

THE ANGLICAN

Incorporating The Church Standard

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S. JOHN'S COLLEGE OPENED AT ST. LUCIA

ONE THIRD OF NEW BUILDINGS NOW COMPLETED

FROM A SPECIAL CORRESPONDENT

Brisbane, July 16

More than one thousand people attended the opening of the new buildings of S. John's College at St. Lucia yesterday.

The Governor, Sir John Lavarack, in opening the college stressed the need for a University to serve the community and not merely to be a vocational training centre.

Since the end of the war the University of Queensland has been gradually transferred to St. Lucia; four of the eight residential colleges are now there.

The two-storey brick building of S. John's was dedicated by the Archbishop of Brisbane, the Most Reverend R. C. Halse.

It will provide accommodation for 80 students with dining hall, kitchen and domestic staff quarters at a cost of about £160,000 of which the government has promised a subsidy of £75,000.

The remainder of the money is being raised by public subscription.

When all accounts have been paid the deficit is expected to be about £20,000.

The present buildings comprise only about one third of the projected scheme.

Some large donations have been received including £5000

from Mr. E. M. Tooth and £1000 each from Mr. Hadley Propsting, Mr. V. C. Fairfax and Mr. R. K. King.

Forty rooms at a cost of £300 each have been donated by various people.

Much of the work of raising the money to build the college was done by the Reverend A. C. C. Stevenson, who was appointed warden in 1951, but who died last November before he could see the college built.

SUPPORT NEEDED

Much more support is needed not only to liquidate the debt of £20,000, but to make further advance possible.

The present warden, Canon A. L. Sharwood, was appointed last Christmas and took over the management of the college at the beginning of the academic year with the assistance of the vice-warden, Mr. Robert Kynaston, a former member of the college and an ex-Rhodes scholar.

S. John's College was founded at Kangaroo Point in 1912 and had among its past wardens the present Bishop of Adelaide; the late Bishop of Grafton, the Right Reverend W. H. W. Stevenson; the present Warden of S. Paul's College, Sydney, Dr. Felix Arnott; and the present Dean of Newcastle, the Very Reverend W. A. Hardie.

RHODES SCHOLARS

Sixteen Rhodes scholarships have been awarded to members of S. John's College.

The present Bishop of Rockhampton is an old Johnian.

Six acres each have been assigned to the several residential colleges at St. Lucia.

Four of the eight colleges have now been transferred to the new site.

The first was Cromwell (Congregational) which has been there for more than two years; next came King's (Methodist) opened more than a year ago, while the third and fourth, Emmanuel (Presbyterian) and S. John's received their first students only this year.

The new buildings at S. John's were designed by Messrs. Conrad and Gargett, the diocesan architects, and built by M. R. Hornibrook Pty. Ltd. of Brisbane.

A LONELY SEAMAN HAD A VERY HAPPY BIRTHDAY

FROM OUR OWN CORRESPONDENT

Adelaide, July 16

For a lonely British seaman, the prospect of spending his twenty-fifth birthday in a public hospital bed, thousands of miles from home, seemed a bleak one.

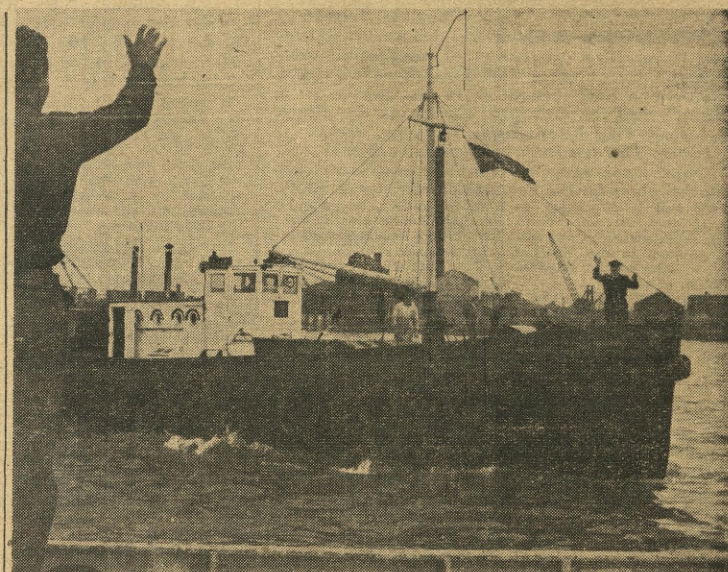
However, for Denis Hart of the tanker "British Union" everything turned out all right—but only thanks to the Missions to Seamen.

One of the Adelaide committee's honorary visitors, Mrs. J. Morison, had been visiting Denis regularly for some weeks.

When he was seriously ill from pneumonia and complications, she cabled and wrote to his sister and widowed mother in Worcester, keeping them informed of his condition.

Then, when his birthday came along on July 7, Mrs. Morison took Denis a birthday cake, a parcel of gifts, and a card on behalf of his mother, and flowers and presents from the mission.

The picture shows Denis with nurses Josephine Payne and Mara Kalnins as he cut his cake in Vero Ward of the Royal Adelaide Hospital.



The former motor fishing vessel "John Ashley," floating church and recreation vessel of the Missions to Seamen, the Church of England's missionary society which exists to help, advise and serve sailors throughout the world. With the River Thames as its "parish," the "John Ashley" serves all seafarers from the Tower Bridge, in London, down to the mouth of the River Medway, in Kent. (See article Page 6.)

AID FOR CHURCH SCHOOLS

FROM OUR OWN CORRESPONDENT
Canberra, July 16

The Anglican attitude to the Federal Government's decision to offer a limited amount of financial aid to Church secondary schools in the A.C.T. will be considered by a meeting of the Diocesan Council on August 9.

The matter will also be dealt with in Bishop Burgmann's "Monthly Letter" to be published in his diocesan paper the Southern Churchman and in THE ANGLICAN on August 1 and 3, respectively.

Discussion has been widespread in Canberra since the announcement of the Government's intention to offer aid but Anglican comment has not gone beyond Bishop Burgmann's original statement in which he said, inter alia, that the matter was one for the Diocesan Council which would meet on August 9.

FACT AND FANCY

The Bishop of Willochra, writing in his diocesan paper, says "for women who are plain looking there may be some excuse for using cosmetics, but if good looking there is no need to do so." The Bishop, says the Editor, has hit the nail on the head: Few are illies who need no gilding.

A definition of the Roman doctrine of Purgatory in modern idiom has reached us: "Purgatory is a refrigerator that preserves the good and refrigerates the bad till the last instalment has been paid, when they are allowed to resume their progress to their chosen destinations."

Interesting to see that the Presbyterian Moderator in N.S.W. addressed the recent General Assembly as "Fathers and Brethren."

Even the Adelaide "Advertiser" slips in the same way, though one would have expected better from that great city. On May 18 they had an item: "I've been saving up. It read: 'Troops yesterday forced their way into a locked room of the bishopric' of Paphos, in Crete. What is more, the phrase appeared twice! Silly, of course, like the old chestnut 'What is the difference between a cherub and cherubim.' But inexcusable in these days of free, compulsory education.

Although it's dangerously like people in glass houses throwing stones, we could not help noticing the Kyogle "Examiner's" reference last week to "Bishop Clement," who was "making an official visit to the Kyogle diocese of the Church of England," and who was referred to as "his worship." Some country papers manage to keep things like this straight; others don't; they all should.

Those cheerful young women, the student deaconesses, had an enjoyable party at Deaconess House, Sydney, last Monday week. I hear that the items included a skilful skit depicting their own training and work, which would rapidly have removed any impression that they are all long-faced from the minds of any who entertained such a notion.

—THE APPRENTICE



Ship-visiting is a vital part of the daily work of the Missions to Seamen in ports throughout the world. Here, one of the Missions' chaplains is seen talking to members of a ship's crew.



Adelaide News picture and block.

HEADMASTER IN MALAYA

FROM OUR OWN CORRESPONDENT

Kuala Lumpur, July 16

The Reverend Eric Currie has resigned as Principal of S. Gabriel's School, Kuala Lumpur, Malaya, as from June 30.

Mr. Tan Chin Guan of S. Andrew's School, Singapore, has been appointed to succeed him.

Mr. and Mrs. Currie will return to Western Australia until September when they will go to England for a few months.

A.S.C.M. SECRETARY OVERSEAS

The general secretary of the Australian Student Christian Movement, the Reverend Frank G. Engel, of Melbourne, has left to attend the triennial general committee meeting of the World's Student Christian Federation in south Germany.

Mr. Engel will represent the Presbyterian church at the central committee meeting of the World Council of Churches in Hungary.

During five months away he will visit universities, ecumenical institutions and student Christian movements in the U.K., Canada and U.S.A.

CHINESE BISHOP IN ENGLAND

ANGLICANS INCREASE IN HIS DIOCESE

CHURCH INFORMATION SERVICE

London, July 16

"We Christians in China feel that we are to support the practical programme of our People's Government because we, as Christians, think that it is a programme very beneficial to the people as a whole," said the Bishop of Chekiang, the Right Reverend Ting Kwang-Hsun, here last week.

Bishop Ting has come to England to discuss with bishops from other parts of the Anglican Communion plans for the Lambeth Conference in 1958.

His visit is of special interest since, for some years, only occasional news has filtered through to the West of the fortunes of the Anglican Church in China.

Bishop Ting, who has worked in Geneva and Canada, was consecrated with two other bishops in Shanghai last year. While in London he will preach at Southwark Cathedral and St. Martin-in-the-Fields.

"We do not see why we need to refuse to co-operate with even the Communists on concrete matters, but this does not mean that we have to accept their materialist ideology, and we do not try to pretend that we agree with them in their philosophy and idealistic presumptions, and the Communists understand that this is our position," he said.

CHURCH "FREE"

The Church, said the bishop, was free to hold services and to evangelise within the Church. In recent years the number of Anglican Christians had increased at the same rate as in the past.

In his own diocese at Chekiang, where there are 72 churches (90 per cent. of them in rural areas, and organised into 13 parishes) the number of communicants had increased from 5,977 in 1952, to 7,450 in 1955.

U.S.A. DELEGATES FOR C.S.I.

THE "LIVING CHURCH" SERVICE Milwaukee, July 16

Five churchmen of the Protestant Episcopal Church in the U.S.A. will leave on August 10, for India to study the Church of South India.

They will report to the Joint Commission on Ecumenical Relations which will present their findings to the 1958 General Convention.

Their information will help the American Church decide what its relationship with the C.S.I. should be.

The delegation will comprise Bishop Binsted of the Philippines; Bishop Lichtenberger of Missouri; the Reverend John Butler; the Reverend G. M. Day; and Mr. Clifford P. Morehouse of Morehouse-Gorham Company.

NEW NATIONS MUST HAVE GUIDANCE OF RELIGION

ANGELICAN NEWS SERVICE

London, July 16

The Archbishop of Canterbury on July 5 urged that the Church should see that new units which were the products of growing nationalism had a religion of some kind to give them "a soul and guidance."

Speaking at a meeting in Grocers' Hall, in the City, to mark the closing of an exhibition organised by the City churches and religious organisations to present a picture of the Church in action throughout the Commonwealth, he said that no nation could be prosperous and vigorous unless it had a national religion of some kind.

If the new units of nationalism could not be given the Christian religion, then "let us give them another."

In the past there was a good deal of bad colonialism—it was a necessary stage—but there was a bad element which arose from the desire to keep power once it had been acquired. If people went out to Africa

with the rather stupid attitude of the average Britisher they would treat the Africans with that kind of cold and aloof contempt "at which we Britishers were frightfully good." That would be a disaster.

So strongly had this been felt that people going out from this country were now being taught at special courses how to behave out there.

Dr. Fisher said that the Church was raising £3m. a year to send to the Churches overseas.

But in some countries to-day they were handicapped by the fact that any connection with Britain was a liability.

The Anglican Church in Egypt had to face the fact that its connection with this country told against it and not for it.

TRIBUTES TO DR. KARL BARTH AT LAMBETH

THEOLOGIANS PRESENT BOOK

ANGELICAN NEWS SERVICE

London, July 16

In honour of Dr. Karl Barth, the eminent Swiss theologian, who celebrated his seventieth birthday on May 10, a volume of essays by 13 British specialists in the same field of scholarship was published on July 4.

A copy of the book, "Essays in Christology for Karl Barth," was presented to Dr. Barth by the Archbishop of Canterbury at a reception in the library of Lambeth Palace attended by a distinguished company, among whom was the Swiss Minister.

Theology is pre-eminently a subject for theologians. Among the half-dozen speakers who paid their tributes to Dr. Barth at the reception a few were frank, even eager, in proclaiming their incapacity to follow him through the turns and convolutions of "theology, the queen of the sciences."

One of these was Lord Luke, president of the United Society for Christian Literature.

Dr. Norman Goodall, indeed, went further, for he claimed to have been sent by the World Council of Churches with instructions that he should represent the "theologically innocent."

Yet if anyone had therefore wondered what they were all

doing in the same gallery, along with the archbishop and Dr. W. R. Matthews (Dean of St. Paul's, past-president of the Society for the Study of Theology), and the Reverend T. H. L. Parker (editor of the volume of essays), he had his answer in Dr. Barth.

His is a personality that clearly transcends the limitations of any finite subject, "queen" of them all though it may be.

ELOQUENCE

Speaking English with some difficulty, but listening eagerly and happily to all that was said, his acknowledgement of the honour done him was phrased with an eloquence and a depth of thought and feeling which captivated his audience.

He recalled his first visit to London, in 1930, to attend a small meeting of about a dozen people—one "not exactly what is called a success."

He spoke of lessons he believed he had learned in the meantime, and of his thankfulness that in his thinking and teaching he had become "more peaceful, and certainly more joyful" than in the days of his earlier sharp disputes with colleagues on the Continent and elsewhere.

He remembered, from the days of the German Church struggle under the Nazi regime, Dr. Bell, of Chichester, and the conversations he enjoyed during the Amsterdam conference with Dr. Ramsey, to-day the Archbishop of York.

Dr. Fisher had opened the meeting with a striking characterisation of Dr. Barth who, he said, had lived in circumstances of extreme crisis—political, national, international, theological, ecclesiastical, and spiritual; and his whole experience had been lived in unruly and turbulent days.

The greatest service he had done to the Church had been to match those experiences with the turbulence of his own courageous spirit.

"WE MUST USE THE PRESS"

ANGELICAN NEWS SERVICE

Coverity, July 16

In his first address to his diocesan conference this month the Bishop of Coverity, the Right Reverend Cuthbert Bardsley, said the Church was "terribly weak" about the strategy of propaganda.

"We seem to have very little sense of the importance of the Press," he said.

"Many of us are not in touch with the Press as we should be."

"We so often fail to feed the Press with news items relating to the work of the Church."

"Another great Church in this country is far more adept at the art of propaganda than we are."

"It is no use saying that we don't believe in propaganda."

"What is the gospel but the propaganda of good news—the great Evangel?"

"We need to overhaul our literature to ensure that what we write is understandable to the great masses of the people."

"So often I feel we are aiming at four per cent. of the total population—the highly educated minority—while we are failing adequately to get across the message to the great masses."

RIPON CATHEDRAL

ANGELICAN NEWS SERVICE

London, July 16

£50,000 has been contributed to the £100,000 Ripon Cathedral fund, which was launched in May.

C.M.S. OF AUSTRALIA

Gives Praise To God

and

Thanks

all friends and supporters
for their prayers and gifts,
for the financial year

ENDED JUNE, 1956

enabling the Society to receive
£105,105 and meet the Budget.

Australian Music Examinations Board

Public examinations in music conducted by the Universities of Melbourne, Adelaide, Tasmania, Queensland and Western Australia, and the State Conservatorium of Music, New South Wales.

Demonstrations in Pianoforte, 4th, 5th and 6th Grades 10 a.m.-1 p.m., and in Violin, 6th and 7th Grades and Associate Diploma 2 p.m.-5 p.m., Saturday, 21st July.

These demonstrations are free and teachers, students and interested public, are invited to attend.

Full particulars obtainable from the Organising Secretary.

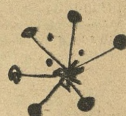
R. G. ALLINGHAM,
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EIGHTEEN YEARS IN RETROSPECT

BISHOP RILEY'S LAST SYNOD

FROM OUR OWN CORRESPONDENT

Bendigo, July 16

The Bishop of Bendigo, the Right Reverend C. L. Riley, who will retire from the diocese on December 10, dwelt mainly in retrospect on his eighteen years as diocesan in his Charge to Synod on June 25.

