

THE ANGLICAN

Incorporating *The Church Standard*

No. 105 No. 1 Rawson Lane, Sydney, N.S.W. Telephone: M3994. G.P.O. Box 7002 FRIDAY AUGUST 13 1954 Registered at the G.P.O., Sydney, for transmission by post as a newspaper Price: NINE PENCE

EMPHASIS ON TRUTH AND FREEDOM ANGLICAN CONGRESS OPENING SPEECHES

FROM OUR OWN CORRESPONDENTS

Minneapolis, Minn., August 10

A choir of 150 voices sang in procession with the 670 bishops, priests, laymen and laywomen who are the official delegates when the Anglican Congress opened here in the Minneapolis Auditorium on August 4, at 8 p.m., in the presence of 12,000 people.

The Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend H. K. Sherrill, conducted the service and welcomed the delegates.

The Archbishop of Canterbury, the Most Reverend and Right Honourable G. F. Fisher, spoke on the words of the Congress badge: "The truth shall make you free."

Two anthems: "With a Voice of Singing," by Martin Shaw, and "A Prayer of Thanksgiving," by Valerino-Kremsler, were sung by the Congress Choir under the direction of the Choirmaster of Gethsemane Church, Minneapolis, Dr. Norman Johnson.

The processional hymns were: "The God of Abraham Praise," and "Ye Watchers and Ye Holy Ones."

The hour of prelude music prior to the service was played by the organist at Gethsemane Church, Mrs. Richard Manning; and the organist at S. Paul's Church, Minneapolis, Miss Jean McIntyre.

The organist of S. Mark's Cathedral, Edward Berryman, played the service music and the postludes.

There were 3,000 communicants at the Corporate Communion of the Congress in S. Mark's Cathedral on August 5 at 7.30 a.m., when the American Prayer Book was used.

Morning Prayer at 7.15 a.m. followed the English Book of Common Prayer.

In welcoming the delegates to the Congress, Bishop Sherrill said:

"Ever since the Lambeth Conference of 1948, when the Congress was first proposed, we in the United States have looked forward to this occasion and hour. This gathering is a living witness to the remarkable growth and vitality of the Anglican communion.

"Here representatives of many millions of our Church people of many nations and races have come together from the uttermost parts of the earth to

what, no doubt, seems to some the uttermost parts of the earth.

"As has so often been stated, truly we are united not by compulsion but by a common faith and heritage as well as by ties of mutual affection.

"Never before has this been more true than to-day. For much of this we are indebted to His Grace, the present Archbishop of Canterbury, whose warmth of friendship and wise understanding of the problems of others have helped to draw us together.

"We trust that this Congress will result in the strengthening of these great, if invisible, ties.

"The subject chosen for our gathering is: 'The Call of God and the Mission of the Anglican Communion.'

"God speaks to us as individuals, in many ways, through the still small voice of Conscience, in the quiet of prayer, through the advice and counsel of friends, sometimes through the force of events beyond our control.

"Trying to discover the will of God is no easy task. There may be involved hours of strain in infinitely lesser degree akin to the agony in the Garden of Gethsemane.

"At times the decision forced upon us may seem strange, even tragic, for God's ways are not always our ways. But how many times as we have looked back have we had the realization that with all our limitations and imperfections God has fed and used us.

"If it is at times difficult to grasp the call of God in the life of an individual, how much more complex it is for a com-

munion of millions of people to hear and to obey the call of God.

"From the times of the Apostles, the Church has been made up literally of all kinds and conditions of people. Through the centuries there have been manifestations of sacrifice, of heroism, of supreme devotion; yet, too, there have been incidents of cruelty and of selfishness.

"We have to deal not only with Peter but with Judas; not

only with S. Francis but with the fact of the Inquisition.

"In the life of our Communion, take periods such as that of the sixteenth century in England or the eighteenth century in this country. Again we find a strange mixture of the wise, the stupid, the good and the evil.

"Yet out of that confused sixteenth century emerged the Church of England, Catholic in retaining unbroken continuity with the Apostolic Church, yet

reformed in discarding irrelevant and false beliefs and practices.

"The history of the Church in this country reveals something of a similar pattern. Leaderless, misunderstood, scattered, with many cross currents of good and of evil, nevertheless through the support of missionary-minded clergy and people in England, notably the Society for the Propagation of the Gospel, through the vision and the

(Continued on page 2)

The Bishop of Connecticut and Chairman of Committee on Arrangements for the Anglican Congress, the Right Reverend W. H. Gray, read the lesson from the Bible.

The President of the United States, in a letter of welcome to the delegates, wrote: "This international meeting is another inspiring demonstration of a worldwide yearning for peace and understanding among the peoples of many nations. At the very least your Congress will demonstrate that men of many races can convene harmoniously for the common good of those whom they represent."

THE EVANSTON ASSEMBLY WILL OPEN ON SUNDAY

FROM OUR OWN CORRESPONDENT

Minneapolis, Minn., August 9

100,000 people are expected to attend the great opening service of the Second Assembly of the World Council of Churches next Sunday, August 15, at Soldier's Field, Chicago.

Churches in all parts of the world, including Czechoslovakia, East Germany, Asia, and South America, and every part of the British Commonwealth, will be represented by the 600 official delegates.

On that day, congregations in the 161 Constituent Churches of the Council in 48 countries are asked to join with their representatives at the Assembly and for the whole Christian Church.

Congress meetings will be held on the Campus of the North-western University, Evanston, from August 15 to 31. Services of worship will be held in the Evanston First Methodist Church.

The Anglican delegation from Australia consists of the Archbishop of Sydney, the Most Reverend H. W. K. Mowll; Mrs. H. W. K. Mowll; the Archbishop of Melbourne, the Most Reverend J. J. Booth; the Bishop of

Armidale, the Right Reverend J. S. Moyes; the Bishop of Rockhampton, the Right Reverend J. A. G. Housden; the Reverend K. T. Henderson; and Mr. T. G. Littleton.

The following Australian Anglicans will also be present as accredited visitors: The Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp; the Bishop of North Queensland, the Right Reverend I. W. A. Shevill; the Archdeacon of H. bart, the Venerable W. R. Barrett; Dr. A. W. J. Stocks, of Young, N.S.W.; the Rector of Guyra, Diocese of Armidale, the Reverend R. R. Kirby; Dr. H. G. Royle, of Armidale; and the Vice-Principal of Moore College, Sydney, the Reverend D. Broughton Knox.

The Methodist and Presbyterian Churches of Australia have also sent delegations.

The Anglican delegation from England includes the Archbishop of Canterbury, the Bishop of London, the Bishop of Durham and the Bishop of Chichester.

As well as the 600 official delegates, 600 accredited visitors and 120 youth consultants will be present. Official observers will represent Churches which are not members of the W.C.C. but have been appointed by their own Churches at the invitation of the W.C.C. Executive Committee.

The main theme of the Congress, "Christ—the Hope of the World," will be presented at the opening meeting by Bishop L. Newbigin (India), Professor E. Schlink (Germany), and Professor R. Cathoun (U.S.A.). The delegates will devote

themselves first to the main theme, then break up for several days into six sections to consider the sub-themes and then come together for final plenary sessions to report their findings.

The sub-themes are on Faith and Order, Evangelism, Social Problems, International Affairs, Inter-Group Relations and the Laity.

The findings of the Assembly do not bind the member Churches except as they voluntarily accept them and are guided by them.

At the evening public meetings the addresses will deal with the work of the W.C.C. commissions and departments as they are related to the Assembly themes and with special topics of world interest.

At business sessions, officers for the next five years will be elected, changes in organisation planned and programmes mapped out.

The World Council of Churches was formed at its First Assembly, which met in Amsterdam in 1948.

Its work is carried out through the Central Committee of 90, which meets yearly, the Executive Committee, which meets every six months, and the secretariat in Geneva.

The World Council has six presidents. The present ones are the Archbishop of Canterbury, the Most Reverend G. F. Fisher; Archbishop Athanasios of the Greek Orthodox Church; Dr. Marc Boegner of France; Bishop Eivind Berggrav of Norway; and Bishop G. Bromley Oxnam of the United States.

FACT AND FANCY

Life in a vestry. An anonymous clergyman living pro tem. at Brewarrina, "way outback in Bathurst Diocese, describes in the current number of "The Bush Brother" his nostalgic regrets at the passing of the old rectory there. He mentions the "gaping holes in the walls . . . falling bricks . . . empty window panes." But all these were balanced by "the one good room, a combination of kitchen, dining-room, study and sometimes bedroom . . . the home that sheltered the Bush Brothers of the parish for the last fifty years." Right now, a new rectory is being built, and the parson is dossing in the vestry, "boiling water in the pulpit with the church's only power point," and taking his bath in the homes of welcoming parishioners.

Realism? An Australian missionary working in Africa sent back last month to the Sydney parish which sustains her, an appalling account of locusts and starvation. The parish sent a letter containing the facts to the "Sydney Morning Herald," with the suggestion that Australia's wheat surplus might be used to alleviate distress in Africa. The letter was not published; the editor replied that one must be "realistic" about these things!

There is a notice below about our finances. The same balance sheet to which it refers shows that we are now spending slightly more than £7 every week on our free list, which is now twice the size that it was a year ago. I hope that those of you who can really afford it will continue to send along contributions as your own subscriptions fall due. At the present weekly rate of contributions to the free fund, our readers are actually supporting it entirely, and this is something in which you may all take just pride. The fund now stands as follows:—

Previously acknowledged	£134 5 2
Mrs. A. Clarke	5 0
Miss Hilda M. Charlton	1 10 0
Dr. F. W. Grutzner	1 0 0
Mr. K. E. Turner	1 0 0
Mr. G. E. Bray	1 0 0
Mrs. A. Barton	6 0
Mr. J. C. Wilkins	1 0 0
The Lord Bishop of Bendigo	1 1 0
	£141 7 2

Toujours la politesse! The Bishop of Borneo, a hard-working Anglo-Catholic who always refers to his clergy as "Father," gave a most enthusiastic welcome to the Reverend Walter Neumarsh, the first C.M.S. missionary to be sent to Borneo, and to whom the bishop automatically referred as "Fr. Neumarsh." The latter, true to the polite and diplomatic tradition of the C.M.S., accepted it with unruffled calm.

—THE APPRENTICE.

UNPAID ACCOUNTS

The Balance Sheet of the ANGLICAN for the year ended June 30 last shows that subscriptions in arrear at that date totalled £1,495. Money owed us for bulk sales amounted to £2,254/10/10.

All this money will naturally be sent to us in due course, and approximately the same amount is always outstanding for bulk sales at the end of each month when accounts are sent out.

The management would be very grateful, however, if readers who have not yet paid their subscriptions would please do so as soon as possible.



In the procession at the Catholic Congress held at Chicago from August 1 to 3, in the foreground is the Bishop of Korea, the Right Reverend A. C. Cooper, and behind him, the Bishop of New Guinea, the Right Reverend P. N. Strong. The Bishop of North Queensland, the Right Reverend Ian Shevill, can be seen in the background.

THE ANGLICAN CONGRESS OPENS

(Continued from page 1)

devotion of many here in the United States, the Church struggled through the Colonial and Revolutionary periods to become the Church of the United States to-day, with its millions of communicants at home and abroad.

"The point is that as we look back with the advantage of hind sight, we can see that God has led us sometimes in spite of ourselves. We can have the conviction that God has forged a mission for the Anglican Communion and has given us a trust.

"To-day there can be no complacent pietistic assumption that God's Call will be easy to hear and to follow. There will be discussion, trial and error, success and failure, the good and the less good.

"We are not to be cocksure, but humble with the prayer that God will use us as He did our fathers. We are not a monarchical or an authoritarian Church in the strict use of those words.

"We are a democratic Church by conviction and practice, believing that God calls to the fellowship of the Church.

"Through the fusion of the guidance of many, in the crucible of common worship and conference, God speaks to and through the great company of faithful people.

"It is, I believe, in that spirit that we meet here and now."

DR. FISHER'S ADDRESS

The Archbishop of Canterbury took as his text, S. John 8, verses 31 and 32: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

His Grace said: "In the symbol or badge which has been chosen for our Anglican Congress appear the words in Greek: 'The truth shall make you free.'"

"Whoever chose these words, chose well. For they take us straight to the heart of the Christian Gospel, of the Church's task in the world and of the world's predicament. God's truth, and that alone, can liberate men from the chains and fetters which they impose upon themselves. Man's freedom cannot be had or sustained by any man-made endeavour but only by obedience to God's truth.

"Truth is apprehended by reason; but all Christians will add, as S. John does—not by reason alone. Truth for the Christian is more a moral than an intellectual possession. It involves the response of the whole man.

"Truth is to be learned by discipleship, to be translated into action; to be lived: 'If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth.' Reason and experience and action, all related to Christ as Lord, are needed if we are to know the truth which sets men free. Our Lord who is the Truth, is also the Way and the Life.

"Hence it is that truth and freedom are inseparable: they are moral qualities inspired by Christ and governing the relation of men to Nature, to one another, and to God. They cannot be separated without ceasing to be themselves.

"Freedom without truth, or at least some reaching after truth, becomes the freedom of the Gadarene swine. It is only too easy to illustrate the way in which, through history up to this very day, one freedom after another, obtained by the energy and inventiveness of the questing spirit of man, but undisciplined by truth, has been cheapened or debased, till it becomes not a freedom at all but a spiritual bondage.

"Equally, truth without the responsibilities of freedom is not in any significant or saving sense, truth. What the scientist knows about atomic energy is not in its proper sense, truth.

"For truth must include not only the truth to be known, but the truth to be done; not only the scientific knowledge which can split the atom, but the

moral decision to use the energy so liberated only in accordance with God's will.

"Only truth in that sense can set men free from the fetters of their own science and of their own sin. So freedom without the restraints of truth, and truth without the free decisions of responsible action both become unfreedoms and truths, and in the proper sense demoralising.

"As in the secular world, so too in the Church of Christ. Its chequered history shows on the one side how the freedom bought for us by Christ can lose touch with the stabilising truth of Christian reason, Catholic experience and personal discipleship until it becomes so formless as to be featureless, and so misguided as to be an enemy to truth.

"On the other side in their passion to serve truth, men can allow their truth to lose touch with the liberating elements of reason, experience and evangelical discipleship, until it loses that moral probity and power without which freedom cannot breathe.

"From its first beginnings until now the whole Church has been engaged in the tensions of this twofold struggle: to keep God's revealed truth free from man-made fetters, and to keep Christian freedom always subject to God's truth.

"The right balance, so essential for the Church's faithful witness, has never yet been achieved for long.

"The Oecumenical Movement is a declaration of faith that Christ means it to be achieved and calls his people to reach out to it by a more faithful discipleship, a declaration that no Christian communion can achieve this balance alone or apart from the others, and that the call to all the Churches is to seek it together in the fellowship of their faith in Christ.

"For, indeed, as Our Saviour plainly taught us, without unity rooted in Christian truth and freedom and by them made alive, the Church's work for God in the world is always hampered and often frustrated.

SEARCH FOR UNITY

"In the search for this unity, the Anglican communion has been fashioned both by its history and, as we deeply believe, also by the wise purposes of God to take an honourable part and to make a fruitful contribution.

"From S. Aidan and the Celtic Church, from S. Augustine, from Theodore of Tarsus onwards, first in England and then the world over, the history of the Anglican Communion shows it as the champion both of God's freedom and of God's truth, now vindicating the liberty of the Gospel against the imposition of unfreedoms claiming to be truth, now preserving the truth of Catholic faith and order against encroachments upon truth in the name of freedom.

"We have failed as the rest of Christendom has failed to strike the true balance. But our history has never let us for long forget the tensions. Perhaps we hold in our one fellowship more of the diverse elements which create the tension, and live at closer quarters with them than is the case in any other communion in Christendom.

"The sense of a synthesis in Christ of truth and freedom always to be sought for, sometimes in sight, partially and fitfully possessed, has entered deeply into the Anglican tradition.

"We possess for our corporate life certain principles which are part indeed of the living experience of the whole Catholic Church, and are vital for truth as for freedom.

"One formulation of them which has played a great part in our own communion and in the Church at large, was first made here is the Episcopal Church of the United States and led to what is widely known as the Lambeth Quadrilateral.

"Therein are named four formative possessions of the Church, namely, the Scriptures, the Creeds, the Dominical Sacraments and the Ministry.

"Since the Creeds are only summary descriptions of the revealed truth of God's Word spoken in Christ, we may for my present purpose reduce the four terms of the Quadrilateral to three, the Scriptures, the Sacraments and the Ministry.

