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C.E.M.S. NATIONAL COUNCIL MEETS IN SYDNEY

EMPHASIS ON BISHOP OF COVENTRY'S "MISSION TO MEN" NEXT YEAR

FROM A SPECIAL CORRESPONDENT

The highlight of the three-day national council meeting of the Church of England Men's Society which concluded last Monday was the emphasis placed on the "Mission to Men" which will culminate with the visit of the Bishop of Coventry to Australia in August, 1959.

Eighteen members of the council as well as many visitors, from all States except Western Australia, attended the meeting at Moore Theological College, Sydney.

The Bishop of Coventry, the Right Reverend Cuthbert Bardsley, who is national president of the C.E.M.S. in England, will conduct the five week mission in every State after more than a year's intensive preparation on the provincial, diocesan and parish level.

The executive is to work out the itinerary.

It appears now that the bishop will have to confine his visit to the largest centres of population throughout Australia. He was originally to have come for three months.

Tentative arrangements are that he spend three days each in Western Australia and Brisbane, four days each in South Australia and Tasmania, six days each in New South Wales and Victoria, and two days in North Queensland.

It is hoped that the president of the C.E.M.S. in Australia, the Bishop of Armidale, will be able to finalise arrangements with the Bishop of Coventry at the Lambeth Conference next July.

The primary purpose of Bishop Bardsley's visit will be to be with C.E.M.S. members to make them "better fishers of men."

IMMIGRATION

Opportunities will, however, be made by diocesan executives for the bishop to address public gatherings, to give lunch-hour addresses and the like, that men of all types and classes may be reached.

It was revealed that money has already started to come in to cover the expenses of his visit.

Members of the society throughout Australia are pledging themselves to raise at least £2,000 to cover the expenses of

the tour.

The council passed an important motion to request diocesan executives to further the establishment of homes for aged men, migrant hostels, and an Anglican Co-operative Building Society.

This arose out of the discussion on immigration.

The president, Bishop Moyes, who had attended the Citizenship Convention at Canberra, gave a comprehensive resumé of the papers presented at the convention.

The C.E.M.S. council members and visitors put up a good cross-fire of questions, many of which aroused discussion.

OBSCENE LITERATURE

Bishop Moyes said that it was reported at the convention that England was receiving as many immigrants as she was sending forth emigrants.

After a discussion on the reasons why English people were not over-enthusiastic about coming to Australia, Brother Max Lee (Bendigo) asked the pertinent question: "What is the C.E.M.S. doing to help Anglican migrants?"

Members then spoke of the facilities afforded Roman Catholic immigrants by their church in buying houses.

Presbyterians, it was stated, were also aided in this way.

As a result, the above-mentioned motion to aid immigrants (*inter alia*) was passed.

Indecent and obscene literature was discussed. It was decided that State and diocesan efforts should be co-ordinated in this matter.

The censorship acts prevailing in the various States will be brought before the consideration of the council, so that modifications and improvements may be decided upon.

Although the number of C.E.M.S. branches in Australia has increased to 250 and membership to approximately 7,000, a predominant note sounded throughout the meeting was the call for a far greater degree of fellowship, for leadership and for education of men.

The president stressed the value of the parish meeting with regard to fellowship.

TRAINING LEADERS

He suggested that the C.E.M.S. could be the focal point in parishes to develop the family spirit in the Church.

The Reverend E. J. Cooper (Adelaide) and other members testified to the success of such meetings in a number of parishes.

The national vice-president, the Right Reverend D. B. Blackwood, suggested a definite course of leadership training.

This would take printed form and would be printed by the General Board of Religious Education.

Brother W. J. Denehy (Melbourne) spoke of the need for

greater co-operation between various organisations. Many members expressed pleasure at the union between the Church of (Continued on page 11)



Churchwarden H. Williams (right), of S. Peter's, Eastern Hill, Diocese of Melbourne, presents a sculpture of an angel to Canon F. E. Maynard to celebrate the fiftieth anniversary of his ordination. On the left is the Archbishop of Brisbane, the Most Reverend R. C. Halse, who was ordained with Canon Maynard

NEW THEOLOGICAL COLLEGE IN KOREA MAY OPEN SOON

FROM OUR OWN CORRESPONDENT

Seoul, Korea, January 27

An American priest has taken up residence in a new theological college which has been established in Korea.

The college, which is half-way between Seoul and Incheon, replaces the College of S. Michael and All Angels at Incheon, which was demolished in 1950 during a United Nations bombardment.

At about that time the British priest in charge was marched away by communists.

He was never seen again.

During the war the training of Korean clergy continued under a young English priest. Four men were ordained in 1953, but the strain of the work was too great for the Englishman, and he had to be invalidated home.

Since then, no Korean has been in training for the ministry.

In 1956, with money raised by the Church of England in Canada, the new property was purchased, ten miles from Seoul.

The house has a top storey which will provide a fine flat for the rector of the college.

The new rector was born of missionary parents in China and, as a boy, was educated at a school for the children of missionaries in North Korea.

After completing his education in the United States, he spent the war years as an Able Seaman in the U.S. Merchant Navy.

HOUSE BLESSED

On S. Nicholas' Day the Bishop of Korea, the Right Reverend John Daley, celebrated the Holy Communion in the presence of the new rector and his family in the temporary chapel.

The following Saturday afternoon, hundreds of people, Bishop Daley blessed the house.

Guests included Americans,

Koreans and Australians.

One candidate is already studying theology at Yon Sei University in Seoul.

A four-day retreat-conference is at present being conducted for all in the diocese who believe they have heard the call to the priesthood.

After the conference, it will be easier to ascertain the material available to work on, and so to plan a definite start to the training.

The rector of the college though he speaks Chinese, will have to learn the Korean language.

GRADUATES

He will probably be unable to

teach in Korean for two years.

The bishop is anxious that the clergy of the future should have university degrees.

The opening of the college may be therefore delayed still further.

It is likely, however, that long before the college opens as a full-time training centre for the training of our future priests, it will become the home of students attending one of the universities in Seoul who have ordination as their goal.

These men will pray, worship and live together.

In this way it is hoped that training in the spiritual life will begin in the near future.

THE "ARROGANCE" OF SCIENTISTS

ANGELIC NEWS SERVICE

London, January 27

"Intellectual pride and arrogance" of some scientists was not limited to Russia, the Bishop of Coventry, the Right Reverend Cuthbert Bardsley, said last week.

"You only have to listen to some of our scientists on the air to gain the impression that they, in their cleverness, are divine.

"The arrogance of some of these men makes one sick with alarm, for pride is often a prelude to disaster."

NEW SYDNEY BISHOP

NAME NOT YET RELEASED

The name of a third Bishop Coadjutor of the Diocese of Sydney is expected to be released within a fortnight.

The name was approved last Tuesday by the Standing Committee of the Diocese, to whom it was announced by the Archbishop of Sydney in accordance with the provisions of the diocesan ordinances.

It has now to be submitted to the bishops of the Province of New South Wales, a majority of whom must approve, before the appointment can be made.

Normally, a further step would be for the Archbishop of Sydney to obtain the approval of the remaining Metropolitans of the Church in Australia, after having satisfied them (under a requirement of the General Synod) that sufficient financial provision had been made for the new bishop.

This was done last year, however, shortly after the Standing Committee had made the necessary financial arrangements. The other Metropolitans have no right of veto over the appointment on any other than financial grounds.

Although approval by the provincial bishops of any name put forward by the Archbishop of Sydney is in practice automatic, it appears to be the case that "canonical fitness" is not the sole ground upon which an appointment might be rejected. Under the Provincial Synod Constitutions the bishops of the Province have an absolute right, by a majority, to approve or to reject any nomination upon other grounds.

PARISH BUYS A SCHOOL

FROM A CORRESPONDENT

Maryborough, January 27

The Parish of Maryborough has bought a state school.

The school, in the suburb of Sunbury, has had to be replaced by a larger building to serve the rapidly-growing suburbs of Sunbury and Baddow. Maryborough parish successfully tendered for the purchase and removal of the old school, play shed and fences.

The parish has acquired property in the locality and arrangements are under way to move the buildings to the new site.

The former school, when altered and renovated, will help meet the need for more church facilities.



Herbert Henry Condon, B.A., of Melbourne, who heads the First Class Honours in the Th.L. and winner of the Hey Sharp Prize for 1957. (Full results on page 10.)

A.B.M. ACTING SECRETARY

FROM OUR OWN CORRESPONDENT

Brisbane, January 27

While the Reverend Eric Hawkey is in England during his year's leave of absence, Mr. Richard MacFarlane will be the acting organising secretary for the Australian Board of Missions in Queensland.

Mr. MacFarlane was born on the mission field of Torres Strait where his father, the Reverend W. H. MacFarlane, one of the original "sea brothers" served for seventeen years as travelling missionary.

Educated at All Souls' School, Charters Towers, Mr. MacFarlane has had an interesting and varied career as a bank officer in Victoria; infantry officer serving in several Middle East and New Guinea campaigns; army lecturer and instructor in jungle warfare to Canadian Troops in Canada; newspaper representative; farmer; factory supervisor; and, for a period, as secretary-registrar of the Diocese of Carpentaria.

He believes this experience will stand him in good stead when he completes his theological studies. He hopes to be ordained in Holy Orders.

Mr. MacFarlane, with his wife and three children, is now living in Brisbane.

VESTMENTS CANON IS ADOPTED

BIG MAJORITY IN CANTERBURY CONVOCATION

ANGLICAN NEWS SERVICE

London, January 27

The Lower House of the Convocation of Canterbury last week passed by an overwhelming majority the canon "Of the Vesture of Ministers during the Time of Divine Service."

The canon was opposed bitterly by a small, though vociferous, minority of evangelicals. The voting for the canon was ninety-one to six.

The Upper House (the House of Bishops) voted unanimously for the canon.

The issue was clear-cut. On the one hand the Evangelical group demanded that all reference to the eucharistic vestments in the canon should be excised, and that at all times the minister should wear surplice and scarf (pink or fringed) together with the hood of his degree or the cope.

On the other, it was moved that the whole canon be adopted with a safeguard clause.

The clause, prepared by the Steering Committee, read, "The Church of England does not attach any particular doctrinal significance to the diversities of vesture permitted in this canon, and the vesture worn by the minister in accordance with the provisions of this canon is not to be understood as implying any doctrines other than those now contained in the formularies of the Church of England."

Canon T. L. Livermore (South-west), the chief spokesman for the Evangelicals, said that while they did not want to disturb the peace of the Church, they found it difficult, as bearers of a tradition that went back several hundred years, to do other than deplore the change which would make vestments legal.

Canon M. A. P. Wood (London), supporting Canon Livermore, agreed that the new amendment was a good safeguard, but it did not cover the ground completely.

"I feel, from my limited experience of people, and a little experience of broadcasting and television," he said, "that a return to simplicity and directness in the proclamation of the gospel is a prerequisite for the evangelisation of our country."

Professor Norman Sykes (Cambridge), gave a masterly historical survey on the authority for the wearing of vestments.

The Bishop of Rochester, the Right Reverend C. M. Chavasse, said that Evangelicals now had the biggest safeguard they could ask for.

"Anglo-Catholics have been asked to give up something, for they have always held that vestments have a sacrificial aspect."

"Now Anglo-Catholics can regard the Holy Communion as a sacrifice, and Fundamentalists as a memorial feast."

Canon F. F. G. Warman (Birmingham), speaking as a Liberal Evangelical, said he could not agree with the movers of the amendment.

"Some of us parish priests work among people who do not know their right hand from their left; let us at long last get rid of this piece of time-wasting."

TWO LAMBETH DOCTORATES

London, January 13

The Archbishop of Canterbury has awarded the Lambeth degree of Doctor of Divinity to the Archbishop of Central Africa, the Most Reverend W. J. Hughes, and to the Bishop of Nyasaland, the Right Reverend F. O. Thorne, who has been in episcopal orders for twenty-one years.

RELIGIOUS FREEDOM STUDY WELCOMED

ECUMENICAL PRESS SERVICE

Accra, Ghana, January 27

Delegates to the International Missionary Council meeting here welcomed a study of religious liberty approved by the central committee of the World Council of Churches last year.

At the same time, the assembly defended the cause of Arab refugees in the Near East and urged the member councils of the I.M.C. to take up the matter with their governments.

The assembly voted in favour of a resolution from Latin American councils suggesting a possible regional secretariat for all of Latin America and asking for the appointment of a liaison officer to serve in the meantime.

The assembly also commended Latin American plans for a general conference on Latin America similar to the East Asia Conference held in Prapat, Sumatra, last March, and the All-Africa Conference, meeting this month in Ibadan, Nigeria.

Suggested time for the conference was 1959 or 1960.

BIG LEGACY FOR CHOIR SCHOOL

ANGLICAN NEWS SERVICE

London, January 27

The S. Paul's Cathedral Choir School has just received a legacy of £52,250,000.

The money has come from the estate of a Miss Laidlaw, a Canadian who had homes in Cumberland and in London.

The Cathedral Receiver, Mr. E. Floyd Edwin, said last week that the money would go to the choir school's endowment fund.

"S. Paul's was the first place Miss Laidlaw visited when she came to England," he said.

"She often came to see me, and one day she did ask me for advice concerning her will. I suggested the endowment fund to her."

Miss Laidlaw was very musical, and liked to hear the boys sing in the cathedral.

WELSH ELECTIONS DEFENDED

NO "PRO-ENGLISH BIAS" SAYS MONMOUTH DEAN

ANGLICAN NEWS SERVICE

Swansea, January 27

The Dean of Monmouth has described as "grievously misleading" the criticism in the *Llandaff Diocesan Leaflet* of the election of the new Archbishop of Wales and the Bishops of Swansea and Brecon.

The *Leaflet*, which is issued under the authority of the Bishop of Llandaff, the Right Reverend Glyn Simon, alleged that the election to high office in the Church of men who could not speak Welsh revealed an "anti-Welsh and pro-English trend."

The Dean of Monmouth said last week:—

"The implications in the Bishop of Llandaff's *Leaflet* that the decisions of the Electoral College at Llandrindod Wells and Brecon were the result of anti-Welsh bias are grievously misleading."

"In each of the elections in question, the college debated long and prayerfully the points at issue."

"CHURCH DIVIDED"

"Every possible factor was carefully considered and analysed, and the college finally made the elections they did because they sincerely believed the men concerned to be the best and right men for the positions."

"I believe that the decisions of the Electoral College were not actuated by any anti-Welsh bias, but were made under the providence of God."

The Bishop of Bangor, the Right Reverend G. O. Williams, refers to the Welsh language problem in the current issue of his *Diocesan Gazette*.

"The truth is that our Church is divided in this matter. It is better to acknowledge the fact and face the implications of this division."

"On the one hand we have those—whether they speak Welsh or not is immaterial—who believe that, as the Church in Wales, it is our duty to minister effectively to the whole of our people, including those who at present do not belong to our communion."

"The interest taken in the recent elections by those outside the Church provides them with an effective argument."

"On the other hand, there are those (and here, again, it does not seem to make much difference whether or not they speak Welsh) who regard language as irrelevant."

"Others, without going so far as this, argue that concern for the Welsh language distracts attention from the pastoral and evangelistic tasks of the Church."

"Others, without going so far as this, argue that concern for the Welsh language distracts attention from the pastoral and evangelistic tasks of the Church."

"NO COMPROMISE"

"It seems to me that no compromise is possible here. If the Welsh language perished in the nation and in the Church, much that is of immeasurable worth would perish with it."

"One of the considerations that will determine whether the bulk of our people find their home in the Church again is its attitude to the language."

"What, then, is the duty of members of the Church in Wales who are convinced that Welsh ought to have an equal place with English in the Church as in the nation?"

"The Electoral College speaks the mind of the majority of our churchpeople; and it is this very majority which needs convincing that concern for the Welsh language is an integral part of our concern for the successful accomplishment of Christ's task in the modern society."

"It is not by threats or sulks, but by doughty perseverance and plain speaking in charity that we shall convert the majority to our own way of thinking."

"In all this, we must try in everything that we say or do to safeguard the truth, for we are one Church, one people."

