the past that has been done at all, and that even now they are doing a very great deal more than the State can do.

It is not true that the State provides a higher standard of education. There is no single secondary school in the whole of the Territory. Our own Martyrs' School goes up to sub-intermediate standard, which is as high a standard of education as is to be found anywhere in the Territory.

Its headmaster (Byam Roberts) is a well-known educationalist who resigned an important post in Australia to undertake this work. He is supported by two first-rate Europeans, one of whom has long teaching experience and the other is a specialist in the teaching of English to foreigners.

## SECONDARY EDUCATION

Surely the challenge to the Government is to provide what is not already provided for, namely secondary education. It seems to be clear that neither the Church nor the Government can cover the whole field effectively.

As most of the primary education is already in the hands of the Church, and as the need for higher education is a crying one, why should not the Administration make schools to matriculation standard their contribution?

In addition, the Administration should not only back the mission schools but it should supervise them with inspectors to ensure their standards—this in fact is not being done.

In the area where I am staying at present, the Anglican Mission has two primary schools, in addition to the Martyrs' School, situated some

six to eight miles apart. One has over 600 pupils and the other over 350 odd. I might add that in each of these schools English is taught from Standard 3 upwards. Yet, in between them the Government has set up a rival school with an enrolment of less than 100. Surely this is squandering public money?

Although there is a Government education officer only twelve miles away, on a metal road, the school I have mentioned with over 600 pupils has only been visited by him once in the past four years. There are many of our larger schools in the mission area that have never been inspected at all. It is illogical for the Government to demand a standard but to do nothing whatever to ensure the keeping of that standard.

There is another very strong reason why the Administration should back the mission primary schools, and it is this. The Commonwealth Government has publicly announced that it believes in the Christianisation of this Territory as being the only realistic solution for the future. This cannot possibly be achieved by any other means than the mission school.

## "FREE TO ALL"

It may not be realised at home in Australia that the Church's schools in New Guinea are a vastly different concern to the "Church school" that we know in Australia.

In the first place they are free to all comers, whether Christian or heathen, with the exception of the Martyrs' School, which is specially for Anglicans or intending Anglicans. This is reasonable, as no fees are charged in any of our schools, either primary or otherwise.

## AFRICANS NO LONGER CONTENT TO FOLLOW

FROM OUR OWN CORRESPONDENT

Dodoma, Tanganyika, July 7

Nationalism is something which all missionaries must take into account in the planning of their next few years, especially in Africa.

Deep feelings are nearer the surface than many of us realise, and very often our African brethren are suspicious of some of our best intentioned efforts.

We had hoped that the forward move in literature could be made with the co-operation of every territory in East Africa, and we met and planned with that hope in view.

We were, however, most disappointed when the proposal for united action in the production of Christian literature for East Africa was completely turned down by the Synod of Uganda.

The underlying fear is that the Church is secretly working with the Government to bring federation to East Africa.

## UGANDA

Uganda is one hundred per cent. against federation, and their chief objection is probably on account of the course of events in Kenya.

The multi-racial development in Tanganyika is much further advanced, and here people of all races freely mix on all social occasions.

Unfortunately, there is a section of the people in Kenya who do not favour this line of development, hence Uganda's deep-rooted fear of federation, which has spread to spheres of action which have no connection whatever with it.

## UNITED ACTION

We then, therefore, need to approach every proposal for united action in a spirit of prayer and humility, taking care that there can never be the slightest opportunity for suggestion that we have some *arrière pensee* for acting as we do.

No longer can we take it for granted that something we propose will be accepted just because it comes from white men.

No longer can we proceed with our missionary work until we have the fullest African co-operation, one might even say, until we have given the African the leadership, and ourselves being willing to lead from behind the scenes.

It is useless to wish that we had more time to prepare them for leadership. They now want to lead and to make their own mistakes, even if they have to pay for them.

Secondly, the mission schools are an integral and vital part of the scheme for Evangelism. When a school is started in a new area the native teacher appointed is also the licensed reader of the district, subject to the mission priest (who is perhaps some miles away), and it is he who bears the responsibility for giving instruction to both hearers and catechumens.

It must be remembered that in such areas the people have had no education of any sort and have no English whatever. Thus a teacher is doing a very good job indeed if he can bring his raw pupils to Standard 2 in the first three years.

After the school reaches that stage more advanced teachers must be sent and the teaching of English as a school subject commences. This is the method approved by the highest educational authorities on teaching a foreign language the world over.

To attempt the Christianisation of the country by the one lesson a week method in the State schools is an utter impossibility where the people have had no Christian background and are simple souls living close to sorcery and witchcraft and have to be most carefully prepared for baptism.

Not only can the State schools not possibly attempt this, but in any case there is no guarantee that the teacher will be a Christian. In fact there are already some heathen teachers in the Government schools.

Thus, if the Government is sincere in its resolve it must back the mission primary schools up to the hilt, whilst at the same time insisting on its own chosen standard of education.

## OBERON'S BIG EFFORT

FROM OUR OWN CORRESPONDENT

Bathurst, July 9

Wonderful support by all parishioners in the parish of Oberon meant the raising of well over £1,000 for the furnishing appeal for St. Michael's P.O.W. Memorial Children's Home at Kelso.

A real parish combined-effort, the amount was raised in connection with a recent three girl Queen contest throughout the Oberon district.

The effort was promoted by Mrs. Turner of Winton Park, Oberon, and people of all denominations helped the candidates.

The winner of the competition, Elaine Nelson, with £451, was crowned at a largely attended Ball at Oberon on Friday, July 6, by the Diocesan Commissioner, Canon Harry Thorpe, who also received the runners-up, Ruth Hollis with £349, and Dorothy Risby with £245.

Later donations brought the effort in all to one thousand guineas for the appeal.

It is hoped that the candidates will attend the Coronation Ball at Orange on August 10, to be acclaimed at this climatic Ball for the 1956 Young Anglican Diocesan Queen.

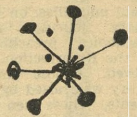
Oberon Women's Guild, Y.A.S., the mothers of the candidates, committees, and all parishioners got together for this parish effort to give aid to furnishing St. Michael's Home.

It is now likely that Oberon will head the 1956 parish list for donations for the memorial home.

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## OBITUARY

# THE RIGHT REVEREND REGINALD STEPHEN

We record with deep regret the death in Melbourne last Sunday of the Right Reverend Reginald Stephen, one time Lord Bishop of Tasmania, and later Lord Bishop of Newcastle, in his ninety-fourth year.

He was a most distinguished member of a remarkable family. Reginald Stephen was born at Geelong on December 9, 1860. His father, G. A. Stephen, was one of the founders of the Geelong Grammar School, and Reginald Stephen was one of the school's first scholars.

Stephen's sons and grandsons followed him at the same school.