"The Lambeth Formula was, I think, meant to set down the minimum requirements without which there could not be a properly constituted Church. Then, and for long afterwards, these terms were thought of in that sense, as qualifying standards which some Churches possessed and others did not, and which were to be considered by the methods of theological analysis, dissection, definition, and by negotiation and inter-church diplomacy.

COMMON FALLACY

"Is it untrue to say that that stage is now passing into another in which Word and Sacraments and Ministry are regarded not as qualifying tests with a class list of passes or failures, but as gifts of Christ, given by Him to His Church to be creative of life in Him, and to lead His Church into the fullness of freedom and truth?"

"If we so regard them, no Church in Christendom uses all three of these creative gifts in the right proportions to one another, or to the full extent of what Christ wants to do with them.

"Every one of the main Christian communions uses them all in some degree, and in some degree misuses them.

"If they are tests, no Church passes with honours the test of using Scripture, Sacraments and Ministry wholly according to the mind of Christ.

"If they are creative gifts to be revealed in growing truth and freedom, then the Churches should, with humility for their own shortcomings and eagerness to help one another, be concerned above all to work out for themselves and for each other a better use of them. Indeed, the real glory of this period of the Church's history and the Oecumenical Movement is to be found here.

"As the Churches draw closer together in Christian actions of fellowship, of charity and witness to Christ, they are refining the true function of the Ministry as essentially a means of growth into the life in Christ and the unity of His Church. When truth is done, freedom is given its increase.

WHICH COMES FIRST

"Of these three gifts, in Anglican tradition as elsewhere, Scripture and Creed come first as the source and safeguard of doctrine. 'If ye continue in my word,' said Our Lord, 'then are ye my disciples indeed and ye shall know the truth.'

"Our surest access to the Word of Christ from the creation to his coming in the flesh and on to the first consequences of His incarnate life, is in the Scriptures.

"Through the centuries, traditions, ideas, fashions of thought and taste succeed one another, sometimes correcting distortions of an earlier age, sometimes adding distortions of their own.

"Holy Scripture is there for all who look to Christ and for all time. All Churches use Holy Scripture; no doubt all to some extent misuse it.

"The Anglican tradition rightly regards Scripture as the first of these creative gifts of Christ, an essential witness to the truth of Christ and a necessary bulwark of freedom in Christ.

"The Sacraments are actions, things done; and since the truth of life is to be found in action and the power of life in what Christ does in us, the Sacraments He has given are the most highly charged of all His gifts to His Church.

"And yet, because a Sacrament is a thing done, it is the easier for Christians to get the doing of it wrong, to confuse

themselves by misinterpreting its significance, by reading too little or too much into it, too little of Christ's mind or too much of their own. Church history is a sad record of their doing so.

"The Anglican tradition is wisely very restrained, not wishing to strain truth or to hamper freedom by over-definition or over-precision, yet deeply conscious of the power inherent in the Sacraments of grace. Anglican tradition is content to know that the Sacraments belong to Christ, and nothing is done through them save what He does; that the Sacraments are effectual only because of 'Christ's institution and promise,' and that their significance must be governed by what Christ was and did in giving them.

"This sense that in the Eucharist the table and the supper are the Lord's, and He the celebrant, inviting His people to take part in what He does, makes itself felt in the restraint of Anglican Eucharistic doctrine and practice, and the placing of it always in the context of the direct personal relationship of Christ and His people effected in the Sacrament.

"And if our conception of truth still necessarily limits our freedom in regard to Sacramental relations with other communions of Christendom, we gladly believe (how could it be otherwise?) that Christ is as really present with them in their observance of His Sacraments as He is with us in ours; we all receive Him in our Sacraments.

THE HINDRANCES

"It is the obscurity of our insight and discipleship which hinders us and all Christians from the full truth and the full freedom which Christ would have us enjoy in the fellowship of the Sacraments which He has given us.

"The Ministry comes last of these creative gifts of Christ to His Church, as it should. Creative indeed it is, since those set apart for this office in the Church of God are Ministers of Christ's Word and Sacraments, pastors of His flock, overseers of its common life and leaders in its witness and work.

"Yet by Our Lord's definition of Ministry, it is in the lowest and humblest place. It is a cruel thing that this humble office should have become the acutest factor in Church disunity, and that so much of Church history reveals how often those called to office and ministry in the Church of God have sought to aggrandise their position and power to the detriment of the freedom and the truth of the Body of Christ.

"So far as that Church accepted the principle of the historic Ministry, with its threefold order, it did so not to satisfy any test of orthodoxy, but as a factor demanded by circumstances and capable of being used by Christ.

"And now it is by all accounts justifying itself on its own merits for the well-being of the Church. It is not merely accepted, but approved for its efficacy as an instrument, even an essential instrument, of the Holy Spirit in the developing life of that Church within the Church Catholic.

"These three gifts of Christ to His Church give us our confidence and our hope in His service. They bring truth, and they bring freedom; and the challenge and adventure of Christian discipleship is that by continuing in their use we may grow in the knowledge of His truth and so grow in the freedom which His truth gives.

"In the world to-day, more than ever before, the sense of truth is being distorted by the evils of propaganda and atrophy by moral decay; and freedom, without which truth cannot live, is threatened with extinction by the mounting forces of power groups of mass direction, and of men's obsession with materialisms which

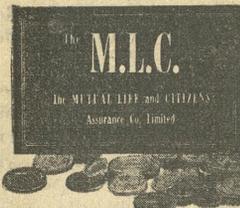
(Continued on page 12)

Money...

that slips through your fingers

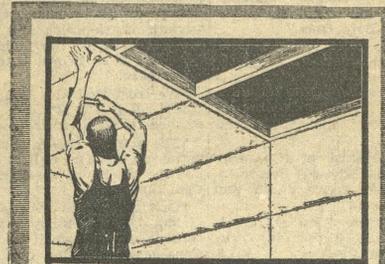
... Those small amounts that are so easily frittered away can just as easily be saved. The M.L.C. Saving and Protection Policy is designed to help you save them.

The Policy has three aims and three direct benefits. First—it is a means to easier, systematic saving. Second—it is a form of old-age investment. Third—it is, in the case of death, a guarantee that your dependants will be provided for financially.



BE WELL ADVISED BY THE M.L.C. MAN

ML28/6.2.



Save! ON INTERIOR WALLS AND CEILINGS

When building your NEW HOME, use "DURABESTOS" Flat Sheets for lining internal walls and ceilings. Cover joints neatly, quickly with "Anaglypta" cover strip, then point right over the strip the same colour as the walls and ceiling—for "Durabestos" lends itself admirably to decoration with the many delightful pastel paints available to-day.

FREE! Write to Wunderlich Limited, Box 474, G.P.O., Sydney, for FREE Home Design Booklet and sample of "Anaglypta."

Wunderlich DURABESTOS
ASBESTOS-CEMENT BUILDING SHEETS

READILY AVAILABLE FROM LOCAL DISTRIBUTORS

CARVED CHURCH FURNITURE

Designs and Estimates Available on Request.

Altars, Reredos, Pulpits, Lecterns, Pews, etc.

ERNEST MILLS & SONS PTY. LTD.

108 HARRINGTON STREET, SYDNEY — BU 1849

THE CHURCHES' PLANS FOR EDUCATION WEEK

SPECIAL SERVICES TO BE HELD ON SUNDAY

All churches in New South Wales and Victoria have been asked to co-operate and, wherever possible, to provide special services, to mark Education Week, which will be held from August 15 to 21.

It is hoped that this Education Week will be one of the largest and most important of any functions of a similar nature ever held in Australia.

It is expected that more than 300,000 children will attend special services in churches throughout N.S.W. on Education Sunday, the first day of Education Week.

The Governor of N.S.W., Sir John Northcott, will attend the Inter-denominational service to be held in St. Andrew's Cathedral, Sydney, on Education Sunday, August 15, at 3 p.m.

Over 3,000 children, representing the secondary schools in the metropolitan area, are expected to attend the service.

As only 1,100 can be seated in the cathedral, the service will be extended to St. Stephen's Presbyterian Church in Macquarie Street and the Pitt Street Congregational Church. The children will assemble in College Street and march to the different churches.

The service at St. Andrew's will be conducted by the Dean of Sydney, the Very Reverend E. A. Pitt.

The Combined Secondary Schools' Choir, conducted by Mr. Terence Hunt, will sing two Bach chorales.

The lesson, Philippians 4: 4-20 will be read by the Director-General of Education, Dr. H. S. Wyndham.

Prayers will be read by the President of the Methodist Church of Australasia, the Reverend A. G. Manfield, and an ex-Moderator of the Presbyterian Church, the Reverend V. C. Bell.

The Bishop Co-adjutor of Sydney, the Right Reverend W. G. Hilliard, will preach.

This service will be broadcast over 2CH.

The A.B.C. will broadcast hymns from Balmain Teachers' College at 6.30 p.m.: "Plain Christianity" by the Bishop of Grafton, the Right Reverend C. E. Storr, at 7.30 p.m.; and the Vice-Chancellor of the University of Leeds, Sir Charles Morris at 7.15 p.m.

The official opening of Education Week by the Acting-Minister of Education, the Honourable J. F. McGrath, will take place over Radio 2FC at 2.25 p.m. on Monday, August 16.

This will take on an interesting form as teachers and children at Bourke, Grafton, Newcastle, Wagga and Orange will participate in the broadcast.

Anglican Youth Week was observed throughout the Melbourne Diocese from August 1 to 8.

The annual service for Church schools was held in St. Paul's Cathedral on August 4 when the Director of Youth and Religious Education, the Reverend Gordon Brown, preached.

Boys' Sunday on August 1 marked the beginning of the Week when special services for members of the Church of England Boys' Society were held in parish churches.

On Sunday, August 8, there was a broadcast over 3DB at 11.30 a.m. from Christ Church, South Yarra. The Governor of Victoria gave a message, and an admission service for new C.E.F. members took place. The Vicar of Christ Church, the Reverend S. T. Ball, preached.

Throughout the week special attention was directed to the work of Anglican youth organisations, and 8,000 buttons were distributed to advertise the occasion.

The theme of the button is topical, showing the cross rising in Australia, and extending over South-East Asia, now so much the centre of world interest, and of special concern to Australian Christians because of the Primate's appeal.

NEW GUINEA NEWS

THE BISHOP'S TOUR

NEW CHURCH AT BOROKO

FROM OUR OWN CORRESPONDENT

Port Moresby, August 7
The Bishop of New Guinea completed a strenuous tour prior to his departure to America for the Anglican Congress.

All the stations up the coast from Dogura were visited, and thence inland from Gona to Popondeta and Kokoda.

Confirmations were conducted at many places.

At Gona a new hospital, named St. Raphael, the combined effort of Sister N. Elliott and Father John Wardman, was dedicated by the bishop.

One member of the staff wrote saying, "On Friday morning there were several hundred people at the Holy Eucharist, which commenced with the bishop licensing several new teachers who had been out of college for their probationary eighteen months or so."

During the service, old teachers had licences renewed, and all the new staff who are going to New Britain and the Highlands received the bishop's blessing.

It was very moving to see whole families kneeling together at the Communion steps as the bishop went to each one, laying hands on even the smallest babes, who didn't seem to mind at all.

GIRLS' WORK

At the end of the service, it was very gratifying to see the bishop commissioning six girls for medical work and four for teaching work. The girls have, in the past, done very little work in either sphere, and so we were particularly happy that the women were in the forefront on this occasion.

Later, at Kokoda, the bishop dedicated a new out-station and made a visitation of the area.

Rain conditions prevented him from leaving Kokoda by air as planned, and there was some anxiety if he would be able to leave in time to celebrate the wedding of the Reverend E. G. Porter and Miss Betty Williams at Agenchambo. As Father Porter had accompanied the bishop, there was some justification for the anxiety.

However, the weather did clear, and the party arrived just in time to conduct a very large Confirmation on the eve of the wedding.

The wedding was one of the very important events of the bishop's tour, and it was reported that over fifty white people were able to attend. The bishop left immediately after the ceremony for Kilterton, and so thence to Dogura.

BISHOP HAND

The Co-adjutor Bishop, the Right Reverend D. Hand, has recently paid a visit to the New Britain area and Manus Island. On his return to Madang shortly, he hopes to fly to Port Moresby to administer Confirmation to a number of candidates, both European and native.

The Reverend E. Wakeham, who is working at Madang and is in deacon's orders, expects to be ordained to the priesthood on the Feast of St. Michael and All Angels.

The new housing estate of Boroko, at Port Moresby, is growing so fast that it has been decided to proceed at once with the building of a church, and the foundations will be laid within the next week or so. At a recent meeting presided over by the bishop, a vestry was elected.

This daughter church of the parish will be named after St. Martin. It was felt that the soldier saint was fitting patron for an area now settled which saw so much of the army during the war. The famous war cemetery at Bomania is only four or five miles away from the new centre.

ANGLICANS IN PUBLIC LIFE

BISHOP URGES LARGER ROLE

ATTACK ON STATE CORRUPTION

FROM A SPECIAL CORRESPONDENT
Leeton, N.S.W., August 10

The Bishop of Riverina, the Right Reverend H. G. Robinson, on Sunday, called on Anglicans to play a greater part in community life.

Bishop Robinson was speaking at the annual men's Communion breakfast.

"The corruption which is to be found from top to bottom in this State has been revealed in more than one Royal Commission," he said.

"Even Royal Commissions are coming to be held in contempt."

"The fact that a series of Royal Commissions have been appointed shows some measure of public concern."

The bishop said it was plain that the Church had exercised no influence on public functions or policies.

"It is not because we are a minority. We are a 35 to 38 per cent. minority and that is a solid section of any community and that cannot lightly be dismissed."

PAROCHIALISM

"It is not because we lack high moral or ethical principles and we do not lack competent and able leadership."

"We have failed to exercise an influence on public policies because we lack cohesion."

"We are a series of disconnected units; parishes living by themselves and dioceses living by themselves."

"Anglicans should play a larger part and exercise a greater influence in the community."

"They have the necessary strength to do that."

"I hope to see more of our best and most capable men taking office in shire and municipal councils and organisations like Rotary for the economic and social good of the community."

GOVERNOR'S MESSAGE TO YOUTH

FROM A SPECIAL CORRESPONDENT

Melbourne, August 8.

The Governor of Victoria, Sir Dallas Brooks, gave a special message to youth at the concluding broadcast service in Youth Week at Christ Church, South Yarra, to-day.

Sir Dallas spoke on "Service and Happiness":

"It is not given, nor does it just happen. I believe it comes from duty well done, and a lasting love and respect for parents... Obedience to the laws of the State, and the desire to give of one's best," he said.

"If we are prepared to act on these principles, and believe that in giving, it will be given unto us, then we cannot fail to find happiness and be worthy, loyal, devoted subjects of our Queen."

The broadcast was relayed to youth congregations in their own churches throughout the diocese.

The Director of Youth and Religious Education, the Reverend Gordon Brown, conducted a special admission service for members of the Church of England Fellowship, which symbolised the dedication of young people of all the Church organisations.

The New Testament Lesson was read by a young member of Christ Church Grammar School, Master Robert Nicholls.

The vicar, the Reverend Sydney T. Ball, introduced the Governor.

"Can we fall now to say 'I believe' in the power of God, and in the service of Our Lord? The call of Youth Week is for service with our lips and our lives," he said.

PROBLEMS OF DISCIPLESHIP

BISHOP ON GOVERNMENT

CANBERRA SERVICE

FROM OUR OWN CORRESPONDENT

Canberra, August 10

"If the British tradition fail, the finest flower of Christian political effort might easily perish from the earth," said the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, in Canberra, on August 8.

Bishop Burgmann was preaching the occasional sermon at a special service in St. John's Church to mark the opening of the 21st Australian Parliament.

The lessons were read by Mr. Gordon Freeth, representing the Prime Minister; and the Leader of Her Majesty's Opposition, Dr. H. V. Evatt, respectively.

The service was conducted by the Archdeacon of Canberra, the Venerable R. G. Arthur.

The congregation included members of the Parliament, officers of the Parliament and departmental heads, in addition to the usual congregation.

During his address Bishop Burgmann said:

"The government of man will always remain the most difficult of the arts. There is no hope of reducing the confusions of politics to the ordered processes of science."

"We may derive much help from the knowledge that science can provide for us on a multitude of the problems with which statesmen must deal, but to pretend that government can become a fully rational procedure is a delusion."

"Nor is the fault with the politicians. They are as the rest of us. Man is not and never has been a fully rational being. He is capable of considerable achievements in a rational direction, but fundamentally he is fashioned on an emotional pattern."