BURY CATHEDRAL DEVELOPMENT

ANGLICAN NEWS SERVICE

London, January 27

The plan for the first stage of the £52,275,000 development scheme for Bury St. Edmunds Cathedral has been prepared by the architect, Mr. S. E. Dykes Bower.

The scheme calls for a new porch and library for the cathedral.

Two aspects of the project have been given priority. The first will augment a gift of £50,000 for the central tower, to enable the building of the transepts, which must be erected at the same time as the tower.

The second is the building of several bays of the cloister adjoining the new porch, which will be required as temporary vestries.

The Provost of St. Edmundsbury has appealed to those who have said they intend to give to the cathedral fund to do so this year.

APOSTELLOMENOS



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NEW COMMUNITY OF S. BARNABAS

PRIOR IS INSTALLED AT RAVENSHOE

FROM A CORRESPONDENT

Ravenshoe, January 27

The Australian Provincial of the Society of the Sacred Mission, the Reverend Nicholas Allenby, installed the Reverend John Lewis, S.S.M., as Prior of the new priory here on January 24.

The Bishop of North Queensland, the Right Reverend Ian Shevill, Sisters of the Society of the Sacred Advent from Herberton and a number of local friends attended the ceremony.

The Society of the Sacred Mission has been invited to form this priory so that priests and laymen can be tested and trained for the possible formation of a new teaching order for men, the Community of S. Barnabas.

Five members of the Bush Brotherhood of S. Barnabas have offered themselves as prospective novices of the new Community.

Bishop Shevill recalled that it was at Kelham more than fifty years ago that the then Bishop of North Queensland appealed for men to come out and help form the Bush Brotherhood of S. Barnabas.

One of those first volunteers was in the chapel of Ravenshoe that afternoon, the Reverend W. C. Smith; another was the present Archbishop of Brisbane.

Attempts had been made in the past to get the Society of the Sacred Mission itself to come to North Queensland, but up to now it had not been possible.

HISTORY MADE

Now at last, the bishop said, what had been prayed for so long had happened and the S.S.M. were here to help bring to birth a new Community.

It was an historic moment, not only in the diocese but possibly in the whole Church in Australia.

At the installation of the prior, Father Allenby said: "Today we take the first formal step in the work of founding an Anglican teaching order for men, and we do so by establishing this House for the time being as part of an established religious community."

"The intention behind what we do is the foundation of a new community if it should become clear to all concerned that this is according to the will of God."

"However, the history of the Church bears clear witness to the fact that communities must be well-founded if they are to endure; an ill-founded community that comes prematurely to an end can do more harm than if it had never been founded at all."

"It has, therefore, seemed wise to those to whom the inspiration first came, to seek the aid of a community already established that it might by the use of its own experience and knowledge,

"FOUR-WHEELER" CHRISTIANS

FROM OUR OWN CORRESPONDENT

Adelaide, January 27

"Don't be a Four-wheeler Christian," writes the rector of Loxton, the Reverend H. F. Willoughby, in his parish paper.

Mr. Willoughby defines Four-wheeler Christians as those who only come to church when they want something.

He says: "They only come when they can come on four wheels. They are wheeled in a perambulator when they want to be baptised. They are driven in a car when they want to be married. They are driven away in a carriage when they depart this life."

"A Four-wheeler Christian is no Christian at all. He is a scrounger on God."

"Don't be a Four-wheeler. Don't be a God scrounger. Don't wait until you are driven to church. Come to it—walk to it. Be proud of your church membership."

"Your parish church should be packed full of men every Sunday. See that you are not missing."

so train those who hope eventually to form the new community that in due course they may be able to continue their life and work on their own."

"LIFE AND WORK"

Father Allenby laid special stress on the words "life and work" and addressing those who were to form the nucleus of the new Community he said, "As Religious, what you are will count for more than what you do."

"What you are will depend on the way in which your Community regards its primary duty of the offering of worship; in the Eucharist and in the Divine Office."

"What you do will find its true inspiration in the offering of that regular, systematic and perfected worship which it is the privilege and joy of the servants of God to render to their Lord."



Some of the Aboriginal children from the Gulf of Carpentaria who have made S. Mary's hostel, Alice Springs, their home. They are pictured about to return to the Gulf, a thousand miles away, for their Christmas holiday. (See story below.)

CHILDREN TRAVEL THOUSAND MILES TO ATTEND SCHOOL

FROM A CORRESPONDENT

Alice Springs, January 27

A group of ten boys from S. Mary's hostel here has just returned from a trip through South Australia and Victoria in a Kombi van.

Their tour has been the highlight of the many long trips made during the Christmas vacation by the Aboriginal and part-Aboriginal children who attend the hostel.

The hostel caters solely for children of mixed blood.

The children come to the hostel from distances of up to a thousand miles to attend school in Alice Springs.

One group of children who come from the Gulf of Carpentaria, 1,000 miles away, return home only for the holidays. (See picture above).

After a plane trip to the Gulf they have to ride for two days on horseback before arriving home.

Connellan's Airways put a special flight on for the children.

Forty children left the hostel by bus, truck and plane for their Christmas holidays last year, and forty are returning for the beginning of the school year.

Thirty, however, who have no homes, had to be provided for over the two months' period.

One group of girls travelled south to be the guests of Port Fairy Parish in Victoria.

Another group of ten small girls were the guests of S. Alban's, Largs Bay, South Australia.

"HEARTENING"

The children do not pay for living at the hostel.

The hostel is financed by parents' contributions, a grant from the Australian Board of Missions and by government subsidy.

The Warden of the hostel, Captain C. L. Steep, of the Church Army, told THE ANGLICAN: "It has been most heartening to see these young people coming in from camps and the bush, some of them unable to speak English."

In a few years, though, they are doing equally as well as the white children at school.

"Last year one ex-S. Mary's girl qualified as a nursing sister, while another has a good job in the Postmaster General's Department. Yet another has a position as a sales girl in a drapery store."

"They are very glad of the opportunity the Church has given them."

Captain Steep said that there were many children in the Northern Territory who were neither black nor white, but

who, it was obvious, must be assimilated into the white community.

"The welfare branch of the Northern Territory Administration has placed a number of children in homes in the southern States."

"There are many more children who would willingly go to foster homes if people who

would like to foster a child would offer."

Captain Steep said that there were two vacancies on the staff at S. Mary's — a dormitory mother for a group of teenage girls and a laundress.

"Jobs are also available for anyone who wishes to take a working holiday at Alice Springs," he said.

STORY OF HISTORIC SYDNEY CHURCH

FROM A CORRESPONDENT

The Rector of S. James' Church, King Street, Sydney, the Reverend W. J. Edwards, has decided to begin publication of a series of articles on the historic church.

The articles, which will appear in the monthly parish magazine, as from February, will be written by prominent Sydney historian and journalist, Mr. G. A. King.

Mr. King has accepted the invitation of Dr. Edwards to write the articles in an honorary capacity.

The rector has granted Mr. King unrestricted access to many records in the church.

This information will be supplemented by Mr. King's own re-

ords and from other sources.

S. James' Church is rich in history. It is the oldest church, Anglican or otherwise, in Sydney. It has played a conspicuous part in the history of Sydney over a period of 138 years.

LAUNCHING OF NEW MISSION SHIP

FROM A CORRESPONDENT

Grafton, January 27

The new Melanesian mission ship, "Southern Cross VIII," will be launched at Ballina on Saturday, March 8, at 10 a.m., by Mrs. S. G. Caulton, the wife of a former Bishop of Melanesia.

Bishop Caulton will attend the ceremony.

The Southern Cross has been built at Ballina.

Her predecessor, of the same name, was sold in Sydney. The new ship has been built from funds subscribed by church-people in Melanesia, New Zealand, Australia, Great Britain and the United States.

She will be used in the main as a passenger vessel for the Bishop of Melanesia, the Right Reverend A. T. Hill, and other missionaries moving between the many islands of the vast diocese.

NEW PARISH HALL AT NORTH ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, January 27

The new war memorial parish hall at Christ Church, North Adelaide, will be dedicated on Sunday, February 9, at 4 p.m., by the Bishop of Adelaide, the Right Reverend T. T. Reed.

The cost of the building is £23,000. Architects are Messrs. Woods, Bagot, Laybourne Smith, and Irwin.

The bishop will be assisted by the rector of Christ Church, the Reverend G. B. McWilliams, in conducting the service.

After the dedication, the Lord Mayor of Adelaide, Mr. L. M. S. Hargrave, will officially open the building.

THE PROFESSOR WHO MARKS TH.L. PAPERS ON AN ARCHAEOLOGICAL TRIP

FROM A SPECIAL CORRESPONDENT

One of the examiners for the Australian College of Theology (The Th.L. Class Lists are published on page 10), Professor A. D. Trendall, marked his papers while on his annual archaeological expedition in Valle, Gimlia, Rome, Italy.

Professor Trendall, former Professor of Greek at the University of Sydney, is Head of University House, the Australian National University, Canberra.

Among the other thirty-one honorary examiners is the principal of the Teacher Training Centre, Kuching, Sarawak.

The results of the examinations this year are very interesting.

There were no First Class passes in 1956. The three in 1957 are surprising, and more so when we consider where they come from.

Herbert H. Condon, B.A., lives in Melbourne and is unattached. He began at Ridley College, Melbourne, but finished privately. Sixteen different examiners gave him an average of more than 81 per cent. A remarkable performance. As top of the First Class Honours he is awarded the Hey Sharp Prize.

That a First Class should be found in the Northern Territory demands attention at once. G. S. Clarke, B.A., LL.B., of the Crown Solicitor's Office, Darwin, ranks second in order of merit.

The third First Class is a woman — Sister Rowena, S.S.A., B.A., of Brisbane. She is the first woman to be awarded the honour for twenty-six years. Happily enough, the last woman for that award was also of Brisbane.

Although no First Class came forth from any theological col-

lege, nevertheless, Moore College, Newtown, with its unprecedented List of seventeen names in the Second Class, and amongst them the John Forster Memorial Prizeman for Greek New Testa-

ment, sweeps like a torrent through the Class Lists.

Ridley College tops the Second Class Honours List, followed by five other names in Melbourne. The two other prizes, the Hey Sharp to the candidate above, and the Frank and Elizabeth Cash Essay Prize also go to Melbourne.

S. John's College, Morpeth, and S. Francis' College, Brisbane, have a share in the Class Lists under Second Class.

The Society of the Sacred Mission differs from all the other theological colleges in Australia. The students are trained for a longer period before coming up for the Th.L. They then undertake the Herculean task of sitting for all Part I and Part II at the one examination. Some get through the needle's eye and some do not.

The names of two new colleges appear for the first time: S. Mark's, Canberra, and Wollaston, Perth. The former exists in an academic atmosphere, and so we find in the Lists candidates coming from S. Mark's who, beginning Th.L., have already degrees of Doctor of Philosophy and Master of Science.

The latter, Wollaston, has begun bravely in its infancy, and at once shows signs of growing up quickly.



William James Lawton, of Moore College, Sydney, who gained Second Class Honours in the Th.L., and won the John Forster Memorial Prize.

THEOLOGICAL STUDENTS ACADEMICIANS IN MINORITY

FROM A CORRESPONDENT

Newcastle, January 27

What type of people inhabit a theological college to-day?

A survey of S. John's College, Morpeth, last year showed that not only were academicians in a minority, but they were outnumbered even by men from the land.

Of thirty-seven students, three were university students, three were farmers and one was a jackero.

Nor was that all. A radio announcer, two linotype operators, a commercial traveller, a stock buyer and a stock agent were among those in residence.

Clerks easily led with sixteen at the college.

Other students with interesting backgrounds included a baker, a shop assistant, an electrician, a labourer, a Church Army captain, and an accountant.

THEOLOGICAL BURSARY

FROM A CORRESPONDENT

Armidale, January 27

The bursary for a theological student given in memory of the Reverend A. E. James of the Armidale diocese and to be used in the study of evangelism, was last year given to Mr. J. C. Chapman, of Moore College.

Mr. Chapman was made deacon at Advent and is licensed as assistant to the Venerable R. I. H. Stockdale, who will begin his ministry in Moree in the first week in February.

THE ANGLICAN

FRIDAY JANUARY 31 1958



ONE MINUTE SERMON

ANANIAS AND SAPPHIRA

Acts 5:1-11

HOW intense was the enthusiasm of the Christians in those early days, how rich their fellowship and their mutual interest in each other as they stood so small a company in the midst of a hostile world. It was not for long they thought.

"Surely He will come again quite soon and bring in the Kingdom for which we wait."

So, in addition to all the many services they did for each other, they pooled their resources in order to have all things in common that they who had much should share with those who had little and that none should lack.

It was a first experiment in communism.

And, almost at once, twisted human nature, in the persons of Ananias and Sapphira, took advantage of it.

Did they argue that perhaps the end of the world might not come as soon as their fellow Christians expected, and it would be wise to make provision just in case? Were they greedy, eager to share in the common pool with their fellows and yet to have the little more of their beyond?

There was no need, as S. Peter reminded Ananias, for them to sell their property, there was no need for them to put the proceeds into the common pool.

There was no compulsion about this as part of the condition of church membership. But there was a compulsion that they should be truthful and honest.

"Speak everyman truth with his neighbour" as S. Paul has it, "for we are members one of another."

And this they missed. They would have the best of both worlds if possible; they will enjoy the wonders of this new fellowship such as men have never known before, but they will keep a nest egg for this present world.

They will serve God and Mammon. There is no place for such lying in the Kingdom of God—S. John says liars have their place in the lake of fire.

"Why hath Satan filled thine heart to lie to the Holy Ghost," says S. Peter to Ananias, "Thou hast not lied unto men, but unto God."

And the soul of Ananias failed within him and he died.

Ananias was not alone in this. His wife knew his plans and consented to them. Later, after he is buried she comes in to take her place in the fellowship, now that they have "paid their way."

S. Peter asks the same question of her and is told the same lie. He gives her the same stern rebuke and she pays the price of the wages of sin and is buried by her husband.

Is this strange deception so uncommon? How many there are who promise God themselves and all that their lives mean—and keep back part of the price, robbing God of time, loyalty, love and possessions, but proclaiming themselves followers of Christ?

God, save us from pretence and give us sincerity.

OBITUARY

KATE JANE MAUDE KELLIE

We record with regret the death of Sister Kate Jane Maude Kellie at Manly on January 7.

The first nursing sister in charge of the N.S.W. Far West Clinic car which toured the country areas, she rendered devoted service to the sick.

Previously she had been Matron of Holbrook Hospital, and was later in charge of the obstetric block at Walgett Hospital.

More recently, she was in charge of the babies' ward at the Manly Far West Home.

Upon her retirement she lived in Macquarie Street, Sydney, and regularly attended S. James' Church, King Street.

Sister Kellie was also one of a group which does fine work in assisting at the Sunday morning church service in the chapel at Sydney Hospital.

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

Migrants, Work And Houses

While the Federal Labour leader, Dr. Evatt, was doubtless influenced by political motives in breaking up the "tame cat" character of the annual citizenship convention in Canberra last week, it is high time to convert this gathering into a worthwhile, constructively critical forum or to abolish it.

Nearly all thoughtful Australians agree that the post-war migration programme has been vital to this nation's development, and that it should be continued.

But that is not to agree that the flow should not be regulated. We must be concerned, firstly, to ensure that the quality of the intake is maintained; and, secondly, that Australian domestic circumstances from time to time are taken into account.

On both these considerations a sound case could be made out just now to cut back the target from the present figure of 115,000 a year. There has been a sharp rise in unemployment, and the rate of home-building has slackened although obviously, many thousands of people are still inadequately housed.

We are a robust people, who have recently been enjoying unprecedented prosperity. There is no cause to cut down sharply on migration or to become "panicky" at a rise in unemployment. But certainly there is need for the Federal Government not to be complacent, and to take smart corrective action, especially by ensuring that there is a sufficient amount of credit to stimulate the building industries and thus enable both the unemployment and migration aspects of the general economic problem to be taken care of.

In the process some short-term action may be needed to check the drift—and some curtailment of migration might well be part of that action.