From Geelong Grammar, Stephen went up to Trinity College in the University of Melbourne, where he achieved signal distinction not only for scholarship, but for wit and "ragging." Of the last claim to fame it need only be said that his youthful escapades were always brilliantly conceived, extraordinarily funny, and that they never in any way hurt anyone physically or in spirit.

He was a remarkable student. He was an Exhibitioner in Natural Sciences, graduated B.A. with First Class Honours in History and Political Economy in 1882, winning the Cobden Club Medal. For good measure he later added the Bromby Prizes for Greek and Hebrew.



Bishop Reginald Stephen as a young man.

He became Master of Arts in 1884.

Those were the days when history, and the social and political sciences, rested firmly upon the broad basis of classical studies. The severe intellectual discipline of *litterae humaniores*, and the independent and critical spirit which it induces, remained with Stephen all his life.

As an old man—and he became a very old man indeed—Reginald Stephen remained very much a radical and independent thinker. He used to say that every young man should be a revolutionary; like Mr. Gladstone, he himself had a mind which remained fresh, critical and candid even when he was an octogenarian. The older he grew, the more liberal he became.

No one ever did Stephen's thinking for him. If he was not the greatest scholar that the Australian Church has produced, he was certainly the best educated.

Stephen was made deacon in 1883, and ordained to the priesthood in 1884.

He was assistant curate at Christ Church, St. Kilda, and then Vicar in turn of Balwyn (1889-94); S. Andrew's, Brighton (1894-1904); and Holy Trinity, Balclutha (1904-1906).

He had been sub-warden of Trinity College during 1899-1904, and he went to S. John's College, St. Kilda, as warden during 1906-1914.

In addition, he was Dean of Melbourne during the years 1910-1914.

In 1913 he had the honour of receiving a Lambeth Doctorate in Divinity, and the following year was consecrated in S. Andrew's Cathedral, Sydney, as Bishop of Tasmania.

Just after the First World War, in 1919, in obedience to the dictates of his highly developed social conscience, Stephen accepted translation to the great See of Newcastle, N.S.W., with its problems of industrialisation, so different from the rural dreaminess of Tasmania at that time.

He resigned from the Diocese of Newcastle, owing mainly to his wife's continued ill-health. In 1928, and retired to settle in Melbourne. There, while his strength lasted, he became the invaluable helper of any and every hard-pressed parish priest, and expended much of his energy of spirit upon his beloved Trinity College.

On the eve of his ninetieth birthday Bishop Stephen broke a leg, and was thereafter an invalid. His eyesight also began to fail and he became almost totally blind.

Many who read this will recall Bishop Stephen's wife, Elsie, whom he married in 1905, and who died after their return to Melbourne.

She was a daughter of the celebrated Canon Tucker, of Christ Church, South Yarra. They had two sons, Reginald George and Kenneth, and one daughter, Phyllis.

As a bishop, Stephen maintained an air of imperturbability, especially in crises. His main seemed at first somewhat stern and unapproachable; but closer acquaintance revealed him as full of fun, and in his day there was perhaps only one other Australian bishop about whom more and better anecdotes revolved. He was a great "leg-puller" of the pretentious—especially his episcopal brothers who qualified for the adjective.

## SENSE OF DUTY

Stronger than his sense of humour was his firm sense of duty. He would go to great lengths to help any clergyman whom he knew to be doing his best; he was glacial, often harsh, with the dissatisfied and the grumblers.

His own work was planned with the meticulous economy of time, which marks only one of Australia's present twenty-five diocesan bishops. To one clergyman who had written him at great length about a forthcoming Confirmation he replied:

"Dear —, Sunday, 18 July, 3 p.m. Yours, R.N."

But that was the way to get correspondence done without a secretary!

The Reverend A. E. Saxon, who was Stephen's assistant curate at Balclutha and later Archdeacon of the Coalfields, says that the bishop's garden reflected his character. Whenever possible, he spent half an hour working in it each morning, and if it was not a good garden as a result, then it was not the gardener's fault.

But it was always a good garden.

Like most deep thinkers with well-organised minds Stephen was a quiet, if not a silent man. (Bishop Gilbert White was another).

When drawn, however, he was the most charming, humorous and natural talker—provided that his guest was natural, too, and did not try to impress!

He wearied quickly of bores and grumblers.

In one important respect, Stephen differed from most Anglican divines of the past. He was brief to a fault. It was an axiom with him that if a preacher could not say it in twelve minutes he would not say it in an hour and a half.

He twice delivered the Moorehouse Lectures: in 1908, at the height of his influence in Melbourne before he became a bishop, and again in 1931 after his retirement.

# DEAN W. E. C. BARRETT

We record with regret the death on June 30 of the former Dean of Brisbane, the Very Reverend W. E. C. Barrett. He was 76.

Dean Barrett had also been a Bush Brother, Army chaplain, pastor, and College Warden.

## A correspondent writes:

William Edward Colville Barrett was the son of Sir William and Lady Barrett of Blundell-sands, Lancashire, and was educated at Aldenham School and Pembroke College, Cambridge, where he took his B.A. degree in 1901 and his M.A. in 1905.

He trained for the priesthood at Leeds Clergy School, was ordained deacon, 1903, and priest, 1904, by the Bishop of Wakefield.

After a curacy at Kirkburton in Yorkshire he served in the Charleville Bush Brotherhood from 1906 to 1913, in the days when Bush Brothers made long treks by packhorse to remote settlements and the going was really tough.

William Barrett returned to England in 1913 and from 1916 to 1919 served as a chaplain in the British Expeditionary Force.

In 1920 he married Hilda Stanley-Adams, and in 1922 the Barretts returned to Brisbane Diocese and there followed a memorable ministry of eight years in the parish of S. Matt-the-w, Sherwood, which saw the building of the present parish church and the founding of S. Aidan's School, Corinda. The strong hold which William and Hilda Barrett had over the affections of Brisbane people was well and truly laid in those days.

In 1930 came the call to the Wardenship of S. John's College within the University of Queensland, with a canonry in S. John's Cathedral, and in 1932 the Deanery of Brisbane, which William Barrett held with distinction for twenty years until he retired in 1952 to live at Redcliffe with the title of Dean Emeritus.

For twenty years also he was chaplain to the Sisters of the Society of the Sacred Advent, to whom he brought pastoral devotion and spiritual strength.

Brisbane knew a Deanery family of singular grace and charm which clothed a resolute determination to do the very best for cathedral, Church and community. The influence of Mrs. Barrett was felt in every work of help and mercy undertaken in the diocese, and the A.B.M. Kokoda Cafe workers had no hesitation in giving the name of "Hilda Barrett" to the launch which followed the elder daughter of the Deanery, Helen, to her intrepid labours as a missionary sister in the Diocese of Melanesia.

Timothy and Joyce both served in the army during the war. Timothy is now a doctor in Toowoomba and Joyce a physiotherapist at Redcliffe.