"Man is fashioned by the society to which he happens to belong, by his family, his group, his party, his church, his nation."

CHOICE OF MASTERS

"In the Gospel of St. John, Jesus says: 'If you continue in my teaching, you are truly my disciples, and you shall know the truth.'"

"Knowing the truth, therefore, is a matter of 'continuing discipleship.' It is a developing personal relationship. We are so born that we need to be disciples of someone."

"Everything depends on whom we serve, whose disciples we are. We are not big enough to be self-sufficient without becoming insufferable egotists."

"But we must be careful in our choice of masters. This, in the final analysis, is a matter of moral judgement. No man who commands the loyalty of millions can be taken cheaply. But he may, nevertheless, be a destroyer and not a giver of life. The world to-day is called upon to choose whom it will serve. Discipleship is inescapable. Whom do we wish to see rule this world in spirit and truth?"

"If we reject Hitler, and Stalin and Mao Tse Tung, and Karl Marx, have we a greater than all these?"

"If we have we need to take him seriously and do it soon. The time is running out for choosing."

"If we choose Jesus of Nazareth we shall need to remember the conditions of this greatest and most exacting of all realists. 'Your freedom,' he says, 'springs from your knowledge of the truth.' 'Your discipleship will be shown by your loyalty to my teaching.'"

"And in order to make this great adventure of discipleship you must come freely to the conviction that the truth is in me and flows through me from the Eternal God and Father of all."

FESTIVAL AT YERONGA

A WEEK OF WORSHIP

FROM OUR OWN CORRESPONDENT

Brisbane, August 10

The Annual Title Festival and Appeal in the Parish of Christ Church, Yeronga, was held from August 2 to August 8.

It has been the custom in the parish to begin this event on the eve of the Festival of the Holy Name, August 7, and carry on through the ensuing week, finishing on the octave day of the feast.

This year, owing to the fact that the Festival fell on a Saturday and to avoid clashing unduly with the Brisbane Exhibition, the rector of the parish, the Reverend G. H. Darke, decided to begin the commemoration on Monday, August 1, and conclude on the following Sunday.

The Holy Eucharist was celebrated each morning, as is the custom throughout the year, with a special Sung Eucharist on Saturday, August 7, the Feast Day itself.

Evening song was sung each night from Monday with the attendance at each respective service of different parish organisations as well as the regular congregation.

Thus, on Monday, the Church of England Boys' Society and the Junior Girls' Friendly Society attended; on Tuesday, the Comrades of St. George and the Young People's Fellowship; on Wednesday, the Mothers' Union and the Women's Guild; on Thursday, the Parish Councillors.

On Friday, Solemn Evening song was sung, the occasion being the First Evening of the Feast of the Name of Jesus.

As usual, the custom of having a special preacher for each Evening during the celebrations was maintained, but this year, a happy innovation was the inclusion of the Lay Readers who were responsible for the service on Thursday night.

The Archbishop of Brisbane celebrated the Holy Eucharist and preached on Sunday morning, Evensong on that day concluded with the singing of the Solemn Te Deum.

MISSION SHIP IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, August 10

The Melanesian Mission Vessel "Southern Cross VII" arrived in Brisbane last week from Port Vila in the New Hebrides.

The 300 ton vessel, which has been in service for 22 years on the Melanesian Inter-Island Mission run, is to be sold and a new craft purchased for the Mission. It is estimated that the new ship will cost £100,000.

The "Southern Cross VII" is carrying a crew of 19 Solomon Islanders under the command of Lieut-Commander J. F. A. O'Neill, D.S.C., R.N.Z.N. (Retd.).

The Australian Board of Missions appealed for donations of shoes, socks, shirts, trousers, ties and other clothing for the crew for use in colder climates.

The Queensland office of the missions advised that Brisbane Church people rallied most generously to the cause and produced supplies of the much needed garments.

OBITUARY

JOHN LIPSCOMB

We record with regret the death on August 8, in Sydney, of John Ward Lipscomb.

Mr. Lipscomb was well-known in Sydney art circles and had been art master at the Sydney Church of England Grammar School, North Sydney, since 1951.

He was largely responsible for the greatly-increased interest in art at that school in recent years.

He was a pupil at the school from 1934 to 1939. From there he went to Sydney University before serving in the A.I.F. during the war. He studied art after the war.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY AUGUST 13 1954

ON ANGLICAN DOCTRINE

It is a common reproach that Anglicans are badly instructed in their faith, and that they find themselves generally at a disadvantage in discussion about it because they do not know precisely where they stand.

The reasons for this state of affairs—for the reproach has without doubt a considerable element of truth in it—is difficult to ascertain. The Catechism which all confirmed members of the Church of England must be presumed to have learned surely contains the essentials of our faith. In the words of THE BISHOP OF LONDON, reported elsewhere in these columns, "it is a pity that in attempts to estimate the position of Anglican doctrine more attention is not given to the Catechism." For "It presents us with a carefully balanced statement. It is not distorted by any heat of controversy. It does not divorce belief from practice. It is a mellow and characteristic document of Anglicanism. And it is as definite on the points treated, particularly the Gospel Sacraments, as any standard teaching needs be."

This statement by one who has earned some reputation as a teacher is worth our closest attention. THE BISHOP OF LONDON might have added what THE ARCHBISHOP OF CANTERBURY said many times during his recent stay in Australia, that the Church of England had no particular set of doctrines of its own (unlike the Church of Rome and a great number of recent sects); but that it simply preserved the pristine doctrines and practices of the Catholic Church as they have been handed down from the earliest times, untainted by later errors.

It is natural that the Catechism, therefore, should itself contain the Apostle's Creed, the Ten Commandments, and a set of questions designed to test the catechised's grasp of the import of these and of the two great Dominical Sacraments.

One rubric following the Catechism in the Book of Common Prayer is far too frequently ignored nowadays. It is that "so soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation."

Godparents in general are conspicuous by their absence at Confirmations to-day, despite their implied agreement during the baptism of their Godchildren to "take care that this child be brought to the Bishop to be confirmed . . ." There has grown up a regrettable tendency to regard Holy Baptism as a pleasant social occasion, and Confirmation as an equally pleasant way to mark the confirmer's entry into something like a respectable kind of club.

The remedy is to be found in a closer study of the Catechism, to the which we heartily recommend all Anglicans who feel they do not know what their Church teaches. If all intending Godparents were examined upon it before being allowed to act, a good start would be made.



Into the Third Year

This column, like THE ANGLICAN itself, enters its third year this week. We don't claim the occasion is one of special significance, but it was pleasing to note the happy coincidence that Church and Nation were brought together last Sunday almost literally in the manner of the illustration which presides weekly over these scrambled reflections.

For in S. John's Church, Canberra (which is the church in the illustration) members of Parliament and others associated with the Legislature attended a service to mark the opening last week of the 21st Commonwealth Parliament.

Canberra has the reputation for being a place from which members of Parliament, including Ministers, are glad to escape at the week-end. If that is so, the difficulties of arranging such a special service must be considerable.

But, as Canberra grows through the transfer there of more departments and through its own natural charm, one may expect many national and international conferences to be held there almost as a matter of course. One result of such growth, I feel, will be to give a wider significance to the work and influence of the Church there.

In speaking at Sunday's service in S. John's of the responsibility of Australia to the peoples of Asia, the Bishop of Canberra and Goulburn, Dr. E. H. Burgmann, chose a subject which emphasised the need for the closest sympathy and co-operation between our leaders, both of Church and Parliament.

But, of course, at home as well as abroad there are other problems which can also be solved best through similar pooling of intellectual resources. This point was appreciated two or three years ago when Church representatives were invited to a national conference to consider the alarming implications of inflation.

But the Church must give leadership, too, and not always wait to be invited to give its views on great national and international questions. We have some good, vigorously thoughtful spokesmen, who take the view (which I share) that the Church should be, in effect, the conscience of the nation. I hope they will continue to be constructively forthright.

Let's Ration Rhetoric

Perhaps the preliminary build-up for the Prime Minister's speech on Indo-China in Parliament last week had led some of us to expect more hard facts than he actually produced.

It was a finely delivered and well-rounded speech, as judged over the radio. But I did feel that a little less rhetoric and more simple statement might have made the speech more realistically effective.

That may be a carping sort of criticism, for which one should probably apologise when remembering the dull, ill-prepared and uninspired content of at least 90 per cent. of the speeches heard in the Parliamentary broadcasts.

But it would be a pity if such a superb speaker as Mr. Menzies allowed himself to become (in a phrase which, I believe, Disraeli used), "intoxicated by the exuberance of his own verbosity."

If the Prime Minister gives us rhetoric, we are grateful, for he is a master in that art. But resolution is needed, too—and that, I feel, can be conveyed more appropriately to the common man by simpler utterance.

Challenged Leaders

The challenge to Dr. Evatt's leadership of the Federal Labour Party and the decision of Mr. Vernon Treatt to resign the leadership of the N.S.W. Parliamentary Liberal Party are healthy reminders of the ultimate authority of the rank-and-file.

I don't say that to reflect in any degree on the capacity of either gentleman. But I think such challenges are valuable because of their effect in checking any tendency to complacency in high places. Competition is as good in politics as it is in trade.

In the case of Dr. Evatt he survived comfortably enough by 68 votes to 20. But Mr. Treatt could command only a bare majority when his leadership was put to the vote several weeks ago, and, as he feels the dissidents are still withholding support, he has since resigned as leader.

Some political observers think that Dr. Evatt could be deposed by the right man. However, no one can yet spot that man.

But the ways of Leaders of Oppositions are notoriously

harder than those of Leaders of Governments. Nothing succeeds like success.

Mr. Treatt, in several attempts, has not been able to lead the Liberal-Country Party coalition back to office in N.S.W.

Dr. Evatt has lost only one election as leader, and that narrowly; but it was an election his party apparently thought could have been won. Hence, we fear, the real basis for the recent challenge to his leadership—not a very serious one because his rival was a relatively junior member—but significant, nevertheless, as a probe to find out the extent of the anti-Evatt feeling in the party.

Miracle Miles

Such phrases as "run the strait race" and "press on toward the mark" are so familiar to us as exhortations in Christian living that I feel the great mile race at the Empire Games in Vancouver last Saturday should have made an especial appeal to Church people.

There we had two magnificent athletes, an Englishman and an Australian, the only men in the world to break the four-minute mile, pitted against each other.

For weeks the pending event had excited the interest of the Empire—and of many outside its wide borders. And, happily, the two men who were the centre of all this speculation were on the friendliest of terms, each recognising the talent of the other and being always ready freely to acknowledge it. In that spirit the great race was run, and there were no recriminations after it. It was sportsmanship at its finest.

Some other aspects of the Games were less happy. The action of the Australian cyclists in refusing to compete further because of disagreement with a decision was deplorable.

In these days sporting representatives often attract more international notice than statesmen. They should remember that boorish conduct often reflects more harshly on their country than on themselves.

John Landy was not dejected or upset by his defeat by Roger Bannister. And he did not attempt to minimise the great achievement of the victor. That is the right spirit for Life as well as for the Empire Games.

ONE MINUTE SERMON

THE EPISTLE FOR THE 9TH SUNDAY AFTER TRINITY

The Text:

Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not, like unto them, be tempted, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man; but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Message:

"For!" S. Paul is carrying on the same subject which we find so much earlier in the year in the Epistle for Septuagesima. Earnestness and discipline are our need, and here he presses them home upon us by recalling the experience of God's ancient people.

The Church of God is in a real sense continuous from Abraham onwards, till today. And from the experience of "our fathers" we can learn. Our lesson is that "all" had the privileges, but not all were accepted of God. "All" were under the protection of God (see Psalm 105: 39). "All" were baptised unto Moses, accepting his leadership by faith, "all" ate the supernatural manna, "all" drank of the Holy Spirit (see 1 Cor. 12: 13) through the rock, which was Jesus Christ.

And yet most of them missed the Promised Land. It is a startling statement. Only two, Caleb and Joshua, survived. To S. Paul these happenings are not merely valuable illustrations for us to note, the correspondence with life as it is, is too real, too remarkable. These judgements are warnings. Let the Corinthians listen. They are tempted to lust after idolatrous feasts. Nay! is it not a description of a modern Sunday for multitudes, "the people sat down to eat and drink and rose up to play." God is forgotten and life is an idolatry. And with idol worship came lustful behaviour, not least in Corinth where the chief goddess was the goddess of lust. And they paid the price. Nor should we, as the Israelites did, put our Blessed Lord to the proof whether he will punish evildoers or take no notice!

"It can never happen here." "Is that so?" says S. Paul. The Christian age is the final age of mankind. All the past finds its fulfilment in Jesus Christ. Let us not be presumptuous, we are not of necessity better than our fathers, nor have we the right to comfort ourselves that "we are only human," and are tempted more harshly than men of old. No! Temptations to-day are the same in essence as in the past—we are not exceptional, except in this! We can win! God has provided a complete salvation. No one of us is tempted beyond hope of escape. Jesus said: "I am the way." He won the victory in His temptations by turning from them to God. So can we!

GLAMORISING THE CRIMINAL

DR. FISHER'S COMPLAINT

ANGLICAN NEWS SERVICE

London, August 9
The General Council of the Press, in a statement issued on July 28, replied to a letter from the Archbishop of Canterbury, criticising the increasing tendency on the part of sections of the Press to glamorise the woman ex-prisoner or ex-Borstal girl, whose only claim to notice was that she had committed some crime.

With his letter, the archbishop forwarded a memorandum from the director of the Central After-Care Association, Miss H. L. Long.

Miss Long, in her memorandum, said: "While some of this publicity is no doubt well-intentioned, the effect is disastrous, for obtaining money without effort, whether from kindly sympathisers or for payment for articles in the Press, is the direct road to recidivism."

The editor of the *Daily Express*, Mr. Christiansen, said in his reply: "I am in entire agreement with Miss Long in her desire to see that female

prisoners are not glamorised or publicised in such a way as either to cause them to become swollen-headed or to be harassed so that they are unable to settle down in civilian life. But, of course, a newspaper must record the news."

The editor of *The People* replied: "I am enclosing a cutting from *The People* which is the article referred to by the archbishop. I think the council will agree that this article is not in the category described by Miss Long . . ."

The editor of the *News of the World*, Mr. Reginald Cudlipp, replied: "It is not our policy to glamorise the criminal. Indeed, the very fact that we emphasise the punishment in all our court reports indicates that we have the best interests of the public at heart."

The Press Council, having considered these letters, decided to reply to the archbishop stating that editors of newspapers are aware of the considerations he mentioned, and that the Press in general does not desire to see that female

CLERGY NEWS

RICE, The Reverend F. J. W., Rector of S. Alban's, Corral, Diocese of Sydney, to be Rector of S. Luke's, Croydon, in the same diocese.

HAYNES, The Reverend W. J., Rector of Emmanuel Church, Diocese of Sydney, has resigned owing to ill-health.

FELTHAM, The Reverend G. H., Rector of Milton, Diocese of Sydney, to be Rector of Austimmer, in the same diocese.

FISHER-JOHNSON, The Reverend E. W., Rector of S. Luke's, Berry, Diocese of Sydney, to be Rector of Blacktown, in the same diocese.

KNOX, The Reverend T., Rector of S. John's, Rockdale, Diocese of Sydney, to be Rector of Lawson, in the same diocese.

WILLIAMS, The Reverend R. H., to be Rector of S. Alban's, Five Dock, Diocese of Sydney.

LOVELL, The Reverend F., Priest-in-charge at Stuart Town, Diocese of Bathurst, to be Curate at East Tamworth, Diocese of Armidale.

ACKLAND, The Reverend P. J. L., Vicar of St. George's, Wingham and Rural Dean of Korumburra, in the Diocese of Gippsland, to be Rector of Stratford, in the same diocese. Induction, September 9.

DR. GRAHAM TO GO BACK TO ENGLAND

ANGLICAN NEWS SERVICE

New York, August 9
The American evangelist, Dr. Billy Graham, who has recovered from his recent operation, said to-day that he will return to Britain next spring for three or four months.

PRAYER STRESS IN COLLEGE APPEAL

Melbourne, August 6

The Ridley College Extension Appeal is laying strong emphasis on prayer in its search for £50,000. The following prayer "For College Extension," has been issued.

"Almighty God, our Heavenly Father, who has purchased us to Thyself by the blood of Thy dear Son, mercifully look upon Thy servants, and guide and prosper with the presence and power of Thy Holy Spirit all our efforts to serve Thee through the present Extension Appeal. Keep us faithful in our prayers, our personal effort, and our gifts, that many may be brought to the clear light and true knowledge of Thy Son, Our Saviour, Jesus Christ.—Amen."