Dishonest Test To Be Abolished

The dictation test, as applied to shut out some migrants, was thoroughly deceitful and has long been a reproach to Australia.

Its abolition, forecast by the Minister for Immigration, Mr. Townley, must be welcomed. But it is remarkable that such a step was not taken long ago.

One recalls especially the Kisch and Freer cases, both more than 20 years ago. Egon Kisch, a left-wing Czech novelist, "failed" in a Gaelic test. Mrs. Freer, a Briton who had been involved in a matrimonial dispute, "failed" in Italian and so went to live in New Zealand. There her knowledge of Italian did not improve, for she "failed" in the test again when she sought a second time to enter Australia. But later she was allowed in without subterfuge.

Now the Minister has found it possible to introduce "a streamlined system of simple entry permits." If a person is to be kept out, all that will be legally necessary is to withhold the entry permit.

Presumably no reason need be given. But that, at least, is better than giving a dishonest one.

CLERGY NEWS

CORRELL, Canon Roger, formerly Sub-Dean of Christ Church Cathedral, Ballarat, will be instituted as Rector of S. Columba's, Hawthorn, January 31, by the Bishop of Adelaide, the Right Reverend T. T. Reed.

GERLACH, The Reverend Alfred John, Vicar of Wyan-Rappville, Diocese of Grifton, to be Rector of Bellington in the same diocese as from January 31, by the Reverend A. P. Redder, the Reverend A. P. Rector of Coolah, Diocese of Bathurst, has been appointed Director for Youth in the same diocese.

REEVE, The Reverend J. L., Vicar of Lorne, Diocese of Melbourne, will be inducted as Vicar of Holy Trinity, Bacchus Marsh, in the same diocese, by the Archbishop of Melbourne on January 31.

that a Czech should be expected to be glib in Gaelic and an Englishwoman fluent in Italian before being entitled to live among Australians, some of whom have difficulty in being proficient in one language.

One Name Is Too Often Profaned

A newspaper correspondent complains that "the action of certain Christian gentlemen in forcing the Elizabethan Theatre to cut the word 'Jesus' from the script of 'The Shifting Heart' is another example of the small-mindedness and pederasty that too often distinguishes our clergy."

Surely that is an odd defence of blasphemy. I am, indeed, surprised to hear that the Elizabethan Theatre required to be "forced" in this matter. Yet, when I saw this Australian play on a recent evening I noticed that the name of our Lord was still used in an abbreviated, recognizable way.

It can scarcely be argued that an absolutely faithful record of the real-life language appropriate to a stage character is essential for verisimilitude.

Otherwise the Australian portrayed in this play would have been garnished with language on the stage with numerous obscenities.

As it was, he converted one monosyllabic crudity into quite another word. But the word he meant was obvious, I confess, to me.

RELIGIOUS BROADCASTS

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

RADIO SERVICE: 9:30 a.m. A.E.T. February 2: Liverpool Cathedral, England. Conducted by the Dean of Liverpool, the Very Reverend F. W. Dwyer.

DIVINE SERVICE: 11 a.m. A.E.T. February 2: S. Benedict's Roman Catholic Church, Broadway, Sydney.

RELIGIOUS SPEAKERS: 3:45 p.m. A.E.T. and W.A.T. February 2: "Women's Place in the Changing World—The Community," The Reverend L. Livingston.

MAN BORN TO BE KING—a cycle of plays on the life of our Lord, 5:30 p.m. A.E.T. and W.A.T. February 2: Part 3—A Certain Nobleman.

COMMUNITY HYMN SINGING: 6:30 p.m. A.E.T. and W.A.T. February 2: Wesley Festival Choir, Melbourne.

PRELUDES: 7:15 p.m. A.E.T. and W.A.T. February 2: The Cecilia Singers, Sydney.

PLAINT: CHRISTIANITY: 7:30 p.m. A.E.T. and W.A.T. February 2: The Reverend Grove Johnson.

THE EPILOGUE: 10:48 p.m. A.E.T. February 2: Septuagesima Sunday.

FACING THE WEEK: 6:15 a.m. A.E.T., 6:10 a.m. S.A.T., 6:35 a.m. W.A.T. February 3: The Reverend Frank Borland.

PAUSE: A MOMENT: 9:55 a.m. A.E.T., 8:50 a.m. W.A.T. February 3-7: The Reverend J. Fahey. DAILY DEVOTIONAL: 10 a.m. A.E.T. February 3: Miss Joyce Trickett.

February 4: The Reverend J. Stuckey. February 5: Mr. N. W. Oats. February 6: The Reverend A. C. Eadie.

February 7: The Bishop of Adelaide, the Right Reverend T. T. Reed. February 8: The Reverend J. Peter. EVENING MEDITATION: 11:20 p.m. A.E.T. February 3-8: The Reverend A. Wetherell.

RELIGION IN LIFE: 10 p.m. A.E.T., 9:30 p.m. S.A.T., 10:30 p.m. W.A.T. February 5: The World's Supreme Sermon—The Pure in Heart. The Reverend J. McMahon.

EVENING: 4:30 p.m. A.E.T. February 6: S. Andrew's Cathedral, Sydney.

SATURDAY AFTERNOON TALK: 5:15 p.m. A.E.T. February 8: "May I Help You?" The Reverend F. Borland.

TELEVISION: February 2: ABN, Sydney: 11 a.m. Divine Service, Mosman Presbyterian Church, Sydney.

6:20 p.m.: "Stories of Jesus." The Reverend Hugh Girvan, 9 p.m.: "Jesus of Nazareth," Part 6, 10 p.m.: "Watch and Pray." The Reverend A. Dougan.

ABV, Melbourne: 9:30 p.m.: "Watch and Pray." The Bishop of Sydney. The Right Reverend R. C. Kerley, 9:40 p.m.: "The English Country Church."

But the intention of this comment is to commend those who sought to remove the unnecessary blasphemous reference from the script—and to express regret that they only partially succeeded.

Sunday Just Another Day for L.T.A.A.

Several years ago, when rain in Brisbane caused the Lawn Tennis Association of Australia to play some postponed matches on a Sunday, Queensland church leaders registered an emphatic protest.

But this year, when the Australian championships have been played in Sydney, I was surprised to note that Sunday was rostered as an ordinary day's play. With the Australia Day holiday on the Monday there was even less cause than usual for this offensive arrangement.

Have the Churches tired of protesting against this continuing invasion of Sunday by organised commercial sport? And do all the players concur in this decision by a national body which should set a better example?

The most salutary protest would be for players who dislike this arrangement on conscientious grounds to refuse to play on Sundays.

Likes—and Dislikes

One doesn't expect to find the purest English in the daily Press. Newspapers are produced in an atmosphere of hustle and bustle and there is not always adequate time to mend syntax or catch other errors.

But I've noticed in Sydney papers lately a use of the word "like" which distresses my pedantic soul.

In one paper, on succeeding pages in signed articles (which would suggest that the authors took some pride in craftsmanship) I read: "A former Air Force officer . . . sounds like he might have humour and warmth." And, overleaf: "A brand of off-court tennis which makes Gonzales look like he's serving underarm."

Next morning, in a newspaper which usually minds its p's and q's, I read in an article on the first-night reception of the Australian play, "Summer of the Seventeenth Doll" in New York: "After that it looks like we close."

Wondering about this use of "like" for "as" or "as if" I consulted Webster's Dictionary, which said that, though this use of "like" was occasionally found in good writers, it is a provincialism and contrary to good usage.

Newspaper writing must have a strong influence in moulding speech forms—and in correcting them, too. It is a pity if ungrammatical usages are permitted. Some newspaper comic strips are damaging enough in that way without the bad example being extended into the news reporting columns.

A Rose By Any Other Colour

The colour bar in South Africa has saddened Christians throughout the world. But one unconsciously humorous aspect of it came to my notice this week in the report of a change made in a well-known passage in the Song of Solomon in a translation into Afrikaans.

The words, "I am black but comely" have been rendered, "I am comely but burnt brown by the sun."

"Peterborough," columnist of the London Daily Telegraph, in directing attention to this change, added: "Thus the Rose of Sharon is admitted to the European community."

—THE MAN IN THE STREET.

LETTERS TO THE EDITOR

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

A RACIAL PROBLEM

APARTHEID AND APATHY

TO THE EDITOR OF THE ANGLICAN

Sir,—I disagree with the contention made in the editorial of THE ANGLICAN of January 24 that "there is little, directly that we in Australia can do in the matter of South African apartheid, which is primarily one for South Africans themselves." The moral and ethical considerations are world-wide, for race is a fundamental issue throughout the world. Mahatma Gandhi, when leading the South African Indian community's fight against racial legislation in 1909-1914, realised this when he appealed over the heads of the South African Minister of State to liberal opinion in India, Great Britain and other Commonwealth countries. His partial success with the more moderate Smuts confirmed his right choice of tactics. How many Anglicans have contributed funds to the defence committee of the mass Johannesburg treason trials still continuing. How many Anglicans have helped the appeal of the South African Trades Hall Council mentioned in my letter (THE ANGLICAN, January 17). Furthermore, there is a widespread belief that the present Archbishop of Canterbury had something to do with Father Huddleston's removal from South Africa—certainly his continued silence on South Africa does not help to bring world-wide pressure to bear on the Union's government. At the moment, despite Trevor Huddleston's protests, an Australian cricket team is touring South Africa. How many Anglicans opposed this? Mr. Menzies and his supporters are loud in their denunciations of Russian totalitarianism, but a wall of silence condones the totalitarian allies of the West—South Africa, Portugal and Spain. Perhaps this is what you meant, when you said we must examine our own consciences.

Yours sincerely,
IAN CATHIE,
Carum,
Vic.

"JANUARYTIS" IN CATHEDRAL?

TO THE EDITOR OF THE ANGLICAN

Sir,—How right the Rector of Colonel Light Gardens, the Reverend R. F. Steele, was when he warned his parishioners of "the disease of Januaryitis" (THE ANGLICAN, January 3). I wonder if Mr. Steele has seen S. Peter's Cathedral in action this month? Surely the bishop should be able to go away for a badly-needed and well-earned rest, knowing that things will go on at the cathedral in a satisfactory manner during his absence. "Dreary" would be a kind word to describe this month's cathedral services. Even if the choir and organist are on vacation, there should still be some life visible in the mother church of the diocese. Here is yet another argument for the appointment of a full-time, adequately-paid rector of the cathedral, whose prerequisite ability for the taking of services would create a fine impression both for visitors to the cathedral and also for those who hear recorded services broadcast from time to time over the radio. More important still, of course, the services would then be far more worthy acts of worship of Almighty God.

"DISAPPOINTED."
Adelaide.

THE SCROLLS AND ROMAN BELIEF

TO THE EDITOR OF THE ANGLICAN

Sir,—Research on the Dead Sea Scrolls, those investigated so far, show interesting parallels between the founder of the Scrolls Community and Jesus of Nazareth.

Among the first cave manuscripts was a handbook of the teachings and order of the sect. It was popularly called the "Manual of Discipline."

This text showed many important parallels in thought with the later writings of the New Testament.

Both communities called themselves "The Sheep," "The Sons of Light," "Followers of the Way."

Both believed they had a share in the inheritance of the angels and had been chosen by God to execute judgement on earth.

But this is all beside the point. The Roman Catholics have realised what is going to happen when all the Scrolls are properly attended to. Hence the following edict by the Holy See that "the real security and serenity of the Catholic Church emanates from the evident impossibility of any newly-acquired knowledge being in contrast to absolute established truths, and such are, in our belief, the articles of the Catholic Church." (Father Eusst-Vogt, Rector of the Vatican Pontifical Institute at Rome, during a B.B.C. Home Service broadcast, February 10, 1957.)

Edicts of this kind will do us good, for people are to-day educated in fairly large numbers and are ashamed to think that any church can dare to shackle the minds of people as the Roman Church does.

Church tyranny is no new thing and is not confined to the Romans, though they represent the peak of its monstrosity.

Your obedient servant,
THEO. H. THORNE,
"Tara,"
Springdale,
N.S.W.

THE CHURCH IN ENGLAND

TO THE EDITOR OF THE ANGLICAN

Sir,—Canon Ivor Church, after a few months in England, returns like all travellers with over-simplified and unrealistic statements of that country's spiritual life. I think he has been misguided by the Englishman's love of self-condemnation.

Benign praise is given that the Church is influencing the under-graduate world; but this is surely an outstanding achievement for which the Church has been working for years and which will make a tremendous impact on English life in the future.

To have achieved this result the praise must go not only to the workers in universities, but to the parish clergy who are responsible for the earlier training.

After nineteen years in the Ministry in England I believe a considerable liaison has been made between the Church and the people, especially in the suburbs and new housing estates of the big cities.

Everywhere experiments are being tried and with considerable success, with an increased call on giving being made throughout the Church.

This may not produce the "hush-money" Christians that seem to result from the businessman's answer to Australia's financial problems, but is leading to a new experience of the need for personal evangelism on the part of the laity as a first priority.

In countless parishes a new discipline is being practised, with England far advanced in a right ordering of Holy Baptism, better confirmation, marriage and ordination instruction, increased numbers of communicants, a greater sense of loyalty to the Church, and a healthy concern to relate religion to life.

Yours sincerely,
C. A. OSBORNE,
Grafton,
N.S.W.

A NEW CHURCH ARCHITECTURE

TO THE EDITOR OF THE ANGLICAN

Sir,—The letter, on "Peculiar New Churches," rouses me to comment that the particular state of mind expressed is not in my opinion by any means general among the clergy.

Applying the test of history, it is clear that architects down the ages have striven to give of their utmost in the conception and production of fine places of worship.

Further, it appears that church buildings have been the most valid expression of the culture of any particular time.

Most clergymen are aware of these indisputable facts because, among other things, they are keen students of history—students who realise that, whether in the past or in the future, church builders must tune in to the compelling circumstances of the times in which they are building and not adhere nostalgically to outmoded forms, well loved though they be.

The daring and receptive architects of the 10th century had the audacity to begin designing in the then "modern" Gothic manner, superseding the basilicas of the previous period.

These new churches must no doubt have seemed "peculiar" to some people of those times, but the Gothic period progressed through early experimental period, through the decorated and perpendicular phases to maturity and, of course, to ultimate decline after some three or four centuries.

A few contemporary architects are producing some outstanding examples of church work.

These people are striving sincerely to interpret the organic unified whole building with the guidance and co-operation of clergy and church committees.

They realise the difficulties of meeting, fulfilling completely, not only the practical needs but also the psychological needs of the congregations.

Outstanding solutions to church buildings come through a great deal of work on the part of architect, clergy, lay committee and two or three per cent. of real inspiration by all.

We are moving steadily out of our early period of contemporary architecture.

Let us take heart and strive even harder to attain the goal of maturity of style.

This can come only with time and persistence—not through subjective criticism.

Yours sincerely,
ROBERT G. WARREN,
(Architect).
Canberra,
A.C.T.

WAR AND CHRIST'S WAY

TO THE EDITOR OF THE ANGLICAN

Sir,—Will you repudiate war, and under no circumstances support this anti-Christian way of settlement?

Two dreadful world holocausts have not turned people from the fiendishness by which men, women and children are exterminated in the most inhuman and wholesale manner that scientists and armaments manufacturers can devise. All this is known to be contrary to Christ's life and teaching.

Christ left clear and simple instructions covering every human relationship. We know what He said about those who would harm children, but 2,000 years later Christian nations raze whole cities, women and children, aged and infirm being bombed to pieces or buried in rubble from their homes.

We are so afraid of being a subject nation that we are prepared to betray Christ's way of life and commit these incredible atrocities against innocent fellow beings, many of them non-combatants.

Christ was a member of a subject race, but He did not support the least form of violence, or countenance any movement to overthrow the Roman Government. His command was to love one's enemies, to do good to them that persecute you. The Godly life, under whatever conditions, was His whole theme.

H. W. TOSSELL,
Kadina,
S.A.

MIGRATION AND CONTROVERSY AT CONVENTION

By Our Correspondent at the Convention

IT has been agreed since the Chifley Government instituted its Migration policy in 1948 that migration was one area in which there would be no political party quarrels.