## HUMILITY

What of the man himself? As the Archbishop said in his panegyric at the funeral, he had no great pretensions to scholarship or oratory but preached most persuasive sermons through his utter simplicity, humility and sincerity.

Dean Barrett's forthright opinions were always expressed with gentleness and courtesy. He had the knack of speaking plainly without offence.

He had no fear of man (we all remember how he resigned from the Diocesan Council when he disapproved of an important appointment) and therefore no need ever to speak rudely or offensively.

His own spiritual life was nourished by meditation on the Scriptures. There comes to mind a retreat many years ago in North Queensland. We were used to the kind of addresses that pinpointed our occupational sins and made us feel worms of earth. Dean Barrett treated us to an exposition of the Psalms that enriched and ennobled us.

The old Dean's dry humour and sense of fun will supply us into our anecdote. There was the daring young priest who

locked the Clergy Summer School (of which the Dean was always chairman) with his shocking opinions, and then apologised to the Dean and expressed the fear that he had ruined his chances of preferment. "Not at all," was the answer. "They will probably make you a Bishop. They made Barnes a Bishop."

To a priest who appeared in a biretta at the cathedral he said: "I hope you won't feel that you are in honour bound to wear that here."

Living on through the ten years that followed World War II, Dean Barrett was a reminder to a younger generation of clergy that a priest of the Church of England is first of all a gentleman; that he is meticulous in the fulfilment of practical duties; that he is honest with himself and with his people; and that having done all he may well leave the event to God without fuss or show.

The hospitality of the Deanery family will long remain for many a happy and gracious memory. Many of us in the war years were in Brisbane in barracks or with only very temporary homes.

Not only would we in the cathedral hear the word of God preached with sincerity and truth when we needed it most, and feed upon the Bread of Life (with the benefit of absolutism as we sought it), but in the Deanery there was a welcome to the wayfarer in transit—warm, gracious and cheery. All over Australia one imagines at this time clergy and ex-servicemen will remember the old Dean with gratitude, and bless his gracious wife and children.

## THE REVEREND F. A. TOWNSEND

We record with regret the death on June 29 of the Reverend Frank Townsend, Vicar of S. George's, Malvern. He had been in ill-health for some time and on the Wednesday before his death took a serious turn, passing away early on Friday morning.

He was appointed incumbent of S. George's, Malvern, in 1950, and had a most successful ministry there. He was made deacon in 1925 and ordained priest in 1927 by the Archbishop of Melbourne. He held various curacies in the diocese and received his first appointment as a parish priest at Healesville in 1929. In 1935 he became chaplain (sea-going) to the R.A.N. He then served at S. John's, West Geelong, S. Mark's, Sunshine, and S. John's, East Malvern.

He possessed a keen business sense and in every parish placed the finances and direction on a sound business footing.

The funeral service on July 2, at S. George's was conducted by the Bishop of Geelong.

Mr. Townsend is survived by his wife and a son and daughter.

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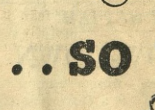
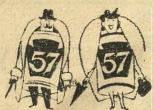
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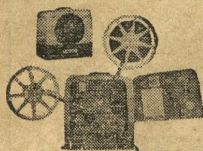
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## ONE HUNDRED YEARS AT OMEO

FROM A SPECIAL CORRESPONDENT

Omeo, Vic., July 9

On Sunday, July 15, the Bishop of Gippsland, the Right Reverend E. J. Davidson, will preach at a civic thanksgiving service in Christ Church, Omeo.

*It will be just 100 years since another clergyman made the 127 mile journey from Sale to preach at the newly-discovered Omeo diggings in Victoria's rugged north-east.*

The first services were held "in a commodious building erected at the rear of the Golden Age Hotel and at the tent of Mr. J. Hall, of Dry Gully."

To conduct this service Mr. Simmons had travelled the 127 miles on horseback, which means of transport was the only one possible owing to the steep and rugged nature of the surrounding country.

The centenary service will be held in the small but beautiful building which was opened and dedicated by the Reverend W. G. Hindley on Sunday, June 18, 1882.

Christ Church is still the centre of a very large parochial district, extending 50 miles from Benambra in the north to Swift's Creek and Ensay in the south—the most mountainous and isolated district in Victoria, although it is credited with being the first inland settlement in the State.

Its 120 years of history has seen first a grazing settlement, then the excitement of a gold rush, the advent of the Chinese alluvial workers and the dredges, and now a complete return to grazing.

### MANY JOURNEYS

The present church, which at the time did not include the chancel, had for its first regular incumbent the Reverend W. G. Hindley who, after having spent only a week in Australia after his arrival from England, was appointed to the district in 1878.

At that time it was customary for the vicar to travel some 5,000 miles per annum (on horseback) over mountain tracks, fording streams, and seeking out mining camps at long-deserted villages, such as Stirling, Glen Wills and Sunny-side.

It is interesting to note a record made in a parish register in 1890 by one vicar: "Omeo Plains lapsed on account of the preacher nearly being drowned. Mistook crossing at Reedy Creek, and horse and rider precipitated into a deep hole. Returned to Omeo in a freezing condition and preached to ten attentive people. May God bless them, for they are not of the fair weather fraternity."

### PIONEER BISHOP

Another much-loved vicar, the Reverend J. R. Majendie, when offered a Melbourne parish after four years' splendid work at Omeo, requested permission to stay until his successor arrived, saying, "A Melbourne parish can be easily supplied, but if I leave, the Omeo people will have no one."

Unhappily, he died at his post but a few weeks later, in 1902, and the present chancel is dedicated to his memory.

When the Diocese of Gippsland was established at the turn of the century, the Right Reverend A. W. Pain was the pioneer bishop, and made his first visit on February 3, 1903.

The sight of his white beard

and his horse is still remembered by one of the parochial councillors.

The vicarage was dedicated in 1924, and some former vicars, with their present appointments, are: The Reverend S. T. Ball, now Vicar of Christ Church, South Yarra, Victoria; Canon R. M. Southey, Rector of Yarram; the Reverend Hugh Andrew, New Guinea Mission; the Reverend T. W. Hewlett (twice vicar), S. James', Orkney; the Reverend R. W. G. Phillips, Vicar of Mortlake, Diocese of Ballarat; the Reverend N. McDonald, Rector of Yalourn, and the Reverend K. G. Aubrey, New Zealand.

Recent parochial activities in-

clude a canvass organised twelve months ago, without outside help, which brought pledges totalling £10,500 over a three-year period from 170 families; a new mountain ash altar, purchased by the Ladies' Guild, to mark the centenary, and extensive remodelling of the vicarage.

At present, an appeal is being made for memorial stained glass windows to commemorate early pioneer families in the district.

The present vicar, the Reverend D. F. Fisher, is the Rotary Foundation Fellow for District 28, and leaves Omeo on July 31 to pursue studies at the Union Theological Seminary in New York, U.S.A.



Christ Church, Omeo, Diocese of Gippsland, which celebrates its centenary on July 15.

