

THE ANGLICAN

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SCOUTS GIVE PROMINENCE TO RELIGIOUS ACTIVITIES

ANGLICAN CLERGY WERE ACTIVE ON JAMBOREE LOCATION

FROM A CORRESPONDENT

Over 10,000 scouts, attending the Boy Scouts Association's Australian Jamboree at Lansdowne, N.S.W., were present at a combined service of thanksgiving in the camp arena on January 8, the closing day of the jamboree.

All denominations, including the Roman Catholic Church, united for the service, which was conducted entirely by scouts.

Eighteen chaplains cared for the spiritual welfare of the boys and young men at the jamboree. Eight of them were Anglican priests.

Daily celebrations according to the use of the Church of England, and daily Evening Prayer, held at the camp, were attended by good numbers of scouts.

In addition, religious films were shown each evening for an hour in the Anglican chapel.

At the combined service last Sunday, the order of service was explicitly Christian.

In hymns, honour was given to the Undivided Trinity, and the Incarnation and Nativity of Christ were celebrated.

All joined in the Lord's Prayer and the Scout Prayer, and time was given for silent prayer.

At the request of the Roman Catholics, the lesson, Luke 18: 10 to 19, was read from the Knox Version of the Bible.

On January 1, the Dean of Sydney, the Very Reverend E. A. Pitt, one of the chaplains at the jamboree, conducted Morn-

ing Prayer at the camp location.

The Archbishop of Sydney, the Most Reverend H. R. Gough, gave the address.

The other chaplains were the Reverend W. Hall (Diocese of Canberra and Goulburn), the Reverend D. R. Stewart (Diocese of Ballarat), the Reverend R. Milne and the Reverend S. Thorne (Diocese of Sydney), the Reverend E. Clarke (Diocese of Rockhampton), the Reverend B. E. Buckland (Diocese of Adelaide), and the Reverend D. Dorner (British and Foreign Bible Society).

PRIORITY

Most of the chaplains lived under canvass for the duration of the jamboree, in conditions similar to those of the scouts themselves.

The daily newspaper prepared by the scouts carried details of services for all denominations.

In addition, an article by Dean Pitt was published in the edition of January 7, in which he spoke on duty to God.

"A scout is loyal to his Queen, his officers, his parents, his employers and those working with or under him," the dean said.

"You are a member of a team 'playing the game' for the good of the whole.

"You are also to be loyal to yourself; you will not lower your self-respect by playing the game meanly, nor will you let any other person, man, woman or child, down.

"You can be depended upon

because you have made your promise to obey the Scout Law, which includes first your duty to God.

"One is loyal to those who command reverence, respect, love and friendship.

"We find all these in God Who made us, loves us and offers us His friendship," he said.



The chaplains at the Australian Jamboree of the Boy Scouts Association, held at Lansdowne, near Sydney, last week. Eight Anglican priests, clergy of the Roman Catholic, Methodist, Congregational, Presbyterian and Baptist Churches, a Salvation Army major and a Jewish rabbi form the group. The Dean of Sydney, the Very Reverend E. A. Pitt, is fourth from the left in the front.

U.S. CHURCHMEN DIFFER ON CHURCH UNION PLANS

THE "LIVING CHURCH" SERVICE

New York, January 9

Reactions ranging from whole-hearted support to severe criticism have been shown by Anglicans in the United States of America towards the proposal of church union made in that country last month.

The proposal involved the union of the Protestant Episcopal Church, part of the Anglican communion, with three Protestant churches, the United Presbyterian Church, the Methodist Church, and the United Church of Christ.

The Presiding Bishop, the Right Reverend A. C. K. Lightenberger, commended the proposal for careful study by churchmen ("The Anglican," December 30).

Last week, the American Church Union criticised the proposal. Its statement said that the plan assumed that the Episcopal Church was but one among the many Protestant churches in the U.S.A.

"This is not the clear teaching of the Book of Common Prayer. The Episcopal Church, as part of the Anglican communion, is an integral part of the historic one, Holy, Catholic and Apostolic Church of Christ," the churchmen said.

MINISTRY

The statement discusses the status of the ministry in the proposed united church:

"Presumably the women ministers at present found in the Presbyterian Church, as well as in other groups to be invited into the new church, will therefore be of equal status with priests of the Holy Catholic Church."

Mentioning Dr Blake's statement that the ministry of the new church would be recognised "as widely as possible by all other Christian bodies," the statement said:

"Let no one be confused. Seventy per cent. of the Christians in the world today undoubtedly would not accept or recognise such a ministry.

"Orthodox and Old Catholic leaders have already made this plain.

"In terms of Christian unity, this proposal only leads down

a dead-end street, completely setting aside the doctrines of this church in the Book of Common Prayer."

The chairman of the Episcopal Church's Commission on Approaches to Unity, the Right Reverend R. F. Gibson, expressed his hopes for some positive results from the proposal.

"We would be untrue to our own words if the proposal were not given most serious consideration," Bishop Gibson said.

STORM DAMAGE AT MARYBOROUGH

On the last day of 1960 a violent tornadoic storm hit the Victorian country town of Maryborough, Diocese of St Arnaud. It damaged many homes and buildings including Christ Church, lifting slates from the roof and covering the sanctuary, the seats and the floor with water and mud.

In the church grounds it felled the large fir tree which each year is decorated and illuminated as a Christmas tree and beside which the carols are sung on Christmas Eve.

Four miles out of Maryborough the brick Church of St. John, Bowenvale, was wrecked. Half the roof was lifted from the building and the vestry was blown right off.

"I take it most seriously. I welcome it whole-heartedly. I will work and pray to make sure that results come from it."

The Right Reverend J. E. Lesslie Newbigin, a bishop of the Church of South India, advised the American churches involved in the discussion to keep

the minorities in mind when reaching decisions on church unity.

"We learn more from people with strong convictions than from those who give easy agreement," he said.

APPEAL KOREAN LEPERS

Contributions towards the appeal for the Reverend Roger Tennant's settlement for lepers in Korea now total £325/5/-. In addition to £247/10/6 previously acknowledged, the following donations have been received:

	£	s.	d.
W. Arthur	7	0	0
Mrs S. J. Bishop	4	0	0
Mr C. Stokes	1	1	0
Miss N. Webb	5	0	0
Anonymous	5	0	0
Miss R. Blanchard	5	0	6
Misses H. and L. Gordon	10	0	6
K. R. Waddell	5	0	6
M. Anderson	1	0	0
F.F.P.C.	1	0	0
M.A.B.	20	0	0
M.B.B.	2	0	0
Mrs A. H. Osburn	1	1	6
Anonymous	1	10	0
The Misses Bethune	6	0	0
Mr A. M. Pitter	1	0	6
TOTAL:	£323	5	0

CANADIAN THEOLOGIAN NOW BISHOP OF KOOTENAY

FROM A CORRESPONDENT

Victoria, B.C., January 9

One of Canada's well-known younger theologians, Canon W. R. Coleman, who has been Principal of Huron College, London, Ontario, was consecrated to be Bishop of Kootenay on the Feast of the Epiphany last Friday.

The Archbishop of British Columbia, the Most Reverend H. E. Sexton, as Metropolitan, was the chief consecrator.

He was assisted by twelve other bishops: three from the United States, a West Indian bishop, and eight Canadian bishops.

The United States bishops were the Bishops of Olympia and Spokane and Bishop Rhea, formerly of the Diocese of Idaho.

The new bishop spent a number of years in New York doing post-graduate study at the General Theological Seminary where he obtained his degree of Master of Sacred Theology.

The West Indian bishop was the Bishop of Barbados, the Right Reverend G. L. G. Mandeville.

The prayer book ceremonial was carried out excellently in the large and beautiful Christ Church Cathedral here.

The Bishop of Cariboo, the Right Reverend R. S. Dean, preached the sermon.

Two other bishops of the Province of British Columbia,

the Bishop of New Westminster and the Bishop of Yukon, presented the bishop-elect to the archbishop.

After the consecration, the archbishop delivered the Bible and the pastoral staff and invested Bishop Coleman with the pectoral cross and the ring.

The choir sang the anthem "The sanctuary of my soul" (Charles Wood) and Psalm 150 (Stanford).

The Epiphany hymn, "As with gladness men of old," was sung at the offertory.

At the conclusion of the service a peal of bells was rung.

BOY FROM PENANG FOR ADELAIDE

FROM OUR OWN CORRESPONDENT

Singapore, January 9

Peter Chin, the second boy from S. Nicholas Home, Penang, to go overseas, leaves for Adelaide this month, where he will complete his education at Pulteney Grammar School.

The school has offered to pay for his education and to maintain him for the duration of his stay there.



Mr E. G. White, who has been awarded the F. A. Walton Memorial Prize for obtaining the highest result in the First Class section at the Th.A. examination. (For details see page 11.)

CATECHISM IS REVISED

DISCUSSION FOR CONVOCATIONS

LANGUAGE TO BE MODERNISED

ANGLICAN NEWS SERVICE
London, January 9

A draft revised catechism, enlarged and in modern language, will come before the Convocations of Canterbury and York for an initial scrutiny next week.

The recommendations of the commission responsible for the revision are expected to be put into practice at an early date, as any amendments have to be made at the convocations' next group of sessions in May.

This commission was appointed by the Archbishops of Canterbury and York in February 1958.

It consists of six bishops, four parish priests, two professors of divinity, two principals of theological colleges, and one diocesan missionary.

AGE RANGE

The commission's aim has been to set out the minimum basic facts necessary for instruction in the Christian faith, rather than to meet the needs of any particular age group.

It hopes that, if the version it has now produced comes to be used in the Church of England, a number of manuals will be prepared to elaborate its teaching for different age groups.

The Bishop of Bradford, the Right Reverend F. D. Coggan, chairman of the commission, said in the preface to the proposed catechism that some of the questions and answers were inevitably beyond the immediate understanding of younger catechumens.

However, it was not always a disadvantage to instruct a child at a level somewhat higher than he could fully grasp, he said.

The catechism has not been extended since 1662.

The new form, if approved, will not supplant the catechism in the Book of Common Prayer, but will be available as an alternative.

S.P.G. OVERSEA WORK SPLIT

ANGLICAN NEWS SERVICE
London, January 9

The work of the Oversea Department of the Society for the Propagation of the Gospel is to be divided into two this year as a result of the expansion of the society's work.

There will be two Oversea Secretaries, one for Asia and the Pacific Islands, the Reverend A. E. A. Sulston; the other for Africa and the West Indies, the Reverend J. Redmayne.

YORK LIBRARY AS MEMORIAL

ANGLICAN NEWS SERVICE
London, January 9

York is to have a diocesan library as a memorial to the late Archbishop of York, the Most Reverend C. F. Garbett. The present archbishop, Dr A. M. Ramsey, announced last month that his predecessor's own books would be the nucleus of the library.

It is to be established in Minister Yard in the home of a churchman recently deceased. It will be given over mainly to theology and history.

DR RAMSEY TO VISIT SIERRA LEONE

ANGLICAN NEWS SERVICE
London, January 9

The Archbishop of York, the Most Reverend A. M. Ramsey, is to pay another visit to Africa, in April this year.

He will visit the Fourah Bay College in Sierra Leone, and be present at the independence day celebrations.

LAY HELP IS WANTED

SOUTHWARK'S EXPERIMENTS

ANGLICAN NEWS SERVICE
London, January 9

Lay people in the Diocese of Southwark have this month been invited to take part in the making of revised services of baptism and confirmation.

The Bishop of Southwark, the Right Reverend M. Stockwood, asked for the help of the laity in the latest issue of his diocesan leaflet.

"How can the specialist, with his technical jargon, write meaningfully for people who neither understand nor care for technical jargon?" he asked.

"I do not pretend to know the answer, but I have asked the Provost of Southwark to get together a small group of clergy and laity to produce a baptism service to submit to the Liturgical Commission.

"I emphasise the need to bring in the laity, for as I look back upon the hard work which was put in by the Liturgical Commission in producing the new services, I am sure we made a disastrous mistake in not taking into account the reactions and criticisms of the laity.

"After all, the 'customers' at a baptism service are laymen, and it is just as well to make sure that the 'customers' understand what we are writing.

"And the fact is, much that happens in church is unintelligible to them," the bishop said.

T.V. INTEREST FOR CHURCH

PLANS MADE FOR YOUTH CHANNEL

ANGLICAN NEWS SERVICE
London, January 9

The establishment of a television channel catering especially for people between the ages of eighteen and thirty was suggested by the Radio and Television Council of the Church of England last month.

The council was set up by the Archbishops of Canterbury and York to study the aims and content of all broadcasting, to assess its effect, and to offer suggestions for the future pattern of broadcasting.

It suggested that the B.B.C. and I.T.A. should both be responsible for the television channel, to prevent the lowering of the standard of programmes that competition would produce.

The content of the programmes for the intended age group should be determined by two factors: the move towards earlier marriage for young people, and the increase of money and leisure among them, the council said.

The first demanded programmes devoted to "do it yourself" activities in the home; the partnership of a couple through friendship to courtship, and afterwards in marriage; the social and religious meaning of the wedding; and the problems of home-building and management, child-care, and hire-purchase.

The money and leisure factors provided scope for programmes on outdoor, cultural, social, international and instructional topics, the council said.

RELIGIOUS HOUSE FOR NEWCASTLE

ANGLICAN NEWS SERVICE
London, January 9

A small mission house maintained by the Community of the Holy Name, whose mother house is at Malvern, Worcestershire, is to be opened in the west end of Newcastle, England, early this year.

Five sisters will live in the house, which is in the Parish of S. Matthew.

Up to twelve years ago, the Community of S. Margaret, East Grinstead, maintained a house in Newcastle, but it had to be closed owing to lack of sisters.

THE AGE FOR CONFIRMATION

CHANGES FOR PORTSMOUTH

TEN YEARS TO BE THE MINIMUM

ANGLICAN NEWS SERVICE
London, January 9

The Bishop of Portsmouth, the Right Reverend J. H. L. Phillips, announced in the January issue of the Portsmouth "Diocesan News" that he is lowering the age for presenting candidates for confirmation from twelve to ten.

In doing so, he explains that the age at which candidates have usually been presented — from twelve to fourteen — is just the age when all kinds of physical and emotional adjustments are being made and is therefore hardly the time when any stability in learning duty, habit or discipline is likely to be present.

He is therefore lowering the minimum in the belief that it is possible at an earlier age to build up discipline and get into habits which may have a chance of surviving when the later upsets take place.

"There is a further reason, which applies especially to country parishes.

"In so many cases children leave the school in the village when they reach the age of eleven.

"They are absorbed into large communities in grammar or other secondary schools and then lose touch with the community in which they have grown up.

"Again, I believe that there is much to be said for the building of good habits in full membership before this break occurs and while they are still very much under the eye and influence of their parish priest."

LEADING COWLEY PRIEST DIES

ANGLICAN NEWS SERVICE
London, January 9

A former superior-general of the Society of S. John the Evangelist, Father W. B. O'Brien, died on the Feast of S. John, December 27, in Oxford, at the age of eighty-four.

He was professed in 1911, and in 1918 became provincial superior of the society in India. He had taken an active part in the work of the Advisory Council for Religious Communities, and was largely responsible for the initiation of the Council for the Defence of Church Principles.

He was sought and respected as a confessor, and was actively concerned in the ecumenical movement.

U.S. ORDER HELPS GERMANY'S SICK

THE "LIVING CHURCH" SERVICE
New York, January 9

The Berlin branch of the U.S. Order of S. Luke was praised by a West Berlin radio station last month for its work in preventing hundreds of suicides in the past few years.

The order is an organisation of the Protestant Episcopal Church. It provides a telephone counselling service for the sick and distressed in Berlin, Kassel and Cologne.

The Reverend K. Thomas, who is a medical practitioner, established the work. There are now about 1,000 suicides a month in Germany.

TWO BISHOPS CONSECRATED

ANGLICAN NEWS SERVICE
London, January 9

The Archbishop of Canterbury consecrated Canon R. D. Say and Canon C. K. Sansbury bishops in the Church on January 6 in Canterbury Cathedral.

Bishop Say is to become Bishop of Rochester, and Bishop Sansbury Bishop of Singapore and Malaya.

LIGHT ON S. MARK ?

DOCUMENT IS DISCOVERED

ANGLICAN NEWS SERVICE

London, January 9

Dr M. Smith, associate professor of history at Columbia University, U.S.A., last month made public a copy of an ancient letter in Greek, the original author of which may have been Clement of Alexandria, who died about 215 A.D.

