

# THE ANGLICAN

Incorporating The Church Standard

No. 97

No. 1 Rawson Lane, Sydney, N.S.W.  
Telephone: M3994, G.P.O. Box 7002

FRIDAY JUNE 18 1954

Registered at the G.P.O., Sydney for  
transmission by post as a newspaper

Price: NINE PENCE

## ARCHBISHOP HALSE'S ADDRESS TO SYNOD

### BISHOP ROBIN RETURNS TO QUEENSLAND

FROM OUR SPECIAL CORRESPONDENT

Brisbane, June 15

The Bishop of Adelaide, the Right Reverend B. P. Robin, preached the Synod Sermon last night in St. John's Cathedral at the opening of the second session of the thirtieth Synod of the Diocese of Brisbane.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, delivered his Address to Synod this morning. In welcoming Bishop Robin, he said:

"It is forty years since we first found ourselves members of the Bush Brotherhood of St. Barnabas, and for five years shared the joy of ministering the Word and Sacraments to those scattered abroad over the vast open spaces of North Queensland—first on horseback, sometimes with pack horses, and later on pioneers with motor cars, popularly known as 'tin lizzies', in days when road formations were unknown and signposts few and far between.

"In 1918, we set off together in 'Kate' (my car) and 'Ermyrtrude' (his car) to attend the Provincial Synod in Brisbane, and succeeded in persuading Archbishop Donaldson to let us share a verandah at Bishopsbourne with our old, heroic bishop, John Oliver Feetham, who was for so many years the guide and inspiration of our lives.

"It is naturally a joy to me to have him as my guest under the same roof and to be able to thank him for the help and guidance he is prepared to give us during this synod."

#### U.S. CONFERENCES

The archbishop spoke of the province's representative at Minneapolis and Evanston in August.

"The Anglican Congress (to which our diocesan representative will be Archdeacon Birch) takes place at Minneapolis, and will be attended by three provincial bishops—New Guinea, Rockhampton and North Queensland. Earlier in the year, it looked as though there would be no bishop able to attend them, unless I went, so, with the approval of the Archbishop in Council, I made tentative arrangements to make the journey.

"Since then the American Church has been liberal in the provision of dollars, thus enabling the other bishops to represent the province."

Speaking of Missionary Enterprises, Archbishop Halse said:

"Once again the diocese has reached its A.B.M. quota, though not with so large a surplus as last year.

"The Diocese of New Guinea will also be the gainer by the allocation of some ear-marked contributions to the 'Fuzzie-Wuzzle', which have now been made available for providing some necessary agricultural equipment for increasing food supplies.

"On Sunday, June 27, an appeal will be made to all missionary-hearted church people to give 10/- to the special appeal for £50,000, inaugurated by the Primate of Australia, to foster the missionary work of the Church in the Diocese of Borneo. This is our nearest outpost to South-East Asia, on which the eyes of the whole world are now focussed.

"The Church Missionary Society shares this responsibility with the Australian Board of Missions, and is planning to

open up a new mission in the north-east corner of the island. We welcome once again to our synod Canon Hewitt, who, no doubt, will put before us more fully the present scope of the society's work, and its hopes for the future."

"Nuclear Doubts and Christian Faith" is the title of the subject which is set down for the special period after the Missionary Hour on Thursday evening.

The archbishop said: "I have deliberately avoided the introduction into this address of any subject which might normally make a popular Press appeal. "But this is the one subject that, in my opinion, is of more fundamental importance than all the others put together.

"It may be stated under two headings:—  
(1) Will the results of nuclear research lead to death through the hydrogen bomb, or to life through the beneficial use of the power for all mankind?

(2) Do we believe that, whether we live or whether we die, God reigns and the Gospel Message of Jesus Christ will never fail us in this world or in the world to come?"

The archbishop commended the Brisbane Church Chronicle and The Anglican to members of synod.

"We are grateful to the Reverend V. H. Whitehouse for all the years of service he has given to the Church Chronicle. He has had to face many difficulties, largely due to increases in costs and price, but he has maintained its whole tone and format at a very high level. In the same way we look forward with confidence to the editorship of the diocesan paper, (Continued on page 12)

## CHRISTIANITY AND BOMBS

FROM OUR OWN CORRESPONDENT

London, June 7

The Archdeacon of London's Whitsunday sermon in St. Paul's Cathedral was one of the clearest expositions yet of the Church's attitude to the atomic bomb warfare.

"The Times," in a leading article, said its worth "consisted chiefly in two simple and essential points."

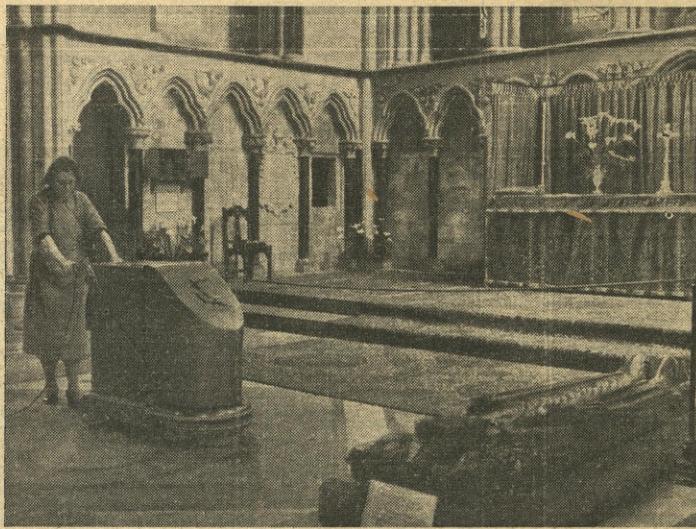
The archdeacon emphasised firstly, that Christian opinion has always been non-pacifist and secondly, because of this, Christians cannot avoid considering not only the outcome of using the new weapons, but of not using them.

The article says that the Christian pacifist opinion has always been a minority in the Church. It declares that:

"The New Testament, which recounts the rejection of absolute goodness by the world, lends no authority to the view (that human nature will always respond, in the long run, to defenceless charity); to try to support it by Christ's refusal to lead his disciples to the establishment of an earthly kingdom by military force is to ignore the fundamental distinction between the role of the Church and that of the State which Christian thought has always emphasised."

It further advances this

## MEDIAEVAL CHURCH: MODERN CLEANER



—Victor Winstone picture.

This woman cleaner at Worcester Cathedral finds it a strange experience to be standing at her work. In order to keep the fine flooring of the cathedral in perfect condition the church authorities are using the latest machine method of cleaning. No longer does the preservation of the marble and wood floors of this famous mediaeval church depend upon the scrubbing brush. Contrasting with the ancient building, this modern machine, known as the "Eagle," is said to cover nearly 4,000 square feet in an hour. It scrubs, rinses, dries and polishes, without scratching or wearing away the surface.

## CANBERRA'S TRIBUTE TO LATE PRIEST

FROM OUR OWN CORRESPONDENT

Canberra, June 14

In Canberra this afternoon the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, paid a high tribute to the late Reverend A. C. Gibson, who died in Sydney on June 6, when he described the late priest as one of those very rare personalities, "a Saint of God."

"To those who knew him, God had shown something of the Christ-like character incarnated in a living person," he said.

The bishop was speaking in St. John's Church at the funeral service which preceded the interment in the Canberra cemetery.

The late Mr. Gibson, at the time of his death, was the Rector of Delegate, N.S.W.

A large representative congregation of lay people and clergy from Canberra Churches

and from the Diocese of Canberra and Goulburn attended the service, which was conducted by the Rector of St. John's Parish, Archdeacon R. G. Arthur.

The Coadjutor Bishop of the Diocese, the Right Reverend K. J. Clements, assisted and also conducted the service at the graveside.

Those present included the Reverends H. Harrison and J. Portage, representing the Presbyterian Church, the Reverend Walter Whitbread (Wesley Methodist Church), the Reverend A. P. Farr (Canberra Congregational Church), the Reverend F. P. McMaster (Baptist Church), and the Reverend T. Lutze (Lutheran Church).

Anglican clergy included the Dean of Goulburn, the Very Reverend A. C. King, the Rural Dean of the Monaro, the Reverend R. G. Julien, the Rural Dean of Young, the Reverend W. Boyledeu.

Many of the congregation had travelled hundreds of miles to pay their respects to the late priest, who came to Australia after the last war, during which he had served in the British Army.

He was appointed Curate-in-Charge of Tuddunga in 1950, and later transferred to the Parish of St. John the Baptist, Canberra, where his duties as assistant priest included the working of the All Saints' section of the parish.

He developed one of the finest teams of young servers in the diocese, recruited and trained a team of lay readers (six of whom will be commissioned by the bishop in St. John's Church on July 11), formed a branch of the Junior Anglicans, set up a branch of the Churchwomen's Union in lieu of the then existing Women's Guild, a Junior Church for the older Sunday school children, a choir, and planned to open a branch of the Young Anglican Association.

With the patience and realism of our statesmen must be linked the faith of our spiritual leaders.

## THE BISHOP OF OXFORD

ANGLICAN NEWS SERVICE

We record with regret the death of the Bishop of Oxford, the Right Reverend K. E. Kirk, on June 8. He was 68.

He was educated at Sheffield Royal Grammar School and St. John's College, Oxford, where he took firsts in Classical Moderations (1906) and Lit. Hum. (1908).

In 1912 he was made a deacon, and the next year ordained to the priesthood, by Archbishop William Temple.

He was consecrated Bishop of Oxford on St. Andrew's Day, 1937.

The bishop was an authority on Moral Theology; his book on this subject is well known.

His defence of the policy of heavy bombing of German industrial targets in 1944, on the ground that the war would thus be shortened, caused some comment, but his views were echoed by many leaders both inside and outside the Church and were soundly based on moral grounds.

His brilliance as a scholar was equalled by his ability as a pastor.

On his enthronement, he gave up occupation of the bishop's palace at Cuddesdon, which he considered too remote, and made his headquarters in Oxford itself.

He was on easy terms with every class of society. Specially notable was his knowledge of young people and his influence with them.

His death is a serious loss to the Church.

## BISHOP OF NELSON CONSECRATED

FROM A SPECIAL CORRESPONDENT

Nelson, N.Z., June 15

The consecration of the Reverend F. O. Hulme-Moir to Bishop of Nelson took place on St. Barnabas' Day, June 11, at Nelson.

The Primate of Australia, the Most Reverend H. W. K. Mowll, preached the sermon.

The new bishop was formerly Rector of Summer Hill and Archdeacon of Cumberland, Diocese of Sydney.

## FACT AND FANCY

Do take note of one point made in our Leading Article on page 4 this week. The Anglicans in the U.S. have one full diocesan bishop per 20,000 members of the Church. Since U.S. bishops are, by our standards, extremely well paid for the splendid job they do, I can only say that their flocks are more generous than ours.

The editor says that so many letters have reached her about the Society of Mary that a selection will be published next week in a separate section of the paper. After that, she says, the correspondence will definitely close. She also says that most of our letter-writers ramble on ad infinitum, so their letters are jolly well cut.

"Amon o Editor me rave" is a Melanesian expression which means "editorial" in English. We learned this diverting fact from a booklet, "O Sala," printed in Melanesia, which reached us this week. It is produced on the Melanesian Mission Press at Toroniara, in the British Solomons. It's a broken-down old job, which even Gutenberg would have raised his eyebrows to see. What with the heat, and its effect upon production, the printers find it better to work at night.

I see that the Congress for Cultural Freedom has sucked in Sir John Latham in Australia. Strange. Sir John wasn't sucked in by the Call to the Nation. Take my tip, readers—and I know what I'm talking about. This congress is merely another fascist front, backed with a lot of loose American money, the membership of which is thick with ex-Communists competing to rat on their former criminal mates. Culture and freedom, my foot!

The free fund continues to grow, and help received since our last issue will be acknowledged next week. It is still keeping pace with our weekly expenditure of about £7 on these copies, and we've been able to add this week a couple of young, and very broke, theological students.

I've already had a word or two to say about the G.P.O. and late deliveries to Queensland. This week I was able to send on to the Post Office a letter from a number of readers who are in a home for aged people in Brisbane. "As we are unable all to go to church," they said, "those who have to stay here hold their own simple act of worship, and we do look forward to receiving THE ANGLICAN, because we always read the One-Minute Sermon aloud."

—THE APPRENTICE.

## NEW WINDOWS DEDICATED

FROM A SPECIAL CORRESPONDENT

St. Arnaud, June 14

The first Bishop of St. Arnaud, the Right Reverend M. C. James, dedicated two stained glass windows at St. John's Church, Landsborough, on June 13.

The triple window at the East end has been given by Mrs. O. W. Bibby, of Navarre, in memory of her parents, the late Mr. and Mrs. F. N. Curlick, who were foundation members of the church.

The other window is in memory of Mr. C. J. Harlow, of Landsborough, given by his sister, Miss V. Harlow.

## DEACONESSES CONFER REPRESENTATIVES FROM FOUR DIOCESES AT GILBULLA

FROM OUR SPECIAL CORRESPONDENT

Four of the nine dioceses where deaconesses are working were represented at the All Australian Deaconess Conference, which met at "Gilbulla," Menangle, N.S.W., from May 17-21.

They were Gippsland, Melbourne, Sydney, and Tasmania; greetings were received from Adelaide, Bendigo, Perth, and Willochra.

An innovation was a representative attending from the Presbyterian Deaconess Order, in the person of Deaconess J. Chew, who was warmly welcomed, as well as a visitor from England, Deaconess Maude E. Day.

The Head Deaconess of Sydney, Deaconess M. A. Andrews, was the Chairman of the gathering.

In the absence of the Primate, Bishop C. V. Pilcher welcomed 24 delegates with a most enlightening talk based on the text: "I am the bright and morning Star," in which he stressed the fact that Christ alone can lead us to the fulfilment of His work in various spheres of service.

Archdeacon Bidwell, the Acting Chaplain of Sydney Deaconess House, also gave his greetings.

Dr. A. W. Morton, who acted as Chaplain of the conference, led the daily Bible Studies on the first six chapters of the Book of Revelation, and opened to all fresh truths and a new challenge from God's Word.

In addition to the Bible Studies, Dr. Morton gave very interesting addresses on "Church Life in America" and "Television."

### FUTURE WORK

The theme of the conference was "Our Target for Tomorrow." This was divided into three sections:—1. Recruiting. 2. Training. 3. Scope of women's work. Papers were presented under these headings, followed by discussion.

"Recruiting" (presented by the Principal of Melbourne Deaconess House, Deaconess Georgie Harvey) was again sub-divided into (a) finding (b) fostering (c) finance. Added to this was a discussion on publicity.

The paper prepared on "Training" (Deaconess J. Standfield, Sydney) stressed (a) preliminary training (b) training in Deaconess House, with the inestimable benefit of living together (c) pre-ordination training (d) refresher courses for deaconesses. Valuable discussion followed concerning age of entry, and ordination, length of course and several additional avenues of training, suggested by deaconesses who had felt the lack of such advice in their training days.

The third section on the theme, "Scope of women's work" consisted of four ten-minute papers presented by each diocese represented.

These were interesting, as two dioceses presented the scope of deaconess work being carried out in Australia to-day and the many opportunities opening up, if only the right trained personnel were available, and the other two presented the scope of a deaconess's life, emphasising the first and all important need of a dedicated life to God's service.

### CORRELATION

A brief summary of Dr. Kathleen Bliss' book covering the report on Women's Work by the World Council of Churches was read which helped to correlate the whole of the morning papers.

As a result, the members of the conference feel that they have a much clearer view of the work of women and of the deaconesses in the Church life of the world to-day.

Also, to clarify the overall situation, an attempt was made to answer the question: "What

is a deaconess?" outlining her position in the ministry of the Church. A special visitor to this session was Mrs. G. Hall, who will represent the women of the Sydney Diocese at Minneapolis in August.

A most enjoyable afternoon outing was arranged to Camden and Cobbitt Churches, and at the latter, the members were warmly welcomed by Bishop E. N. Wilton and most hospitably entertained to afternoon tea by Mrs. Wilton, at the rectory.

One evening, the Conference was addressed by Deaconess Chew who gave an extensive survey of the training and activities of her own Order. Also Deaconess Day brought home to all the richness of her own personal experiences in the English Deaconess Order.

### OFFICERS

At the business session, Head Deaconess Kathleen Sheppard (Melbourne) was elected Chairman of the Conference for the next two years, and Deaconess G. Hall (Sydney), Secretary.

Members stood in affectionate remembrance of Deaconesses M. Appleby and John Stevens, both of Adelaide, who had died in the last twelve months.

Minutes of appreciation were recorded for the work of Head Deaconess Clare Yolland (Tasmania) who had retired from the Chairmanship, and of Deaconess M. Magarey (Adelaide), compiler of the Newsletter for the past 41 years.

Two who had attended every previous conference were especially missed—Deaconess Minna Johnson (Melbourne) and Head Deaconess Clare Yolland.

It was agreed that greetings be sent to Sister Winifred who had just retired after 24 years' service in Gippsland; to the English Conference and to the Diaconia—the International Deaconess Conference—in Oslo, Norway, both meeting in June.

The Conference Thankoffering will be sent to Deaconess Ada Howland lately transferred by B.C.A. from Riverina to Willochra (at Wudinna). Deaconess Best (Sydney) was appointed as the new compiler of the Newsletter.

## DISASTROUS FIRE AT NARRANDERA

FROM A SPECIAL CORRESPONDENT

Narrandera, June 14  
Just before midnight on Monday, May 31, a fire, the origin of which has never been satisfactorily explained, broke out beneath the club room of the parish hall of S. Thomas, Narrandera.

The rector, the Reverend A. J. Withers, heard the noise of burning and at once investigated, and found the fire in its early stages burning on the ground under the hall.

After notifying the fire brigades, he attempted to check the blaze by using a garden hose, but a poor supply of water hampered these efforts.

The fire brigade was quickly on the scene, and effected a good save, but the kindergarten building with all its valuable equipment, and the main hall which has done service for eighty years, were damaged beyond repair, and must be demolished.

Only a third small hall, and a kitchen, from which the guild property had largely been removed to the R.S.L. Hall in preparation for the Ball next evening, were saved, and are usable. The building was not adequately insured.

The parish is thus faced with a crippling loss and a great blow to its activities, just as it prepares to replace its rectory which has been for years beyond repair. It solicits the help of all its friends.

## WARRAGUL C.E.M.S.

### THIRD ANNUAL MEETING

FROM A SPECIAL CORRESPONDENT

Warragul, Victoria, June 14

The annual meeting of the Warragul Branch, Diocese of Gippsland, of the C.E.M.S. was held on June 9.

The following officers were elected: President, H. Fletcher; Vice-President, L. Turner; Secretary, G. Kiel; Treasurer, A. Parry; Chaplain, Canon T. Gee; Publicity Secretary, J. Reilly; Ground Roster Supervisor, L. Turner.