The £50,000 is required immediately to liquidate the existing liabilities and meet the cost of erecting essential buildings to accommodate 100 students in the near future.

The council has the option of purchasing a large property next door to the college, but at present the lack of finance makes it impossible to take advantage of the opportunity.

Our Army

Sometimes I feel that the many-sided activities of our Church should be set out in a booklet and widely distributed, for in many respects we are hiding our light under a bushel.

This thought is prompted particularly by the little that seems to be known about the activities of the Church Army, about which I must confess myself to be ill-informed.

But a recent visit to our Church by an officer of this organisation did, at least, bring to my notice the very impressive record that has been achieved since the Church Army, founded in England in 1882, came to work in Australia twenty years ago.

It has trained 100 full-time workers for the Church, it has five mission caravans working in four States, its officers are working among the North Queensland aborigines, it is conducting three children's homes and two hostels, and it is giving much valuable assistance to clergy in large parishes.

And all its work is financed by voluntary contributions. Surely this is an undertaking that merits the encouragement of greater financial aid from our people.

—THE MAN IN THE STREET.

LETTERS TO THE EDITOR

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

A PLEA FOR TOLERANCE

HOLY COMMUNION PRACTICE

TO THE EDITOR OF THE ANGLICAN

Sir,—Religious controversy is at all times distressing, and always tends to shew how much we lack of the real love and spirit of Jesus. It is hurtful to the Church as a whole, and makes both the outsider and the humble ordinary worshipper wonder at the un-Christian bitterness shewn by the extremist "party" man, whatever his school of thought.

Can such a letter as that on "Holy Communion Practice," written by a priest of the Catholic Church of God, recently, serve any good purpose?

The Anglican does not accept infallibility, and rightly, whether that infallibility be of the Pope, or of the Reformers, or of the framers of the Prayer Book, or even of a letter written in your columns.

When a subject is mooted for which a fair and reasonable case can be, and has been, made out by learned and sincere men on both sides, surely it does not advance the cause of truth to make sweeping statements which impugn the loyalty and truthfulness of those with whom we disagree.

A few pages further on, in the same issue, was a delightful story of the concern of that scintillating Anglo-Catholic, Bishop Palmer, lest he should have hurt the feelings of his C.M.S. brethren.

One could not help contrasting the letter with the story.

Can there be any doubt as to which of the two better interprets both the spirit of the Church of England and the mind of that Lord Jesus, whom we all try honestly and devoutly to serve and to love?

Yours faithfully,

R. E. McQUIE,
Church of S. Dunstan,
Camberwell, Victoria.

GOVERNMENT AND HOSTELS

TO THE EDITOR OF THE ANGLICAN

Sir,—I was particularly interested to read in your issue of July 23 a paragraph headed "Government Policy on Hostels," because it is always encouraging to know that Governments are prepared to acknowledge the value of such establishments.

However, in defence of the Education Department of Western Australia I would point out that the text of your news item is almost word for word with that which the writer prepared on behalf of the Committee of Management of the above hostel for submission to last year's session of synod of the Diocese of Perth, held on September 1.

Whilst I think it may be courteous to acknowledge the error, may I also hope that your article, as published, will inspire the New South Wales Government to assist similarly this work in New South Wales, if such is not already the case.

Yours faithfully,

C. O. DAVID,
Hon. Secretary,
C. of E. Boys' Hostel,
Northam, W.A.

FROM CHICAGO TO MINNEAPOLIS

FROM OUR OWN CORRESPONDENT

A SMALL city, in American terms, Minneapolis, and its twin city on the other bank of the Mississippi are, as I write, geared to a high pitch for the opening of the Anglican Congress.

The dormitories of the University of Minnesota, at which overseas delegates are staying as guests of the Diocese of Minnesota, are a hub of activity and of colour. In many tongues and in many costumes, bishops, priests and lay people of all parts of our communion are mixing in happy fellowship. And what a thrill it is to meet people who like us are Anglicans, red and yellow, black and white, of all classes, colours and races.

Travelling from Chicago to Minneapolis on the Catholic Express was an amazing experience. The Bishops of London and Exeter, of Natal, of New-Castle, of Gambia and the Rio Pongas, of Nassau; deans, canons, archdeacons, lay folk from every walk of life are all mixed together with happy joy in lounge and bar in observation cars and in the diner.

To me, one of the really great experiences was to have the inestimable privilege of travelling with the Right Reverend H. L. J. de Mel, the Bishop of Kurunegala. Ceylon. Bishop de Mel is widely recognised as one of our outstanding prelates. A convinced Catholic of piety and sound learning, he has had a distinguished record as a parish priest and is a beloved Father in God to his priests. His participation in the oecumenical movement has been unstinted, for he does not believe we should keep our faiths to ourselves.

I have never met a more charming and uplifting person. His scintillating personality holds and attracts all wherever he is. Wherever he sat on the train he was "at home" without affectation and without losing the quality of deep spirituality which is his possession.

His ringing laughter, his jokes, and his wise counsel were valued and enjoyed by the group of junior clergy and students who travelled with him. It is men like this who restore one's faith in the Church Militant, and yet humble one so deeply, for themselves always away from themselves to God.

ON arrival at Minneapolis Station the incredible efficiency of the American Church sort us out and sent us off by car and bus to our quarters. The generosity of our American hosts will ever be a joyous memory which can never be adequately praised or repaid.

"SURVIVAL OR DECADENCE"

TO THE EDITOR OF THE ANGLICAN

Sir,—As a student of international affairs for 30 years, I read with interest your leading article of July 30, "Survival or Decadence."

As I am a trader, I would like to comment on it from another angle. All our primary exports, except wool, are now slow to find a market. Hitler said: "Germany must export or die." Bismarck said: "Beware of the yellow peril."

The people of other countries are trying to make better goods to compete on the international market.

The Australian is trying to make a fortune at the other fellow's expense and putting much of his gain into the luxury and pleasure-trade. He is not ready to listen to warnings, and thinks his good conditions are here to stay. The result of his improvidence is going to be hard to take. It appears, however, that the Australian likes to follow the policy of learning from his own experience.

Yours faithfully,

E. WELSCH,
Nhill, Victoria.

At Pioneer Hall the Diocese of Minnesota is entertaining several hundreds of the delegates, most of whom have single rooms. Meals and linen are provided and we are "buzzed" in our rooms each morning at the hour we select for rising.

The service rendered to us here by young students is as good as any first class hotel, and every facility—mail, medical attention, transport and entertainment—is provided for us.

OBITUARY

MR. C. S. KENT, C.B.E.

We record with regret the death in London on July 30 of Mr. C. S. Kent, C.B.E., one-time manager of *The Times*, honorary treasurer of the National Sunday School Union, and honorary adviser to THE ANGLICAN.

Chris. Shooter Kent joined *The Times* in 1921 at the age of 33 years, and took charge of the financial side of that newspaper. He had previously gained wide experience of daily newspapers in their editorial and administrative aspects, and had been closely associated with the late Lord Northcliffe.

He was manager of *The Times* from 1937, when he succeeded the late W. L. Smith, until his retirement in 1949.

Perhaps more than any other man, he was responsible for the noble decision of *The Times* to adopt the astonishing course of restricting its circulation during the war, when newsprint was almost unobtainable, in order to maintain that newspaper's comprehensiveness of coverage as the world's greatest newspaper.

In 1940, a young Australian fighter pilot, serving at that time in the Royal Air Force, found that he could not obtain a copy of *The Times* at his R.A.F. station. He adopted the policy—so often and successfully pursued by young men with scant grounds for consideration but adequate nerve—of going to "the man at the top." He went in person to London to see C. S. Kent.

Kent, an austere and almost forbidding figure, received the young man with courtesy; but he was coldly unimpressed by the reasons suggested for giving the young pilot his copy of the paper when so many had to do without it.

In the end, he succumbed when the young pilot pointed out that he was a clergyman's son, and that *The Times* was the only newspaper which published any adequate account of Church affairs. Kent took his importuner out to lunch, and made arrangements for him to receive the newspaper.

In 1952, when THE ANGLICAN was launched, Kent was asked to help organise the London section of THE ANGLICAN NEWS SERVICE. He did invaluable work for the paper, refusing any payment, and was a constant reader and critic to the time of his death.

His advice at the outset was: "You must aim to make it in its specialised field as like *The Times* as you can."

His interest in THE ANGLICAN was thorough and detailed. He did not stop short at organising news sources and advising on editorial policy and contents; he gave sound advice on such small matters as type faces and make-up, and it was at his suggestion that THE ANGLICAN'S printers bought in and now use this newspaper's Caslon and Bodoni types for headings.

He was a Sunday school teacher during the greater part of his life, and continued to the end actively to support a host of bodies concerned with the welfare of children.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

The Ornaments Rubric

One of our indefatigable correspondents wrote, thanking us for our information in this column on vestments, and has asked that a similar statement be made on the ornaments rubric.

He states that whilst on a tour of the British Isles he found only one Anglican church, outside Ireland, in which there were not upon the altar, a cross and candlesticks. He asks: "What ornaments and vestments were in use in the Church of England by the authority of Parliament in the second year of the reign of Edward VI?" And adds that if Eucharist vestments and altar ornaments were used then, why should there be any question as to their legality?

In two long answers on the subject of vestments in the Church of England, I referred to the rubric of 1549, partially quoted by my correspondent, which states that "the minister at the time of the communion, and at all other times in his ministrations, shall use such ornaments in the church as were in use by the authority of Parliament in the second year of the reign of King Edward VI," words which had also been used in the Act of Uniformity earlier that year. I also pointed out in my previous answer that it would seem to be absurd if this rubric referred to the ornaments and ceremonies which had existed before the first Prayer Book of 1549, since many of these were connected with superstitious practices which Cranmer and the Reformers were strongly opposing.

For, as J. T. Micklethwait has pointed out in one of the *Alcun Club* tracts: There were in use at the beginning of the second year of Edward VI's reign, images, a hanging pyx with a canopy, a funeral veil,

NETHERLANDS YOUTH CONGRESS

ANGLICAN NEWS SERVICE

London, July 31

Sixty-five delegates from 13 countries are taking part in an Oecumenical Youth Congress at Kasteel "Oud Poelgeest" in the Netherlands this week.

The programme includes daily services in the chapel, discussion groups and lectures, and finally a reception for the delegates in the town hall of the ancient university town of Leyden.

One of the principal guest speakers is Mr. Kenneth Johnstone, of the British Council, a member of the Committee on Christian Responsibility for European Co-operation.

In an address given to the conference he said: "There is a part for man to play in the renewal of . . . God's world provided he acknowledges his own limitations."

MANY LANGUAGES AT YORK

ANGLICAN NEWS SERVICE

London, August 7

Lessons in Latin, Hebrew, Greek, Yoruba and Melanesian were heard in York Minster on July 24, at a festival service to mark the third jubilee of the British and Foreign Bible Society.

Copies of the Bible in these languages were carried in procession through the Minster at the start of the service.

The lesson in Yoruba, a West African dialect, was read by the Assistant Bishop of Lagos, the Right Reverend A. W. F. O. Howells, and the Melanesian lesson, in the Mota language, by the Bishop of Whitby, who was formerly Bishop of Melanesia.

a censer and sacring bell, a monstrance, holy water stoups and sprinklers, the canopy for Corpus Christi processions, and so on; for the only alteration to mediaeval use which had been already authorised in 1548 was the abolition of all lights burning before images and pictures, and the images and pictures themselves if they led to superstition.

It is, therefore, better to interpret the rubric with relation to articles actually mentioned by the Prayer Book of 1549. In that book mention is made specifically of the Bible, Prayer Book, the Altar, the Book of the Homilies, poor man's box, corporals, paten, chalice, font, bell, choir door and pulpits; while, from other instructions, certain ornaments are implied, the bishop's chair, cruet for the Holy Communion, credence table, a vessel for sacred oil for anointing, a pyx, lectern and some seats. There is no specific mention either of an altar cross or candlesticks, although it is clear that these were in common use, at any rate until the middle of Elizabeth's reign.

The exact interpretation of the ornaments rubric became a matter of immense significance in the so-called ritual trials towards the end of the nineteenth century, when the Privy Council discussed the matter in detail, and it was in the course of this controversy, the details of which are too intricate to specify here, that many rights and ceremonies which have recently been revived were declared illegal. For example, the use of an altar cross and lights was condemned by the Privy Council, but when the matter was referred to Archbishop Benson in the famous case of the Bishop of Lincoln where the use of lighted candles on the altar, when they were not needed for the purpose of giving light, formed one of the charges, the Archbishop and his assessors decided in favour of the bishop, and as Dr. Malden has recently pointed out: "The psychological value of light as a focus for the eye is obvious, and no particular doctrine need be associated with it."

The history of the controversies of the 70's is a sad chapter. On both sides was prejudice and misunderstanding, and this even seems to have extended as far as the courts themselves, since one of their decisions was described by Chief Baron Kelly as "a judgement of policy rather than law," and another by Lord Chief Justice Amphlet as "flagitious." While the unfortunate atmosphere of the time is well revealed in the famous libel suit brought by Dr. Achilli, an ex-Dominican Friar, against Cardinal Newman, where Lord Campbell's direction or misdirection of the jury received the same scathing treatment in *The Times* of the day, as has been made against a judge recently in our own midst.

The Lambeth Judgement, by its learning and general charity, largely put an end to the ritual persecutions, and the Bishop of Lincoln accepted the rulings. The Church Association appealed against the decision of the Lambeth Judgement, but the judicial committee of the Privy Council confirmed the archbishop's decision on all points but one, namely—lighted candles on the altar.

The Lambeth Committee maintained that lighted candles could be used on the altar as long as they were not ceremonially lit, but the Privy Council dismissed this decision on the ground that in this particular case the candles were lighted by the incumbent of the parish and not by the bishop himself.

From the purely legal position, as the well-known Red Book Case showed, the Privy Council decisions remain binding in Australia; but in part of fact, the question of legality of such ornaments as an altar cross and two candles has not been seri-

ously raised in this century, and episcopal sanction is often given to many things which formerly were refused. It is realised that commonsense and good taste, and the will of the majority of regular parishioners deserve consideration as well as purely legal considerations.

If my correspondent wishes to cover every aspect of the problem of legality, I suggest that he should refer to the Tracts of the Alcun Club or to Archbishop deacon Hammond's volume on "The Red Book Case of the Diocese of Bathurst." The State and Commonwealth law reports on this case will fairly recount much of the evidence worth considering on both sides.

Plainsong

A correspondent asks: "What is meant by Plainsong? Is it not a Roman Catholic method of singing? Is its use justified in the Church of England?"

It is as difficult to describe Plainsong as something specifically Roman Catholic as to say that the Apostolic Fathers or the "Little Flowers of S. Francis" are specifically Roman Catholic. Plainsong is the name given to the chant which was the characteristic mode of music in the Western Church up to at least 1250. Its origin is somewhat obscure, but Ambrose, the Great Bishop of Milan, is said to have used four scales or modes for the Church music in his time; and, some two centuries later, Pope Gregory the Great is usually said to have added four more modes and to have revised the whole system to make it more flexible.

This was the form of music introduced by Augustine into England. Settings were arranged for the Mass, and for the daily services consisting of psalms, introits, hymns and so on. In the ninth century certain elaborations were made through the court of Charlemagne, especially at the monastery of S. Gall in Switzerland, and most of our earliest musical manuscripts have their source at this date.

With the invention, from the time of Palestrina on, of more elaborate methods of harmony, Plainsong began to fall out of use. Up to the time of Palestrina it had formed the basis of all music, both secular and ecclesiastical, but after Palestrina, though Plainsong remained the common type of the Divine Office, the Mass was now normally sung to the more elaborate settings of men like the Englishman, Byrd, or the Spaniard, Victoria, and later Mozart, Beethoven or Schubert.

In the nineteenth century there was a revival of interest in Plainsong in England, as the Oxford Movement stimulated interest in all branches of ecclesiastical research. As long ago as 1550, Merbecke had set into plain chant Cranmer's Prayer Book of the previous year; and in the reign of Elizabeth, Tallis provided other versions; but in the nineteenth century, all too often harmonies were added which destroyed the rhythmic simplicity of the original. Plainsong hymns, for example, should always be sung in unison and never in parts.