The letter is thought to throw fresh light on the Gospel of S. Mark.

It suggests that S. Mark may have written a second "secret" gospel while living in Alexandria.

The copy was found by Dr Smith two years ago at the monastery of Mar Saba, twelve miles south-east of Jerusalem.

It dates from the seventeenth or eighteenth century, and is written on the endpapers of a Dutch book printed in 1646.

The copyist is thought to be a monk.

The letter says that when S. Mark wrote his version of Christ's life he did not write about all of them, nor did he hint "at the ones pertaining to the mysteries".

He made a selection, choosing those events which might prove most useful in instructing the faithful.

S. Mark later went to Alexandria, taking certain of S. Peter's notes. From these he "transferred to his former book the things suitable to progress towards knowledge," the letter says.

JORDAN INCREASES PILGRIM PERMITS

ANGLICAN NEWS SERVICE
Jerusalem, January 9

About 5,000 Christians received permission to enter Jordan from Israel last month to celebrate Christmas in Bethlehem or the Old City of Jerusalem.

This is about 1,000 more than last year.

The pilgrims were to cross on different dates according to their respective church calendars.

Several church choirs crossed into Jordan together with their respective religious groups at Mahdelbaum Gate.

The exit permit issued by the Israel authorities, on the actual day, to Israel citizens wishing to cross into Jordan for Christmas is valid for 48 hours. Bethlehem is situated 10 kilometres south of Jerusalem, a ride of fifteen minutes by car.

This is one of the rare occasions when the Jordan authorities, who do not recognise the State of Israel, permit Israelis to enter.

Israeli Jews are still refused access to the Holy Places in the Old City of Jerusalem, despite an explicit provision in the Armistice Agreement with Jordan that such access shall be allowed.

Tourists ordinarily are allowed by Jordan to pass in one direction only: either from Israel to Jordan without returning to Israel or from Jordan to Israel without returning to Jordan.

Those who wish to cross into Jordan for Christmas and then return to Israel, may if fortunate, succeed in securing a special permit for the two-way passage through the good offices of their consul in Israel.

BISHOP TO ACT FOR DR DE BLANK

ANGLICAN NEWS SERVICE
London, January 9

The Right Reverend J. Boys, formerly Bishop of Kimberley, who will take up the post of director of the South African Church Institute in London in February, has been appointed provincial commissary to the Archbishop of Cape Town, the Most Reverend J. de Blank.

In this position, which has not been filled for the past three years, Bishop Boys will be able to act anywhere for the archbishop.

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SUMMARY AND REVIEW OF THE YEAR 1960

SEPTEMBER

September saw a meeting of a kind of miniature United Nations, when the Foreign Ministers of the Organisation of American States met in Costa Rica. The serious business in hand was the dispute between the United States and the Cuban Dr Castro; but a red herring in the form of the Dominican question provided some diverting sideliights.

The psychological advantage to the British Commonwealth of the troubles in which the Americans find themselves with Cuba is that these troubles, and the problems they create, may yet persuade the Americans that British "colonialism" was more than one side to it. The trouble is that the Americans will learn the lesson too late.

In the meanwhile, Soviet penetration of South America continues, and there is no sign whatever of any constructive change in the policy of the United States.

An uneasy peace was restored to Laos: it was not to last long. Light relief on the international scene was afforded during the month by a statement by the Shah of Persia to a Press conference. The recent elections to the Majlis, he said, "had not been truly free or democratic. If the people so wish, I shall have them annulled." The Shah's statement was like the old story about the dog biting the man: there was no news in it.

One-third of all who died in England during 1959, it was reported, were cremated.

The figure in Australia is very much lower.

KENYA

Our first issue of the month reported the consecration in Nairobi, Kenya, of the Venerable Neville Langford-Smith, now an Assistant Bishop in the Diocese of Mombasa. Our friends once again saw to it that we had a good news coverage of the story. We were able to publish a picture of the occasion in the following issue.

From Canberra, we published a happy note of a dinner given by the Roman Catholic community to the Bishop of Canberra and Goulburn and Mrs Burgmann. The Bishop was to retire at the end of the year.

The extent to which THE ANGLICAN circulates throughout the world was shown during the

month when we printed a letter from Enid Lakeman, co-author of a standard book on voting systems and Research Secretary of the Electoral Reform Society in London. Miss Lakeman's letter arose from our report in the previous month of the decision of Sydney Diocese to stick to its present outmoded system of voting for committees.

The month saw the conclusion of the centenary celebrations which had continued during the year in the Diocese of Brisbane.

The Diocese of Riverina decided to accept the new Constitution for the Church of England in Australia — an event reported in our issue of September 9.

In the same issue we discussed in a Leading Article the principles involved in the refusal of the Commonwealth Government to allow a visit to New Guinea by Professor Max Gluckman.

It was "the undoubted duty of the Federal Government to protect Papuans from harmful influence," we said. "Among these, without doubt, would be included communism, on the assumption that Australia has a better political choice than Communism has to offer."

"That Australia can offer that better choice would not be questioned by most who read these lines; but is Australia offering it? Have we done, and are we doing, all that we can and should do . . . ? Only the least informed could possibly answer in the affirmative. The spur of the United Nations has produced a gratifying spurt in recent months, and we have certainly done more since 1946 than in all the years between the two world wars; but we are still not doing nearly enough."

"By inference," we said, "the Federal Government recognises this and admits its guilt. Last month it left the Kremlin a long way behind for illiberalism by refusing to allow a distinguished anthropologist, Professor M. Gluckman, to visit New Guinea for 'security' reasons which it either did not know, or was afraid because of their farcical nature to reveal."

We concluded by asking whether Professor Gluckman could "possibly have done more harm to Papuans in three weeks than Mr Clyde Cameron in three hours?"

This extraordinary case was one of a number which perturbed us editorially during the year, because it exemplified the

growing power of the Australian bureaucracy, the continuing erosion of personal liberty.

Later on in the year we were to see the incredibly stupid provisions of the initial amendments to the Crimes Act, put up by the Federal Attorney-General's Department, almost pass into law without a protest. We sometimes wonder, quite seriously, whether Mr Menzies is not a secret communist. The other members of his Cabinet do not count: what the Prime Minister says, goes. This hypothesis sometimes seems to us the only satisfactory one to make all Mr Menzies' actions politically consistent.

ADELAIDE

Adelaide Synod held a useful meeting during the month, and decided to make provision for a full time hospital chaplain. It discussed increases in clergy stipends and the rehabilitation of alcoholics.

Immediately after the Synod, the Bishop of Adelaide, Dr T. T. Reed, left for England to make a final choice of the new headmaster of S. Peter's College.

The choice, on the face of it, appears to be a very good one. Some thought, however, that some Australians might have filled the bill. We are getting close in this matter of headmasters to the position we reached with regard to bishops many years ago: it is almost impossible to persuade an Englishman of the first rank to accept an Australian diocesan appointment — we have scraped the bottom of the barrel and, as the Archbishop of Canterbury has himself pointed out in public, England needs all that it has and simply cannot afford the continuing drain on its best manpower to the dominions.

It was a pity that the bishop had to leave at just that time, for it had been expected that he would personally attend the General Synod and give voice there in person to the strong criticisms about its "formal" nature which he had expressed in writing earlier in the year. Dr Reed has this to be said in his favour: he is not, and never has been, a member of the "Bishops' Union." He has never been bound by the mistaken sense of episcopal solidarity which tends to paralyse the Australian bishops collectively. He has always struck an independent line. The General Synod might have taken a different

course had he not flown off to England at the critical time.

The Archbishop of Melbourne made his first visit in his Metropolitan capacity during this month to the Diocese of St Arnaud, where he was warmly welcomed.

On September 16 we published a Leading Article restating the doctrine of the Church of England on Holy Matrimony.

We said, *inter alia*:—"The Form of Matrimony is as rigid and uncompromising as it is clear. It is binding alike on those who undergo it and those who perform it. No Anglican, be he layman, priest or bishop, as far as the Church in Australia is concerned, has any legal right to authorise or to make any variation of whatsoever nature in that Form, or to authorise or to do any act which contravenes that Form or its intention. No synod, diocesan or provincial, or any other body duly constituted within the Church at present, including even the General Synod, has power legally to authorise any variation in the Form, its intention or its consequences."

"Some dioceses, some bishops, and some clergy set themselves above the undoubted law of the Church by celebrating, or permitting to be celebrated, 'marriages' between parties one or both of whom have a partner of an earlier marriage still living. 'Remarriage' of the 'innocent party' in a civil divorce suit is illegally permitted at the discretion of the bishop or some person nominated by him after examination of the certificate of a decree absolute. This alone proves nothing. It is notorious that divorces are often 'arranged,' and that the 'innocent party' may well be the guilty one. To rely upon the decision of a secular court in such a matter is unreal, at best. At the worst it is dishonest. It is a wholly contemptible way to evade the duty to go behind the forms of the secular law in order to uncover the truth. It makes the Church appear to say one thing and to do another."

MARRIAGE

We concluded by saying: "We think the Church would do well to appoint a committee of theologians and priests with wide pastoral experience to re-visit the General Synod on possible revisions of the Prayer Book service, acceptable to all dioceses. We believe that nothing better on the fundamental issues can be said than has been said; but all dioceses must be prepared to act on the solemn service which they authorise their priests to perform."

Something really must be done about all this; but we have little hope that anything will be done — by General Synod at any rate. The headlines of the month concerning matters abroad went for the main part to Mr Khrushchev, who shattered the calm of the chancelleries of the West by making a personal appearance at the United Nations Assembly in New York.

From its inception, THE ANGLICAN has consistently and strongly criticised the location of United Nations headquarters on grounds that are well known to our readers. We made no attempt to resist the temptation to say "we told you so" during September and the farcical goings-on which attended Mr Khrushchev's visit. We said, under the heading "The Wrong Kind of House?":

"A small matter which has vitiated much of the work of the United Nations from the outset has been the unfortunate location of its headquarters in New York. It is nice to recall, for once, that Australia has in the event been proved to have been correct even in so small a matter touching upon international relations. Any place in America would have been preferable to New York. Any country in the world, including the Soviet Union, would have been preferable to the United States. When

the U.N. was established, our Australian delegation led by Dr H. V. Evatt, fought strenuously for San Francisco or, failing that, Geneva. The concession to petty United States pride conceded against Australia's vote by the majority of members of the U.N. when New York was ultimately agreed upon has resulted in a continuing sequence of incidents which harm the authority of the U.N. no less than a prestige of the United States. Somewhat more significant figures than Mr Eisenhower and Mr Khrushchev have in days gone by passed through Geneva and other more sophisticated towns without causing a ripple among the citizenry. There is a good case for moving the headquarters of the U.N. to a country and a site less liable to excitement, less prone to extravagance and excess, than New York to-day."

GENERAL SYNOD

Goodness knows, we did our best to represent what we believed to be the informed mind of the Church on General Synod. In our Leading Article for Friday, September 30, we said: "There are signs that not too many members of the General Synod, to be held in Sydney next week, will be happy to regard their presence as a 'token' or 'formal' matter. This is all to the good. It is to be hoped that they will not allow themselves to be stifled or browbeaten by the dead hands of irregular and unconstitutional 'authority' when the time comes. It has been suggested that the synod should be a pure formality, by mutual consent, because it is hoped that another general synod will convene next year under the new Constitution. It has been suggested that there is a war-time precedent for such a 'token' meeting. The answer is, quite plainly, that this is not a time of war, and that if such a precedent were set, then it was a very bad precedent, indeed. It is ridiculous to jettison something for which you are fighting: why fight at all if, in doing so, you lose what you are fighting for? The Mother of Parliaments, appreciating this logic, sat for that reason throughout two world wars."

"There are matters a-plenty which can, and should, be discussed by General Synod next week, and not left until next year when we may—or may not—have brought the new Constitution into effect. It may be objected that on practical grounds it is not expedient for the General Synod to pass any legislation at the forthcoming session. That is a reasonable objection, which the majority of Anglicans would uphold, as far as it goes. There is much more involved, however, than actual legislation. Equally as important among the functions of General Synod is that full and free discussion without which legislation is liable to be ill-conceived. A great many problems, each requiring legislation, will come before the General Synod if it meets next year. Next week is the time for preliminary treatment of many of these matters. At the least, they can be forecast and discussed in principle. It may then prove desirable to set up committees to go into them during the year ahead and to submit reports to the first synod held under the new Constitution."

"It has been suggested in some quarters that the Standing Committee and other committees of the General Synod, elected five years ago for a term only of five years, should have their lives prolonged for another year. We doubt not that members will be on their guard should any such irregularity be proposed, and will insist on a set of fresh elections forthwith as laid down in the several relevant Determinations. Every such committee elected in 1955 has in fact changed its composition, as some members originally elected by the Synod have died or retired.

PIONEER WITH AN ELECTRIC RAZOR

(as in so many other things), Bishop Burgmann, in the early days of his episcopate, found that electricity was not available in many of the bush rectories. Commenting on his campaign for the extension of electricity to country areas, "The Disturber" says that "perhaps his motive was not all concern for the far-flung farmer."

"To tap the available electricity supply, he shaved in a local cafe at Cobargo; in Adaminaby at the local picture theatre; while at Berridale it was in the town's motor garage, with two engines operating at full pressure to step up the voltage, while the floor shook and the walls seemed in imminent danger of collapse."

The bishop's campaign, however, was for the rural population in general. A correspondent took him to task saying, "You can love without sewerage and hate without electric light"; to which the bishop replied, "Is there any real reason why a water and sewerage system should interfere with love-making or electric light accelerate the process of hate?"

We learn from Mrs Beecher, wife of the Archbishop of East Africa, that 1960 is thought of in some places of the Province as the Year of the Three Archbishops. Many had never before seen an archbishop, but in a short space last year they saw first the Archbishop of York, then the Archbishop of Canterbury and then their own new archbishop!

Bishop's diaries usually read like Redex trials. It is refreshing to see in the Bishop of Bunbury's account for the past month one day whose entry reads: "Kojonup to relax and play chess with Archdeacon Taylor." Not, of course, that some other bishops don't do some unofficial relaxing at cricket matches!

SURELY THE END: AN AMERICAN UNDENOMINATIONAL PAPER IS ADVERTISING "BANQUET EVANGELISM"

all about a book called "Come and dine" which is "the finest way to deal with fund raising, church membership and challenge for decision." It might be for the poor and oppressed but the pictures make it clear this has been tried out on the well-dressed and the well-fed.

N.S.W. TEACHERS' SERVICE

The Teachers' Dedication service, arranged by the N.S.W. Council for Christian Education in Schools, will this year be held at the Scots Church, Margaret Street, Sydney, on Tuesday, February 14, at 8 p.m.

The Reverend John Garrett, formerly Director of the Department of Information of the World Council of Churches in Geneva, will preach.

The service is held annually in one of the larger city churches to mark the commencement of the school year.

Similar services will be held in N.S.W. country centres.

FACT & FANCY

Bishop David Hand writes about the story of the Siane Baptism in our issue of December 23: "The future of the Territory of Papua and New Guinea lies with the Highlands. The more publicity we can give to what the Church is doing there the better."

Lesson for the day: He was illustrating the lack of Good Samaritan spirit in the world to-day. "During lunch hour, a friend and I, on the way to the cafe, saw lying on the street a helpless fellow human who had collapsed." After a solemn pause, he continued, "Not only had nobody bothered to stop and help him, but on our way back after lunch we saw him lying still on the same spot." (From "Wings," Bendigo.)

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One of the many contemporary churches built in the U.S.A. during the year: S. Augustine's, Gary, Indianapolis, whose architect, Edward Dart, received an award from the National Conference on Church Architecture. New techniques in laminating wood permitted its unusual shape.

(Continued on page 8)

THE ANGLICAN

FRIDAY JANUARY 13 1961



ONE MINUTE SERMON

APOSTASY IS CONDEMNED

JEREMIAH 2

Only to a people with some sense of the great reality of God could such words be spoken as follow in these chapters. Indeed they were primitive people with no knowledge of the God and Father of Our Lord Jesus Christ, and their ideas of the divine were simple and childlike.

For they lived in a time when still many peoples believed that each small country and tribe had its own god who had them in his special care. So Jeremiah recalls Israel's love for their God, Jehovah, in the early days when Moses led them through the wilderness under Jehovah's guidance by the pillar of cloud by day and of fire by night.

