

# THE ANGLICAN

Incorporating The Church Standard

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## CALL FOR NEW METHODS IN TRAINING FOR MINISTRY CHALLENGING STATEMENT OF S.S.M. THROUGH A NEW ORGAN

FROM OUR OWN CORRESPONDENT

Adelaide, March 24

In a challenging statement on the selection and training for men for the Ministry, the Society of the Sacred Mission says the Church must make more intense efforts, using vivid imagination and new methods.

The leading article in the first edition of the new quarterly publication, "S.S.M. News," says the Church cannot adequately fulfil its mission unless it has a ministry sufficient in number, quality and training.

"S.S.M. News" is published under the authority of the Australian Provincial and Prior of S. Michael's House, Crafters, the Reverend Nicholas Allenby, S.S.M.

The publication says:

Quality must be the first consideration in the selection of men to be ordained.

New methods must be used to help the stream of ordinands to keep flowing in a strong, steady volume.

The Church must be prepared to spend money on testing men who would appear to be suitable material for the ministry.

In the training of ordinands, theological study and training in character and devotion must be fully integrated.

The Church does not take sufficient care over the training a man receives after his ordination.

### THE FULL TEXT

The Church needs not the second best, but the ablest and strongest of her sons, for the Sacred Ministry.

Here is the full text of the statement:

"Among the subjects to be discussed at the Lambeth Conference this year will be that of the supply and training of men for the ministry of the Church of England.

"The Church cannot adequately fulfil its mission to the world unless it has a ministry sufficient in number and sufficient in quality and training for the task committed to it.

"The supply of fit persons for the ministry is no new problem. It has certainly been with us for the whole of this century, and history records that there have been similar periods when the Church was faced with as important a decision as faces it to-day: How are the depleted ranks of the ministry to be filled?

"The one expedient that ought never to be followed (as it was in England with disastrous effects after the Black Death, when considerably more than half the clergy were swept away) is the policy whereby the standard is lowered in order that the number of men ordained may be increased. Quality must be the first consideration, and the Church need have no fear that such a policy will be suicidal. The more it asks for the more it will get.

### VOCATION

"There is no doubt that first-class men are offering themselves for ordination, but more intense effort on the Church's part to recognise and encourage vocations would have an even greater result than has yet been seen or perhaps dreamt of.

"It has now become an accepted axiom that no man should be prevented from offering himself for ordination simply because he lacks the means to provide for his training. It was not always so: and thus far

has the Church moved ahead. It is no longer possible for a man to be unable to offer himself for consideration just because he or his parents cannot afford it.

"There remains, however, a preliminary stage that needs attention—the fostering of vocation in the young. Some parts of the Christian Church have always treated this as an essential factor in the situation, and those who have the care of the young, whether parents, schoolmasters or clergy, have a real responsibility in the matter.

"There is here a rich and rewarding vein still to be tapped. The possibility of ordination needs to be put before those who are growing up and seeking to discover what their life's work is to be.

"There is need here for vivid imagination and new methods, and there is much the Church can do by means of schoolboy conferences and the like to help the stream to keep flowing in a strong, steady volume. But if the Church sits and waits nothing will happen at all.

### SELECTION

"The next stage is no less important—selection. Not all who offer will be suitable, and men must be accepted for the sake of the Church and not for their own sakes. From this it follows that they must be accepted on the basis, not only of their desire to serve the Church, but also of their fitness and capacity to do so.

"The final acceptance or the final rejection of a candidate for Holy Orders is, and we

would say must always be, the responsibility of the Church in the person of the ordaining bishop. Those who have trained

(Continued on page 12)



An unusual social evening was held at S. Alban's, Epping, Diocese of Sydney, last Friday night, when "old" members of the parish entertained parishioners who have come to the district within the past two years. The picture shows Mr Stacey Atkin, who is a churchwarden and a member of the Standing Committee of the diocese, welcoming two new parishioners.

## ASSISTANT TO BISHOP OF SINGAPORE IS APPOINTED

FROM OUR OWN CORRESPONDENT

Singapore, March 24

The Reverend Roland Koh Peck Chiang has been appointed to be the first Assistant to the Bishop of Singapore.

The Archbishop of Canterbury, who is Metropolitan of Singapore diocese, made the appointment.

The appointment was announced last Thursday, the day the Bishop of Singapore, the Right Reverend H. W. Baines, left for England.

Acting under medical instructions, Bishop Baines is to have

a six-months respite from his duties.