It will thus be seen that Plainsong is the traditional music of the whole of the Western Church. Some of our greatest hymns, like "Sing, my tongue, the glorious battle," "The royal banners forward go," "The Lamb's high banquet we await," "Come, thou Holy Spirit, come," and "Jesu, the very thought of Thee," are still normally sung to the Plainsong melodies which will be found as readily in Hymns Ancient and Modern, as in the English Hymnal. On the other hand, the Plainsong chants to psalms and canticles were designed primarily for male voices and for monastic use, and it may be questioned whether they are entirely suitable for use in a small parish church.

THE DRAFT CONSTITUTION 3 GENERAL SYNOD WILL HAVE MORE POWER

By Canon M. L. Loane

CHURCHMEN who now have the Draft Constitution in their hands cannot fail to appreciate the moderation which is one of its chief characteristics. There is no doubt that the long series of meetings in which members of the Constitution Committee hammered out the details at "Gibbulla," in Sydney, and in Melbourne, was marked by an excellent spirit of understanding and the recognition of differing points of view. The present draft is an attempt fairly to represent the mind of all, and not to exploit the special interests of one section at the expense of another. Perhaps the initial impetus in this direction was supplied by His Grace the Archbishop of Canterbury in his address at General Synod in 1950.

However, before the members of various diocesan synods exercise their vote in connection with the Draft Constitution, it is only right that the most careful consideration should be paid to it in all its details. One aspect which should be borne in mind is the fact that assent to the Constitution and its acceptance by the Church in Australia with legislative action in the State Parliaments will in effect be final. There will be no experimental stage. It will be impossible for a diocese to withdraw from the new Church of England in Australia and to resume its former autonomy. If the Constitution comes into force it means that we are to burn our boats behind us. Under the present system each diocese enjoys autonomy, whereas under the new system General Synod will be invested with large measures of legislative and executive power. It will be impossible to return to the present system once it has been abandoned. This fact must be faced when votes are being cast in connection with the Draft Constitution.

PERMISSIVE VARIATIONS

The most novel and for many the most interesting feature is the Schedule of Permissive Variations. This will be carefully examined by churchmen throughout Australia. The draft makes it clear that the 1662 Book of Common Prayer remains the authoritative standard in doctrinal interpretation, of our formularies of worship, and of the Permissive Variations are to be considered in this light. This means that the Constitution contains a clear indication that if and when Prayer Book

revision takes place it should be governed by the standards of doctrine embodied in the 1662 Prayer Book.

This will bring great satisfaction to many Church people. However, in view of the deliberate limitation observed by the Schedule of Permissive Variations, it is essential to ask how far such measures will really satisfy churchmen of an Anglo-Catholic outlook who at present are disposed to go much beyond the "freedom which the schedule allows." The answer to this question will make a great deal of difference in the way that many will judge the proposal.

It is hoped that when the Draft is debated, attention will be fastened on the great principles which are involved rather than on details of drafting. The movement of the times in which we live makes this perhaps the most favourable opportunity which may ever be given to us to accept a Constitution for the Church in Australia.

BOOK REVIEWS . . .

PRESENT PROBLEMS

THE CHURCH OF ENGLAND TO-DAY. The Archbishop of York, the Most Reverend C. F. Garbett, Hodder and Stoughton. Price 3/6. Pp. 128.

This small book, according to the author, would be more accurately entitled, "Some thoughts on the Church of England in the twentieth century." It consists of seven Episcopal Charges given at seven different centres to clergy and churchwardens, but with an obvious unity.

It is eminently practical, lucid, and well-illustrated by the past history of the Church. The author faces the difficulties that beset the Church with realism, but without pessimism. The preface gives clear promise that the book will strike the note of "thanksgiving and hope," for the author, while exposing weaknesses and making forceful criticisms, points to "hopeful and abundant signs of initiative and vigour."

And in the second chapter he gives us three reasons for encouragement, the intellectual and social environment is not fixed; the Church, though a minority, is a strong minority; and there is intense activity, not only in evangelism, but in other departments of the Church's life, especially in the determination, more obvious here than in even the professions of Law and Medicine, to improve the standard of clerical training.

The book deals with many problems on which the intelligent layman needs information, and guidance, and would be useful as a study book in Church groups anxious to make the Church more relevant to the needs of our time. —J.N.B.

AFRICAN BOYS IN LONDON

BLACK ARGOSY. Mercedes Mackay. Putnam. Ben and Edun are two West African boys. In a sense they are the Prodigal Son and his brother.

Edun stows away in a cargo of ground nuts carried by a tramp ship. Ben is a student, nursing his modest savings, aiming at the Bar. To each, London is the goal, as of most African schoolboys in Nigeria.

But London's cold, damp and loneliness prove step-motherly blessings. Ben makes good. Edun is sucked under by London's miasmic underworld, to which he naturally gravitates, and dies on the gallows.

The Anglican Franciscan Mission House in Cable Street comes well into the picture, with its Christie service of London's lost like Edun. —W.A.B.

ANGLO-U.S.A. FRIENDSHIP

DR. GARBETT'S VIEWS

CONGRESSES MAY HELP

ANGLICAN NEWS SERVICE

London, August 9

The Archbishop of York, Dr. Cyril Garbett has expressed the hope that the Minneapolis and Evanston Congresses will do much to strengthen the ties between the United States and England.

Writing in his *Diocesan Leaflet*, the archbishop says:—

"I have had several letters of protest after my speech at the Diocesan Conference on the necessity of close relationship with the United States. Many of my correspondents clearly had never read what I said, while others were pathetically ignorant of the true facts of the world situation to-day.

"But there is one misunderstanding I ought to remove. Because I stressed the necessity of close friendship with the States, some of my correspondents interpreted this as friendship at the exclusion of other nations. This was very far from my thoughts. I have always advocated friendship with Russia and China. There can be no permanent peace until a settlement is reached with these great nations.

"I have frequently called for the admission of China to the United Nations Organisation; it seems absurd to exclude her in favour of the small island of Formosa. But I am sure that if the admission of China to U.N.O. means a breach of our friendship with the United States, the cost would be far too high to pay.

"For our own security, and for the peace of the world, it is essential that we should keep in line with the United States, though, of course, we must reserve our full right of criticism. We have no intention of becoming a satellite either of the States or of any other nation.

"Our ultimate objective is a settlement which will include the communist states as well as those which are democratic. But all hope of a world settlement will be ruined if there is a breach on a major issue between ourselves and the United States. Together we must work for the peace and freedom of the world."

THE RURAL MINISTRY IN THE U.S.A.

The Bishop of Kalgoorlie has sent us this account of the Roanridge Rural Training Centre, near Kansas City, Missouri, which he visited last month.

It is not always easy for a town-bred person to settle down in a bush parish. In Australia we just hope for the best, and in most cases the transplantation works fairly well.

Here in the United States the Episcopal Church is dealing with the problem with its usual efficiency. Two Australian bishops, an English priest from the Diocese of Armidale, and a Japanese clergyman, Father John Kikawada, spent some days as guests of the National Town-Country Church Institute at Roanridge, near Kansas City, Missouri.

A faithful Episcopalian farmer, Mr. W. A. Cochel, gave to the Church a 400-acre farm, upon which suitable buildings have been erected. The rapidly-eroding soil is now under control, there is a central administration building with a chapel, and two staff residences. A large well-run modern farm on which Shorthorn cattle are raised, and a small one-acre project developed with hand tools and a minimum of expense, show the way a bush parson can augment a low stipend in his own backyard, and at the same time learn to face the problems of his rural neighbours.

In the past five years, nearly four-hundred young men and women have received some training for rural ministry, and for the work of a country parson's wife or church worker. Those who have gone through this training are now serving the Church in nearly every State in the Union, and also in Canada, the Philippines, Brazil, Alaska and British Guiana.

To begin with, the Roanridge Training Centre did its work during the summer holidays; last year it undertook a year-round programme, and has in addition undertaken the care of three small rural churches in the neighbourhood.

Rural work in the Middle West was neglected by the Episcopal Church in past generations. It is often said that the Anglican Church took Pullman cars on the East-West railroad and did not get off until it arrived at the Pacific Sea coast. In more recent years this neglect is being remedied. Now more than half of the 7,000 congregations of the Episcopal Church are in the rural areas. Many of these are mission districts, unable to

support their own clergyman without outside help.

We Australians are greatly impressed, here as almost everywhere else in the Episcopal Church, with the wealth of equipment that has been accumulated in a short time. Americans never "made do." Every parish must have its paid secretary, typewriters, duplicators and steel filing systems. Roanridge has all these, together with tape-recorders, a movie camera and a first-rate film projector. There is a full-time staff of six, including two priests.

ANNIVERSARY OF SESSION

FROM A SPECIAL CORRESPONDENT

Melbourne, August 6
The Bishop of Geelong, the Right Reverend J. D. McKie, will be the guest speaker for the fifth anniversary session of the radio service, "Sunday Devotion," on station 3UZ, on August 22.

This half-hour is presented by the Reverend F. Tolhurst every Sunday at 2.30 p.m. Though predominantly Anglican in character it is designed to help all listeners, Anglican or otherwise.

CHURCH LIFE IN NASSAU

ENTHUSIASM AND POVERTY

22 PRIESTS SERVE 106 CHURCHES

FROM OUR OWN CORRESPONDENT

Chicago, August 4
Problems of churches in distant parts of the world were told to congregations on August 1 in Chicago in sermons from bishops who were attending the Catholic Congress here.

The Bishop of Nassau, the Right Reverend Spence Burton, spoke in St. Francis' Church of life on his island diocese in the Province of the West Indies.

Bishop Burton is the only American to have jurisdiction of a diocese under the British flag.

A native of Cincinnati, he doesn't ordinarily use his full title of "Lord Bishop" when visiting the United States. It was conferred on the head of the Nassau Diocese, and his successors in office, by Queen Victoria.

His diocese covers thousands of islands. "The only occupation on some is sordid smuggling because there is no other way to earn a living," he said. "They politely call it 'the foreign trade.'"

Bishop Burton said that only 6 of the 106 churches in the diocese are self-supporting. There are 22 priests.

AUSTRALIAN RELIGIOUS FILM SOCIETY

Announce

A Series of

AUDIO-VISUAL DEMONSTRATIONS

The first will be held for Eastern Suburbs residents at the Bellevue Hill Church of England, located at junction of Edgcliffe, Bellevue and Victoria Rds., Sydney, opp. Cooper Park.

On Tuesday, 17th August, at 7.30 p.m.

Previews are held monthly in the Stawell Hall, Royal Australian College of Physicians, 145 Macquarie Street, Sydney, at 7.30 p.m.

BOOK THESE DATES NOW

August ... Wed. 25th September .. Mon. 20th
October Tues. 26th November .. Tues. 16th

All Ministers, Key Leaders in Church and Youth Groups and the General Public are invited. Call or write.

E. A. GIDDY, Librarian, 44 Margaret St., Sydney. BX 6134

SAILINGS TO EUROPE, 1954/5

Vessel	Tonnage	Class	Depart Brisbane	Sydney	Melbourne	Adelaide	Fremantle	Due Colombo	Bombay	Naples	Marseilles	U.K.
Stratheden	23,500	A	Nov. 1	Nov. 5	Nov. 8	Nov. 10	Nov. 14	Nov. 22	Nov. 25	—	Dec. 7	Dec. 13
Iberia	28,000	A	—	Nov. 2	Nov. 12	—	Nov. 16	Nov. 23	—	—	—	Dec. 8
Esperance Bay	14,000	D	—	Nov. 19	—	—	—	—	—	—	—	Jan. 3
Orion	24,000	B	—	Nov. 20	Nov. 23	Nov. 24	Nov. 28	Dec. 5	—	—	—	Dec. 23
Strathaird	22,500	C	—	Nov. 24	Nov. 28	Nov. 30	Dec. 4	Dec. 11	Dec. 14	—	Dec. 26	Dec. 31
Arcadia	28,000	A	—	Dec. 4	Dec. 12	Dec. 13	Dec. 17	Dec. 24	—	—	Dec. 29	Jan. 3
Strathnaver	22,500	C	Dec. 12	Dec. 15	Dec. 18	Dec. 20	Dec. 24	Jan. 1	Jan. 4	—	Jan. 16	Jan. 22
Largs Bay	14,000	D	—	Dec. 31	—	—	—	—	—	—	—	Feb. 14
Himalaya	28,000	A	—	Jan. 1	Jan. 5	Jan. 7	Jan. 9	Jan. 15	—	—	—	Jan. 26
Orotas	28,000	C	—	Dec. 29	Jan. 3	Jan. 3	Jan. 7	Jan. 15	—	Jan. 28	—	Jan. 30
Strathmore	23,500	A	—	Jan. 11	Jan. 15	Jan. 17	Jan. 21	Jan. 29	Feb. 1	—	Feb. 13	Feb. 19
Neptunia	13,000	A	—	Jan. 15	Jan. 19	—	Jan. 24	Feb. 3	—	Feb. 14	Feb. 16G	—
Oronsay	28,000	B	—	Jan. 15	Jan. 18	Jan. 19	Jan. 23	Jan. 29	—	Feb. 8	Feb. 9	Feb. 14
Orotas	20,000	C	—	Jan. 26	Jan. 29	Jan. 31	Feb. 4	Feb. 12	—	Feb. 25	Feb. 27	Mar. 5
Moretton Bay	14,000	D	—	Jan. 28	Feb. 5	—	—	—	—	—	—	Mar. 14
Iberia	28,000	A	—	Feb. 11	Feb. 9	—	Feb. 9	Feb. 16	—	—	—	Mar. 3
Australia	13,000	A	—	Feb. 11	Feb. 11	Feb. 16	Feb. 16	Feb. 24	Mar. 2	Mar. 7	Mar. 9G	Mar. 19
Stratheden	23,500	A	—	Feb. 11	Feb. 9	—	Feb. 14	Feb. 24	—	—	—	Mar. 19
Oreades	28,000	B	—	Feb. 12	Feb. 15	Feb. 16	Feb. 20	Feb. 26	—	Mar. 8	Mar. 9	Mar. 14
Arcadia	28,000	A	—	Feb. 12	Feb. 15	Feb. 16	Feb. 20	Feb. 26	—	—	—	Mar. 14
Strathaird	22,500	C	Feb. 27	Mar. 2	Mar. 5	Mar. 7	Mar. 11	Mar. 19	Mar. 16	Mar. 21	—	Apr. 2
Oceania	13,000	A	—	Mar. 5	Mar. 9	—	Mar. 14	Mar. 24	—	—	Apr. 5	Apr. 7G
Orsova	28,000	B	—	Mar. 12	Mar. 15	Mar. 16	Mar. 20	Mar. 26	—	—	Apr. 5	Apr. 11
Strathnaver	22,500	C	Mar. 20	Mar. 25	Mar. 26	Mar. 28	Mar. 31	Apr. 7	Apr. 1	Apr. 2	Apr. 3	Apr. 3
Himalaya	28,000	A	—	Mar. 25	Mar. 29	—	Apr. 2	Apr. 8	Apr. 10	—	—	Apr. 25
Neptunia	13,000	A	—	Apr. 3	Apr. 7	—	Apr. 12	Apr. 22	—	May 4	May 6G	—
Oronsay	28,000	B	—	Apr. 7	Apr. 11	Apr. 12	Apr. 16	Apr. 22	—	—	—	May 9
Orotas	20,000	C	—	Apr. 7	Apr. 9	Apr. 9	Apr. 15	Apr. 23	—	—	—	May 9
Strathmore	23,500	A	—	Apr. 19	Apr. 23	Apr. 25	Apr. 29	Apr. 37	May 11	—	—	May 20
Australia	13,000	A	—	Apr. 24	Apr. 28	—	May 3	May 13	—	May 25	May 27G	—
Orotas	20,000	C	—	Apr. 25	Apr. 29	—	May 3	May 10	—	—	—	May 23
Strathaird	20,000	C	—	May 4	May 7	May 9	May 13	May 21	—	—	—	May 28
Oreades	28,000	B	—	May 6	May 9	May 10	May 14	May 20	—	—	—	Jun. 1
Orion	24,000	B	—	May 14	May 19	May 20	May 24	Jun. 1	—	—	—	Jun. 6
Oceania	13,000	A	—	May 20	May 24	—	May 29	Jun. 9	—	—	—	Jun. 15
Stratheden	23,500	A	May 16	May 20	May 23	May 25	May 29	Jun. 7	Jun. 9	—	—	Jun. 20
Arcadia	28,000	A	—	May 24	May 28	—	Jun. 1	Jun. 8	Jun. 10	—	—	Jun. 21
Strathaird	22,500	C	—	Jun. 6	Jun. 11	—	Jun. 15	Jun. 23	—	—	—	Jul. 7

NOTES: "A" First & Tourist. "B" First & Tourist B. "C" One Class. "D" Tourist. "G" Arrive Geneva.