What fault was then in Jehovah that when He brought them into the enjoyment of the Promised Land, they forsook Him and turned to idols? None! But they were snared by the people of Canaan with their worship of gods of fertility and Jeremiah suggests that priests ignored Jehovah, rulers rebelled against Him, prophets spake in the names of idols.

Nothing like this was found in heathen lands from East to West. The heathen remained true to their gods; false though they were. The very heavens shuddered at the thought of Israel's ingratitude.

How bitter a thing is apostasy, turning from a loyalty to God. Jeremiah pictures the people leaving the reservoir of living waters and hewing out leaking cisterns which do not even retain their stagnant water.

How picturesque is his language and how vehement. Not only have they succumbed to the false worship of Palestine, but their disloyalty has led to Egypt controlling them. Metaphor after metaphor is used to make real the sin of Israel. They played the harlot; though planted as a noble vine (see Isaiah 5) they have become degenerate and so filthy and stained are they that no washing will remove it.

They may deny their sin, but they are like a she-camel driven by the sting of uncontrollable lust, seeking and not needing to be sought. Nothing will deter Israel from the pursuit of its strange gods.

What relevance has Jeremiah for us today? We have no idols in the sense they had but we do set up idols in our minds—we worship science and her discoveries, we worship our inventions and believe that we need no God.

I lunched one day at a home in Copenhagen with Australian friends. Their maid was a Danish girl serving them to learn the language. They offered her the mornings off on Sundays for worship. She laughingly refused.

"We don't need God," she said, "we have everything." We might well meditate on our own prosperity to-day and our loyalty to the God and Father of Our Lord Jesus Christ.

ORDINATION IN HOBART

We regret the error in our issue of January 6 in the report of the ordination at S. David's Cathedral, Hobart, on December 21.

Both the ordinands, the Reverend J. A. van Emmerick and the Reverend J. J. Mill, were advanced to the priesthood.

It was incorrectly stated that Mr Mill had been made deacon. He is now Assistant Priest at S. Mary's, Moonah.

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

Falling Down On Job Of Science Training

This is a month of summer schools in Australia — on such varied subjects as drama, music, science, politics and international relations.

University and school buildings, not required for their usual purpose in this vacation period, conveniently house many of these conferences. Apart from providing stimulating contacts among like-minded groups, gathered from many parts of Australia, these annual sessions, with their feasts of reason and flow of soul, enable the community at large to be informed of the general state of our culture and the problems that have still to be surmounted.

Some of the revelations are startling—as, for example, the declaration by the head of the School of Chemistry at Sydney University, Professor R. J. W. Le Fevre, that first year failures in chemistry at this university total 46 per cent.

In view of the great scientific strides made by Russia in recent years it seems fantastic that staff at an Australian school of chemistry should be insufficient for students to have regular weekly interviews with their instructors.

How is the trained staff to be recruited to improve the teaching of the sciences in our primary and second schools if the universities are expected to struggle under such handicaps?

In this highly competitive scientific era, it is vital that Australia should train more scientists. The failure of nearly half the first-year chemistry students in one big university is an extravagance that cannot be

tolerated. Even if 90 per cent. of them passed, the probability is that too few would be trained to meet Australia's need in this field.

Let us take notice, then, of these summer schools and the important and challenging issues they raise. They are national forums of the greatest significance. One hopes that there will be follow-up action to ensure that the challenges are answered.

Need For More Women Migrants

The Dean of Melbourne, Dr S. Barton Babbage, made an important point this week when he urged that there should be greater efforts to redress the imbalance between male and female migrants.

The Department of Immigration has since affirmed that more women than men have arrived in Australia from southern Europe since the middle of 1959, and that overall recent figures show that there is only a very slight preponderance of males—fewer than 101 males to every 100 females.

This change in the earlier pattern is welcome for obvious social reasons. But it scarcely invalidates the Dean's criticism because the disparity is far from being overtaken. The department admits, for instance, that in 1948, 1949 and 1950 there was, in a total intake of 409,000, a surplus of 62,146 males.

The difficulties of preserving a balance in the earlier migration phase can be appreciated. Many men came to Australia from Iron Curtain countries at a time when it was not easy for women to make a similar bid for freedom. Other men

came out ahead of their families to earn sufficient money to establish themselves.

While the Department of Immigration must be commended for the efforts made to equalise the intake of males and females, it should not rest on its oars now that that result has almost been achieved. There is special need to heed Dean Babbage's point that the most important unit in the community is not the individual but the family. By increasing still further the ratio of female migrants this encouragement of family life will be stimulated.

Comfort For Critics Over New Guinea

The trouble with members of the Pacific Islands Regiment over pay does not reflect creditably on the Australian authorities.

A military organisation, more than most others, must be bound by discipline. And it can be agreed that the unruly scenes in Port Moresby when the men demonstrated against their treatment could not be allowed to pass unchecked.

But the subsequent action taken to increase the pay, and to make the rise retrospective for several months, was an admission that the grievance was soundly based.

Australia's administration of Papua-New Guinea has been under too much criticism (much of it uninformed) in United Nations circles for comfort to be given to these critics by such maladroitness of a simple issue.

The Superstitious And The Stars

I have long been annoyed at the encouragement given to silly superstition by some Australian newspapers and periodicals by the publication of columns with a "What the stars foretell" or similar title.

Even some otherwise responsible newspapers cast their horoscopes as a concession to their weaker-minded readers.

I was glad, therefore, to hear a clergyman take advantage of the Collect for the Epiphany to make a side-swipe at this foolishness.

The "leading of a star" mentioned in the Collect, he said, had no relation to fortune-telling by the stars, as was attempted by some newspapers.

He might have added that the forecasts in rival newspapers seldom seem to agree, which should be sufficient to brand them for the hocus-pocus they are.

A Sermon Helps In Different Ways

I've no real desire to throw a stone or even the tiniest pebble at sermon-makers. But I suppose it will be agreed that, as one star differs from another star in glory, so one preacher may attract keener interest than another.

So perhaps I may be permitted to quote, entirely unmaliciously, this from a recent issue of the "Saturday Evening Post":

"A sermon often helps people in different ways. Some rise from it greatly strengthened; others wake from it refreshed."

—THE MAN IN THE STREET

CLERGY NEWS

BOWAK, The Reverend W. A., Vicar of Christ Church, Brunswick, Diocese of Melbourne, has been appointed Rural Dean of Brunswick.

BROWN, The Reverend I. J., formerly Curate at End Devonport, Diocese of Tasmania, has become Assistant Priest at S. Mark's, Launceston, in the same diocese.

COOK, The Reverend A. J., Rector of Wollombi, Diocese of Newcastle, to be Rector of Stroud, in the same diocese.

CRIGAN, The Reverend A. C. H., Vicar of S. Mark's, Reservoir West, Diocese of Melbourne, to be Vicar of Holy Trinity, West Melbourne, in the same diocese. He will be inducted on February 9.

EVANS, The Reverend V. A., Rector of S. Paul's, Kogarah, Diocese of Sydney, has been granted leave of absence for six months to visit England.

GREAVES, The Reverend P. W. C., Assistant Priest at Hamilton, Diocese of Newcastle, to be Rector of Wollombi, in the same diocese.

HESSEY, The Reverend S. J., formerly Rector of Proserpine, Diocese of North Queensland, has been inducted as Rector of Aramac with Murrumbidgee, Diocese of Rockhampton.

KEMP, The Venerable A. J., Rector of S. John's Cathedral Parish, Kalgoolie, was collated as Archdeacon of the Goldfields, Diocese of Kalgoolie, on January 1.

KIRBY, The Reverend H. B., Rector of Lang Lang, Diocese of Gippsland, to be Rector of Yallourn, in the same diocese. He will begin his ministry at Yallourn on Palm Sunday, March 26.

MARSHALL, The Reverend D., Priest-in-Charge of Raywood, Diocese of Bendigo, has been appointed Priest-in-Charge of Birregurra and Chaplain of S. Cuthbert's, Boys' Home, Ballarat, from March this year.

McINTYRE, The Reverend L. J., Vicar of S. John's, Horsham, Diocese of Ballarat, has been appointed Rural Dean of the Wimmera from the end of February.

MILLS, The Reverend R. E., of All Hallows', North Greenford, Diocese of London, to be Locum Tenens of S. Paul's, Kogarah, Diocese of Sydney.

MORREY, The Reverend F. A., Assistant Curate at Morwell, Diocese of Gippsland, to be Vicar of Bruthen, in the same diocese. He will be inducted at the end of February.

ROBERTSON, The Reverend W. M., Vicar of S. Stephen's, Hahett, Diocese of Melbourne, to be Vicar of S. Philip's, Phillip Island, in the same diocese. He will be inducted on February 28.

SMITH, The Reverend A. C., formerly Principal of S. Paul's Training School for Boys, Newhaven, Phillip Island, Diocese of Melbourne, became Locum Tenens of Stratford, Diocese of Gippsland, on January 1.

WATERMAN, The Reverend J. R., Vicar of All Souls', Sandringham, Diocese of Melbourne, to be Vicar of S. Peter's, Ocean Grove, with All Saints', Barwon Heads, in the same diocese. He will be inducted on March 23.

WESTON, The Reverend A., Assistant Curate at Traralgon, Diocese of Gippsland, to be Assistant Curate at Waragul, in the same diocese, as from the end of February.

YEO, Canon E. S., has resigned as Vicar of Willaura and Rural Dean of the Wimmera, Diocese of Ballarat, from the end of February. He will retire and live in Ballarat.

NEW A.B.M. POST

Mr Charles Heesh has been appointed to the newly-created position of Assistant to the Chairman of the Australian Board of Missions, Canon F. W. Coaldrake.

Mr Heesh has been for some years the honorary secretary of the Church of England Men's Society in the Sydney diocese.

CHURCH CALENDAR

- January 15: The Second Sunday after the Epiphany.
- January 18: Prisca, Virgin and Martyr.
- January 20: Fabian, Bishop and Martyr.
- January 21: Agnes, Virgin and Martyr.

ARE STUDENTS "LAZY"?

The annual discussion on the causes of failure in university and secondary school examinations is now taking place throughout Australia. The University of Sydney's ebullient PROFESSOR HARRY MESSEL, whom the University of Adelaide so thoughtlessly allowed to slip through their fingers some years ago, has said bluntly in public that most university students who fail in their examinations do so because they do not work hard enough. PROFESSOR M. S. BROWN, of the "University" of New South Wales, disagrees: he states that students work to-day just as hard as ever they did, in his experience; but he agrees with others who say that the entrance standards of Australian universities are too low.

PROFESSOR MESSEL, as usual, has probably advanced the most important single reason, although, as is his wont, he has not over-burdened the intelligence of the public by stating the important subsidiary reasons of which he is well aware. It is doubtful whether any proper objective test has been even devised, let alone applied, to discover whether students nowadays work either harder or less hard than their parents did. It is indisputable that the community as a whole works very much less in terms of hours than it did thirty years ago, and it would probably be generally agreed that most people work less hard during those fewer hours. Our generation lacks both the moral incentives and the cruel economic spurs known to our fathers. It would be surprising indeed, other things being equal, if schoolchildren and university students were magically untouched by the laziness of the rest of the community.

Unfortunately, other things are not equal.

Those very circumstances which tend to make life, increasingly relatively easy for the adult population affect the juvenile population twice as strongly: first, by their intrinsic nature; second, through the influence of parents. Not only is it vastly easier as a matter of finance for any young person to enter a university to-day than it was thirty years ago. It is easier because the standard of admission is generally very much lower. It is an interesting fact, which we imagine not one in a hundred boys of Leaving Certificate standard, intent upon pursuing a university course in the natural sciences, would realise, that PROFESSOR MESSEL himself, the physicist *par excellence*, happens to have had a thorough grounding in the Classics, in History and English Literature. His achievements in the natural sciences, and his great authority as a scientific administrator, certainly spring at least as much from this grounding in the Humanities as from his specialist scientific training.

If it be accepted that university students in general do not work hard enough, then the fault lies largely with the universities themselves. They have it in their own hands, throughout Australia, to impose standards of admission which would in the long run bring about better teaching, and harder work from students, in secondary schools. There are belated signs that the universities are preparing to take action. Whether they really mean business, and will really stick to their guns against political pressure, is another matter. If universities are to be proliferated throughout the country as the Prime Minister has forecast, it requires scant mathematical ability to prove that heightened standards of admission will see these new institutions only half-populated — until teaching in secondary schools generally undergoes a great change for the better.

The current discussion has produced some even more than usually surprising statements. It has been suggested that "teaching" at universities is poor, in a context which equates university "teaching" with that of a secondary school. It has for too long been a fair reproach to our university methods that they have been those of a "glorified High School." As year succeeds year, an increasing proportion of university teachers themselves succumb to the heresy that students attend to be "taught."

The delivery of lectures has become traditional in universities. They have some small proper place in university life. The moment they come to be regarded as *essential*, however, then the institution which insists that they be heard is in danger of ceasing to be a university. The object of a university is not to "teach" its students in the sense that small children are "taught"; it is to stimulate them to learn of their own accord.

Might it not be that PROFESSOR MESSEL's "laziness" exists because it is actively encouraged, not only in the last years of the secondary school, but in the universities themselves, through the spoon feeding inseparable from slavish and unthinking devotion to the lecture system?

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 writer's name is appended for publication. Parts of some of the following letters may have been omitted.

SOUTH AFRICA

DEFENCE AND AID FUND

TO THE EDITOR OF THE ANGLICAN

Sir.—This letter of thanks comes from two persons whom you and your readers have put deeply in your debt by your generous assistance, given over several years, to the funds of Christian Action for South Africa.

It is to us a continuous source of thankfulness that people living in the British Commonwealth should concern themselves so vitally with the welfare of other people in a distant country.

You have by your generosity enabled Christian Action to provide legal defence for many persons who have run foul of the laws of apartheid, and to assist their dependants, many of whom were in desperate circumstances.

We remember particularly the unstinting aid given by Christian Action to the Treason Trials Defence Fund; we cannot conjecture what we would have done without your help.

As you know, Christian Action has now launched a special Defence and Aid Fund, which will further help those who suffer as a result of apartheid legislation.

We ask you to continue your generous support, which will be more and more needed in the immediate future. There are no signs that the South African Government intends to abate in any degree the severity of its discriminating laws.

Ladies and Gentlemen, we are for ever your debtors.

Yours sincerely,

AMBROSE JOHANNESBURG.
ALAN PATON.
2 Amen Court,
London, E.C.4,
England.

THE CHRISTMAS BOWL

TO THE EDITOR OF THE ANGLICAN

Sir.—It is a matter of regret that ways could not be found whereby the National Committee for World Refugee Year could not have a self-perpetuating constitution due to its very nature. While it remained in existence contributions of £1 and over to it or to its member voluntary agencies, such as the Australian Council of Churches and Inter-Church Aid for their refugee programmes, were allowable as deductions for income tax purposes. It was only on Christmas Eve that the matter was clarified and information received that the National Committee was closing its books on December 31.

It is with regret that we ask for publicity that donations for refugee purposes made through the Christmas Bowl were allowable for income tax up to December 15 only and the concession no longer obtains. It is heartening to note that the indications are that the response this year is well maintained from all parts of Australia, and local congregations in particular would appear to appreciate more deeply the responsibility implicit in the unity of "belonging together" in the Body of Christ, the Church, around the world.

Yours sincerely,

(The Reverend)
FRANK F. BYATT,
National Secretary

37 Swanston Street,
Melbourne.

NEW FIELDS OF WORK

TO THE EDITOR OF THE ANGLICAN

Sir.—In quite recent months a suggestion has been put forward in England that there should be set up a central office for vacancies within the Church. The last page of THE ANGLICAN, a valuable medium of advertising, has revealed the need for some such scheme in the Church in Australia. It cannot possibly be pleasing to any bishop to be compelled to advertise a vacant parish or for any priest to have to answer such an advertisement.

If a central office for vacancies was set up, those responsible would have to build up a sense of confidence in those who are to use such a scheme. There are, I am sure, in the Australian Church many priests who would render greater service if granted a new field of labour. It is regarded as *infra dig* to seek new work and I knew one bishop who so disliked it that he saw to it that if it were possible to prevent it, no priest ever went to a parish of his own choice. If a priest in one diocese writes to some other Diocesan he is soon put on the "restless" list. One could go on interminably with such references.

Again, when our missionary bishops come seeking priests for service overseas, they must travel as far as possible in the short time available pleading for men to come over and help them. So much would be saved in time, effort and money if this suggested central office was set up and had ready to hand the full details of all priests in Australia who would be prepared to consider or accept appointment in the Church overseas.