At present on a holiday in the United States, Mr Koh is expected to return here in August.

He will be consecrated at Canterbury Cathedral on S. Barnabas' Day, June 11.

Mr Koh, who is 50, is the priest-in-charge of the S. Mary's Church Chinese congregation in Kuala Lumpur.

He is married and has four children.

It is believed that Mr Koh will work mainly among the Chinese churches in the diocese.

He was trained in the Union Theological College, Canton, and has undertaken further studies in the College of Preachers, Washington and S. Augustine's College, Canterbury.

He was made deacon and ordained in 1941 by the Bishop of Kwangsi Hunan on behalf of the

## IMPORTANT POST

### A SUB-PRIOR FOR S.S.M.

FROM OUR OWN CORRESPONDENT

Adelaide, March 24

The Reverend Douglas Brown, S.S.M., has been appointed sub-prior of S. Michael's House, Society of the Sacred Mission, Crafters.

This is announced by the prior, the Reverend Nicholas Allenby, S.S.M., in S.S. News, just published.

Father Brown succeeds the Reverend John Lewis S.S.M., who has gone to Ravenshoe, North Queensland, as prior of the new teaching Community of S. Barnabas.

An Arts graduate of S. George's College, University of West Australia, Father Brown was trained for the priesthood of S. Michael's House, Crafters, and became a member of the Society in 1954.

He was made a deacon in 1953, and ordained priest the following year.

## SERVICE FOR MRS MOWLL

Last Tuesday the Mothers' Union of the Diocese of Sydney held a service of thanksgiving in S. Andrew's Cathedral for the life and work of Dorothy Anne Mowll, their former President.

Mrs Mowll, the wife of the Archbishop of Sydney, died on December 23 last year.

The service was part of the annual festival of the Mothers' Union, commemorated by branches of the Union throughout the world on Lady Day.

The blue and gold Diocesan banner of the Mothers' Union led the procession of parish banners into the Cathedral. Forty-nine parishes were represented.

The Dean of Sydney, the Very Reverend E. A. Pitt, conducted the service, and Canon E. Cameron read the Lesson.

The Coadjutor Bishop of Sydney, the Right Reverend R. C. Kerle, preached. He said the Magnificat, which is part of Evensong, was Mary's submission to the will of God. She accepted Divine direction with a meek spirit and joyful heart.



The Bishop of North-West Australia, the Right Reverend John Frewer, pictured on board the Himalaya in Sydney last Friday, before his departure for the Lambeth Conference.

## W.C.C. CALL TO TAKE THE WEST NEW GUINEA ISSUE TO UNITED NATIONS

FROM A CORRESPONDENT

The Australian Council for the World Council of Churches has resolved that the future welfare of the people of West New Guinea should be decided by the United Nations.

To enable this to be done, the council has called on the governments concerned to "lift the New Guinea issue from the plane of international struggle."

The council passed the resolution at its annual meeting last month at "Gibbulla, Menangle, N.S.W.

It was imperative that Australia should give this lead now, the council decided, and so forestall a possible crisis which would be a tragedy for South-East Asia and particularly the people of West New Guinea.

The council appreciated the fact that the Australian Government has tried to take into account the rights of the West New Guinea people.

It felt, however, that the whole issue could not be solved by legal approach at a time when the concept of sovereignty was itself changing.

For that reason, it was decided that the United Nations should, through "dispassionate search," seek the best solution for the citizens of West New Guinea.

The full resolution reads:—

"The council believes that, in international disputes over any territory, the guiding principle must be the progressive achievement of a free and full life for the people directly involved, both as individuals and as a community or nation.

"It is the responsibility of the United Nations to implement the Charter in the cases of all backward peoples by seeking adequate interim provision for, their, protection and

peaceful progress towards such a destiny. While other interests and considerations may be acute and important, they must be dealt with in subjection to this over-riding principle.

"The council therefore calls on the Governments concerned to lift the West New Guinea issue from the plane of international struggle to dispassionate search through the United Nations for the best future welfare of the men, women and children who are its citizens.

"It is imperative that Australia should give this lead now and so forestall a possible crisis which would be a tragedy for South-East Asia and particularly the people of West New Guinea."



## DEBATE OVER SUNDAY LAWS IN ENGLAND

### THE COMMONS UNDECIDED

ANGLICAN NEWS SERVICE

London, March 24

Repeal of the laws which created the "English Sunday" has been a subject of heated debate all over England this month.

The laws were enacted, for the most part, more than three hundred years ago.