He emphasised that clergy stipends and the bishop's income must be radically improved.

Bishop Riley praised the parishes where adequate stipends and comfortable rectories were provided, but said that there were many exceptions.

"Clergy wives," he said, "have mostly been very long-suffering, putting up with uncomfortable and, in some cases, decrepit homes, while the majority of the parishioners have most of the available conveniences."

"May I suggest to some parish authorities that next time there is a vacancy in the parish one of the parish officers and his wife should occupy the rectory in the interregnum? In one case I know a Guardian did so, and a new stove was quickly installed."

MISSIONS

Speaking of his successor Bishop Riley said that two years ago he warned Synod that a new bishop, especially one concerned with the education of a family, could not maintain the present See house at the old stipend.

"Your next bishop must have more than 55 per cent. of his costs paid by the diocese."

Bishop Riley praised the growing interest of the diocese in missions. "A diocese or parish that lacks missionary in-

terest is not really alive, in the Christian sense," he said.

Three of Bendigo's priests are at present on missionary service: Canon J. W. Chisholm in New Guinea and the Reverend F. C. Bastian and the Reverend H. Ellison in Polynesia.

The bishop praised the great improvement made in church property in the last few years.

In addition many new buildings had been completed—three churches, the new cathedral vestries and the porch and memorial doors at Elmore were consecrated during the year.

Churches are being planned for Tongala and Mooropna, a parish hall for Pyramid and extensions to the halls at Kyabram and Lockington.

SHIP FOR MELANESIA LAUNCHED AT BALLINA

FROM A SPECIAL CORRESPONDENT

Ballina, N.S.W., July 16

The Melanesian Mission ship, "Baddeley," was dedicated and launched here last Wednesday.

400 people, including many clergy and representatives of the Federal, State, and local Governments, watched the ship slide into the Richmond River shortly after 10.30 a.m.

It was the largest and most colourful launching ever held in Ballina. Telegrams of best wishes were received from the South Pacific Islands, New Zealand, and many parts of Australia.

The *Baddeley* will remain anchored in the Richmond while engines and masts are installed. It is expected that she will sail in about a month.

The launching ceremony was performed by Mrs. H. Venn Brown, of Sydney, who has been connected with the Diocese of Melanesia for many years.

She said these words as she sent the vessel down the slipway:

"The Bishop of Melanesia, in his kind friendship, has given me this great privilege and pleasure, and I thank him."

"This worthily constructed vessel will, I am sure, prove a great help and benefit to the bishop and his fellow missionaries in the magnificent work to which they have dedicated their lives. Therefore, in the belief that she will do her duty safely and courageously under wise directions, I send the *Baddeley* forth to be launched, and may God in His mercy watch over her wheresoever she goeth."

The Bishop of Grafton, the Right Reverend K. J. Clements, dedicated the vessel in the following words: "In the faith of Jesus Christ we dedicate this vessel, *Baddeley*, to the glory of God and to the service of His Church, in the name of the

Father, and of the Son, and of the Holy Ghost."

Bishop Clements cast a bronze cross across the bow of the boat as he said the words of dedication.

The chairman of the Australian Board of Missions, Archdeacon C. S. Robertson, said that the missionaries had been operating in the diocese for more than 100 years. He was certain that the *Baddeley* would play its part in the development of the islands.

"Messengers will be going forth in this boat amongst the people of the islands. On and from this boat the word of God will be preached. It will be used in the extension of God's work," Archdeacon Robertson added.

FINE VESSEL

Missionary and ship's engineer, Mr. Brian Ayres, who will return to his diocese in the *Baddeley*, expressed "the heartfelt thanks of the people of Melanesia" for the vessel.

Mr. Ayres, who has been working on the building of the vessel for the past few weeks, said it was the finest vessel that could be obtained anywhere for her size.

The Mayor of Ballina, Alderman Ray O'Neill, said that the people of Ballina should be very proud of having such a fine shipbuilding yard.

"The completion of the *Baddeley* is the realisation of what can be done in the north-east corner of New South Wales. It is also a shining example of the standard of work that can be carried out in the country at a cheaper price than in the capital cities."

LOCAL INTEREST

The member for Lismore, Mr. J. S. Easter, M.L.A., said that it was very pleasing to see the *Baddeley* launched on the Richmond River. He claimed that, instead of there being a launching every four or five years, there should be a launching every six months.

"Craft can be built here cheaper and better than at other major centres," he said.

Mr. H. L. Anthony, M.H.R. for Richmond, said that the missionaries were educating the natives of the Solomon and New Hebrides groups in hygiene, arts and crafts, in addition to religion.

He congratulated the workmen and said he trusted that

the *Baddeley* would do the work intended for her well and truly.

Mr. Harold Venn Brown read a message from the Primate, from the Bishop of Melanesia, and the Secretary of the Missions in New Zealand, Mr. Harry Bullen. He also paid tribute to the workmen on the boat, and made a vigorous plea for the Colombo Plan scheme to include natives of the Pacific Islands.

The offering was placed in the old *Southern Cross* ship's bell and amounted to £58.

It was significant that the two M.P.s, Mr. S. White, the marine architect, Mr. A. Swinfield, and the Mayor of Ballina are all Anglicans.

Fourteen clergy were present from the Diocese of Grafton, including the Dean of Grafton and Archdeacon O. Van.

The bishop was assisted in the service by the State secretary, the Reverend W. H. S. Childs. Anglicans from many parts of the northern part of the diocese were present.



The Faith and Order Committee of the Queensland World Council of Churches. Back row (from left): the Reverend E. W. Wetherwell; the Reverend J. Tainton (Methodist); Professor J. P. Peter (Presbyterian); Canon A. L. Sharwood; the Reverend J. A. F. White (Presbyterian). Front row (from left): the Reverend G. I. Lockley (Congregational); Canon I. F. Church; the Archbishop of Brisbane; the Reverend A. Duff (Presbyterian); the Reverend B. H. Parker (Congregational). Professor H. H. Triggs (Methodist) and the Reverend W. Young (Presbyterian) were absent when this group was taken.

FAITH AND ORDER

QUEENSLAND W.C.C. MEETING

FROM A SPECIAL CORRESPONDENT

Brisbane, July 16

The third meeting of the Faith and Order committee of the Queensland World Council of Churches was held at St. Andrew's Rectory, South Brisbane, on July 9.

It is believed that this committee which meets every second month is the only one of its kind in Australia.

The first meeting was at Bishopsbourne; the second at Cromwell College, St. Lucia; while the fourth will be held at St. John's College, St. Lucia.

The subject being discussed is "A theological study of the Rite of Baptism."

A paper is prepared by a member of the committee, circulated in advance, discussed and debated upon at the meeting.

Eventually a report will be sent to the W.C.C. Central headquarters in Geneva.

The members of the committee, of which the Anglican members are the Archbishop of Brisbane, the Most Reverend R. C. Halse, Canon I. F. Church, Canon A. L. Sharwood and the Reverend E. W. Wetherwell, are seen in the accompanying photograph taken last Monday.

MRS. ARMOUR IN BRISBANE

ADDRESS TO WOMEN

FROM A SPECIAL CORRESPONDENT

Brisbane, July 16

Four hundred members of the Mothers' Union in the Diocese of Brisbane, welcomed their Commonwealth president, Mrs. T. M. Armour, on Tuesday morning, July 10, in All Saints' hall.

Mrs. Armour spoke on human relationships, and instanced three characteristics—goodness, greatness and gentleness—which members should aim to acquire.

If we really try to be good we must first try to see the goodness in other people, she said: Goodness always attracts goodness.

HELP NEIGHBOURS

We should say, "God made me so I really can do better if I try." Mrs. Armour reminded us that "Falling down is not defeat, but failing to rise again is defeat."

She said that the M.U. should encourage all mothers—Anglicans, non-Anglicans; married and unmarried; black and white. She appealed for support for the "Overseas Fund" to help our neighbours in missionary dioceses.

"Great people are those who give humble and devoted service to God and His Church and true Christian service to the community."

"Gentleness is an awareness of atmosphere and being sensitive to others' feelings by being understanding."

At lunch Mrs. Armour cut the cake which a member had made to celebrate the golden jubilee of the M.U. in Brisbane.

CONFIRMED AT 100 YEARS

FROM OUR OWN CORRESPONDENT

Bathurst, July 16

Mrs. Maria Innes of Orange who will be 100 years old next month was confirmed by Bishop D'Arcy Collins at the Orange Base Hospital on July 10.

Mrs. Innes has been in hospital for 13 months with a broken thigh.

She said that she had lived most of her life in far-western towns where the services of a bishop were not available for Confirmation.

She was married at Condobolin by Archdeacon Dunstan who came on horseback from Forbes. Her husband died 50 years ago.

Mrs. Innes said she was very happy to be confirmed on the same day as the 103 other candidates at Holy Trinity, Orange.

TOODYAY MEN ASK MANY QUESTIONS

FROM OUR OWN CORRESPONDENT

Perth, July 16

The Question Night held this month is the latest of a series of interesting activities which mark the meetings of the Church of England Men's Society branch at Toodyay, Diocese of Perth.

The branch, one of the few in Western Australia, has continued to grow since its formation on October 11, 1955.

Written questions were dropped into a hat, which were answered by the rector, the Reverend Dennis Bazely, who initiated a short discussion on each question and answer.

The following are a few samples of questions asked: "Is our religion practical in view of modern scientific knowledge?" "What's your view of 'miracles' in the light of modern science?" "Do you think they should be presented in a symbolic form, or literally?"

"What is the prospect of the survival of Christianity in those Asian countries which have attained independence?" Can a priest of the Church of England refuse to marry a couple because of the bride's dress?"

"Of the Old Testament and the New Testament, which is the more important, and why?" "Should Church funds be

raised by direct giving or not? If not, how should such money be raised?"

It was suggested that a few questions should be asked and answered at every meeting. Talks will be given by members on the following topics: "Cattle stations in the north-west"; "How wine is distilled from grape to wineglass"; and the leather tanning industry.

A lively and instructive debate on "The Church in this town is fulfilling its purpose" took place at an earlier meeting.

PERTH C.E.B.S.

FROM OUR OWN CORRESPONDENT

Perth, July 16

A Leaders' training week-end for C.E.B.S. in the Diocese of Perth will be held at Le Fann House, Cottesloe, from July 20 to 22.

The speakers will include Archdeacon R. E. Freeth and Canon R. G. Hawkins.

At another the men undertook to paint the interior of the church, clean the ceiling and polish the floor.

C.E.M.S. has definitely "caught on" in Toodyay.

C.E.B.S. PREPARE CAMP SITE

FROM OUR C.E.B.S. CORRESPONDENT

The Church of England Boys' Society in the Diocese of Sydney is preparing land at Loftus for a permanent camp site.

Plans have been prepared for a caretaker's residence, cabins, toilet blocks and the main hall.

Working bees were held during the last three Saturdays in June.

The water service has been installed as far as the middle of the large plateau near to the proposed site for the camp hall—a distance of 1,600 feet.

DEATH OF CANON H.H. COLES

FROM OUR OWN CORRESPONDENT

Adelaide, July 16

One of this diocese's best-known and best-loved priests, Canon Herbert Henry Coles, died in the Wakefield Street Hospital, Adelaide, last Thursday.

He never regained consciousness following a stroke ten days earlier.

More than 600 people crowded into All Souls', St. Peters, on July 14, for the funeral service, which was conducted by the Reverend Harold Woolnough. The Reverend R. V. S. Adams officiated at the graveside.

There were representatives from all denominations in the city and country among the congregation, and an overwhelming number of floral tributes covered by the chancel.

During the week prayers were offered up for Canon Coles in

the local Presbyterian and Methodist churches, and hundreds of people in the district stood silently at their gates as the funeral cortege passed by, thus paying a moving final tribute to the man who had been their beloved parish priest for the last 29 years.

The St. Peters Town Hall flag has been flown at half-mast for several days as a mark of respect to him. "St. Peters is definitely a loser for his passing," said the Mayor, Mr. J. F. M. Brook.

(See Obit. P.8.)

THE ANGLICAN

FRIDAY JULY 20 1956

POWER AND RESPONSIBILITY

Individuals and groups in England and Australia continue to press for some kind of body to censor, control or license the Press. Nothing practicable in detail has been suggested. We heartily dislike these proposals in principle: we believe that in the long run the cure would prove far worse than the complaint. A free Press, in the sense that it exists in England and Australia to-day, would be held by most people to be indispensable to the kind of democracy we enjoy: it can no more be improved by mere restriction than democracy itself.

At the same time, the concept of freedom of the Press in our democracy involves a tacit, but clear enough, understanding between newspapers and the community. There is no doubt that some sections of the Press have developed the habit of breaking this understanding. Demands for "control" of the Press have followed directly upon, and solely because of, these breaches of faith, and in proportion as the breaches continue the reaction may well grow stronger until we reach the horrid condition where a Press censorship will become inevitable.

Now, the patent requirement imposed upon all journalists and newspaper proprietors is that they shall keep within the limits laid down by the laws governing libel, obscenity and the like. The tacit condition upon which our free Press reposes goes much further. It is broadly that — and let us not be unctuous about it — the Press will do its best to act in the true public interest. The community says, in effect, that the Press is free to go ahead and print what it likes, as and how it thinks fit, within astonishingly wide limits, provided only that this freedom will not be abused to hurt the community.

That is fair enough. Since the newspaper reader is no expert in the technicalities of journalism it places the newspaper proprietor or the journalist in much the same position as, say, a physician or a politician: it puts him in a position of trust and great responsibility. Even more than medicine or politics, however, journalism in many phases is not an exact art: there is room for very wide divergence of opinion on what constitutes the good, the bad and the indifferent.

Rarely indeed could it be held that any news, however tragic, or shocking, or gay, or startling, should as such be suppressed, although occasions could conceivably arise upon which the public interest might best be served if newspapers, in the proper exercise of their judgement, omitted some matters from their columns. In practice — again, without becoming too unctuous about it — what is required of the Press is that in the selection and presentation of all news it should exercise its judgement in the true public interest. The wiser men of the Press all agree with this, and are prepared to accept the responsibility of exercising their individual judgement; but they are tending to be superseded by a generation of half-baked cynics who say, first, that they are not their brothers' keepers and, second, that their only job is to give the public what it wants.

The "give-the-public-what-it-wants" school owes its existence to, and is found mainly in, modern mass-circulation newspapers. These tend progressively less to be regarded as newspapers and progressively more as purely commercial undertakings. It is no accident that Australia's oldest newspaper, and the evening paper which it absorbed last year, forming now the most formidable capital concentration to be found in the industry in Australia, should try to excuse the lowered standards of the evening paper concerned, and the joint Sunday production, by the specious plea that the *Sun-Herald* is only giving the public what it wants.

Two instances of this bad judgement are so glaring as to demand comment. The first concerned a prominent citizen subsequently charged and convicted of an offence under the Customs Act, who was subjected throughout to treatment in this section of the Press which was as wicked as it was sensational and unfair. More, the unfortunate man, who has paid more than the penalty, is not now allowed to rest in obscurity: his name continues to be published frequently with such phrases as "who was convicted . . ." The second instance, barely a week ago, concerned an innocent woman whose husband had reappeared some years after he had been presumed dead. There would have been wide and legitimate enough public interest in the facts of this case; but it may be doubted whether "what the public wanted" was for the woman so to be pestered and upset by reporters and photographers that she collapsed, and later had to flee her home to avoid further persecution.

It is good to know that only one section of the Press was responsible. It is safe to forecast that such methods will not arrest a declining circulation. It is wise to reflect that continued incidents of this kind could strengthen the movement for that supervision of the Press which few at present would support.



The Tactlessness Of Sir Eric

For one who is about to take up a diplomatic post in a couple of months the Minister for Defence Production, Sir Eric Harrison, showed singular lack of diplomacy in his announcement that the order for sackings at the Lithgow Small Arms factory would be: Women first, then New Australians, and then single Australians.

The surprise which we expressed last week at this direction was mild beside some protests which were voiced elsewhere, and Sir Eric has had, in effect, to "eat his words."

He has now found it possible, "after a further close survey, to readjust the manufacturing programme of the Department of Defence Production."

The net results are: (1) It will not be necessary to dismiss any semi-skilled or unskilled male labour at Lithgow; (2) the policy of "last on, first off," having regard to whether such persons are married or single, will henceforth be uniform Government practice.