## 100 Y.A.s MARCH AT COWRA

FROM OUR OWN CORRESPONDENT

Bathurst, July 9

100 Young Anglicans marched through the streets of Cowra on July 1 for the climax of their rally, Evensong in S. John's Church.

Members came from ten surrounding branches for the short week-end organised on behalf of the youth department by Cowra Y.A.s.

It proved yet another Y.A. success in the central west.

The programme included a welcome social on Saturday, Holy Communion on Sunday morning followed by Bible Study conducted by the rector, the Reverend John Reeves, addresses by the Federal Youth Secretary of A.B.M., Miss G. Haddingham, and conference led by the Bathurst Youth Commissioner, Canon Harry Thorpe.

Discussions included the Y.A. Queen Competition ball at Orange on August 10, the next rally at Dubbo on September 1 and 2, and the Children's Home and Youth Sunday on September 30.

They also considered the new Christian Education kit now being prepared by G.B.R.E. and the Commonwealth Anglican Youth conference to take place at the N.E.G.S., Armidale, from January 7 to 15. Some coloured slides of scenes

taken at the dedication of S. Michael's Children's Home were shown.

Condobolin Y.A.s will hold a short week-end Y.A. rally on October 13 and 14.

Y.A. balls will be held at Forbes on July 13 and at Parkes on July 27.

## PERTH C.M.S. RALLY

FROM OUR OWN CORRESPONDENT

Perth, July 9

The Burt Memorial Hall was full for the India C.M.S. rally on Wednesday night, July 4.

The chairman of the meeting was the Reverend Dennis Bazely, Rector of Toodyay, who was in India for many years before coming to Western Australia.

The Reverend Walter Spencer, the organising secretary for the C.M.S. reported increased support for the society, and spoke of the forthcoming rally on August 18 when Canon H. M. Arrowsmith will speak, and the new "Jungle Doctor" film will be screened.

Sister Rachel Joseph, the main speaker, gave a glowing account of the work of the C.M.S. in South India, and gave her whole-hearted support for the Church of South India.

She appealed for three things: more people for all work in India, more prayers for the work of the Church in India, more "prayerful" giving of money and goods.

## THE REVEREND H. McCALLUM

The Reverend Hayden McCallum of the Diocese of Canberra and Goulburn has been awarded the degree of Master of Sacred Theology (S.T.M.) with first class honours from the Union Theological Seminary, New York.

Mr. McCallum is at present in England on his way home to take up duties at S. John's, Canberra.

—W.F.H.

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## FILM REVIEW

### LOW-DOWN ON TELEVISION

IF the film, "Simon and Laura," is a Government plot to assist its war on inflation by discouraging people from spending money on television sets it succeeds admirably; for it takes you behind the scenes in B.B.C. television and shows you, without any punches pulled—what a sordid, tawdry thing T.V. is in the studio.

This story is all about a pair of second-rate actors who are about to seek a divorce when they are chosen to play a T.V. serial of the day by day happily married life of an ordinary man and his wife.

That revolting small boy whom we all detested in the stage performance is even more revolting in the film, but the whole performance is far, far

better as a film than on the stage.

The Christmas instalment of the serial, in which their private all-in brawl is televised unknown to them by that horror of a child turning on the camera, delights their jaded audience so much that they are swamped by a fan-mail asking for less domestic bliss and far more domestic brawls. It certainly gives you plenty of laughs.

Peter Finch and Kay Kendall render a skilfully judged performance as the husband and wife, with good support by Maurice Denham as the butler.

Your wife and daughters will thoroughly enjoy this one. We saw it at the Odeon Theatre in Melbourne.

—W.F.H.



## C.E.M.S. IN VICTORIA

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, July 9  
The National President of C.E.M.S., Bishop J. S. Moyes, will return to Melbourne on Wednesday, July 11, when he will address a rally at Holy Trinity, Oakleigh.

On July 12 the bishop will be in Bendigo and the next day will address a rally at Eurora.

He is to be the speaker at the annual Communion breakfast on July 15, and will preach at Evensong at Holy Trinity Cathedral, Wangaratta, on the same evening. This will be a special men's service.

**DIocese OF MELBOURNE**  
The Diocesan Council, at its quarterly meeting on June 19 discussed the finances of the society in the diocese, with particular reference to the financing of the social service work being undertaken.

The chaplain to H.M. Gaols, the Reverend John Burnett, who is a chaplain of the Melbourne Executive of the society, reported on the work he and the social service sub-committee are carrying out and made a plea for more funds for this work.

Discussion took place on increasing the annual subscription to ensure that money was available for this and other social service work.

Other business discussed included the monthly luncheons and the use of the C.E.M.S. Bulletin as a propaganda medium.

**S. PETER'S, BRIGHTON BEACH**

The speaker at the monthly meeting of the branch on June 11, was the Reverend Nell Glover, who gave the second of a series of talks on his recent visit to Russia and China.

In his remarks he made a plea for Anglicans to get to know their neighbours, and spoke of the desire of the Russian and Chinese people for peace and understanding with the rest of the world.

Visitors to the meeting included members of Murrumbidgee, Hampton and East Brighton branches. S. Peter's branch is now the strongest branch in the southern area of the diocese, with a membership of 35.

All Souls', Sandringham, and S. James', Ivanhoe held their annual corporate Communion and Communion breakfasts during June.

The latter which was held on June 17, was addressed by the member for Ivanhoe, Mr. Vernon Christie, M.L.A., who spoke on Automation and its impact on the spiritual side of man.

Among the 110 men who sat down for breakfast were the Provincial lay vice-chairman, Dr. W. J. Denehey, and four members of the diocesan executive.

S. Mark's, Sunshine, at their monthly meeting on July 2, engaged a team from S. Peter's, Murrumbidgee, in a debate on "Is the continuation of the Melbourne C.E.M.S. Bulletin desirable?"

The visitors who presented the case for the affirmative were victors by 10 points.

In a happy little ceremony after the debate the chairman of S. Mark's branch presented the victor of the parish, the Reverend S. T. Vizard, with an aneroid barometer and thermometer set in a handsome polished wooden case and suitably inscribed.

Mr. Vizard has been appointed to S. Paul's, Ascot Vale, and takes up work in his new parish on July 9.

**DIocese OF BALLARAT**  
The new branch referred to in these notes of June 1, was at All Saints', Ballarat. Full details of the formation of the branch appeared in the Ballarat "Diocesan News" on June 8. Your correspondent apologises for this omission.

A sixth branch is now in the process of formation in metropolitan Ballarat, at Holy Trinity, Sebastopol. Further news of this diocese will be included in next month's notes.

## DIOCESAN NEWS

## ARMIDALE

## RAIN STOPS CAMP

Narrabri O.E.F. camp which was planned for June 23 and 24 in the shearer's quarters of a property thirty miles from the town was cancelled because of flooded roads. The camp was to have been held in the parish hall. The Vicar of Armidale, the Reverend Harry Taylor, gave an address, "What does God expect of us?" before having to leave Narrabri before it was cut off by road in all directions.