After Mr. Caldwell, Mr. Holt carried on the work on the lines laid down and, more recently, Mr. Athol Townley has followed suit.

Year by year a Citizenship Convention has been summoned by the Government with delegates from churches, good neighbour councils, employers' federations, trade unions, sporting bodies, social service organisations and parliamentarians, with a view to keeping an eye on the working of migration and to think out all possible ways of integrating the migrants into the Australian community.

This year the convention at its outset met two forces of opposition.

VALUE OF SCIENCE

TO THE EDITOR OF THE ANGLICAN

Sir,—A scientist differs fundamentally from a mole in that he is human and has a soul.

Unfortunately, your Editorial, "Enough of this Science," was so steeped with fundamental mistakes in logic and with the language of a propagandist, that no true appraisal of the situation could be elucidated.

To quote a scientist without name as though he speaks for all, is fatuous. Even worse, to quote only portion of Sir McFarlane Burnett's statement and assume he referred to the individual and not the general, is beyond reproach.

The worst paradox was your misuse of the science of statistics. How interesting would it be to compare the training in History of the scientist with at least 80 per cent. of the voting population.

Let it be praised that there is an awakening by responsible scientists that misuse of science in this Atomic Age will mean a future following the pattern of Huxley's "Brave New World," or Orwell's "1984."

If science is to be used properly then the layman must be aware of its advantages and disadvantages.

How constructive is Professor Titterton's book "Facing the Atomic Future." His opening chapter deals with the education of an atomic age. His insistence on the desirability of an informed public opinion on atomic energy matters follows from the basic belief that democracy functions best where the people understand the issues.

Titterton is well aware of the complexity of our problem: "an age for which we are not yet educated either academically or politically."

He quotes General Omar Bradley as saying:

"We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we do about peace, more about killing than we do about living."

This lack of comprehension is your fundamental mistake.

If you are striving for contentment, it is taken to excess and can only be described as sinful. You have chosen to ignore the advantages science has given the world—penicillin, printing presses and now atomic energy.

Worse still, you have forgotten the challenge of the Cross, "Go you into all the world and preach the Gospel to every man."

Yours faithfully,
DAVID D. LEAVYER,
Ashwood,
Vic.

The Sydney Morning Herald called it in effect a picnic at Government expense and suggested it be called off. Dr. H. V. Evatt named it a Government sponsored body required to rubber stamp the Government's actions, methods and proposals (although of course it was instituted in the first place by a Labour Government).

R.C. PREPONDERANCE

There were other bones of contention. It has been clear that migration from the British Isles has not been on as large a scale as most people would wish and not as large as Government figures have claimed.

Furthermore, migration figures have revealed a large preponderance of Roman Catholics coming from the Continent in the last three years, a proportion as much as 47 per cent., while for the ten years some 40 per cent.

THE THREE HOURS' SERVICE

TO THE EDITOR OF THE ANGLICAN

Sir,—As the Season of Lent is drawing near and programmes of services will shortly be prepared, may I voice my annual suggestion (steadily bearing fruit) that the misleading "Three Hours Service" be not given a place in them.

This service is gravely inaccurate and gives an entirely wrong impression of the duration of Christ's sufferings by promulgating the idea that His agony endured for three hours. In fact He hung on the cross for six hours.

The service, to be true to type, ought to be for a six hours' period, from 9 a.m. to 3 p.m.

What right have we for any cause whatsoever, to cut this dread period in half and to sit for three hours in daylight and debate on the sacred "seven words" by compressing them into that period.

For He only spoke three of them during that time and uttered the four last dread sentences right at the close of the three hours of supernatural darkness.

It is, no doubt, of the utmost importance that special services be held on the sacred day to commemorate the Divine sacrifice, but why mention a time at all, as regards duration, and, by so doing, mislead our congregations.

Why not advertise a service under some such title as "A Service of Adoration at the foot of the Cross" will be held at At this service addresses will be given on the seven words from the cross and suitable hymns will be sung. No mention of the duration of the service should be made.

During my ordained ministry of sixty-one years (fifty in parochial life) I have always found such a service gave satisfaction to the congregations concerned.

Yours etc.,
(The Reverend)
H. W. DOUDNEY,
Elsternwick,
Vic.

CITY CHURCHES A PROBLEM?

TO THE EDITOR OF THE ANGLICAN

Sir,— "B.P." (THE ANGLICAN, January 17), brings up a point we should all consider. Years ago I was doing lay visiting in one of our city parishes. Among the parishioners I found people who were attending two of these redundant churches as well as S. Peter's Cathedral and three adjoining suburban parish churches.

Of a total of six hundred nominal Anglican families, about thirty attended church in their own parish.

Another point is that one city rector has been openly holding cottage communions in a suburban parish.

When these things happen, how can the robbed church be expected to function properly?

I remain,
Yours faithfully,
EX-CHURCHWARDEN,
St. Peter's
S.A.

This has seemed to many delegates and, indeed, to a wide section of the Australian community an unbalanced intake that would, in a couple of decades, materially alter the composition of the Australian community and might well raise fears that would prejudice the whole scheme of immigration.

To the Convention this year four papers were presented, the first by Professor Borrie (demographer) who made it clear to the Convention that Britain, recovering from her decline and depression, was not really in a position to provide a large number of emigrants, and if Australia wanted them we must make migration much more attractive.

British people came from homes and would not for the most part be satisfied with hostels. Also, they would want the security of sure employment.

EMPLOYMENT AND HOUSING

Mr. A. E. Monk provided a courageous paper, tackling the two questions of employment and housing. He did not believe any good was served by "turning on and turning off" the tap of migration. It must be kept at a stable level.

Nor did he believe the unemployment of the moment demanded a recession of migration. The Government had the remedy in its own hands by freeing credit from the restrictions of to-day and by tackling in an adventurous and spectacular way the building of houses.

Mr. C. R. McKerihan of the Rural Bank likewise gave strong support to the housing proposals and pointed out how money could be provided from the large amount lying to the credit of private banks with the Central Bank and frozen at present.

Dr. J. R. Darling faced some of the problems before the Immigration plan, with the difficulty of getting Britons and also the religious question. The only way to overcome the unbalance (as Italians for example were all Roman Catholic, and 50 per cent. of the Dutch likewise) was to increase the British proportion and the Protestant proportions in European countries.

This was a challenge to the Anglican and other Episcopal Churches.

The Government itself could not make itself too much interested in religious affiliations.

LANGUAGE

The final paper by Mr. Roland Rivett, Editor of the Adelaide News, drew attention to the importance of the language question. The older generation of migrants from Europe would not be likely to learn English easily but he hoped that more international news in Australian papers would help them to try.

Also, trade conversation books would introduce men to the "jargon" of their particular trade. He felt that newspapers should not over publicise with names and so on, offences of migrants. Investigations by responsible judges and social workers had made it clear that cases of crime were not any more to be found among new Australians than among the old.

The Labour Party had a group of speakers standing strongly for a 60 per cent. British and 40 per cent. European programme, but the feeling of the convention, following what the members accepted as an assurance from the Prime Minister, was that the problems of employment and housing would better be dealt with by internal planning than by reduction of intake and the convention hoped to see the proposed level of 115,000 maintained this year.

Every group urged the sheer necessity of the Governments' (Commonwealth and State) tackling the question of housing as though they meant business.

Otherwise we should not get British migrants and the whole scheme of selective migration would "bog down" and close down.

ANGLICAN OF THE WEEK



Our Anglican of the Week is Mr. Harold Macmillan, Prime Minister of Great Britain, who is now visiting Australia.

A year ago, at 62, he succeeded Sir Anthony Eden in office, when Britain's international relations were at a critical stage following the Suez debacle.

Mr. Macmillan had then been Chancellor of the Exchequer since 1955 and, before that, Secretary of State for Foreign Affairs.

He is the son of a Scots father and American mother, who met in Paris while both were studying music. His grandfather, a tenant farmer on the Isle of Arran, walked to London to found the famous publishing firm, Macmillan and Co. Limited.

He himself is a practising Anglican and reads the lessons in his own parish church at Hayward's Heath in Sussex.

While serving with the Grenadier Guards in the 1914-18 war he was wounded three times. In 1924 he entered Parliament and in the subsequent years was

much moved by the distress caused by the depression. In 1936 he even voted with the Labour party to censure government inaction in depressed areas.

He was always deeply interested in Foreign Affairs.

The second world war saw the development of his vast knowledge of both U.S. and Mediterranean policies. In 1942 Sir Winston Churchill appointed him Minister of State resident at Allied Headquarters in North West Africa, where he formed a close and friendly association with General Eisenhower. He led the Allied Control Commission in Italy and later was sent to mediate in Greece.

At present, in the world-wide and growing uneasiness over America's handling of international situations, Mr. Macmillan's understanding of that nation is of incalculable value to the Commonwealth.

THE CURATE'S EGG

SUNDAY. The more I try to preach, the more I realise that the preacher must live in sermon-land. He cannot leave it on Monday, and hopefully return on Saturday, put something together and trust to the occasion and his general resourcefulness. He must live with his text, and, particularly with the big ones, live intimately.

I have kept the practice, for some years now, of planning my sermons at least a month ahead, and on the bottom of the sheet, note sermons which are under way but will not be ready for that month.

Some of these are transferred from month to month. One "in the place where He was crucified, there was a garden"—has been there 12 years!—and I am still waiting for the kindling fire to make it live.

MONDAY. The holidays are almost over, and it is back to work again, but it is with relief and with joy. Work is our salvation, and I take up new tasks with vigour. For mine is a most worthwhile job, and I intend that others shall see that that is how I view it.

TUESDAY. One of New Zealand's ablest Greek scholars is Dr. E. M. Blaiklock, Professor of Greek at the Auckland University College. He has just published "No Darkness at All," which is a translation and brief commentary on the First Epistle of St. John. It is a slight booklet of fifty-two pages, but it is a veritable mine of useful material for any preacher or teacher.

What sent me to it in the first place was to find additional light on the phrase "a sin unto death."

Dr. Blaiklock comments that the soul which stifles all spiritual impulses can, little by little, come to the state where he is unable to respond at all. He then quotes from a letter written by Charles Darwin in 1868: "I am glad you were at the Messiah, it is the one thing I should like to hear again, but I dare say I should find my soul too dried up to appreciate it as in the old days; and then I should feel very flat, for it is a horrid bore to feel as I constantly do, that I am a withered leaf for every subject except science."

WEDNESDAY. How pleasant it is to receive a letter of

thanks, a request for the notes of a sermon, an extract one has used, a prayer one felt appealing, or even some advice. But how seldom it is that the writer courteously encloses a stamped-addressed envelope. I am not in the happy (unhappy?) category of those who receive many such requests, but increasingly I wish that enquirers for help would do the decent thing. Strangely enough, but humanly enough, I wrote this morning, and found myself closing up the envelope without carrying out my own precept!

THURSDAY. Lately I have been enjoying the short stories in "Pause-a-Moment" over the A.B.C. The prayer which follows the story fittingly collects the main thought of the story.

But, whoever chooses the hymn which closes this five minute devotional does not always use much imagination. Only two of the last ten have had any relevance at all, which is a pity.

FRIDAY. There was a cynical but sad comment in a broadcast play to-night. The playwright had one of his characters say, and it was not corrected by the development of the play "So many married people are not in love, and so many unmarried people are."

SATURDAY. History tells us that Benjamin Franklin was not given the task of writing the Declaration of Independence for the United States of America because it was felt that he might put a joke in it. I thank God for the saving grace of humour.

Some weeks ago my new appointment was announced. The day after, I was reading the second lesson from 2 Timothy 4. Such is the masterly inattention paid to the lessons that I don't know whether any but myself noticed verse 6, "the time of my departure is at hand."

One young friend, knowing that I am moving to a sphere where I know very few people said that she would give me an introduction to a young lady!

Another, who had received an invitation to a farewell afternoon tea, regretted that she couldn't come, but that didn't mean she wasn't glad we were going! A third, in asking after my successor, in all seriousness commented "Well the devil we know is better than the devil we don't know."

Wedding Receptions



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Vitamins for Health

It is generally recognised that most of the ill health of present-day society exists because we eat de-vitalised foods. Foods that are processed, homogenised, cooked, canned, and presented in their most saleable form. Nutrition experts agree that the milling of flour has produced a crop of diseases due to the loss of many essential vitamins. The city dweller, dependent upon the transport of market produce, consumes foods often weeks old and lacking in full vitamin content. It is not surprising that most people suffer from a mild form of one or many deficiency ailments. Whilst we cannot remedy these matters entirely, we can safeguard our health by taking a safety dose of vitamins daily. Concentrated vitamins in tablet form are scientifically recognised and cost only a few pence daily. The Biovitamin Company specialise in all vitamins and post free anywhere in Australasia.

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BOOK REVIEWS

STORY OF DEATH

MARGARET. J. D. Ross, London, Hodder and Stoughton, 1957. Pp. 191. Australian price 18/6.

THE art of dying is the supreme Christian accomplishment. Not the physical part of it—that is almost completely beyond our control; but the achievement of the spirit which knows eternal life even in the act of death.

Everyone who has reached maturity must often wonder: When will death come to me? How will it come? How shall I take it?—questions no-one can answer beforehand.

"Margaret" took five months to die at the age of 15. The triumphant story is related in detail in these pages. It is a moving story, not only because it is well told (being human, one makes allowances for the emotional exhilaration of the author), but because the manner of her dying moved so many people. Dr. Cuthbert Bardsley, Bishop of Coventry (who is to visit Australia this year), played a significant part in it. He writes the foreword to the book.

There are other topical questions which, at some time or other, become of vital concern to all of us: e.g. Should a doctor tell? (or, should a patient be told the truth?). Is there anything in Spiritual Healing? What about Euthanasia—mercy-killing? The story of "Margaret" provides a pretty clear and convincing answer to these perplexing problems—not in terms of theoretical dialectic but of human life.

—G.W.A.K.

IMPORTANT BOOK ON THE PROBLEM OF COMPROMISE

THE HOLY PRETENCE. George L. Mosse. Basil Blackwood, Oxford. English price 34/9.

CAN a really good man survive in this evil world? How far is he compelled to compromise both the good and the true in order to maintain his position in the struggle for existence?

If compromise is accepted as inevitable in a greater or lesser degree, what provision can be made for the preservation of

WHAT MEAN THESE STONES. Professor Millar Burrows. Meridian Books, Thames and Hudson. Pp. 306. 4 maps and 58 illustrations.

THIS is a good elementary textbook spoilt by poor reproduction of excellent illustrations and small print.

The maps are useless but the text shows the accuracy and care one associates with the work of Professor Millar Burrows. After a general introduction, the author surveys present knowledge of the text and language of the Old Testament.

The next chapter deals with the historical forces which helped to shape the ancient Hebrew peoples, followed by a sketch of the material and secular milieu of the age.

Chapter five discusses the religious and ethical views held by Israel's contemporaries and neighbours whilst chapter six seeks to evaluate the facts previously given.

—E.C.B.M.

Christian standards as the goal of endeavour?

These questions become more and more acute in the case of those who accept responsibility for governmental administration either in Church or State.

All forms of government lack finality and stability. At best it is provisional and has in it the element of makeshift.

Man feels that he was not born to be governed by other men, but at the same time he comes to realise that without some form of government his

whole existence is threatened by chaos and panic.

This is the subject of this serious and important book. Its conclusion is: "The problem involved is to keep the balance between the Serpent and the Dove, so that neither obliterates the other: for the victory of the Dove can lead to unbridled idealism, and the ignoring of secular realities; while the victory of the Serpent means the total acceptance of what the sixteenth century called "Machiavellism."

—E.H.B.

STORY OF A DEAN, AMERICAN VERSION

THE DEAN. Wills Gibbs, Hodder and Stoughton. Pp. 190. English price 12/6.

TO be fair to this book, one should judge it by American standards for it contains all the ingredients for a typical Hollywood movie.

The character of Dean Flagg dominates the action of the novel which is, in several places, incredibly swift. The Dean is a massive figure; we feel the strength of his personality and faith from the beginning to the end of the book.

He is, however, unrealistic in several details if we judge him by Australian or English standards.