One can imagine the perturbation of the Minister for Immigration, Mr. Harold Holt, at the maladroitness of his colleague. It cut right across the conception of giving migrants equal treatment with the native-born.

The feeling of being second-class citizens, which Sir Eric Harrison's original announcement must have given to New Australians, was most unfortunate.

In his new post as High Commissioner in London, he will need to show more tact—and kindly humanity.

Sponsors For Migrants

On this subject of winning more migrants (particularly of British stock) one must commend warmly the appeal coming from the Church in Melbourne to Anglicans all over Australia to act as nominators for Church of England people in the United Kingdom who want to settle here.

While all migrants of good background should be welcome, there has been a disturbing preponderance of non-British over British migrants lately.

For a long time the 50-50 balance was fairly well main-

tained. But in the last quarter for which figures are available there was actually a greater net gain in Italian than in British migrants.

It is surprising, therefore, to hear that thousands of British people are unable to take advantage of our migration scheme because they cannot find nominators.

Through the agency of the Church of England it should easily be possible, now that the need has been revealed, for all recommended Anglican migrants to find sponsors here.

And the helping hand should not be withdrawn even after that vital aid has been given. The Church should ensure that these new arrivals, who want to come to Australia, are helped in the "settling down" process and become aware of our desire that they should not be merely Anglicans of convenience for migration purposes.

We should show clearly that we want their active co-operation as Church members in Australia.

The Martyrdom Of Mr. Evatt

The expulsion of that brilliant egocentric, Mr. Clive Evatt, from the Labor Party, will give the New South Wales Parliament a lively independent.

The main surprise about his casting out is not that it has come at last, but that it was upon an issue, the recent saye rise in transport, fares, that will make Mr. Evatt somewhat of a political martyr and popular hero—which, one supposed, was about the last thing the Premier, Mr. J. J. Cahill, and the Deputy-Premier, Mr. R. J. Jeffron, his arch-enemies in the Cabinet, wanted.

But Mr. Cahill's patience apparently was not equal to his political astuteness, and so, with the backing of caucus, Mr. Evatt was recommended to the State executive of the party for expulsion.

That executive, by 27 votes to eight, duly gave Mr. Evatt the Order of the Boot. But it could not have been particularly happy about its action. Only a fortnight earlier the executive had put up a big show of itself being alarmed about the effect of the fare "slug" on the community—and, incidentally, on Labor supporters.

There was even talk of last-minute intervention to ask Mr. Cahill to postpone the increase for a month in the hope that the new scale of fares could be re-examined and the severity eased, particularly for students and pensioners.

But the protest was half-hearted and the new fares duly went into force. Mr. Evatt had the courage to vote against his party on the issue. The contrast in attitudes should do him no harm at the ballot-box.

Students Helped A Worthy Cause

A striking example of fun and games being turned to profitable account was given this week when Sydney University students handed over a cheque for £6,600 to the Royal Flying Doctor Service.

The money was raised by the annual Commemoration Day procession and associated activities, and was the major contribution toward the purchase of an aircraft costing £16,000.

In recent years the students—or perhaps only a small section of them—had brought disrepute on the University by a series of foolish and vulgar pranks during the day traditionally set aside for "letting off steam."

But the conversion of Commemoration Day this year into an amusing, but well-controlled demonstration in aid of a worthy cause has brought gains, both visible and invisible.

A certain amount of licence is customarily allowed the students. But, as young people enjoying advantages greater than the average, they have responsibilities, too, to ensure that their demonstrations are kept within decent bounds.

The Sydney City Council took the responsibility of accepting an assurance that this year the students would not allow hooliganism to mar Commemoration Day. All people of goodwill will be glad that the council's indulgence was not abused, and that an enterprise so deserving and so typically Australian profited handsomely from the students' appeal for funds.

Contrast In Public Relations

The spokesman for a big Australian industry told me this week of his contrasting experiences in visiting a Roman Catholic school and a Church of England school recently to present essay prizes given by the industry.

At the Roman Catholic school—a girls' school—the visitor was received by a high church dignitary as well as by the staff. After a very well rehearsed ceremony in the assembly hall the visitor was invited to afternoon tea—the hot scones made a particular impression on him—and was introduced to the mothers of the girls who had won the prizes. This thoughtful action in inviting the mothers to the function impressed the spokesman almost as much as the hot scones and the cigarettes subsequently handed round by the high church dignitary.

The Church of England school—a boys' school—was much more formal. It "squeezed" the prize presentation function into a brief period after morning recess—and there were no scones, cigarettes, or proud parents in the offing.

The spokesman, himself an Anglican, did not feel that he had been received otherwise than courteously at the second school—but he did feel that the Roman Catholic school understood its public relations better.

I wonder whether that contrast extends to other aspects of Church activities. Are a lot of us still "cold Anglicans"?

—THE MAN IN THE STREET.

ONE MINUTE SERMON

S. Mark 15: 39 to end

How strangely different the effect of Jesus' death on those who were there. The crowds smote their breasts and returned, that was all. The Centurion is moved to say "Truly this man was the Son of God." We wonder did he become a Christian in the later days.

The disciples went home, not any of them expecting anything more to happen. Joseph of Arimathea goes to Pilate to ask for the body to give him decent burial. How wonderful that His death brought out the disciple who had been secretly so for fear of the Jews.

He came out bravely now—"I am His disciple." And the women watch where the body is laid and go home to get spices for His embalming.

And no one expected Him to arise from the dead.

They rested on the Sabbath (the Saturday) but early on the Lord's Day they are at the grave. "Who will roll us away the stone?" "It is rolled away." But Jesus is not there.

A messenger in white is there to say to them, "He is risen; He is not here: behold the place where they laid Him."

"But go your way, tell His disciples and Peter (how glorious there should be a special message for lonely, penitent Peter, that He goeth before you into Galilee.)"

Where the ministry had begun by the lake of Galilee long months before, there by the lake of Galilee the new ministry with a risen Lord is to begin and once again they will hear His call, "Follow Me," not just in Galilee and Jerusalem, but to the ends of the earth, that all may know the unsearchable riches of Christ.

As yet they are not sure, but Mary sees Him though they believed her no: the two on the way to Emmaus see Him, Peter sees Him, the eleven see Him in the upper Room and He prepares them for their Missionary calling laying on them the dread solemnity of their message, reminding them of the solemnity in every life as man by man we make our choice, to trust Him or not.

For in Him only is salvation, that health of body and soul that means victory over sickness and victory over sin, that means eternal life here and hereafter.

Lord I believe! help Thou mine unbelief

C.E.B.S. HELP MISSIONS

FROM OUR C.E.M.S. CORRESPONDENT

Three hundred C.E.B.S. parents, friends and clergy gathered in the C.E.N.E.F. auditorium for the 1956 Sydney missionary rally, on June 29.

The Reverend G. Gerber, vice-president C.E.B.S., Rector S. Alban's, Melbourne, very ably chaired the meeting.

The good singing and friendly atmosphere all added to the success of the occasion. The Reverend Ralph Fraser led the meeting in prayer and Bible Reading.

Mr. O. C. Laws, the C.E.B.S. missionary commissioner, reported that 21 branches had taken part in the year's missionary effort.

The "Most Missionary Mind" branch trophy was awarded to S. Philip, Eastwood, whose members raised £164/7/11 from June, 1955-56.

The Croydon - Russell - Lea federation obtained the Federation Trophy by raising £53/16/3.

The Australian Board of Missions' State secretary, the Reverend W. Childs, received a cheque for £230 from the C.E.B.S., which was to be a share in the work that is being carried out by Dr. Blanche Biggs in New Guinea.

Likewise, Reverend R. Fraser received a cheque for £230, being to assist with the work being carried out by Dr. Wellesley Hannah, in Mvumi, Tanganyika.

CLERGY NEWS

ATKINS, The Reverend J. E., Rector of Divisadero, Diocese of Tasmania, to be Rector of St. George's, Launceston, in the same diocese.

EASTIAN, The Reverend F. C., on missionary service in Polynesia to be Rector of Kangaroo Flat, Diocese of Bendigo, on his return to the diocese at the end of the year.

HUDSON, The Reverend L. A., Rector of Malmaison, Diocese of Bendigo, has retired from the active ministry.

LANSDALE, Canon F. L., Rector of St. George's, Launceston, Diocese of Tasmania, has announced his retirement from the active Ministry.

SHIELDS, The Reverend J. H., Rector of Avoca, Diocese of St. Arnaud, to be Rector of Beechworth, Diocese of Wangaratta.

CLERICAL ILLNESS

BOYD, The Reverend Kevin, Assistant Priest at St. John's, Corvora, N.S.W., who, as reported in our issue of July 6, is in the Royal Melbourne Hospital suffering from serious injuries as the result of an accident is stated to have made a "slight improvement but no marked change."

MUSTON, The Reverend G. B., Editorial Secretary of the Church Missionary Society, is in hospital recovering from an operation for appendicitis.

BROUGHTON HALL PICTURE

The picture of the Archbishop of Melbourne with the new notice board at Broughton Hall, Camberwell, in last week's issue was by courtesy of the Melbourne "Age."

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

July 23: Mrs. Frances Maling.

July 24: The Reverend Edwin

July 25: School Service, "Stories from the New Testament,"

Episode 78, "Jesus faces the future and rewards a blind man's persistent faith."

July 26: The Reverend A. P. Campbell.

July 27: The Reverend Colin Miller.

July 28: For Men—Major-General the Reverend C. A. Osborne.

SUNDAY AFTERNOON TALKS:

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

July 22: "Men of the Outback,"

The Most Reverend J. P. O'Loughlin.

PLAIN CHRISTIANITY: 7.15-8

p.m. A.E.T., 7.30-8.15 p.m. W.A.T.

July 22: The Bishop of Gipps-

land, the Right Reverend E. J. Davidson, with music by the A.R.C. Adelaide Singers.

COMMUNITY HYMN SINGING:

6.30 p.m. A.E.T.

July 22: St. Stephen's Presbyterian Church, Maryborough, Queens-

land.

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

July 22: The Reverend A. P. Bennie.

EVENING MEDITATION: 11.20

p.m. A.E.T. (11.45 Sat.), 11.25

p.m. S.A.T., 10.55 p.m. W.A.T.

July 23-28: The Reverend John Bennett.

READING FROM THE BIBLE:

7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.45 a.m. W.A.T.

July 23-27: Dr. Harold Wood.

WEDNESDAY NIGHT TALKS: 10

p.m. A.E.T., 10.30 p.m. W.A.T.

July 25: "Men at work—the Architect." George Mitchell.

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

July 26: St. John's Cathedral, Brisbane.

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.

MOVING A COLLEGE

BISHOP STEPHEN'S HELP

TO THE EDITOR OF THE ANGLICAN

Sir,—The penalty of living to a great age is that few are left to speak from personal knowledge of the life of the deceased. I did not know Bishop Stephen until he became Bishop of Newcastle in 1919. I was then Warden of S. John's College, Armidale.

His reputation for austerity and brevity was well known, and I approached him with considerable trepidation. I was concerned to get the bishops of the country dioceses of N.S.W. to co-operate in the work and development of S. John's, and he was obviously the key person.

He quickly made it clear that he would not put capital in a college as far north as Armidale, and this was a major factor in moving the college southwards.

He did not demand that it should be in Newcastle diocese. In fact, we toyed for a while with the idea that it might be placed near the University of Sydney. There was no New England University in those days. It was soon seen that the Sydney idea was not practicable.

I then suggested to him that the diocese in which the college should be placed should contribute twice as much as any other diocese. He agreed immediately. The other dioceses agreed, and the rest was easy. S. John's was moved to Morpeth. Newcastle was by far the strongest diocese in the group.

He saw clearly that however much of S. John's life and tradition might follow the college to Morpeth, the new college, which was opened in 1926, was legally a new foundation. By prevailing upon the bishops to move the college I had, in fact, put myself out of a job. Bishop Stephen saw to it that I was not left in suspense very long, but I remember well how he made it clear that I was not being appointed simply because I had been warden in Armidale. It was a new appointment.

In all these negotiations I came to rely on Bishop Stephen more and more. I found him wise and kind. He was greatly interested in the college at Morpeth and visited it frequently. He was at home and relaxed in the college atmosphere and we looked forward to his visits. We enjoyed his brevity and his wit, and forgot about his severity and austerity. We came to believe that he was neither austere nor severe. We found in him a true father-in-God, and the college was very sorry when he retired. We treasured the picture of the Madonna and Child which he gave us for the chapel. It was the gift of a friend.

Yours,
ERNEST CANBERRA AND
GOULBURN.
Canberra, A.C.T.

EVANGELICALISM

TO THE EDITOR OF THE ANGLICAN

Sir,—The Chaplain of Trinity College is surely astray in linking the Evangelicals of today, and the Methodists of the 18th Century with such spiritual anarchy as the Montanists and Anabaptists of earlier years.

Bird claims that such movements cannot be kept within the Church; but, surely, 18th-Century Methodism could have been, if there had been any real understanding of the

spiritual issues involved on the part of the Bishops and clergy of those days. Even so, some of the best Evangelicals did remain within the Church, and one wing of the Evangelical Movement, in English-speaking countries, has been loyally Anglican ever since. I agree with the Reverend Hugh Oakes that it is a pity to see it identified with an impossible doctrine of Biblical "Fundamentalism"—but that is another story.

It is indeed true, as Mr. Bird says, that the whole Church has the duty of proclaiming the Gospel, and so, in a sense, every Anglican is an Evangelical—just as, in a very real sense, every Anglican is a Catholic. But we are all human, and all different, and it is only natural that some should emphasise one aspect and some another of the Church's heritage. This is the basis of "parties" or "schools of thought" which are to be found in any association of free men, whether political, social or religious. It is only in a dictatorship that parties can be abolished.

All the time our Church remains a spiritual democracy the parties will remain, and I see no reason for deploring the fact, provided that each party recognises that its first loyalty is to the whole Church, and to Christ as its Head. If party-loyalty is allowed to come first, then indeed we are in trouble.

Yours etc.,
(The Reverend)
J. HARVEY BROWN
Kingsville, Victoria.

TO THE EDITOR OF THE ANGLICAN

Sir,—I am grateful to your correspondents who have written on this subject (THE ANGLICAN, July 6 and July 13). One or two comments on their letters are necessary. I am not aware of having used "specialised terms of particular schools of thought"—at least, no such terms as should be unintelligible to such a well-informed person as Mrs. Gilbert. Much valuable space would be wasted if we had to define every simple phrase used.

And Mrs. Gilbert is uncharitable to suggest I claimed that "sanctity can only be re-found among Evangelicals." Sanctity is not confined to any school of thought, or any one Church. The Evangelical is one who emphasises the need for effectively proclaiming the Gospel.

Of course there can be nothing "more evangelical than the Gospel" as the Reverend Alfred Bird seems to think I am implying. But it does not follow that the Church has always proclaimed the Gospel as it should; and while I am aware that there are Evangelicals who tend to be sectarian (a fault not confined to them), the true Evangelical Churchman will be one who tries to remind the church of its duty ever to proclaim the pure Gospel, and to guard the purity of the Church's message.

However, I was not seeking to draw the fire of those who dislike the idea of an Evangelical movement within the Church. There are others who can better defend Evangelicalism than I can. My plea is for honesty among Evangelicals. It is very interesting to see Canon Loane (THE ANGLICAN, July 13) saying that we need an "Islington Conference" of our own. My attention has been drawn to a sermon preached by the outstanding Evangelical, Bishop Chavasse, at the last (English) Islington Conference.

Concerning "Fundamentalism" he says, "Literalism is the last ditch of Fundamentalism; and it is so obviously . . . untenable that it impels the question why are good people prepared to . . . degrade God's Holy Word into the mechanically inspired dictation of the verbal inanity of the Holy Scripture."

The statement may be debatable—but who would dare to utter it at an Islington Conference, Sydney version?

Yours faithfully,
(The Reverend)
HUGH OAKES
Tumbarumba,
N.S.W.

THE CONSTITUTION CONVENTION

TO THE EDITOR OF THE ANGLICAN

Sir,—The Bishop of Newcastle, in commending the Draft Constitution to the Brisbane Synod, is reported as saying that the Draft was "finally approved . . . by the General Synod without a single voice being heard in dissent."

Since this argument is being widely used as a ground of commendation of the Draft, may I point out again that the assertion, without qualification, is misleading.

General Synod did nothing more than adopt the report of the Constitution Committee and appoint the Continuation Committee. There was neither debate nor vote at any time in General Synod on the contents of the Constitution.