The third annual report records the number of admitted members as 31.

The form of meeting is unchanged—the short service in the church, followed by the business meeting and the special topic in the hall.

Subjects discussed during the year have included "State Lotteries," "The Threat of the Atom Bomb" and "State Aid to Denominational Schools." Resolutions were sent to the Diocesan Social Questions Committee and to Synod.

The report stresses the necessity to keep the second clause of the C.E.M.S. pledge, to be a faithful communicant.

It also mentions an exchange of visits made during the year with the men of the Methodist Order of Knights and the address given by a member of the Roman Catholic Church, Dr. J. Ingwersen, on "The Christian Man in the Modern World."

## MUCH PROGRESS ON KING ISLAND

FROM A SPECIAL CORRESPONDENT

King Island, Tasmania, June 12

Much progress in many directions has been experienced in the Parish of King Island, Diocese of Tasmania, in the last six months.

From Palm Sunday till Easter Day more than six hundred attended the parish church at Currie.

On Palm Sunday the rector admitted twenty-five members to the newly-formed choir.

There are now thirty choir members, and it is the first time that the parish has had a robed choir. £40 was donated towards the cost of the robes, and parishioners were responsible for the making of the choir vestments.

A four-page Parish Messenger is published each month.

The Bishop of Tasmania granted a faculty to place in the church, new riddle posts and dorsal curtains. These were dedicated by the rector, the Reverend F. A. Stewart, at Evensong last month, in the presence of a large congregation. A new set of altar frontals have also been given.

A parishioner has recently given £100 to place a new carpet in the Church of All Saints. The parish has recently purchased a new 16mm. sound projector, for which £150 has already been given.

The island was happy to welcome the Reverend W. E. Northy, of the British and Foreign Bible Society. Mr. Northy preached in all centres and showed films.

additions to the church. The Ladies' Guild have contributed £145 to the building. The Ladies' Guild have contributed £145 to the building.

### GRASSY CENTRE

There is an active band of workers in Grassy who have a guild which is making plans for a fair in the near future. The guild has recently handed £125 to the Currie vestry towards stipend and building funds.

The bishop is to visit the parish in October. There are a number of adult candidates for confirmation.

The annual meeting of the parish will be held on Sunday, June 27, after Evensong.

The rector announced to the members of the vestry at the last meeting that he had been promised one hundred pounds towards the church building fund.

## NEW ORGAN AT SOUTH YARRA

### DEDICATION ON SUNDAY

## RECITALS BY WELL-KNOWN ORGANISTS

FROM A SPECIAL CORRESPONDENT

South Yarra, Victoria, June 14

The Vicar of Christ Church, South Yarra, the Reverend Sydney T. Ball, will dedicate the organ, which has just been re-built at a cost of £7,000, on Sunday morning, June 20, at Choral Eucharist.

The opening recital will be given by the church organist on Sunday afternoon, June 27, at 3 p.m.

He will be assisted by Christ Church choir, who will sing some unaccompanied motets and the Festival Te Deum in F by Vaughan Williams, which was composed for the Coronation of the late King George VI.

The organ was originally built by Hill and Sons of London, and was first placed in the church in 1872 in a gallery at the West end.

When the chancel was erected ten years later the organ was placed at the East end, where it is to-day.

In 1916 it was re-built by George Fincham and Sons, and the action became pneumatic. This time, electric action has been installed, and the new console placed on the opposite side of the chancel.

When the organ was re-built in 1916, it was enclosed in a chamber with insufficient space for the tone to emerge. This has been rectified in the re-build. The organ has been brought out about six feet, and there is now plenty of space around the pipes.

The results of this move are better than one would have dreamed possible. The tone has been greatly enhanced; the flutes have a brilliance they lacked hitherto, and the diapasons have taken on a new richness. The tone sounds full, free and soars around the church instead of being localised in one corner as before.

The cost of the re-build is almost £7,000. The value of the pipes in the old organ are estimated at £5,000, so the organ is now valued at £12,000.

The eighty-two year old pipes were built for a low wind pressure of three inches, by the original builders. This has been retained, and no doubt accounts for the lovely tone.

There will be a series of four recitals by visiting organists as follows:—

Wednesday, July 7, at 8 p.m.: Lance Hardy of S. Paul's Cathedral.

Sunday, July 18, at 3 p.m.: Lindsay O'Neill of S. John's, Launceston.

Tuesday, July 27, at 8 p.m.: Ian Thomas of Holy Trinity, Launceston.

Sunday, August 15, at 3 p.m.: John Eggington.

A booklet giving details of the history of the organ and containing the programmes of the five organ recitals, may be obtained by writing to the vicarage.

## ELDORADO TO USE MINE DETECTOR

FROM A SPECIAL CORRESPONDENT

Melbourne, June 14

A mine detector will be used to locate the foundation stone of S. Jude's Church, Eldorado, Diocese of Melbourne.

Following a report that the foundation stone of S. John's, Canberra had been located with a mine detector, it was thought this may solve the problem at S. Jude's.

Records show the stone was laid on October 12, 1870, but as in Canberra, it cannot be found.

A box was placed under the stone, and as it will depend on metal to make the detector tick over, it appears likely the scheme will succeed.

Mr. W. D. Sheppard was appointed to this task at the annual meeting.

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# SPLENDID WITNESS IN EAST LONDON

## "THE CHURCH REBUILDS" IS CONGRESS THEME

ANGLICAN NEWS SERVICE

London, June 10

After eighteen months of intense planning and regular prayer, the East London Church Congress opened at the parish church of S. John-at-Hackney last week.

The slogan of the congress is "The Church Rebuilds"; its purpose is to bring fresh life and missionary zeal into the parishes there.

A congregation of 3,000 packed the church.

Prior to the service, a reception was held in the church grounds, when the Bishop of Stepney, who is the president of the congress, greeted the members as they arrived.

Accompanying him were the Mayors of the Boroughs of Bethnal Green, Finsbury, Hackney, Holborn, Islington, Poplar, Shoreditch and Stoke Newington.

It was an impressive sight to see the great church thronged for the service, which took the form of an act of thanksgiving for the blessing of God upon the church in East and North London.

The robed clergy of the Bishop of Stepney's district attended in full force, overflowing the chancel into the congregation and the nave.

The service began with the singing of the hymn "The Church's one foundation," after which the Bishop of Stepney gave a short address. He extended a warm welcome to all members of the congress and explained the significance of the theme of the congress—"The Church Rebuilds."

"We are here to give thanks for the heritage into which, by the grace of God, we have entered," said the bishop. "We believe that at this great and strategic moment in the life of the Church God has much to teach us and to show us."

"The re-building of the Church must first begin in our own lives. Only so can the message of this congress be conveyed through us to our parishes, and through our parishes to the Church in London, and through the Church in London to the Church in the world."

### DEVOTION

The Bishop of Guildford, a former Rector of West Hackney, preached the sermon.

Taking as his text John xxi, 5, "Children, have ye any meat?" the bishop recalled the work of devoted leaders of the Church in East London during the past and challenged the congregation with regard to the depth of their own devotion in the service of the Lord.

The service ended with a fanfare of trumpets and the singing of the *Te Deum* on the part of the congregation; after which the Bishop of Stepney pronounced the Benediction.

The congress continued during the week with a varied programme of activities in Shoreditch Parish Church and Shoreditch Town Hall.

These included lunch-hour services, films, religious drama, sacred music and a Bible brains trust.

Massed meetings on Wednesday evening were addressed by the Bishop of Croydon, the Right Reverend Cuthbert Bardsley, and the Rural Dean of Stepney, the Reverend S. J. B. Grosier.

### EXHIBITIONS

Two exhibitions of unusual interest have been arranged as part of the East London Church Congress. It might be said that they are in all the tenses—future, present and past.

The Bishop of Stepney opened the exhibition of the art and architecture of the Church of to-day and to-morrow at S. John-on-Bethnal Green.

The other exhibition is of historical Church plate, records

and vestments, at the Bethnal Green Museum.

The display at S. John's is largely photographic. It shows that, far from being bound by rigid conventions, the Church is to the fore in encouraging imaginative architects in the execution of bold designs and the use of new materials.

Colour is provided by a modern cope and a reredos curtain. Many churches have sent photographs.

Classical buildings which adorn the London sky, and neo-Gothic which supply that incomparable suggestion of the numinous so often encountered in East London's places of worship, are richly represented.

There is a striking oil-painting which shows the mystical interior of S. Peter's, Limehouse.

The vigour of the Church's present programme of restoration is shown in such beautiful interiors as that of All Saints', Poplar.

### HISTORICAL RECORDS

There is a splendid collection of ancient chalices, dishes, and staff heads at the Bethnal Green Museum.

The row of historic registers is absorbing.

One, from S. Giles-in-the-Fields, is open at a page which shows the baptism of two children of Shelley in 1818; and the baptism of an illegitimate daughter of Lord Byron and Claire Clairmont. The poet is described as "Travelling on the continent: No fixed residence."

A melancholy list of deaths from the plague was recorded at S. Dunstan's, Stepney, in 1665.

The selection of vestments is small but choice. There is Father Stanton's patched chasuble.

Holy Redeemer, Clerkenwell, shows a glorious chasuble embroidered in silks and silver thread, on a purple satin ground—late eighteenth, or early nineteenth-century.

An almost staggering Russian cope of cloth of gold (1820) comes from the same church.

### NATIONAL SERVICE FOR ORDINANDS

### BISHOP DOES NOT FAVOUR EXEMPTION

ANGLICAN NEWS SERVICE

London, June 5

The Bishop of Oxford, speaking at the Oxford diocesan conference on Wednesday, said that he hoped the "unwise clamour," raised in favour of claiming exemption from National Service for ordinands, would soon die down.

It was true that the supply of clergy was inadequate, and if the Church followed the example of other religious bodies and claimed exemption, it would add two years to the ministry of most ordinands.

Clergy were not allowed by canon law to take up arms, and therefore to train them for service was a waste of public funds.

But the ministry was not the only profession on which society depended for its well-being.

All the professions required careful training and preparation, and, apart from doctors, all those who went into them had their training interrupted by the call of National Service.

To claim exemption for ordinands would gravely diminish the prestige and impair the influence not only of the clergy but also of the Church.

# S. AUGUSTINE'S COLLEGE

## FESTIVAL DAY ITS VERSATILITY AND PROGRESS

ANGLICAN NEWS SERVICE

London, June 4

S. Augustine's—tide was celebrated with a commemorative festival at the new Central College of the Anglican Communion—S. Augustine's College, Canterbury—last week.

A considerable number of Old Augustinians accepted the college's invitation to be present.

The festival opened with a garden party on the eve of S. Augustine's day, which was attended by a large number of local friends of the college.

When the party ended, the warden, Canon C. K. Sansbury, reported on the progress of the college since it opened in its new form in October, 1952.

The number of students, he said, had grown from eight, when the college opened, to a maximum of twenty-nine.

They had come from Japan, Hongkong, Ceylon, India, Pakistan, Mauritius, Uganda, South Africa, Nigeria, Gold Coast, England, West Indies, the United States and Canada.

All shades of churchmanship were included among the members of the college.

Each celebrant was free to use both the language and the rite of the diocese from which he came; one day incense might be used, on the next the North End position might be taken.

### THE CHAPEL

Alterations had been made in the buildings, and the sanctuary in the upper chapel brought to a lower level.

A new altar with a Laudian frontal would soon be installed.

The Reverend C. M. Peries, from the Diocese of Kurunagala, Ceylon, speaking as president of the students' common room, said how much the common life at S. Augustine's meant to the students. Their minds were broadened, their sympathies deepened and their imagination stirred.

Next morning, a former warden, Bishop Roberts, Secretary of the S.P.G., celebrated, with two other former wardens, Canon W. F. France and Canon J. W. F. Tomlin, as epistoler and gospeller.

A service of commemoration and thanksgiving was held in the cathedral, at which the preacher was the Master of the Charterhouse, Canon J. McLeod Campbell, lately general secretary of the Overseas Council of the Church Assembly.

A hymn for S. Augustine's day, "Lift the son, Christian brothers," was sung, and, at the end of the service, all gathered in front of the altar to sing the *Te Deum*.

### DUTCH R.C.'S NOT TO BE SOCIALISTS

ANGLICAN NEWS SERVICE

London, June 10

Perturbation has been caused in Roman Catholic circles throughout the Netherlands by last Sunday's Roman Catholic episcopal charge forbidding Roman Catholics to be members of socialist or communist organisations.

The charge, the object of which was to retain or restore Roman Catholic unanimity in the Netherlands, also forbade listening to socialist broadcasts.

Dr. J. A. W. Burger, leader of the Labour group in the Lower House, and chairman of the socialist broadcasting company, described the charge as a matter for regret, which would prove to be a source of far-reaching trouble.

The charge has created a sensation in the Netherlands, particularly as the Dutch Labour Party and the Roman Catholic Volkspartij are the principal parties in office.

Mr. J. M. Willems, chairman of the Roman Catholic working group in the Dutch Labour Party, said in a broadcast that it was perhaps not too late to avert irreparable damage.

# THE FEAR OF MODERNISM AIDS CLERGY SHORTAGE

## MANY CANDIDATES FUNDAMENTALISTS

ANGLICAN NEWS SERVICE

London, June 6

The Principal of Bishop's College, Cheshunt, Canon Lindsay Dewar, declared that the fear of modernism and the lack of missionary-mindedness among church-people at home were contributory causes to the Church's man-power problem.

He was speaking at a luncheon held in connection with the annual college festival on Tuesday.

Canon Dewar said that although the man-power situation had improved slightly, it could only be described as very grave.

The latest statistics showed that there were a hundred and twenty vacancies in the theological colleges at the present time; but if every place were taken, the Church would still be short of the number of ordinands required to maintain the present standards.

"One reason which is often advanced for the present situation is that Church doctrines are too obscure, obsolete and out-of-date.

"People believe that they could be simplified and modernised.

"A high percentage of men offering themselves for ordination to-day are fundamentalists.

"This problem is perplexing the minds of many of my fellow-principals to-day.

"It is said that at Cambridge, fifty per cent. of the ordinands are fundamentalists because they are afraid of modernism. They have a real fear of going off what they feel to be the sure rock on to the quicksands."

Canon Dewar said that the Church had ceased to be missionary-minded, in that the ordinary churchgoer had no desire to bring outsiders into the church.

"People are looking inwards to their own interests (and the sort of service which they prefer), and not outwards. That is why people are not hearing the call of God."

### ORTHODOX WITNESS PRAISED

ANGLICAN NEWS SERVICE

London, May 21

The Archbishop of Armagh, in his Presidential address in the General Synod of the Church of Ireland, appealed for more candidates for the ministry.

His Grace made a striking reference to what was "outwardly, at any rate, the most calamitous event in the history of the Christian Church after the first century of its existence"—the breach between Eastern and Western Christendom, the Great Schism, which had lasted for nine hundred years.

The archbishop said that the attitude of the Eastern Orthodox Churches towards Anglicanism was one of friendly good will, and readiness to cooperate even in spiritual things where urgent need compelled.

It was a mistake to think that the only serious challenge to Rome came from the Reformed Communions.

"A thick veil is sometimes drawn over the standing witness and protest of the Orthodox Church, with its millions of devoted adherents and its ancient patriarchates of Constantinople, Antioch, Jerusalem and Alexandria.

"Yet over against the Roman Church, from time to time, stands the Eastern Orthodox Church with its traditional theology, refusing the least departure from its witness to the wholeness of the apostolic faith of the once undivided Church."

# RE-MARRIAGE CROCKFORD'S VIEWS

## DEMAND FOR MORE LENIENCY

ANGLICAN NEWS SERVICE

London, June 10

The preface in the new edition of "Crockford's Clerical Directory" published yesterday, criticises the attitude of the Archbishop of Canterbury, the Most Reverend G. F. Fisher, towards the re-marriage of divorced persons.

The author doubts the accuracy of prohibition attributed to Christ in the gospel of S. Mark, written 35 years after Christ spoke.

"Could any prudent person in any other matter attach certainty to a report after such an interval, and such certainty as to override the lessons of nearly 20 centuries of experience?" he asks.

"By what Christian principle can the Church propose to make no distinction in regard to marriage in church, and possibly in regard to temporary exclusion from receiving Holy Communion, between a spouse who seeks divorce on the ground of persistent and wilful refusal to consummate the marriage and the man or woman (whether married or single) who deliberately wrecks a marriage by seduction, or yielding to seduction, by wife or husband?"

"Are we to say that a single act of inexperienced and impulsive youth, even if unfruitful, renders any later marriage with another than the partner in early sin an adulterous union, notwithstanding sincere repentance and later genuine love?"

"Does a raped woman act contrary to the law of Christ if she marries another than her rapist?"

"If Jesus meant anything of which such conclusions are the logical inference, a large number of very sincere Christians must be driven seriously to reconsider their discipleship."

"And if it be so, the Church solemnises very numerous marriages which are as contrary to Christ's principle as those made with another partner after divorce from the former one."

### C.E.M.S.

#### ENTHUSIASM

ANGLICAN NEWS SERVICE

London, June 4

The Bishop of London, who is chairman of the Church of England Men's Society, travelled to Newcastle last week, in order to speak to four hundred churchmen.

"We sometimes say that the C.E.M.S. is the spearhead and the main hope of the Church.

"What we have to see is that the spearhead is sharp and has really some effectiveness when it is driven home."

The society had one thousand, one hundred branches and twenty-two thousand members.

That was a magnificent record, and the clergy were realising more and more how important it was to have a body of men in the parishes who are whole-heartedly in support of them.

"To-day we are so short in the number of clergy and the clergy are so thin in the parishes that they cannot do the amount of visiting that we did in the old days.

"If the clergy cannot do it, it must be done by the laity."

The meeting was an outstanding landmark in the history of C.E.M.S. in Newcastle, and two hundred men had to be refused admission owing to lack of accommodation.

### EPISCOPAL JUBILEE

ANGLICAN NEWS SERVICE

London, June 14

The twenty-fifth anniversary of the consecration of the Right Reverend G. K. A. Bell as Bishop of Chichester was marked by a garden party held in the Royal Pavilion, Brighton, on June 11.

# ASIAN PRIEST PROMOTED

## NEW VICAR OF SELANGOR

FROM OUR OWN CORRESPONDENT

Singapore, June 12

One of the most important appointments made in the history of our Church here in Malaya was announced last week.

From February next year, the Reverend Chiu Ban It will be Vicar of Selangor.

This will be the first Asian for the job, which is next in importance to the Arch-deaconry of Singapore.

The capital of the state of Selangor is Kuala Lumpur, the capital of the whole Federation. Mr. Chiu first received his education in Penang, and then he graduated from Kings College with an LL.B., London.

He was also a member of the Inner Temple.

He was appointed international Secretary of the Student Christian Movement in Britain and Ireland, and was also Sub-warden of the Student Mission Hostel in London.