For example, his first request at the meeting of an adult Confirmation group is to ask one of

the women to stand up so that he may praise her dress. (No Anglican inhibitions here!)

The book suffers from the too-dominant personality of the Dean; the minor characters are too negative. We know what they will do for the Dean will it for them—not always directly but for them, particularly in the case of Dorothy Plummer, that all decisions stem from him.

It is, however, interesting to read a novel about our sister Church in the U.S.A. And, perhaps, it is a refreshing change from the mild vicars and benevolent bishops in the English tradition.

—J.S.

The Youth Page

GETTING RID OF SIN

"If you want to get rid of sin the only thing to do is to confess, forsake, repent and ask God to forgive you.

"The first step back from the 'far country' is taken when we do some hard thinking.

"The Prodigal started for home when he came to himself," saw where he was, realised the folly of his ways, and began to say, 'Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.'

So writes Fredrick Wood in his book, "Thinking Youth," and he goes on to point out that the wayward boy's downward course began with "give me."

That's where it usually does begin. The self-centredness of the boy's life was revealed in his attitude to his father and brother and home—"Give me."

To use a colloquialism, he was "out for himself." He had no thought or care about anyone else.

The change in his life began when he learnt to say, "Make me." His need gave him a new insight and a new outlook, and brought him forgiveness and restoration.

And the truly amazing thing in our own spiritual experience is that God is just like the father in the parable.

We are in the "far country" so long as we are living for self—the country of sin.

It is a place of famine and emptiness, and bitter need, which we can leave only when we "come to ourselves," and confess the evil of our lives and ask God to make us what He would have us be.

When we come to Him, as the Prodigal Son came to his father, with the prayer, "Father, I have sinned; make me . . ." we shall find more than we ever hoped for.

The robe of forgiveness, covering all our sins, the ring of sonship, and the feast of love are all waiting for us when we return to the Lord Who forgives—and forgets.

THE MAGNA CHARTA OF THE POOR

There is in the Bible a vast amount of moral beauty and grandeur.

It is written in the noblest and purest English.

By the study of what other book could children be so much humanised?

The Bible has been the Magna Charta of the poor and oppressed. The human race is not in a position to dispense with it.

—Thomas Huxley.

BIBLE SOCIETY NOTES

THE HISTORY OF THE ENGLISH BIBLE

14—The Bishops' Bible, 1568

Despite the tremendous popularity of the Geneva Bible and its displacement of the Great Bible, neither Queen Elizabeth nor the Established Church sponsored it.

Its marginal notes impelled the Church to start a new revision.

The Archbishop of Canterbury, Matthew Parker, organised a committee of scholars to revise the text of the Great Bible, himself supervising the whole work; but the result was rough and unequal in style and quality of translation.

Since most of the committee were bishops, the book was called the Bishops' Bible. It was used in the churches, but it never replaced the Geneva Bible in the home.

(To be continued)

SUPPOSE

Suppose that Christ had not been born
That far away Judean morn.

Suppose that God, whose mighty hand
Created worlds, had never planned
A way for man to be redeemed.

Suppose the Wise Men only dreamed
That guiding star whose light still glows
Down through the centuries.

Suppose Christ never walked here in men's sight,
Our blessed Way, and Truth, and Light.

Suppose He'd counted all the cost,
And never cared that we were lost,
And never died for you and me,
Nor shed His blood on Calvary.

Upon a shameful cross. Suppose
That having died, He never rose,
And there was none with power to save
Our souls from darkness and the grave!

As far as piteous heathen know,
The things that I've supposed are so!

—MARTHA SNEEL NICHOLSON.

TRUE RELIGION

True religion has always an eye to the practical.

We should be suspicious of the piety which does not know service, of the prayer which does not lead to work, of the mysticism which begins and ends in its own emotions.

—Hugh Black.

WHAT YOU SAY

What you say in a hurry
May cause you much worry;
So weigh your words well—
What you say.

Ill-chosen expressions
Ofi give wrong impressions,
So think first, then speak;
It will pay!

—W. A. Langhorst.

MISTAKES

Someone has said that the person who cannot make mistakes cannot make anything!

There's quite a deal of truth in that remark, and yet we are often afraid of tackling some piece of work for our Blessed Lord and His Church for fear that we will make mistakes!

It is quite likely that young Christians—and older ones, too, for that matter—may make mistakes in their work for the Master, but they make a far greater mistake in not working for Him.

When next you hesitate to do something for Christ, remember that no failure in making the attempt is nearly so bad as failure to make the attempt.

I AM A STUDENT DEACONESS

By
SISTER AILSA McCOLM

A Student Deaconess! What ever is that? What sort of life do you live?

These are quite common queries, perhaps even in the minds of some of the readers of these lines.

Let me try to set out briefly what is involved in training to become a Deaconess in the Church of England.

For some students two years, for others three years, are spent at Deaconess House, Newtown (Sydney). Life at Deaconess House is lived in close contact with some thirty other students, and provides a wonderful opportunity for fellowship together. It involves a lot of hard work, but with it we have plenty of fun and rich enjoyment.

The course of studies taken by Deaconess students includes such subjects as Doctrine, Old and New Testament, Prayer Book, Church History, and Pastoralia.

EXPERIENCE

Each morning finds the students in the Lecture Hall, and the afternoons are taken up with study or practical work.

Practical experience is a vital part of the student's training, and so each trainee is appointed to a parish where she visits people in their homes, conducts meetings of various kinds, teaches in the schools during the Religious Instruction period, and, in short, assists in a part-time capacity in the type of work which she will do when she graduates from the training college.

Most important is the development of the spiritual life of those called to a full-time ministry in the Church of God, so communal as well as private prayers have a primary place in the life of a Student Deaconess.

A full life? Yes! But one which is unsurpassed for sheer joy and satisfaction to one who is called to train for this service for our Lord and Saviour Jesus Christ.

WHO LIVES THERE?

It is told of Martin Luther that he once said, "When one comes and knocks at the door of my heart and asks, 'Who lives here?' I reply, Martin Luther used to, but he has moved out, and Jesus Christ now lives here!"

S. Paul said something similar. Look up Galatians 2:20 and see what it is.

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The School is the only county representative of the Great Public Schools' Association.

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

Illustrated Prospectus on application to G. A. FISHER, B.A., B.Sc.

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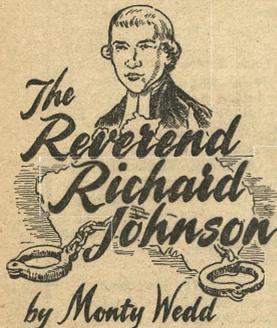
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THE BEGINNINGS OF THE CHURCH IN AUSTRALIA



WHEN PREPARATIONS FOR THE FIRST FLEET WERE BEING MADE TO TRANSPORT THE FIRST BATCH OF CONVICTS TO BOTANY BAY, WILLIAM WILBERFORCE PREVAILED ON THE PRIME MINISTER, WILLIAM PITT, TO APPOINT A CHAPLAIN TO THE NEW COLONY...



IT WAS UPON THIS GREAT EVANGELICAL'S RECOMMENDATION THAT THE REVEREND RICHARD JOHNSON WAS SELECTED...



ON JANUARY 26 1788, THE FLEET OF WARSHIPS AND TRANSPORTS SAILED THROUGH SYDNEY HEADS AFTER A LONG AND ARDUOUS JOURNEY...



GREATER THAN THE UNIVERSE

What is the Gospel?—It is contained in a verse of one of the greatest Christian hymns:

"Were the whole realm of nature mine,
That were a present far too small!

Love so amazing, so Divine,
Demands my soul! . . ."

That is to say that my soul is a greater and a bigger thing than the whole realm of nature.

Do you believe it?

I agree it is the most romantic of all beliefs.

It affirms that the soul of every forced labourer on the Amazon is of more value than all the mines of Johannesburg, all the diamonds of Kimberley, all the millions of all the magnates of America.

It affirms that in God's sight all the suns and stars that people infinite space, are of inferior worth to one human spirit dwelling, it may be, in the degraded body of some victim of drink or lust, some member of the gutter population of a great city who has descended to his doom by means of the multiplied temptations with which our so-called society environs him.

—SILVESTER HORNE

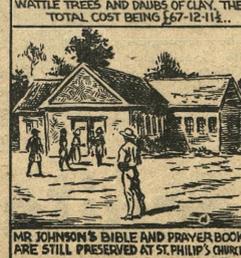
BUT ALL THE SHIPS DID NOT ARRIVE IN TIME FOR THE OFFICIAL LANDING CEREMONY. THE "GOLDEN GROVE" WHICH CARRIED THE CHAPLAIN WAS ONE OF THESE, SO HE HELD A SERVICE ON BOARD ON SUNDAY 27TH.



ON SUNDAY FEBRUARY 3RD, THE FIRST SERVICE WAS HELD ON SHORE UNDER A LARGE TREE (WHICH IS SAID TO HAVE BEEN SITUATED AT THE FOOT OF ARGYLE AND GEORGE ST).



BUT MR. JOHNSON'S PROBLEMS HAD JUST BEGUN. FOR FIVE YEARS HE HAD TO PREACH IN THE OPEN IN ALL WEATHERS WITHOUT A CHURCH, FINALLY WITH HIS OWN HANDS HE BUILT A CHURCH FROM WATTLE TREES AND DAUBS OF CLAY, THE TOTAL COST BEING £67-12-11½.



A MEMORIAL TO CHAPLAIN JOHNSON STANDS ON THE SITE OF THE WATTLE AND DAUB CHURCH ON THE CORNER OF BLYTH AND HUNTER STS., A MEMORIAL SERVICE BEING HELD THERE YEARLY ON FEB 3RD.



—Block by courtesy Department of Promotion (Diocese of Sydney).

"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME"

MELBOURNE'S FIRST MISSION

STORY OF THE COMMUNITY OF THE HOLY NAME

This is the story of a great adventure, an adventure that involves the founding of the first mission venture in the Diocese of Melbourne.

It involves, too, the development of the first religious community for women in the Church in Australia—the Community of the Holy Name.

So indissolubly linked are these two aspects that it is not always easy to disentangle the threads.

In 1885 the Church in Melbourne diocese was awakened to the great need for a mission to the slums and the underworld of Melbourne.

So, in the following year the Diocesan Mission to the Streets and Lanes of the city was launched.

But at first all work was voluntary.

By 1888 it was recognised that voluntary work alone was inadequate for the task of assisting those in distress.

What to do?

The answer lies in the vocation of Sister Esther, Mother Foundress of the Community of the Holy Name.



Sister Esther.

While still a Novice of the Community of S. Mary the Virgin, in England, she suffered a breakdown in health and came to Australia to recover.

But her life's work lay in Australia.

When approached to undertake the work of the mission, she agreed to do it on a temporary basis only.

That was the beginning. With two other women she toiled among the sick, the old, the broken in health and soul.

She realised now that her life's work was to be in Melbourne.

Because of her response Australia's first Anglican community came into being.

Although it did not receive its

Charter as the Community of the Holy Name until 1912, the mission's numbers grew steadily in the intervening years.

When it was realised that the demands upon the mission would further increase, the Mission Council, which is a diocesan body with the Archbishop of Melbourne as chairman, was made responsible for the establishment of various institutions.

In police courts, the women's gaol, in public hospitals, in the homes of the poor and underprivileged the Sisters worked untiringly.

Sister Esther died on September 11, 1931. The Community House at Cheltenham was built to her memory.

Sister Esther was succeeded by Sister Alice, who was Mother Superior until 1934.

Sister Ida, who has been Mother Superior for the past twenty-four years, is thus only the third to occupy the position.

The professed sisters of the community now number sixty.

There are at present eleven novices and one postulant in training.



A Sister of the Community of the Holy Name with some three-and-four-year-old toddlers at the Home for Little Children, Darling. The home accommodates thirty-eight children between 12 months and 5 years of age.

AUSTRALIA'S PAST IS HIS HERITAGE . . . HIS FUTURE?

Meet Richard John, our chocolate baby!

His forbears? They were the true Australians, long before the white man came to this land.

Now, among thirty-eight of his white brothers and sisters, he is living his small life at the Home for Little Children at Darling.

Two years of age, he is as yet quite unconscious that his life may follow a different pattern from those of his companions.

When twelve months old he was brought to the home.

No film star could have created such excitement. To the little people there he was "our chocolate baby," and so he remains.

This is his story. Born in an Aboriginal camp on the banks of the Murray, he was neglected by his mother. Found almost starving by an Infant Welfare Sister in the district, he was given immediate hospital care and right feeding. Finally he was returned to his mother.

But a visit to the camp some

time later, revealed that neglect was to be his portion if something could not be done to save him.

SOCIAL SERVICE SERIES

This is the first section of a series on social service work throughout Australia. The series, it is hoped, will be all-embracing. It will include sections on the work of deaconesses, hospital, court and gaol chaplains, Missions to Seamen, as well as Homes of various kinds.

All who feel they may be able to make a contribution in this Australia-wide assessment of the work of the Church in the social service field are requested to contact the Editor.

So the Sister took him into her home, at seven months of age, until a place could be found for him in the home at Darling.

But Sister was a busy person. She had infant welfare centres scattered over many miles. The solution? Richard John became her travelling companion on her long journeys, sitting up in his basket, crowing with delight at this new and exciting life that had opened for him.

At last came the day when he must be brought to Melbourne, before he was old enough to break his heart over separation from her who had loved and cared for him.

Never shall we forget our first sight of him!

HIS PROBLEM

Lovely rounded limbs, shining black curls, sweeping eye-lashes. All this dusky delectableness was clad in yellow rompers.

No wonder he captured all hearts at the Home for Little Children. Now he has lost something of the appeal of babyhood and is growing into a sturdy little boy, happy and friendly, with complete confidence in the love of the Sisters and that life is just full of all that a small boy can desire.

But what of the future? When he turns five, he must pass from the care of the Sisters into a church home for boys.

We hope that the awakening conscience of the Australian people towards their black brothers will ensure happiness, opportunity and security for Richard John.

Remember Richard John, whose problem is only different in kind from all the other little people who share in the life of the home at Darling.

What people are saying . . .

THE STATE SAVINGS BANK is my bank

because . . . it is so convenient. No other bank will give me all the time-saving facilities that The State Savings Bank provides . . . I pay my S.E.C. account at the bank, Child Endowment is credited to my account, and when we are on holidays, we use the bank's Transfer Service and Travellers' Cheques . . . and then there are Special Accounts. We have a family budget account and a special account for loan instalments on our house . . . bought with a Credit Foncier Loan of course.

This young woman is right . . . The State Savings Bank provides all manner of convenient services to its depositors because its aim is SERVICE, not private profit . . .

THE STATE SAVINGS BANK OF VICTORIA

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THE WORK OF THE MISSION IN MELBOURNE

To-day the Mission House, at 166 Fitzroy Street, Fitzroy, is the official headquarters of the Diocesan Mission to the Streets and Lanes of Melbourne.

Here the Sisters engage in a work ranging from court and gaol work among women and girls to the adoption of children.

They do much hospital visiting, as well as carrying out parish work. Not the least of their task is the adoption of children.

Those who call upon them in need and distress they rehabilitate spiritually and materially.

Here, too, there are mission hall activities of various kinds among women, girls and children.

Unmarried mothers are in residence at the mission house, receiving the best attention possible.

The Home for Children, in

Middle Brighton was established in 1897.

Here forty underprivileged children, between the ages of five and fifteen years, are cared for.

RETREAT HOUSE

The Home for Little Children at Darling accommodates thirty-eight children between 12 months and five years of age.

At the other end of the scale is the "Ellerslie" Guest Home for Elderly Women, at Auburn.

This home makes provision for twenty-one women. There are also five small flats for married

people or for elderly folk able to care for themselves.

A retired priest, who has his own cottage in the grounds, ministers to the inmates.

The Retreat House at Cheltenham is a place for spiritual refreshment for individuals or for groups. Retreats and conferences involving nearly every organisation in the Church are held regularly here. The house is also used by other denominations and by interdenominational bodies.