The Constitution Convention which met during General Synod (but which had no constitutional connection with General Synod) determined the text of the Draft which General Synod subsequently authorised the Continuation Committee to transmit to the Dioceses for consideration.

However, since no vote was taken in the Convention on the general principles of the Draft, it is not correct to assert that it was approved, even by the Convention, "without a single voice being heard in dissent."

The vote to which the Bishop of Newcastle no doubt refers was the vote taken in committee at the conclusion of the clause-by-clause consideration and amendment of the text of the Draft. It is not unusual, at the end of such a procedure in committee, to pass a general motion that the whole draft stand as the text of the measure. Nor is it unusual for such motions to be passed without dissent even where strong opposition has been voiced on the second reading. But such a vote in committee certainly does not mean that the Constitution was approved in general by all present.

It is the more important to insist on this in the present case since no vote was taken on the general principles of the Constitution at what might be called the second reading stage. There was a debate, indeed, in which some strong opposition to the Constitution was voiced. But the Bishop of Newcastle's motion that the Constitution be approved in principle was never put, as the minutes will confirm. The Convention moved into committee without expressing any opinion on the general principles. Even when the committee had finished its work (days later and in a thinner house) there was no debate or vote on the general principles of the Draft as amended.

Whatever opinion one may hold as to the general feeling of the Convention on the matter, it is plainly not right to assert that the Constitution was approved either by the Convention or the General Synod "without a single voice being heard in dissent." There were a number of delegates to my knowledge who were (and are) opposed to the Draft who would have voted against it had there been a "second reading" vote.

Yours faithfully,
(The Reverend)
DONALD ROBINSON.
Newtown, N.S.W.

GLASS CHALICE AND PATEN

TO THE EDITOR OF THE ANGLICAN

Sir,—It may interest your correspondent, the Reverend C. L. Oliver, to know that way back in 1917, when I was Vicar of Paparoa in northern New Zealand, I came across, and frequently used a chalice and paten of glass in a small place named Batley on the Kaipara harbour.

Quite a number of Maoris lived about the place but I was never able to discover from whence these vessels came, nor how long they had been there.

Yours faithfully,
(The Reverend)
A. JOHN GREENWOOD.
Mt. Eden,
N.Z.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Christianity and Banking

A reader from Western Australia writes:—"It was reported recently that the Archbishop of Perth had preached a sermon stressing the similarity between the ideals of the Banking Profession and the Kingdom of Heaven. To me they seem definitely opposed."

"A banker's business is essentially one of lending money at interest. God's Commandment, Deuteronomy 23: 19, is, 'Thou shalt not lend upon interest to thy brother,' whether interest of money, victuals or anything."

"It would appear then that the proper procedure for a god-fearing banker to adopt when approached by a prospective client is to cross-examine him on his religious tendencies and behaviour; for the vital question is, 'Who is thy brother?' Christ's reply is 'he who has done God's will.'"

"If he is satisfied the banker forthwith lets him have the money; the question of security does not really matter; for if the loan is not repaid by the borrower, it would appear that it would be cancelled in the year of Jubilee. (Leviticus 25: and Deuteronomy 24:10). How far is the Banking System removed from the Kingdom of Heaven and how much closer to the other place!"

Our Western Australian reader remarks that he did not himself hear the Archbishop's sermon, and I myself have not read it, so that it is difficult to comment adequately on his view of the compatibility of the ideals of the Banking Profession and the Kingdom of God. A larger question is however inferred, as to the relation of the law of the Old Testament to modern economic life.

Isolated Texts

It is dangerous to build an economic theory on isolated texts from Holy Scripture, especially from the Old Testament. Our Lord's teaching in the Sermon on the Mount made it clear that the moral and spiritual principles behind the Mosaic law were eternal, but that he claimed the right to re-frame even the Ten Commandments in terms of a more positive doctrine of love: in the light of Christian love certain Jewish precepts cease to hold validity.

The teaching of Christ on the Sabbath Day is indicative of a radically new approach to the whole question of law. In the light of this general principle we must consider the Jewish attitude to usury.

Next we must remember that for the most part the Jewish law was legislating for a small nomadic community surrounded by more powerful and wealthier neighbours. Many of

the later prophets thought that moral and spiritual corruption had overtaken the nation when it became a settled, agricultural community, and both they and Deuteronomy, which is strongly influenced by prophetic teaching, look back to the simple nomadic life through somewhat "romantic" spectacles.

What was suitable to the very simple cultural and economic life of wandering tribes nearly four thousand years ago may be quite unsuitable for the complex commercial and international life of the twentieth century. The principles must not change, but the application and emphasis of them may vary from people to people and generation to generation.

Different Loans

Our correspondent has not fully understood the passage he quotes from Deuteronomy. If he looks it up, and the parallel passages from Exodus 22: 25-27, he will find there is not quite the universal condemnation of lending upon interest that he imagines, of also Leviticus 25: 35-37.

In each case, the lawgiver is dealing with the oppression of the poor. It is assumed always that the borrower is a poor Hebrew. We are here concerned with charitable loans, for the relief of immediate necessity and to demand interest here would be to make gain out of another's need.

Commercial loans, by which the borrower enlarges his capital to expand his business, are a more modern development, and belong to another category. In the parable of the Talents, indeed, our Lord would seem to approve rather than condemn the second practice, e.g., Matthew 25:27.

The situation which Exodus and Deuteronomy envisages is not unlike that which still prevails in the villages of India, where the money lender as the result of a bad season or some disease affecting herd or crop grows fat at the expense of the unfortunate peasant, who depends entirely on his land for the survival of himself and his family, and is often forced to eat the seeds of the next season's crop.

Rural Economy

"The Law of Jubilee," to which our correspondent refers, similarly belongs to a simple rural economy; it reflects the idea that the great estates which grew up after the settlement of Canaan, were contrary to the will of Jehovah, the true owner of the land, and also that every Hebrew must be treated as a brother. It is hardly applicable to our civilisation.

We may, therefore, conclude that Biblical authority does not warrant us in supporting the view that the modern Banking system teeters on the brink of

hell, as our correspondent suggests.

W. H. Bennett has an excellent comment on the Exodus passages: "The inspired writers desired to inculcate the duty of relieving distress by free loans which might become gifts and to discourage the practice of making a profit out of the needs of those who were on the verge of ruin. Here, as often, a lax rendering like 'usury' expresses the real spirit of the original better than an exact translation."

"Nevertheless, the authors of these passages probably intended to forbid interest altogether: They were not familiar enough with the higher commerce to understand that there were circumstances under which interest might be justifiable."

"Hammurabi, dealing with a civilisation much more advanced than that of the Israelite monarchy, recognises interest as legitimate, though he seeks to protect the farmer from his creditor. If the farmer has had a bad harvest, he need pay no interest on his loan for that year."

Modern Changes

"There are a very large number of Babylonian and Assyrian contracts extant which deal with the rate of interest, some of them belonging to periods before the settlement of the Israelites in Canaan."

Our correspondent's rather fanciful picture of the bank manager questioning his client on his religious beliefs does not follow from the passages quoted. We cannot put texts from the Old Testament and New Testament together without regard for their context. The modern world, for good or ill, is based on a money economy, not on agriculture and goods as was the case of the ancient world of the Orient.

Money presupposes saving, and reasonable interest on savings used for the good of a country can hardly be regarded as un-Christian. A banking system which respects integrity and justice can hardly be regarded as totally alien from the Kingdom of God any more than any other "system" of the modern world. Only when human beings are treated as nothing more than the instruments of production do such systems become immoral and un-Christian, and this is as possible for a socialist community as for a capitalist one.

William Temple's View

Finally, I would refer our correspondent to an excellent lecture on "The Christian View of the Right Relationship between Finance, Production, and Consumption" delivered to the members of the Bank Officers' Guild at Westminster, on February 4, 1943, by the late Archbishop William Temple, which discusses very fairly and sensibly this whole question of "interest" and of "banking"; his conclusions would probably come nearer those of the Archbishop of Perth, than those of our letter writer.

He thinks some loans should be regarded as usurious and immoral, others beneficial and good: Speculations in foreign currencies, "a crime of the private fortune hunter and never of the Banks," is an activity which Temple regards as undesirable, as causing a great deal of suffering.

"The principle that money should function as a means of exchange, and that those who have the handling of it should receive no doubt a perfectly reasonable remuneration for their integrity and honesty in dealing with it, but not have the opportunity by that mere manipulation of creating new values for themselves which do not correspond to any useful service offered by them to the community, that is, I think, an undoubtedly sound principle."

MOORE COLLEGE FILM

TO THE EDITOR OF THE ANGLICAN

Sir,—I wonder if you would kindly draw the attention of your readers to the availability of the Moore College film "Approved Unto God."

This film is now available for screening in churches or parish halls and the conditions relating to the use of same may be obtained from me at S. Andrew's Rectory, Roseville. (JA2553).

Yours sincerely,
(Canon)
S. G. STEWART,
Hon. Commissioner.

SIGNS OF THE TIMES

TO THE EDITOR OF THE ANGLICAN

Sir,—Would it be true to say that, when the Anglo-Catholic movement became identified with 'Ecumenicity' it signed its death warrant? For it seems to

me that Anglo-Catholics now believe that the Catholic way of life is only one among many. I find little evidence, beyond a wider use of externals, of Anglo-Catholicism as a vital integral force in the Church of England. Rather, it seems it was the indigestible element which has now been expelled both by the bishops and clergy. The laity remain solidly Protestant and individualistic.

I wonder how long such eclectic societies as the Confraternity of the Blessed Sacrament and the Australian Church Union will drag along before final abandonment. Possibly, while such Anglo-Catholics as are left fail to see the signs of the times and to ask themselves—was this Movement of God or Men? I would once like to have thought that it was of God.

Yours faithfully,
REGULAR READER.
Malvern,
Victoria.

ANGLICAN OF THE WEEK



Our Anglican of the Week is the Bishop of Christchurch, the Right Reverend Alwyn Keith Warren, one of the three bishops of the South Island of New Zealand — all vigorous men of impressive personality in the early years of their episcopates.

The most striking physical characteristic of Bishop Warren is his great height—about 6' 5" we suspect. During World War II he clamoured impatiently to be allowed to go abroad as a chaplain with the New Zealand Expeditionary Forces but he did not get sanction to do so until 1944.

Then he had an experience which in retrospect can be regarded as amusing. Because of his tallness he presented a magnificent target, and, actually, he was wounded—but in the foot! Besides this wound he collected something else which indicates the type of man he is—a Military Cross.

Bishop Warren is an ardent ecumenical movement man. When Dean he was for a time Chairman of New Zealand's National Council of Churches, and his warm Christian personality made him many close friends in other denominations. He attended the Evanston meeting of the World Council of Churches in the United States in 1954 and the meeting in Sydney early this year.

He is a former Dean of Christchurch so he was no stranger to his flock when he

succeeded Archbishop Campbell West-Watson, Bishop of Christchurch five years ago. The Diocese of Christchurch was created in 1856 just 100 years ago and its bishops have been long lived because Bishop Warren is only fourth in line.

Bishop Warren unlike his distinguished predecessors is New Zealand born. He will be 56 in September. After early education in New Zealand he went to Marlborough College, England, and to Oxford.

He was ordained in 1925 while in England and his first curacy was in Kent. But he returned to New Zealand in 1929 and has been identified with the Diocese of Christchurch ever since.

"THE FLYING ANGEL"— A CENTURY OF SERVICE

By CHARLES KING

I SUPPOSE there can be few seafaring men anywhere in the world who do not know the sign of the "Flying Angel," insignia of the Missions to Seamen, the Church of England's missionary society which exists to help, advise and serve the sailor, wherever he may be.

As a war-time sailor myself, I know that, because of the inescapable isolation of the sailor's calling, he needs and appreciates friendly and hospitable contact with shore life, especially when he is overseas.

Even to-day many unscrupulous "land sharks" are only too eager to exploit his loneliness and his search for sociability ashore.

WARM WELCOME

This is where the Missions come in. In any of its 80 institutes and hostels on the world's sea routes, the seafarer finds a warm welcome, good food, and a chance to enjoy a variety of recreations in a cheerful atmosphere.

Sometimes he wants a bed for the night—he'll find it at the "Flying Angel" Club; or a quiet place to read and write; or, surprisingly often, someone competent and understanding to whom he can go for advice or a worrying personal problem.

In the chapel, too, he is able to find a peaceful place, where he can say his prayers or join in the daily services.

This year the Missions to Seamen celebrates its 100th birthday. Like so many great institutions, it began almost by accident.

The faith of its founder, the Reverend John Ashley, an Anglican clergyman, and those who continued the work, ensured its success.

BOOK REVIEW

APATHETIC PEOPLE AND UNTRAINED CLERGY

CHURCH QUARTERLY REVIEW. April-June, 1956. S.P.C.K. Pp. 123-246. Australian price 26/- per annum.

IF you have settled down comfortably and feel that all is well with "the dear old Church of England," you had better not read this brilliant issue, the last before Dr. Wand becomes editor.

It consists of some nine articles on the theme "The Church Across the World," written by men and a woman of unquestionable ability and competence, and which ought to be placed on the shelf of books kept for continued reference.

Though each article, the first of which deserves expansion into book form, might well be discussed separately and at length, it may here be best to give a synoptic view of them.

The picture emerges of the Church of England, face to face with great opportunities, struggling desperately to fulfil her mission with an unresponsive and apathetic people and an inadequately trained clergy.

Opposed to us is a world of militants. In some areas Islam is advancing at the expense of Christianity. Resurgent nationalism, as among the Greeks, uses religion for its own purposes. Rival cultures, as in Japan, prevent any easy advance.

PARALLEL with us, partly due to our failures, the sects on the one hand are making great headway, again in places at our expense. In the last 20 years, for example, while we have built three churches in Jamaica, the sects have built over 300.

On the other hand there is an upward trend in Roman Catholic converts—10,730 adults were converted in Japan in one year, and 5,802 children baptised.

Within we are weakened by modern studies of the Bible and doctrine, which many are unable adequately to understand or properly to use. How,

for example, can people reasonably be concerned with any missionary expansion if they vaguely suppose that a God of Love will save every soul? Or again, if such passages as Mark 13:10 are interpolations or mis-punctuations of the Greek text, as some suppose, what ground is there for missionary effort?

Writer after writer insists, not only on the need for more prayer, but on the need for more theological training and scholarly association. One author believes that theologians ought to be used to support the deputation work of missionaries even if we have to borrow them for the purpose.

WE are given an account of fervent missionary spirit among the non-Christians, of efficient and thoroughly prepared sectaries, and of the really noble achievements of the Roman Catholics in training people and priests. Owing to Communist domination in North-Vietnam, for example, 50 per cent. of the Roman Catholic population migrated south, and this was met at once by the re-establishment of the northern seminaries in the south.

Again, in India, where they have five universities, they have also ten major seminaries sending out 200 to 250 newly-ordained priests each year.

All told, it would be hard to deny that success seems to follow thorough training, and that the Church of England would benefit enormously by a greater concern for the theological education of both people and clergy.

Some correspondence and many excellent reviews complete an issue which makes one understand why the Bishop of Ballarat recently urged vestries to buy this journal for their clergy. Would that every churchman, clerical or lay, would read and act upon it.

—C.C.C.

DONALD REA

THE CHURCH OF SOUTH INDIA AND THE CHURCH

Preface by

HIS LORDSHIP THE BISHOP OF CHICHESTER

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Lawrence Jack, 11, Sandringham Close,
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BOOK REVIEW

LIFE IN THE HOLY LAND

EVERYDAY LIFE IN OLD TESTAMENT TIMES. E. W. Heaton. B. T. Batsford, London. Pp. 234. English price, 15/-.

It may come as a surprise to be reminded that the old city of Jerusalem covered an area of only 13 acres, and that the Holy Land itself, which gave birth to three great world religions, was only 150 miles long by 50 miles wide.

Against this small geographical background the author draws a picture of intense interest and fascination.

He summarises the history of the Hebrews from their beginning as a company of nomadic tribes to the fall of the Southern Kingdom in 586 B.C.

He writes of life at home and in both town and country; he describes the industrial, military, professional, and religious life of the people in a style that is fluent and absorbing. His pen-picture of King Solomon's Temple is the best we have read.

His book, not written for the scholar but for the interested layman who seeks a thoroughly competent, journalistic summary of the implications of modern archaeology, creates a literary mood of delight.

—C.L.O.