Voltaire, two centuries ago, made his contribution to the controversy when he said: "Whether Englishmen know it or not, it is the English Sunday that has made and keeps England great."

A debate on a motion in the House of Commons last week suggests that Englishmen are aware of the benefits of an established day of rest.

Mr Denis Howell (Labour, All Saints, Birmingham) introduced a motion "to repeal and revise the Sunday observance laws" in the Commons on March 15. He moved that a select committee be appointed to "make any alterations that are necessary in present-day conditions."

He said that no intelligent person could justify Sunday observance legislation as it was, and no one had the authority or wisdom to suggest how the matter could be put right.

He did not want a "Continental Sunday," but common sense on Sunday, an entirely different thing, he said.

#### "MATTER OF OPINION"

Mr G. Thomas (Labour, Cardiff) speaking against the motion, said that Sunday was one of the remaining bulwarks of democracy. He believed that Sunday was not just another day, and it was childish and illogical to suggest that because the nation watched television the time had come to change the character of the British Sunday.

The matter was fundamentally one of opinion and taste, said Sir Hugh Lucas-Tooth. It could not be dealt with by a committee or a commission.

The debate was adjourned.

Outside the House the discussion of the anomalies of the old laws went on—in *The Times* and in correspondence between supporters of the Lord's Day Observance Society and the Sunday Freedom Association.

The Lord's Day Observance Society suggested last week that Mr Howell, a private member, had acted at the prompting of the Sunday Freedom Association.

This association was described by them as "a coterie of certain entertainment and sporting

interests whose obvious objects are to promote Sunday events without let or hindrance."

The S.F.A., however, has powerful supporters on its side.

In a letter to the president of the society, the Archbishop of Canterbury said that he favoured revision of the present laws, which were "not only completely out of date but in many respects ridiculous and the cause of offence."

Perhaps the most pungent summing-up of the case for revision was made twenty-five years ago by the then Archbishop of Canterbury, Dr Lang: "The desire that our people should go to church is one thing, and it is a very different thing to seek the achievement of that desire by preventing them from going elsewhere... I do not think it serves the highest interests of religion."

## A MASS CIRCULATION PAPER FOR U.S.?

### PROPOSAL FOR SUBSIDISED WEEKLY MAY FAIL

FROM OUR OWN CORRESPONDENT

New York, March 24

The U.S. Episcopal Church is considering launching a mass circulation newspaper.

The American magazine "News Week" announced last month that the proposal was to convert "Forth," the present monthly official magazine, into a mass circulation paper like *THE ANGLICAN*.

It is understood that this proposal was rejected at a meeting last December attended by the staff of "Forth" and a number of independent church journalists.

The official decision will be made by the General Convention meeting next October.

#### UNSUBSIDISED PAPERS

The proposal to be put before the General Convention is that the sum of 250,000 dollars be allocated each year to the production of the new paper.

It is considered unlikely that the General Convention, of which a number of most experi-

enced lay businessmen are members, will entertain the proposal.

It is already pointed out that the biggest circulation church newspaper in the whole of the Anglican communion, *Church Illustrated*, operates with no subsidy whatever.

In addition, after the failure last year of *Episcopal Church News* published here, the *Living Church* has gone from strength to strength with no subsidy.

Also cited is the example of *THE ANGLICAN* in Australia and the *Church Times* in England, both of which operate on a commercial basis without subsidy and both of which have larger circulations than the *Living Church* or *Forth*.

## FULL-TIME WORK BY MOTHERS RUINS FAMILY LIFE—BISHOP

ANGLICAN NEWS SERVICE

London, March 24

Full-time employment for mothers was an "enemy" of Christian family life, the Bishop of Woolwich, the Right Reverend R. W. Stannard, said on March 16.

He was preaching the *Mothering Sunday* sermon in S. Paul's Cathedral, London.

"Far too many mothers of young families are doing whole-time jobs," he said.

"How can there be home life when children come home from school to an empty house?"

"How can there be home life when mother is too tired at the end of the day for either children or husband?"

"There are twice as many women in whole-time employment as there were before the war. Half the women in industry to-day are married."

"Surely this is too high a price to pay for prosperity? The extra money and amenities are very nice, but if the result is that the house ceases to be home, we are losing more than we gain."

"Fortunately there are many business houses which will only take on young mothers for part-time work."

"What moral right has any firm to offer full-time employ-

ment when it is likely to injure the family life of her home?"