## BALLARAT

## SUCCESSFUL STREET STALL

The Ladies' Auxiliary of S. Cuthbert's Home for Boys held a street stall in Colac on June 21. Produce was brought to the stall by the auxiliary members and members of Church organisations in nearby parishes. As a result of their enthusiasm and the interest of the public in the home, £200 was raised.

## SEBASTOPOL PARISH BALL

The fifth annual ball of Holy Trinity Church was held in the Sebastopol Town Hall on June 23, when there was a capacity attendance. The vicar, the Reverend A. L. Rutter, welcomed the guests. Mr. and Mrs. Mayoress, C. and Mrs. Tuppen, who congratulated the organisers responsible for such a fine social gathering.

## PATRONAL FESTIVAL

S. Peter's, Beulah, observed their patronal festival by holding on the evening of S. Peter's Day a family social and concert in the parish hall. The vicar (the Reverend D. W. Hardy) welcomed the guests. Mr. and Mrs. Mayoress, C. and Mrs. Tuppen, who congratulated the organisers responsible for such a fine social gathering.

## BATHURST

## INTERESTING EVENTS

S. Peter's Church, Rockley, celebrated its patronal festival on June 25 with Evensong and a social gathering. Bishop Moyes will give the Sacrament of Confirmation in Holy Trinity Church, Dubbo, on Tuesday next, July 17. The new Communion rails are in place at Dubbo parish church. The rails for the chapel have been given by Mr. and Mrs. Fitzhardinge in their memory. Orange Women's Guild have added to their gift of £150 for the furnishing of the chapel at S. Peter's, Dubbo. A family in the Stuart Town parish sold some wool and sent it as a surprise gift for the Children's Home furnishing appeal.

The Bishop acted as host to parties at Bathurst last month. The first was for junior pupils of Marsden and All Saints' College and was held at All Saints'. The senior pupils of Bathurst were present at Marsden School. Both schools had teacher representatives at each event. The Wirrinya church, Bathurst, will place this evening, as will also the Forbes Y.A. Ball. The parish ball for Cowra will take place next Friday, July 20. The D.C. has been invited to preach in the Nyngan parish church on Sunday, July 22.

## RECENT DOINGS

The Bishop attended the Y.A. Ball at Bathurst on June 23. The Federal Youth Secretary of A.B.M. spoke to a gathering of youth group members at Keeso on June 29. Debutantes were presented at the East Orange parish ball on June 28. Holy Trinity, Orange, held its social gathering for the year on July 5. Warren has advised that Y.A.s are to be re-formed in that parish. Coonabarabran younger set had made a request to link up with the Young Anglican movement in the diocese.

New registrations have been received by the Youth Department from Y.A.s at Oberon, and the new J.A. branch at South Bathurst. The youth of Gilgandra have sent £10 for the Children's Home. The J.A. group at South Bathurst have also contributed to the Youth Department and the Memorial Home appeal. Bishop Moyes was at Bathurst yesterday, July 12, followed by a meeting of the archdeacons of the diocese last night.

## PERTH

## MECKERING JUBILEE

S. Peter's, Meckering, kept its jubilee on S. Peter's Day when the Archdeacon of Northam and six other clergy including three ex-rectors were present. The vicar was Dean Moore under whose direction the local people had built the new stone church, in 1906 when the old one was an out-station of Northam parish of which at that time he was the rector. On June 12, 30 years before the gold rush, Northam town-site had been surveyed a mile north of the present site, the first settlers built themselves a little church, "Holy Trinity." In it

## ORDINATION

The Ordination of the Reverend Norman Hall and the Reverend Anthony Stott on May 31 at Bathurst Church, Northam, makes diocesan history in being the first ordination in this church though not the first in Northam. In 1864, 30 years before the gold rush, Northam town-site had been surveyed a mile north of the present site, the first settlers built themselves a little church, "Holy Trinity." In it

Western Australia's first bishop, the Right Reverend M. B. Hale, made Charles Clay a deacon on February 17, and on S. Thomas' Day of the same year advanced him to the priesthood in the same place. The next year he consecrated the more substantial church of S. James, on the same site by the vigorous efforts of Mr. Clay and his parishioners. They were destroyed in 1904 when the town had been moved. The site was marked by a memorial cross erected in 1906 by the then rector, now Dean R. E. Moore. The present parish church was built and consecrated in 1890.

## HALL PROGRESS

The Reverend J. H. Thompson, Rector of S. Paul's West Park and priest-in-charge of Tuart Hill with Mount Yokine, reports progress in the building plans for the new hall offices have been approved by the diocesan council, and the architect is now consulting with other official bodies.

## VESTRY ADMITTED

The Rector of Guildford, the Reverend E. D. O. Coleman, reports that the vestry were officially admitted at Evensong on July 1. The special preacher was the Reverend E. H. Wheatley, the State Secretary of A.B.M. There was a retiring collection for the Churches' Gifts for Melanesia and New Guinea.

## YOUTH INTEREST

The Reverend R. T. Arrantaah, Rector of Midland Junction, reports in the July issue of his magazine an ever increasing enthusiasm amongst the youth of his parish. They have decided to join the Anglican Youth Fellowship. Branch officials have been appointed as follows: Chairman, Miss Joy Farr; secretary, Miss I. Campbell; treasurer, Mr. E. Arrantaah. The special preacher at their next meeting will be the Reverend H. W. C. Hyde, the Chaplain of Guildford Grammar School.

## KENSINGTON C.E.M.S.

The third annual meeting of the branch was held last Monday. There was an excellent attendance of members and an interesting review. The following office-bearers were elected for the coming year: President, Brother Dalton; Moffet, vice-president; Brother Bert Christmas; secretary, Brother Alf Conlan; caterer, Brother Harry Robinson; treasurer, Brother Maurice Daw; entertainment, Brother Reg. Price. The branch decided to carry on with their meetings twice each month.

## RECTOR ON LEAVE

The Rector of S. Peter's, Victoria Park, the Reverend Ralph Thomas, is on leave for the month of July. He is in the Eastern States in connection with chaplaincy duties.

## NEW CHOIR

The Rector of S. Peter's, Mount Hawthorn, the Reverend E. W. Fitcher, has asked Mr. Jack Cork to reform the church choir. Mr. Cork has just returned to the parish from England where he was choirmaster at a large church. For the present, the choir will not robe, but will wear a complete choir trained ready for the new church which should be built in 2 or 3 years' time.

## SYDNEY

## MEN'S ORGANISATION

The men of Christ Church S. Laurence, Sydney, will meet at 5 p.m. on Sunday, July 15, for a basket tea when they will discuss the ways and means of forming themselves into a parish organisation.

## RECORD EVENINGS

The Reverend Edgar Wood has resumed his record recitals each alternate Tuesday at 7.45 p.m., in

Christ Church S. Laurence Clergy House in aid of the restoration fund. The first took place on July 3.