SUBSTANTIAL CONCESSIONS TO TOUR PARTIES OF 15 OR MORE

PLEASE DO REGISTER YOUR NAME NOW

FARES & FULL DETAILS AT:

COOKS WORLD TRAVEL SERVICE

133 ANN ST. BRISBANE

12 BRIDGE ST. SYDNEY

159/161 COLLINS ST. MELBOURNE.

66/68 KING WILLIAM ST. ADELAIDE.

30 FORREST PLACE PERTH

"THE INNER LIGHT"

By WILLMA TERRY

WE are not told exactly why Jeremiah decided to come to Jerusalem. Probably the Reform movement of King Josiah may have influenced him. He had seen in Anathoth the evils which resulted when Baal worship was mixed with the worship of the one true God, and he may have thought that if that worship was centred in Jerusalem, it would be easier to keep it controlled and pure. In chapter 11 we find Jeremiah in accord with the ideals of the Reformers.

When a man is an idealist, and striving towards the goal of his ideals, he will naturally join the ranks of those whom he believes are like-minded, and it takes courage for a man to stand by those ideals when he sees others turning those ideals to their own gain. So it is not surprising that when Jeremiah found that this priestly movement, known to scholars as the Deuteronomist school were turning aside from their ideal, and making the worship of God, mere form, he denounced their work. We read his condemnation in chapter 8 verse 8.

There were a group of people however who were succeeding in living lives of purity. They belonged to the tribe of Rechab. Jonadab, their father, must have been a great warrior for the God of Israel. He probably had turned to farming with the other tribes, but he saw the menace of the Baals with their sexual immorality, so he extracted the promise that every member of his household should not drink wine. This was the source of so much of the evil. Now-a-days it is the fashion to take liquor at parties, or if

This is the second of three articles, comprising a study of the Book of Jeremiah. The third article, "Is Patriotism Enough?", will appear next week.

you are out on a jaunt with mates to "have a glass." That we say is all right, and we are inclined to snigger at the fellow who says he prefers to be a total abstainer. Like Jonadab he is striving to keep his life pure, and he believes it can be achieved that way. Hats off to them! These chaps, as Jeremiah found the Rechabites, are unswerving in their faithfulness to their ideal.

AS Jeremiah engaged in God's work he found the doing very costly. Nobody listened. They mocked at him. What was the use of going on? In Jer. 15:18 he voiced his despair: "Why is my pain perpetual, and my wound incurable, which refuseth to be healed?" He would have given anything to leave his task to someone else. In fact he believed God had forsaken him. "Will thou be altogether unto me as a liar, and as waters that fall?" Like his prophetic predecessors he believed that if no events happened to prove what he said, God was making fun of him. God however gave him the answer. His task, although it brought him suffering and anguish, must be done. God had told him he was to be a "brazen wall," but he need never fear he was doing it in his own strength.

YOUTH NEWS

The Adelaide Youth Department has arranged a conference for Young Anglicans at Glenbarr Conference House at Strathalbyn from August 27 to 29. The subject of the conference will be "The Parable of the Good Samaritan," and in this framework the Fall, the Atonement, and the Church will be discussed. The conference will be conducted by the Chairman of the Youth Council, the Reverend E. P. Pfitzner.

A week-end conference for members of the Adelaide C.E.B.S. between the ages of 13 and 15 will be held at the Retreat House, Belair, from August 27 to 29. The subject for discussion will be "The C.E.B.—at Home, at Work, and at Church."

The next Anglican youth camp for Y.A.S., J.A.S., and C.E.B.S. boys will take place at Dubbo during Anniversary Day week-end. Accommodation arrangements were made last week for this event through the hospitality of the Dubbo parish and Brotherhood of the Good Shepherd.

A free week-end for C.E.B.S., J.A.S. boys, and prospective Boys' Society leaders will take place in the Parish of Orange, organised by the local C.E.B.S. branch, on September 18-19.

During the camp a conference will be held towards forming a Diocesan C.E.B.S. Council. At the request of the Youth Department the Orange leaders will shortly issue invitations to all concerned. Others interested may contact Barry Close, 68 Byng Street, Orange.

The Fellowship of S. Mark's, East Brighton, Diocese of Melbourne, will hold a tea on August 22 at 5 p.m., at which Mr. Colin Cussen, of North Queensland, and S. Michael's House, South Australia, will speak. Young people over the age of 14 years are invited.

for God would be with him every step of the way.

Over and over again Jeremiah felt God had refused to hear his prayer for the nation (Jer. 11:14). He never ceased to tell them that God is merciful and if they repent God will forgive them. He knew that true repentance meant a great heart-searching, not just a glance at ourselves as we know we are, and a shrugging of our shoulders at our worst sins. He knew that if Israel did repent blessing would follow, and this verse "And thou shalt swear, the Lord liveth, in truth, and in righteousness; and the nations shall bless themselves in Him, and in him shall they glory." (Jer. 4:2) seems to sum up his own experience. Jeremiah knew the reality of God in his heart was not merely belief in God, but perfect confidence in an unseen, but living God. Faith to the Christian goes much deeper than that. We believe that through Grace we are saved, and that Grace was given by Christ's death on the Cross. As Christ showed us God's love, so we are joined by Him in fellowship with God.

TO some of us, growing in the faith of our Lord, Jesus Christ, the reality of His presence in our hearts is like the blossoming of a flower, but to others it comes through doubt and pain of conflict. That was Jeremiah's experience. In Jer. 31:3, we read: "Yea, I have loved you with an everlasting love, therefore with loving-kindness have I drawn thee." Life is a battle-ground, but the "everlasting love of God" endures. It endures every day of our lives when we sin, and seek His forgiveness. Yet although we claim His love for ourselves, we find it hard to turn that love towards our neighbours. It would place within our hearts the Covenant which God made with Jeremiah.

Read that Covenant (Jer. 31:33): "But this shall be the Covenant, I will put my law in their inward parts, and write it in their hearts." Jeremiah had come into a priceless possession, fellowship with God. It must have been a tremendous event in his life.

Things to do:

1. Make a study on the religion of Israel. "The Teaching of the Old Testament," by A. W. F. Blunt, B.D. Ch. 3, and ch. 6.
2. A Discussion on the question: "Am I my brother's keeper?" Jeremiah, ch. 9 is a suggested basis for this.

FOR SMALL PEOPLE

I WAS THERE . . . (36) MAKING FRIENDS

Once upon a time there lived a very rich man. He owned many lovely things—coloured silks, gold, houses, to mention some of them—that he had to have someone to look after them all for him.

The servant who was given this work to do soon began to wish that some of his master's goods belonged to him. The more he thought about it, the more he wanted them; it nearly always happens like that.

Then one day he took some of the gold and coloured silk and put them away in a box for himself.

He wasn't found out at first, and it was not long before he took some more.

But the day came when his master began to wonder what

JUVENILE CRIME

New revelations of juvenile delinquency in New Zealand in recent weeks have been a salutary reminder that this social disease if allowed to go unchecked can assume epidemic proportions.

The young people involved in the present investigations are in the main early adolescents. This possibly is not surprising. But what should concern us is the lack of restraint and even conscience in these cases.

The problem is not confined to New Zealand, it is world wide. Experienced leaders in child welfare are only too familiar with the social and economic factors which lead to such tragic cases. The more matter-of-fact layman, however, has only to read of the broken homes and lack of parental responsibility, to arrive at one of the major causes which lie behind them.

The Church's task is to use a hackneyed illustration to erect a fence at the top of the cliff rather than provide an ambulance at the bottom. Where do we start? With the young people. Sound Christian training in matters of friendships, thrift, preparation for marriage, home life and child care deserves more than a token place in our youth programmes.

At the same time someone, it seems, has to take the lead in checking the popular approach of the Press to these matters. While much of the cheap literature published as "comics" does not enter some homes, the daily newspaper usually does, with the result that detailed accounts of mob violence, drug addiction and all the rest of the sorry catalogue find their way into most family circles.

The Church has the remedy to the situation in the gospel of Christ, which offers emancipation from the power of sin. But the preaching of the gospel must be accompanied by a vigorous yet sympathetic approach to these problems of youth.

A Commonwealth Anglican Youth Leaders' Conference similar to that which met in Albury last May, might well be called to study these urgent matters so that a united voice from Anglican youth might be heard, and, we might hope, heeded by all who value Australia's future.

—THE YOUTH EDITOR.

BATHURST YOUTH NEWS

FROM OUR OWN CORRESPONDENT

Bathurst, August 6
Beverly Boyd of Bathurst Young Anglicans was crowned Zone Queen for the area Dubbo to Bathurst in the 1954 Young Anglican Queen contest for the Bathurst Diocese.

The Diocesan Commissioner performed the short ceremony before a packed crowd at the Theatre, Molong, on August 2, at a ball organised by the local Y.A.S.

Seven candidates paraded, attended by flag bearers from their branches and two ladies in waiting for each contestant.

Each "queen" was received on the stage by the Bishop Coadjutor of the Diocese, the Right Reverend M. d'Arcy Collins, and placed in her position. Each candidate wore a large sash showing the parish she represented.

Great applause was given to Gail Davis of Tomingley, Peak Hill parish, who was runner up in the zone contest, and also to each candidate as they entered. Each girl received a gift memento.

The second zone crowning ball will take place at the Imperial Theatre, Egugwora, on Tuesday, when six other girls will contest from the area Condonbolin to Cowra. On September 3, the third ball will take place at Rylstone, and the winner of each zone contest will then parade for the overall title of 1954 Y. A. Queen at the Bathurst Y.A. Ball at the Cathedral Hall on September 10.



Dear Girls and Boys, Here we are again. How time flies! Soon we shall be thinking about our Advent and Christmas stories.

This week's story comes from the Gospel appointed for the Ninth Sunday after Trinity. It is told by a boy who heard it from Jesus.

God bless you all,
Your friend,
UNCLE PETER.

was happening to his goods. How angry he was when he found that his servant had stolen them.

"You cannot work in my house any more!" he said.

The servant was so afraid that he did not know what to do. "I will have no work to do," he said, "and I won't be able to live!"

Then he thought for a moment. "I know what I will do," he said to himself.

Then he called together all the people who had to give money or goods to his master and he then made friends of them all by telling them that they need not give as much as they thought.

He hoped in this way to find new work by looking after their goods.

"Now," said Jesus, "let us learn a lesson from that servant. Let us use the things we have, to make friends with people. There may come a day when we won't have many goods of our own left. But we shall have our friends."

So while we don't want to do the wrong things which the servant did, we can learn from him the value of making friends with other people, using the things which we have day by day.

ABBOTTSLEIGH

WAHROONGA (12 miles from Sydney on the North Shore Line).

Church of England

School for Girls

Both Day Girls and Boarders are admitted.

Illustrated prospectus on application to the Headmistress,

MISS E. RUTH HIRST, B.A., Dip.Ed.

THE ARMIDALE SCHOOL, ARMIDALE, N.S.W.

Boys are prepared for Professional, Commercial or Pastoral Life. A Special Agricultural Science Course is offered.

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

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

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

ALL SAINTS' COLLEGE BATHURST

(Established 1874)

Church of England Boarding and Day School for Boys, Pupils accepted from the age of seven, 180 boarders. Courses from Lower Primary to Leaving Certificate.

New Hall, additional science laboratory and classroom block have been recently completed and are in use.

For illustrated prospectus, please apply to the Headmaster—
E. C. F. EVANS, B.A., Dip.Ed., L.A.S.A.

MARSDEN

Church of England School for Girls Bathurst, N.S.W.

An ideal country school in 99 acres of lovely land on the outskirts of Bathurst.

The buildings are spacious and modern in all equipment and furnishings, both in classrooms and dormitories.

Apply for Prospectus to—
The Acting Headmistress

THE NEW ENGLAND GIRLS' SCHOOL ARMIDALE, N.S.W. WONDERFUL TABLELAND CLIMATE

Stands in 100 acres of land, Golf Links, 10 Tennis Courts, Hockey and Basket Ball Courts.

Girls prepared for University and all Public Examinations.

For Prospectus, apply to—
Miss E. M. Colebrook, B.A., Dip.Ed.

TAMWORTH Church of England Girls' School

BOARDING AND DAY SCHOOL

Kindergarten to Leaving Certificate. Special opportunity for Physical Training and Sport. Excellent health record.

For Prospectus, apply to the Principal:
MISS A. I. S. SMITH, B.A. Hons. (London) Tamworth B965.

Schools of The Sisters of

S. Michael's Collegiate, Hobart.

S. Gabriel's, Waverley, N.S.W.

S. Michael's, St. Kilda, Victoria.

S. Peter's, Adelaide, Sth. Aust.

Perth College, Perth, W.A.

Arnott's famous Biscuits

There is no Substitute for Quality.

Remember . . .

SHELLEY'S Famous Drinks

Orange Delite, Lemon Delite, Lemonade, Kolo, etc., for all Occasions.

Phone: LA 5461 (four lines)

THE B.C.A. DOCTOR TAKES FISH TO OPAL TOWN

By THE REVEREND T. E. JONES

IT is just before seven the next morning. It is winter and, though the sky is clear, it is bitterly cold as doctor and sister climb aboard the plane and wrap themselves snugly in layers of grey blankets. It is the last Friday in the month, and that means "Doctor's Day" at Evelyn Downs and Oodnadatta. "Doctor's Day" means that on that day doctor will visit for clinical advice and treatment. Such visits are an important part of the B.C.A. Flying Medical Service at many outback townships and homesteads.

The flight to Evelyn Downs of three hundred and ten miles is made without any intervening stop, and about 10.30 the plane touches down on the excellent landing ground the owner of the station has put down for that purpose.

In the homestead the doctor finds three patients; one a member of the household, the two others from out-stations. Two of the patients are given advice and medicine, and the third, after a thorough examination, is advised to go to Adelaide within the next month for specialist treatment. Then, after lunch, the doctor's party is off again on the last leg to Oodnadatta.

It is a little after three when doctor and sister walk into the Australian Inland Mission Nursing Home at Oodnadatta which the A.I.M. kindly make available for the doctor on her visits.

During the afternoon and evening twenty-eight patients come to see her. They consist of the many varieties of patients as are to be found attending the consulting rooms of any suburban doctor day by day. Expectant mothers, festering hands or legs that need to be opened under local anaesthetic, injections for whooping cough, diphtheria, and tetanus, coughs, colds and mysterious pains that worry an anxious patient.

There are patients from the township, black picaninies from the nearby Aboriginal Hostel, men, women and children from the great cattle runs, and they are all glad to know that the B.C.A. brings the doctor to them every month. It is after 8 p.m. before the last patient is seen, then follows supper and bed, for doctor and sister must be away early on the morrow.

It is 6.30 the following morning when the bags are loaded into a car for the trip to the aerodrome, and by the time the pilot has made the necessary preparations and secured his weather report it is seven o'clock before they are in the air bound for Coober Pedy, one hundred and ten miles away.

THE country is dry and uninteresting. The small hills break the flatness of the landscape, which is scored by hundreds of dry water-courses tracing their way to the dry Lake Eyre, once an inland sea, towards the heart of the continent.

The journey is remarkable for the fact that no homesteads lie on the long route and it is not until the plane is directly above Coober Pedy that any sign of habitation can be seen. Coober Pedy is known for its opals, the only reason for its existence. As the plane approaches, what appear to be giant worm casts are seen covering many acres of the ground. These are old workings,

This is the second of two articles on the work of the Bush Church Aid Society at Ceduna, South Australia. The writer is the society's organising secretary for Australia and Tasmania.

the rings of whitish earth being formed by the soil cast up from the diggings. Without these landmarks it would be very easy to pass Coober Pedy, unless a careful lookout is kept for the three iron roofs of the only buildings above ground. By now, the pilot knows just where to look for them and there is little fear of his missing his way.

Landing on the aerodrome some two miles out, eyes are strained for the first glimpse of the cloud of dust on the horizon that will tell of the truck coming out to fetch the party in. Soon the truck alongside the plane and the doctor's bags are loaded into it together with forty pounds of frozen fish, or more correctly, fish that was frozen the day before at the Quick Freeze factory at Ceduna. This is one of the ways in which the Flying Medical Service makes life a little brighter at Coober. Fresh fish was unheard of in the place until it became part of the routine of doctor's day at Coober Pedy.

As the parties go into Coober what appears to be the entrances to very large rabbit warrens are to be seen. They are the doorways to the homes of most of the people, for the majority of them live underground in this place, which rates as the second hottest spot in the continent.