"Industry has a moral responsibility here which is not yet fully recognised."

Divorce laws, he said, were an indirect enemy of family life.

Their real damage was their subtle suggestion that the marriage bond was not meant to be permanent.

"When you know that the

#### NEW STAFFORD BISHOP

ANGLICAN NEWS SERVICE

London, March 24

Canon R. G. Clitherow, who has been diocesan missionary of Guildford since 1946, is to succeed the Right Reverend L. D. Hammond as Bishop of Stafford.

The bishop-designate, who is forty-eight, was educated at Corpus Christi College, Cambridge, and Wells Theological College. He spent four years in his first parish, S. Augustine's, South Bermondsey, and was then a Chaplain to the Forces during the greater part of the last war.

At one time he was Principal Chaplain to the British Army in Italy. When he moved to Guildford after the war he was believed to be the youngest canon in England.

The new bishop is married, with three children.

#### QUEEN'S NEW PRESS SECRETARY

ANGLICAN NEWS SERVICE

London, March 24

The Queen has approved the appointment of a clergyman's son, Mr. Esmond Butler, to be her Assistant Press Secretary.

Mr Butler is the son of the Public Institutions Chaplain in the Diocese of Toronto, Canada, the Reverend T. B. Butler.

Mr Butler is at present assistant to the Secretary to the Governor-General of Canada. He will be coming to London to take up his duties at Buckingham Palace, and will assist in planning the visit of the Queen and the Duke of Edinburgh to Canada in 1959.

States does not expect marriages to be permanent in more than nine cases in every ten, you cannot help feeling that the foundations of family life are a little insecure," he said.

Bishop Stannard appealed to writers of plays and novels to be more realistic. "Most homes are still good homes and some of the finest drama and literature has been written about courageous and happy family life," he said.

After referring to violence on television, he said: "Of the plays and films now running in London, many include some crude violence, and most present infidelity as the normal behaviour of decent people."

"It may be good theatre; it may or may not be good box office; but is this sneering at all decent values worthy of the English stage?"

The Press must also take its share of the blame, he said, but not more than its share. To their credit, many newspapers refused to give undue prominence to filth and vice.

He asked the congregation to be sensibly selective in the choice of reading and entertainments.

"Do not hesitate to express your abhorrence of what is cheap and false," he said.

#### N.Z. "MEN ONLY" CONVENTION

FROM OUR OWN CORRESPONDENT

Auckland, March 24

"Matters for every man, for every man that matters," will be the theme of an unusual convention to be held next week in Gisborne.

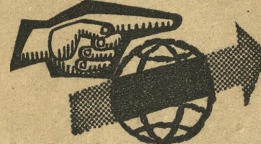
The convention is unusual in that it is making a new and specialised approach to men alone. Women are out.

"To be quite frank, we get a comparative superfluity of women in the Church," the Archdeacon of Waiapu said speaking at the convention.

The series of meetings will attempt to stir men out of their lethargy and to interest them once again in the fundamental things of the Christian faith.

A FITTING CONCLUSION TO A MOMENTOUS WEEK

APOSTELLOMENOS



The final service of the C.M.S. missionary convention

## SERVICE OF DEDICATION AND CONSECRATION

in St. Andrew's Cathedral, Sydney at 7.45 p.m.

NEXT MONDAY, MARCH 31

Preacher: The Right Reverend CHANDU RAY  
Assistant Bishop of Lahore, Pakistan

Enquiries to the Church Missionary Society  
MA 9487

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## PROGRESS AND PROBLEMS SEEN IN WELFARE STATE

ANGLICAN NEWS SERVICE

London, March 24

The problems and responsibilities of the Welfare State were the concern of two speakers here this month.

Speaking at an Industrial Welfare Society luncheon, Sir John Wolfenden, (chairman of the committee responsible for the controversial Wolfenden Report), said: "The Welfare State has greatly increased the area of freedom and the opportunity for the good life."

"We need not worry as much as we used to about the material circumstances of the people."

"But this does not mean that there is no end to anxieties and no need of a social conscience. Our anxieties should now be on a wider scale and a much higher level."

#### "MARK OF PROGRESS"

"They are not much purely physical and economic as aesthetic and moral."

Legislators should so legislate that a wider area is opened for activities that were not legislated about, in which people could

exercise their own conscience, he said.

"At the end of the 19th century, there was a number of rich and influential people, profoundly Christian, who had a concern for the rest of society. What we want now is a concern of the whole society for the individuals in it."