## BISHOP AT NEUTRAL BAY

The Bishop of Graham, the Right Reverend K. J. Clements, will preach at S. Augustine's, Neutral Bay, at Evensong on Sunday, July 15, in the kindergarten. The Reverend E. J. Searee, a former Diocesan Commissioner of Grafton diocese.

## TASMANIA

## M.U. RALLY AT LAUNCESTON

Members of all branches of the Mothers' Union from the northern parishes attended a service in S. John's Church, Launceston, on June 25. The service was conducted by the rector, Archdeacon L. N. Sutton. After the service, members were entertained to afternoon tea in the kindergarten. Hall. Mrs. J. W. Davison, the diocesan president, gave a very interesting account of her visit to Mary Sumner House in the various Mothers' Union branches and churches which she visited while in England. On behalf of all members present, Mrs. Davison made a presentation to Mrs. F. H. Sandell, who with Canon Lansell is retiring from S. George's parish.

## GIFTS FOR GRENFELL

FROM A SPECIAL CORRESPONDENT

Grenfell, N.S.W., July 9  
Despite bad roads and floods, the Church of Holy Trinity, Grenfell, was well filled last Sunday night, when the rector, the Reverend C. E. Usher, assisted by the Reverend E. Walker, dedicated a pair of beautiful standard candlesticks and three large brass alms dishes.

The dedication was to have been performed by the Archdeacon of Camidge, the Reverend W. Chas. Arnold, but at the last moment floods in the Lachlan River prevented his attendance.

The standard candlesticks were given by Mr. Alex. Matchett in memory of his father, the late Richard John Matchett, who was for many years a devoted member of the church and a lay representative in Synod.

Two of the alms dishes were given in memory of the late John Gaham, member of a well-known church family, and another commemorates a former verger, William Stinson.

The larger alms dishes were necessary because of the great numbers of envelopes in the collection as a result of the parish canvass held last year.

Reference was made during the service to the devoted work of Mr. David Graham, who passed away a fortnight ago at the age of 82 years.

Up to the time of his death he was a warden of many years' standing and was to be seen almost daily attending to the grounds of the church.

## THEATRE REVIEWS

## NUTCRACKER SUITE BALLET

THIS children's Christmas party is sheer delight from beginning to end.

A small girl, Alida Glasbeek, is the leading lady, and she carries it off perfectly, brilliantly supported by a host of very small pupils of the Borovansky school, and on the adult side Jocelyn Vollmer as the Sugar Plum fairy, Vassilissa Trunoff as the Prince, John Auld as the warlock guest, and Kiril Vassilkovsky as the Nutcracker.

Incidentally, the transformation of the Nutcracker into a very handsome Prince is a fine piece of stage craftsmanship.

The Pas De Deux, by Jocelyn Vollmar and Trunoff, is as lovely a piece of dancing as this company has given us this season.

The supporting ballet is "Le Carnaval," with Peggy Sager as Columbine, Joan Potter as Estrella, and Royes Fernandez as Harlequin.

At the conclusion of this programme the company will take a well-earned holiday from take a well-earned holiday.

## "THE RIVALS"

For a beautifully dressed and acted Elizabethan comedy, this performance of "The Rivals" in Melbourne would be hard to beat.

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—W.F.H.

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## — OUTLINE OF ITINERARY —

Tour No	Days	Itinerary	Sterling
GB1	7 days	Winchester, New Forest, Bournemouth, Devon Coast, Lynton, Lynmouth, Clowey, Cornwall, Lands End	26 Guinea
GB2	7 days	Oxford, Tewksbury, Great Malvern, Wye Valley, Gloucester, Snowdonia, North Wales Coast, Shakespeare's country	24 Guinea
GB4	7 days	Canterbury, Dover, Cinque ports and castles, Brighton, South Coast, Stonehenge, Wye Valley, Oxford	26 Guinea
GB5	13 days	Shakespeare's Country, Chester, Lake District, Ayr, Glasgow, Loch Lomond, Loch Tay, Perth, Royal Balmoral, Greta Green, York, Lincoln, Cambridge, Hatfield	50 Guinea
GB6	9 days	Shakespeare's Country, Peak District, English Lakes, Edinburgh and Loch Lomond, Cathedral Cities, Cambridge	35 Guinea
CMT 21	22 days	Paris, Grenoble, Geneva, Pisa, Rome, Naples, Sorrento, Capri, Florence, Venice, Montreux, Lausanne, Paris	108 Guinea
CMT 22	14 days	Rheims, Nancy, Moselle Valley, Lucerne, Interlaken, Kandersteg, Montreux, Lake Geneva, Lausanne, Paris	108 Guinea
CMT 23	14 days	Paris, Nancy, Zurich, Arberg Pass, Innsbruck, Dolomites, Venice, Italian Lakes, Montreux, Lake Geneva, Paris	49 Guinea
CMT 24	9 days	Calais, Brussels, Luxembourg, Bale, Rhine Falls, Lucerne, Interlaken, Thun, Bern, Forest of Fontainebleau	69 Guinea
CMT 25	14 days	Paris	37 Guinea
CMT 26	15 days	Compiègne, Chateau Thoiry, Evreux, Mont des Alpes, Nice, Cannes, Avignon, Vichy, Paris	54 Guinea
CMT 27	15 days	Paris, San Sebastian, Madrid Cordoba, Seville, Granada, Valencia, Barcelona, Costa Brava	72 Guinea
CMT 28	22 days	Brussels, Cologne, Bonn, Nuremberg, Linz, Vienna, Innsbruck, Lucerne, Nancy, Lorraine, Paris	64 Guinea
CMT 29	31 days	Brussels, Luxembourg, Frankfurt, Black Forest, Bern, Lucerne Innsbruck, Bolzano, Venice, Verona, Milan	118 Guinea
CMT 30	10 days	Naples, Sorrento, Isle of Capri, Pisa, Genova, Monte Carlo, Nice, Montreux, Lucerne, Paris	168 Guinea
CMT 31	17 days	Brussels, Luxembourg, Rhinefall, Beiderbach, Black Forest, Lucerne, Interlaken, Lucerne, Paris	42 Guinea
CMT 32	17 days	Berlin, Oystede, Gellu, Oslo, Karlstad, Stockholm, Jönköping, Copenhagen, Odense	45 Guinea
CMT 33	12 days	Compiègne, Nancy, Lucerne, Menaggio, Stresa, Montreux, Lausanne, Avalon, Paris	45 Guinea
CMT 34	12 days	Brussels, Luxembourg, Metz, Strasbourg, Black Forest, Lake Konstanz, Innsbruck, Vaduz, Lucerne, Paris	49 Guinea
CMT 35	15 days	London/Bale by train, thence motor coach through Yugoslavia, including Opitja, Split, Dubrovnik, Dalmatian coast, Sarajevo, Zagreb, Bale, then train to London	48 Guinea
CMT40		London/Bale by train, thence motor coach through Hungary, Austria, Czechoslovakia, including Budapest	
CMT 44	13 days	Vienna, Prague, Switzerland, Bale, thence train to London	40 Guinea
CMT 45	13 days	Paris, Chamonix, Bern, Interlaken (a week's leisure in Interlaken), return via Rhone Valley, Avalon, Paris	40 Guinea