He studied at Westcott House between 1943 and 1945 as preparation for the Ministry.

He was ordained deacon in 1945 to the Parish of S. Francis, Bournville, Birmingham, and priest in 1946.

He returned to Penang in 1948 to serve a family legal firm.

He was able to resume the Ministry in 1950 when he was appointed acting vicar for six months; the same year he was transferred to S. Andrew's Cathedral Singapore.

Mrs. Chiu Ban It is English and is a Master of Arts of Cambridge.

In 1952 Mr. Chiu attended the Missionary Conference at Willigen.

From 1952 Mr. Chiu has been in charge of S. Hilda's Singapore. At present he is Acting-Vicar of Singapore while Arch-deacon Woods is on leave in England.

# SIR ALAN HERBERT ON DIVORCE

ANGLICAN NEWS SERVICE

London, May 27.

At the annual meeting of the Modern Churchmen's Union, in London, yesterday, Sir Alan Herbert urged that the Union should have a Bill prepared for submission to Parliament to clarify the obscurity of the law over the Church marriage of divorced persons.

He suggested that the Bill should contain a provision that no clergyman should be bound to marry any person whose marriage had been dissolved or "voided" under the nullity clause of the 1937 Act.

As a second clause, he suggested that no clergyman should suffer any penalty or censure for marrying a successful divorce petitioner after due examination of the petitioner.

As a third clause, he proposed that if any clergyman refused to marry a successful petitioner he should permit a willing clergyman to use the church of which he was the minister for the marriage.

The third provision, he said, was necessary so that any person who found a willing minister might be married in his own neighbourhood.

The preamble to the Bill should emphasise that the rights of the laity were paramount, not those of the clergy, and that the laity's rights were those to which they were legally entitled.

# ARCHDEACON ON LEAVE

FROM OUR OWN CORRESPONDENT

Singapore, June 12

The Archdeacon of Singapore, the Reverend Robin Woods left for leave in England last week.

Many people, including the Bishop of Singapore, saw him off.

The archdeacon expects to return in the first week of January, 1955.

# THE ANGLICAN

Incorporating The Church Standard

FRIDAY JUNE 18 1954

## DIOCESAN BOUNDARIES

The great metropolitan dioceses of Melbourne and Sydney are too big. They are growing bigger. They ought to be diminished into workable units as quickly as possible. There is a strong case for examining at the same time the present position and the probable future of the Diocese of Brisbane.

At the time of the last census return, in 1947, there was an average population of some 316,000 in each diocese of the Church in Australia. Of this number, some 123,000 were members of the Church of England. The average to-day, as the forthcoming census returns will show, is probably nearer 353,000 souls per diocese, with an average of not less than 125,000 Anglicans.

Such averages, by themselves, can be dangerously misleading. The typical Australian diocese, of which there are at least sixteen out of the twenty-four, is a unit of about 150,000 souls in New South Wales, 100,000 in Victoria, and perhaps 80,000 elsewhere, save in the cases of Tasmania, Adelaide and Perth, which are larger, and Willochra, Carpentaria and North-West Australia, which are much smaller.

The extremes, in 1947, ranged from a total population of 21,700 and 25,500 in the cases of Carpentaria and North-West Australia, respectively, to 1,845,000 in the case of Sydney, while Melbourne had a total population of 1,430,000.

It is unlikely that the lower extremes to-day will prove much different; but Sydney will certainly much exceed 2,000,000, and Melbourne will not fall far short of it. These two great dioceses will continue to be quite atypical, unless something is done about them.

The mother-diocese of Canterbury itself has a total population of only 776,000. York includes just over 1,000,000. The average population of an English diocese is 372,500—with, it may be mentioned in passing, an average of 348 beneficed clergy in each, which gives a considerably higher proportion of clergy to laity than Australia as a whole can boast.

The organisation of a diocese in old, closely-settled England, and the problems confronting its diocesan are so different from those existing in Australia, however, that little can be gained from any comparison. A more useful basis by far is afforded by the example of the Protestant Episcopal Church in the United States, a branch of the Anglican Communion which has blazed a spectacular trail in overcoming the problems of transporting an old system of organisation to a new land.

The average diocesan bishop of the Protestant Episcopal Church cares for a congregation of only 20,000 Anglicans. It will come as a shock to many Australians to learn that there are more than 100 such Anglican bishops in the United States, including those who lead the missionary dioceses. These diocesan bishops are assisted in their labours in many cases by suffragans and bishops coadjutor. In the case of the Presiding Bishop, the Church in the United States has so arranged its organisation that, unlike our own Primate, he has no diocesan duties whatsoever.

The main arguments in favor of splitting the dioceses of Melbourne and Sydney into workable units are clear to all who know their New Testament, who have any regard for the physical health of the dioceses concerned, and who are at all concerned for the efficient organisation of the Australian Church in what has been called a "post-Christian era."

The functions of bishops in the early Church, according to the New Testament, were to act not merely as overseers, but as teachers; and a great and special emphasis was placed upon the role of bishops in pastoral matters.

The dioceses of Melbourne and Sydney, with their vast and complex administrative apparatuses, tend undeniably to turn their diocesans into managing directors—with, it may be said, most efficient administrative assistants. It is no answer to point to the fact that the Archbishops of Sydney and Melbourne do in fact manage by means of clergy conferences and the like still to do a surprising amount of teaching, or to say that, for example, their success in pastoral matters will be attested by a thousand widows, clergy, and others, whose personal problems their Graces seem continually to bear in mind.

If, as none will gainsay, both archbishops are so successful in the discharge of their pastoral duties, then none can deny that they would be even more successful if they were less burdened with matters administrative. And there can be no doubt that their health would benefit.



## Wrangling on Works

Familiar but disappointing mutterings are coming from some of the Premiers as a prelude to the Loan Council meeting to be held toward the end of this month.

They don't want Canberra dictating the order of priorities for State works. But Canberra happens just to be the meeting place of Federal Parliament and, most of the time, of Federal Cabinet. It is not a foreign capital.

The States, of course, have certain rights and powers. But their Parliaments are elected by sections of the same people who elect the Federal Parliament.

It seems necessary to stress these rather obvious facts round about Loan Council meeting time. I'm not suggesting that Federal leaders always treat the States with that degree of sympathetic accommodation which might make these annual conferences on the works programmes less acrimonious. But, on the whole, the Federal representatives are more inclined to take the truly national view.

It is a pity that both Federal and State leaders could not agree more readily on a priority programme, even by reference of the various projects to an independent committee of experts, who might give each Loan Council meeting a useful lead, even if the Council reserved to itself the right to determine the final list of works to be undertaken each year.

But the essential point is to eliminate the profitless wrangling which marks almost every Loan Council meeting. Another useful innovation would be to open Loan Council meetings to the Press, and so eliminate the unbalanced reporting which occurs from the present procedure, whereby interested parties hand out their own biased versions of what occurred in the nominally secret sessions.

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## Cabinet Revision

There is some sort of belief that it is unwise to change the personnel of a winning team, whether in sport or in politics. So it is to be supposed that the Prime Minister, Mr. Menzies, when he returns next week from his fishing holiday in New Zealand, will of the most make only minor changes in the distribution of portfolios.

All the Ministers survived the election so there is no replacement of "casualties" to give inevitable variation to the Cabinet. But it remains to be seen whether any of the more elderly Ministers will them-

seives decide to make way for younger men.

One suggestion is that the Minister for Health, Sir Earle Page, who has been a force in Federal politics for more than three decades and still plays a spry game of tennis, may decide at 74 that it is time to take his ease on a back bench.

Of course, Mr. Menzies may decide that a little ruthlessness is necessary now to give some of his able supporters in the 40-50 age group the opportunity to show their calibre as administrators. But if he shifts from the task of forcing vacancies, one can understand the reason for his reluctance—the very human one of not wishing to upset those who are personal friends as well as Cabinet colleagues.

The Labour Party solves this problem more impersonally by holding a caucus ballot to choose its Ministers. But that imposes on the Prime Minister the job of making the best of the material given to him.

Both systems have drawbacks. Maybe Mr. Menzies will find his best course (if he feels that changes are necessary) in eloquent private persuasion.

## Labour Leader

If Dr. Evatt is to disappear soon from the leadership of the Labour Party, in terms of some newspaper pre-election prophecies that his party's defeat at the polls must have that result, he is displaying a noted reluctance to oblige.

The truth seems to be that he is destined to continue in the leadership unchallenged. The annual conferences of the New South Wales and Victorian branches of the party in the past few days showed no disposition to visit on him any of the blame for Labour's failure to recapture the Treasury Benches.

True, there were signs that everyone in the party was not pleased with the hasty way in which the promise to abolish the means test within three years had apparently been "cooked up" as the piece de resistance of Labour's election policy without adequate explanation of the way in which it was proposed to foot the bill. But Labour post mortems have taken into account the fact that the party, not just the leader, sponsored the plan—for the principle of which there is, I feel, an unanswerable case on humanitarian grounds.

Dr. Evatt has concealed very well the disappointment he must feel at the Labour Party's failure to win the election, in spite of the gain of five seats for the loss of one.

He still seems to stand head and shoulders above any other claimants for the leadership.

## CLERGY NEWS

MUSPRATT, The Reverend O., Vicar of Penn, Buckinghamshire, has arrived in Melbourne for a private visit until July 17. He was formerly Curate of St. Mary's and St. Margaret's, Caulfield; Vicar of St. Matthew's, Pantion Hill; Vicar of St. Mark's, Fitzroy; and Vicar of St. Michael's, Mount Dandenong, Diocese of Melbourne.

NORTH, The Reverend Rupert, Rector and Rural Dean of Shepparton, has been appointed to be canonry in Holy Trinity Cathedral, Diocese of Warragamba. He will be installed on August 30 at Evensong, prior to the opening of synod.

ROBIN, The Reverend Peter, son of the Bishop of Adelaide, to serve with the New Guinea Mission.

HUGHES, The Reverend M. L., to be Priest-in-Charge of the new Parochial District of St. Oswald's, Trevallyn, Diocese of Tasmania. He will be instituted on July 2 and will commence duties on July 4.

HAZELWOOD, The Reverend J. L., to be Vice-Principal of St. Francis' College, Brisbane. He is at present on leave in England and staying at St. Michael's Clergy House, London, S.E.5.

FORESTER, The Reverend V. S., Vicar of Wedderburn, Diocese of St. Arnaud, was instituted Vicar of Nyah/Woorinen, in the same diocese, on June 2.

FORREST-SALE, The Reverend C. G., was instituted Vicar of Holy Trinity, Wedderburn, Diocese of St. Arnaud, on June 3.

## THE BISHOP OF MELANESIA

The newly-consecrated Bishop of Melanesia has asked us to publish the following message:

"The Bishop of Melanesia, the Right Reverend A. T. Hill, wishes to thank the Australian Board of Missions for their great kindness and co-operation shown to him during his recent stay in Australia before his consecration.

"To his many friends among both clergy and laity in Australia, he wishes to express his heartfelt thanks for their hospitality and help, and for the many opportunities he had of speaking on behalf of Melanesia.

"He is very happy that the links between Australia and his links are so close, and he prays that the Church in Australia and in Melanesia may always remain knit together in brotherly charity and mutual help."

HELP THE FIRMS WHO HELP US BY ADVERTISING IN THE ANGLICAN

## ONE MINUTE SERMON

### THE COLLECT FOR THE FIRST SUNDAY AFTER TRINITY

#### The Text:

O God, the strength of all them that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do on good thing without Thee, grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. Amen.

#### The Message:

We Anglicans count our Sundays following the Sarum (Salisbury) use far before the Reformation. The Roman Catholics count from Whitsunday. Our collect for this day is very old and found in the Sacramentaries of Gregory and Gelastus.

Last Sunday we prayed for faith, to-day we pray that faith may issue in our lives in good works. Faith must come first or there can be no offering. For we have nothing of ourselves to offer. Apart from Him we can do nothing.

But as an old writer has said, "Prayer without works is blasphemy" works without prayer is atheism." As S. James has it "Show my thy faith by thy works." And all through the Trinity season this emphasis is kept.

This collect is full of the remembrance of the wonder of mystery of the Holy Trinity. With the Majesty of God is bound up for us the strength of God. "The strength of all them that put their trust in Thee." We have seen the door opened in heaven, we have seen a little of what the heavenly life must be and we know the weakness of our mortal nature and that our sufficiency must be of God.

How rich a prayer is this for those who see the good and desire it and are conscious of their own incapacity. "The good I would I do not and the evil that I would not that I do."

"Grant us the help of Thy grace"—the Presence of the Holy Spirit to direct our lives. First must He teach us God's Commandments through the reading of His Holy Word. Clearly this must be in the daily programme of every Christian. Then need we His help that we may want to keep them. So easily do the temptations of the world, the flesh and the devil draw us away from our loyalty to Christ. And when we want His will—that we may have the strength to do it.

A glorious prayer worthy of a place in our armoury, worthy to be used often times that the vision of Trinity Sunday may never fade.

## RELIGIOUS BROADCASTS

- (The sessions which are conducted by Anglicans are marked with an asterisk.)
- DAILY DEVOTIONAL: 10 a.m. NATIONAL.
- \*June 19: The Reverend Alan Gray, Tasmania.
- June 21: Mrs. Francis Manning, Tasmania.
- June 22: The Dean of Sydney, the Very Reverend E. A. Pitt.
- June 23: School Service—"Stories from the Old Testament."
- June 24: The Reverend A. P. Campbell, N.S.W.
- June 25: Father Timothy Kelly, Queensland.
- FADING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.
- \*June 28: The Dean of Perth, the Very Reverend John Bell.
- PLAIN CHRISTIANITY: 7.30 p.m. NATIONAL.
- June 20: Professor C. A. Coulson, EVENING MEDITATION: 11.29 p.m. A.E.T. INTERSTATE.
- June 21: The Reverend Alan Walker.
- SUNDAY AFTERNOON TALKS: 3.45 p.m. NATIONAL.
- June 20: "Life on Goulburn Island"—the Reverend A. H. M. Ellison.
- PRELUDE: 7.15 p.m. NATIONAL.
- June 20: St. John's Fellowship INTERSTATE.
- June 20: Combined Churches of Natimuk, Victoria.
- EVENSONG: 4.45 p.m. A.E.T. INTERSTATE.
- \*June 24: St. John's Cathedral, Brisbane.

—THE MAN IN THE STREET.

# FAITH AND MORALS

## A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

### LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept publication of 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.

### ANGLICANS AT EVANSTON

#### WHY NO YOUTH REPRESENTATIVE?

TO THE EDITOR OF THE ANGLICAN

Sir,—I would like to take the opportunity offered by your correspondence columns to ask Anglican Youth Leaders why the invitation extended by the World Council of Churches to send a Youth Consultant to the Anglican Church in Australia to the conference to be held at Evanston this year has been declined?

Such a conference, and the part that can be played by Christian youth coming from all parts of the world, is of obvious and vital importance. Why is it then, that, although the youth of the Presbyterian Church, the Methodist Church and the Society of Friends in this country have been able to appoint a Youth Consultant, the Anglican youth of Australia will not be represented?

Is it apathy, lack of interest in the world-wide Church, or a feeling that Anglican youth here have no contribution to make? This last—I cannot believe. It could be that the finance involved is a consideration, but, if young Anglicans are keen to play their part at this historic conference, that need only be a difficulty that is there to be overcome.

Perhaps it is too late and it is no longer possible to alter the position into which we have fallen. Or may be there is still time to remedy what, I feel and have heard others comment, is a deplorable omission on our part.

M. M. RYAN.

Ashfield, N.S.W.

### THE CENSUS AND "CATHOLICS"

TO THE EDITOR OF THE ANGLICAN

Sir,—It might be a little late, but if not, I wonder could you make a move for the Government to come to an understanding on the use of the word "Catholic" in the forthcoming census.

To Anglicans, who are all Catholics, the growing intensity of Papist pressure to reserve the word "Catholic" and to restrict its use to members of the Roman Communion, is an affront and an error.

During the census, I have no doubt that many people, Romans and others, will use the word Catholic, and I think the Government ought to:

- (a) Declare that all entries simply using the word "Catholic" be classified with "Church of England"—since the Church of England is the Catholic faith by precedent established in this country, i.e., she was the original Catholic Church in this country.
- (b) Declare that only entries made as "Roman Catholic" shall be classified accordingly, and that others will be classified "Church of England."
- (c) Declare that the word "Catholic" will not be deemed sufficient and must be qualified as "Roman," "Orthodox" or "Church of England," or else the entry will not be classified under religious figures at all.

This is no pen-peddling fad. It is a matter which vitally affects the status and position of the Church, and we must be firm thereon.

Yours sincerely,  
ARTHUR LLOYD.  
The Rectory,  
Portland, N.S.W.

### THE COMMUNIST BRAND

TO THE EDITOR OF THE ANGLICAN

Sir,—Messrs. Graves and Coleman obviously know very little of the truth on the subjects on which they have expressed their opinions. This is particularly noticeable in Mr. Graves' letter where he states that hardly any New Australians were present in the crowd which made the deplorable scene at Mascot Airport. How, then, will Mr. Graves account for the fact that the secular Press which he defends informed the public that the Mascot crowd consisted mainly of New Australians?

To accuse the staff of THE ANGLICAN of being communists is surely ludicrous, and I should be interested if Mr. Graves would produce evidence to prove that any member of that staff possesses a communist party ticket.

Surely Mr. Coleman does not regard the Government of Spain as Christian. It is admittedly nominally Christian, but the opposition which has recently developed towards the Franco regime in the Spanish Church clearly demonstrates the fact that the Spanish fascists have no Christian principles. The Church of Spain was for a long time taken in by Franco's "National and Catholic Spain" programme, but it is fortunately recovering from this delusion. Supporters of the Spanish fascists would no doubt have also been supporters of Hitler and Mussolini, who were also fascists.

The editorial staff of THE ANGLICAN is justly renowned for its fairness and broad-mindedness in printing letters, and I challenge Mr. Coleman to produce evidence to support his statement to the contrary.

The general tone of the letters of Messrs. Graves and Coleman savours strongly of McCarthyism—a doctrine which is unfortunately becoming very widespread in Australia. Only people who allow themselves to be guided completely by popular prejudice could accept what they say.

I would like to congratulate the leader writer of THE ANGLICAN on two sound and enlightening articles.

I am, etc.,  
MICHAEL J. W. BOYLE.  
Ballarat.

### CHURCH MUSIC

TO THE EDITOR OF THE ANGLICAN

Sir,—Some of your readers may be interested and helped by three quotations from two recent books by well-known authors.

The first quotation is from "A Dean's Apology," by the Very Reverend C. A. Alington, D.D. The second and third are taken from Canon W. H. Elliott's autobiography, "Undiscovered Ends."