The Archbishop of Canterbury, said he regarded the Welfare State "as a mark of progress in the social development of men and women."

Dr. Fisher also insisted that there were spiritual and moral problems to overcome.

"It is obvious to anyone," he said, "that the Welfare State creates terrible spiritual problems, temptations and dangers for any community."

"The Welfare State can only be made workable if its citizens become more Christian than they were before."



## THE YEAR BEGINS FOR RIDLEY COLLEGE

### ARCHBISHOP SETS STONE FOR NEW BUILDING

FROM OUR OWN CORRESPONDENT

Melbourne, March 24

The Archbishop of Melbourne, the Most Reverend Frank Woods, set the stone of the war memorial building at Ridley Theological College in brilliant sunshine last Saturday.

*Before this ceremony, a great crowd gathered to mark the beginning of the academic year.*

The archbishop and the Right Reverend J. J. Booth took part in the procession of students, graduands, staff and college council on the front lawn.

The principal, the Very Reverend S. Barton Babbage, then gave a brief report of the doings of the college and its members during the past year.

Of particular interest was his reference to the successes gained by the senior lecturer, Mr Frank Anderson, B.A., M.Sc., and his wife Dr Lois Anderson, who are now in America.

Mr Anderson, who was awarded a Fulbright Scholarship and a Studentship by the Protestant Episcopal Church, is now at Johns Hopkins University (Baltimore), doing research in Semitic Studies.

#### MEDICAL RESEARCH

Dr Anderson has won the coveted Scantlebury Scholarship. She is engaged in medical research at the same university.

Referring to the new building which is being erected, Dr Babbage said that it had been planned on the "staircase" principle, as found in students' quarters at Oxford and Cambridge, by which the institutional atmosphere, inseparable from long corridors, was eliminated.

A number of graduates received diplomas from the archbishop.

Notable among them was Mr H. H. Condon, a former student Ridley, who headed the class at Ridley, who headed the class of Theology this year with First Class Honours in Th.L. and won the Hey Sharp Prize.

Mr Condon, who is still a layman, received a great ovation. Archbishop Woods was introduced as one who knew the work of Theological Colleges from the inside.

In a brief but apposite address he spoke of the importance of such colleges in the life of the Church. Referring to the difficulties of administration these days, he congratulated the authorities of Ridley on their successes in this field as well as in the academic world.

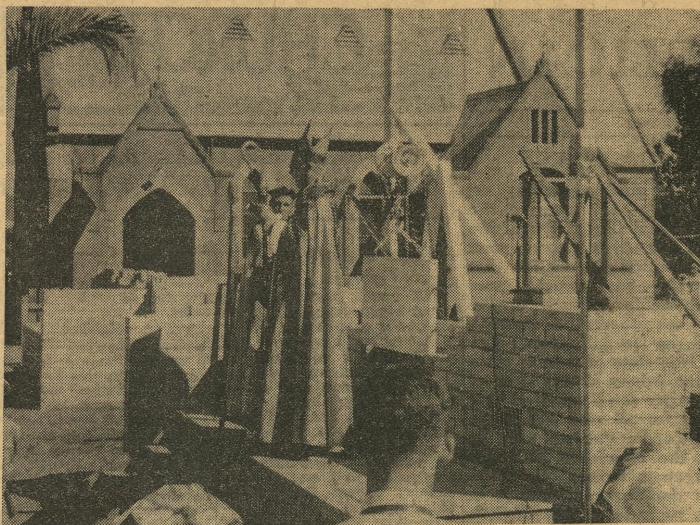
Bishop Booth then unveiled a portrait in oils of the Right Reverend Donald Baker, a former principal.

He paid a moving tribute to one who was *semper fidelis* and

who, in the lean years of the depression, had suffered much without complaint.

The portrait, which is a striking likeness, was accepted by Bishop Baker in a characteristically whimsical vein.

He said that he felt much as the late W. M. Hughes, who, when the portrait painter promised to try to do justice to his subject, replied, "Man, it's not justice I need but mercy."



The Bishop of S. Arnaud, the Right Reverend A. E. Winter, sets the foundation stone for the new Christ Church, Swan Hill, on March 16.

## BIG BRISBANE WELCOME FOR QUEENSLAND'S NEW GOVERNOR

FROM OUR OWN CORRESPONDENT

Brisbane, March 24

The new Governor of Queensland, Sir Henry Abel Smith, with his wife, Lady May, and his daughter, Elizabeth, was given a rousing welcome when he arrived here last Tuesday.