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THE MELBOURNE DIOCESAN MISSION (Continued)

TROUBLE CAME TO HER AS IF SHE WERE CURSED

Sister and Jan faced each other in the mission house reception room. Jan had long hair falling on her shoulders — a lovely red-gold in colour; her eyes were grey, steady and honest; she was tall and over developed, more like a woman in her twenties than a girl of fifteen; she was most unsuitably dressed in a very full black skirt, a loose pink jacket, and very high heels. . . .

Her parents were in the next room. Sister was trying to piece together the story, and the only real fact that she could ascertain was that Jan had been placed on Probation to her at the Children's Court.

There had been two charges which the girl's parents had asked the policeman to put before the court. . . . firstly that she was an "uncontrollable child" and secondly that she had

clothes torn and her watch missing. Sister went to the home straight away. A very penitent Jan pleaded for another chance, and Sister left with a definite promise from her that she would stick at work.

Within two days she was at the Mission House, imploring Sister to get her away from home where she was known, and from the "gang" who did not give her any peace.

Jan left the Mission House at 8 p.m., but she did not arrive home until the policeman, who had been notified of her disappearance, came the next day to question her parents. They took Jan on to the State Remand Centre at Royal Park to await further appearance at Court.

WORK BEYOND MELBOURNE

The Community of the Holy Name engages in activities outside the Diocesan Mission to the Streets and Lanes of Melbourne.

At Goulburn, in New South Wales, Sisters minister at S. Saviour's Home for Children and S. Margaret's Hostel for High School Girls.

In Adelaide they have the Hostel of the Holy Name, which is for students and business girls.

Further afield, in New Guinea, there is a hostel and school for native girls at Bola Bola, Dogura.

Geelong and regularly visited her parents. . . . life was lonely, hard, but satisfying.

Another six months went by. . . . Jan called again. By now her parents had moved away from the city and Jan, recently married to a steady young man with a very good job, was living with them.

Some time later a starry-eyed Jan called to tell the sisters that she was going to be a mother. Her happiness was good to see.

FROM NOVICE TO SISTER

"My daughter, what is thy desire?"

"I desire to consecrate myself to God, body, soul, and spirit, freely, wholly, devotedly, to love, serve and glorify Him, in poverty, chastity and obedience for the rest of my life in this world."

After a few weeks of living in the Mother House, the aspirant is accepted as a postulant, and in this humble sphere she must serve for, at least, six months.

This time is spent under the direction of the Novice Mistress, taking her part in the devotional life of the house, performing the tasks given her in a spirit of hiddenness, receiving instruction in the Divine Office and in necessary preparation for that wonderful day upon which she will receive the Religious habit and enter into the fullness of the Novitiate.

Thus the Novice in the Community of the Holy Name offers herself, in answer to the bishop's question, on her profession morning, as part of the oblation in the Holy Eucharist into which the profession service is set.

This is her Day—for which she has prayed and striven throughout her Novitiate.



A happy group of girls of the Children's Home, Brighton, ready for an outing.

stolen a pair of shoes from the home of a friend.

The second charge arose out of the first. . . . Mother had hidden all Jan's shoes in a desperate attempt to keep her at home at night, and Jan had climbed out of her window, gone to a friend's house and "borrowed" a pair of shoes.

Father was in his fifties, and very indulgent towards Jan who really adored him.

Mother was in her thirties, neurotic, and a little resentful of this problem daughter with the mischievous smile and very definite ideas of her own.

They had a comfortable suburban home and were well-respected—they did not like Jan's notorious bringing gossip upon their heads.

JAN GROWS UP

Jan had left school when she turned fourteen, mainly because she was so much bigger and seemed so much older than the other girls in her form.

The parents could not understand where their dear little girl had gone.

They were quite unable to cope with this self-willed young woman with an insatiable desire for being out late, for making men friends, and for hobnobbing with gangs of young people who thought it smart to get drunk.

Sister decided to begin in the usual manner of dealing with Probationers, until she knew Jan better.

She obtained employment for her; suggested a dramatic club (which really thrilled Jan); warned her of the dangers of drink; and insisted that all boy friends should be brought home to meet parents.

She tactfully talked of church attendance and proposed to visit the family in their own home within a week.

But within a week father frantically telephoned the Mission House. Jan had gone into town at lunch time the previous day and arrived home at 8 p.m., quite drunk, with her

During her sojourn there her love of the dramatic showed itself—she wrote poetry, and she tried to drown herself in the bath!

Before the next appearance at Court Jan's parents were consulted. They suggested that she go to England with her father, who would leave her with an aunt there for two years.

The Magistrate was not inclined to be lenient, but in view of this suggestion, decided that probation could continue, on the condition she left Melbourne until arrangements could be made for the trip to England.

"And that," said he, "is more than you deserve."

After a great deal of thought the Sisters decided to try the experiment of having Jan living at the Mission House. But they also sought the advice of a psychiatrist, and arranged for bi-weekly interviews at the Clinic.

For a few weeks all went fairly well, until the psychiatrist advocated outings with her friends or parents. Then the "fun" started.

Young men presented themselves at the door; Jan stayed out till the early hours of the morning; she came home drunk on two occasions. Finally, when the psychiatrist suggested work, the Sisters felt that a "five-in" job would be Jan's last chance.

Jan moved to a near-by hostel, was given a room to herself, and a job on the staff.

But soon she was in a cell at Royal Park awaiting a Court case.

Sister visited her. . . . Jan was very penitent, but this time nothing could be done.

At Court she was committed to the care of the Children's Welfare Department, and returned to Royal Park, sobbing bitterly.

A week later she escaped.

Three months later Jan called at the Mission House. In her eyes was a resolute look. . . . gone were her flamboyant clothes. . . . she was working in

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AUSTRALIAN COLLEGE OF THEOLOGY: 1957 CLASS LISTS

SCHOLAR IN THEOLOGY (Th.Schol.) (In Alphabetical Order.)

SECOND CLASS:
Lloyd Arthur, B.A., B.Ec., Bathurst.

PASS:
Langford, Donald Arthur, Melbourne; Pitcher, Edwin Harold Victor, B.A., Newcastle.

PASSED IN SINGLE SUBJECTS (In Alphabetical Order.)

Old Testament:
Brassington, Leonard Roy, Canberra - Goulburn; Everall, Thomas Roy, Auckland, N.Z.; McKnight, Thomas Frederick, M.A., B.Ec., Central Tanganyika; Thiering, Barry Bernard, B.A., Sydney; Wright, William Edwin, Canberra-Goulburn.

Church History:
Robey, Herbert William, Sydney; Sheumack, Colin Davies, Canberra-Goulburn.

Comparative Study of Religion:
Rymer, John Oliver, M.A., Armidale.

Moral Theology:
Burgess, Philip Linton, Ballarat; Hahn, Leslie William, Melbourne; Johnson, David George, Tasmania; Kyme, Brian Robert, Melbourne.

LICENTIATE IN THEOLOGY (Th.L.) All Classes in Order of Merit.

FIRST CLASS:
Condon, Herbert Henry, B.A., Melbourne, Unattached; Clarke, Geoffrey Spencer, B.A., LL.B., Carpentaria; Rowena, Sister, S.S.A., B.A., Brisbane.

SECOND CLASS:
Mason, Arthur James, B.A., Ridley College, Unattached; Hodges, Lawrence John, B.Sc., S. Francis' College, Ballarat; Goldsworthy, Graeme, B.A., Moore College, Sydney; Powers, Beaumont Ward, Moore College, Sydney; Vitnell, Leslie George, Moore College, Sydney; Dargaville, Anderson Douglas, Trinity College, Melbourne; Cornish, John Vernon Kestell, S. Francis' College, Brisbane; Dowthwaite, Robert William, Moore College, Unattached (last two aeq.); Lawton, William James, Moore College, Unattached; Jones, John Elliott, Moore College, Sydney; Alford, Bruce Conrad, Ridley College, Melbourne; Thorburn, Trevor John, Moore College, Central Tanganyika; Lamont, Ross John, S. Francis' College, Brisbane; Thomson, Peter Ashley, Ridley College, Unattached; Harradence, Peter John, Ridley College, Melbourne; Barratt, Derek Leonard, S. Francis' College, Brisbane; Ford, Dudley Tucker, M.Sc., Moore College, Sydney; Holle, John, Moore College, Sydney; Imshides, John, Everthorn Moore College, Sydney; Moore, Miss Valerie Mary, Moore College, Sydney (last two aeq.); Herbert, Ronald Walter, B.Sc., Moore College, Sydney; Marsh, Barry Graham, Moore College, Sydney; Emery, Ernest John, Moore College, Sydney; Soares, Alan Deas, S. Francis' College, Rockhampton; Eagle, Michael Brian, Moore College, Sydney; Goodhew, Richard Henry, Moore College, Sydney (last two aeq.); Cornelius, Donald Bruce, S. John's College, Adelaide; Mackay, Clive Vincent, Ridley College, Melbourne; Davies, Alick John, S. John's College, Adelaide; Allan, Donald Frederick, Moore College, Unattached.

PASS:
McKellar, John Walton, B.Sc., S. Mark's College, Canberra-Goulburn; Low, Raymond Albert, Ridley College, Melbourne; Eccleston, Bryan Arthur, S.S.M., Adelaide; Collins, John Thomas Edward, Moore College, Grafton; Scott, Adrian John Allan, Trinity College, Bendigo (last

two aeq.); Sankey, David Arthur Ridley College, Melbourne; Mahar, Miss Gladys Jean, Melbourne; Slamon, Barry John, Moore College, Sydney; Kelley, Cecil Allen, Moore College, Sydney; Owens, John Vincent, S. John's College, Newcastle; Andrews, Robert Ernest, Sydney; Mai, Ngitar, S. Francis' College, Borneo (last two aeq.); Banfield, Thomas Harris, S.S.M.; Wangarratta; Finkelde, Oswald Carl, S. John's College, Tasmania; Pritchard, Miss Evelyn Constance, G.B.R.E., Melbourne; Dicks, Terence Henry, G.B.R.E., Tasmania; Hardwick, Alfred Robert, S. John's College, Grafton; Bell, Andrew John, B.E., S. Francis' College, North Queensland; Polson, Deaconess Joyce, Wollaston College, Perth; de Dear, David Leon, Gippsland; Radcliff, Henry Robert Moses, Moore College, Grafton; Viney, Brian Leslie, Ridley College, Unattached; Davies, John, Canberra-Goulburn; Baker, Kenneth Francis, Moore College, Sydney; Tidball, Reginald James, Sydney; Nunan, Robert James, S. Francis' College, North Queensland; Fisher, Peter Douglas, S.S.M., Adelaide; Glasscock, Geoffrey Thomas, Ridley Coll., Melbourne; Leask, Kenneth James, Sydney; Fagan, Brian Lorentz, Ridley College, Adelaide; Hoore, Donald Henry, Riverton (last two aeq.); Weeton, Arnold, Ridley College, Gippsland; Martin, Barry Nell, Ridley College, Melbourne; Speers, John Cunningham, S. John's College, Newcastle (last two aeq.); Spohr, Neville Keith Charles, Newcastle; Hadlow, Selwyn Sidney, Armidale; Mills, Alexander Lake, Ballarat; Kingsmill, Miss Edith Ada Christine, Tasmania; Volter, David Albert, Ridley College, Unattached; Coveney, Francis James, Lincoln, England; Barnes, Robert Varley, S. Francis' College, Brisbane.

PASSES IN PART I OR PART II OF THE EXAMINATION (In Order of Merit.)

I. McGowan, Alan Brian, Ridley College, Melbourne; II. Moriarty, William Warren, M.Sc., Trinity College, Melbourne; III. Steele, John Gladstone, S. Francis' College, Brisbane; II. Stannus, Michael Hugh, B.A., Trinity College, St. Arnaud; I. Williams, David John, Ridley College, Perth; II. Bride, Graham Lindsay, B.Com., Trinity College, Melbourne; II. Grant, James Alexander, B.A., Trinity College, Melbourne; I. Weaver, Owen, Moore College, Sydney; I. Fraser, James Garfield, Ridley College, Melbourne; II. Newing, Edward George, Moore College, Unattached; I. Gregory, Raymond William, M.A., Melbourne; I. Burrows, Matthew Brinsmead, Armidale; II. Croft, Thomas Geoffrey, Moore College, Sydney; II. Percival, Keith Thompson, Moore College, Sydney; I. Edwards, Frederick Joseph, B.Sc., Dip.Ed., Moore College, Armidale; II. Scott, Hugh Raymond James, Moore College, Unattached; I. Wynne, Mervyn Charles, Ridley College, Gippsland; I. Taylor, James Arnold, Moore College, Sydney; II. Smith, Raymond George, Moore College, Unattached; II. McDonald, John Edwin, Moore College, Sydney; II. Fowler, John Eric, Moore College, Sydney; II. Barker, Reginald Stanley, Moore College, Sydney; II. Williams, John Worthington, Ridley College, Melbourne; II. Cameron, Ewen Donald, Moore College, Sydney; II. Wheeler, Raymond Norman, Moore College, Sydney (last four aeq.); I. Dungsion, Edmond Francis, S. Francis' College, Brisbane; II. Blackwell, Gordon Donald, Moore College, Sydney; II. Neve, Keith Edward, Ridley College, Unattached; II. Anthony, David, S. Francis' College, Brisbane; II. Roberts, Victor William, Moore

College, Unattached (last two aeq.); II. Swatenham, Roger Francis, S. Francis' College, Brisbane; I. Voss, Hugh Raymond, Moore College, Sydney; II. Buckman, Rossly David, Moore College, Unattached; I. Parker, Ian Knight, Unattached; II. Howarth, William, Moore College, Sydney; II. Donohoo, Alan Frederick, Moore College, Sydney; II. Parker, Douglas Stephen, Moore College, Armidale; II. Ball, Peter Bradshaw, Moore College, Unattached; II. McEweny, John William, Moore College, Sydney; II. Neve, Raymond David, Ridley College, Unattached; I. Adams, William, Wollaston College, Perth; II. Lane, Miss Merle Vivien, Melbourne (last two aeq.); I. Baxter, Alan, St. Arnaud; II. Wilson, Peter Hamilton Thomas, Wangarratta; II. Robinson, Ronald Gordon, Moore College, Sydney; II. Chandler, Geoffrey Charles, Moore College, Unattached; II. Blaxland, Gregory Montgomery, Moore College, Sydney; II. Laing, Allan Glanville, Moore College, Nelson, N.Z.; I. Jeffery, Herbert Denwidly, Brisbane.

PASSED IN SINGLE SUBJECTS (KEY TO THE FOLLOWING LIST: PART ONE)

Old Testament, 1; New Testament, English, 2; Church History, 3; A Section of Greek, 4; New Testament, 6; Greek New Testament, 7.

PART TWO
Old Testament, 8; New Testament, English, 9; Church History, 10; Doctrine, 11; Greek New Testament, 12; Greek New Testament, 13.