FLOATING CHURCH

The Missions' floating church and recreation vessel on the River Thames, the *John Ashley*, mostly serves the sailors on the collers and coasters, but many of its "parishioners" also come from ships arriving from the continent of Europe and the farther trade routes of the world.

To townsfolk, the recreations the *John Ashley* supplies may sound ordinary enough, but to the seamen fresh from days or weeks at sea, the films and television shows, the sing-songs round the piano, the library (whose books need not be returned), and the small shop, make the small vessel like a home from home.

For their letters a post-box waits, and there is, of course, a tiny chapel. In 1955, some 17,000 men were entertained on board the *John Ashley*, which tied up alongside their vessels; 2,101 ships were visited, and 123 film shows held.

PETER KAO — "THE CHRISTIAN GENTLEMAN"

In all the institutes, seamen of every nationality are welcomed and entertained, and when a lonely man wanders in to be greeted, perhaps, by a welcome in his own language, he feels immediately that he is among friends. For this reason alone the value of the work done by, for example, Peter Kao, can only be guessed at.

Peter Kao is a Chinese lay reader at the Victoria Dock Road Institute, which serves the huge Port of London. During the last 18 months he has been ministering there to his fellow-countrymen, making them wel-

TALKS WITH TEENAGERS

THE KEY TO POWER

A Primary Step To Fellowship With God

Here is the third of our weekly talks on the way to Fellowship with God. This is the vital clue in our search for the great Treasure. Until we have mastered this point we cannot make much progress in the living of the Christian Life.

"How is it," a gardener was asked, "that your garden is full of glorious blooms when the house next door has scarcely any?"

"Well, that's simple," was the reply. "The folk next door don't bother much with their garden, but I've spent hours in mine on my knees! I've picked out the weeds and the stones, and carefully mulched the growing plants. It's hard work, but when you get down on your knees to it the garden responds!"

INSUFFICIENT

Dr. Frank Laubach, who is widely known for his simplified

method of teaching illiterates to read, said once, "I feel I have made one great mistake in my lifetime, and if I had my life to live over I would make up for it. This great mistake is that I have not prayed enough!"

If one of the truly outstanding Christians of the present day says that, what are we to say about our prayers?

Prayer is the primary step towards real fellowship with God. Do you pray?

There is probably no more neglected command of our Lord than His oft-repeated command to pray.

EXAMPLE

Prayer played an important part in the life of our Lord. It would be a valuable thing to trace in the Gospels all the references to our Lord at prayer.

Every part of His Ministry was prepared for by prayer. Before He chose His Apostles (Luke 6:12) He spent a whole night in prayer to God. Before His trials and crucifixion He prayed (Matthew 26:36).

Again and again we read of Him praying after some important happening (Mark 1:35; Mark 6:46, etc.). He prayed to His Father about the difficulties of His own life (Matthew 26:39), and He did not forget the needs of those who were His friends (Luke 22:32).

In all this, He is our great example.

If the Son of God found it necessary to pray, how much more do we need to make time in our lives to do the same?

IMPORTANT

We can usually find time to do the things which we feel are important, such as writing a letter to mother when we are away from home, or meeting our friends.

Luke tells us (Luke 18:1) that our Lord taught "that men ought always to pray." He knows how vitally important it is that we should maintain constant contact with God. Prayer should be the controlling attitude of our daily life. Not that we are to spend all our time praying, and neglect our daily work, but that we should be conscious of God's presence ever around us, and so live "in touch," as it were, with the power of the Almighty.

In fact, prayer is the key to power in our daily life. It helps us to think thoughts that are God-like; it enables us to live daily in the Master's presence, and to be more and more the kind of person God would have us be.

DOWN TO EARTH

But if our prayers are to be real—if they are to mean anything in our every-day life—they must be sensible and "down to earth."

I like the prayer recited by the boys of an American school before they play football:

"Give us the strength, Dear Lord, to play
This game with all our might,
And while we're doing it, we pray

You'll keep us in Your sight
That we may never say or do
A thing that gives offence to You."

A prayer like that reaches after the strength of God, but at the same time keeps in touch with the circumstances of daily life.

Let us never forget that it is natural for us to pray. We can pray to God anywhere and always, but it is good to have a regular time to pray.

Prayer keeps us in touch with God. Prayer makes God's strength ours.

POINTS FOR DISCUSSION

1. What would you say to a friend who told you "I haven't prayed for years?"
2. Write a morning prayer suitable for use by the members of your Youth Group.
3. Should one pray when he doesn't feel like doing it?

The Youth Page

BLAZING THE TRAIL

In the pioneering days, many a man who went into the wild bush country marked his route by cutting a blaze on the trunks of trees.

Those who followed could pass in safety along the trail marked by the pioneers.

Later, the wagon tracks followed, and later still the motor highways, until to-day we travel in comparative comfort where the trail-blazers toiled through virgin bush to open the way.

There is pioneering still to be done.

The frontiers of knowledge and human enterprise are still challenging men's minds, and new discoveries of untold magnitude are waiting those who are willing to take risks.

Not only is this true in the physical world of things seen and handled, it is also true in the unseen world of the spirit.

The unrest and upheaval in trade and industry, made evident by strikes and political faction fights, are symptoms of a deep-rooted need for a new outlook and attitude in our community life.

It is a challenge to young men and women to understand the strains and tensions of the industrial life of the nation, and to bring to bear upon it the principles of the Gospel.

Any Church which is afraid to venture for Christ, and to apply the medicine of the Gospel to the ills of mankind, is not true to its calling.

Christianity is the only Faith which offers full salvation for the world—not only salvation from sin in our personal lives,

but in every department of human endeavour.

If the world is to find salvation from unrest in industry, from strife in politics, from racial antipathy, from class prejudice, and all the other "ills that flesh is heir to," we must have in the Church a growing band of men and women, wholly committed to follow our Blessed Lord, who will pioneer these frontiers with the message of the Love of God.

On an old map, one of the pioneers who chopped blazes on the trees as he went along, wrote: "If ye follow my marks, ye will not come into any great danger, for I have marked a safe trail."

In the Bible, and above all in the life of our Lord, the trail is marked for us. It is not a trail to guide in limited areas of our lives only—it is for the whole of life.

Will the youth of Australia dare to follow where the Great Pioneer, the "Young Prince of Glory," has blazed the trail?

—YOUTH EDITOR.

LORD USE ME!

Lord, make me an instrument of Thy peace!

Where there is hatred, let me show love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is darkness, light;

Where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console;

To be understood as to understand;

To be loved as to love.

For it is in giving that we receive;

It is in pardoning that we are pardoned;

It is in dying that we are born to eternal life!

—S. FRANCIS OF ASSISI.

A MISSIONARY PLAY

Any missionary-minded Youth Group can easily run an interesting "Missionary Play Night" with a little ingenuity and the help of the "A.B.M. Review" or the C.M.S. "Open Door."

Only one character need appear on the stage, and might be either a boy or a girl, with a radio set placed in front of a screen or a curtain.

He or she "tunes in" to any number of home or overseas mission stations, while behind the screen unseen people speak into a microphone connected with the radio set, their different voices telling what the Church is doing here or there.

If you haven't a microphone attachment, perhaps your speakers could use a megaphone, with its end placed against the screen.

This could be an excellent way to teach the work of our Church's missions, and can be staged very simply. It will also help your Youth Group to know more about the challenge of the missionary cause.

LEADERSHIP

"You are expected to make good, not to make excuses." So runs a motto on the wall over a busy man's desk. It is the eternal challenge to leadership—to make good!

NOAH'S ARK

As far back as 1609, a ship-builder named Peter Jansen, of Horn in Holland, built a large-scale model of Noah's Ark from the description given of it in the Bible. It is said to have had no turn of speed, but could be used on the canals of his homeland. To his surprise, Jansen found that its cargo capacity was about one-third more than other ships of conventional structure.

The Ark was a fair-sized vessel. The dimensions given in Genesis 6 indicate that it was 350 feet in length, 75 feet broad, and 52½ feet high.

It has been estimated that its cubic capacity was 3,600,000 cubic feet. Even if nine-tenths of this space were reserved for the storage of food, there would still be sufficient room left for 7,000 pairs of animals, allowing 50 cubic feet for each pair.

A BOY'S PLEDGE

I will be loyal to my home, my church, my school, my government and country.

I will play the game squarely and honestly until the last whistle blows.

I will not pretend that I "know it all." I will say, "I don't know," when I don't know.

I will try to keep my thoughts pure by thinking high and noble things.

I will go in for clean sport, and so keep my body and mind fit.

I will be gentle and manly to womanhood and old age.

I will not waste my time on useless, silly, or undesirable things.

I will be courteous, thrifty, obliging and cheerful.

I will pray, study and work to make this world a better place for my having lived in it. I will be a man.

OBEDIENT AND LOYAL

S. James the Apostle (July 25th)

Among the three disciples who were, so to speak, the "inner circle" of the followers of Jesus, was James the fisherman.

His mother, Salome, was a sister of the Virgin Mary (compare Matthew 27:56 with Mark 15:40 and John 19:25), and his father, Zebedee, was apparently a much richer man than Joseph, for he had hired servants (Mark 1:20).

We first meet with James on that day when, in company with his brother John, he was mending his nets in his father's boat as Jesus passed by. In response to the Master's invitation, "Leaving his father and all that he had, without delay, James was obedient to the calling of Jesus Christ," as the Collect for S. James' Day reminds us.

James was not an easy person to get on with. Used to the tempests of Galilee, James had a nature like the angry seas from which he won his living. It was this that won for him and his brother the nickname of "Boanerges," the sons of thunder (Mark 3:17).

AMBITIOUS

So little did he, in his early association with Jesus, understand the spirit and character of his Lord, that on one occasion he and John asked leave of Jesus to "bid fire to come down from heaven and consume" some Samaritan villagers who had refused them lodging for the night (Luke 9:51-55).

There came another day when selfish ambition led the brothers to seek for themselves the chief places in their Master's Kingdom (Matthew 20:20).

One would hardly imagine that persons of such nature could have any place in plans of Jesus, yet He admitted them into closer fellowship with Himself than any of the others, except Peter, taking them with Him when He raised Jairus' daughter and allowing them to see His Transfiguration and be with Him during His agony in the Garden.

Perhaps it was the way in which He trusted them that brought out the best in them. James was readily obedient—

he followed when Christ called. He was passionately loyal—ready to flare up in wrath (Luke 9:53-54) when his Master was slighted. And he gave up everything to follow Jesus.

MARTYR'S CROWN

It was not surprising, then, that when Herod Agrippa wanted to "please the Jews" and to trouble the infant Church, he should see in James, whose impetuous zeal might well have made him one of the greatest missionaries of the cross, the one who would enable him to fulfil both of these objectives. "And he killed James the brother of John with the sword" (Acts 12:2).

The first of the Apostles to win the martyr's Crown, S. James is remembered for his loyalty and obedience to His Lord and Master, even unto death.

Young, zealous, enthusiastic and self-sacrificing, he is a splendid example for youth to-day as we set out to serve the same Master. The Collect might well be our own personal prayer: "Grant that we, forsaking all worldly and carnal affections, may be evermore ready to follow."

PRIZES

Prizes, although they are very nice, are not everything. What really counts is common sense and courage and character, and, I think, sympathy for other people's troubles and positions.

—THE DEAN OF EXETER.

ELEMENTARY!

The keen young salesman from the Farm Machinery agency was trying to sell a new tractor to an elderly farmer.

"You know," he said, "you really ought to buy one of these new machines. They do the work of six men!"

"It'd be no use to me then," replied the farmer.

"I only employ three men, and it would mean wasting another three men's time!"

ABBOTTSLEIGH

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MARSDEN

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EDUCATION IN NEW GUINEA . . . 2.

BUILDING A CHRISTIAN NATION

BY THE REVEREND T. B. MCCALL, HOME SECRETARY OF THE AUSTRALIAN BOARD OF MISSIONS

LAST week we discussed the problem of education in New Guinea and suggested that the proper solution would be:

1. For the Government to back the Mission schools, as they are, in fact, already educating 85 per cent. of the children in the Territory, and

2. That the Government should provide secondary education and, where necessary, technical education. The former is entirely lacking throughout the Territory, and the latter not nearly as widespread as it should be. Though our own Anglican "S. Christopher's Training School" at Popondeta is a valiant and worthwhile effort in this direction.

The answer to this problem does seem so obvious that one cannot understand why the educational authorities in the Territory have not adopted it, for it has already been suggested by more than one missionary leader. Is there another side to the question?

ANOTHER SIDE

The Administration authorities on education would reply that there is, and it would be fair to state that their reply would fall under four headings:

1. That in fact many of the so-called primary schools in the missions for which a grant is claimed are not schools at all, but merely places for the teaching of the Catechism.

2. That it is not a good thing for the Church to have the sole educational influence in any one district.

3. That all Missions have at times made dishonest claims for their educational system, and

4. That they resent the implication that their own system does not help towards the Christianisation of the country.

They would reiterate that they are not against Mission schools at all, but that Mission schools are not always and everywhere doing the job. I think we have disposed of No. 4 in the last article.

It is not realistic for anyone to imagine that he can teach the Christian religion, reduced to its simplest terms, by methods which fall entirely in our own Australian schools, where the majority of the children come from professedly Christian homes.

To talk about teaching Christian ethics (without the background of the Faith) to a people soaked in witchcraft and a fear of evil spirits is childish nonsense.

OBITUARY

THE REVEREND K. D. ANDREWS-BAXTER

We record with regret the death last month in Dunedin, New Zealand, of the Reverend K. D. Andrews-Baxter. He was 68.

After studying at S. Aidan's College, Ballarat, he was ordained deacon in 1919 and appointed to the Sea Lake parish, Victoria.

In 1921, he was appointed priest-in-charge of S. Mary's, Timaru, Diocese of Christchurch, N.Z. He was subsequently Vicar of North-East Valley, Dunedin, and Vicar of Gladstone, Otago. He then came to Western Australia, where he was Rector of S. Peter's, Victoria Park, and S. John's, Albany. He then returned to New Zealand, where he was vicar at Morningside and Waitaki.

ABORIGINES' DAY

The National Missionary Council is convening a meeting for July 27 to prepare for a National Aborigines' Day to be held on the first Friday of July, 1957.

The council is seeking the co-operation of public bodies in planning this day. Their representatives and those of the Church missionary organisations have been invited to the inaugural meeting.

If 1 and 3 are true charges against the Missions, and let it be frankly admitted that it would appear that this has sometimes been so, then by all means let the Government say, "This cannot go on. We will help you with your schools, but we will absolutely insist on a certain standard of education."

Incidentally, in view of a current difference of opinion going on, let it be clearly laid down from Canberra that the educational standard required will be the business of educationalists and not of other officers in the Administration dictating their uneducated policy to education officers.

SUPERVISION

No Mission can complain of strict Government supervision, nor should it.

Argument No. 2 is very easily disposed of. If the Administration were to take the responsibility of secondary education seriously, it would avoid the danger that the Church (or Churches) would have a pre-dominant influence in any one area.

It is most unfortunate, but it must be said, that there are in fact officers in the Administration

and within the education service itself who are openly and avowedly anti-Christian and anti-Mission. That in some instances this may have been caused by intransigent and stupid missionaries is irrelevant to the main question at issue.

SINK DIFFERENCES

What really matters is the welfare of the people of Papua and New Guinea (and with this the Commonwealth Government agrees) and, if possible, that they be built up into a Christian nation. If this is to be achieved we must sink all petty differences and annoyances.

I am aware that there have been irritations from the side of the Mission, and perhaps there still are some, but if the Administration says, "Pray tell us where we are being deliberately petty?" I would reply with just one example. Why supply children attending Mission schools with only three very thin exercise books per year and children attending Government schools with ten?

There is nothing more calculated to poison Church and State relations than the pettiness of individuals, and such

pettiness must be treated severely on both sides.

Church leaders must be ready to hear complaints from the education authorities and vice versa.

Churchmen, on the other hand, may well be thankful that both the Minister for Territories and the Director of Education in Port Moresby are thoroughly sincere men, who mean what they say.

In the meantime, Australian churchmen are challenged by the Church in New Guinea—the work is expanding all over the place. The Diocese of New Guinea must have more qualified teachers to keep pace, particularly men. With the teachers are needed their salaries.

STANDARDS

Two things are self-evident. First, the Administration of Papua and New Guinea cannot cope with the education problem alone, and neither can the Missions. Complete co-operation is, therefore, a must.