It is unfortunate perhaps that some priests who are serving in the Church overseas, see the time arriving when they must return to Australia and seek work in some diocese. Not all are on leave from some particular diocese and even if they are this does not guarantee that a parish will be vacant at the psychological moment of their return. How much better it would be, if at some date, long before their return they could make it known to the central office that they would be returning and would be ready to receive a position in the Church at home.

What would be required to begin with would be some retired bishop or priest, who would be prepared to do the work of dealing with correspondence, probably a fee to meet essential costs and the building up of perfect confidence on both sides so that any priest might confidently turn to such an office, instead of going cap in hand to an unknown bishop and asking for work.

I would be pleased to hear from anyone interested in such a scheme.

I am, yours, etc.,
(The Reverend)
FRANK WESTON
94 Laurel St.,
Willoughby,
N.S.W.

NO COLLECTION PLATES

TO THE EDITOR OF THE ANGLICAN

Sir.—The note on the collection of offerings in the "Church and Nation" column of December 16 was read with interest in our parish.

After our first every-member canvass a little over three years ago, we discontinued the use of collection plates and introduced the method adopted at St. Mark's, Remuera. The change was made mainly for two important reasons, namely: (1) the number of weekly freewill offering envelopes included in the collection overloaded the two collection plates normally employed and (2) to save people who made their weekly offering in one envelope, but attended two services, the embarrassment of having the plate passed before them on the second time of attendance.

Another point is that when the collection is taken up during the singing of a hymn, the circulation of the plate results

in awkward movements when a hymn book is held in one hand. The only problem has been with newcomers and visitors but, since the word "offering" has been placed over the boxes so as to be visible to people coming down the aisle to leave the church, this difficulty has been largely overcome.

An alternative to the use of boxes, that I have seen in a church with a commodious entrance, is the placement of the collection plates on an occasional table for offerings to be lodged by the congregation on entering church.

Yours faithfully,

A. P. REYNOLDS.
Hon. Secretary.
S. Barnabas' Church,
Balwyn,
Victoria.

"REV. WHOISIT?"

TO THE EDITOR OF THE ANGLICAN

Sir.—Surely the Bishop of Kalgoorlie in his letter of December 16 is unduly pessimistic about the future of decent English. I do not believe that there is the slightest chance that Australians will come to speak of the Honourable Davidson or Sir Fadden, and it is premature to give up the fight against the equal barbarism of the Reverend Jones, instead of the Reverend John Jones or the Reverend J. T. Jones.

My experience of fifty years as a teacher, including years in a parish, makes me full of hope, in spite of the frustrations and failures of that work, as to the prospects of winning the struggle for truth and beauty.

Some of us were privileged last month to hear that master of spoken English, the Prime Minister, in his address to the boys of The King's School, when he urged them to keep up the quest for the mastery of pure English, and to learn to express themselves clearly and simply in this greatest of languages; and there are many more of us who teach who agree with him that this quest is worthwhile than there are who despair.

The bishop would be the last to urge that we lower the standard of morality because there are so many who question all the old conventions, and who put self-indulgence in the first priority; and I am sure that he would also oppose any slackening of the effort to teach Australian car drivers to keep to the left instead of driving in the middle of the road; and it is a pity that he should be less optimistic in the matter of good English.

It is quite true that languages change, and that what is bad English in one century may become accepted as good in the next; but surely it is more fitting that Christian leaders and teachers should fight a rear-guard action, if necessary, against the corruption of what we believe to be good speaking, than to be foremost in the surrender to a lower custom.

Yours faithfully,

(The Reverend)
R. C. BLUMER.
Epping,
N.S.W.

A MISSIONARY WEEK-END

FROM OUR OWN CORRESPONDENT

Melbourne, January 9

A missionary week-end with a difference was conducted last Saturday and Sunday at Lakes Entrance, Diocese of Gippsland.

It commenced with a children's programme on the beach on Saturday afternoon at which puppets, quizzes and games were made.

In the evening films were shown in the vicarage grounds on the work of the Church Missionary Society, the Australian Board of Missions and the Bible Society.

On Sunday the C.M.S. State Secretary, the Reverend Kevin Currow, conducted services at all the centres in the parish.

I'D LIKE TO KNOW . . .

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

I gather that there is a statement in the Bible that there is an unforgivable sin. Would you please explain what it is?

The passages in which this phrase occurs are Matthew 12:31, 32; Mark 3:28, 29; and Luke 12:10. They are stern words indeed. They are stern because they are said by Our Lord Who was always so willing to understand and forgive. There is a sin, says Our Lord, which is incapable of forgiveness, both in this life and in the next.

The first thing that should be said is that if anyone thinks that he has committed this sin,

there is the strongest possibility that he has not. It is not committed inadvertently.

As one expositor puts it, it is "not in doubting or simply denying the truth, but in a denial which is against the conviction of the intellect, against the enlightenment of the conscience and against the dictates of the heart."

The over-scrupulous Christian and the Christian prone to fits of despair may feel that they have committed this sin. That

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

very feeling is an assurance of the reverse.

As Dr Leslie Weatherhead puts it, "If you are capable of worrying about it, then you are incapable of having committed it."

Putting the text in its context, it will be seen that the Pharisees and the Scribes considered Our Lord's words and deeds devil-inspired. "He hath an unclean spirit," they said.

What was goodness, to them was evil; what was right, to them was wrong. Prejudice had so bent their souls that they had lost the power of discriminating between moral light and moral darkness.

Why then is it unforgivable? It is not that God will not forgive: it is that He cannot forgive.

To forgive means repentance on the part of the forgiven one. But now the sinner is incapable of repentance. He has been so hardened by sin that his very conscience is cauterised.

Being therefore incapable of repentance, forgiveness cannot be extended. It is here that tragedy lies. Sin can be so persevered in, that evil is not recognised as evil, and complacently, even wilfully, it is accepted as worthy.

Census figures indicate that while the Roman Catholic Church is growing, the Protestant Churches are in retreat.

This is the second part of a question, first part of which I answered last week.

I mentioned that there is a two-way traffic, and that Roman Catholics do join non-Roman Churches. Professor Jung, however, believes that Roman Catholics who do leave their Church develop a secret leaning to atheism. On the other hand, he says, the Protestant follows, if possible, a sectarian movement.

"The faith of a Catholic is not better, or stronger, than the faith of a Protestant, but a person's unconscious is gripped by the Catholic form no matter how weak his faith is. That is why when he slips out of this form, he may easily slip into fanatical atheism, such as we meet in Latin countries."

So the withdrawal from Rome does not greatly increase non-Roman Churches.

Further, the present migration policy is such that many Roman Catholic families are entering the Commonwealth and with the active encouragement of their Church are increasing the population. The average non-Roman family, in an endeavour to maintain if not increase their personal standard of living, is inclined to restrict its numbers.

Rome, therefore, stands to grow, both by the converts whom she attracts, and by the increase in the population. Non-Roman Churches—while it can scarcely be conceded that they are all in retreat, for if numbers drop, it does not mean that the quality does too—do not gain in the same way, either from the rising birthrate or in terms of Jung's statement in converts.

CHURCH TO BE SHOWN ON U.S. POSTAGE ISSUE

THE "LIVING CHURCH" SERVICE

New York, January 9

The Protestant Episcopal Church in Richmond, Virginia, S. John's, will be depicted in postage stamp cancellations marking the first day of issue of a commemorative stamp, January 11.

The stamp, the sixth of the "American Creed" series, commemorates Patrick Henry's credo, "Give me liberty or give me death."

The oration from which the quotation is taken was delivered in S. John's Church in 1775, during a meeting of the Virginia convention which debated resolutions to raise and arm militia to serve against the forces of the King of England.

Many had opposed this as too radical a step, but Patrick Henry urged them on:

"Is life so dear and peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death!"

This is the second time postal officials have selected an Episcopal church as the site of a first-day commemorative stamp ceremony.

When the twenty-five cent stamp picturing Paul Revere was placed on sale, the ceremonies were held in Old

North Church, Boston, from whose tower most—though not all—historians say the lanterns were hung which gave the signal for the famous ride.

The Old North spire was used in the cancellation on first day covers on the occasion of the Revere stamp.

Other "credo" stamps have honoured such quotations as Lincoln's "Those who would deny liberty to others deserve it not for themselves"; and Francis Scott Key's "And this be our motto, in God is our trust."

The other stamps in the series honoured Thomas Jefferson, George Washington, and Benjamin Franklin.

NEW REGISTRAR

FROM OUR OWN CORRESPONDENT

Melbourne, January 9

Mr C. W. H. Barnes has begun duty as the new Registrar in the Diocese of Melbourne in the place of Mr R. C. Wardle, who retired at the end of last year.

Before his appointment as Assistant Registrar two years ago he was an officer with the Mutual Life and Citizens' Assurance Co. Ltd.

For some years Mr Barnes has been an active layman in the Parish of St. Oswald, Glen Iris. He is a lay canon of St. Paul's Cathedral.

C.M.S. CONFERENCE IN KATOOMBA

FROM A CORRESPONDENT

The Church Missionary Society in N.S.W. began its annual summer school on January 7 at the society's conference centre in Katoomba.

Over three hundred people are attending the conference, which continues until January 13.

The Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, is chairman.

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a young missionary who has set himself basic human needs of friendless and destitute lepers in Korea.

He is the Reverend Roger Tennant whose appeal appeared in THE ANGLICAN, of December 2, 1960.

One of the two Australian priests working in the diocese, his home is at Sandy Bay, Hobart, Tasmania.

He went from there to England to be trained for the ministry at Lincoln Theological College. He was ordained priest in 1952 and served his title at St. Peter's, Belgrave, Diocese of Leicester, from 1951 to 1954.

Mr Tennant went as a missionary to Korea in 1954. He last visited his home in 1958 when he was on furlough.

Many readers have responded to his appeal in THE ANGLICAN to help the wandering lepers in his parish. They have now given about £300. But we must do more; £6,000 is needed! America has given 1,000 dollars towards this; England, too, is to open an appeal. Australia should not lag behind in helping a fellow-countryman.

Mr Tennant and the leader of the lepers, Mr Chang Sun No, have now begun the settlement in some hills about twenty miles east of Seoul.

Seven lepers are now living there permanently. They have built one house and are now working on a second one.

More and more of the wandering lepers can be brought in to the settlement as more money is given. Money is needed to buy land, building materials and live-stock.

The cost (in sterling) of timber for one house is £25; for a "pyong" of land (36 square feet) only one shilling; tiles cost about sixpence; and five shillings will paper a room. A young pig is about £2; a laying hen—ten shillings.

"Have you ever had the chance to do so much for one of Christ's brethren at so low a cost?" writes Mr Tennant.

STEWARDSHIP TO HELP SHRINE

ANGLICAN NEWS SERVICE

London, January 9

A campaign of Christian giving on the lines of a parish stewardship venture has been initiated by those in charge of the shrine of Our Lady of Walsingham.

It has as its object the establishment of a sound financial endowment for the shrine.

NEW ENGLISH BIBLE IN MARCH

The New Testament portion of The New English Bible will be published simultaneously throughout the world on March 14, 1961.

The new English Bible is a completely new translation, into current English, from the original Hebrew and Greek, directed by representatives of all the major Christian bodies of the United Kingdom, other than the Roman Catholic.

The New Testament is the first part to be published. It is the fruit of the thirteen years' co-operative work on the original Greek text by a group of scholars and literary advisers appointed by the Joint Committee; whose members represent the Church of England, the Church of Scotland, the Methodist Church, the Congregational Union, the Baptist Union, the Presbyterian Church of England, the Society of Friends, the Churches in Wales and the Churches in Ireland, together with the British and Foreign Bible Society and the National Bible Society of Scotland.

The initiative in 1946 of the Church of Scotland is responsible for the new translation.

The present chairman of the Joint Committee is the Bishop of Winchester, the Right Reverend Alwyn Williams.

The general director of the new translation is Professor C. H. Dodd.

From 1947 the Joint Committee has met regularly twice a year, usually in the Jerusalem Chamber, Westminster Abbey.

COPYRIGHT

At a meeting on October 2, 1947, the committee arrived at an agreement with the University Presses of Oxford and Cambridge whereby the latter should bear the entire cost of translation and publication and in return receive the copyright in the completed work.

The Joint Committee organised the work by appointing three panels of translators, one for the Old Testament, one for the New Testament and one for the Apocrypha, each with its own convener.

They then proceeded to appoint a panel of literary

advisers, whose business it should be to scrutinise all the draft translations made by the translating panels, and to make criticisms and suggestions on matters of literary style.

The translation of each book, as it left the panels, was submitted to the Joint Committee, whose members offered criticisms and suggestions, and might (as they did with one book at least) remit the translation to the panels for further work before approving it.

When the New Testament was complete, the Joint Committee appointed a revising committee of three to go through the whole work, taking account of criticisms and suggestions that had come in.

SPECIMEN PAGES

The revising committee having finished its task, the translation of the New Testament as a whole was laid before the Joint Committee on March 23, 1960, when it was formally approved and accepted.

The translation of the Old Testament and Apocrypha continues.

Two specimen pages have been released. An example of the new translation is seen in the three first verses of Mark 10:11:

"They were now approaching Jerusalem, and when they reached Bethphage and Bethany, at the Mount of Olives, he sent two of his disciples with these instructions: 'Go to the village opposite, and just as you enter you will find tethered there a colt which no one has yet ridden. Untie it and bring it here. If anyone asks, 'Why are you doing that?' say, 'Our Master needs it, and will send it back here without delay.'"

[The New Testament will be published in two editions: a Library edition, with full translators' notes, at 34s. 9d. (Australian price), and a Popular edition, with a minimum of notes, at 14s. 3d. (Australian price).]

"You cannot relieve all the world's pain and want, so please just choose something that is about your size, or a little bigger, and send it with your prayers."

Readers of THE ANGLICAN who give to this appeal will be able to keep in touch with the settlement through the Food for Peace Campaign's paper, "Campaign News," which will be sent to them.

They may also subscribe, if they wish, to the diocesan paper, "Morning Calm," on contacting Mr A. L. C. Irving, 14 Alexandria Avenue, Eastwood, N.S.W.

S. MARK'S REVIEW

THREE articles of great importance in Australian Church life make the current issue of S. Mark's Review one of its best numbers.

Mr R. T. St John, Registrar of the Diocese of Brisbane, is a man who knows what he wants to say, and says it well. His subject is one of which he is a master—"Diocesan Administration in Australia."

He feels that we are still too much influenced by English traditions of Church government. He states the case for and against the retention of ecclesiastical titles by those who do not perform the office which is suggested by the title.

He wants to see the office of canon held by those who are college principals, mission secretaries, promotion directors, etc., as "it would give new Australian sinews to the title."

He believes that more qualified laymen must accept full-time executive positions in the Church, leaving the clergy to the job for which they were ordained.

"Theological Education in Australian Universities" is the title of a factual survey of the subject by a Lucas-Tooth scholar the Reverend D. S. Kemsley. He has gone to much trouble in stating what is available and where.

That Bultmann is a name in the theological world is freely admitted, but just what his contribution is many would find it hard to say. In reviewing a small book recently put out by Bultmann, the Reverend Gordon Griffith, who has "sat under" the distinguished theologian, gives a readable account of "The Theology of Rudolph Bultmann."

This review would be incomplete without a passing reference to its founder and first editor, the Right Reverend E. H. Burgmann, who lays down the episcopal bat after a long and successful innings. But for his inspiration and drive the "Review," along with other projects, would not have seen the light of day.

—CMG.

A CHALLENGE TO THINK

THE HIBBERT JOURNAL, October, 1960, Allen and Unwin, English price 5s. THIS well-known quarterly review of religion, theology and philosophy is probably less popular to-day than it was a generation ago.

The revival of fundamentalism and the rise of neo-orthodoxy have tended to encourage an unquestioning acceptance of what the Bible (or, the Church) teaches.

The liberal, rationalist, and even, agnostic, point of view is less commonly heard. But it is good that we should be challenged to think and that is what this journal seeks to make us do.

Professor Woodbridge Johnson in "The Coming Copernican Christology" deplores the fact that our theology is still geocentric though we live in a heliocentric universe. He thinks that, while Jesus may be the Christ for this world, there may be other Christs for other worlds. The Reverend H. S. Mayor believes that "The Religion of the British People" is neither Anglicanism, Protestantism, nor Romanism; but rather ethics touched with emotion.