OPTIONAL SUBJECTS (Philosophy, 14; Principles of Education, 15; Christian Missions, 16; Psychology, 17; Latin, 18; Hebrew, 19; Christian

In Alphabetical Order.
Abbott, Leonard M.A., B.E., 13, Moore College, Sydney; Adams, John Henry, 13, Moore College, Unattached; Adams, William, 8, 9, 11, 13, Wollaston College, Perth; Adams, Mary, S. C.H.N., 2, 11, G.B.R.E., Canberra-Goulburn; Aries, William Albert, 8, 12, G.B.R.E., Wollaston College, Perth; Robert, 8, 9, 11, 12, 13, S. Francis' College, Brisbane; Ashley-Brown, Peter Ashworth, Brian, 11, 13, Ridley College, Melbourne; Austin, Trevor Albert, 11, G.B.R.E., Grafton; Ball, Peter Bradshaw, 7, Moore College, Unattached; Batten, Stanley Trevor, 9, Brisbane; Bazely, Frank Dennis, 1, 2, 11, Wollaston College, Perth; Beatty, Clive Ernest, 2, 5, St. Arnaud; Beer, John Geoffrey, 8, 9, 11, 12, 13, S. John's College, Armidale; Behan, Lyndon Edward, 12, S.S.M.; Bellamy, John Leonard, 11, G.B.R.E., Sydney; Birmingham, Will C., B.A., 8, 9, 11, 12, 13, S. Francis' College, North Queensland; Birch, Gordon Kenneth, 13, Moore College, Unattached; Bishop, Alfred Graham, 11, G.B.R.E., Ballarat; Blakey, Raymond, M.Sc., Ph.D., 5, 7, 9, S. Francis' College, Canberra-Goulburn; Bleakley, John Donald, 5, 8, S. John's College, Newcastle; Booker, Reginald Arthur, 7, Bathurst; Bower, Victor, 13, G.B.R.E., Melbourne; Bowyer, John Brendon, 8, 12, S. John's College, Perth; Brewer, Kenneth R. W., M.Sc., 9, S. Mark's College, Canberra-Goulburn; Broadbent, George Clarke, 1, 5, Wangarratta; Broadstock, Allan Rae, 13, G.B.R.E., Melbourne; Brown, Campbell Thomas, 2, 5, 8, S. John's College, Grafton; Browne, Keith Herbert, 9, 11, G.B.R.E., Grafton; Bryant, Barry John, 5, 7, Central Tanganyika; Bryant, John Kenneth, 11, 13, S. Francis' College, Bathurst; Burchill, Edward Albert, 4, Armidale; Burchill, William Ian, 11, G.B.R.E., Nelson, N.Z.; Burrell, Rex Littledale, B.A., 1, 2, 5, 7, 13, S.S.M., Rockhampton; Burrell, Cameron, wett, Donald, 12, Moore College, Sydney; Carman, Peter George, 13, Moore College, Sydney; Carter, Ivan John, 13, Moore College, Unattached; Cathie, Ian Robert, B.A., Dip. Ed., 8, 9, 11, 12, G.B.R.E., Melbourne; Chapman, Miss Joan, 13, G.B.R.E., Melbourne; Chapman, John Charles, 8, 13, 15, Moore College, Armidale; Chapman, Harrison, B.Sc., 8, 11, Melbourne; Charneck, Miss Dorothy Myre, B.A., 11, 12, Sydney; Chiswell, Peter, B.E., 8, 9, 11, 12, 13, 15, Moore College, Armidale; Chittleborough, Martin Carew, 11, 12, 13, S. John's College, Adelaide; Cohen, Leon David, 4, 8, S. John's College, Riverton; Coleman, Ronald Leslie, 13, Moore College, Sydney; Colyer, Raymond Henry, 8, 9, 11, 12, 13, G.B.R.E., Melbourne; Cooling, Graham H., 8, 11, 12, 13, S. John's College, Adelaide; Connah, Miss Alison Mary, 13, G.B.R.E., Brisbane; Cottier, John Ballantyne, 8, 12, 15, Ridley College, Melbourne; Dalting, Alfred Thomas, 2, 5, 13, Gippsland; Davidson, Miss Joan Mary, 11, 12, G.B.R.E., Brisbane; Davies, Peter Hasall, 6, 13, S. Mark's College, Canberra-Goulburn; Davis, Sydney Charles, 12, St. Arnaud; Day, John Henry, B.Com., 11, 12, G.B.R.E., Melbourne; Deal, Kenneth, 13, St. Arnaud; Dean, Michael Horace, 1, Wollaston College, Perth; Delty, Grahame John, 13, Moore College, Sydney; Dempsey, Winston

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John's College, Unattached; Menzies, Donald William, M.B., Ch.B., 7, 11, Ridley College, Melbourne; Menzies, James, 4, 11, 12, G.B.R.E., Unattached; Mill, John, 8, Ridley College, Bendigo; Miller, Donald Sydney, 5, 8, S. John's College, Adelaide; Hold, Peter John, 8, 9, 11, 12, 13, 15, Ridley College, Perth; Moody, John Eric Henry, B.D.Sc., 1, Melbourne; Moody, Mrs. Valda Louise, 1, 4, 8, 9, 11, 12, Melbourne; Moorhouse, Geoffrey Edgar, 1, 2, Trinity College, Melbourne; Morrey, Frederick Albert, 8, 9, 11, 13, S. John's College, Gippsland; Morris, Richard William, 8, 9, 11, 12, 13, Melbourne; Moyle, David Rees, 7, 8, Ridley College, Unattached; Mullins, George Austin, 5, Gippsland; Murlin, Miss Evelyn Joan, 5, 9, 13, Newcastle; Murray, Mrs. Lucy, 8, Ridley College, Melbourne; Nancarrow, Mrs. Dawn, 8, 9, 9, 12, Moore College, Newcastle; Newing, Edward, 5, Ridley College, Unattached; Newell, Richard Barry, 12, 13, S. John's College, Newcastle; Newman, Edward, Nicholson, William George, 11, 13, Ridley College, Melbourne; Otway, Hugh Malcolm, 8, 9, 11, 12, 13, Moore College, Nelson, N.Z.; O'Brien, Neville Ernest, 8, 9, 13, S. John's College, Newcastle; O'Grady, Brian John, 6, 8, 9, 11, Melbourne; O'Leary, John; O'Leary, Stanley Francis, 6, 8, 9, 12, S. John's College, Grafton; Page, Clifford Kemp, 11, G.B.R.E., Melbourne; Pankell, Thomas, 13, St. Arnaud; Parry, G.B.R.E., Wangarratta; Parish, John Raymond, 5, Grafton; Parker, Ian Knight, 13, Unattached; Pavn, Peter Richard, 13,

Moore College, Sydney; Penwill, Leonard Thomas, 8, G.B.R.E., Tasmania; Peters, Douglas John, B.A., Dip. Ed., 9, G.B.R.E., Bathurst; Pierce, Duncan Dennis, 4, 8, 9, Moore College, Unattached; Pike, Ian Henry, 11, 12, G.B.R.E., Canberra-Goulburn; Pope, David John, 12, 15, Ridley College, Unattached; Potter, Rupert Marshall, 12, 13, Christ College, Tasmania; Preece, William Charles, 5, Canberra-Goulburn; Purcell, Michael, 8, S. John's College, Armidale; Quee, Allen William, 5, Gippsland; Ralston, Alexander James, 1, 2, 8, 11, S. John's College, Unattached; Redway, John B. E., 1, 2, 5, 7, S.S.M., Adelaide; Richardson, Duncan Stanley, B.Ec., 13, Moore College, Sydney; Robin, Brother, 12, G.B.R.E., North Queensland; Robinson, Daryl Joseph, 13, Moore College, Armidale; Ross, Geoffrey Maxwell, 4, 12, 13, Bendigo; Rostrom, John Edward, 7, 8, 9, 12, 15, Moore College, Unattached; Routley, Donald, 15, Ridley College, Unattached; Rowland, Edward Carr, F.R.H.S., 8, G.B.R.E., North Queensland; Rowlands, Roy Griffith, 6, G.B.R.E., Ballarat; Ruskin, Leslie Edgar, 4, 5, S. Mark's College, Canberra-Goulburn; Rutter, Arthur Percival, 10, 12, 8, Ballarat; Sapsford, Alan Geoffrey, 1, 2, 5, 7, S.S.M.; Schultz, Bruce Allan, 8, 9, 12, 15, Moore College, Unattached; Geoffrey Holroyd, 8, 9, 11, 12, S. John's College, Adelaide; Shaw, George Peter, 1, 2, 5, 7, 13, S.S.M.; Rockhampton; Shelley, Owen Campbell, 12, Sydney; Shepherd, Donald Milton, 13, G.B.R.E., Canberra - Goulburn; Sibby, Geoffrey Lee, Sydney; Sibley, John; Simpson, John Barrie, 1, 11, 12, Ridley College, Melbourne; Sinclair, Bruce Gregory, 13, Moore College, Unattached; Sinclair, Kinley Gordon, 5, 7, Wollaston College, Perth; Skillicorn, Walter Stanley, B.A., 8, 9, 11, 12, 13, 15, Moore College, Unattached; Smith, Miss Shirley Joan, 8, 9, 11, 12, Moore College, Sydney; Somerville, Miss Ethel May, 11, G.B.R.E., Sydney; St. Carpentaria; Stirton, Horace Albert, 13, Bendigo; Stone, Alexander Edward, H., 2, 5, 7, 13, S.S.M., North Queensland; Robert John, 2, 5, 9, Canberra-Goulburn; Taylor, Charles John, 12, 13, S. John's College, Newcastle; Taylor, Geoffrey Albert, 13, Moore College, Unattached; Taylor, James Arnold, 8, 9, 11, Moore College, Sydney; Taylor, Ronald John, B.A., 5, 8, 9, 11, Wellington, N.Z.; Thirwell, Philip John, LL.B., 8, 9, 11, 12, 13, S. John's College, Canberra-Goulburn; Thomas, Abraham, B.A., 8, 11, 12, 13, S. John's College, North Queensland; Thomas, Gordon Wallace, 6, 8, 9, 11, 12, 13, S. John's College, Canberra-Goulburn; Thomson, Douglas Walter, 1, 12, G.B.R.E., Melbourne;

Threlfall, Stanley Frederick, 8, 9, 12, S. John's College, Perth; Thurlborn, Neville John, 12, S. John's College, Ballarat; Todd, Roy Charles, 1, 5, Kalgoolie; Treherne, Thomas, 1, 2, 12, S. Francis' College, Brisbane; Tunbridge, Colin Geoffrey, 13, Moore College, Unattached; Tutty, Thomas James, 2, G.B.R.E., St. Arnaud; Vanderstadt, Johannes Christian, 1, 2, 5, 7, S.S.M.; Vincent, Ronald John, 2, 6, 9, Riverton; Viney, David William, 7, 8, 9, 11, 13, Ridley College, Unattached; Voss, Hugh Raymond, 8, 9, 11, Moore College, Sydney; Watkins, Edward George, 13, Moore College, Unattached; Weaver, Owen, 8, 9, 11, 15, Moore College, Sydney; Welch, Sidney, 12, 13, S. John's College, Grafton; Wellard, Colin Herbert, 8, 9, 11, 12, S. John's College, Armidale; Wellock, Peter Noel, B.A., Dip. Ed., 12, G.B.R.E., Melbourne; Wheelodon, Walter Thomas, 11, Gippsland; Whiggin, Gordon Vaughan, 6, 8, 12, Moore College, Grafton; Wilcox, Frank Charles, 11, G.B.R.E., Ballarat; Williams, David John, 11, Ridley College, Perth; Williams, David Kenneth, 8, 9, 11, 12, G.B.R.E., North Queensland; Williams, James Gordon, Canberra-Goulburn; Williams, Robert John Charter, 12, 13, S. John's College, Adelaide; Wilson, Donald Jesse, 13, Moore College, Nelson, N.Z.; Wilson, John R., 8, 9, 11, 12, Ridley College, Unattached; Wilson, Peter Hamilton Thomas, 3, 4, Wangarratta; Rene James, 5, 8, 11, 13, 20, Ridley College, Unattached.

PRIZES

The Hey Sharp Prize.
Awarded to Herbert Henry Condon, B.A., Melbourne, Unattached.

The John Forster Memorial Prize.
Awarded to William James Lawton, Moore College, Unattached.

The Frank and Elizabeth Cash Essay Prize.
Awarded to Kenneth Brandreth Eglinton Raff, Melbourne.

On behalf of the Council of Delegates,
FRANK CASH,
Registrar,
Christ Church, North Sydney,
January 29, 1958.

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MEETING OF C.E.M.S.

(Continued from page 1)

England Fellowship and the Young Anglicans.

On Saturday night, the Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, told members and visitors of the new, vital impetus which Promotion had given to the life of the Church in the Diocese of Sydney.

It was being realised more and more, he said, that money was not the important factor in Promotion, but that the building up of a new comradeship and missionary outlook had become predominant.

This, he said, had involved an entirely new conception of stewardship.

Whereas canvasses had helped bring men back to the Church, stewardship had given them a new insight into church life.

He said the membership of branches of the C.E.M.S. in Sydney had doubled since Promotion began.

Bishop Kerle said that the diocese was looking around for an organisation to link up men and to deepen their faith.

The C.E.M.S. had a wonderful opportunity to do this.

COMRADESHIP

The C.E.M.S. existed to fulfil the three purposes of comradeship, the desire for community service, and for commitment and some special service.

By the C.E.M.S. was also something greater—it afforded comradeship as man to man.

Other groups in the community held together because of their community service. Thus, the C.E.M.S. needed to plan projects and to see them through.

"It is a weakness," he said, "if we do not."

The society must have an evangelistic approach.

Bishop Kerle reminded members of Carl Barth's analogy of the Church being like a snail which sleeps in its shell and at times puts its feelers out to know that it is alive and then takes them back for more sleep.

The question of the use and nature of the *Australian Churchman*, the official organ of the society, was discussed at length.

It was generally agreed that the paper should continue as the mouthpiece of the society as a national movement.

The national president stressed the fact that the columns of THE ANGLICAN are open for reports of branch news.

C.E.M.S. ACTIVITY IN VICTORIA

MUCH INTEREST OVER VISIT OF PRESIDENT IN 1959

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, January 27

The proposed visit to Australia in 1959 of the president of the Church of England Men's Society, the Right Reverend Cuthbert Bardsley, who is Bishop of Coventry, has aroused considerable interest in the Melbourne diocese.

The executive committee will submit a motion at the annual meeting in March, urging all members to welcome the visit and to endorse the proposal of the national executive committee, that each branch in the diocese undertakes the responsibility of finance on the basis of 5/- a year per member for three years.

The balance sheet showed the capitation fee received from branches was a record, £354.

A total of £180 was dispersed from the social service account.

Brother H. O. Fowler reported that at the biannual meeting of the Overseas Students' Coordinating Committee, of which the society is a member body, the president, Mrs. R. G. Casey, gave an absorbing and informative account of her recent travels overseas.

Mrs. Casey spoke of her friendly encounters in the various countries of South-East Asia with many who had been students in Australia and who cherished happy memories of that time.

An attractively-produced booklet, entitled "Men at Work," on the society's activities in the diocese has been made possible by a number of substantial donations and several members of the executive committee were responsible for its compilation.

In a foreword, the Right Reverend J. J. Booth states: "We must be active in making our branches and parishes places of fellowship and extending this spirit beyond our shores."

"The field of leadership is wide open with opportunity for Christians who are willing to work for greater usefulness, both in business and the life of the Church."

"All of us ought to be serving the community in some way, even if simple neighbourliness is the limit of our powers."

"I wish more churchmen would serve in local government and in the Parliaments of our land."

The Archbishop of Melbourne, the Most Reverend Frank Woods, will be the guest speaker at the first men's luncheon for the year in the Chapter House on Tuesday, February 18, at 1 o'clock.

He will celebrate at the annual corporate Communion service at St. Paul's Cathedral on Monday, March 10, at 7.45 a.m. He will also deliver an address.

Later, at the breakfast at the St. Kilda Town Hall, the Assistant Bishop of Lahore, West Pakistan, the Right Reverend Chandu Ray, will be the speaker.

He is coming to Australia as the guest of the Church Missionary Society of Australia as, in his diocese, there is a team of six missionaries of C.M.S. of Australia.

It is expected that this number will be doubled in the next six months.

Under Bishop Chandu Ray's leadership was completed the translation of the Bible into Sindhi (his own language), Punjabi Persian and Punjabi Gurmukhi.

The new president, Archbishop Woods, will address the annual diocesan council meeting in the Chapter House on Thursday, March 20, at 8 o'clock.

YOUTH LEAGUE CONFERENCE

FROM A CORRESPONDENT

Every State was represented at the tenth annual Church Missionary Society League of Youth conference at Moore Theological College, Sydney.

More than forty delegates attended the conference, the theme of which was "Evangelism Now."

The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, spoke at the dinner to welcome the delegates in the college dining room.

Three papers were presented on Evangelism to-day: "Evangelism through League of Youth," presented by Western Australia, "The Urgency of Evangelism" (South Australia), and "Stewardship in Evangelism" (Victoria).

The Rector of Holy Trinity Church, Adelaide, the Reverend L. H. Shilton, was conference chairman.

At the business sessions members had the opportunity to receive as well as give advice for the furtherance of League of Youth in their own states.