Secondly, the Government must be prepared, if necessary, to assist the Missions to achieve the desired standard if they are unable to achieve it on their own resources.

If the Government is to set up primary schools at all, it should only be in areas where the Missions are unable to do so within a reasonable period, but purely secular education such as that envisaged by the Administration should be avoided at all costs. To pretend that the present system is anything other than purely secular is dishonest.

On the other hand, the Australian Church must realise her responsibilities and do more than she has done in the past to assist the Mission to do its job adequately.

OBITUARY

CANON H. H. COLES

We record with regret the death in Adelaide on July 12 of Canon Herbert Henry Coles. Aged 67, he leaves a widow, a son, and three daughters.

H.G. writes:—

Canon Coles rendered faithful service to the Church in orders for nearly 44 years, and will be greatly missed by many friends both among the clergy and laity. He was a strong central churchman who won and retained the confidence and the love of his parishioners. He was readily approachable and friendly to all, and never spared himself in striving to meet the spiritual needs of those committed to his care.

He graduated with Th.L. from S. Barnabas' College in 1912, and later took his M.A. at the University of Oxford. After serving as priest-in-charge at Angaston and at Alberton, he was appointed Rector of All Souls', St. Peters, in 1927.

His activities extended far beyond the boundaries of his parish.

From 1944-46 he was rural dean of the eastern suburbs. For many years he served as chaplain to the Military Forces, and was senior chaplain for the diocese from 1938 to 1947. For years, too, he acted as chaplain to incoming migrants, meeting them and commending them to the clergy in the parishes to which they went.

He was an active member of Synod and of Standing Committee, and represented the diocese on General Synod. His wider sympathies were displayed in his work on the State committee of the World Council of Churches. Synod, in recognition of his valuable services, elected him an honorary canon in 1940.

The diocese is the poorer for his passing, and he will long be remembered in its annals.

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—A.B.M. picture.

The Papuan staff of the school at Aghenahambo, where Mrs. Robert Porter is headmistress.

BISHOP REGINALD STEPHEN

The Reverend G. Kennedy Tucker writes:

I knew him for more than 50 years, we were closely connected by marriage, he was the Warden of the College in which I was trained for the sacred ministry, for ten years he was my Bishop, he was my wisest counsellor and dearest of friends. It is, however, of none of these things I write. I would refer to what I call his "finest hour".

For some four years he spent his days in a wheel chair, his sight gradually failed, for a time he was able to read with the aid of a magnifying glass but latterly even this aid was of no avail. He still, however, had the wireless and with the news brought to him by friends he was able to keep abreast of the times.

Those who visited him always found him alert and cheerful, ready to discuss the latest trend in world events, and current happenings in matters ecclesiastical. His wonderful sense of humour never left him.

At times I went to him weary after my day's work and as such was inclined to be sorry for myself. I always came away, however, refreshed and invigorated. He sometimes speculated on the here-after and once expressed the wonder as to why he was allowed to remain on earth for so long. For those who visited him and those who tended him there was no such wonder.

For them his last years will be an inspiration for all time. Many brought to him their problems, it was of these he seemed to think rather than of the weariness of the flesh which must have been his.

I visited him a few hours before the end. He knew he was dying, but this he faced with a dignity and calmness the like of which I have never seen before. All ravages of old age seemed to have passed and on his countenance there was a radiance which was of another world, it was as if he had already seen something of the glory into which he was about to enter in all its fullness.

He was asked if he would like to receive his Communion, he paused for a moment and then said, "I do not think so, thank you. It would seem that he was no longer in need of That which had been his strength and stay throughout life. He was already in close communion with his Lord and Master, even closer than when partaking of That which is for the use of man in his earthly pilgrimage."

It was as if for him the door through which he was about to enter was already partly opened and he no longer saw "as through glass darkly"—not yet "face to face" but he knew that such was soon to be.

He thanked me for my visit, and I, knowing that I should never see him again in the flesh, tried to thank him for all he had meant to me over the years. This he passed over with his well known chuckle as if to say that there was no need for us to talk of such things. He understood what was in my heart even better than I understood myself. So I left him, sad at heart but inspired as never before and conscious that I had been allowed to catch a glimpse of the joy and peace into which he has now entered.



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BRISBANE SYNOD DEBATES POINTS OF CHURCHMANSHIP

HIGH QUALITY OF SPEECHES IN SPIRIT OF TOLERANCE

By Our Special Correspondent at the Synod

It is nearly a month now since this year's historic Synod concluded in Brisbane, and this tends to dim the sharp edges of memory; but it has not effaced the deep impression made by the extraordinarily high and tolerant quality of the debates.

This tolerance, with a spirit of restraint and dignity, was seen at its very best on Thursday, June 28, in the High v. Low Church debate initiated by Dr. F. Arden.

As foreshadowed in your correspondent's first despatch, this arose out of the motion "That this Synod deplores the activities of the Church of England Defence Association as constituting a threat to the unity of the Diocese."

The specific questions in the debate were of domestic importance only in the Diocese of Brisbane; but some principles were involved which will interest the whole Church in Australia. More important, the way in which these issues were discussed and finally resolved seemed a fine example to the other Australian dioceses.

The background to the motion may briefly be summarised.

Brisbane Diocese is by no means monochrome in churchmanship.

It has a very few straightforward Evangelicals among the clergy, and considerably more Evangelicals among the laity. (As a matter of interest, nearly every High Churchman and Anglo-Catholic asked by your correspondent deplored the fact that the Evangelical element was so small.)

There seem to be no fundamentalists of the "Anglo-Baptist" type found in one other place.

NOT ORGANISED

There is a solid element composed of old-style High Churchmen. They are not organised into anything remotely resembling a "party." The highest proportion of older and senior clergy is to be found in this group.

The biggest numerical group in the diocese consists of moderate Anglo-Catholics. They again, are not organised into a "party," and they have no organisation resembling that of, for example, the conservative Evangelical group in Sydney Diocese. Their general identity of outlook, however, gives the misleading impression that they act as an organised body.

This moderate Anglo-Catholic group, comprising both clergy and laity, is proportionately as strong as the conservative Evangelical group in Sydney Diocese, but it has none of the efficient organisation which exists in Sydney. It seems clear that it could easily dominate the affairs of the Diocese of Brisbane, to the exclusion of other points of view, if it were to choose the path of intolerance, however.

SMALL GROUP

The last group, the smallest, is interesting. It comprises both clergy and laymen, and your correspondent feels bound to label them the "wild men" of Brisbane Diocese. They are either stiff "spikes" or romantic irresponsibles. If anything, they are a greater nuisance to the great majority of Anglo-Catholics and High Churchmen than to anyone else!

The fact that they are "wild men" does not, of course, mean that they are not for the most part personally as charming as they are undoubtedly sincere—just like the "wild men" of Sydney Diocese.

Indeed, their very charm and personal sincerity makes it all the more difficult for their brothers (and, one suspects, their archbishops) to criticise them as vigorously as they sometimes deserve.

Some of them have in recent times gone in for alembic practices which, without bothering about the letter of Privy Council decisions or other unreliable yardsticks, have properly upset their fellow clergy and a good

many lay folk. "Romanising" tendencies are bad enough of themselves; but the general feeling in Brisbane is that it becomes too much when Anglican priests and laity fall into the error of copying practices which the Roman Church itself (whose party line changes as often and as quickly as that of the communist party) has thrown away and regards today as rather out-of-date.

DIFFICULTIES

The understandable difficulties in the way of the majority of Brisbane clergy "toning down" their more extravagant brothers, or the obstinate refusal of the "wild men" to listen to counsels of moderation from their gentle archbishop or anyone else, brought into being the Church of England Defence Association.

Not many members even of the C.E.D.A. itself are happy about any course of action which could lead to a dispute in the secular courts, however much in their exasperation they have appeared to be considering such a course.

There is general agreement, in short, that differences of "churchmanship," which really spring from habit, emotion and temperament when it is all boiled down, are no more capable of being reconciled by legal arguments than they are by any other purely intellectual approach; but they can be breached by love. The Synod showed that it thoroughly grasped this fact.

Now for the debate. Dr. Arden, introducing his motion referred to "the unhappy state of affairs which has come about in the past few years, in the diocese, and compared the Church of England Defence Association with an abscess, the only remedy for which was a surgical operation. (This simile in the language of medicine brought out a neat rejoinder later on.)

FORBEARANCE

Dr. Arden quoted a practical example of a small English city of ten churches, which ranged in the externals of "churchmanship" from extreme Anglo-Catholic to extreme Evangelical; but whose pastors and congregations agreed to differ, and who lived peaceably together.

He asked for the same "spirit of mutual forbearance and charity" in the Diocese of Brisbane. This phrase, he said, had been used in the Majority Report submitted to the last Synod.

The Church of England Defence Association, he said, had been formed in October last year by a group of laymen who by their actions showed that they did not set much store upon forbearance.

"I must give them full credit for their integrity and sincerity," he said. "But their backbone are legal men whose approach to many questions seems to me to be rigid in the extreme." He instanced the Gospel account of Our Lord's healing on the Sabbath, which meant breaking the Jewish Law, as the kind of action which the lawyers of the C.E.D.A. would condemn as illegal. "And from the standpoint of the law, they would be perfectly right," he said.

Dr. Arden said that he could have no objection to the views, as such, held by the leading members of the C.E.D.A. What he objected to was the method by which they attempted to force these views on others, and to "narrow and restrict the life and worship of the diocese."

"With what seems to me a staggering lack of humility, they have taken upon themselves the spiritual guidance of the whole Church in this diocese," he said. "They have threatened our leaders and endeavoured to impose their views by means which I regard as wrong."

"It is bad enough going from church to church, where they are not worshippers, from one service to another, spying on people who did not stick to what could be called the party line of 1662. But when in March of this year two unknown laymen from the country actually threatened the archbishop in a legal document that they would drag him through the law courts, some of us felt that the limits of tolerance had been passed."

Dr. Arden said he deeply regretted the need to move his motion, which he agreed was negative in character.

"I would like, I would much prefer, to strike a more positive note," he said.

"FINER DETAILS"

"You have all heard in the past few days what our needs are with this rapidly growing population in the diocese. You know something of what we face in the needs for new churches and schools, for more clergy, and in the needs of the mission field."

"I am prepared to withdraw my motion at once if the members of the Association on the floor of this Synod will give an undertaking not to continue their activities..."

Another medical man, Dr. S. A. Horsman, representing All Saints', Wickham Terrace, seconded the motion giving what he referred to as "finer details" of the general survey made by Dr. Arden.

He gave the Synod a series of reactions from Anglicans and others, whom he had encountered in the ordinary way in his professional duties, when they read in the secular Press of the activities of the C.E.D.A. The net effect of the activities of the Association, he said, was to weaken the witness and work of the Church, to encourage those who opposed her and to dishearten Anglicans everywhere.

It was tactically unfortunate that Mr. P. W. Henderson should, towards the end of Dr. Horsman's speech, have taken two points of order. The points were probably valid; but they seemed to the non-legal mind unimportant, and Mr. Henderson was shouted down by the Synod twice.

HOSTILE HOUSE

Mr. C. G. Wanstall, Q.C., representing Mundubbera, rose to oppose the motion before a house which was decidedly hostile; but he quickly won its close attention with a moderate, simply reasoned statement in quiet conversational tones.

He was helped enormously by the Chancellor, Mr. Fred Cross, in absentia.

The chancellor had been called away on urgent private business. Before leaving, he had written a brief note on the motion and had asked Mr. Wanstall to read it for him.

The note read: "So that I may avoid saying anything which may disturb the harmony of the Synod, I will content myself by saying that in my opinion the greatest danger to the harmony of the Synod is in this motion."

"We should beware lest we attack the rights always al-

lowed in the Church. These rights include freedom of association, and freedom of expression even of views which are controversial and contrary to the views of others.

"I am not content to hang, draw and quarter an association, or its members, on a general statement that its activities constitute a threat as this motion does."

(Continued on page 10)

PIONEER CANVASS SHOWS INCREASING VALUE

FROM A SPECIAL CORRESPONDENT

Colac, Vic., July 16

A greatly renewed spiritual interest and an increasing financial stability are the results of the Wells' canvass in the parish of Colac, Diocese of Ballarat.

S. John's, Colac, was the first country parish in Australia to employ the Wells' organisation. The Every Member canvass took place in September, 1954.

In spite of initial mistakes and misunderstandings the stewardship programme is now firmly established, and has enabled the parish to complete a vast building and maintenance programme over the last eighteen months.

At a recent parish tea held in connection with the stewardship programme, Mr. J. C. Walton, the church treasurer, drew attention to some of the major achievements during this period.

A fine new two-storey vicarage had been built at a cost of £8,635; the church had been

re-slatted (£246) and re-decorated (£425); the organ had been re-built (£478); and nearly £400 had been spent on modernising and equipping the hall.

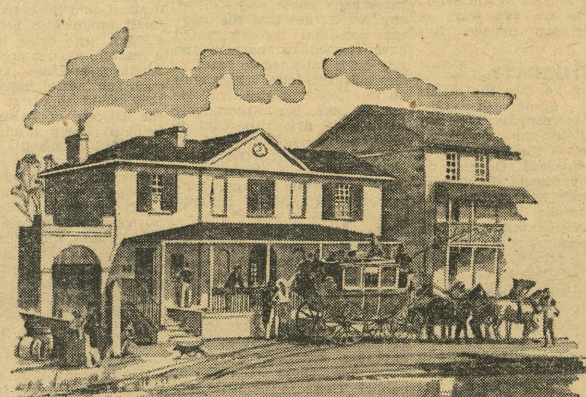
When the vicar, the Reverend J. L. A. Price, came to Colac early in 1953 he found a deficit of nearly £700, yet it is confidently estimated that the parish will be free of debt by the end of this year.

Meanwhile contributions to Missions and the diocese have substantially increased, and there is much evidence of renewed spiritual interest in the parish.

ADELAIDE NEWS

Because of the large amount of Adelaide news this week, our correspondent has been forced to hold over some items until the next edition.

Chateau Tanunda "Historical Firsts" No. 25*



First General Post Office, Sydney

The First Postage Stamp

In the year of Queen Victoria's accession, 1837, a reformer with a bright idea announced that if Great Britain cut the cost of delivering a letter in half, the Post Office would make more money.

He published a pamphlet to show how he arrived at such an unorthodox conclusion, which seemed to defy the laws of economics as then understood. His name was Roland Hill, who fought an almost lone-handed fight for penny postage.

In spite of derision, he continued his campaign, and succeeded in getting a Commission appointed to examine his proposals, at which he gave extended evidence. The report of this Commission was a triumph for Roland Hill; it reported that letters of less than one ounce enclosed in a stamped envelope be delivered within a radius of twelve miles of the G.P.O. for one penny.

While the British Parliament was considering this report, a copy of Hill's pamphlet and the Commissions report reached the Postmaster, James Reynold, at Sydney, who, having no Parliament to consider, acted upon his own initiative.

He instructed an engraver, William Wilson, to make a steel die, embossed some sheets of writing paper with it, and sent a sample to the Colonial Secretary for submission to the Governor. "In my opinion," he wrote, "a penny will compensate for the paper and delivery, while a low rate will induce an influx of letters that will ultimately replenish the revenue."

He had been completely sold on Roland Hill's idea. Governor Gipps was also impressed. "Let the experiment be tried," he intimated the submission, "but the price must be fixed at 1d., or 1s. 3d. per dozen."

So, on 14th November, 1838, the Government Gazette announced to the public at large that letters prepaid in this way would be delivered free; where the money had to be collected by the postman, the charge would be 2d., as usual. Two years later, the price was reduced to 1d.

These postage stamps were the first to be issued in the British Empire, and, for general delivery, in the world, and preceded the issue of stamps in Great Britain by two years.

The stamp was of a neat design, slightly larger than a florin, having the words "General Post Office, New South Wales" in an outer circle—the centre being occupied with the Royal Arms and motto: "Dieu et mon droit" and the single word "Sydney."

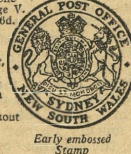
The letter sheets, with the stamp impressed, which when written on were folded over and sealed with a wafer, continued in use for twelve years. Many thousands were issued, but they have become extremely rare and valuable.

On 1st January, 1850, adhesive stamps were first used in N.S.W. These were not perforated and had to be separated by being cut with scissors. It was not until 1860 that perforated stamps were used, and the story is that perforation was an idea thought up by an old lady in Tasmania who ran a sheet of stamps through her unthreaded sewing machine.