"The Epistle of James rather than Galatians sums up the popular idea of the Christian

"WYVERN BOOKS"

Epworth Press, London, have reprinted two more popular books in the paperback series, "Wyvern Books."

They are Canon Bryan Green's "Saints Alive!" and Bernard Martin's biography of John Newton, "An Ancient Mariner."

Their English prices are 2s 6d and 3s 6d respectively.

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YOUTH PAGE

PEOPLE WILL ASK YOU WHY
... DO YOU KNOW?

Jesus said "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Why, then, do we have so many outward forms and ceremonies in church?

When Our Lord said these words, He did not intend to condemn set forms of worship and the use of ceremonies in religion.

To have condemned such things would have been contradicting His own commands about Baptism and the Eucharist. Obedience to Our Lord for

the Church in administering these two sacraments, involves the use of outward actions and set forms and material things.

Worship "in spirit and in truth" is not opposed to reverent ceremony which expresses inward piety.

There can be no religion without outward forms and ceremonies. Even those Christian bodies which profess to dispense with forms and ceremony, and to rely on extemporaneous forms of worship and prayer, find themselves lapsing unconsciously into set forms of some kind.

Take, for example, the attitude adopted for prayer in churches which reject set forms of prayer — or the ceremonial attached to collecting the alms.

No, Our Lord's words do not refer to ceremonies in themselves, but to any worship which is perfunctory and casual, a matter of habit. This can happen in the simplest forms of worship as well as in the most elaborate.

Externals in worship, when they are the means of expressing inward aspirations, and when they are an effort to give God glorious worship in response to His glorious nature, become an integral part of the offering of the worshippers' hearts, worship indeed "in spirit and in truth."

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TALENT SHOWN BY GIRLS AT ISLAND HOLIDAY CAMP

FROM A CORRESPONDENT

A record number of sixty girls attended a camp on Magnetic Island, off Townsville, from December 12 to 21. Most of them were members of the Girls' Friendly Society in the Diocese of North Queensland, but the camp was open to all Anglican girls between ten and fourteen.

Groups attended from Atherton, Gordonvale, Charters Towers, S. James' Cathedral, S. Matthew's Mundingburra, Home Hill, Ayr and Mackay.

Gordonvale sent a contingent of seventeen girls, and the cathedral the same number; one girl represented Atherton.

The Camp was organised by Miss Val Willis as almost her last act as Diocesan G.F.S. Secretary before leaving for her new appointment in the Diocese of Brisbane.

In addition to the duties of general organisation, at the end of the camp she had the satisfaction of knowing that every girl had made an ornament at camp in the handcraft sessions as a present for her parents.

The attempt to crochet a rug was less successful, but everyone had a hilarious time.

The chaplain was the Reverend M. C. Brown, of Townsville, who was accompanied by his wife, his son Jeremy, and his daughter Ruth.

Each day commenced with Holy Communion, with an average of twenty-six communicants (ten on the day when a sleep-in was permitted).

Bible studies culminated in a forty minute written test in which, out of a total of fifty marks, Susan Fisher (first) ob-

tained forty-five, Carol Hedlefs (second) forty-four, and Glenda Lucas and Daphne McNamara (third) forty-two.

As usual before the wet season, the water situation on the island, and at the camp in particular, was very serious, and the girls co-operated magnificently with water rationing which had to be imposed.

When the situation became even worse on the weekend with the breakdown of the pump, the girls had saved water so well that there was still plenty in the tanks.

There was an extraordinary variety of talent at the camp.

A Russian Cossack dance was performed, exhausting the spectators: the ten year old with the

Townsville, January 9

On the Sunday and S. Thomas' Day it was possible to have a lively unaccompanied Sung Eucharist. At the concert on the last night there was even a four-part song, a song rather like a round, but four parts nevertheless.

The altar servers practised every day and became most efficient.

The sand castle competition on the beach produced some most imaginative designs. Small girls put through incredibly complicated trunk calls home from the local post office.

Even the staff would like to go again.

ENGLAND'S YOUTH MAY HAVE NEW CATECHISM

A proposed new catechism for members of the Church of England is to be discussed by the Convocations of Canterbury and York, which are, in effect, the provincial synods of England, next week.

The changes are interesting — and quite radical, not only in the language which has been modernised, but in the content of the document. It is divided into six sections,

and contains in all sixty questions and answers.

One of the new sections is that on "The Church and Ministry."

From these questions and answers one can obtain an idea of the detail into which the catechism goes, and of the beliefs which it is considered important to hold.

● What is the Church?

The Church is the whole people of God worshipping Him in heaven and on earth. It is the Body of Christ through which He continues His reconciling work among men.

● How is the Church described in the Creeds?

The Church is described as One, Holy, Catholic and Apostolic.

● What do you mean by these words?

By these words I mean that the Church is One because it is one family under one Father, whose purpose is to unite all men in Jesus Christ Our Lord. The Church is Holy because it is set apart by God for Himself, through the Holy Spirit.

The Church is Catholic because it is universal, for all nations and for all time, holding the Christian faith in its fullness.

The Church is Apostolic, because it is sent to preach the Gospel to the whole world, and receives its divine authority and teaching from Christ through His Apostles.

● What orders of ministers and there in the Church?

There have been from ancient times three orders of ministers in the Church, Bishops, Priests and Deacons.

● What is the work of a Bishop?

The work of a Bishop is to be a chief shepherd and a ruler in the Church; to guard the Faith; to ordain and confirm; and to be the chief minister of the Word and Sacraments in his diocese.

● What is the work of a priest?

The work of a priest is to preach the Word of God; to teach and to baptise; to celebrate the Holy Communion; to pronounce absolution and blessing in God's name; and to care for the people entrusted by the bishop to his charge.

● What is the work of a deacon?

The work of a deacon is to help the priest in divine service and in his other ministrations, under the direction of the bishop.

MISSIONARIES IN ENGLAND

In the first six centuries after the death of Christ, three vigorous streams may be seen in Church life in the British Isles. We may call these influences the Mediterranean, the Celtic, and the Roman.

The Mediterranean influence was the earliest missionary influence on the British people. But the Church which grew in these ancient times was driven westward and in part destroyed by the invasion of the heathen tribes from the Baltic region.

England, as it then became, was re-converted in the north from the Celtic strongholds where Church life had been preserved.

Then at the end of the sixth century, Roman missionaries under S. Augustine landed in Kent and proceeded with the work of evangelising southern England.

To appreciate English Church tradition, it is necessary to understand the relationship between these different missionary movements, and between the Church in England and on the continent.

RESISTANCE

It took 150 years for the Anglo-Saxon tribes to subdue the flat country districts they occupied.

The ancient historian, the Venerable Bede, has described the determination with which the Britons fought in defence of the Christian religion. All public and private buildings were destroyed, the priests' blood was spilt upon the altars, prelates and people were destroyed together by fire and sword, no man daring to give them a decent burial.

For a little time, it seemed as if all traces of Christian civilisation would be driven from the land.

The very names of the days remind us of the deities that the invaders worshipped: the sun, the moon; Tiw, their god of battles; Woden, the founder of their race; Thor, their god of strength; Frea, the goddess of peace and plenty; and Saetere, the god of agriculture.

But the Church lived on in the remote fastnesses of the western mountains.

It sometimes happened that the invaders used a British

church as their heathen temple. In such cases, the Christian building was preserved, and although it was temporarily defiled, the buildings later became a bond of union between their original founders and the Christians who subsequently worshipped in them.

The result of the Anglo-Saxon invasion was to cut off intercourse with the Church on the continent.

The Britons were prevented from learning of the changes that had been introduced to safeguard the true faith. Accordingly, some ceremonial differences existed between the British Church and that of the continent. But in the seventh century the Celtic Church was

found to have preserved the ancient faith and worship, as well as the apostolic succession, intact.

It appears that the churches in Cornwall, Ireland, Wales and Scotland had had such a continuous relationship in these years as to make them in effect one church, their doctrine, orders and customs being identical.

These vigorous Christian communities did not permit their history to be obliterated by the Italian missionaries who arrived in 597. The English Church that was to grow preserved its continuity with the British Church even as it became one with the single Christian community of Europe.

BISHOP TELLS OF VALUE OF INTERCESSORY PRAYER

FROM A CORRESPONDENT

Rockhampton, January 9

The drought conditions in the west of the Diocese of Rockhampton were the cause of a statement by the bishop, the Right Reverend T. B. McCall, this month, on the value of intercessory prayer — in this case prayers for rain.

"The doubt whether it is any good praying for rain may come from devout people who feel that God has made certain natural laws, that these work inexorably and we can do nothing about them," he said.

"This is clearly not a Christian concept, nor is it really a rational idea at all; it is but a legacy of the muddled thinking of the eighteenth and part of the nineteenth centuries.

"We can only see a part of the picture of the working of the physical order, and certainly have no grounds whatsoever for assuming that God stands 'apart from' His laws.

"In fact, we know so little really that the wonder is that we have been so conceited as to imagine otherwise than that we are utterly dependent upon God," the bishop said.

"Our prayer must be like that of a child to his parents, going

to Him in loving trustfulness, expressing our utter dependence upon Him.

"Praying for our needs is simply one way of expressing our love and loyalty to Our Father in heaven.

"There is another aspect to it," Bishop McCall said. "God's answer to our prayers must sometimes be 'No' or 'Not yet,' and we cannot always see why.

"All that we do know is that the ultimate victory will be God's, demonstrated clearly for us by Our Lord Jesus Christ's death and resurrection, and guaranteed for us by Him.

"The only rational and sane thing to do, therefore, is to put our whole trust in Him, and to help ourselves as far as our knowledge and intelligence will take us — to neglect the one is as sinful as to neglect the other.

"Therefore, we not only may, but must pray for our needs from day to day," he said.

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SUMMARY AND REVIEW OF THE YEAR 1960

(Continued from page 3)

and as their places have been filled by co-option. There is no room in the living Church for self-perpetuating bodies along these lines. This is not to say, of course, that any or all of the committees concerned necessarily merit any criticism on the score of their performance over these five years. They have done a great deal of fine work. That, however, is not the point, save in so far as it may influence the Synod to re-elect their members. No committee of General Synod which has nothing to hide should be afraid to go through the process of another election.

Our efforts were of no avail. Episcopal and archiepiscopal pressure was primarily responsible for the debacle that ensued.

As the report of the proceedings will show, and as every lawyer present knew full well, there were so many breaches of the letter and the spirit of our present Constitution during the course of the proceedings that those proceedings are distinctly un-funny in retrospect.

The "Bishops' Union," before the General Synod met, had accepted without question the statement that all the State Governments would by the end of 1960 have passed the necessary legislation before the new Constitution could come into force. They should have known better, and many of them did know better, because they are not all without reliable sources of information. In the event, the necessary legislation has not all been passed, and now, in January of 1961, it is still by no means certain that it will be possible to hold a General Synod under the new Constitution during this year.

Our last word on the 1960 fiasco was our Leading Article of October 14, under the heading "Rafferty's Rules Rampant." We said:

"It probably cost between £2,000 and £3,000 to call together the General Synod of the Church in Australia which held a farcical two-day session last week. The amount of money wasted on the exercise cannot yet be stated more accurately. It may well never be revealed. The body legally responsible for this expenditure is the Standing Committee of the General Synod—which nominally organises meetings of the Synod and which alone is authorised, under the present Constitution, to speak in the name of the whole Church in Australia.

"CHARITABLE"

"Some good people delude themselves that it is 'Christian' or 'charitable' to overlook incompetence, waste, and neglect of duty generally within the Church, thought not in ordinary secular life. We have never subscribed to that soft and lazy view. Nor have our readers, thanks to whose support we have reached whatever standing and reputation we enjoy. Our view is bluntly that an immoral or illegal act is just that, whether committed by a bookmaker or a bishop. Without seeking to be 'sensational,' and remembering always to try speak the truth in love, we pray that we shall never fail to draw attention to things which need to be righted in the life of the living Church.

"Last week's General Synod is a case in point. It was a shabby affair. No pressure from high quarters could justify us in concealing it.

"The background is simple. General Synod in 1955 accepted a new draft Constitution for the Church in Australia. Anglicans everywhere were assured that it would come into effect in two or three years, and certainly before the Synod of 1960 met. Five

whole years have gone by, and all the State Parliaments have still not passed—or, in some cases, even been asked to pass—the necessary Acts. There are excuses galore for this state of affairs; but there is no unavoidable reason for it.

"The Constitution Continuation Committee completed its task in February, 1957. It then asked the Standing Committee of the General Synod to take the necessary action."

"Whatever action the Standing Committee then took, or did not take, has certainly not brought the Constitution into effect!"

NECESSARY ACTION

"Anglicans everywhere have the right to be informed about this Standing Committee, the highest constitutional body in our Church to-day. It consists of the four archbishops, the chairman of committees and the two secretaries of General Synod, all ex officio. In addition, the bishops elect three members, the clergy nine, and lay synodsmen nine members. It has power to fill vacancies by co-option. Of the eighteen lay and clerical members elected in 1955, six have died or resigned. Two are no longer even members of their diocesan synods, and have no moral right to remain on the Standing Committee. Sydney Diocese, with only two representatives elected by a free vote in 1955, now has four by co-options. Oddly, all four of these, none of whom was elected by the General Synod, spoke, voted and worked against the new Constitution!"

"It was the duty of the Standing Committee to see that the Synod was regularly and properly called together in accordance with law and custom. It was its duty to make an official Report to that Synod, and to produce an audited account of its expenditure of some £10,000 since 1955. It was an especial duty, surely, to protect the Primate, inexperienced in our free synodical forms of procedure, from any possibility of criticism for errors or omissions. The Standing Committee failed so badly in its duty that it 'elected' a new member without first asking him! It passed no audited accounts! It did not even meet to consider the 'Report' issued in its name! It left the Primate—whatever the strain on his loyalty and courage—to accept the responsibility for its errors, neglects and undoubted flouting of the letter and spirit of the Constitution.

"Any board of directors which acted in this fashion would find itself in serious trouble. Intentionally or otherwise, the Standing Committee avoided trouble by deciding to hold a merely 'formal' Synod, at which no one could press awkward questions. The two 'precedents' for this can only be called dishonest: there was a war in 1915, and in 1931 we were all bankrupt. After all this it was inevitable that, at the Synod itself, the ordinary, scrupulously fair rules of debate and procedure, patiently evolved over a thousand years by British communities, should have been jettisoned for 'common sense' of the kind nowadays found in Moscow and Madrid. The net effect of the meeting was to shake the attachment of many to synodical forms."

The attachment of the Government of Formosa to freedom of the Press was shown by the arrest during the month of Mr Lei Chen, editor of the fortnightly magazine, *Free China*, on a charge of "sedition." His real crime was to participate in the preparation of a new oppo-

sition party which was perfectly legal in Formosa.

In the Congo, Colonel Mobutu, through a *coup de main* and with the obvious support of Mr Kasavubu, gained the position which he has since consolidated.

Mr Khrushchev and the Soviet bloc did not at all like this; neither did Mr Nkrumah. The result was a tempestuous session of the United Nations Assembly which saw communist attacks on Mr Hammarskjöld rise to a crescendo.

Against this, the newly-independent state of Nigeria sent units of its army into service with the United Nations in the Congo immediately.

We reported in our issue of September 23 the commissioning of not less than six missionaries to serve in the Dioceses of New Guinea and Carpentaria, during the Synod of the Diocese of Grafton held during the month.

In Bathurst, the choirs of Newcastle and Bathurst Cathedrals held a festival of unusually high quality. During the festival the bishop, the Right Reverend E. K. Leslie, announced new choral and academic scholarships to be tenable at All Saints' College and at Marsden School.

The World Council of Churches from Geneva asked its member churches in South Africa to prepare a full report on the deportation of the Bishop of Johannesburg.

OCTOBER

October did not see any increase in the stature of Australia among the nations: Mr Menzies, apparently affected by the fact that so many other heads of state were in New York, sped there himself instead of leaving things to Sir Garfield Barwick, advised by the sage Mr Plimsoll. A pity. Mr Nehru's reaction to the famous amendment proposed by Mr Menzies did Australian prestige no good.

The South Africans duly voted, by a very narrow margin, to become a republic. As of now, no decision has yet been reached on whether this republic will stay in the Commonwealth or not.

It was announced from Peking during the month that floods, drought and pests had affected production from one-half the total arable land of China. It was the worst set of natural catastrophes which had overcome the Chinese for over a century. Some sections of the West, with an utter lack of Christian charity, or even ordinary common sense, actually rejoiced at this. Others, who stopped short of rejoicing, blamed it by some mysterious mental process on the Chinese form of government.