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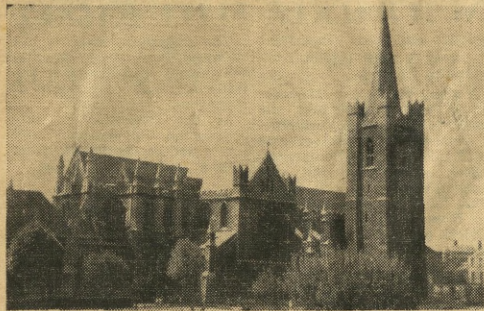
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## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend R. E. Mills of Gilgandra, N.S.W., who sent us this picture of St. Patrick's Cathedral, Dublin. The Lady Chapel, added about 1900, is at the extreme left. He points out that Dublin has two Anglican cathedrals, St. Patrick's and Christ Church. We printed on June 29 a picture of Christ Church Cathedral which was incorrectly stated to be "St. Patrick's." St. Patrick's serves as the national cathedral.

### OBITUARY

#### CANON M. G. HINSBY

We record with regret the death on June 12, of Canon Montague Golden Hinsby, in the Repatriation General Hospital, Concord, N.S.W. He gave forty-six years of service to the Diocese of Sydney and the Church Missionary Society.

Canon Hinsby, who was ordained priest by the Archbishop of Sydney in 1911, served first as curate of Holy Trinity, Dulwich Hill and Assistant Master at Trinity Grammar School. He became Rector of St. Stephen's, Penrith, in 1914, and of St. Anne's, Ryde, in 1920.

Throughout his ministry Canon Hinsby was keenly interested in and associated with the Church Missionary Society. He was General Secretary of the N.S.W. Branch of C.M.S. from 1922-25, when he organised the Centenary Celebrations of the Society in 1925. He was Honorary Federal Secretary of the society from 1934-45, and retained his membership of the Federal Council for some years after that. Quite recently he was honoured by the parent committee of C.M.S. in London by being made a vice-president of the Society.

Canon Hinsby was Rector of All Saints, Hunter's Hill, from 1925-45, during which time that very beautiful church was completed. He was made an honorary canon of St. Andrew's Cathedral in 1941.

He served as a chaplain during two world wars. During the second World War he was on board the hospital ship *Manunda*, in Darwin harbour when the ship was damaged by enemy air action. He suffered considerable shock and injury,

from which he never completely recovered.

Canon Hinsby was a man with a very alert mind, and of great energy. His warm friendliness won him many friends amongst both parishioners and fellow clergy. He had a very clear and simple faith, and a remarkable sense of reverence and devotion to the Lord he so faithfully served throughout his life.

#### DR. A. HOPE GOSSE

We record with regret the death in England recently of Dr. A. Hope Gosse, the distinguished London cardiologist.

He was 73, and unmarried.

The son of a doctor, Dr. Gosse was born in South Australia and was educated at St. Peter's College, and Gonville and Caius College, Cambridge. He completed his medical course at St. Mary's Hospital Medical School and qualified in 1910.

He was appointed to the honorary staff of the Brompton Hospital for Diseases of the Chest, and also to the Midhurst Sanatorium. He was elected F.R.C.P. in 1923.

#### THE REVEREND L. McKAIN

We record with regret the death on July 7 of the Rector of Hill End, Diocese of Bathurst, the Reverend Lionel McKain.

He died suddenly in Wellington hospital. He was ordained priest in 1943 in Armidale and was curate at Glen Innes (1943-44); Locum Tenens at Walgett (1944-45); Vicar of Emmaville (1946-48); Rector of Stuart Town (1948-53) and Rector of Hill End (1953-55).

## C.E.M.S. TOUR

### BISHOP MOYES IN BALLARAT

FROM OUR OWN CORRESPONDENT

Ballarat, July 9  
The Bishop of Armidale, the Right Reverend J. S. Moyes, visited the Diocese of Ballarat from July 5 to 10, when he fulfilled an extensive programme.

On Thursday, July 5, the Bishop visited Christ Church, Warrnambool, and addressed a gathering of men from Warrnambool and surrounding parishes. He was welcomed by the Vicar of Christ Church, Canon N. S. Fettel.

On the following night, Dr. Moyes was welcomed at a service for men in Christ Church Cathedral, Ballarat, by the Bishop of Ballarat, who paid a tribute to his leadership in many church activities, but in particular as National President of C.E.M.S.

### "BRIDGE CHURCH"

The service was conducted by the vicar, Canon R. S. Correll. The Bishop preached on the peculiar position of the Church of England as the "Bridge Church" in Christendom, and the opportunities that confront us.

After the service at a gathering in the G.F.S. Hall, the Bishop answered questions about Church life in the United States of America.

On Sunday, Dr. Moyes preached at St. Peter's, St. Luke's, and Christ Church, Ballarat, in the morning, and then journeyed to Horsham to speak at a men's tea and preach at Evensong.

The Bishop also spoke to the pupils at the diocesan Grammar Schools.

## SPEECH RHYTHM

### COURSE AT S. ANDREW'S

FROM OUR SPECIAL CORRESPONDENT

When Mr. Gerald Knight visited Sydney this year, he was much surprised to hear the poor quality of psalm singing in general in our churches.

Most choirs are still using a method published in 1870 (before the days of modern scholarship); those who have bought modern psalters are still, in fact, unconsciously singing them in the old way.

Nowhere, in the Sydney diocese did he hear real "speech rhythm" sung with a true appreciation of what the method implies.

It hardly needs saying that what so often passes for speech rhythm, half understood and inadequately performed, gives an entirely erroneous impression and is a poor substitute for the Australian Psalter which, with all its many faults, is at least understood and sung by congregations.

Many choirmasters said they had had no opportunity of becoming familiar with real "speech rhythm" pointing; there were no gramophone records easily available, their duties prevented them from attending cathedral services, and books were not much help.

### PRACTICAL HELP

As a result of many requests, an attempt is now to be made to overcome some of these problems and offer practical help and advice to choirmasters.

A practical course in "Speech Rhythm Chanting" is to be held at St. Andrew's Cathedral School on Friday evenings at

## WOMEN MEET AT SWAN HILL RALLY

### MANY IDEAS DISCUSSED

FROM A SPECIAL CORRESPONDENT

More than fifty women from the Ladies' Guilds in the rural deanery of Swan Hill, Diocese of St. Arnaud, attended a rally at Christ Church, Swan Hill, on July 3.