When stamp collecting became a craze, copies of the first N.S.W. embossed stamp covers were much sought for, and big prices were paid for them. To cash in on this, the Post Office resurrected the old steel die, which had been used for sealing mail bags, and printed quite a number in the 1870's. These re-issues were eagerly purchased, and it was a long time before it was discovered that they could be detected from the originals by being embossed on a folded sheet of paper, giving two impressions of the die instead of one.

All Colonies used their own postage stamps until the first Commonwealth stamp was issued in 1913—a Kangaroo on a map of Australia; this was followed at the end of the same year by one bearing the head of George V.

The popular Kookaburra 6d. stamp was issued in 1914. Philatelists were quick to discover variations in colour, design, perforations and watermarks, but the public at large simply sticks on a stamp and trusts the Post Office to do the rest, without bothering about variants.



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BRISBANE SYNOD DISCUSSION

(Continued from page 9.)

Mr. Wanstall read the message quietly, and paused. There was a noticeable stillness. Then murmurs of "hear, hear" came from around the hall—particularly from the Anglo-Catholic section—and in an instant the atmosphere calmed.

(Your correspondent cannot resist an aside here. The chancellor, whose capacity for quoting an opponent's exact words back at him has often surprised many people, has a secret: he writes good shorthand! The first part of the note he left for Mr. Wanstall was so written, and it came into your correspondent's hands later.)

Mr. Wanstall then cleared up one point. "My friends and I are not actually members of the Association, or trustees," he said. (Cries of "Oh!")

"But let me make it clear that, although we are not members, we are wholly in accord with the views of the Association, for which we have acted professionally."

"In the course of our professional duties it so happened that we drafted the letter to which Dr. Arden referred—hence its legal phrasing."

"Now, I suggest to the Synod that there are two ways in which we can consider this motion."

THREAT?

"We can go into the merits of the whole of the matters in dispute, we can go right to the centre of the matter—the substance of what is involved. Or else we can simply discuss the motion as it stands, and confine ourselves carefully to the single issue which it presents, namely whether the activities of the Association present a threat to the unity of the diocese."

"Don't think that I am necessarily just avoiding a complicated battle. But if we adopt the first course, and if we throw into the ring all the matters in issue, it will be an exhausting business. I don't think this Synod is the place for that. But if anyone does want a real dog-fight, I'll be in it."

"If we confine ourselves within the terms of the motion, as I hope we will, then Synod will require substantial and credible evidence of what does in fact constitute the activities of the Church of England Defence Association. And before it can in fairness censure the Association it will require, I suggest, pretty conclusive evidence that its activities do in fact constitute a threat—and a threat to diocesan unity, at that."

"Now let us ask just what its activities have amounted to. I shall tell you. Its sole activity to date has been the collection and collation of evidence of practices in the diocese which it objects to—which includes what has been called 'sending informers around'—and the submission of that evidence in the proper way to the archbishop as ordinary."

FORMALITIES

"There has been no 'force' whatever used." (Cries of "threats!")

"No. Not threats."

A voice "Well what about those letters threatening the archbishop?"

"Not at all," said Mr. Wanstall. "If you look at the letter you will see that it was just the normal kind of letter which a solicitor for one party sends to the solicitor of the other party to a dispute, and that naturally it is in legal phrasing."

A voice: "What! In the Church of God!" There were further angry interjections.

Mr. Wanstall urged the House not to lose its head about formalities, and assured the House that the matters complained of were so serious in the view of the Association, that as a matter of elementary caution and

fairness the Association sought to state them in clear and explicit terms. Obviously, he said, they had to have some moral and legal basis upon which to act, and they took the obvious course, he suggested, in seeking legal advice.

Since so much heat had arisen about the form of the letters from the Association to the archbishop, however, and since garbled versions of their contents had got about, he proposed with the leave of His Grace and the Synod to read them there and then.

TEDIOUS LETTERS

The Synod indicated that it would like to hear them. His Grace nodded agreement with a smile and settled back into that comfortable position which, like the Primate, he usually assumes when the proceedings are tending to grow tiresome.

Mr. Wanstall then read the letters—and tedious enough they proved to be, full of "whereases" as all the rest of it!

It is enough to say that their contents would be adjudged exceedingly polite and soft by any lawyer; but that the average non-legal layman would have reacted to them in the way he is intended to react to any solicitor's letter which ends up in effect: "or else..." He would have been thoroughly frightened! After all, that is what we hire solicitors for!

Well, Mr. Wanstall then asked, "What is wrong with that? Is it wrong for any member of the Church of England to ask these questions?"

"For the sending of these letters mark the only activity of the Association so far. Mark it well. The only activity."

A voice: "What about the Press?"

"Yes," said Mr. Wanstall. "I accept that. But is there anything wrong in that? In discussing these things in public? Those on the other side do so. They use the 'Australian Church Quarterly', for instance, which has a far wider circulation than anything we have done."

"SERIOUS DRIFT"

In a nutshell, said Mr. Wanstall, the Church of England Defence Association had simply tried through the proper channels to remedy irregularities which undoubtedly existed in the diocese.

Mr. W. Daniel, a layman from All Saints', said that any Anglican had the right to go to any church he wished.

"But let him go there to worship—not to make trouble," he said (applause).

Mr. G. L. Hart, G.G., said that there had been a serious drift of Anglican children to Methodist and other Protestant Sunday schools in some areas of the diocese, and that much of the trouble had been caused by the way that some clergy had insisted, for example, upon children attending Confession before presenting them for Confirmation.

The Reverend A. P. B. Bennie, Rector of All Saints', in whom such Congregationalist views had been unsuspected by your correspondent, said that all he wanted was to be left alone to do what he wished in the Catholic tradition in his own church, with the support of his own congregation, and that he resented others from outside his parish trying to make him conform with their ideas.

Other protagonists of the one or the other side made their contributions; but little of substance was being added, and it became apparent that there was a danger that the debate, which had been conducted on both sides with commendable restraint and good humour, was in danger of becoming soured.

A number of the senior clergy and others, feeling that the matter had gone far enough, were in favour of having the question put.

The small group of Ultramontanes, with one or two dissentients, were in favour of this course, anticipating that the motion would be accepted if forced to the vote.

The bulk of High Churchmen and Anglo-Catholics, with sure instinct, felt that no good at all would come from a vote in which the small Evangelical section would publicly be censured.

There was a great deal of coming and going between Synodsmen, and in the end it was the Registrar, Mr. R. T. St. John, who took the decisive step, of moving "the previous question," thereby blocking any further debate and avoiding any vote at all.

It was the obvious move, and the Synod accepted it with relief.

TOLERANCE

It seems to your correspondent that the debate, the activity of the C.E.D.A. which brought it about, and the activity of the small group who brought the C.E.D.A. into being by way of a reaction against decidedly un-Anglican practices, are not of such substantial importance as they might appear to people in the Diocese of Brisbane who, being so close to it all, may perhaps fail to see the wood for the trees.

One thing which impresses the onlooker from another diocese is the general atmosphere of fairness, restraint and tolerance on all sides which softens the dispute. In private, a few supporters of both sides show an unfortunate tendency to attack each other personally, instead of "keeping it clean." Fortunately, this does not apply to the respective leaders.

The C.E.D.A. is certainly not an organisation of polemical Protestants. Although its supporters regard themselves as "Evangelicals"—which is just what they are by the world-wide Anglican yardstick—they would not be accepted as such by, for example, Archdeacon Gordon Begbie of Wollongong in Sydney Diocese, or other conservative Evangelicals there and the generality of members of Sydney's Anglican Church League, a report of one of whose meetings appeared in your edition of last week.

The C.E.D.A. appeared to your correspondent to comprise just Anglican Evangelicals, without any further qualifying adjectives. Thus, they are not worried about altar lights or stoles, and even the legality

WORK WITH WOMEN IN TANGANYIKA

FROM OUR C.M.S. CORRESPONDENT

Difficulties of Christian work amongst African women are emphasised in a report from Tanganyika.

Contacts with women are mainly through schools and such organisations as the Mothers' Union. However, the percentage of girls who are fortunate enough to attend a girls' boarding school is comparatively low.

So far C.M.S. in Tanganyika has only one such school for girls, but the diocese is planning to open four new girls' boarding schools within the next five years.

Much effort has been made in recent years to extend women's work through the Mothers' Union, which has been in existence in the diocese for 25 years.

There are many branches scattered throughout the diocese and each branch works to a set pattern of teaching from week to week. The pattern includes Biblical and devotional teaching, as well as health, child care, hygiene, etc.

minded among them would be horrified at the suggestion of a Holy Table without the Cross upon it.

Your correspondent was unable to elicit any evidence whatsoever that the C.E.D.A. wished to impose a uniform strait-jacket of Low Churchmanship upon the diocese, or that the majority Anglo-Catholic section wished to impose any similar restrictions upon the rest.

TACTICS

One factor which has until now stood in the way of moderate Anglo-Catholic and High Church opinion supporting the C.E.D.A. (apart from doubts over the wisdom of tactics which might lead to proceedings in the secular courts) is the suspicion that it is supported, if not egged on, by a group from another State.

It seemed to your correspondent, on the day following the famous debate, that much might be achieved in Brisbane if a few moderates could more effectively curb the activity of the small number of Ultramontanes, on the one hand, and at the same time make more effective use of the undoubted energy and capacity of the "three blind mice," and the group they represent, on the other.

They have a lot to give to the Church. They are too intelligent by far not to appreciate the generosity of the members of Synod over Dr. Arden's motion. They have not so been treated as to have been turned into a permanent and somewhat embittered minority like the group which has mercilessly been steam-rollered by the machine in Sydney.

There are those in Brisbane to whom these considerations are known. Your correspondent feels, all in all, that the clearing of the air which came during the debate will see Brisbane an even sunnier place in the days ahead.

METHODIST VIEW ON EPISCOPACY

ANGLICAN NEWS SERVICE

London, July 16

Dr. H. Roberts, leader of the Methodist delegation in the talks begun last week with the Church of England, assured the Methodist conference on July 4: "We should be unwilling to take episcopacy or to consider taking it into our system simply for the sake of reunion. We should be unwilling to take it unless we have a clear and positive conviction about it."

"I think that if episcopacy is to be commended to our people it must be related not simply to the structure of the Church, but to the fundamental mission of the Church."

"If it can be shown that the acceptance of episcopacy will enable the Church to fulfil its unchanging mission, then it seems to me that we shall have ground upon which we can build a common edifice."

"There is a tendency for people to think of reunion in terms of sacrifice, but inter-communion and, indeed, reunion should not be thought of in that way."

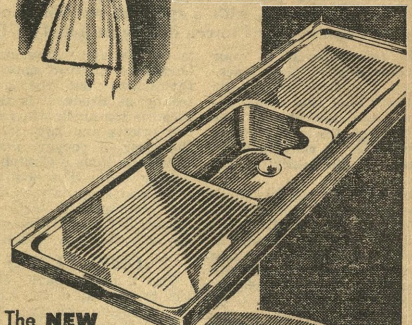
"The only thing we shall have to sacrifice are our prejudices on both sides. We shall not be called upon to sacrifice our conviction. It is not a case of giving up; it is case of giving and receiving."

About 150 ministers and laymen this morning attended a service of Holy Communion, according to the rite of the Church of South India, in St. George's Church, by permission of the Bishop of Ripon.

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THE REVEREND L. MCKAIN

The Reverend Lionel McKain, whose death was reported last week, was the Rector of Stuart Town, Diocese of Bathurst, at the time and not Hill End as was incorrectly stated.

Before his ordination in 1943 he had been for many years a lay-brother with the Community of the Ascension at Goulburn, where he was known as Brother Francis.

A.L. writes:

Truly "a man or God"! He was not the self-assertive, smooth-tongued priest seeking high preferment; he spurned the glamour and the tendency to stunts which attract the attention of most parochial nominators. He sought neither the favour of bishop nor man, but he lived, and his memory will live, as a true priest of God.

Born in New Zealand, he gave twenty years of his life as a lay-brother in the Community of the Ascension, then in Goulburn. Too humble even to aspire to the priestly life, he devoted himself to his duties within the Community. His life of prayer, to able assistance in the conduct of parochial missions in many States. His life was marked by its simplicity, its devotion, its love.

When the Community was disbanded, "Brother Francis" gave his life to the wider sphere of the Church. He was made deacon and then ordained priest by the Bishop of Armidale. After serving his curacy at Glen Innes, and a period as Locum-tenens at Walgett, in 1946, he became Vicar of Emmaville. In 1948, he was "called" to Stuart Town in the Diocese of Bathurst, and ministered faithfully there until he was transferred to Hill End, in 1953. Last year, he resigned and made a trip to England. Returning "home," almost a year ago, he was asked by his Bishop to take charge again in Stuart Town. It was there that he suffered the final fatal heart-attack.

No small number of theological students delighted to spend a week or a "few days" with him. No guest of his will ever forget his quiet sense of humour, the twinkle of his eyes, the never-failing courtesy of the perfect host, the warm fellowship, the deep love, the inspiring times of prayer together, the joy of deep communion with our Lord at the altar and in the confessional.

No parishioner will fail to remember the beautiful dignity and simplicity of the manner in which he offered the Eucharist; his simple yet solid "sermons"; his faithful ministrations in sickness and in health; his definite and helpful teaching; and so many other manifestations of his intense love for his Lord and his flock. A faithful priest, a good friend, a fine man. May light perpetual shine upon him.

FILM REVIEW

"THE SHIP THAT DIED OF SHAME"

THIS is an ill-starred attempt by Nicholas Monsarrat to cash-in on his success with the "Cruel Sea" type of story, and it fails to make the grade.

The ship is a motor torpedo boat which, after some successful forays in European coastal waters during World War II, is bought cheaply from a junkyard by a former junior officer and used for smuggling, but by an animistic touch the ship is given a soul, which revolts against a former naval vessel being used for such illegal purposes, and it puts an end to it by wrecking itself on the coast.

The film is incredibly noisy, and much of the action is played in the dark by a cast of indifferent ability.

Your wife and daughters will not like it, and you will like it only if you are an ex-naval type yourself. We saw it at the Grosvenor Theatre in Melbourne.

—W.F.H.

DIOCESAN NEWS

ADELAIDE

ALBERTON

It is expected that the foundation stone of the new nave and tower at St. George's, Alberton, will be set at the end of August. The parish is in process of conducting a Wells canvass, which is going very successfully.

S. PETER'S COLLEGE

Only one chapel service, instead of two as in past years, will be held in the S. Peter's Collegiate Church this year. Holy Communion will be celebrated in the college chapel at 7.30 a.m. next Sunday, July 22. The Bishop of Adelaide, who is chairman of the council of governors of the school, will preach. Sporting fixtures against the Sacred College Old Boys will be held next week.

The annual dinner is in the Adelaide Town Hall next Saturday evening, and the Rector of St. Mary Magdalene's, City, and S. Peter's College Missioner, the Reverend H. A. J. Witt, will be the guest speaker. The annual meeting of the Mission will be at the Mission after Evensong on Sunday week, July 29.

ARMIDALE

ARMIDALE Y.A.s

To celebrate their third birthday the Armidale Young Anglicans invited members of the Young Anglican groups at Tamworth, West Tamworth, Guyra and Glen Innes, and of the youth groups at the Methodist and Presbyterian churches at Armidale and at the Sacred Army to dinner and to dance at the parish hall. They were welcomed by Mr. Max Yeoman, to whose speech the Reverend John Potter (formerly of the S. Peter's Cathedral staff) responded. The Dean, the Very Reverend M. K. Jones, gave the toast of the young people, and Miss June Rich (president of the Armidale Young Anglicans) responded. After dinner the tables were cleared away and two hours' dancing followed.

TOO MUCH RAIN

The hamper of rain of the prolonged spell of wet weather in New England is reflected in the fact that the Diocesan Commissioner, Canon Monty Cook, will not be visiting Quirindi this year. He has made two attempts to get to Quirindi but has been turned back by heavy rains, swollen creeks, and impassable roads on each occasion. His crowded programme does not admit the possibility of another attempt this year. Rain ruined the attendance at the annual ball, but the organisers picked up £300 on rain insurance.

PLEDGE SCHEMES

The parish of Baradine are introducing the Budget and Pledge system. The Cathedral Parish of Armidale are still contemplating the scheme, and are inviting a representative of the Wells' organisation to discuss the scheme with the cathedral council in August.