CHINA

Similar catastrophes, twenty or even ten years ago, would have resulted in the deaths of millions of people from drowning and starvation. From such evidence as is available, it would appear that the Chinese Government must have done a praiseworthy job in distributing whatever foodstuff there was to distribute. No reliable source has reported any deaths in China from starvation. The number of deaths caused by flooding was negligible. It would be surprising if there had not been public protests, if not riots, in some centres where food was unusually scarce and rationing particularly stringent. It would also be quite understandable. The surprising thing to us—as it must be a gratifying thing to the Chinese communist leadership—was that

the people of China appeared to accept the effects of these natural catastrophes in so calm a spirit. One could have wished that the several governments concerned would have allowed the International Red Cross to have done what it could to ameliorate the undoubted distress in some areas.

These natural catastrophes, for which the Chinese Government is in no way responsible, certainly do explain reports of stricter rationing and lengthening food queues in the cities which have been brought out of China in recent months.

Our issue of October 14 contained a picture of a model of the new cathedral which has been designed for Honiara, in the Diocese of Melanesia. The roof, built on two levels, was so designed as to aid the ventilation of the building.

The Reverend Eric Thornton, known throughout the Anglican communion as chief organising secretary of the S.P.C.K., returned to Australia on a tour during the month.

The month also saw the arrival in Australia of the present Canon M. A. C. Warren, of the Church Missionary Society.

He provided us with material for not a few Leading Articles, in addition to much news "copy."

APPOINTMENTS

At the end of the month Brisbane saw the consecration of the Right Reverend George Ambo as an Assistant Bishop of New Guinea, and the Right Reverend S. J. Matthews as Bishop of Carpentaria.

The Dean of Newcastle, the Very Reverend W. A. Hardie, was elected Bishop of Ballarat.

The United States placed an embargo on exports to Cuba.

In Turkey, the trial of the ousted Menderes Government started.

The first account for the United Nations actions in the Congo came in and the Russians promptly refused to pay any of their share of the bill.

NOVEMBER

Our first issue of November carried a Leading Article, "The Revolution of our Times," in which we said:

"The monthly C.M.S. Newsletter of Canon M. A. C. Warren, at once balanced and sober, yet stimulating, ranks high in any list of contemporary Anglican literature. It is a happy coincidence that the sage canon is visiting Australia at this time, for his November Newsletter, mentioned elsewhere in this issue, touches upon a matter of some importance to all Australian Anglicans—including not a few most highly placed in the councils of the Church.

"The year 1960," Canon Warren writes, "with all its alarms and excursions, ought not to be allowed to pass away without some of us Christians dedicating ourselves afresh to the task of understanding communism, engaging our minds and spirits with the problems it raises, preparing to meet communists.

"Perhaps our first task will be to refuse the assent of our minds to the semi-hysterical pseudo-religious anti-communist propaganda which is so widely prevalent to-day. The chief menace of this propaganda is that it focuses attention on communism and fails to show that the revolution of our time is far bigger than communism. Communism is capitalising on the revolution, but it is not itself the revolution."

"Not infrequently, for some eight years past, this newspaper

has alarmed some even of its best friends, and rejoiced its ill-wishers, by saying much the same thing in much the same language. The alarm of our friends springs from the fact that Australia—if one can judge from such straws as the utter childishness and frivolity of her sundry methods of literary censorship for example—provides an uncongenial climate for truly liberal thought and expression, and a savagely hostile climate for thought of any kind which leads to views in any way out of the 'ordinary.' It appears to us that the Australian approach to the challenge of communism has for far too long been marked by that half-hysterical, pseudo-religious attitude which Canon Warren specifically condemns. There are not lacking leaders in the Church who have resisted the brain-washing pressures of their own native land (two such perhaps did more than any other two men to bring about the rejection of the Communist Party Dissolution Bill), but they are in a pronounced minority. Too many Anglicans, and particularly prominent Anglicans, have drifted along with Mr Menzies and the mob in an emotional haze about communism, instead of tackling it on the intellectual plane at which alone it can be defeated.

"His personal eminence, and the fact that he is a guest, will secure Canon Warren against the kind of public attack for his views which would undoubtedly come his way were he an Australian. This is unfortunate. What he writes will not only not be discussed, as it should be, in a civilised community. It will fade quickly from sight and mind as we drift deeper into our comfortable haze: the same haze which so effectively blotted out reality that, as recently as three months ago, the Federal Cabinet still spoke of even the most limited form of self-government in New Guinea as something which might crop up three decades hence!

"What Canon Warren says about understanding communism applies with the greatest possible relevance to China, as far as Australians are concerned. Chinese communism, irrespective of whether it is deviationist, em-

pirical, opportunist or the purest form of Marxism, has shown itself a successful export to countries as far away as West Africa which are emerging from colonial status. Every country to our north, as far as China herself, is an ex-colonial territory. The conclusion, and the precautions it should point, are obvious. The way and the degree in which the future of Australia is linked with that of Asia are governed by ineluctable geographical fact. Yet there are those, highest in the counsels of Church and Nation, who, so deep in the haze are they, still start as though from a mallet on the patella reflex at the memory of the late Archbishop Mowll's last visit to China. Among these, invincibly ignorant in their hysterical pseudo-religious 'anti-communism,' are those who are emotionally determined never to try understand the phenomenon of Chinese communism, or even to invite fellow Chinese Christians to visit Australia, on the ground that 'the time is not yet ripe'—nor, they mean but fail to add, ever will be!

VISIT TO ROME

"The true danger is not communism, or the revolution of our time from which communism is making capital. Our true enemies are among us, in those among whom zeal for Christ is asleep, to whom Christianity is 'nothing more than a mild aesthetic experience once a week.'"

Our second issue recorded the consecration on November 1 of the Reverend E. A. Gowing, an Australian-born priest, to be Bishop of Auckland.

During this month the announcement was made that the Archbishop of Canterbury, following his pilgrimage to the Holy Land, would call on the Bishop of Rome. Under the heading "A Sensible Meeting" we said in a Leading Article:

"The Anglican priest in the small country town who shuns his Roman opposite number because he is a papist, or the Presbyterian minister because he is a Protestant, does not perhaps help the Kingdom of God. Papist, Protestant or Anglican, they all claim to know and to

(Continued on page 9)

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ANGLICAN MEN OF LETTERS . . . 20

THOMAS CHATTERTON: TEENAGE POET

BY THE REVEREND EDWARD HUNT

WE are so used to describing the influence of the Church on men of mature minds that the influence it exerts on the minds of the young is often overlooked. And in our own period, when the teenagers are apt to be regarded as a problem, this oversight deserves to be remedied.

Indeed, the young people of to-day, once their splendid powers are put to good use in the service of the Church, give a meritorious account of themselves, as our many and varied Anglican youth organisations testify.

For those who may aver that the Church has no secure hold over the minds of the young, the study of the brilliant genius of a boy-poet of the eighteenth century is reassuring, for youth needs its religion just as much as age, and what was true two centuries ago is just as true to-day.

The study of the brief career of Chatterton, the most pathetic and dramatic figure in English poetry in the period between Pope and Burns, therefore, may not only interest older people but also inspire the teenagers.

Thomas Chatterton was born at Bristol on November 20, 1752, the posthumous son of a poor schoolmaster. For generations his family had held the office of sexton in the Church of S. Mary, Redcliffe, and during the poet's life his uncle occupied the position.

Thomas was educated at Colston's Bluecoat School. He was a natural poet, inheriting something of his father's musical and poetical ability and interest in the occult.

However, he had a genius of his own and began to write verse at the age of ten.

The Church was his main source of inspiration, for he spent his childhood roaming about S. Mary's, learning from his uncle the story of the knights and ecclesiastics whose tombs were in the church, and spelling out old deeds and manuscripts which he found in the muniment room.

Chatterton was a lonely, precocious boy, writing clever satires before he was twelve, and living his real life in the bygone ages of chivalry and colour.

While still at school he imagined the romance of Thomas Rowley, a fifteenth century monk and poet, whose patron was Master William Canyng, a famous Bristol worthy.

MASQUERADE

Chatterton's persistent study of old parchments and his eerie understanding of mediaeval England enabled him to write a queer kind of old English, the merit and beauty of which are the hall-marks of his genius.

Like one of his characters, "he ate down learning with the wastel-cake, with wit enow to make a mayor at ten".

He knew that if he admitted authorship of poems in archaic jargon no one would read them, so he launched one of the most famous of all literary masquerades. He pretended that the poems were the actual work of Rowley and that he had discovered the manuscript in a chest in S. Mary's, Redcliffe.

In order to get it printed he wrote to Horace Walpole, whose "Castle of Otranto" had just been published, asking also for a congenial occupation in London. The cautious Walpole, however, coldly advised the poet to stick to his position in an attorney's office and not to make poetry "until he should have made a fortune".

Although he had several patrons in Bristol, Chatterton gave up his attorney's inden-

tures and went to London in April, 1770.

For some months he eked out a precarious existence by writing political tirades in the manner of Junius. Payment was bad indeed in the Grub Street of those days; he received only a shilling an article and eighteen pence at the most for a poem.

Desperate and disappointed, too proud to accept charity or return home, he died by poison in a Holborn garret on August 25, 1770. Of recent years the theory of suicide has been questioned, some maintaining he actually died of starvation, the arsenic being used as a last desperate tonic. He was buried in the graveyard of Shoe Lane workhouse.

His undoubted poetic genius was recognised by such authorities as Shelley, Wordsworth, Coleridge and Keats, and his tragic life has provided material for two plays. His works were edited by H. D. Roberts in

1906, and several biographies of him have been written.

Although his literary impostures were soon discovered, this pardonable attempt to achieve publication for his works has not lessened the worth of the writings of "the marvellous boy-poet".

The music of his verse can be gauged by these lines from the Minstrel's Song in "Aella", one of his most beautiful poems: "Sweet his tongue as the thrush's note, quick in dance as thought can be, deft his tabor, cudgel stout; oh! he lies by the willow tree!"

"MUSIC OF GOD"

For a lad, who died so tragically at the age of seventeen years and nine months, to have achieved any fame at all would be remarkable; but of the young and gifted Chatterton it has been said: "He must rank as a universal genius, above Dry-

den, and perhaps only second to Shakespeare."

For a lad, his piety was remarkable: it is said, "He thought and wrote like a Saxon monk", and he himself declared, "My first attempt shall be in the literary way; failing that I will turn preacher".

"The most extraordinary young man that has encountered my knowledge," said Dr Johnson, while another authority declared, "I know of no other human being who at such an age, with such disadvantages, has produced such compositions. He brought the music of God to earth".

Chatterton's person, like his genius, was premature. He had a manliness and dignity beyond his years, and his piercing eyes sparkled with fire. This prodigy of a boy-poet not only arouses the interest of those of maturer years, but serves as an inspiration for the teen-agers of his Church to-day.

SUMMARY AND REVIEW OF THE YEAR 1960

(Continued from page 8)

try serve the Lord Christ. In nominally Christian Australia there are so few who do this, over against the many who know Him not, that disunity between the ranks of those who call themselves Christian serves only to strengthen the powers of darkness.

"In the whole world, as in Australia; for let us remember that the proportion of Christians among all mankind—even nominal Christians—has continued to fall each year for decades past. Disunity helps only the Devil.

"We take neither undue hope nor alarm from speculation about any possible outcome of the visit of the Most Reverend the Primate of All England to His Holiness the Pope. But we are profoundly glad they will meet. Both are wise and saintly men. Entrenched prejudice and

MANY CANVASSES IN ONE PARISH

FROM OUR OWN CORRESPONDENT

Bathurst, January 2
The Parish of Gilgandra, Diocese of Bathurst, has just completed its parish canvass, conducted in thirteen separate divisions in each centre of the parish.

The experiment was considered most satisfactory. The centre of Gular, as an example, pledged £6,590 over the next three years.

The parish is a Brotherhood district, staffed by clergy of the Brotherhood of the Good Shepherd.

The Women's Auxiliary of the Australian Board of Missions in Gilgandra has just raised £47 for the Edward River Mission.

The superintendent of the mission is the brother of the Priest-in-charge of Gilgandra, the Reverend John Green.

A further result of the canvass has been the application by the vestry of S. Oswald's, Collic, to the Lands Department to purchase two building blocks above flood level.

HEADMISTRESS FOR "STRATFORD" SCHOOL

FROM A CORRESPONDENT

A new headmistress has been appointed for "Stratford", the Church of England School for Girls at Lawson, N.S.W.

She is Miss Maureen Bannerman, a graduate in Arts of the University of Sydney. She has had teaching experience in denominational schools and in schools of the Department of Education in N.S.W.

During 1960, Miss Bannerman was a subject mistress at "Danebank" Church of England School, Hurstville, N.S.W.

bureaucracy stand around each. But let us all remember that divided Christendom is not by God's will divided, and above all that the things which do divide us Christians are not mere matters of politics. Only by the help of the Holy Spirit can these divisions be healed, and for that, like His Grace and His Holiness, let us all pray."

Unlike the General Synod in Australia, which did nothing during the year, the House of Clergy in the Church Assembly agreed during November by a large majority that the present method of appointing bishops in the Church of England should be examined, and reforms investigated. They asked that committees should be appointed by the House of Clergy and allowed to consider, in consultation with the archbishops and the House of Bishops, the form that the study should take.

Although to all appearances appointments to bishoprics in the United Kingdom are made by the Crown upon the advice of the Prime Minister of the day, the Prime Minister almost invariably consults—or at least the Patronage Secretary consults—the Archbishop of Canterbury and a few other leading figures in the Church. Indeed, it is no secret that some prominent laymen are nearly always among those asked for their views and suggestions when sees become vacant.

In practice, as opposed to theory, therefore, appointments to the English bench are not really "political" at all—though there have been one or two conspicuous exceptions to this general rule during the present century.

SYNOD ELECTIONS

It is at least doubtful whether it would advantage the Church in England at all to copy the Australian system of synodical election. Synods are very poor bodies indeed to choose bishops: they tend almost invariably to elect a "compromise" candidate. Boards of electors, as in the Province of Victoria, seem generally to do much better.

It will be interesting indeed to see what emerges from the investigation in England.

The appointment was announced of Mr A. H. Cash, previously of Geelong Church of England Grammar School, to be the new headmaster of The Armidale School.

The jubilee celebrations of the Church Missionary Society in South Australia were held during the month in Adelaide.

On Thursday Island, that tiny speck on the map off the tip of

Cape York, the new bishop was enthroned in All Souls' Cathedral amid scenes which have no counterpart on the mainland. Who could imagine members of the Mothers' Union of a staid southern mainland cathedral city dancing in the open in bare feet like those Thursday Island beauties!

Bishop Ambo received a similarly colourful reception when he reached Erero. The Papuans, dressed in feathers and war paint, danced ahead of his vehicle while onlookers tossed flowers into it as he arrived.

It perturbed us that no official statement issued from the Church of England on the proposed amendments to the Crimes Act. On November 25 we said in a second Leading Article:

CRIMES ACT

"It is not surprising that no considerable section of Australian society supported in toto the original amendments to the Crimes Act brought down in the House of Representatives by the Attorney-General, Sir Garfield Barwick. Instead of support, certain of the proposed amendments brought forth strong criticism from nearly all the secular Press, the trade unions, the Bar and professional organisations.

"Who speaks for the Church of England on such important social and political matters? The man, or body, may as well have been dead these past weeks. The voice of the Church on the amendments to the Crimes Act has been still. It has been left to the Australian Council of Churches, which has no authority to speak for the Church of England, and to the Methodists and Presbyterians, who similarly neither have nor claim to speak for us, to present to a communist-minded Prime Minister and his sycophants of the Federal Government the basis of those objections which all Christians must surely have to the more evil of the originally proposed amendments.

"Our inactivity in this, as in similar matters during the past ten years, suggests the need for an urgent revision of the machinery of Church government. The only body constitutionally entitled to speak for the whole Church is the Standing Committee of the General Synod. If, for good enough practical reasons, that body could not have spoken for the Church, then it is time at least that we set up another body—for example, a Primate's Secretariat—able to do the job."

Bishop J. W. Ashton, one-time Bishop of Grafton, celebrated his 94th birthday during the month.

LONG SERVICE TO BALLARAT

FROM OUR OWN CORRESPONDENT

Ballarat, January 9

The Administrator of the Diocese of Ballarat, the Venerable R. G. Porter, last week announced that he had received with regret the resignation of Canon E. S. Yeo as Vicar of Willaura and Rural Dean of the Wimmera, to take effect from the end of February.