1. "Believing as I do that, in music as in literature, nothing which is really popular can be wholly bad, I confess to enjoying hymns which musicians detest. If, as some musicians hold, the devil has had a hand in the composition of most popular hymn tunes, I cannot but feel that he must be disappointed in the moral results which he no doubt hoped to achieve thereby."

2. "St. Martin's-in-the-Fields helps (broadcasting) so much with its hearty congregational hymns and the obvious presence of a great congregation. I do wish that in a short service late at night it is more necessary than ever to have well-known chants and hymns."

3. "I preached to the Royal Family—and the Guards—in St. George's Hall. All was homely enough . . . and the hymns, giving full scope to the Guards, were sung right heartily. They were the old-fashioned hymns, which the Royal Family has always liked, and which, as I grow older, mean more to me than any others."

Yours faithfully,  
A. M. S. WILSON.  
19 Thanet St.,  
Melbourne.

### REFUSAL OF PASSPORTS

TO THE EDITOR OF THE ANGLICAN

Sir,—The recent refusal to issue passports to two Anglican clergymen who intended to attend a meeting of the World Peace Council seems to me to be a restriction on freedom which should concern all Christians.

By this limiting freedom of travel the Government has done the very thing it accuses the Governments of other nations of doing. The Cabinet Minister concerned was reported as saying that there were occasions when the rights of the individual must be subordinated to the security of the nation.

Apparently in his opinion this was such an occasion. Subordination of the rights of the individual to the interests of the nation is also something for which we in a democracy are usually very ready to criticise certain other countries.

The action of the Government appears to me to reflect a similar attitude of mind to that shown by certain Members of Parliament a couple of months ago in an attack on three University professors and a bishop, sincere and well-informed men, who felt moved to issue a statement on our future relations with South-East Asia which did not entirely coincide with the Government's point of view.

In my opinion the sensible and right course of action would have been to allow the two clergymen to visit the Peace Council session and judge for themselves whether this body is genuine or not. Surely they could have been trusted to give an honest report of their observations and experiences overseas when they returned.

I suggest that, in the present critical world situation, when deep fear and suspicion are widespread and the threat of the hydrogen bomb hangs over all mankind, more, not fewer, contacts and discussions between Governments and peoples of the so-called Western and Eastern blocs should take place.

It is very desirable that Christians should be involved in these contacts and discussions, as they have a special contribution to make to the task of reconciliation in a sadly-divided world.

Yours faithfully,  
H. W.  
Heidelberg, Victoria.

### PRAYER BOOK REVISION

TO THE EDITOR OF THE ANGLICAN

Sir,—I am not a "scholar", but in reply to Alan V. Appleby's plea for revision of the Prayer Book (THE ANGLICAN, 4/6/54), I make an impassioned protest against his second point. The new translations of the Scripture are being used by the clergy in an endeavour to meet "popular" demand.

So much the worse for the glorious translation which is our inheritance, and so much the worse for our Prayer Book, if its beautiful language be modernised.

Any reform of the Prayer Book could be of a different kind, such as condensing the prayers for the Royal Family, and the needless repetition of the Lord's Prayer.

I beg clergymen as a general rule to leave us our Revised Version. I speak as a very ordinary person with a very average education.

My whole soul exults at the words:—

"Therefore with angels and archangels and all the Company of Heaven."

I often wonder if worshippers around me feel the same response.

Yours, etc.,  
DORA MCCOLL.  
Balwyn, Victoria.

[A number of letters have been held over till next week as, because of the Queen's Birthday Holiday, they arrived too late for publication in this week's issue.—Editor.]

### The Church And The Atom

A Melbourne reader has just raised an interesting moral point in the following letter:—

"In a recent A.B.C. Forum discussion, a speaker claimed that the Convocation of Canterbury, mostly graduates, met and decided not to recommend international control of atomic weapons. The speaker claimed that any other body of graduates would not thus sidestep the question.

"Would you, through your Faith and Morals' column, give a summary of official pronouncements by the Church leaders on this question and comment on any implications."

I am afraid that I did not hear the A.B.C. Forum on the subject of the Atom Bomb, and I cannot quite follow why the emphasis should be placed on the fact that the Convocation of Canterbury consisted of graduates. There must be plenty of other graduate groups in the world who have not found it necessary to pass resolutions on the use of atomic power.

The minutes of this particular meeting of Convocation have not been seen by me, and it is possible that the Church felt, and probably rightly, that international control of atomic weapons is quite impossible in a world where there is a wide division between the East and the West, and where it is impossible to ensure that either the Western powers on the one hand or the Soviet powers on the other, if a favourable opportunity occurred, would not use any secrets they may have discovered from the other side of the curtain for their own ends.

In other words, there is no international organ which, in practical politics, can be entrusted with the secrets of atomic weapons, and it is realism to recognise this fact.

### Public Forum

For an excellent discussion on the Hydrogen Bomb as a challenge to humanity I would refer you to a public forum that took place in the Sydney Town Hall earlier this year in which the speakers were Professor Marcus Diphant, of the National University, Canberra; Doctor Julius Stone, Professor of Law in the University of Sydney, A. K. Stout, Professor of Moral and Political Philosophy in the same University; and Canon E. J. Davidson, Rector of St. James' Anglican Church, Sydney.

A full report of the speeches is to be found in "Voice," the Australian Independent Monthly for the month of April. It is worth reporting that Professor Julius Stone, who is well-known as an authority on international affairs, rightly pointed out that an agreement for disarmament is only possible if real compromises are made by both sides on the main conflicts of interest.

"Even the destruction of the present stockpiles and banning of the manufacture of thermo-nuclear weapons would give us only momentary assurances—since changes of government on either side might at any point revive the dangers." Further, he says "to clamour for banning these weapons absolutely is a highly political and biased proposal. For in the world as it is, a ban would amount to giving military dominance to the Soviet Union. Its effect would be merely to consolidate Soviet military superiority in conventional land power."

He believes that all international control could do would be for both sides to undertake not to use such weapons unless there is a major aggression and this, of course, leaves both sides to decide what is aggression by the other.

Similarly Professor Stout stated that in the present atmosphere of mutual fear and suspi-

cion, no country can jettison its atomic weapons unless it is quite sure that all the others are doing likewise. Consequently the demand for international control is one that over-simplifies the problem.

### Official Views

With regard to the second part of our correspondent's letter, I cannot think of any authoritative pronouncement by Anglican leaders on the matter although the Archbishop of York and others throughout the Anglican Communion have constantly reminded both clergy and lay people of the dangers under which we are living, and that in an age of revolution only a return to the principles of Christian charity and tolerance will enable the gap between the East and the West to be bridged. The Lambeth Conference of 1948 did pass the following resolutions:—

"The Conference affirms that it is the duty of governments to work for the general reduction and control of armaments of every kind and for their final elimination, except those which may be necessary for international police protection; but until such time as this is achieved, it recognises that there are occasions when both nations and individuals are obliged to resort to war as the lesser of two evils.

"The Conference urges that the use of atomic energy be brought under such effective international inspection and control as to prevent its use as a weapon of war.

"The Conference believes that the nations of the world must have an organ of co-operation to which each nation must be ready to yield some of its sovereignty, and trusts that the United Nations may be used, strengthened, and improved to that end."

We must remember, however, that these resolutions were passed before the cold war between the East and West had reached its present intensity, and the changes in South-East Asia have made the international situation more difficult.

In the Committee Report the following statement was made: "With these titanic powers in the hands of sinful men the prospect is truly appalling. We are faced with a choice between the avoidance of war and race suicide.

"The issue before us is a matter of sheer survival. If we do not survive, other mundane matters are of no moment.

"In present conditions of international anarchy where international law and international police power are lacking, national military strength is necessary, but we must continually strive for the general reduction and control of armaments.

"Just as there will always be criminal acts and anti-social individuals and groups which must be held in check by force, so there will doubtless be aggressive nations which must be controlled by an international police force.

"But war on a global scale with modern weapons of destruction must be no more. It is both a blasphemy and an anachronism. We can have either war or civilization—not both."

### Commission On Atomic Power

Soon after Hiroshima the British Council of Churches, associated with the World Council of Churches, appointed a commission to discuss Atomic Power, on which the Anglican representatives included the Bishop of Chichester, the Reverend C. E. Hudson, Professor Donald MacKinnon, Sir Walter Moberly, Mrs. J. L. Stocks and Mrs. Kathleen Bliss, and a report entitled "The Era of Atomic Power" was published in May, 1946, by the S.C.M. Press. The report runs into some eighty pages and is too long to quote in full.

Its sections are devoted to Atomic Power; Hiroshima and

the future; The Choice before Society; Power and Law; Power and the International Community; Modern Warfare and the Christian Conscience; Science and Society; Wholeness of Living; The Call to the Church.

The Report recognises "the conception of a free society and of a totalitarian and police state are thoroughly antithetical to one another. It may prove it is not the defects but the essential liberties of a democratic society to which rulers of a totalitarian system are unalterably opposed."

From the final section on the Call to the Church three quotations may be made.

"It is necessary, in the face of the relentless drive of modern scientific and technological development, to examine once more the relation of the Christian faith and of the Church to the social and political activities by which men attempt to order their temporal existence. The Christian attitude, we have argued, must be one of both affirmation and denial. It must acknowledge that power belongs to the constitution of God's world and recognise fully the significance of human achievement as revealing the potentialities of the nature with which man has been endowed by his creator. It must, at the same time, be alive to the corruption latent in all human achievement and to the fact that the only protection against the misuse of human gifts and powers is the free dedication to the service of their Giver."

### Three Courses

"We have suggested that there lie before human society three possible courses of action: the way of exclusive concentration on material progress, the way of withdrawal, and the far harder way, which sets men free from the world in order that they may in society save the world.

"Those who follow this way will see in the dangers brought upon us by the discovery of atomic energy a summons to save society by the exercise in the world of an active love for their fellow-men and by calling them once more to a true understanding of their human nature."

The third quotation says: "The Church of Christ can never be inextricably bound up with the policies of the different peoples to whom it ministers. The fateful choice that confronts this nation is only one part of a choice that lies before all mankind. It is natural that Christians should consider what should be the influence in this world crisis of the universal Church.

And then we may recall that the outstanding examples of peacemaking are those which the universal Church has accomplished, and that both in the consultations of the World Council of Churches and in the enlargement of the Sacred College the mists of hatred are being dissipated and those who belong to the nations divided by war are meeting together once more as common members of the Body of Christ."

A last quotation may be made from Canon Davidson's speech at the Town Hall meeting in April. He urged Christians to build up "a solid body of public opinion, informed, patient of results, prepared to explore every avenue of discussion, and not afraid to make it clear to national leaders that diplomacy is not the art of sickness so much as the instrument of serving the cause of peace.

"Our task as individuals is to bend our wills towards the creation of fellowship. We can do it, patiently, by getting together, thinking, talking, formulating our own and other opinions. But we shall do it better if we begin with a humble realistic recognition that we are not the saviours of the world. "That is a role reserved for God, whose purposes will be served though nations fall and civilisations crumble in the dust."

# A GLIMPSE OF SINGAPORE

BY THE CHAPLAIN OF H.M.A.S. Sydney, THE REVEREND J. O. WERE.

ON her way back to Australia from Korean and Japanese waters, H.M.A.S. Sydney spent a few days in Singapore, where the bishop kindly allowed several members of her ship's company to be presented for confirmation in St. Andrew's Cathedral. It was a Confirmation Service for adults, held in addition to other services on a Sunday morning, and for several reasons was an occasion which the Australians present will long remember.

It is such a pleasant place, this Gothic cathedral, tall and spacious, in the centre of a large city, and yet surrounded by its own wide lawns and trees, so that it is free of all other buildings. We thought sadly of the cathedrals of most of our capital cities, jostled so often by ugly nearby buildings. Here the Church seemed to stand in the centre of the bustle of life, and yet to beckon people and say: "Come in, rest awhile and know the presence of God."

St. Andrew's Cathedral is the parish church of Singapore, and as such it impressed us. For Singapore is not a simple city. Its population comprises many races, and totals more than a million people. The language problem alone is a major one, and makes the matter of staff even more difficult than it would ordinarily be.

We found that there were about thirty candidates of several different races. And the congregation of some three or four hundred was the same. But they seemed a family. They were at home together in God's House. In one of his addresses, the bishop pointed out that this was as it should be, for we are one in the sight of God, members of the one Mother Church, the one Body of Christ.

The service was one of dignified ceremonial. It was indeed a cathedral service. And yet there was something else, too. There was a homely atmosphere and one of private devotion, a feeling of belonging and of the presence of God. Much of this was due to the personality of the bishop himself. He was truly a Father in God to all present.

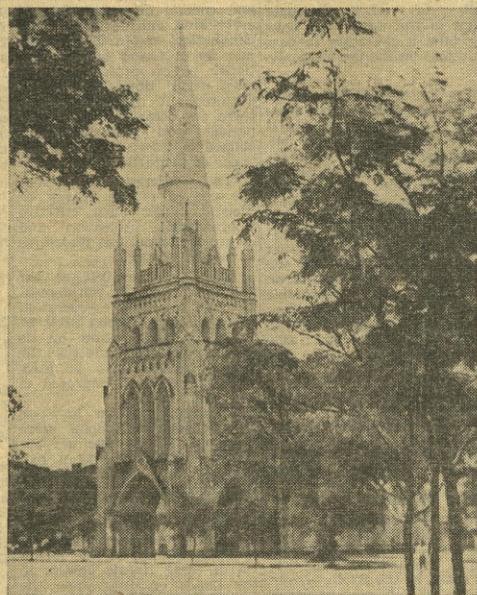
The normal cathedral choir was not in attendance, as this was an extra service. Instead, there was a newly-formed choir of about thirty young Chinese men and women, all members of the Cathedral Youth Fellowship. Their simple and sincere singing was most appealing, and particularly their rendering in unison of "St. Patrick's Breastplate," to a tune as appropriate as the words to the occasion.

Nothing was forgotten. It is hot at mid-day in places so near the equator and, after the service, while the bishop signed cards and spoken to each candidate as he did so, iced fruit juice was served to the candidates, their friends and the choir in the Chapter House!

WHILE talking after the service, we began to discover something of the scope of the work done in the cathedral parish. It arose out of our realising that the cathedral was obviously a rallying point for a wide variety of activities. We heard about the Youth Fellowship, women's groups, schools' committees, hospitals management boards, and organisations for church extension, religious drama, etc. But there seemed to be other things as well.

Then we heard of the daughter churches of the cathedral parish. Apparently, the race and languages questions are dealt with in this way, so that there are five churches where English is used, two where services are conducted in Foochow and Hokien, one for Cantonese, one (with the delightful name, "Church of True Light") using Hinghwa and three for Tamil-speaking church people. When one stops to think that each of these has a sub-parish life of its own, the breadth of the cathedral parish work begins to emerge.

Education in such a place is, of course, the biggest problem of all. There are more than 2,000 boys at St. Andrew's School (whose headmaster, Canon R. K. S. Adams, is an old scholar of St. Peter's College, Adelaide), and more than 1,000 girls at St. Hilda's. In addition, the three other church schools are growing all the time, and staffing them is a never-ending cause for concern. And with all this, it is felt that



St. Andrew's Cathedral, Singapore

not even the fringe of education is touched in this place.

There still remains the work done in connection with the hospitals and clinics, work among lepers, in the prisons, and amongst seamen and members of the Forces.

Evangelism is the burning question. It must be to us all. The Church must always be looking beyond its present spheres to new ones. And in Singapore we found that it was doing so.

There are some areas inadequately served by the various church centres, and in these home or cottage meetings are being organised on a monthly basis. Parish visiting brings to light several families living near to each other. They are glad to get to know each other by attending the monthly prayer meeting held in one of their homes. This is being done in four places, and more are contemplated. Such meetings could lead to bigger things.

Much of the above I learned of from a churchman and Toc

H leader, Mr. Weller (needless to say, known as "Sam"), who is manager of the excellent S.P.O.K. Book Shop in Singapore. He it was who took me driving through the jungle in Malaya

I HAD heard much of the splendid leadership of General Sir Gerald Templer, and of its results in the restoration to order of large areas previously over-run by bandits, so I was delighted at the opportunity offered to me to drive out beyond Johore Bahru some thirty or forty miles, and to see some of the vitally important re-settlement work which is being carried out in the Pontian district. This, I was told, is typical of many other Malayan jungle areas, where bandits are still known to be operating, but on a reduced scale, because of the many restrictions placed upon them.

We drove, somewhat to my surprise, over excellent roads, through some dense jungle, past rubber plantations, past now deserted smallholdings in isolated places, whose families

they will lose them because of the promises made by the other side. Action and results are essential.

Many such villages have been formed, and successfully. The one which I visited had been in existence for more than a year, and had a population of about 7,000. It was surrounded by some five miles of double barbed wire fence, electrically lit at night.

It had a police detachment and its own home guard, but even so, not long before, bandits had broken in and clubbed a man to death in his own small home, presumably for not paying his dues to them. In this village were adequate housing and roads, school clinic, shops, bank and productive market gardens. Local government is carried out by a properly constituted town council, and evidences of the inhabitants learning to cooperate were everywhere to be seen.

In the main, security was assured, and it was clear, as we moved about among the people that they had every confidence in their re-settlement officer. They came to their doorways and waved in the most friendly manner as his little car went by.

These parts of Malaya need many more workers. The Church has no staff for these new places, and there is a wonderful field for evangelism here. There is vital need for Christianity, for without it much of the social work falls down. More re-settlement officers are wanted, together with doctors, nurses, teachers and Red Cross workers. Can Australians help this near neighbour in continuing the good thing so well begun?

## BISHOP BURGEMANN AT DAPTO

FROM A SPECIAL CORRESPONDENT  
Dapto, June 14

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgemann, will dedicate two stained-glass windows at the Osborne Memorial Church of St. Luke, Dapto, Diocese of Sydney, on June 20 at 11 a.m.

The first, a war memorial window, together with a bronze tablet, will be unveiled by Colonel E. O. Milne, D.S.O., O.B.E.

The second window is in memory of Francis Peter Macabe, a grandson of Henry and Sarah Osborne.

It will be unveiled by Mrs. Edith Merewether, a sister of Mr. Macabe.

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# "THE SPICE OF LIFE"

By W. TERRY

THIS week we are going to take a quick look at some incidents in the life of Jesus and some of the people with whom he had close relationships, and also to sit at His feet as He taught the people about those qualities which He believed make a rich and happy life.

We are all members of a family, some of us have only one or two brothers and sisters; some have more. The family who were close friends of Jesus was a small one from the accounts we read; it consisted of two sisters and one brother.

I suppose there is not one person who has ever been to Sunday school or received any religious instruction whatever who does not know the story of Martha and Mary. When we read the incident in Luke 10:38-42 we can almost picture ourselves in the scene. How many of us could say that there has never been a time when we have been expecting visitors, and have felt we have been left to do the hard work, while another member of the family has tivated herself, and made ready for the coming guest?