Patients, black and white, are clustered round the en-

trance to the Wilson's Store, and in the home next door doctor sets up her equipment in the front room and one by one the patients are called to see her. As many as eighteen are attended to at this remote and desolate spot.

One of the patients is an old pensioner, whom the doctor greets with: "Well, you're looking much better these days," and in a shy voice he answers: "Yes, I am, thanks to you, because until you came to look after us, nobody cared for us."

Another patient is a native girl about twenty-six years of age, who stands shyly at the table in a bright print dress and a glowing face, but who finds that no matter how hard she tries, speech won't come. Some few months before, she came for advice and help on one of these clinic days. Then she was quite blind. It was arranged for her to go to Adelaide to see a specialist. This was the first time the doctor had been to Coober since the girl had returned from Adelaide, and her excitement was due to the fact that she was able to see her doctor friend for the first time.

It is after mid-day before the last patient is seen and while the party is drinking a hurried cup of tea Mrs. Wilson hands sister a list of drugs required to replace those used from the medicine chest. These will be left with the B.C.A. chemist at Her shop in Ceduna and brought up on the next trip to Coober Pedy.

A head wind makes the two hundred-mile trip back to Ceduna longer than usual and it is three o'clock before a tired but contented trio get back home with the feeling of a job well done.

ON THE THEOLOGY OF MARRIAGE

THE MYSTERY OF LOVE AND MARRIAGE. Derrick Sherwin Bailey, S.C.M. Press. Price 16/7 (post free).

THIS is a scholarly and interesting and, to many, probably a provocative book, dealing in a new way with the personal relations involved in marriage. The author has been chaplain to Anglican students in Edinburgh, and is now central lecturer for the Church of England Moral Welfare Council. This experience, however, is not the author's only claim to speak with more than ordinary interest on his theme. He brings to his study of marriage and love a profound knowledge of the Scriptures and of the writings of the Church fathers. It is this scholarship, as well as the subject itself, that gives to Dr. Bailey's book a unique place among the innumerable attempts to focus attention upon the Christian concept of marriage.

The author's main contention is that the Biblical term "henosis," the union of man and woman in one flesh, has received little attention or even acknowledgement from the theologian. The theology of marriage has consequently suffered a certain impoverishment. It has too often proved to be shallow, or even fearful of admitting that within marriage the sexual act can rightly claim a place of its own as something possessing sacramental significance.

Fear of the flesh, or revolt against the old hedonistic conception of sexual love, has resulted in a concentration either upon the institutional value of marriage or upon certain limited ends, such as the pro-

creation of children. Dr. Bailey, basing his thesis on "henosis" as a Scriptural ground of marriage, argues that love gives inward validity to the sexual act, which is therefore seen, not as a concession to the flesh or even a means of procreation, so much as a mystical union. Partners of this union become fully integrated, personality is enriched, and the act of love becomes the means whereby it is possible to enter into a fuller conception of the Divine mystery.

This, the author contends, is the Biblical meaning of "one flesh," and he carries his argument through the whole of his book with clarity and conviction. The consequences of this arresting view are very interesting, and perhaps a little disturbing to those who have been content to think of the sexual act as a concession to man's passionate nature. It is a view, of course, that will receive instant condemnation from those accustomed to think of sex as the root of sin.

Apart from the admirably clear way in which the author presents his general thesis, his chapters on "Indissolubility and Divorce" and "One Flesh and the Resurrection" make this book one that should be singled out from many as a work of reference. For it is obvious that our Lord's statements on divorce, as recorded by the writers of the Gospels, call for much closer study than we have yet given them.

The author's summary of

THEATRE REVIEW

"THE BEGGAR'S OPERA"

At the Plaza Theatre, Melbourne. This is an amazing triumph of the producer's art, especially the closing scene, but for most of the film it is a confusing thing.

On the stage, Peter Brook has a talent near to genius, but in this film it is as if a poet were asked to write an ordinary journalist's report of a hanging and produced in consequence something that very few people could be bothered reading right through. Far too many of the audience at the Plaza got up and left this show half-way through.

The music of Gay's opera is not particularly attractive, and in this instance it is not improved by several of the voices being dubbed in on to principals who themselves cannot sing well enough.

Even to those of us who are familiar with the opera, it was difficult to tell where Christopher Fry's script ended and the "Beggars" began.

Gay's story is of a highwayman—Macheath—who is in Newgate gaol waiting to be hanged, when into the prison comes a beggar, clutching the pages of an opera he has written about this same Macheath.

From that point it is the beggar's script that we are following, and in it Macheath is duly hanged, but in the cell Macheath protests that as he is to be really hanged in the morning, he should not be hanged in the opera also, but given a reprieve. The beggar agrees, and in his excitement shouts out the word "Reprieve." A warder comes to investigate, and they take his keys from him and release everybody.

The colour is good and the photography excellent, and some of the scenes, particularly the procession to the gallows and other mob scenes, are a marvel of skilful direction.

The first half of the programme prior to the interval, is one of the poorest that I have ever seen.

—W.F.H.

hold your
Wedding Reception
at the
AUSTRALIA HOTEL
in the wonderful new
STARLIGHT ROOM



A "Change-Room" is placed free-of-charge at the disposal of the Bridal Party, and—

The Bridal Couple are invited to stay the night in the magnificent **BRIDAL SUITE** as guests of the Management, free of charge.

Also, the unique Starlight Wedding Service will free you from all tiresome details: ordering and addressing your invitations, booking hire cars, soloists, photographer, and arranging for your Bouquet and Cake.

Ring the **STARLIGHT WEDDING ADVISER** for full information . . .
PHONE B 0388, EXT. 322

THE AUSTRALIA HOTEL
45 CASTLEREAGH STREET, SYDNEY

Insure with
THE SOUTH BRITISH Insurance Co. Ltd.

for all Fire, Marine and Accident covers and ensure prompt settlement of your claims.

SYDNEY BRANCH—
CNR. HUNTER AND O'CONNELL STREETS.

Represented in Country Centres and Branches in all States.

CHURCH and SCHOOL FURNITURE

For All Your Requirements Contact
LONGHURST, KINDRED PTY. LTD.
1-11 MOUNTAIN STREET, BROADWAY
MA 2301 — MA 2377

Service in the truest sense of the word at a time when it is most needed.

WOOD COFFILL LTD.
Funeral Directors

HEAD OFFICE: 810 GEORGE STREET, SYDNEY
'Phone: M 4611 (5 lines)

Branches in all Suburbs — Agencies in Every State.

SORBY'S LIMITED
Wholesale and Retail Hardware Merchants

HEAD OFFICE: 285-289 Hunter Street, Newcastle.
'Phone: B 0433—14 lines.

BRANCH STORE: 42 Keira Street, Wallongong.
'Phone: B 2424.

RICHARDSON & WRENCH LTD.
A Name Synonymous with the highest Traditions of Real Estate Practice since 1857.

92 PITT ST., SYDNEY
'Phone: BL 3051

SEVENHILLS SACRAMENTAL WINE
HIGHLY APPROVED BY EPISCOPAL AUTHORITY

DISTRIBUTORS:
AUSTRAL WINE & SPIRIT AGENCY PTY. LTD.
517-521 FLINDERS LANE, MELBOURNE.
PHONE: MB 3781 - 3782

All Brands of Wines and Spirits Stocked.

**PAGES
MISSING
FROM
ORIGINAL**

DIOCESAN NEWS

ADELAIDE

CHURCH EXTENSIONS

The bishop will set the foundation stone of a church cottage at S. Columba's Church, Hawthorn, on Saturday, August 14, at 3 p.m. The cottage is intended as a residence for the assistant curate and the vergor. On Sunday, August 15, the bishop will bless the additions to S. Christopher's Mission Hall at Kiburn.

PRAYER FOR INDUSTRY

At the request of a prominent layman who is engaged in dealing with industrial disputes, the bishop has asked that prayers for peace in industry be made in all churches in the diocese on August 15.

ARMIDALE

CATHEDRAL PARISH

Captain Roy Buckingham of the Church Army has just spent a week in the Cathedral Parish, holding meetings after school for children and film services on evenings. The meetings, especially in the afternoons, were well attended. Captain Buckingham is to return to the parish for a fortnight in September, working in West Armidale. He will do a week's visitation from September 13 and the following week hold a mission in S. Mary's.

At Evensong last Sunday night, the Cathedral Choir sang the music which they are to sing at the Tamworth Bi-centennial this week-end. The choir did not compete last year, but the previous year won outright the cup for the Grand Choral Contest, having won for two successive years.

BINGARA

Annual balls have recently been held at Bingara and also at Upper Horton. Each was a great success.

The young people have in recent weeks paid visits to Moree, Narrabri and Barraba, and are learning thereby something of the meaning of the fellowship of the Church.

At a service in the church at Cobbadah an altar service book was dedicated to the memory of the late Jessie Crowley, who was for many years organist of the church.

The service book was the gift of her son.

BARRABA

The Ladies' Guild has been responsible for many improvements in the Barraba church and parish hall. The church floor has been sanded and polished, and electric heating installed. In the parish hall the floor has been sanded, blinds and curtains provided for the windows, and proscenium and curtains for the stage.

CLERGY MOVEMENTS

The Reverend F. W. Heyner and Mrs. Heyner have returned to the diocese after a trip to England. Mr. Heyner will act as locum tenens at Quirindi till the arrival of the new vicar, the Reverend J. Newton Bagnall, at the end of November. Archdeacon E. H. Stammer has returned from Quirindi to Armidale to attend to his duties as administrator during the absence of the bishop in America.

At a social gathering in the Quirindi Parish Hall following his final service, Archdeacon Stammer was presented with a watch as a token of gratitude for his ministry since the departure of the Reverend C. J. Eldridge-Dople.

The Reverend Reg Gori, who has been assistant priest at S. John's, Tamworth, has been appointed to the Parish of Belconnen, and will be introduced to the congregation on September 9. This will relieve Canon E. B. Hill, who has been acting as locum tenens.

ARE YOU PLANNING A SUCCESSFUL MARRIAGE?

S. Andrew's Cathedral Marriage Guidance Centre is holding a series of lectures for young couples at 7 p.m. on Monday nights at the Chapter House from

AUGUST 16th TO SEPTEMBER 20th

RING MA3946 FOR DETAILS

Joseph Medcalf Funeral Director

Head Office: 172 REDFERN STREET, REDFERN Telephone MX 2315. Private WM 3477.

GUARDIAN ASSURANCE COMPANY LIMITED ENGLAND

FIRE, ACCIDENT, MARINE. All classes of insurance effected at Lowest Current Rates. From and Liberal Settlement of Losses. GUARDIAN ASSURANCE BUILDING, Cnr. Pitt and Hunter Streets, SYDNEY. CYRIL HODGE, Manager, Telephone: BL2231-2232.

MELBOURNE

INDUCTION

On August 10 the Bishop of Geelong, the Reverend J. D. McKillop, inducted the Reverend F. H. Morton to the Parish of S. Alban's, West Coburg. Mr. Morton was formerly Vicar of the Parish of Lilydale.

DEACONESSES IN GIPPSLAND

During last week-end, August 7-8, several new Deaconesses Order visited Gippsland at the invitation of the deaconesses of that diocese. They spoke in many Gippsland churches about women's work in the Church. On Saturday they went to Sale and were commissioned by the Bishop of Gippsland, the Right Reverend D. B. Blackwood, and then went to the various parishes to which they had been allocated. On Sunday morning the head deaconess, Kathleen Sheppard, made a broadcast from station 3UL, Warragul.

EAST BRIGHTON

S. Mark's Sunday school will hold a "Hobbies Exhibition" on August 21, when anything made, collected or given can be exhibited by anyone from four to forty years of age. The exhibition will be held on August 15. The Reverend Russell Cameron will open the exhibition, which will include special prizes for the C.M.S., Scouts and Guides.

ST. KILDA RURAL DEANERY

The special effort of the St. Kilda Rural Deanery for 1954 will be a "Celebrity Concert" to be held at S. Andrew's, Brighton, on September 22.

S. CHRISTOPHER'S FETE

S. Christopher's College Fete will be held at the Melbourne Girls' Grammar School, Anderson Street, South Yarra, on August 28, from 11 a.m. to 6 p.m. Dame Pattie Menzies will open the fete at 11 a.m.

DEDICATION OF RESTORED ORGAN

Special services will mark the dedication of the restored and rebuilt organ at S. John's, Camberwell Junction, on Sunday, August 22. The appeal was launched by the former vicar, the Very Reverend A. Pascoe Wilson, on Whitsunday, 1953.

SYDNEY

FILM EVENING

A documentary film evening is to be held at S. Mark's new Kindergarten Hall, Darling Point, on Friday, August 13, at 8 p.m. The evening has been arranged by parents and friends of the Sunday kindergarten. The main features will be coloured films of Holland and Australia. Admission is 3/- for adults, and 1/- for children 12 and under. Supper will be served afterwards. Proceeds will go towards the cost of new equipment for the Sunday kindergarten.

REQUEST FOR TAPE RECORDER

Moore Theological College teaches voice production to its students, and all are agreed that this is a very important feature. At the present time the college does not possess a tape recorder, but needs one for the better training of voices. A suitable tape recorder costs about £100, and the college hopes that some of our readers will appreciate the great advantage which such a machine would confer, and donate the sum necessary. Any who wish for further information are invited to write to Fr. Garret Smith (office, 2023; home, FD9117).

PATRONAL FESTIVAL

Christ Church S. Laurence is celebrating its Patronal Festival this Sunday. The special preacher will be the Reverend Jack Guinness of the Community of the Resurrection. He is passing through Sydney on his way to South Africa from New Zealand.

INTERNATIONAL CONCERT

The Society of Friends will hold an International Concert at the Y.W.C.A. Concert Hall, Sydney, on August 20, at 7.45 p.m., to raise funds for the Quaker World Service and Relief Work in Korea, Greece and Europe. Artists will include the Oriana Singers; the magician, Eakel; Helen Priestmaster, Olga Lilov and Norman Dunlop. Subscription is 3/6 for concert and supper.

DARLING POINT

The "Friends of S. Mark's, Darling Point" was formed at a meeting of parishioners on July 26, to help the financial needs of the Church. Sir Samuel Hordern was elected patron and the Honourable K. W. Street, president. All who join during the month of August will be regarded as foundation members.

PATRONAL FESTIVAL

On S. James' Day, after the solemn Eucharist, the 9 a.m. Family Eucharist was preceded by the Office of Admission to the Brotherhood of Servers, and also the Office of Redress to all S. James' Servers. Many old parishioners, often prevented from attendance by distance and time-breakfast.

At the 11 a.m. Choral Eucharist and 7.15 p.m. Festival Evensong, the Dean of Newcastle, preached. Both his sermons and the singing of the choir were the most inspiring help in the beautiful services, the prayers at which included those for all other churches dedicated to S. James.

TASMANIA

LAUNCESTON

The parishioners of Holy Trinity, Launceston, gave their former Assistant Priest, the Reverend R. E. Davis, a set of gold vestments before his departure for Perth where he commenced duties as Precentor, on July 26.

BATHURST AIDS MISSIONS

FROM OUR OWN CORRESPONDENT

Bathurst, August 6. The president of the Bathurst Women's Auxiliary of the Australian Board of Missions, Mrs. J. J. Sherlock, welcomed Sister Helen Roberts of New Guinea at a gathering in the Bathurst Cathedral Hall last month.

Plans were made for the annual support by the branch for medical missions. Several branches will prepare hospital dressings for Carpentaria and New Guinea.

The Bathurst Cathedral branch held an appeals afternoon recently for Christmas comforts for missionaries in Carpentaria and New Guinea.

The Kelso A.B.M. Women's Auxiliary also organised an afternoon for Christmas gifts for missionaries. Members prepared many articles for medical missions at the Mitchell River station.

LAY MISSIONARY COMMISSIONED

FROM OUR OWN CORRESPONDENT

Brisbane, August 10. After solemn Evensong on Tuesday, August 3, in the Parish Church of S. Philip, Thompson Estate, Mr. Raymond Geoffrey Young was commissioned as a Lay Missionary for New Guinea.

The commissioning was conducted by the Provincial Secretary of the Australian Board of Missions, the Reverend E. E. Hawkey, who also preached the sermon.

At the conclusion of the service, a social gathering was held in the parish hall when the Church of England Boys' Society presented Mr. Young with an Office Book, the Youth Clubs a wristlet watch and the Mothers' Union a white cassock and cotta. There were other personal gifts made.