BATHURST

AN OPEN RECTORY

S. Barnabas' Rectory at South Bathurst is typical of many "open" rectories. Recently twenty students at the Bathurst Teachers' College were welcomed there for a happy social evening. Those student-teachers who teach at the Sunday School enjoy their breakfast at the rectory each Sunday they are on duty to save them the long walk back to college. Last Sunday the regular Students' Service was held at the parish church, followed by supper for the whole congregation in the parish hall.

PARISH NEWS

Prayers for the war amongst Aborigines were said in most churches on Sunday, July 8. Dr. A. Capell preached at all services at Holy Trinity, Dubbo. Plans are being made for a second group of C.E.B.S. boys at Dubbo (ages 12-14 years).

Bathurst Cathedral parish has signed an agreement for the conduct of an Every Member canvass. Already these canvasses are being conducted at Orange, Grenfell, Cowra, Rylstone, Tottenham, Canowindra and Condobolin. Bricklayers have finished their work on the new Scouts' Hall next to the Cathedral at Bathurst. Roof and floor are the next major projects.

A fund has been opened for a suitable memorial in the Grenfell parish church to mark the faithful ministry of the late rector, the Reverend S. Rowe. A green frontal (pulpit) has been worked and given to the Grenfell parish church by Mrs. Len Graham. An excellent layman's report on Synod appeared in the Grenfell parish paper for all to read, giving many parishioners an opportunity to learn something of what happens at this gathering. The Parkes Y.A. Ball takes place on Friday next, July 27. The D.C. will preach at services in the Parkes parish on Sunday, July 29.

Boys' work in the diocese is making a move in the Bathurst diocese. Branches of the Boys' Society now exist at Orange, Dubbo and Molong and a probationary branch at Coolah. A move is being made for a branch at Canowindra and several Junior Anglican branches have boy members with the younger girls. Kelso J.A.s is one such group and they celebrated their birthday at a tea in the parish hall recently.

PORTLAND

Despite the heavy rain (which allowed the £100 insurance money to be collected) the annual Church Ball at Portland was an even greater success than usual.

The Y.A.s have put down a wall-to-wall sanctuary carpet and some lovely red rubber-matting

down the nave, through the chancel and to the porch door. This is a memorial gift in honour of two former parish priests, Canon Homfray and Canon James Benson. It will be dedicated on the first Sunday in August. The experiment of having Evensong at 4 p.m. instead of 7.15 p.m. for the extremely cold winter months has been proving most successful.

NEWCASTLE

110th ANNIVERSARY OF THE SETTING OF S. JOHN'S WOLLOMBI

This event took place on July 22, 1846, when the officiant was the Reverend R. T. Bolton. The church, which is still in quite good repair after 110 years, is situated near what was for many years the main road to the north, and has been through those years the spiritual mother of a parish, which at various times was much larger than the one served by the present rectory. The anniversary will be observed by a Parish Ball, to be held in the Wollombi Hall, on Friday, July 20, at 8 p.m.; a Parish Eucharist on Sunday, July 22, at 10.30 a.m., when the celebrant and preacher will be the Bishop of Newcastle. This will be followed by a picnic lunch and tree-planting ceremony; and a parish Evensong at 2.30 p.m., when the preacher will be the Right Reverend C. E. Storrs, Warden of S. John's College, Morpeth. All visitors and old parishioners will be especially welcome. The present rector is the Reverend A. J. Cook.

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SYDNEY

NARRARWEEA

The Archbishop of Sydney will set the foundation stone of S. Timothy's Church Hall at Narrarweea, on Saturday, August 4, at 3 p.m.

S. MARK'S CLUB FOR THE BLIND

The Reverend C. M. Rogerson, Rector of Curl Curl, was the special speaker at the last meeting of the club held in the parish hall. The talk given by Mr. Rogerson, who is himself blind, of his experiences during his training for the ministry and after, was very much appreciated by his listeners.

The club, which is sponsored by the "Thank You Club," meets on the fourth Friday of each month at 8 p.m. A very cordial invitation is extended to those who suffer from blindness, and live in or near the district, to come along and join in a time of happy fellowship. Further information from the Reverend C. H. Sherlock (Vicar) or Miss C. Harvey, 59 Harris Street, Harris Park (YL9282) only after 6.30 p.m.).

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1. To be a communicant member of the Church of England, or of some Church in communion with the Church of England.
2. An unqualified concurrence with the expressed objects of the Union.
3. To contribute 2/6 a year to the funds of the Union, and to subscribe 10/- annually for the Magazine of the Union, making a total of 12/6 a year.

OBJECTS OF THE A.C.U.

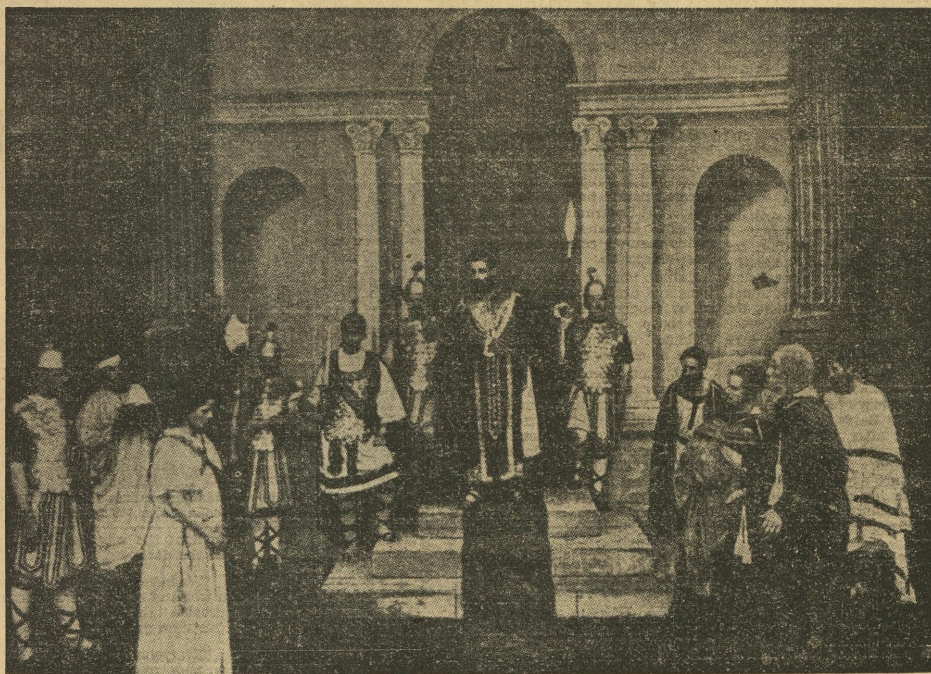
1. To maintain the practice of the Catholic Faith in its fullness, in particular to promote:

- (a) The acknowledgment of the Eucharist as the central and supreme act of Christian worship.
- (b) The recognition of the truth of the Real Presence of our Lord Jesus Christ in the Sacrament of the Altar.
- (c) The general use of the Sacrament of Penance.
- (d) Fasting Communion.
- (e) The Reservation of the Blessed Sacrament according to the canonical right of the parish priest.
- (f) The use of the Sacrament of Holy Unction.
- (g) The understanding of the Sacramental character of Holy Matrimony, and the lifelong indissolubility of the marriage bond.

(h) The appreciation of the Catholic and Apostolic character of the Church of England and of the Churches in communion with the Church of England.

2. To defend the doctrine and discipline of the Catholic Church against all assaults, whether from Rationalism, Erastianism, Papalism or Puritanism.

3. To afford counsel and assistance to all persons suffering unjustly through loyalty to the Catholic Faith and Practice.



Six hundred actors (and a "lion") faced the cameras in...

The World's First Movie Drama

ON September 13, 1900, four thousand people crowded the Melbourne Town Hall to see the world's first motion picture story — the Australian-made "Soldiers of the Cross."

The 3,000 ft. religious drama was "shot" on the tennis court of the Salvation Army Home for Girls, in Dandenong Road, Murrumbidgee, Vic.

Six hundred professional and amateur actors took part, and the film was sent to Paris to be hand-coloured.

Joseph Perry, of the Salvation Army, made the film. Two of his young sons provided the fore and hind-quarters of a "lion" in the arena.

With its many complicated camera tricks and mob

scenes, "Soldiers of the Cross" pioneered the spectacular film sagas we know today. In fact, Perry's faked shots appeared so authentic that audience reaction at the time was spontaneous and stirring.

More realistic effects have been achieved since then with new and improved techniques. Greater clarity and depth of light and shadow have also been attained through improved methods of developing and printing of films.

SHELL scientists are helping the motion picture industry and camera-men in many problems of film development. Among other aids, they are now providing a wetting agent* which spreads evenly and quickly over film surfaces during the developing and washing off process.

*Teepol.



SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. P. C. Paine, of Coolah, N.S.W., who sent us this picture of a display arranged by the teachers of S. Andrew's Sunday School, Coolah. Parents were invited to see the display, which comprised some of the children's work over the past year and the equipment used in the Sunday school.

BIG POLICE EFFORT FOR BATHURST HOMES

FROM OUR OWN CORRESPONDENT

Bathurst, July 16

Bathurst and district police under Superintendent J. H. Buck, have launched a large-scale appeal for two Bathurst children's homes, S. Michael's (Anglican) and S. Joseph's Orphanage (Roman Catholic).

Police in the Bathurst city, Rockley, Oberon, Trunkley, Tuena and Bigga are co-operating in the plan.

The appeal will include a sheep drive and direct asking for support for these two homes for girls, in the Bathurst city.

The climax of the drive will be the Police Cabaret Ball at the Trocadero ballroom in George Street, Bathurst, on the eve of S. Michael's Day, Friday September 28, to which several leading citizens have been invited.

Both Bishop Norton and Bishop Wyldie will attend this function.

Only 500 tickets at £1/1/- each will be issued for this major function, and it will be necessary for groups of four or more to make application for table reservations at the Bathurst police station or the Police Inspector's office at Bathurst. No tickets will be sold at the door.

BISHOP'S RECOVERY

ANGLICAN NEWS SERVICE

London, July 16

The Bishop of Southwell, Dr. F. Russell Barry, is now out of hospital after an operation, and is recovering in the south of England.

He is not expected to resume duties in his diocese until the early autumn.

ORTHODOX AND OLD CATHOLIC UNION

ECUMENICAL PRESS SERVICE

Geneva, July 9

At the 82nd session of the National Synod held last month, Monseigneur Urs Kury, Bishop of the Old Catholic Church in Switzerland, spoke of the continuous relations maintained by his church with other Christian confessions and with the World Council of Churches, both theologically and practically.

The bishop referred to the recent suggestion of the Patriarch of Constantinople, that the Orthodox Churches and the Old Catholic Churches should resume conversations on the possibility of union.

ACTIVE DIACONATE

The Synod also heard two reports—one on the problem of introducing an active diaconate (or even an auxiliary priesthood) into the church, and another on the relation between faith and technics in the modern world.

The year 1956 marks the 25th anniversary of the establishment of inter-communion between the Old Catholic churches and the churches of the Anglican Communion.

PASCOE VALE CELEBRATIONS

DEDICATION OF GIFTS

FROM A SPECIAL CORRESPONDENT

Pascoe Vale, Vic., July 16

Special services and a parish tea marked the sixty-first anniversary of Holy Trinity, Pascoe Vale.

A feature of the day was the dedication of three gifts by parishioners for the sanctuary.

In the morning the vicar dedicated a Trinity-tide altar frontal and an alms-dish donated by Mr. and Mrs. C. Hart and Sister E. Frazer, and in the evening a very lovely sanctuary lamp, especially designed for the church by Mr. Louis R. Williams, and given by Mrs. F. Sarroff in memory of her late husband, the Reverend L. E. F. Sarroff, priest of the parish from 1948 to 1951.

Evensong, which followed the parish tea, saw a packed church, and was attended by the Mayor and Councillors of the City of Coburg.

Taking as his text S. Matthew 5.16, the vicar, the Reverend John McAuley, referred to the ancient requirement, before the days of street lighting, for householders to hang out a lamp in the front of the house

CONFIRMATION AT KAPOOKA

FROM A SPECIAL CORRESPONDENT

Kapooka, N.S.W., July 16
Chaplain General the Right Reverend C. L. Riley confirmed nine servicemen and women at a Confirmation service held in the Church of England Military Chapel at Kapooka Camp, Wagga, last week.

Bishop Riley was at Kapooka to preside over the Royal Australian Army Chaplains' Conference, which was held at the School of Military Intelligence, Kapooka. Senior chaplains from all commands attended the conference.

In his address during the Confirmation service, the Chaplain General said: "Christianity is not a matter of half an hour on Sunday, if you can spare the time. The Christian life is something you live from day to day."

"The service of Confirmation, therefore, is to equip you to understand the real side of Christianity in your everyday life."

PREPARATION

"The preparation for Confirmation is to enable you to learn the Means of Grace available to you at the service of Holy Communion and at all times."

The candidates were prepared for Confirmation by Chaplain T. Baker. The visitors included Archdeacon R. Davies, Canon D. Blanche, the Reverend P.

CLASSIFIED ADVERTISEMENTS

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

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OFFICE SECRETARY. Experienced stenographer and typist required for position of Office Secretary to the Australian Commission for Inter-Church Aid and Service to Refugees. Apply to the Secretary, the Reverend F. Byatt, Room 25, 3rd Floor, 37 Swanston Street, Melbourne, Victoria. C5033 (Melbourne Exchange). This is work of arresting international and ecumenical significance.

WANTED, WORKING HOUSEKEEPER, Church of England Hostel, Armidale, 40 girls occasional supervision. Apply the Secretary, 160 Mann Street, Armidale, N.S.W.

OUTBACK HOSPITALS

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

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

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

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

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KEEPING WARM IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, July 16

S. John's, Adelaide, has found a most successful way of beating the cold on Sunday evenings.

Since Trinity I. Evensong is being concluded after the Third Collect, and members of the congregation repair to the warmed parish hall, where the rector, the Reverend E. J. Cooper, gives the next instalment of his planned course of religious instruction.

Half an hour of spirited questions and discussion are followed by supper, which begins at 8.30 sharp. Needless to say, individual arguments continue often much longer!

But the significant thing about the scheme is that numbers at Evensong are being kept up, despite the bitter weather. People don't drop out along the way. Nor do they scuttle home after the Third Collect, without going on to the parish hall. The parish is delighted with the idea.



Chaplain T. Baker with candidates confirmed by the Chaplain General, the Bishop of Bendigo, at Kapooka Camp, Wagga, Wagga, N.S.W., last week.

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to light the way for those out in the darkness.

"We have a duty," he said, "in a world of spiritual darkness, to provide the illumination of Christian faith and example."

"Everyone who endeavours to witness as a Christian is a candle of the Lord—one of us can be a light which will become of far greater importance as other lights go out."

PROCLAMATION

He said, "One of the first necessities for public safety is public worship. This is an open proclamation of the truth that there is no salvation for men and women except in our Lord and Saviour, Jesus Christ."

"People on their way to church are a reminder to the careless—a reminder to the world of God the Father, Son and Holy Spirit."

"To stay away from church is to ignore an opportunity of proclaiming to the world the power and redeeming love of our Saviour—of showing ourselves as lights to maintain the principles of Christian living."

"Man cannot keep his religion to himself. If God has revealed Himself to us; if we know the Christian faith as the only real truth, then it is a duty to witness for Him—to hang out our lights for the guidance of others."

Rudge and Captain W. Sherring (Church Army) of Wagga.

Following the service supper was served in Everman's H-16, where the Commanding Officer of 1st. Recruit Training Battalion, Kapooka (Lt. Col. N. R. McLeod) welcomed the visitors.

CANON HOMFRAY MEMORIAL

FROM A SPECIAL CORRESPONDENT

Millthorpe, N.S.W., July 16
The parish church of S. Mark, Millthorpe, was well-filled on July 8, when a special service was held, every sub-centre as well as the township, being represented.

During the service the rector, the Reverend R. E. Sherlock, dedicated a carved oak lectern in memory of the late Canon E. A. Homfrey, who was twice rector and twice acting-rector of Millthorpe.

The original lectern from S. Mark's Church has been given to S. John's, Lucknow, on the outskirts of the parish.

Visitors witnessing the dedication included Miss Homfrey, of Lawson, (sister of the canon) and Mrs. Cuffe, of Bondi, in whose home the canon boarded during his years of retirement.

A very happy parish gathering in the hall followed the service, with many re-unions of old friends and country folk.