Here in our story the visitor had arrived, unexpectedly it seems, and one sister went busily on preparing the meal, and the other sat and listened. What was it about Jesus which captivated Mary? One thing which stands out in the incident is that Martha could appeal to Jesus and ask him to send Mary to her assistance, just as if she knew that He believed burdens should be shared, and that He would tell Mary to do the right thing.

Instead, He told Martha He wanted no ostentatious meal, a simple homely affair was sufficient for Him, and perhaps there is even the suggestion that then she too could join them in the "good part". It is interesting to ponder exactly what Jesus meant by "good."

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Miss M. D. Roberts, B.A., B.Ed.

This is the second article of a series which forms a study of S. Luke's Gospel. The third article, "Put Thy Hand to the Plough," will appear next week.

Perhaps you might like to think about this for yourself.

Whatever else we may learn from this story I think we can discover a lesson for ourselves: That when we sit at the feet of Jesus we can be refreshed to go on our way, and isn't this what we pray we might do when we ask God's Grace to fill our hearts through the work of the Holy Spirit when we make our Holy Communion?

HAVING been refreshed ourselves our task is also to strengthen others. In the story of Zacchaeus (Luke 19:1-9) we learn something of what it can mean to a lonely, unwanted person to find someone cares enough about him to want to be his friend.

Not only were taxgatherers outcasts of society in Jesus' day, lepers also were solitary people, and from the story of the Ten Lepers (Luke 17:11-19) we can understand why one returned and gave thanks.

Gratitude for what others have done for us should show itself in action, and in that wonderful story of the Good Samaritan (Luke 10:29-35) we know that the giver of aid received his own reward for his unstinting love towards his fellow creature.

In the General Thanksgiving prayer we are expressing our gratitude towards God for all He has done for us, and we ask His Grace to shew forth in our lives the fruit of His Spirit which He has so richly bestowed upon us.

When we think of the blessing we have received from God, we might turn our attention to the use we make of the gifts which He has given us. In Luke 19:12-26 we have the parable of the Pounds. There is a similar story recorded in S. Matthew's Gospel, and it seems likely that both authors discovered a different version of the same story.

Now-a-days people try to make good use of their talents, but it is rather the end to which we put them which matters.

How much more there is in life when we share our talents with others? When we give freely of those good things which we have received, we find for ourselves that there is no real sacrifice involved, for we are showing our love for God as we could in no other way.

## YOUTH NEWS

Forbes Y.A.s have donated £5 for the proposed 16 m.m. talkie projector for the Anglican Youth Department of Bathurst Diocese. About another £50 is required.

Greatest activity for the 1954 diocesan queen competition for Y.A.s seems to centre in the Forbes area, where old hands at the game are keen and canny as the contest moves into the second and middle month of the competition. A list of placings in the first return will be sent to each of the thirteen candidates. Already the zone's crowning ball at Eugowra is well-planned. A special train has been booked to run from Cowra for this function in August, and arrangements are being made with the shire to pay for the closing of a street on the day (August 10) and the hanging of street coloured lights.

Cowra J.A.s are the latest 1954 group to register with the Bathurst Youth Department.

way. It is our faithfulness which will win others for Christ.

THERE is another story which shows the importance Jesus placed on this spirit of willingness to give. In these days when it is fairly easy to get a job, full employment means a great deal more to our parents than it does to us, and we need to beware lest we become careless in our attitude towards money. Our Church cannot keep her work steadily going forward until she receives our support, and we find in the story of the Widow's Mite an example we might well follow (Luke 21:1-4).

Many rich Jews doubtless gave gifts to the Temple funds, and probably made a great show in the giving, but they still had plenty to spend and use as they pleased. Is it of little matter that when we are asked to deny ourselves, perhaps in a special effort during Lent, to support our Church, we think first of ourselves?

Jesus in Luke 17:7-10 had been telling His disciples what their Christian service should be like, and next week we shall find out what S. Luke says this was.

Things to do:

1. Find out what was Jesus' attitude towards money: responsibility, etc.
2. As a project, using perhaps a book such as Blunt's "What the Church teaches," study some of the fundamental beliefs, such as "Forgiveness of Sins," etc.
3. Discuss this passage based on Luke 10:42. "Should we be so concerned with our spiritual welfare that we forget others need our help?"

**BATHURST Y.A.s QUEEN COMPETITION**

FROM OUR OWN CORRESPONDENT

Bathurst, June 7

The three-zone contest for the Diocesan 1954 Y.A. Queen is now into the second month. The competition is to end on July 31.

A late entry came from Condo-bolin Y.A.s, who nominated Janet Morton as their candidate.

Although at a disadvantage because of a late start, Condo is always keen and desirous to be in all things for "Anglican Progress," and the entry was welcomed.

Competition will be keen in the Forbes Zone and the non-zoned area, but Mary Muffett, the Rylstone Y.A. candidate, will be the unchallenged candidate in the Coohaz Zone.

## FOR SMALL PEOPLE

I WAS THERE -- (28)

### A NEW LIFE

Have you ever planted a seed in the ground so that you could watch it grow?

Most seeds look small and withered and dead when we plant them, but what lovely tall flowers come from them later on!

The Bible tells us that our lives are like those seeds. When this life is finished some people think that is the end. What a sad mistake to make.

Why there is a new life and a new body waiting for us when this life is over.

Jesus once told a story about this new life.

He said that once upon a time there was a man who had lots of money and lovely clothes. But he was greedy. He never cared for anyone else.

(I hope you are never greedy. We must share what we have

with others who are in need.) Now there was a poor man

named Lazarus, who used to sit and beg at the gateway of the rich man's house.

Poor Lazarus had no warm clothes. He had sores on his legs and was often very hungry. The dogs used to torment him too.

One morning, Lazarus could not be found. He had died during the night.

The rich man died too, soon afterwards.

Was that the end of them? No. Jesus said that after he had died, the rich man was punished for his greediness. But Lazarus at last was happy. He was not sick or hungry any more, because he was safe now in heaven.

Life is very short, though it may seem long to you. So let us live to make others happy. That will help to make them ready for heaven, and what joy it will be for us to watch those we have helped meeting each other there.

## FACING REALITIES

This week the world has been reminded again, in no uncertain terms, of the perilous path being trodden by East and West in this so-called post-war era.

Sir Winston Churchill warned his audience of the "yawning chasm of catastrophe" which has appeared in the wake of new advances in atomic research and development.

The Allied Commander-in-Chief in Europe, General Gruenther, has made it clear that the West will use atomic weapons in the next war and that strategic cities will be bombed with such weapons.

That means Hamburg, Cologne, London and Stalingrad all over again.

But next time there will be little left to warrant re-building.

In the meantime it seems that there is no alternative to the policy of peace through strength. At the best it is a stop-gap policy. Its real hopes lie in the prospect of its outliving the opposing ideologies which have given rise to the present situation.

But it has become unavoidably a formative influence in the development of new nations, especially in Asia, not to mention the youth of the long-established ones.

It must, by its very nature, breed insecurity, fear and aggressiveness. It is leaving us with a false sense of values as millions of pounds go back into unproductive armaments.

Is this God's will for man? Has the Christian any new light to shed on the situation?

These are questions which the Church must answer.

There are those who, while giving an emphatic "No," to the first question, would say "Yes" to the second.

The Scriptures, they say, have always emphasised the transitory nature of human life and society. While not indulging in escapism, they speak of the life of the world to come—"the world we have forgotten," as D. R. Davies calls it.

There is no ultimate security apart from that which God offers. It must be accepted on God's terms.

Those terms are first a change of mind, about God and man's relationship with Him. They involve a recognition of Jesus Christ as the revelation of God and the Saviour of men. They demand the committal of man's life to Him in believing trust.

This is the message of the Trinity season.

—THE YOUTH EDITOR.

## NEW ZEALAND BOYS IN SYDNEY

FROM A SPECIAL CORRESPONDENT

Over one hundred Boys' Brigade personnel from New Zealand and Cook Island churches arrived in Sydney on Tuesday, June 8.

The boys, with their officers, are en route to England, where they will join other members of the Brigade from various parts of the Empire in a camp to celebrate the centenary of the founder's birth.

Two thousand boys and young men will be under canvas in the middle of the English summer, and will then go to Glasgow for the annual meetings of the Brigade there.

The Boys' Brigade was the pioneer movement for boys in the Empire.

It began in Glasgow over seventy years ago, when William Smith saw boys lounging about the streets with nothing to do, and began to gather them into a "Company" where they were drilled, taught the Christian way of life, and encouraged to learn useful arts.

Knighthood for his Boys' Brigade work, Sir William lived to see the movement flourishing not only at home but in Australia, Africa, and many other lands. It is particularly strong in New Zealand.

Boys and officers from Sydney companies embarked with the New Zealand contingent for England on Sunday, June 13.

The lads from across the Tasman have been entertained in Sydney homes during their four days' stay.

**MELBOURNE C.E.F.**

The Melbourne C.E.F. held a week-end Study Group at the Retreat House, Cheltenham, from June 11 to June 14. The Chairman was Mr. D. Dargaville. His subject was "The Christian Programme," based on Christ's theme in the Synagogue at Nazareth.

The first meeting of the new Brownie Pack took place in the Parish Hall on Friday, June 4.

The first meeting of the Guide Company took place on Wednesday, June 2.

Mrs. Speare and Miss Chapman will be in charge of the new Guide company and Mrs. Cust and Mrs. Witty will look after the Brownies.

## CHURCH COMPANY OF GIRL GUIDES

FROM A SPECIAL CORRESPONDENT

Colac, Victoria, June 14

At a meeting held on May 26, in the Walton Room of S. John's Parish Hall, Colac, Diocese of Ballarat, it was decided to form a Brownie Pack and a Guide Company, attached to S. John's Church.

The first meeting of the new Brownie Pack took place in the Parish Hall on Friday, June 4.

The first meeting of the Guide Company took place on Wednesday, June 2.

Mrs. Speare and Miss Chapman will be in charge of the new Guide company and Mrs. Cust and Mrs. Witty will look after the Brownies.

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

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Dear Girls and Boys, We have now come to the longest part of the Church's year. It began with Trinity Sunday and will go right on until a few weeks before Christmas.

At this time of the year now we are reminded that we have God the Father, who has a plan for our lives. We also have God the Son, the Lord Jesus, who came to show us what God's plan is and to make our lives what God our Father wants them to be.

Then we have the Holy Spirit, who wants to make us kind and loving and good in all we do.

You see, it's like making a house. First we have a plan, then the builder uses bricks and timber to make a house just like the plan. Then the painters come to make the inside beautiful and the house becomes a home.

God wants our lives to be a lovely home where He can live. God bless you all.

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# THE CHAPEL IS THE CENTRAL CORE

BY THE HEADMASTER OF MORPETH CHURCH OF ENGLAND GRAMMAR SCHOOL,  
MR. R. BRENDON GARNER

This is the second of four articles on Church schools.

The first two have been written by a headmaster; the second two, by a headmistress. They have been prepared quite independently and without any initial discussion of the subject material.

We ask correspondents to refrain from comment until the series is completed.

The third article will appear next week.

AN attempt has already been made in a previous article to stress the part that religion must necessarily play in every school founded or under the guidance of the Church. Let us enlarge on certain aspects of this more completely. The great Public School tradition as we understand it in Australia today was not a tradition for which England could be truly proud before Dr. Thomas Arnold went to Rugby. In 1827, Rugby was one of those village grammar schools that had grown into what by then were often known as "Great Schools."

But in this year, 1827, Arnold, this Winchester and Oxford man went to Rugby which he transformed into the school which was to serve as a model for a great many schools founded throughout England in the eighteenth century. He created a school which had a vision in which the chapel stood as the very centre of the corporate life of the community, a place in which the ideals and values of youth could be fashioned and re-iterated with force and vigour.

Even as late as 1870 Australia had not become aware of the stereotyped form that English public school education had assumed.

It was not until after 1870 that the Church Grammar Schools began to be influenced by the new traditions of English Public School life. During this period many fine Church schools were founded.

With the twentieth century came the State High School system which became a keen rival to the established school tradition, rivalry which has become keener as time has gone on. The degree of freedom of control in all such schools has varied from time to time and from place to place, but the Church has usually appointed a Council and the Headmaster as the Council's executive officer has been responsible for the management of the school to them. In this respect there is much freedom and great responsibility as he appoints and dismisses staff upon which the success of any school very largely depends. This freedom from external control has always been a marked feature of such schools.

THE tradition which has grown up around our independent schools has been the result of many individual personalities each somewhat different from the other. And these traditions depend to a large extent on the headmasters themselves.

The ideals, however, which are part of the particular school's tradition, i.e., the values upon which such schools stand, are all much the same.

One of the reasons for our present-day educational confusion is because educationists cannot agree over the aims of education itself and this is all part of a much wider and more serious *malaise* in the twentieth century about the "nature of man" himself. The Roman Catholic Church has never been in more than one mind

concerning this, and side by side with the State educational system has produced its own system of primary and secondary schools, and a very fine system throughout Australia it is.

Those of the non-Roman faith have been influenced by humanism and its stress on "good citizenship" without the further question "good citizenship" for what? The result has been a system without a sense of purpose. Subjective morality is not enough and never can be where children are concerned. They need objectivity in every aspect of life, not the least in values and morality even to the point of dogmatism. We have been afraid of the dogmatism of the middle ages when belief in the supernatural was an assumption emphatically accepted by every man. But when we believe in a system of ultimate values surely that very belief justifies dogmatic assertion.

It is this objectivity of morality, i.e., value judgements, which church schools have asserted sometimes indistinctly and weakly, sometimes with strength and leadership, but nevertheless have been asserted in a world in which denial has been commonplace. To those schools where these assertions have been made strongly and with conviction the result has been where chapel and personality have had a tremendous and lasting influence on the lives of the boys. This tradition founded by Arnold has been continued in varying degrees in the Australian Church independent grammar schools.

THE conception here is not secular education with the teaching of religion in set periods as a necessary or unnecessary extra (depending on your point of view) but religion as the norm or central core about which all other subjects revolve. The chapel and the teaching of Divinity then becomes of first importance and everything else secondary. In this way a true account of "the nature of man" can be explained to our youth. This is all the more important to-day because our technological advances have tended to overweight the material side of nature as against the spiritual and cultural side of human nature. Once, the Church Grammar Schools were primarily concerned with a classical education and so stress was laid on the immaterial, but with the shift of emphasis to the commercial and scientific subjects much present-day education has become largely utilitarian. With a conception of education which upholds a dogmatic and objective system of morality suitable stress can be laid on the spiritual side of man's nature.

From this as a background comes the stressing of the supernatural in life — "that man does not live by bread alone" all this is woven into the tradition of our church schools.

But there is another aspect of school tradition, and that is of loyalty and honour to the community of which the boy is a part. A sense of loyalty, honour, justice and "fair play" is very prominent in all such schools and from which has been developed the Prefect system. The system has been instrumental in developing leaders whether in England or in Australia because it works on the principle of trust. That a boy after achieving a certain standard in his school is picked out from his fellows because he exhibits qualities of leadership. That by being made a prefect (the highest honour a school can confer on a boy) he re-

ceives certain privileges, that with privilege comes responsibility.

In this way much of the internal organisation is carried out by the boys themselves and so they are fitted for positions which involve trust and responsibility later in life. This question of training for leadership is of great importance. Let us not be satisfied with mediocrity, bureaucratic systems do not produce leaders any more than totalitarian regimes. Our church schools by their emphasis on prefects and monitors assume that though not all are capable of being leaders nor would it be desirable that all should be, nevertheless some potentially are leaders and in fact should be given the opportunity of showing this in a community—a tiny replica of the world outside.

TRUE sportsmanship, the ability to take defeat and fight again later, coupled with that necessary lightheartedness by which the victor makes his achievement seem delightful to all concerned is another quality such schools hope to inculcate. This is all part of an atmosphere which a boy is receptive to and to which he may contribute, that above all the school community is far more important than any of the individuals concerned in it.

We find also that assistant masters—not teachers—for a master is far more than just a teacher, contribute much to those schools not only for the instruction that they give but for their personal example and especially that personal interest in the boys whether coaching games or providing hobbies or all round interest which must exercise a tremendous influence for good. Such schools are essentially ordered com-

munities where a delicate balance must be maintained between restraint on the one hand and licence on the other.

The academic results of our church schools are proud that we may well be proud, on purely empirical grounds there is no question as to the soundness of their instruction whether in the humanities or the sciences.

The all-round cultural influence cannot be measured in simple terms. To do so would result in completely false conclusions. The activities of our schools during out of school hours whether in the form of debating, dramatics, current affairs talks, radio clubs, scouts, cadets, and all forms of art and craft work is both great and varied, and all boarding schools fill every spare moment with some activity or other of this nature.

It is true then to say that schools of this tradition are concerned with the child—in toto—that the development of personality is a many-sided affair which can only be successfully carried out over a period of years within a certain framework.

It is this environmental background — objectivity of values—which can give stability and coherence to our children. The Arnold tradition in education is no mistake, for it defines the "nature of man" correctly, that he is God's creature first, that the end of all education is his glory, and that the preparation for this life is after all only a necessary pre-requisite for the life to come.

Church schools have never been as important in the history of Western civilisation as they are now, for they are based on one school's motto "Non Nobis Nascimur"—"Not for ourselves are we born."

## ANGLICAN CHURCHWOMEN'S ASSOCIATION

The following is the text of an address on a proposed Anglican Churchwomen's Association given by the Bishop of Armidale, the Right Reverend J. S. Moyes, to a diocesan conference of churchwomen.

Those interested in the association may write to Mrs. E. M. Walton, Mossman Street, Armidale.

WE can only be what we should be through fellowship. Narrow a man and he becomes a beast.

But human fellowships tend to be antagonistic, and the truer our family life the more exclusive it can be. The stronger small fellowships are, the harder it is to have any outside.

The Christian Church was meant to be the ideal fellowship, but our Church life has developed almost a family exclusiveness and we have virtually erected fences to keep others out, whereas Christian fellowship should mean to us "neither Jew nor Greek, neither bond nor free for all are one in Christ Jesus."

This is not just an ideal but the only possible attitude for Christians.

It is the world's most tragic mistake to have lost the sense of fellowship, and even more so if in our Church life we have linked ourselves with certain organisations and so acquired exclusive loyalties.

Some of the clergy have suggested that corporate communions have undermined if not destroyed real churchmanship, for in this worship, loyalty had developed to a particular organisation rather than to the Church.

I suggest to you that a bond that would hold and encircle all churchwomen could not loosen

loyalty to any particular movement within the Church, but would definitely extend its influence and give it an altogether wider meaning.

Again and again at a recent summer school where the missionary text book dealt with this work and a particular event, it was emphasised that it was "not their particular society but the whole Church which really mattered."

THIS gives us the idea in brief—not any definite society or organisation but just the whole Church, and we ought to have a fellowship because of the Church of England and not because of any society at work within it.