Canon Yeo will retire from the Church's active ministry and live in Ballarat.

He has served thirty-five of the forty-six years of his ministry in the Diocese of Ballarat and has been Vicar of the Parishes of Camperdown, Warrnambool, S. Peter's Ballarat, and Ararat.

He served with both the 1st and 2nd A.I.F., and has served on various diocesan councils and committees.

He became a Canon of Christ Church Cathedral, Ballarat, in 1949.

He is much loved and respected by clergy and lay folk throughout the diocese, all of whom greatly regret that he must give up his active ministry but who also wish him a happy retirement.

He will be succeeded as Rural Dean of the Wimmera by the Reverend Lyle McIntyre, who is the Vicar of S. John's, Horsham.

PIONEERS TO BE REMEMBERED

FROM A CORRESPONDENT

The second Pioneers' Memorial Church Service, conducted under the auspices of the National Trust of Australia (N.S.W.), in the Garrison Church at Miller's Point, will be held at 10.30 on Sunday morning, February 5, 1961.

The Governor of New South Wales, Lieutenant-General Sir Eric Woodward, patron of the New South Wales National Trust, and Lady Woodward will attend.

The Archbishop of Sydney, the Most Reverend H. R. Gough, will give the address.

The Council of the City of Sydney has recently donated £500 to the National Trust to restore the crumbling surface of the Gothic church, built of sandstone quarried from the immediate surroundings in Governor Gipps' time. It was the first official garrison church of the colony.

The foundation-stone of the Garrison Church was set on Tuesday, June 23, 1840, by William Grant Broughton, first Bishop of Australia.

ARCHDEACON FOR THE GOLDFIELDS

FROM OUR OWN CORRESPONDENT

Kalgoorlie, January 9

The Reverend Allan Kemp, Rector of S. John's Cathedral Parish, Kalgoorlie, was collated as Archdeacon of the Goldfields during the Sung Eucharist in the cathedral on January 1.

The new archdeacon fills the post left vacant by the departure of the Venerable E. W. Robotham, who is now Rector of S. Matthew's, Guildford, Diocese of Perth.

Archdeacon Kemp is a graduate of the University of Cambridge. He received his theological training at Wells Theological College.

He served in the Dioceses of Liverpool and Sheffield before becoming Rector of S. John's two years ago.

KENSINGTON INDUCTION

FROM OUR OWN CORRESPONDENT

Perth, January 9

A large congregation was present at the institution and induction of the Reverend R. H. Langshaw to the charge of S. Martin's, Kensington, last month.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, performed the institution and preached; the Archdeacon of Perth, the Right Reverend R. E. Freeth, inducted the new rector.

Mr Langshaw has been associated with the parish first as a theological student, then as assistant curate, and later as priest-in-charge.

An excellent supper was provided by the ladies of the parish at which felicitous speeches were made by the churchwardens and responded to by the new rector.

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BOOK REVIEW

A GREAT JAPANESE CHRISTIAN

KAGAWA OF JAPAN. Cyril J. Davey. Epworth Press. Pp. 150. English price 12s. 6d.

HERE is a straightforward and very readable biography of the peace-loving Japanese Christian, Dr Kagawa, whose death occurred on S. George's Day, 1960.

Kagawa has been called in turn "the modern S. Francis," "The Christian Ghandi," and "the Asian Schweitzer."

Baptised as a Christian from Buddhism at the age of fifteen, his first prayer was brief and simple: "Oh, God," he said, "make me like Christ."

Towards the end of an incredibly busy life, he took to his bed with another prayer on his lips: "Take Thou the burden, Lord. I am exhausted with this heavy load. My tired hands tremble and I stumble along the way. My people's sorrows are the load I bear." Between these two prayers lay 55 years of selfless Christian service.

This fascinating book tells the story of Kagawa's birth, childhood and adolescence, and of how, on Christmas Day, 1909, at the age of 21, he crossed the Bridge of the Singing Cicada to live in the appalling slums of Shinkawa, among the "murderers, pickpockets, gamblers, prostitutes, drunkards, ragpickers, ex-convicts and beggars" who congregated there.

Of particular appeal is the delightful Chapter 5, "The Love-Story of Miss Spring," which concerns his marriage in 1914 to Haruko Shiba, the splendid little woman who bore his children and stood helpfully and steadfastly at his side until death took him away from her.

The author tells the story of Kagawa's ordination in 1917, of his tireless industrial and social betterment work over many years, his struggles in the cause of peace, the terrible experiences of the 1923 earthquake and the depression days of the 1930s, the course of the two World Wars, and his journeyings around the world lecturing and preaching, battling throughout his life with physical disabilities, persecuted and imprisoned, until finally, worn out in body, he passed to his rest.

Though aware of the historical differences which lay behind a divided Christendom, Kagawa had no love for Christian denominationalism, especially when it involved the presentation in non-Christian lands by a series of missionary societies of a "broken" instead of a "united" Body of Christ.

COMPASSION

He himself overleapt denominational boundaries and gave Christians everywhere a feeling of belonging to each other. He was impatient with those who spent much time debating the theories of Church, Ministry and Sacraments, when, as he saw it, the task of the Church was to proclaim one Lord and one Gospel.

Kagawa, so the book under review tells us, found the Church in Japan "far more concerned with the maintenance of buildings and worship than with the needs of a depressed community."

Refusing to countenance any separation between worship and service, he used every means at his disposal, and pre-eminently that of personal example, to drive home his conviction that evangelism must be joined with compassion, that Church people must give substance to their faith in their daily living, and that Christian discipleship involved men and women, at whatever personal cost, in service to those in need wherever they were to be found.

When invited to address a national Conference of Religion in association with Buddhists and Shintoists, he stood before the delegates of the non-Christian faiths and denounced the Christian Church for "its narrowness, its pietism, and its leaders' complacent disregard of social and economic evils."

Controversies about biblical exegesis, and Church-centred Christianity, appeared to him beside the point. And he disliked intensely the term "Foreign Missions." "Although," he said, "we are divided as to skin colour, difference of nationality and difference of language, we are still real Christians."

Always strongly individualistic, he suggested the setting up of a "Christian Internationale," without officers or headquarters, an idea to challenge the thinking and giving of Christian people. He conceived of service as something to be given without personal gain.

When offered the post of Chief of the Japanese Welfare Department at a salary of £1,800 a year, plus office, staff and car, his unhesitating reply was "No. But if you wish me to help, I will agree to become Chief Adviser, without salary of any kind, and spend ten days a month in the service of the Welfare Department."

Practical in the highest degree in his Christian witness, Kagawa was withal a mystic. "God should not be sought for in books," says this avid reader of books and author of 150 volumes of prose and poetry, "nor in the organisation of institutions."

"God should not be looked for theoretically, but God should be loved. . . . Creation is an ornament designed by love. . . . The sanctuary of God is love. . . . All the idols and the temples and cathedrals are nothing but symbols. I worship God only in love. All forms and ceremonies are but supplements."

And again — "When one is charmed by the Holy One and as a captive of the Holy of Holies offers himself up as a

mass on God's altar, morals become a festival and religion becomes a sweet-scented perfume rising Godward."

After Japan's defeat in World War II, Kagawa was summoned before the Japanese Premier, Prince Higashi-Kuni. "Dr Kagawa," said the Prince, "Japan has been destroyed, not because we had not a sufficient army, but because we had suffered the loss of a good standard of morality and engaged in war."

"We need a new standard of ethics, like that of Jesus Christ. Buddhism can never teach us to forgive our enemies; nor can Shintoism. Only Jesus Christ was able to love his enemies. Therefore, Dr Kagawa, if Japan is to be revived, we need Jesus Christ as the basis of our national life. I want you to help me to put the love of Jesus Christ into the hearts of our people."

"LIVING SOULS"

Kagawa, intensely moved, undertook to serve in any way possible short of taking office in the government. All through his life he had consistently shunned high appointments. "Oh, God," he prayed at this time, "build Thy Church, not of stone, brick or wood, which may be destroyed, but of living souls made strong in Thy Spirit."

Later, the Emperor himself sent for Kagawa, asking for instruction in the Christian way. The interview lasted for the unusually long period of one hour and three-quarters, and at its conclusion Kagawa, drawing from his robe a tattered Bible, read from it to the Emperor: "Whoever would be great amongst you must be the servant of all."

Kagawa, indeed, "being dead yet speaketh" to all of us.

DEAN RECEIVES ANONYMOUS GIFT FOR THE HUNGRY

FROM A CORRESPONDENT

Hobart, January 9

A bundle of creased bank notes—to the value of £51/10/0—was posted to the Dean of Hobart, the Very Reverend E. M. Webber, just before Christmas.

The anonymous donor, signing himself "One of His," said in a scrawled note:

"This is my self-denial. Kindly use it to help dark-skinned people who are hungry. God bless you."

The money was sewn into a pouch of old pieces of material, and enclosed in an old spectacles case.

It had been posted in Hobart. Dean Webber received the package as president of the Hobart branch of the Australian Council of Churches.

PATRIARCH'S HOPES FOR UNITY TOLD

FROM A CORRESPONDENT

The Oecumenical Patriarch Athenagoras I spoke of the need for Christian unity in his Christmas letter last month to Orthodox clergy and laity throughout the world.

The Patriarch described the divisions in Christendom as leading to a weakening of the Church's social and civilising influence and mission.

He expressed his hope for a renewal of the Church through the recent increase in inter-church visits between the Churches, including those from the Patriarch of Moscow and All Russia, and from the Archbishop of Canterbury.

The Patriarch saw as a contributing factor to this movement the establishment of the Vatican Secretariat for Christian Unity.

"It is encouraging that these sincere intentions from those in high offices meet with understanding and wholehearted support from all Christian peoples," he said.

He said the council would decide where to send the money.

But the Dean, who worked in Africa before coming to Australia, said: "I would like some of the money to go to the Treason Trial defendants in South Africa."

"Some may be sent, too, to help the lepers and orphans in Korea where the Reverend Roger Tennant, a Tasmanian, is working."

RELIGIOUS PLAYS USED FOR CHRISTMAS IN NARROGIN

FROM A CORRESPONDENT

Narrogin, W.A., January 9

The true meaning of Christmas was brought home to many in the Parish of Narrogin, Diocese of Bunbury, last month by the use of religious drama.

At Narrogin itself, for the first time a full-scale Nativity play was presented in the Church of the Resurrection, just before Christmas.

"The Inn of the Star" was presented as an act of worship from a platform in the chancel, the sanctuary being curtained off in the early stages.

At the final act of adoration, the altar was revealed lit by Christmas candles.

The players made their exits and entrances through the darkened church. Hymns and carols were sung during the performance.

Most of the adult players were members of the Narrogin Repertory Club, all communicant members of the Church, and the children were members of the

RELIGIOUS BROADCASTS

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

SUNDAY, JANUARY 15:
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.
A.S.C.M. National Conference, Mittagong. Preacher: Dr C. Williams.
RELIGION SPEAKS: 3.45 p.m. A.E.T., 3 p.m. W.A.T.

"Point of Contact" — "The Word for Australian Industry — Another Standpoint." Mr W. S. Weichardt.

PRELUDE: 7.15 p.m. A.E.T., W.A.T. The Dorian Singers, Melbourne.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.

The Right Reverend J. C. Vockler.
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For the Second Sunday after the Epiphany. Broadcast from the R.B.C.

MONDAY, JANUARY 16:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

The Most Reverend J. Freeman.
MONDAY, JANUARY 16 — FRIDAY, JANUARY 20:

READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T. Dr E. Osborn.

MONDAY, JANUARY 16 — SATURDAY, JANUARY 21:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

January 16: Mrs C. Mackerras.
January 17: The Reverend W. O'Reilly.

January 18: The Most Reverend R. C. Halse.
January 19: The Reverend A. Dougan.

January 20: The Venerable R. Dann.
January 21: The Reverend E. White.

WEDNESDAY, JANUARY 19:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

"Impressions from Abroad." The Reverend G. Powell.
FRIDAY, JANUARY 20:

EVENSONG: 4.30 p.m. A.E.T., W.A.T. St. Peter's Cathedral, Adelaide.
MONDAY, JANUARY 16 — SATURDAY, JANUARY 21:

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T. The Reverend T. Kelly, M.S.C.

TELEVISION:
SUNDAY, JANUARY 15:
ABN 2, SYDNEY:

5.15 p.m.: "Sunday Special" — "The Temptations of Jesus." Mr C. Smith.

6.30 p.m.: "Is there still room for God?" A discussion between a scientist, a theologian and a philosopher.

10 p.m.: "Viewpoint: It's no go the Bible." The Reverend J. Huxtable.

10.15 p.m.: "Epilogue: Some of the Sayings of Jesus." Mr T. Fleming.

ABV 2, MELBOURNE:
5.15 p.m.: "Sunday Special" — "The Baptism of Jesus." The Reverend K. Sandars.

6.30 p.m.: "What hope has mankind?" A discussion between a scientist, a theologian and a philosopher.

10 p.m.: "The New Hebrides looks ahead." The Reverend E. Owen.

ABO 2, BRISBANE:
5.15 p.m.: "Sunday Special" — "The Baptism of Jesus." The Reverend K. Sandars.

6.30 p.m.: "It's happening now" — "World Fellowship."

10 p.m.: "Backroom Boy" — The Reverend E. Thornton.

ABS 2, ADELAIDE:
5.15 p.m.: "Sunday Special" — "The Baptism of Jesus." The Reverend K. Sandars.

6.30 p.m.: "It's happening now" — Guildford Cathedral.

10 p.m.: "The Man Who Looked for Happiness." The Reverend B. Kennedy.

ABW 2, PERTH:
5.15 p.m.: "Sunday Special" — "The Child Jesus." The Reverend W. J. Hobbin.

6.30 p.m.: "What hope has mankind?" A discussion between a scientist, a theologian and a philosopher.

10 p.m.: "The Church in new nations." The Reverend P. Potter and Mr C. Smith.

ABT 2, HOBART:
5.15 p.m.: "Sunday Special" — "The Child Jesus." The Reverend W. J. Hobbin.

6.30 p.m.: "Twentieth Century Man" — "People Under Pressure." The Reverend R. Miller, Dr A. Sinclair, Dr J. Ward and Mr A. Neal.

10 p.m.: "The Patience of Job."

OBITUARY

THE REVEREND J. E. HARDY

We record with regret the death in November last year of the Reverend J. E. Hardy, a former principal of the Brotherhood of the Good Shepherd, Dubbo.

F. W. writes:

The Reverend John Edward Hardy, Vicar of Ardeley, Hertfordshire, from 1946 to 1956, died at a rest home in the first week of November, 1960.

He had been trained for the priesthood at Cuddesdon College, and was ordained in 1909. He then served a curacy at S. Andrew's, Willesden Green, a church with a splendid tradition carrying on the best teaching and practices of the Oxford Movement.

In 1913 he came to Australia to join the Brotherhood of the Good Shepherd, Dubbo. He spent his first two years at Gilgandra and Bourke.

Father John was a most natural parish priest, with outstanding gifts, a glorious singing voice and a most winsome preacher, but he excelled in his spiritual gifts and his care for souls.

In 1915 he was chosen to be the principal of the Brotherhood, and succeeded the Reverend E. C. Kempe. He brought to the office gifts that were unique and effective.

He had not the scholarship of his great predecessors, but his contributions to "The Bush Brother" were sound in theology and evidence of his understanding of human needs. Though by no means a bushman, he won the love of all bush people.

Some of us trained for the priesthood during his term of office found that in his dealings with ordinands he was a mastercraftsman. The Brotherhood held him for over six years, and when the ranks began to fill again after World War I he returned to England.

He worked for a time at S. Alban's, Holborn, before becoming Rector of All Saints', East Harptree. In 1933 he went to be Vicar of S. Michael's, Colombo.

Here he met many Australians serving in the forces, and many chaplains received help from the Vicar of S. Michael's.

He paid a short visit to Australia after the war, and returned to England in 1946 to become Vicar of Ardeley.

The Church in Australia owes a tremendous debt to Englishmen who have given so generously of their gifts, their learning and their time. Not least of these is John Edward Hardy, who had such a variety of gifts, an unending fund of humour, and such a deep love for His Master.

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PRIZE

THE F. A. WALTON MEMORIAL PRIZE

The Prize, to the value of £10/0/-, is the gift of an anonymous donor, and will be awarded annually to the candidate at the head of the list in the First Class in the Examination in Associate in Theology. The award in 1960 is made to Edwin Graeme White, B.A., Dip.Ed., Melbourne.