Many of them had travelled up to 60 miles to be present.

The day began with a celebration of the Holy Communion by the Rector of Swan Hill, the Reverend J. A. Knife, who is also the Rural Dean.

He was assisted by the Vicars of Tresco, the Reverend E. D. Allitt, and Nyah/Woorinen, the Reverend C. Griffiths.

The service was followed by a basket luncheon, and this was the opportunity for much friendly chatter and renewal of friendships.

A short business meeting ensued, and this was presided over by Mrs. Shepherd, of Swan Hill.

During the meeting, Mrs. Tripconey, of Lake Boga Parish, was appointed secretary, and Mrs. Poole, of Berrillock, as treasurer.

After discussion, it was agreed that in future these gatherings should be held at Swan Hill on the first Tuesday in July.

Matters for the agenda for each year would be sent to the secretary in good time for notification of all guilds, so that they might be discussed prior to the combined meeting.

A short report was given by Mrs. Farley on the operation of a Children's Corner in the church at Berrillock.

The children of this church, from toddlers up to the age of about twelve years, meet at their corner every Wednesday after school for an hour, under

of Our Lord very near to our own.

The speaker told of the many (to us) strange and unusual customs and ceremonies in the churches, and of the beautiful flowers growing in the Garden of Gethsemane.

Afternoon tea was dispensed by the Swan Hill Guild, as hostesses, and the gathering ended with many an expression of hopes for meeting again "at the next rally."

### CLASSIFIED

#### ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word (minimum 2/6) is charged for "Positions Wanted" insertions.

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#### POSITIONS VACANT

WANTED, ORGANIST and Choirmaster for St. Thomas', Enfield, N.S.W. Apply the Rector, UJ1171 (Sydney Exchange).

WELFARE OFFICER. A vacancy exists on the staff of a large Welfare Organisation for a young man aged 18 to 20 years to commence duties as a Welfare Officer. The position is of a valuable nature and offers a splendid opportunity for the right type of lad interested in doing a worthwhile job in the community. Good conditions. Superannuation. For information apply "Welfare Officer," 5 Elizabeth Street, Sydney, N.S.W.

COMPANION-HOUSEKEEPER for elderly lady, semi-invalid. Easy position. Suit lady desires supplement own income. Good home for the right person. Further particulars from Mrs. R. Darch, Grenfell, N.S.W. Telephone 139.

APPLICATIONS INVITED for Headmistress of Stratford Girls' School, Lawson, Blue Mountains, N.S.W. A Diocesan Church School, Chairman, The Archbishop of Sydney. Apply to the Reverend R. P. Dillon, Honorary Secretary, 83 Anglo Road, Camptee, N.S.W.

OUTBACK HOSPITALS and FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses, Wardmaids, Cook-Housekeepers. Apply to Bush Churches Aid Society, Church House, St. Andrew's Cathedral, George Street, Sydney.

ACCOUNTANT. Full time, for Brotherhood of St. Laurence. Particulars from Archdeacon G. T. Sambell, 73 Queensbury Street, Carlton, N.3, Victoria.

S. ANNE'S SCHOOL, Townsville, Queensland, requires for third term 1956: (1) Senior music mistress able to teach singing. (2) Dormitory mistress for senior house. Apply the Sister-in-Charge.

#### FOR SALE

CLERICAL, CHOIR Robes, Vestments, Frontals, Church Needlework. Mrs. Buria. The Rectory, Wingham, N.S.W.

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A DEPARTMENT OF A.B.M., ADELAIDE.

ECCLIASTICAL & ACADEMIC OUTFITTERS announce that limited stocks of nylon surplices at 7 gns. are again available. All wool cassocks made to measure, guaranteed workmanship, from 18 gns. Lightweight cassocks from 6 gns. Vestments, frontals, banners, etc. Price lists from Mrs. E. J. Cooper, St. John's Rectory, 14 St. John's Street, Adelaide, S.A.

ACCOMMODATION VACANT VISITORS to the North Coast of New South Wales are welcome at the Diocesan Centre, Grafton. Comfortable lodging and excellent board at a reasonable cost in a modern building. Full particulars from Mrs. H. MacMillan, Hostess.

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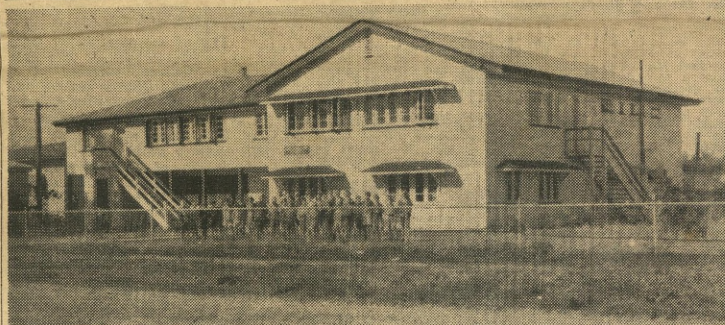
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The Hostel, controlled by the Bush Brotherhood of St. Paul, at St. George, Diocese of Brisbane.

7.30 p.m. commencing Friday week, July 20.

The course will last for five weeks: there will be a cover charge of £1 for the whole course.

The course should appeal not only to those who are already using modern psalters, but to those who have been contemplating making a change, to the clergy, and indeed to anyone interested in church music.

Those who come will be formed into a choir and will learn to chant under Mr. Kenneth Long's direction.

Organists will find it helpful if they could bring leading members of their choirs with them; this will make their own work easier.

Those who can be asked to bring copies of the Parish Psalter. Full details can be obtained from St. Andrew's Cathedral (MA2927).

### SCHOOLS' FUND

ANGLICAN NEWS SERVICE  
London, July 9

The Church Commissioners announce that in response to the Church Assembly's request that a million pounds from the Commissioners' funds should be made available towards the maintenance of Church schools over the next 25 years, they have decided that they will be prepared to support a measure in the Church Assembly to achieve this result.

the guidance of members of the Mothers' Union.

They have a hymn and a prayer, chosen by the children themselves, and a story.

The children are encouraged to keep their corner clean and tidy, and to beautify it with flowers.

Their work consists of handicrafts, the making of gifts for missions, quizzes, and Bible stories.

The ladies then had a talk on the Holy Land, given by Miss Pilkington, Matron of the Kerang and District Hospital, who had spent some time in Palestine during the last war.

Her description of the holy places and the churches, was very moving and interesting.

It seemed to bring the time

### ARMY HOSPITAL CHAPLAIN

FROM OUR OWN CORRESPONDENT

Hobart, July 9  
The Precursor of St. David's Cathedral, the Reverend A. McDonald, has been appointed the official chaplain to the Hobart Repatriation Hospital, and has already begun work there in that capacity.

The appointment is made by the Department of the Army. Mr. McDonald will visit the hospital several days each week.

Previously, the task of visiting the Repatriation Hospital was undertaken by the cathedral, on a voluntary basis.