My meaning has often been misunderstood. Vicars and others protest "we do not want more meetings or more organisation," which is very far from my conception of this Church of England Women's Society.

It stands to reason that if we are not loyal to the members of the family we are not likely to be useful to those outside, and we accept that a good son makes a good husband, therefore a good churchman or woman should definitely make a good citizen, while outsiders are attracted by true godliness or good citizenship.

It has been proved that any well-known badge is a silent

(Continued on page 11)

## THE REVEREND V. H. WHITEHOUSE RETIRES

FROM OUR OWN CORRESPONDENT  
Brisbane, June 6

The Reverend V. H. Whitehouse has with the June issue edited the "Church Chronicle" for the last time.

The Archbishop of Brisbane, writing in that publication, says:

"This is a sad thought. To say that he has kept up the high standard of Church journalism which he inherited from the Reverend A. E. Saxon, is no mean compliment.

"The whole diocese is under a debt of deep obligation to him for all that he has done to help us still believe that the "Church Chronicle" more than holds its own in comparison with any other diocesan paper.

"We know that his editorship will be an inspiration to Canon E. R. Chittenden, whom we welcome in his place."

Mr. and Mrs. Whitehouse will in future reside in Scarborough (Queensland). He will indeed be missed, not only in a journalistic capacity but also in the city, where he has been so willing to respond to distress calls from parishes where the clergy are ill or wanting holidays.

Not the least of these places is the Brisbane Cathedral, where he served for so long as precentor, and to which centre he has been so ready to come when he was needed.

The cathedral authorities can indeed be truly grateful for his musicianship, loyalty and deep devotion to Almighty God and in His service.

We wish him and Mrs. Whitehouse good health and a long and happy retirement.

## DANGER OF UNITED SERVICES

ANGLICAN NEWS SERVICE  
London, June 10  
The Bishop of Exeter, in a Whitson message to his diocese, expresses doubts concerning the wisdom of holding "united" services.

He recalls that this time last year he was freely giving permission for these services in connection with the Coronation. "Yet I wonder now whether it was right," he says.

"The trouble about allowing united services on occasions of national importance is that just precisely when our divisions are really felt by ordinary people to be intolerable, something is done to make them just tolerable.

"Are not these national occasions just the moments, perhaps, when we ought to be more rigid than ever, and so help people to understand how terrible our divisions are?"

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# THE GREEK DOCTORS

BY THE BISHOP OF LONDON, THE RIGHT REVEREND AND RIGHT HONOURABLE J. W. C. WAND.

Last week's article told of the great emphasis Basil put on work, especially on manual labour and in particular, on agriculture. Basil played a large part in winning the empire for the Catholic and Orthodox faith. With his brother, Gregory of Nyssa and his friend, Gregory of Nazianzus he interpreted the doctrine of Athanasius to the Christian world of Asia and Greece.

The next Greek Doctor to be discussed is S. Gregory Nazianzen and the relation of his teaching to society as a whole.

EVEN to-day, when in some parts of its field it has had to witness a violent severance of this association, Eastern Orthodox theology still maintains this essential unity between religion and national life.

What from some points of view seems a highly mystical type of Christianity nevertheless expresses itself in a pattern of close unity with its everyday environment, which has hardly ever been attained in Western lands.

The life of Gregory of Nazianzus is perhaps the best point at which to study this process.

Although, as we shall see, he seldom succeeded in working effectively with the State, he nevertheless had a profound effect upon the culture and civilisation of his day.

Gregory was born in the year of the Council of Nicea, 325, on his father's estate at Arianzus near the town of Nazianzus of which his father became bishop.

The father had belonged originally to an obscure sect from which he was won to Orthodoxy by the persuasions of his wife, Nonna.

She was not only a good wife, but a splendid mother, and deserves to be ranked with Monica, the mother of Augustine, as among the women who have made great contributions to history through their influence upon their sons.

There was an older sister, Gorgonia, and a younger brother named Caesarius.

As a boy Gregory studied under a beloved tutor, Casterius, whom he later described as "a master of the life of grace."

As we have already seen, Basil was his schoolfriend, but the two were separated when Gregory went to pursue more advanced studies at Alexandria.

They met, however, later for their university course at Athens. Gregory, as we know, was already there before Basil's arrival and remained there after Basil's departure. Indeed, Gregory had a distinguished career at the university and remained on as a young don and taught rhetoric.

He was there for twelve years altogether, from the age of 18 to 30.

About this time he was caught at sea in a violent storm, of which he has left us a vivid description, and during it he pledged his life to the service of God.

He returned with his brother, Caesarius, to Nazianzus, and it is possible that at this time he was baptised.

This meant more than the embracing of the Christian life; it meant the entering upon that life of asceticism which public opinion was already beginning to accept as the genuine Christianity.

We have already seen how Basil was endeavouring to build up a new version of the monastic life at Pontus.

AT intervals Gregory assisted him in this endeavour.

The attempt was made easier for Gregory because the three fundamental elements of Basil's rule were prayer, study and labour, and Gregory would not have been happy without an opportunity for study.

The two friends were alike in desiring to suppress that competitive tendency in asceticism which had been characteristic of Eastern monasticism as hitherto practised.

Their view was the somewhat unusual one that the passions can be tamed more effectively by gentle treatment than by violent measures, although we must remember that what seemed to the two friends gentle treatment would seem impossibly austere to us.

Difficulties at home made it impossible for Gregory to remain consistently with Basil.

In 360 he returned to Nazianzus again after his Episcopal father had committed the indiscretion of signing the Arianizing creed of Seleucia.

Gregory recognised that his father's fundamental belief was orthodox enough.

Moved, no doubt, by the desire to expiate his father he set himself to get beyond the terminology in common use to the real beliefs that lay behind it.

He, with Basil, and Basil's brother, Gregory of Nyssa, united in this endeavour and consequently earned the gratitude of the Church and a secure place in the history of doctrine.

The three are known as the Cappadocian Fathers, and their theology as the Cappadocian Theology.

Gregory himself delivered about this time an oration on peace, in which he tried to bring the people of essentially the same views together whatever might be the differences in their technical terminology.

He recognises, of course, the unity of substance in the Trinity and the distinction of persons.

He makes it clear that what Athanasius and his school were trying to do was to assert belief not in one person, but in one nature.

The Godhead was one, but was expressed in three Persons. Through this explanation he was instrumental in opening a path back to Orthodoxy for the semi-Arians.

Thus he, with his companions, built up a unified theology as the base and foundation of the whole Christian culture which was beginning to conquer Asia Minor.

Basil was very anxious for Gregory to remain with him, but his father's claims proved too pressing.

THE old man required help and it was Gregory's duty to assist him as much as he could.

The hopes of the father, however, went further and he desired to ordain his son to the priesthood, a step which Gregory was very unwilling to take.

However, the persuasions which the elder Gregory was able to use as father were supplemented by the orders he was able to give as bishop.

Much against his will the son at length gave way, and was ordained at Christmastide, 361.

However, after he had taken this irrevocable step, Gregory felt a violent reaction against the tyranny which had forced him to it, and he fled to Pontus, where for a time he found refuge with Basil.

When the emotional reaction was over, he began to recognise his obligation to assist his father, and returned to Nazianzus in the spring of 362, preaching his first sermon on Easter Day.

He was piqued at the small numbers in the congregation, and fancied that the people who should have welcomed him after having forced him into the Ministry were now offended by his flight.

He consequently set himself to write an *Apology for the Flight*.

This is one of his more important books and is in effect an oration on the nature of the priestly office.

As such it laid the foundation for many later books by notable authors, such as Chrysostom's on the Priesthood and Gregory the Great's on Pastoral Care.

In the meantime Julian the Apostate had become emperor in 361. This caused a difficulty in Gregory's family.

His brother Caesarius was

physician at the court, and his relatives were incensed at the idea that he should remain in the household of a professed pagan.

THEIR remonstrances prevailed.

Caesarius boldly affirmed his Christianity to the Emperor: "I am a Christian and I mean to remain one," and then surrendered his post.

Gregory, as we know, was an old acquaintance of Julian's since they had been undergraduates together.

He always claimed that he had recognised the kind of attitude Julian would adopt towards religion if he ever assumed the purple and he now felt that his prediction had been justified.

Julian, on his side, ordered that no Christian should be allowed to teach the classics, on the ground that Christians did not believe in the gods.

One result of this prohibition was that Gregory set himself to write a number of poems, which were intended to be used in place of the pagan classics in the Christian Schools.

The Gregories put up a bold resistance to Julian when he stayed in Cappadocia on his way to the Persian War, and it was probably their resistance which prevented the Emperor from taking the severe action that he threatened against the Christians in that area.

Julian was killed in the War in 363, and presently the Arian Valens became Emperor in the East. Caesarius returned to Constantinople to resume his post at the imperial court and actually became treasurer of Bithynia.

To see his brother holding office in an Arian government did not please Gregory much more than seeing him in a pagan household.

He did his best to persuade him to leave and was actually on the point of success when Caesarius suddenly died.

In 374 the elder Gregory died, as did also his wife, Nonna, at about the same time.

For a period Gregory continued to administer the church of Nazianzus while doing his utmost to secure the appointment of a new bishop.

Seeing, however, that so long as he remained there the people would want no one else, and finding himself suffering from the results of a serious ill-

ness, he retired to Isauria in 375 and lived for several years in retirement.

This retirement, however, as so often the case with the greatest men, was merely a prelude to the finest period of his activity.

In 379 he was called by the Emperor Theodosius to Constantinople for a very special and important piece of work.

Christianity in the capital was represented by a large number of sects and heresies, among which, of course, Arianism stood out conspicuous.

This had reached such a pitch that the Catholics were in a comparatively small minority.

The Emperor, who was himself severely Orthodox, invited Gregory to take up residence in the capital and see what he could do to re-establish the position.

## MORALITY PLAY ON TOUR

FROM OUR OWN CORRESPONDENT  
Brisbane, May 17

A group of theological students from S. Francis' College have arranged to make an extensive tour, as far as Rockhampton, producing a morality play.

After the ovation their production of Charles Williams' "Grab and Grace" received at a college function attended by the Governor of Queensland, it was felt that by taking it on tour funds could be raised to help defray the cost of the new wing of S. Francis' College.

A well-known Brisbane businessman has offered the players a 1953 utility, which means that they will be able to visit many more towns.

The morality play, which was once a very common form of entertainment, was neglected for a few centuries.

It is once again becoming recognised as a valuable form of "putting over" a message.

## DRAMA PRODUCER SEEKS TALENT

FROM A SPECIAL CORRESPONDENT  
Melbourne, June 15

The Melbourne Church Drama Society has secured the services of Mr. Mark Stevens for its forthcoming production of Ronald Duncan's "This Way To The Tomb."

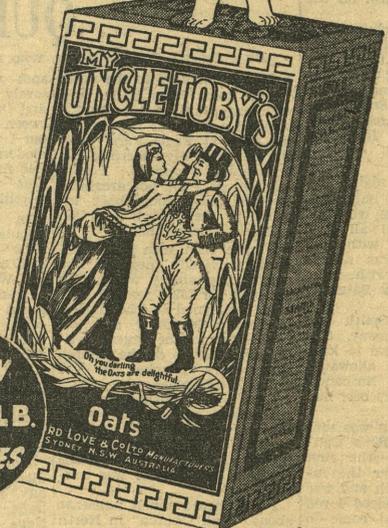
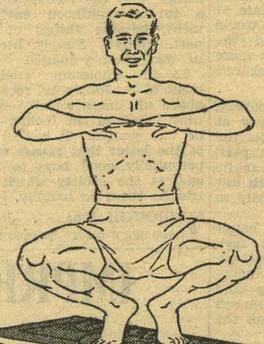
Mr. Stevens is well known in Sydney for his long association with the theatre and his proven ability as a producer.

During his 28 years of active work with the theatre, Mr. Stevens has produced numerous stage hits ranging from drama to musicals.

This will be his first religious play and as he said when interviewed: "I feel that this opportunity opens a wide and vital field in the world of drama, and I shall endeavour to bring out the depth of sincerity and message which is so important in this particular field."

The play itself will be the most striking contribution to this medium yet seen in Melbourne. This will be the first performance in Australia.

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# UNCLE TOBY'S OATS

THE BEST AND NOTHING BUT THE BEST IS LABELLED "UNCLE TOBY'S"

## CASE HISTORIES OF S. JOHN'S HOME, MELBOURNE . . . 2

## A CHANCE TO MAKE AMENDS

By BRIAN J. GOOD

THE sound of unsteady footsteps on the path outside portended the sudden opening of the door, which was shut again with a loud bang. Preceded by his liquor-ridden breath, Mr. Smith staggered into the kitchen.

The children, their faces white with fear, ran screaming from the room. Only one, Ivan, the eldest—slayed behind. He clung grimly to his mother's tattered apron and stared at his father. As he stood there he thought that this man was as bad as his first father.

"Come here, you young devil," the father roared. "I'll teach you to look at me as if I'm drunk."

Slowly, yet confidently, Ivan approached him. He stopped when a little distance still separated them. He knew that to disobey would be to excite his father to a higher state of screaming rage. This would cause the mother, and the other children, to suffer more severely at the drunkard's hands.

With alcoholic inaccuracy, Mr. Smith struck viciously at Ivan. He did not flinch, for the blow swished harmlessly past, a foot from his head, as he knew it would. Mr. Smith lost his balance and fell heavily to the floor.

He rose, first to his hands and knees, then to his feet, uttering frightful imprecations. He grabbed the nearest movable object—a milk jug—and hurled it at the boy. It missed and struck Mrs. Smith on the arm.

White-faced, and clutching a rapidly-swelling arm, she stooped and picked up the shattered pieces of the jug. Muttering all the time beneath his foul breath, Mr. Smith subsided into the nearest chair. Ivan crept silently from the room.

ALMOST every night the same thing happened. Saturday it was worse, with Mr. Smith at the hotel all day. Even on Sunday, with the hotels closed, he was always violent-tempered, with the after effects of his Saturday "spree".

Eventually Mrs. Smith was forced to send Ivan away. She could no longer afford to keep him on the meagre allowance salvaged from her husband's pay envelope after his beer had been paid for.

Provisionally, Ivan was sent to S. John's Boys' Home, Canterbury. Here, for the first time, he came under the influence of the Church and was taught that God indeed loved him, though he had come to believe that there was no such thing as love in the world.

Twelve months after entering S. John's, Ivan was asked how he liked his step-father.

He replied: "I like my step-father much better than my first father, because he always comes home so drunk that when he tries to hit me, he misses."

Though you may get a laugh from it, that is not intended as a humorous story. But if you analyse the boy's reply, you

## MARRIAGE GUIDANCE ACTIVITIES

The annual report of the Marriage Guidance Council of New South Wales, which has just been published, reveals that the council's workers gave more than 1,000 interviews during 1953. Altogether the council embarked on 307 new cases during the year. This was more than double the number of new cases handled in the previous year.

The council's activities also included public lecture courses, addresses by members of the council to institutions and clubs, marriage reunion services and sex education in schools.

This is the second of seven articles dealing with typical case histories of boys who have passed through S. John's Church of England Boys' Home, Canterbury, Melbourne.

All the facts in the stories are true; only the names of people have been altered. Mr. Good, an old boy of S. John's, has written the articles in collaboration with the Principal, the Reverend N. G. Molloy.

The third article will appear next week.

find in it a wealth of philosophy for one so young. In it you find an abundance of humour and tolerance, and the innate and unquenchable spirit of the boy.

Even after such a short time the memory of a drunken father, and the recollection of a sordid childhood environment, became things of the past. Why? Simply because he was given a chance.

In the wholesome environment of S. John's he received, above all, immeasurable kindness, love and the feeling that he was wanted. It is the lack of the latter that causes many potentially good boys to turn against the society which has treated them so harshly.

THROUGH the S. John's homework preparation

class, Ivan overcame his lack of education. He subsequently attended High School where he obtained his Intermediate Certificate.

He entered whole-heartedly into the activities of the home, soon developing a liking for singing, drama and wood-work. The choir and dramatic club helped him to a knowledge of all types of music and gave him experience in the histrionic art. The experience at wood working ensured that he would be a handyman in later (possibly married) life.

He developed an avid interest in sport and in his later years at the home, became one of the leaders.

At S. John's, which, in the past 33 years, has cared for almost 300 boys, Ivan was given the chance to develop that inherent spirit so characteristically portrayed in his reply to the question about his step-father.

Ivan now occupies a responsible position in a bank. That in itself is a vivid advertisement for the God-inspired work done by the staff of S. John's; for who knows, but that he might have been on the opposite side of the wire screen had it not been for the tireless work of the Reverend N. G. Molloy and his staff, who saved him from a life of possible crime and degradation.

## IMPRESSIONS OF NORTH QUEENSLAND

By A SPECIAL CORRESPONDENT,

I HAVE not been to the north for some years, and it was with eager anticipation that I boarded a plane at Brisbane in the dark at Eagle Farm early one morning. My eagerness has been amply rewarded. I have seen things I did not dream to see and have come back inspired by the Church in action in North Queensland.

I have seen men with brilliant university degrees and outstanding ability working in the bush for £52 a year. I have seen the synod of the diocese in session, devoting a whole two hours to the urgent missionary business of the Church with every member of the synod in his place.

I have seen faithfulness and enthusiasm, and a family spirit that is rarely achieved in other dioceses. I have seen a clergy retreat at which not one of the clergy of the diocese was missing.

I had heard much nonsense about "High Church" in North Queensland, but I have seen a beautiful Solemn Eucharist in the cathedral celebrated faithfully according to the rite of 1662.

Few people in the south realise the importance, the potentialities, and the amazing wealth of North Queensland. As we flew in towards Mackay, one of the several fine towns along the coast, one looked down on the lush green of the sugar cane as far as the eye could see. My fellow passenger told me that that vista before us represented an annual income of £12,000,000!

When I last saw Mackay the fine modern harbour which it now possesses was not in existence—it cost millions, yet today the debt has been reduced to £128,000. That gives some idea of the wealth of the surrounding district.

We made a stop at the thriving little town of Ayr, where a notice on the airport informed us that the surrounding district produces sugar, tobacco and cotton to the value of £5,000,000 per annum.

Half an hour before we had stopped at Bowen with its prosperous coal mines. So this wealth continues right up the coast another 200 miles to Cairns and beyond.

TOWNSVILLE staggered me; it was always a pleasant

spot with its good harbour, lovely beaches, graceful streets, and the sparkling sea lying between it and Magnetic Island, but I was not prepared for the modern Townsville—no one had told me. We landed at an airport with facilities equal to anything in our capital cities.

In 1930 Townsville had a population of something over 20,000—today it has a population of 40,000 and rising, rising rapidly. Whole new suburbs have appeared, and in one new area about four miles from the centre of the city which I visited houses are going up at the rate of 400 per year.