KEY TO THE SYMBOLS

* Department of Youth and Religious Education, Melbourne.
† General Board of Religious Education.
‡ Adelaide State and Sunday Schools Committee, Adelaide.
§ Brisbane Board of Religious Education.
¶ Newcastle Youth.
On behalf of the Council of Delegates.

FRANK CASH (Registrar)

UNITED ACTS FOR BIBLE YEAR

FROM A CORRESPONDENT

The Reverend Alan F. Scott, National Campaign Director of the Bible Commemoration Year which began on New Year's Day, is appealing to clergy of all churches to offer prayers for the success of activities planned to commemorate the 350th Anniversary of the publication of the Authorised Version of the Bible.

Throughout 1961, churches are uniting in a "Read Your Bible" campaign. 100,000 cards with a suggested Bible reading plan covering two months of planned reading of St. John's Gospel have been printed.

On Sunday, March 12, in Sunday schools special lessons will be given to scholars, and at services there will be acts of thanksgiving in many places. Throughout the world united services of thanksgiving will be held on Wednesday, March 15. In all Australian capitals the State Governors, who are patrons of the commemoration councils in their State, will attend these services.

In Sydney the services will be in the Town Hall. The Governor, Sir Eric Woodward, is to read the lesson; the Reverend K. J. Turnbull, a Presbyterian minister, will give the address and the Methodist Crusader Choir will sing.

CONSECRATION IN AFRICAN SECTOR

THE "LIVING CHURCH" SERVICE

New York, January 9

The consecration of Fr Trevor Huddleston, C.R., to be Bishop of Masasi, East Africa, duly took place on S. Andrew's Day, at his request in the African quarter of Dar-es-Salaam. Archbishop L. Beecher of East Africa was the consecrating bishop, assisted by the Bishops of Zanzibar and Southwest Tanganyika and by the three assistant bishops of the Diocese of Mombasa at the time.

ALTAR FRONTS OF MOOSE-HIDE

THE "LIVING CHURCH" SERVICE

New York, January 9

S. Thomas' Church at Moose Factory, Ontario, Canada, has been given two altar fronts made of moose-hide by the Indian women of the congregation. One is decorated with bead-work, the other with silk.

DIOCESAN NEWS

GIPPSLAND

ORDINATION

The bishop advanced on November 30 the Reverend F. C. Oakley and the Reverend A. W. Linton to the priesthood. They will continue to serve in the parish of Bainsdale and the parochial district of Moe-Newborough respectively.

DEDICATION

On December 17 the bishop dedicated the redecorated and refurbished S. Philip's Church, Morwell East. The considerable addition at the west has made it possible to set apart the church for worship only and for all social activities in the hall. New candlesticks, cross, altar and sanctuary lamp were dedicated.

NEWCASTLE

PARISH ASSISTANTS

Two parish assistants in the diocese have been notified of transfers. Miss D. Punton has been transferred from S. Mary's, Maitland, to Wallend, Miss B. Hodge has been transferred from Islington to New Lambton.

THE ENTRANCE IMPROVEMENTS

All Saints' Church at the Entrance has been repainted inside, and the lighting has been improved. The outside of the church was painted earlier last year. The Rector, the Reverend William Griffith Cochrane, said the improvements had been made with the money provided by only one quarter's pledging. Mr Cochrane recently completed his first year as rector of the parish.

PERTH

RETURNING TO DUTY

Miss Nellie Stead was entertained ashore by the Provincial Missionary Council when she passed through Fremantle in the new liner, "Orion," which was on its maiden voyage from England to Australia. Miss Stead, who has been in England on holiday, is returning to S. Mary's

School, Pamua, in the Diocese of Melanesia.

WILLOCHRA

CONFERENCE CENTRE

The Bishop of Willochra, the Right Reverend T. E. Jones, has appealed to his people for gifts, or loans of £25, £50 or £100 for a five-year period, to assist the building of the Willochra Diocesan Centre at Melrose. The three buildings to comprise the central unit will cost £9,500 exclusive of furnishings. A chapel and swimming pool, basket ball and tennis courts, and a cricket pitch are planned.

RURAL DEANERIES

The Diocese of Willochra has now been divided into two rural deaneries, that of the north and that of the south. The Rural Dean of the South, the Reverend D. A. R. Pugh, will care for Port Augusta, Orroroo, Quorn and Melrose. The Reverend K. Luders, Rector of Crystal Brook, will have the Rural Deanery of the North, which includes Peterborough, Jamestown and Gladstone.

SISTERS' WORK CONTINUED

ANGLICAN NEWS SERVICE London, January 9

The Sisters of S. Mary the Virgin, Wantage, who have staffed Diocesan House at St Albans since 1945, are to give up their duties within a few months.

They are being withdrawn only because of the great demands on the community, and its many other commitments.

On hearing of their approaching departure, the Bishop of St Albans, the Right Reverend E. M. Gresford Jones, looked round for another community to take on the work, and he has now heard that the Community of the Holy Name is ready to staff Diocesan House when the Wantage sisters leave.

At the same time a number of alterations will be made to the house, so that it may be run more easily and economically.

NINTH AUSTRALIA DAY CONVENTION

FOR THE Deepening of Spiritual Life IN S. Matthew's Church, Manly, ON

30th January, 1961

SESSIONS:

2.30 p.m. to 3.45 p.m.—
The Rev. B. Gook—Rector of S. Barnabas', Broadway.
The Rev. D. Cameron—Lecturer at Moore Theological College.
4.15 p.m. to 5.30 p.m.—
Mr Oswald Sanders—General Secretary of the China Inland Mission, Overseas Missionary Fellowship.
The Rev. A. Deane—Vice-Principal of Missionary and Bible Training College, Croydon.
7.30 p.m.—
Canon Alan Begbie—Rector of S. Stephen's, Willoughby.
Cups of Tea will be provided in the Hall at Lunch Time and Tea Time. Fellowship and Groups will be particularly welcome.

COVENTRY CAMPAIGN

By

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CHURCH LEADERS IN UNITED MESSAGE

YOUTH CALLED TO PRACTISE LOYALTY AND REVERENCE

FROM A CORRESPONDENT

An Anglican and a Roman Catholic prelate, with a Protestant leader in N.S.W., issued a united "call to youth" early this month in Sydney.

The Archbishop of Sydney, the Most Reverend H. R. Gough, with Cardinal Gilroy and the Reverend E. H. Watson, President of the N.S.W. Council of Churches, urged young people to observe "the twin virtues of loyalty and reverence."

The church leaders called youth to "loyalty to God and His commandments as manifested by union with Him in prayer, by knowledge of Him through His message to us in the Scriptures, and by love of Him in the practice of self-control."

They were also urged to "loyalty to Queen and country as expressed not in a narrow and exclusive nationalism, but in a wholesome respect of lawfully instituted authority without which society must inevitably degenerate into chaos."

REVERENCE

"We appeal to them to cultivate a spirit of reverence; reverence for God as expressed in genuine worship, reverence for their fellow man as expressed in a sincere respect for his person, his rights and his property, reverence for self as expressed in healthy attitudes and behaviour."

The churchmen also appealed to those with influence among young people, in particular to parents.

"Let there be no exploitation of youth for the sake of material gain whereby false standards are suggested to immature minds, and then fortified by social pressure so that in the end both parents and children are involved in a vicious circle of extravagance and lack of responsibility," they said.

"Most of all do we remind parents of their God-given rights and responsibilities in the training of their children."

"The first and most important school that any child attends is the home where he is reared."

"Mindful of this and of the responsibility that it entails, let

the parents by prudent advice and above all by fine example form their children in the way of right living and good citizenship.

THE FUTURE

"Finally to youth itself we say: 'Lift up your hearts. The future of this country is in your hands.'

"It can be your proud destiny to write chapters of our history as glorious as any inscribed by the pioneers and heroes of the past."

"As your character is moulded now, so will your future be cast," they said.



The beginning of the settlement for lepers organised by the Reverend Roger Tennant twenty miles east of Seoul. The leader of the lepers, Mr Chang Sun No, is here seen with a companion. Seven lepers are now in residence, having completed one house and commenced another. (For details see Page 6.)

AN ENGLISH BISHOP AND AN AMERICAN CANON IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, January 9

Two important visitors, an English bishop and an American canon, were entertained in Perth during the last week of 1960. They were the Bishop Suffragan of Taunton, the Right Reverend M. A. Hodson, accompanied by Mrs Hodson; and Canon Howard A. Johnson from the Cathedral of S. John the Divine, New York.

Bishop and Mrs Hodson left for India en route to England on January 2. Canon Johnson left the same day for Adelaide.

Canon Johnson, who left New York on October 24, 1959, is on a world tour visiting every Anglican province and those dioceses which are extra-provincial.

He is gathering material for a book on the Anglican communion.

When interviewed by your correspondent, Canon Johnson was careful to point out that he had not been commissioned officially to do this work, which he described as "a private venture with official approbation."

He went round the world as a free lance writer with the knowledge and benediction of the

Presiding Bishop's Committee on Anglican Relations.

Of the book he says, "It will not be an exhaustive survey. I seek only to whet the public's appetite for more solid reading."

He has, up to now, visited fifty-four countries and seventy dioceses or provinces. In Perth he has visited Church institutions and has seen something of the Church's work in its various departments.

IMPRESSIONS

The Department of Promotion organised a luncheon at which a group of laymen met Canon Johnson to give him the laymen's views on the work of the Church in Western Australia.

Canon Johnson later informed your correspondent that he found it a most useful and enlightening gathering, for the lay-

men concerned were not only well-informed on Church matters, but also took their Church membership seriously.

While on this tour Canon Johnson will not preach in churches, nor will he address gatherings. He has been committed, he says, unofficially to a vow of silence! He goes around merely as an observer who asks questions.



Canon Johnson — from the U.S.A.

The Bishop Suffragan of Taunton, the Right Reverend M. A. Hodson and Mrs Hodson, who are old friends of Archbishop Moline and Mrs Moline, are on a fact-finding and sight-seeing holiday. They met Canon Johnson at the office of the Provincial Missionary Council.

Mrs Hodson, who had been a missionary in India with the Cambridge Mission to Delhi, brought first-hand information from Fiji of the two Western Australian missionaries, Miss Jenny Exton and Miss Beryl Goodlad.

As everybody in the group was equipped with a camera, everyone photographed everyone else, for it was "hail" to the visitor from America just arrived in Australia, and "farewell" to the bishop and his wife just about to leave Australia.

PROJECT TO HELP CHAPEL APPEAL

FROM A CORRESPONDENT

To assist the chapel appeal for H.M.A.S. "Watson," the International Yachting Fellowship of Rotarians and the Woollahra Municipal Council have arranged a day of inspection of the naval installations on South Head, on February 5.

From midday, guests will be able to inspect such things as the work of frogmen and an anti-submarine mortar display.

A barbecued meal will be provided, and swimming and yachting will be available.

The day will cost adults £1 each, and each child 10/-.

The entire proceeds will be given to the memorial chapel appeal.

Registration may be made with Mr C. R. Colville, P.O. Box 30, Hornsby, N.S.W.

B.B.C. BROADCAST ON S. CLEMENT'S

B.B.C. NEWS SERVICE

London, January 9

S. Clement Danes, Australia's church in London, will be featured on the General Overseas Service of the B.B.C. on January 17 at 7.30 a.m. G.M.T.

This Wren church, situated near Australia House, is the central church of the Royal Air Force and is also used by the United States Air Force.

It is the church of the nursery rhyme "Oranges and Lemons," a tune still rung from its steeple.

One of the bells, cast for the original church in 1588, was retained by Sir Christopher Wren when the present church was built in the seventeenth century.

This bell survived the blitz, although its fellows were destroyed, and was hung again with new companions when the R.A.F. restored S. Clement's three years ago.

The broadcast will include music performed by the choir of S. Clement Danes. The organist is Martindale Sidwell.

BISHOP TO DESCRIBE ARCTIC PROBLEMS

B.B.C. NEWS SERVICE

London, January 9

The Bishop of the Arctic, the Right Reverend Donald Marsh, will be interviewed on the General Overseas Service at noon, G.M.T., on January 17.

He will describe some of the problems facing the Anglican Church among the Eskimos, in particular those resulting from the Canadian-American 3,000 mile radar network across the Arctic.

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CLASSIFIED ADVERTISEMENTS

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

BIRTHS

SHIPWAY (nee Olds) — December 30, at the Royal Hospital for Women, Paddington, to Shirley and Harley — God's gift of a son (Christopher John).

STEVENSON (nee Done), December 19, 1960, at Labasa, Fiji, to Barbara and Harry, a daughter.

ACCOMMODATION VACANT

S. HILDA'S Church of England Girls' Hostel, 250 Darby Street, Newcastle, New South Wales. Accommodation available. Apply to the Matron.

TASMANIA, BORONIA Country House Hotel (Unlicensed), Kingston Beach, 10 miles Hobart. Highest standard of comfort and cooking, amongst beautiful surroundings. Private bathrooms available. On bus route. Inclusive terms from 45/- daily or 13 guineas weekly.

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ACCOMMODATION WANTED for two country girls, 12 and 14 years, in area served by Hornsby Girls' High School. Kindly write Mrs. B. M. Savage, "Bilbaree", Rugby, N.S.W., or ring JX 1625 (Sydney Exchange).

FOR SALE

CHURCH NEEDLEWORK

Robes for Clergy and Choir. Vestments, Altar Frontals, Linen. Mrs R. Burls, The Rectory, Wingham, New South Wales.

THE ECCLESIASTICAL and Academic Outfitters for all your requirements in Church Needlework, Vestments, Choir Outfits, Banners, Clergy Robes, Academic Hoods and Gowns, etc. Write Mrs. E. J. Cooper, S. John's Rectory, 14 St John's Street, Adelaide, S.A.

POSITIONS VACANT

CHURCH OF ENGLAND Flying Medical Service. Vacancies for Nursing Staff and Domestic Workers in overseas hospitals. Information from Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney, Telephone BM 3164 (Sydney Exchange).

JUNIOR CLERK required by THE ANGLICAN. Accountancy student, aged 17 to 20, preferred. Successful applicant must be pleasant, willing and intelligent. Attractive salary. Applications to G.P.O. Box 7002, Sydney.

ORGANIST and Choir Master required for S. Andrew's Church, Brighton, Melbourne, R.S.C.M. The post is full time and includes teaching at Brighton Grammar School. Applications to Archdeacon G. H. Codrington, 230 New Street, Brighton, Victoria.

PRIEST in N. Queensland desiring English furlough March - August, 1961, seeks locum tenens. Parish well established in historic town, with some country work. Stipend \$900 per annum. Rectory and car provided. Write: Diocesan Secretary, P.O. Box 519, Townsville.

SALES REPRESENTATIVE. Age does not matter. Most congenial employment for the man who likes good reading and likes talking about it; calling on business and professional men. Generous commission basis gives freedom to work when you like. You can travel too if you wish. We will be pleased to see you and talk it over. G.P.O. Box 911, Sydney.

WANTED an Assistant Matron for the Orphan Home, Adelaide Inc. Apply Matron, 321 Fullarton Road, Mitcham, South Australia.

WANTED applications for positions of House Mother and Assistant Farm Manager at Landra Methodist Rural Centre. Apply for particulars, either personally or in writing to: The Director, Methodist Social Service Department, 139 Castlereagh Street, Sydney, Phone BM 3840.

CHOIR-MASTER ORGANIST for Sydney city church. Keen Evangelical churchman required. Good prospects. Apply G.P.O. Box 1700, Sydney.

HEADMISTRESS OR HEADMASTER required for small city Church school. Would suit retired teacher. Salary moderate. Easy access to transport. Congenial surroundings. Apply G.P.O. Box 1700, Sydney.

STAFF REQUIRED for S. Mary's Girls' School, Herbarton, North Queensland. First term commences January 31, 1961. (1) Commercial Mistress: Sub-Junior to Senior Standard. (2) Music Mistress. Accommodation is available. Applications to the Reverend C. F. Cussen, P.O. Box 519, Townsville.

POSITIONS WANTED

TYPING EFFICIENTLY done, privately. Moderate fees. Thees, Manuscripts, Reports and general. Write Box No. 250, THE ANGLICAN.

STUDENT at Melbourne Conservatorium seeks post as organist or assistant 1961. References. Apply "Organist", Box 37, Boort, Victoria.

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