Mr. Young sailed on Friday, August 6, per *Bulolo* for Apugli in the Northern Archdeaconry of the Diocese in New Britain, where he will work with the Reverend Sydney Smith.

BISHOP DIXON'S 85th BIRTHDAY

FROM OUR OWN CORRESPONDENT

Brisbane, August 10. The Bishop Co-adjutor of Brisbane, the Right Reverend H. H. Dixon, celebrated his 85th birthday on August 1.

He is the oldest Church dignitary in Brisbane, being two years older than the Roman Catholic Archbishop Duhig.

Bishop Dixon was born in Cambridge, England, and graduated M.A. from Cambridge University. He was ordained priest in 1894 and served the early years in this ministry in England.

In 1898, he became Rector of Southport, Queensland, and in 1901 founded the Southport School where he remained headmaster until 1929.

The bishop was consecrated in S. John's Cathedral in 1932 and became Bishop Co-adjutor that year.

Bishop Dixon recently celebrated the 60th anniversary of his ordination to the priesthood.

Chateau Tanunda "Historical Firsts"

No. 6 of Series*



Matthew Flinders

— "the First Circumnavigator"

Born on the 16th March, 1774, Matthew Flinders entered the Royal Navy of His Majesty King George III, at the early age of fifteen and when Governor John Hunter sailed from Plymouth in the "Reliance" on February 15th, 1795, young Flinders accompanied him as a Midshipman. He was destined to leave his name for all time in the annals of Australian History.

Notable amongst his triumphs was that of being the first to establish the fact that Tasmania was an island. His close friend, George Bass, and others including Governor Hunter, had suspected that a strait existed, but it was not until 1798 that Flinders, in command of the 25-ton sloop "Norfolk" made "our long-wished-for discovery of a passage into the Southern Indian Ocean." Bass accompanied him on that journey, during which they circumnavigated Van Dieman's Land for the first time.

Both Flinders and Bass were born in Lincolnshire and were together on the "Reliance" on the voyage to Australia. Bass, the ship's surgeon had brought with him an 8 ft. boat which he named "Tom Thumb"; in this tiny craft and in a second "Tom Thumb" built to Bass's order in Sydney, the friends, together with a lad named Martin, explored the coast south of Botany Bay,

entered beautiful Port Hacking, coasted fertile Illawarra, and met thrilling adventures by sea and land.

Between 1801 and 1803, Flinders had command of the "Investigator" and in her made the first coastal circumnavigation of Australia, naming many features of the coast and charting with great thoroughness and persistence.

After many triumphs, a series of setbacks began for him in 1803. These culminated when, bound for England in the 29-ton schooner "Cumberland," the pumps failed in the Indian Ocean and he made for Ile-de-France (Mauritius). War had broken out between France and England, and Flinders was imprisoned on the island for 64 years. Sick in body and poor of purse, he died on the 19th July, 1814, four years after his return to England. Flinders played an important part in securing official adoption of the name

Australia for New Holland. His epithet could well be the words he wrote about Bass— "A man whose ardour for discovery was not to be suppressed by any obstacles, nor deterred by danger."



First in Quality — First in Favour

CHATEAU TANUNDA

The Brandy of Distinction

A Product of The House of Seppelt

TUCKER & CO. PTY. LTD., 335 KENT ST., SYDNEY, Estb. 1838.

*Copies of each of the series printed on Art Paper, available free on application.

SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mrs. A. S. Harris, of Nannup, Western Australia, who sent us this picture of the Bishop of Bunbury, the Right Reverend D. Redding, with his two lay missionaries there.

THE ANGLICAN CONGRESS

(Continued from page 2)

blind them to the next world and to the truth of this.

"The same forces, the devil's favourite weapons of lies and coercion, are at work in the Church as well. All the conditions favour the spread of untruth and the curtailment of freedom.

"It is hard to battle for the high calling of Christ to trust to His truth alone and to let it be the source of freedom. But it is to this hard battle that the Church of Christ is called and committed; and we of the Anglican communion should glory that it is so."

OUR VOCATION

The Bishop of London, the Right Reverend J. W. C. Wand, introduced the topic: "Our Vocation," at the first general session of the Congress on August 5 at 10 a.m.

Dr. Wand said: "If I were asked to state in a single sentence the position of the Anglican communion, I should say that it strives to give full expression to the teaching of the Bible as reflected in the age-long history of the Christian Church."

He traced the history of the Anglican communion from the Church in Britain in the second century; the incorporation of the Church of England into the Papal system; and its subsequent detachment from Rome.

The bishop said that the expansion of the Church of England into the Anglican communion was due to the military and commercial adventures of English people overseas from the sixteenth century onwards.

Dr. Wand next discussed the Anglican position in doctrine, which, he said, is a result of our history.

"If we were once well within the general system of the Western Church and were later on the verge more than once of being pulled into the Puritan system, it was inevitable that we should bear some signs of our struggles in our resultant structure of faith and practice.

"In the course of those struggles we learnt to see some good in more than one of the various presentations of Christianity, it is not natural and right that we should strive to retain all the good and so to keep our own limits as wide as possible.

"I am convinced that most of our critics really envy us our comprehensiveness and would like to imitate it if they could persuade themselves that it was compatible with safety."

He stressed the importance of the episcopacy in Anglicanism, of conducting our services in the vernacular, and our use of the Bible. The bishop said: "I believe it is true to say that there is more extensive use made of the Bible in the Book of Common Prayer than in the liturgy of any other Christian body."

Dr. Wand pointed to the

Catechism as the standard of Anglican teaching which "presents us with a carefully-balanced statement. It is not distorted by any heat or controversy. It does not divorce belief from practice. And it is as definite on the points treated, particularly the Gospel Sacraments, as any standard teaching needs to be."

ON STRUCTURE

The Archbishop of Quebec, the Most Reverend Philip Carrington, spoke on "Our Vocation," under the sub-topic: "The Structure of the Anglican Communion," at 2.30 p.m. on August 5.

The archbishop said that the Lambeth Conference is the "best formal expression of our unity."

Our real structure, however, is a spiritual one, "expressing itself in numerous corporate forms as it propagates itself in various parts of the earth; in every place it preserves, in the historic episcopate, the apostolic mission which the Lord imparted to his Church, and reproduces the pattern of Church life in a recognisably identical form."

Archbishop Carrington said: "We have no ecclesiastical world-organisation, because we have no peculiar theology, or theories, or practices of our own.

"We stand for the old historic Christian religion in the form in which we have received it.

"We want it in its fullness, but without those dogmatic and liturgical developments which are foreign to the primitive period.

"We believe in a holy Oecumenical Church after the Evangelical and Catholic and Apostolic pattern, and that is why we cannot complete our own organisation at the oecumenical level. If we did that we would be a sect. As it is, we are a family of dioceses or provinces, which is conscious of a close family connection, within the oecumenical unity, which is greater than we are."

OUR PLACE

The Professor of the University College of the Gold Coast, the Reverend J. P. Hickinbotham, also spoke at the morning session on: "Our Vocation," on the sub-topic: "Our Place in Christendom."

He pointed out that although the Anglican communion is small in numbers, it succeeds more fully than any other in holding together the two traditions of Catholicism and Protestantism.

Professor Hickinbotham said that no other communion in this century has felt the divisions of Christendom as a greater burden and challenge to its conscience.

He reminded his listeners of the Lambeth Appeal of 1920, of our part in the South India Union and in the World Council of Churches.

CLOSE OF CHICAGO CONGRESS

BISHOP WAND DEFINES THE POSITION OF ANGLICANISM

FROM OUR OWN CORRESPONDENT

Chicago, August 4

The Bishop of London, the Right Reverend J. W. C. Wand, addressed the Catholic Congress in Chicago on August 3, the second day of the congress.

His address, "The Meaning of Anglicanism," was given a rousing reception.

Bishop Wand attacked as "complete nonsense" the criticism that Anglicans have no position of their own, but rather try to reconcile two completely opposed positions.

There were two ways of thinking about God and his relationship to the universe: the transcendent and the immanent, he said. These two aspects of God's relation to man might be thought of as the psychological and the ontological.

The important thing was that both were necessary. These two aspects of God's relation to man found their expression in the experience of conversion and the sacramental life.

In the early Church both the psychological and the ontological approaches were emphasised. In the Middle Ages the psychological element had been lost.

The Reformation was the result of the loss of this vital element. The Reformation reasserted the psychological element, but it went too far. The English Church had never been affected by the Continental Reformation to the extent some people would like it to have been.

The Church of England kept both elements intact—it kept the institutional and sacramental nature of the Church,

and insisted also on a living personal faith.

Because we now knew that human personality was not a self-contained thing we could see the true nature and value of the Sacraments.

In our communion the Evangelical was likely to stress the psychological approach. The Catholic would stress the ontological and sacramental approach.

In fact neither view could exist without the other. No Anglican Evangelical could do without the Sacraments, and while he might push them to the outer fringes of religion; experience he did accept them as effectual signs and not as empty symbols. No Catholic, on the other hand, could do without faith. Without a right disposition we turned the Sacraments into magic and placed a barrier in the way of grace.

What was the future of the Catholic movement in the Anglican Communion?

The bishop stressed three things.

1. We must recognise clearly our position. We must know what we stand for and why we stand for it.

2. We must proclaim it boldly to others. Millions of people would be happier if they heard the truth as we see it. It is not

small group was that of the Orthodox prelates with their golden tiaras. Amongst them were His Beatitude Eshai Mar Shiman XXIII, Patriarch of the East and of the Assyrians; the Most Reverend Metropolitan Andrey of the Bulgarian Orthodox Church, whose jurisdiction includes Australia and the Pacific; and the Most Reverend Athenagoras, Greek Metropolitan of Eastern and Central Europe.

These bishops were followed one by one by the Anglican bishops, five of whom were from Australia and the Pacific. The senior diocesan present was the Bishop of Newcastle, the Right Reverend F. de Witt Batty. At the end of this procession came the Most Reverend Arabindo Nath Mukerjee, Primate of India, Burma, Pakistan and Ceylon.

The Sanctuary procession then entered the stadium. The Bishop of Long Island, the Right Reverend J. P. De Wolfe, sang the Pontifical Solemn Eucharist. The sermon was preached by the Bishop of Chicago and President of the Congress, the Right Reverend G. F. Burrill.

At the conclusion of the service the Bishop of Chicago blessed the congregation in procession.



Four Church leaders who met at the Catholic Congress held at Chicago from August 1 to 3. They are (left to right): The Right Reverend J. J. Demmel of the German Old Catholic Church; the Bishop of Chicago, the Right Reverend G. F. Burrill; the Archbishop of Utrecht, the Most Reverend A. Rinkel, and the Primate of the Polish National Catholic Church, the Most Reverend Leon Grochowski.

THANKSGIVING IN MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, August 9
Thanksgiving for the restoration of the square Norman tower of St. James' Old Cathedral was offered at a special service on July 24.

Just before its close the congregation moved into the grounds and surrounded the base of the historic tower where the service was concluded and a peal was rung.

The masonry of the ancient tower has been restored and a new cross erected. This was the gift of women of the church.

The Dean of Melbourne, the Very Reverend S. Barton Babbage, in his sermon, said: "To-day we rejoice that the tower of this old cathedral has been restored as a perpetual witness to the glory of God."

The dean said that in the early days men erected beautiful cathedrals as perpetual symbols of their faith.

Today they used their best architectural ability in erecting hospitals—probably the most characteristic and impressive sight in this city.

"It is significant that to-day we are erecting hospitals, as we have succeeded in producing a race that is careless and neurotic, and sickness—mental and physical—is a major problem," he said.

right to leave them without the grace of the Sacraments.

3. In this age of concern for Christian unity we must not, we dare not, stand aside from the Reunion movement and hug our truths selfishly to ourselves. Our task and our challenge is to do what our Blessed Lord wants us to do—"to Catholicise the Evangelicals."

The bishop's talk was followed by a missionary pageant, which brought before the congress aspects of the Church's work around the world and introduced several missionary bishops to the large audience.

The whole group rose and gave a resounding ovation to the Bishop in Korea.

CLOSING CEREMONY

The congress closed on the morning of August 3.

At 11.30 a.m. the Solemn Procession entered the stadium led by the colour guard. While the congregation of 4,000 stood and the organ thundered Bach's Prelude and Fugue in E Flat the long line of visiting acolytes, followed by Seminarians, religious orders and visiting ministers of other denominations wound their way down the main aisle.

Behind them came a colourful group of Old Catholic and Orthodox clergy, then the group of Anglican priests from all over the world.

Perhaps the most striking

PENALTIES FOR BAD DRIVERS

DR. GARBETT'S VIEWS

ANGLICAN NEWS SERVICE

London, August 9

Severe measures against those responsible for the "appalling horror" of road casualties are urged by the Archbishop of York, Dr. C. F. Garbett, in his "Diocesan Leaflet" for August.

"We need many new and better roads," he writes, "but it will take some time before they are made. But immediate action should be taken to restrain those who by dangerous driving have done to death, or injured, other road users."

"Some magistrates do not use sufficiently the powers they already possess, and inflict only trifling fines. But if the crime of dangerous driving is to be suppressed, the magistrates must not only use to the full the powers which already are theirs, but they must be given the right to inflict heavier penalties."

"A year ago I suggested that a car belonging to a man who repeatedly misused it by dangerous driving should be confiscated. It was, however, pointed out to me that rich men could evade this penalty by buying another car."

"A simpler and equally effective remedy would be to take away for a minimum of five years the licence of a man twice convicted for dangerous driving. To many this will seem harsh; but society must be protected against those who have proved themselves unfit to use safely a vehicle which can kill."

"No other class of offender is dealt with so leniently as those who break the rules of the road, although the selfish and reckless motorist is responsible for far more deaths than all the burglars and house-breakers convicted or unconvicted in the United Kingdom."

"But nothing will be done unless popular indignation expresses itself far more strongly than it has at present. No legislation would be effective unless it is supported by public opinion."

The evil is at root one of morals: selfishness and callousness.

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 2/6d.) is charged for "Positions Wanted" insertions.

Classified advertisements are accepted under the following headings:—

ACCOMMODATION VACANT
ACCOMMODATION WANTED
BAPTISMS, BIRTHS, DEATHS
EDUCATIONAL
ENGAGEMENTS
FOR SALE AND WANTED
HOLIDAY RESORTS
IN MEMORIAM
MARRIAGES
POSITIONS VACANT

FOR SALE AND WANTED
HONORARY Sunday School Superintendent and Lay Reader (working man) requires serviceable small car. Phone Duffy, FA6307 (Sydney) or write 10 Mona Street, Bankstown.

AUGMENT the funds of your Y.A. Group, S.S. Class, etc., by selling beautiful 1955 Scripture Text Calendars in your district. Write to: W. Corbett, 414 Summer Street, Orange, N.S.W.

POSITIONS VACANT
PRIEST, or MIDDLE-AGED LAY-READER—widower or bachelor—wanted to take charge of interesting work among men. Salary 600 p.a. with furnished bed-sitting room. Apply in first instance Registrar, Diocesan Registry, St. Paul's Cathedral Buildings, Melbourne, G.I. Envelopes should be endorsed "M.S."

AGRICULTURE Master needed for Michelmas Term (September 14), possibility permanent position. Apply Canon D. A. Garnsey, M.A., Headmaster, Canberra Grammar School.

Printed by The Land Newspaper Ltd., 77-79 Regent Street, Sydney, for the publisher, Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

NATIONAL: The Reverend T. F. Keyte

*August 16: Miss Lilian Gillespie

*August 17: Father Eric D'Arcy

*August 18: The Reverend Hayden McCallum

*August 19: Religious verse by Francis de Witt Batty

August 20: The Reverend Hector Dunn

RADIO SERVICE: 9.30 a.m. A.E.T. INTERSTATE.

*August 15: From the Chapel of Christ's Hospital, Horsham.

*DIVINE SERVICE: 11 a.m. 2BL, 2NC and Regionals.

August 15: S. Andrew's Cathedral, Sydney. Preacher: Archdeacon H. G. S. Begbie.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T. NATIONAL.

August 15: Religious verse by Clive Sansom.

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

August 15: Balmain Teachers' College, Sydney.

PRELUDE: 7.15 p.m. A.E.T. NATIONAL.

August 15: Westminster Madrigal Singers.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. NATIONAL.

*August 15: Bishop of Grafton, the Right Reverend Christopher Storey.

THE EPILOGUE: 11.30 p.m. A.E.T. INTERSTATE.

August 15: "The Epilogue" No. 33—Ninth Sunday after Trinity.

FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

August 16: The Reverend Gordon Powell.