To a churchman North Queensland was a thrilling experience. There are few dioceses outside our capital cities as important as North Queensland; indeed I can think of only one.

None of our southern country dioceses has such a fine See city, nor such a profusion of large and prosperous towns. None has the potentialities of North Queensland which is rapidly becoming the richest part of Australia.

It is no exaggeration to say that North Queensland has the most outstanding body of clergy that I have ever seen in one diocese.

Men outstanding in intellectual quality, outstanding in ability and personality, outstanding in their loyalty and pastoral zeal, but above all men of sincere and deep devotion.

These men are as varied as the Anglican Communion itself, yet they are one happy family.

Every year they come together for synod, for a clergy conference, and a three day retreat. The conference at Bishop's Lodge was something never to be forgotten, led—as it was—by clergy of the diocese.

North Queensland has given two archbishops and four other diocesan bishops to the Church in Australia—from what I saw of the clergy last week, she will give yet more.

The faithful laity are a witness to the great foundations laid in the past, and they have thrown themselves with zeal and zest into their bishop's appeal for advance.

I was taken to see the new site for S. Anne's school for

## WEST WYALONG ORDINATION

FROM OUR OWN CORRESPONDENT

Bathurst, June 14  
The Bishop of Bathurst, the Right Reverend A. L. Wyld, ordained four men at S. Barnabas' Church, West Wyalong, on Friday morning last, S. Barnabas' Day.

The beautiful church, soon to be further extended, added much to the dignity of the service which was attended by the Bishop Coadjutor, the Right Reverend M. d'A. Collins (Dubbo), Archdeacons L. Walker (B.G.S.) and W. C. Arnold (Parkes), Canon W. Butler (West Wyalong), and the Reverend C. Miller (Eugowra), G. Officer (Wyalong), L. C. G. Crowe (Forbes), M. C. Battarbee (Condobolin), D. R. Shearman (Forbes), F. Loveless (Stuart Town), M. Timbrell, (Bourke), S. Hesse (Wellington), Harry Thorpe (Bathurst), as well as the four ordinands, and five lay students of the Brotherhood of the Good Shepherd.

The bishop gave his Charge during Evensong the day before, and the Ordination commenced with Matins and Litany at 6.30 a.m. on S. Barnabas' Day.

Archdeacon Walker presided. Mr. George Reekes to be made deacon, and the Reverend John Gardiner, John Goodman and Ken Mason to be ordained priest.

## IMPRESSIONS OF NORTH QUEENSLAND

By A SPECIAL CORRESPONDENT,

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## BOOK REVIEW

## ORIGEN HAS HIS LIMITATIONS

"ORIGEN'S TREATISE ON PRAYER." Translation and notes with an account of the Practice and Doctrine of Prayer from New Testament times to Origen. Eric George Jay (S.P.C.K.). Price 45/6 (Australian).

This translation of Origen's Treatise on Prayer is of value as putting before us the work of the famous Christian scholar of Alexandria who lived in the third century. It deals with such matters as the times, places, and postures of prayer, while the most important part of the work consists of a commentary on the Lord's Prayer.

The limitations of the scholarship of the third century are obvious. Origen comments on Greek words as found in the Septuagint and shows no knowledge of the original Hebrew. He makes errors in his interpretation of the Lord's Prayer. Thus he rightly connects the word translated, "daily" bread, with the root meaning "substance." But he tells us that this refers to the divine substance—Struck-Billbeck the great Rabbinic scholar, also connect the word with the same root, but translate "bread of subsistence," that is, to keep men in being.

Origen also makes no reference to the Jewish phrase "to hallow the Name." These words with their Jewish associations should be referred to in any commentary on the Lord's Prayer. So too with regard to the meaning of "kingdom." Our author also speaks of temptation as being sent by God that evil men may be led by God through satiety to repentance—an idea which is quite unscriptural.

These instances are noticed that readers may understand that Origen is interesting, but not reliable.

Perhaps the best remark which he quotes is this—"Ask for the great things, and the small things shall be added unto you" and "Ask for heavenly things, and the earthly things shall be added unto you."

—C.V.P.  
[Our review copy came from Church Stores, Sydney.]

## OPERA

## "ROMEO AND JULIET"

The Sydney Conservatorium Student Opera School in conjunction with the Students' Orchestra presented Gounod's opera "Romeo and Juliet" at the Conservatorium, on June 12.

Musically, the performance was of a very high standard. Marjorie Conley, as Juliet, sang delightfully and with professional elan.

The only other women in the cast, Cynthia Johnston as Stephano and Lessa Schell as Juliet's nurse sang and acted their small parts with competence.

Michael Klenzows as Romeo gave a splendid performance. His voice especially was used to full advantage in the more dramatic parts as in the Balcony scene and in Act V, at Juliet's tomb.

Dramatically, the presentation lacked a certain measure of spontaneity. The pauses between scenes were rather prolonged as is almost inevitable with amateur productions but the scenery was worth waiting for.

The Duets, arranged by Bede Roberts, were most effective.

—B.J.  
("Romeo and Juliet" will continue at the Conservatorium Hall, on June 19 and 25, at 8 p.m.)

## CAULFIELD PARISH SCHOOL

By A SPECIAL CORRESPONDENT  
Melbourne, June 14  
A new domestic science section was officially opened on June 5, at Shelford, the parish school of S. Mary's, Caulfield.

Shelford is one of Melbourne's few remaining parish schools. Its curriculum extends from the kindergarten to matriculation.

## SOUTH-EAST ASIA

During the month of June you will all be receiving an envelope at your parish church marked "My Gift of 10/- for the S.E. Asia Appeal." You will be asked to bring it back on the second Sunday after Trinity, (June 27) with your gift in it.

If you want to know what the S.E. Asia Appeal is all about ask your rector or your local A.B.M. secretary for copies of our free leaflet, "Whither S.E. Asia?" or "A Twice Told Story." If you want more detailed information about the whole area and just what we are trying to do in S.E. Asia, purchase "Challenge in S.E. Asia" for 1/- from your local A.B.M. office. It is only 36 pages and eminently readable and informative. We are asked to raise £50,000 over the two years 1954-55 and C.M.S. is raising a like amount. It is a vital appeal and we do urge you to give it your full support.

The cost of sending a special commissioner to tour Australia would be very great, as you can imagine, and so we are asking you to respond in this way in order to save unnecessary expense.

Whatever happens this gift must be an "extra." We have heavy and vital commitments in New Guinea, Melanesia and elsewhere. Not only must we stand by these commitments but we must even face expansion in those areas. For example, we are asked to help Melanesia buy a new mission ship, and we have a plan whereby the Sunday schools of Australia will shortly be asked to help us in that regard.

In the meantime will you take the S.E. Asia 10/- appeal very seriously? We appeal to ALL ANGLICANS except pensioners, children and students to give that 10/- this year and next. If you are one of that very limited number who cannot give 10/- but would like to give something, put your amount in a plain envelope and mark it "S.E. Asia Appeal." If on the other hand you are one of those who can really afford to give more (and your conscience will tell you that), then do not feel yourself bound to give ONLY ten shillings!

The Australian Board of Missions appeals to all Australian Anglicans to join in this appeal and make it a great success. Your sacrifice will indeed be acceptable in the sight of God.

Please remember to pray daily for the work in S.E. Asia. Please note that "Challenge in S.E. Asia" (price 1/-) is now available from the N.S.W. A.B.M. office, 14 Spring Street, Sydney, but if you are a member of the A.B.M. Fellowship you will receive it free of charge in your June packet.

## THEATRE REVIEW

## BALLET WORKSHOP

Both the Sadler's Wells and the Ballet Rambert, in London, conduct a ballet workshop which, in one performance, every six months, afford an opportunity for choreographers, designers, and musicians to take part in a performance in which company directors on the look-out for talent, can judge new work.

The workshop promoters are satisfied if one new artist a year is discovered in this way.

Now the idea has been taken up by the Australian National Theatre Movement at the National Theatre, in Melbourne, and a programme of four ballets is now being shown to the public.

With two professionals—Valrene Tweedie and Ronald Reay at the head, a great deal of the dancing is very good indeed, especially in "La Vie de Vienne."

The costumes are very good, with the exception of Ronald Reay's, in "Proteé," and the sets are excellent.

It is a worthwhile effort, and deserves far larger houses than it is getting.

# DIOCESAN NEWS

## ADELAIDE

**SALE OF RECTORY**  
A meeting of the vestry of S. Bede's Church, Semaphore, recently decided to sell the old rectory, which is some distance from the church, and build a new one on land adjoining the church.

**NEW CHURCH**  
The people of S. Stephen's Church, Glenunga, which is in the Parish of Glen Osmond, intend to begin the building of a church shortly. £2,000 of the £5,000 which will be needed is in hand.

**KADINA**  
The annual ball raised £160 towards church funds, which has pleased the organisers that plans have already been commenced for the next one.

## ARMIDALE

**CATHEDRAL**  
At an adult confirmation service held in the cathedral on Sunday night, June 6, ten men and women were presented to the bishop by the acting-vestry. Two others, a young couple who had been prepared, but were away on their honeymoon, will be confirmed next Sunday. The service, when the young people are confirmed, S. Mary's, West Armidale, has followed the lead of the cathedral and installed electric heating.

**ASHFORD**  
Under the leadership of Mrs. R. Heron, the Heralds of the King and Sunday school children, held a bazaar in the vicarage grounds, total proceeds of which were nearly £28.  
At Bonshaw, electric lights have been installed in the Church of S. Luke. The proceeds from the Harvest Festival amounted to £70.

**BINGARA**  
At Rocky Creek, leaders are being called for the building of the new church and it is hoped that work will soon commence.

**QUIRINDI**  
Archdeacon E. H. Stammer is acting as locum-tenens in the Parish of Quirindi, and in the parish paper has expressed appreciation of the very warm welcome extended to him.

## BATHURST

**CANOWINDRA**  
The 1954 Parish Ball was a grand and happy success. The parish is hoping to complete its new main church, and at the same time give steadily to all extra parochial appeals, S.F.C.K., missions and since the new church has been one of the consistent parish givers to the children's Homes' appeal, always around the £300 mark.

**FORBES**  
Canon A. E. (Padre) White has now left the parish after 17 years' ministry. Like Archdeacon H. H. Mirrington, of Cowra, he also faced packed congregations in churches, and large gatherings of his parishioners at farewell services and functions. The youth groups of the parish gave him a farewell tea, and Garama country folk gathered in force for their part of the farewell. The new rector has taken up residence.

**BATHURST**  
The cathedral, like many other parishes, gave loose coin collections on Trinity Sunday for the Ordination Candidates' Training Fund. Women's Guild meetings will now be held at 2.30 p.m. during winter months.

**COWRA**  
Dr. Stocks, of Young, and his assistant, visited the parish for Evensong recently, and gave a demonstration of "School of English Church Music." The wonderful evening was concluded by a parish supper.

**PEAK HILL**  
The rains came heavily during WhitSun week-end, but congregations at Peak Hill, Alcedon and Tomingley were larger than for many an ordinary Sunday when folk gave thanks for rain over the wheat belt. The jolly nice parish is still without a rector, but gave the D.C. the welcome extended to every visiting priest. Young Anglicans of Tomingley handed him £50 for S. Michael's Children Homes appeal, and parishioners brought the amount up to £100 during the week-end visit. On the way to the parish, Mr. and Mrs. R. Johnston, of Baldry (Cumnock), gave the Commissioner twenty guineas for the Children's Home in thankfulness for the rain.

**FUNCTIONS**  
The Canowindra Juvenile was held on June 5; Molour's Y.A. "Davy Jones Locker" Ball was a recent success; next Wednesday, June 23, the Bathurst Y.A. Ball will be held in the Cathedral Hall; on Friday next, June 25, the Forbes Y.A. Ball is to be held; Engowra Y.A.s hold a dance on Thursday next, June 24, for their queen candidate.

**D.C. TO VISIT**  
The Diocesan Commissioner has been on a Central Western visitation invitation tour, and will conduct all services in the Parish of Oberon this week-end (Trinity-tide). He will also visit Wrenn vacant parish for services on Sunday, June 27.

**YEOVAL (CUMNOCK)**  
Y.A.s and the parish in general, seem to organise barbecues thoroughly. The young folk raised £100 odd with Anne Salles and the like, being part of the programme.

The parish barbecue, on the property of Mr. and Mrs. Norman McLean, was outstandingly successful, and a collection on the night meant about £360 for the new parish car.

**EUGOWRA**  
Another "Michael" has helped S. Michael's Children's Home. A cheque on his young behalf has been handed in by Mr. David Ling, the father. Eugowra Y.A.s welcomed the Youth Commissioner on June 8, and pushed forward plans for their Y.A. Coronation Ball. The next night they held their Y.A. Ball at Gooloogong, the first of four in the parish for this season.

## BRISBANE

**CATHEDRAL COMPLETION FUND**  
This fund now stands at £141,489, not including the £100,000 (approx.) collected before the rector's Queen's Chapel was opened. Closing date of the appeal is July 21, 1954.

**FRIENDS OF S. FRANCIS' COLLEGE**  
The First Annual Report was presented at the meeting of the Friends of S. Francis' College, which was held on June 8, under the chairmanship of Mrs. H. H. Dixon. The Archbishop was present. Amongst interesting points reported, the following extracts are presented:

"Fourteen meetings have been held to date and a fete was held on October 3, 1953. Proceeds amounting to £1,311 have been paid into the College Building Fund for the "Reginald Halse" wing, which was officially opened by the Governor of Queensland, Sir John Lavarack, on April 3, 1954. The Building Fund Account shows that £2,734 has been raised towards the cost of building and furnishing the new wing, which at March 31, 1954, amounted to £5,861, leaving a balance of £2,927 still to be raised."

Membership has increased from 138 to 229 for the year under review.  
**CONFRATERNITY OF THE BLESSED SACRAMENT**  
The monthly Office of the Confraternity was held in the Church, on Saturday, June 15. After the service, the rector, the Reverend A. P. B. Bennie, gave the quarterly address on "The Eucharist: Fast Before Communion." There was a reasonably good attendance.

**ORDER OF S. JOHN OF JERUSALEM**  
The Priory in Australia of the Venerable Order of the Hospital of S. John of Jerusalem, will be holding a Chapter in Brisbane beginning June 26, 1954. Members of chapter will move into S. John's Cathedral for prayers on that date before proceeding to S. John's Rooms, Ann Street, for the meeting. On Sunday morning, members of the order will attend divine service in the cathedral. There will be a Capitular Procession before the service, which will be attended by the Prior, Sir William Slim, and the State Governor, Sir John Lavarack, who is a Deputy Prior. Lessons will be read by the Prior and the Sub-Prior. The Archbishop of Brisbane will deliver the occasional sermon.

**S. BARNABAS' GUILD FOR NURSES**  
The annual meeting of the S. Barnabas' Guild for Nurses was held in Centaur House, on Wednesday evening, June 10. Before the meeting, the Anniversary Office was said in S. John's Cathedral, where the guild meets monthly. The Dean of the Cathedral, the Very Reverend D. E. Taylor, delivered the address, which took the form of a meditation on the Holy Spirit. The meeting was presided over by the chaplain of the guild, the Reverend H. R. Field. The Reverend Keith Rayner gave an

interesting talk on "An Australian in Asia." Most of the metropolitan hospitals and clinics were represented. The guild held its annual Corporate Eucharist in the cathedral on the transferred Feast of S. Barnabas, June 15.

## CANBERRA AND GOULBURN

**MEMORIAL SERVICE**  
A memorial service to the late the Reverend Arthur Gibson will be held in All Saints', Anslie, on Sunday evening. The service will be conducted by the rector, Archdeacon R. G. Arthur. The address will be given by the rector's warden, Mr. T. W. W. Pye, a close friend of the late priest.

## GIPPSLAND

**KORUMBURRA**  
Bishop G. H. Cranwick and his son, Dr. John Cranwick, will speak on Gippsland and South-Eastern Victoria at a missionary rally on June 18.

## MELBOURNE

**FAREWELL**  
The Reverend W. R. Dowel was the preacher at S. Bartholomew's, Burnley, on Sunday, June 13, at 7 p.m. This was Mr. Dowel's farewell sermon before leaving for England to take up duty with the Missions to Seamen in London.

**C.M.S.**  
The Victorian branch of C.M.S. still needs £9,910 to balance its budget of £13,500 by the end of June. Readers are asked to continue to remember this matter before God in prayer.

**EAST RINGWOOD**  
The first anniversary of the commencement of services in the district of East Ringwood was celebrated on June 13, at 11 a.m., when a service, at which Archdeacon R. H. B. Williams was preacher, was held in a marquee on the grounds where the future church will be built, in Paterson Street. For the first twelve months, services have been conducted in the open air, whilst a Sunday school has been opened in a nearby house.

**C.E.M.S.**  
Mr. L. R. East, Chairman of the State Rivers and Water Supply Commission of Victoria, was the guest speaker at the monthly luncheon held in a marquee of the Eastland Men's Society, on June 13, in the Chapter House, S. Paul's Cathedral.

**ELSTERNWICK**  
To mark the anniversary of the Queen's Coronation, S. Clement's held a special civic and family service of dedication on June 6. The service centred on an act of dedication with "The Call to the People." The Chief Justice of Victoria, Sir Edmund Herring, led the service. The Minister for Labour and National Service, the Hon. Harold Holt, and the State member, Mr. Robert Whittlesey, attended, and despite the intense cold there was a large congregation.

**CAMBERWELL JUNCTION**  
The annual Back to S. John's was held on WhitSun, marking the 91st anniversary. A civic service was held with the Mayors of Camberwell and Hawthorn reading the lessons. The President of the Legislative Council, Sir Clifton Agar, and the State Member for Camberwell, Mr. Robert Whittlesey, attended.

**EAST BRIGHTON**  
The Reverend Hugh Andrew, of the New Guinea Mission, who was at one time a lay reader at S. Mark's, East Brighton, will preach there, both morning and evening, on June 27.  
The diocesan Director of Youth and Education, the Reverend Gordon Brown, will speak at the fellowship tea at 5 p.m. and

preach at Evensong at S. Mark's, on June 20.  
Mr. Neville Curtis has been licensed by the archbishop as an honorary parochial lay reader.

## SYDNEY

**ROSEBANK-WARATAH HOME**  
The Fete Committee of the Rosebank-Waratah Home for Elderly Ladies is appealing for discarded easy chairs which can be re-covered for the lounge at the home. They require about twenty of these to make the room comfortable and attractive. Any one who can help, please contact Mrs. Thompson, 34 Marlborough Street, Drumoyne, or ring WA1542.

**UNIVERSITY SERVICE**  
Next Sunday morning, the service of Morning Prayer at S. Andrew's Cathedral will take the form of the annual University Service. The preacher at the service this year will be the Vice-Principal of the Moore Theological College, Dr. D. Broughton-Knox, who will preach on the subject of theology in the University.