Early morning devotions were led by the general secretary of the C.M.S. in New South Wales, the Reverend G. M. Fletcher.

Morning Bible studies were led by the Reverend A. Cole who, in his inimitable way, clearly depicted the life of St. Paul.

On Sunday evening, all delegates attended a fellowship tea and evening prayer at St. Matthew's, Manly. Mr. Shilton preached. This service was broadcast over Station 2CH.

Many local young people attended the other evening meetings.

Afternoon trips to places of general interest had been arranged by the local branch and these included a visit to Taronga Park Zoo, Palm Beach and the city sights.

All members greatly enjoyed the fellowship of the conference. The groups in the various states will receive a great impetus when those who attended the conference return and put into action those things which were learnt.

DIOCESAN NEWS ADELAIDE

GOODWOOD

Holy Communion is administered each weekday at St. George's, Goodwood, which is at the end of the second section on the Colonel Light Gardens bus route. Celebrations are at 6.50 a.m. except for Tuesdays, when the service is at 10 a.m. The rector, the Reverend A. C. R. Hogan, says special intentions are offered if requests are made to him.

INDUCTION

The Reverend Canon Roger Correll will be instituted as Rector of St. Columba's, Hawthorn, on Friday evening, January 31, by the Bishop of Adelaide, the Right Reverend E. T. Reed. Canon Correll resigned recently as Sub-Dean of Christ Church Cathedral, Ballarat, to take up his new appointment in the Diocese of Adelaide.

MEN'S LUNCHEON

The next Anglican Men's Luncheon will be held on the second Monday in February, February 10, at 1 p.m. at Balfour's Cafe, King William Street.

HEAD DEACONESS RETURNS

FROM A CORRESPONDENT

Melbourne, January 27
The Head Deaconess of the Melbourne Chapter, Deaconess Kathleen Sheppard, is due to return to Melbourne on January 28 from a visit to England and the Continent.

Deaconess Kathleen was invited to give the opening address at the International Deaconess Conference at Strasbourg last September.

This conference is attended by deaconesses from all denominations and many countries.

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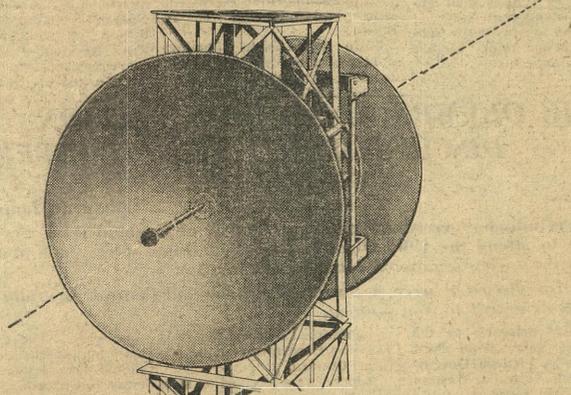
"Uncomfortable Words," by Joost De Blank	7/6 (6d.)
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"To See the Lord," by A Religious C.S.M.V.	10/- (6d.)
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FREEDOM: SAXON TO SATELLITE

The winner of the thirty-second topic, a free choice topic, in our competition for light verse, is the Reverend Lindsay M. Howell, S. Peter's Vicarage, Ballarat, Victoria. While Boadicea struck, with British pride. Against the Eagle's rape of Suffolk's home, Atilla's pirate forebears, in a tide. Came lusting at the trailing skirt of Rome: Until the last, degraded Caesar died, And Anglo-Saxons raised a pagan dome At England's ravished heart, and named as 'free' The landed folk within their company. And then, deep gulfs of strife—fill Egbert's reign Gave England's kings a kingly Overlord; 'Till Alfred and his heirs absorbed the Dane; 'Till Harold's axe met Norman lance and sword: And yet the forge of strife wrought one domain, With King and Class and Moot astride the sword; And Anglo-Saxon birthed a new franchise In Burgher-Mote and Corporation's prize.

And, through the Feudal line, to Bluff King Hal, The belching Press, da Gama, and Reform; Past Pinkie's rout, young Edward's burial, Sad Mary's purge and Bess' Spanish storm, To Charles the Absolute—and Tragical— And civil war, and Roundhead uniform; 'Till Crommer and Lords and King agree, And "Freedom" twins the concept "Liberty." Till, at the gamut's end, Democracy Extolls Equality's magnificence; And burns compounds with Rabelaisian glee The hot riot of life—concupiscence, The Church and God, prelate and pedantry, The flesh made Word—in lyric eloquence; 'Till "free and easy" wed with lawless-mirth And brought a goddess libertine to birth.

And now Sputnik is on his awesome round, And Art and Maths contend, articulate, O Freedom, Freedom! Let your bugles sound, And, Freeman, stand against the pagan's hate— And know for sure that serfdom's body-wound (If that must be) will heal upon a date, And he be shown as far the baser clod Who knew not Freedom as the Reign of God.

COMPETITION LIGHT VERSE

Entries for the thirty-third topic, "What a Sermon Should NOT Be," in our competition for light verse, close on January 31; for the thirty-fourth, "The Road to Hell is Paved with Good Intentions," on February 7; and for the thirty-fifth, "Do As I Say—Not As I Do!" on February 21. The prize in each case is 5/-.

Readers are particularly requested to restrict their enquiries to twenty-four lines. Readers are invited to submit suggested topics for the competition.

GRANTS TO NEEDY CHURCHES

ANGLICAN NEWS SERVICE London, January 27 Grants totalling £Stg.33,335 are to be made to 101 parish churches throughout England, as well as to a Quaker meeting-house. The grants were announced by the Historic Churches Preservation Trust. The trust was created in 1952 to raise and administer £400,000. Since its inception, approximately £650,000 has been received in gifts and promises by the parent Trust and affiliated county Trusts. More than eight hundred grants have so far been made to needy churches.



The Sister Superior of the Community of the Holy Name and a novice, with some of the "big" girls at the Home for Little Children, Darling, Diocese of Melbourne. (See pages 8 and 9).

SEVEN AT C.S.G. CONFERENCE OFFER FOR MISSIONARY WORK

FROM A CORRESPONDENT

Seven young men and women volunteered for missionary work in some form, during the eight-day annual federal conference of the Comrades of S. George, held this year at the Glennie Memorial School for Girls, Toowoomba.

More than two hundred comrades were in residence including, for the first time, a representative of Western Australia.

A highlight of the conference was the celebrating of the Holy Communion according to the 1662 order on the first and last mornings, and to the Scottish, Indian, Canadian, Japanese and South African orders on the other mornings.

The Bishop of North Queensland, the Right Reverend Ian Shevill, was chairman during the eight-day conference and the Bishop of Rockhampton, the Right Reverend J. A. G. Housden, was chaplain. Chief speakers were the chair-

man of the Australian Board of Missions, the Reverend F. Coal-drake, and the home secretary of the A.B.M., the Reverend T. B. McCall.

WORKSHOPS

Each morning after breakfast and household chores, Bible study was conducted by Mr. McCall. The general theme was God's Revelation of Himself to mankind through His Word. Mr. Coaldrake gave a series of addresses on the missionary strategy of the Church of England in Australia.

After morning tea the conference divided into five workshops under chosen leaders.

The Rector of Dalby, the Reverend A. Gillespie, conducted the prayer workshop, and the Reverend Robert Brown, North Sydney, the music workshop.

Drama was under the direction

Brisbane, January 27

of Miss Yvonne Hooper and Mr. Swan. The federal field officer of the A.B.M. Youth Department, Miss Moya Ryan, conducted the handcraft workshop. On the last night of the conference the Archbishop of Brisbane, the Most Reverend R. C. Halse presided at the final Eucharist the next morning. The archbishop has been interested in the order since its inception and is always warmly welcomed by the comrades.

AUGURS WELL

On the whole, this ninth annual federal conference was one of the most successful held. It augurs well for the future growth of the order as a youth organisation with a purpose, an organisation that makes demands upon its members rather than seeking a cheap popularity and yet one in which members find a great deal of fun.

ROME OLYMPIC GAMES DELEGATION DISCUSSED AT C.E.B.S. CONFERENCE

FROM A CORRESPONDENT

Melbourne, January 27

Preliminary arrangements for a Church of England Boys' Society delegation to attend the 1960 Olympic Games in Rome were made at the meeting of the society's national council at Frankston.

Also discussed were a tour to Brisbane and Central Australia in 1958, as well as a visit to New Guinea.

The fifty delegates to the conference came from New South Wales, Victoria, Queensland, South Australia, Western Australia and Tasmania.

The attendance was a record. Diocesan reports showed an increase in membership and a development of the society's activities in nearly every diocese.

In his inaugural address the national chairman, the Reverend Neale Molloy, reported on the development of provincial councils in all States, on the agreement which had been reached in regard to an official C.E.B.S. uniform, as well as on the publication of a new leaders' handbook and the need for an immediate revision of the members' handbook.

In his concluding remarks the chairman expressed the hope that with the support of the Church of England Men's Society and the help of friends and parents of the boys, the society would launch a campaign to double its membership in the next two years.

A sub-committee, consisting of the Reverend Leslie Wiggins, the Reverend Kevin Curnow, and a nominee of Newcastle, was set up to revise the page lists and rewrite the page section of the members' handbook.

The executive officers were requested to draw up a syllabus for a preliminary and advanced certificate in C.E.B.S. Leadership

work. The council members agreed that each diocese should take active steps to increase membership. It was also the council's expressed aim to try to establish a C.E.B.S. branch in every parish.

Reports were received on steps being taken to promote the work of the C.E.B.S. by means of publicity, visual aids and deputa-

VEIL STILL DOES NOT LIFT IN SPAIN FOR PROTESTANTS

ECUMENICAL PRESS SERVICE

Geneva, January 27

A number of Protestant and Anglican attempts made recently in Spain to gain permission for civil marriages where one of the parties is an ex-Roman Catholic have been unsuccessful.

Following the governmental decree in October, 1956, such couples have been able to apply for civil marriage. The 1956 decree declared invalid a ministerial decree passed in 1941 which had made the marriages virtually impossible.

A "supplementary note" issued by the registrar's department in April 1957, but not published as an official document by the government, declared that "legal obstacles" prevent the marriages because conversion to Protestantism is not considered sufficient proof of the "non-Catholicism" of people seeking civil marriage.

The ruling of the department means that the issue as a whole has not been settled. Cases must be heard separately and favour-

able findings referred to the registrar's office for final approval.

A group of Spanish jurists has informally stated its opinion that the new administrative measures nullify the 1956 ministerial decree and are contrary to Spanish law.

Final judgements by local courts towards the end of 1957 have in some cases reversed the earlier opinion of the magistrates in the same courts that the marriage could be contracted.

WELL-KNOWN PRIESTS TO BE INSTITUTED IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, January 27

Two well-known interstate priests will this week be instituted to two of Adelaide's leading parishes.

They are Canon Roger Correll and the Reverend R. S. Judge.

A former R.A.A.F. chaplain, Canon Correll will be instituted on Friday, at 8 p.m., by the Bishop of Adelaide, the Right Reverend T. T. Reed, as Rector of S. Columba's, Hawthorn.

Until he accepted his new cure, Canon Correll was Sub-Dean of Christ Church Cathedral, Ballarat. His wife is a daughter of the Bishop of Armidale, the Right Reverend J. S. Moyes.

On Saturday evening at 8 o'clock, the Rector of S. John's Cathedral, Kalgoorlie, the Reverend R. S. Judge, will be instituted by Bishop Reed as the new Rector of S. Margaret's, Woodville.

Mr. Judge served in the Church in Ireland after leaving Trinity College, Dublin. He came to West Australia to serve in the Diocese of Perth, and then accepted a position in Kalgoorlie.

The parish of Hawthorn was made vacant by the resignation of Canon C. W. E. Swan, who had been rector since 1936.

S. Margaret's, Woodville, became vacant when the Reverend Arthur Curran accepted the cure of S. Peter's, Glenelg, when the rector, the Venerable Arthur Weston, was appointed Dean of Adelaide.

BISHOP SHERRILL TO RETIRE

ANGLICAN NEWS SERVICE

New York, January 27

The Presiding Bishop of the Protestant Episcopal Church of the United States, the Right Reverend Henry Knox Sherrill, is to retire next November in accordance with the Episcopal Church canons, which set the presiding bishop's retiring age at sixty-eight.

Bishop Sherrill has been presiding bishop since 1947.

His successor will be elected at the Church's General Convention at Miami Beach, Florida, in October.

The nominating committee will consist of the eight bishops who are also presidents of the Church's eight provinces.

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DIOCESAN BOOK DEPOT, Hobart, Tasmania. MANAGER or MANAGERESS. Applications are invited for the above position. The successful applicant must be a communicant member of the Church of England, and have had experience in bookshop management. Salary will be according to qualifications. Apply in writing with copies of references to the Diocesan Registrar, G.P.O. Box 155C, Hobart, Tasmania.

SENIOR ADMINISTRATIVE post for woman. Applications are invited for the post of National General Secretary of the Y.W.C.A. of New Zealand. Good educational qualifications are required, with experience in Social Group Work and organising ability. Applicants must be prepared to travel. Commencing salary £750 (N.Z.). Further details and application forms from Y.W.C.A. of New Zealand, P.O. Box 2166, Wellington, New Zealand.

WARDEN AND MATRON. Opportunity of Christian service for married couple as Warden and Matron respectively of Hostel for Asian students. Part service in return for furnished accommodation and board. Apply Church Missionary Society, 203 Elmders Lane, Melbourne, Victoria.

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

CAPABLE GENTLEWOMAN required to manage Twilight House for elderly ladies, Becroft, Cook and maid kept. Nursing experience helpful but not necessary. Apply in writing Box No. 41, THE ANGLICAN.

DEPARTMENT OF PROMOTION, Perth. Director required immediately to organise above. Further information from, and applications to, The Secretary, Department of Promotion, G.P.O. Box D.144, Perth, Western Australia.

PART-TIME position in parish near Sydney offered to retired clergyman. Conventual work. Apply Box No. 39, THE ANGLICAN.

PARISH OF HASTINGS, New Zealand Colleague wanted in rapidly expanding parish in provincial city. House available. Write Canon K. F. Button, The Vicarage, Hastings, New Zealand.

WANTED HOUSEKEEPER Companion for elderly lady, live in. No children. References essential. Ring YX7142 (Sydney Exchange).

ORGANIST-CHOIRMASTER. Organist, able to lead choir, needed for S. Andrew's, Sans Souci. 2 manual pipe organ, good mixed choir, good congregations. Write or ring for particulars, the Reverend R. A. Hickin, 539 Rocky Point Road, Sans Souci, New South Wales.

ACCOMMODATION WANTED

CLERGYMAN ATTACHED to S. Andrew's Cathedral, Sydney, wants small furnished flat or rooms with board. Bachelor. The Reverend G. Jessop, S. Andrew's Cathedral, Sydney, New South Wales.

URGENTLY NEEDED by New South Wales student, buy or borrow for six months, Bishop Sarapion's Prayer Book. Liturgy of Apostolic Constitutions, Cresswell. Early History of Liturgy, Crawley. Christian Worship, Duchesne. English Prayer Books, Morison. Reply Box No. 38, THE ANGLICAN.

ACCOMMODATION VACANT

DIOCESAN CENTRE, Grafton. Would our friends please note that the Diocesan Centre will not be available for accommodation until April, 1958. Meanwhile the Centre will be given over to the purposes of an Unesco School for South-East Asian Teachers. H. Macmillan, Hostess.

CLARO Guest House, Lavender Bay, Business Board, single and double. 7 minutes city by train, tram, or ferry. Mrs. Wren, XB2356 (Sydney Exchange).

BUT-HAR-GRA Church of England Hostel, Croydon Park, New South Wales has vacancies for women guests until February 20. Reasonable tariff. Apply The Warden, UA 1293 (Sydney Exchange).

FOR SALE

HAYDN'S "CREATION." Twenty-six copies in good order. 6/- per copy, postage. Further particulars from K. Noake, 43 Wolfe Street, Newcastle, New South Wales.

CANTERBURY BOOK DEPOT, 22 Leich Street, Adelaide.

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