This service now being organised by a small committee, represents the Student Christian Movement, the Evangelical Union, and S. Paul's College. Members of these groups and the college will assist at the service. Lessons will be read by the Chancellor of the University, Sir Charles Bickerton. Members of the University are asked to robe in the Chapter House and the procession will move to reserved pews. All undergraduates are specially invited to be present.

**MOTHERS' UNION**  
The annual general meeting of the Sydney branch of the Mothers' Union will be held in the Chapter House, S. Andrew's Cathedral, on June 25. The M.U. choir will be the guests of the Diocesan Council at luncheon at 1 p.m. in the Lower Chapter House. During the meeting, which commences at 2 p.m., presentation will be made to members of the M.U. choir of 15 years or more standing.

**CHORAL FESTIVAL**  
A choral festival for the combined choirs of the whole diocese will be held in S. Andrew's Cathedral on June 19. A rehearsal will be held at 2 p.m. The festival service will be at 6.30 p.m., when the Archbishop of Sydney will preach.

## TASMANIA

**TREVELLYN**  
Negotiations have been going on for some time between churchwardens, archdeacon and the bishop, about S. Oswald's, Trevellyn, which is to be a parochial district. The archdeacon has reported to His Lordship on the financial stability of the area, of which he has defined the boundaries. Later it is hoped that this parochial district will become a new parish. The Bishop of Tasmania, the Right Reverend Dr. G. F. Cranwick, has appointed the Reverend M. L. Hughes to be priest-in-charge of the new parochial district. He will be instituted on Friday, July 2, and will commence his work on Sunday, July 4.

**WANGARATTA**  
On Sunday, May 23, the bishop, the Right Reverend T. M. Armour, was the celebrant at 9 a.m. and the preacher at the 11 a.m. Eucharist. In the afternoon he administered the Sacrament of Confirmation at S. Aidan's, Strathmerton.

**QUESTION AND ANSWER**  
At Evensong on the first Sunday in each month instead of a sermon, S. Margaret's, Cobram, have a "Question and Answer" night, when the rector, the Reverend C. G. Burgess, answers the questions submitted by the

congregation, on our Church and Faith, Bible and Prayer Book.  
On June 28, the annual Parish Ball is to be held, organised by the Ladies' Guild. Five debutantes are to be presented to the Registrar of the Diocese, Archdeacon W. J. Chesterfield.

## YARRAWONGA

The big social event of the year was held on May 18, in the Shire Hall, when S. Cuthbert's held their annual ball, bringing visitors from many Victorian and N.S.W. country centres.

## WILLOCHRA

**WHYALLA**  
The June-July issue of the Whyalla parish magazine appeals for donations for a memorial to the late Mr. John Roach, a former warden of the church at Whyalla.

## HISTORIC MISSION CHURCH

### RENOVATIONS AT POONINDIE

**FROM A SPECIAL CORRESPONDENT**  
Port Lincoln, S.A., June 14  
Complete renovations are now being carried out on one of the historic churches in the Diocese of Willochra—the Church of S. Matthew, Poonindie.

Archdeacon Hale, who conceived the idea of the Poonindie Mission Station, had the church built minus a vestry and porch in 1850.

Two fireplaces were built into the church, one in the nave and one in the living quarters built as a second storey.

The church had a cellar and store houses; bakehouse, school and other buildings soon appeared.

The vestry and porch were added in 1854 and the cellar filled in.

An area of 15,000 acres was surveyed; the property carried about 9,000 sheep, which were at first shepherded by natives.

In 1894 it was finally closed as an active mission station, the land being cut up and sold to new settlers, 200 acres remaining to this day and held by the Government as a native reserve.

Two olive trees towering near the church are believed to be 100 years old, and the old bakehouse, store and Sunday school are still standing.

In an effort to restore this historic building the rector, the Reverend A. C. Blaxell, launched an appeal for funds, and renovations costing £700 were commenced.

Four hundred pounds are still needed.

When the renovations are completed the first service will be conducted by the Bishop of Willochra, the Right Reverend Richard Thomas, and the centenary of the completed church with vestry and porch will be observed.

**YOU MAY RELY ON PRODUCTS ADVERTISED IN THE ANGLICAN**

## CHURCHWOMEN'S UNION

(Continued from page 8)  
introduction between strangers, so why not use it as a means to promote fellowship amongst our own church people?

It is planned in the scheme of things to have separate gatherings for men and women either for devotional or conference purposes as naturally their service would probably run on different lines. We seem to have been too much concerned in keeping our communicants together instead of sending them out into the world for wider service to the community.

It matters little whether we work for the Mothers' Union, C.F.S., Country Women's Association, municipal council, child welfare or any other form of social service, for a real religion will drive us out to serve our fellows according to our ability and to have such a sense of fellowship that when we see a need we know that God is calling us to do that work for Him.

Further, should the old jealousies hinder us? We say again "neither Jew nor Greek" — not the Diocese of Armidale, but the whole wide world to be brought to the feet of the Saviour.

This is but a simple outline of a big endeavour, and I am glad to say that the clergy are beginning to see its possibilities and realise that a wider fellowship will mean so much more to the whole life of Australia.

The organisation of such a forward movement will be very simple. There will be a roll of names in each parish of those who have accepted the badge and all it implies in its two obligations of:—

- (1) Worship—that shall be regular;
- (2) Service—for the Church and community for Christ's sake.

My visits to parishes will mean re-union with those who have enrolled, closer contact with past confirmees, and guidance and encouragement for the men and women who are developing their particular service.

I am hopeful also that the isolated and lonely will find a new inspiration and fellowship which hitherto has been denied to them by their lack of contact with any certain organisation.

This must lead in the long run to a demand for a higher standard of public conduct in our leaders as well as in the humbler walks of life, and we shall be less complacent about entrusting the government of our country to any but the men with the highest ideals.



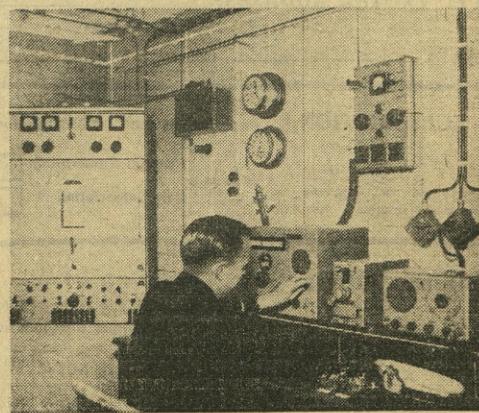
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# SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mrs. K. Mace, of Dee Why, Sydney, who sent in this picture of S. Andrew's Church, Darjeeling, Nepal, India. The church stands on a hill at 7,100 feet, surrounded by tea gardens.

# BRISBANE DIOCESAN SYNOD

(Continued from page 1)

which is now in the hands of Canon E. R. Chittenden. "The same holds good of THE ANGLICAN as the Federal Church paper for the whole of Australia. A resolution will be put before you for the purpose of encouraging a wider circulation and for the prompt despatch of interesting local news to the local correspondent.

"Both papers should be more widely circulated throughout the diocese."

In his sermon the Bishop of Adelaide said:

"I suppose that any traveller from afar, dropping in upon us here to-night, might find not only you, but us a strange phenomenon. And in regard to any strange phenomenon that you meet, you are apt to ask three questions—'What is it? Who made it?' and 'What is it for?'"

"To the first question the simplest answer would be—'It is the Church of England.' For so far as the Diocese of Brisbane is concerned, that is exactly what, in a representative capacity, you are, you bishops, priests, deacons and laymen here assembled.

"To the second question—'Who made the Church of England?' more than one answer has been given. There are those who in ignorance—or even, I fear, sometimes in ill-will—have thought—or said—that Henry VIII made the Church

of England. Well, we needn't spend time over that answer. "Henry VIII was indeed a member—one of the more recent, less creditable and, indeed, less distinguished—children of the Church of England, but she knows only one Founder and Maker. She traces her high lineage back, along with each other part of the one, Holy Catholic and Apostolic Church to 'our fair Father, Christ Himself.'

"But we can profitably spend a little time reminding ourselves of the answer to the third question—'What is it for?' The answer is given us plainly in our Lord's final commission to the infant Church. 'Ye shall be witnesses unto me . . . unto the uttermost parts of the earth.'

"There may be a lot of other things that you are for—such as raising sheep or cabbages, manufacturing or selling goods, keeping books or counting money. Those are things you do to fill your pockets or your stomach or your time.

"But what you are is prior to what you do, and what you are in your essential self is a person loved by God, redeemed by Christ, and empowered by the Holy Spirit. And what you are for is to bear witness of those facts and experiences.

"Of all the things which the struggling, bewildered world needs, and indeed seeks, to-day, I suppose we should agree that the most urgent is the secret of fellowship.

"Every tendency of human life, every advance of science, involves us more and more closely with our neighbours near or far, and the whole world becomes more and more like my internal combustion engine, in which all the parts are fitted in the closest proximity to one another, and none can move without moving or being moved by the rest.

"And at the present the whole great machine is being forced

to function without oil, at the cost of appalling noise and terrible damage. Men and nations are being forced to live in conditions for which their natural resources make almost no provision. The first law of their nature is self-preservation at whatever cost to others.

"But self-preservation, at the point at which human relationships have arrived, means mutual destruction. What is missing is the oil of fellowship, and that is a gift that cometh down from above.

"It has come down from above. It came on the day of Pentecost when the Holy Spirit, who is the Unity of the Eternal Trinity, forged one organic unity out of a dozen separate human entities. It was, so far as that is possible, a reproduction in human life of the Divine Unity. It was a brand new experience for men.

"There was nothing indefinite or sentimental about it, and it was no mere affair of mutual kindness and forbearance. It was not just that large, vague thing which Christians to-day are fond of calling 'fellowship.' It was the fellowship—the fellowship of the Holy Ghost."

"By His action, the separate human entities were fitted into and interlocked with one another, not merely as the parts of a motor engine, but as the organs of a human body in which one life and one consciousness informs the whole.

"One thousand nine hundred years ago, S. Paul expended pages of his letters and a whole wealth of varied metaphor in illustrating this new and unique experience of the Christians. It is indeed an experience of which, so far as I know, Christianity has the monopoly.

"It is the experience for lack of which the world of nations is perishing, and of which we Christians are, by God's dispensation, the heirs and the responsible trustees."

# A.B.M. GARDEN PARTY IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, June 14. The Annual Garden Party of the Australian Board of Missions was held, by courtesy of the Archbishop of Brisbane, at Bishopbourne, Milton, on Saturday afternoon, June 12.

Arrangements were in the hands of the Women's Auxiliary.

The function was opened by the Rector of Ekibin and a former Missionary in Melanesia, the Reverend Ralph de Voil.

The official party included the archbishop, prominent clergy and the executive members of the Women's Auxiliary.

# CLASSIFIED ADVERTISEMENTS

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

Classified advertisements are accepted under the following headings:—

- ACCOMMODATION WANTED
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- EDUCATIONAL ENGAGEMENTS
- FOR SALE AND WANTED
- HOLIDAY RESORTS
- IN MEMORIAM
- MARRIAGES
- POSITIONS VACANT

POSITIONS VACANT WHERE do our young church lasses seek their first positions in life? DO they think of working in a Church office? The Church of England Homes have a position for a junior office assistant at the Administration Offices in King Street, Sydney; a knowledge of typing and general office duties required. Hours 9 a.m. to 5 p.m. No Saturdays. Kindly phone BX2033 for appointment.

HANDY MAN, pensioner or retired, offered plain comfortable quarters (double with all conveniences; business man's property, 20 miles from Sydney. Reply first instance by age and full address, Box 1, G.P.O. Waterloo, Sydney.

ORGANIST—S. Alban's Church, Muswellbrook, N.S.W., requires organist. Advantages include two manual Walter organ, use of cottage (five rooms, kitchen, etc., gas, electricity, sewer and telephone); remuneration: £20 per annum plus wedding fees; opportunity for large teaching practice in music, both instrumental and vocal. Further particulars from Reverend F. W. Rush, The Rectory, Muswellbrook, N.S.W.

YOUNG OR MIDDLE-AGED LADY who wishes to engage in a work for God—domestic and spiritual—would be welcomed at The Retreat House, Belair, near Adelaide. For particulars apply to the Chaplain.

MARSDEN SCHOOL—BATHURST, N.S.W. Applications are invited for the position of Resident Headmistress. Duties to commence at the beginning of the third term of 1954, or first term of 1955.

The School has an enrolment of 150 girls in all classes, primary and secondary, and is situated in 99 acres of land at Kelso, overlooking the City of Bathurst. Classrooms and dormitories are modern and the School has adequate playing areas.

Applicants who should be communicant members of the Church of England, are asked to give details of their academic qualifications and experience and forward applications so as to reach the undersigned by July 10th, 1954. JEAN PURSER, Registrar, Diocese of Bathurst, Church Street, Bathurst.

MATRON REQUIRED to take charge of Church of England Hostel at Mitchell, Queensland, boarding 13 school children. For further particulars apply: The Bush Brotherhood of S. Paul, Mitchell, Queensland.

FOR SALE AND WANTED WANTED URGENTLY! Fifty thousand people to give 10/- to the S.E. Asia Appeal on Sunday, June 27, in order to help the Australian Board of Missions raise the sum needed to assist the Church in India, Malaya, Borneo and Japan in these vital years. Another ten years may be too late. Do please pray and give.

WANTED, people to pray for the success of the S.E. Asia Appeal in 1954-1955. Will you pray especially for the special collection. A.B.M. is making for this appeal on Sunday, June 27.

STOLIES, bookmakers, etc., made to order. Prices from Miss E. Kewish, 8 Glenferrie Road, Malvern, Victoria.

ONE ORGAN, make, Joseph Wades, MA3425/MA5611. Mrs. S. Bates, 47 Abbottsford Road, Abbottsford, N.S.W.

DENTIST, recently taken over practice at 135 The Boulevard, Broadway, Strathfield, requires furnished/unfurnished house or flat. FL2520 or UJ9041 (Sydney exchange). F. C. Murray.

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publisher, Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.

# CHURCH IS LINKED WITH ARMY

FROM A SPECIAL CORRESPONDENT

The Church of the Holy Trinity, Sydney's Garrison Church, will strengthen the links of the past between Church and Army, when on Sunday next, June 20, at 11 a.m., it will hold its 114th anniversary of the laying of the foundation stone on June 23, 1840.

This interesting old church, designed in Victorian Gothic by Blackett, with its old and beautiful East windows, will seem to have come alive in its own past.

A military band and guard of honour will attend, and His Excellency the Governor of New South Wales, together with officers and other ranks of the Army, and prominent citizens, will be present.

At one time there was a partition down the centre of the nave, and convicts sat on one side, the red-coats on the other. The partition has gone, and other reminders of the past.

An endeavour is being made to accommodate the many who annually attend these services, and an invitation is extended to all who would like to see, perhaps for the first time, this old bastion of the Faith.

# BLESSING OF NEW VESTRY

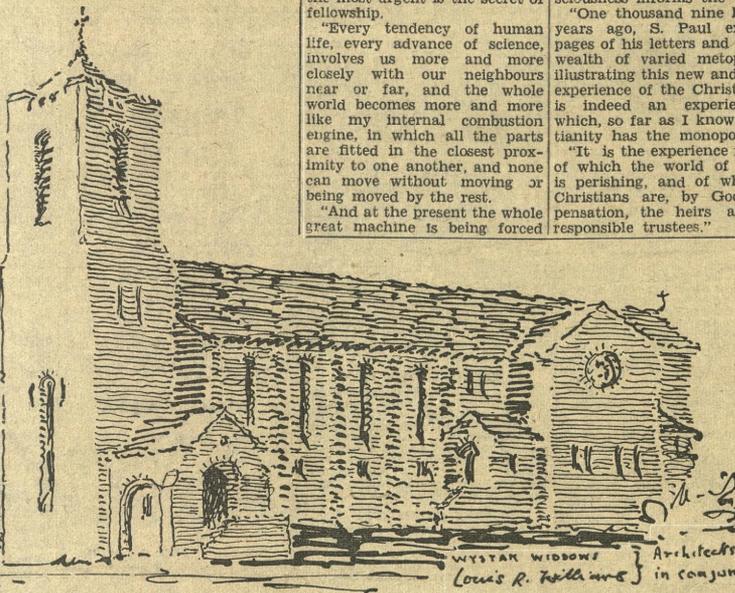
FROM OUR OWN CORRESPONDENT

Adelaide, June 14. The Bishop of Adelaide preached at the Parish Communion and blessed the War Memorial Vestry of S. Theodore's Church, Rose Park, last Sunday.

The Dean of Adelaide, Dr. T. Thornton Reed, who was until recently rector of the parish, was also present.

The rector-elect is the present Secretary of the A.B.M., the Reverend R. R. Harley.

The architect's drawing of the new parish church of S. Oswald, Glen Iris, Melbourne, showing the existing parish hall on the left.



WYSTAR WIDOWS Architects in conjunction with Louis R. Williams

# ORDER FORM

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\*Strike out whichever is not required.

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# SPLENDID PUBLICITY IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, June 14. Radio and Press have co-operated magnificently with the committee for the £50,000 Appeal for S. Laurence's Home for the Aged.

Every channel of publicity has been exploited to bring before the people of Adelaide the urgent need for the extensions to the home to cope with the large waiting list.

The organiser of the appeal, the Reverend E. J. Cooper, has enlisted the aid of the parishes, the Government, publicity agents and the stage actress, Florence Desmond, who made a recording of a short story entitled "Little Old Lady," which was written especially for the appeal.

The highlight of the appeal was "Lights up for the Aged" last Sunday.

On Sunday evening at 8.30 p.m. radio stations interrupted their programmes to ask all who wished to give to the appeal to switch on the lights in the front of their home.

Thousands of volunteers then went out and collected the donations from lighted homes.

The S.A. Government has promised to subsidise the appeal, pound for pound, until the end of June.

# A.M.M. FORUM ON LIQUOR REFORM

FROM OUR OWN CORRESPONDENT

Canberra, June 14. Against a background of paper warfare waged chiefly through letters to the Press, the Anglican Men's Movement Forum, will on Friday night next, discuss the question, "Liquor Reform in the A.C.T."

The Forum will be held in the 2CA Theatre and will be re-broadcast over Radio 2CA Canberra on Saturday night at 9.30 p.m.

The speakers will be the Rector of S. Paul's, the Reverend Ross Border; Mrs. Rita Farr, wife of Canberra's Congregational Minister; Mr. H. S. Hodges, Lecturer in Economics and History, and Mr. E. O. Hieser, Research Scholar in the Australian National University.

The Forum is of particular interest because the A.C.T. Advisory Council has recommended to the Minister for the Interior that trading hours for hotels be extended until 10 p.m. and the age minimum be reduced from 21 years to 18 years.

The recommendation has resulted in a stream of correspondence to the local Press with the different denominations of the Church spear-heading the attack.