*The threat of rain did not daunt large crowds which gathered at the airport and lined the streets into the city.*

After the swearing-in ceremony at Parliament House, the Vice-Regal Party drove through city streets thronged with cheering people before proceeding to Government House.

A Parliamentary luncheon was given in honour of the new Governor next day. Mrs Colin Lind, who is the sister of Queensland's Premier Mr Frank Nicklin, was hostess at a luncheon at Lennon's Hotel for Lady May and Miss Elizabeth Abel Smith.

#### CIVIC WELCOME

In the evening the Governor and his wife and daughter were given a civic welcome on the steps of the City Hall, followed by a civic reception in the hall.

### PROBLEMS IN S. AMERICA

The Reverend A. W. Goodwin Hudson spoke of the problems facing the Church in South America to a crowded meeting at C.E.N.E.F., Sydney, last Friday evening.

Mr Hudson, who is general secretary of the South American Missionary Society, was speaking at the invitation of the N.S.W. branch of the society.

He said that Latin America with her rich mineral resources is undoubtedly a future world power.

"In her expanding capital cities there is a large and increasing number of English-speaking residents," he said. "It is urgent that the vacant British chaplaincy should be filled."

"There has been an amazing response to the Church's message in Brazil, but there is still a great need for the witness of the Church in all parts of South America."

"Among the 'natives' of South America there is a spiritual vacuum," he said.

Mr Goodwin Hudson made a special plea for the Church in Australia to take an active interest in the development of the Church's work in Paraguay.

The film shown at the meeting, "To Every Creature," illustrated the difficulties faced by missionaries in South America, where primitive rites and superstitions survive.

In his speech at the luncheon, Sir Henry said that he hoped soon to visit outlying parts of the country so that he might be of some use to all.

He said that when asked if his name might be considered for the high office of Governor he felt very humble as he thought of the gallant Australian servicemen he had met in two wars, of the fine Australian sportsmen and of all Lord Birdwood and Lord Gowrie had told him of the character of the people and the wonders of the State.

He had learnt more about Queensland from Her Majesty the Queen, he said, than he had from any other source. He said Her Majesty cherished every moment of her stay in the State in 1954.

On Thursday morning, less than 48 hours after being sworn-in as Governor, Sir Henry presided at a meeting of the State Executive Council. He gave Royal Assent to an Elections Acts Amendments Bill—the first Bill to be offered to him for Royal Assent.

## MORE THAN 450 AT THE LOYALTY DINNER FOR GRAFTON DIOCESE

FROM A CORRESPONDENT

Grafton, March 24

Giving as an act of worship was the theme of the Grafton diocesan loyalty dinner in the Ford Memorial Pavilion here on March 14.

*More than 450 clergy and church officers and their wives from all parts of the diocese attended.*

They travelled from as far as Tweed Heads and Woodendong in the north and Port Macquarie and Wauchope in the south to be present. The ladies and members of the Young Anglican Fellowship of the cathedral parish acted as hostesses and ushers to the guests.

The general chairman of the canvass committee, Mr R. Granger of Lismore, presided and introduced the bishop and the other speakers.

The speakers emphasised that the Church must accept at all levels—diocesan, parochial and individual—the need to sacrifice with real concern for the needs of the world, if true Christian standards were to be realised.

Dr M. E. H. Elliott, of Beltingen, outlined the Diocesan Programme. The main principle of this is to remit to the work of the Church beyond the diocese about one-third of the total income received by the diocese from the parishes.

The sum retained by the diocese, after making provision for normal administration, will be devoted in the main to developing works of mercy within the diocese, clergy training, lay training and Christian education.

Other guests were Mr John King, of Port Macquarie, who spoke of the "Need to Give"; Mr Aubrey Budd (Murwillumbah), who explained that the programme would operate through pledges given by the parishes to the diocese; and

Mr A. S. Jeffery (Casino), who spoke in detail about "The Parish Pledge."

The bishop, the Right Reverend K. J. Clements, then summarised the enterprise upon which the Church in the diocese was now engaged. He spoke also of the world mission of the Church.

All diocesan officers and parochial councillors were provided with an attractive and stimulating Canvass Booklet.

The speakers' table at the Grafton Diocesan Loyalty Dinner on March 14. Left to right are Mr R. F. Pearce (Grafton), Mrs A. S. Jeffery (Casino) and Mr Jeffery, Mrs A. A. Budd (Murwillumbah) and Mr Budd.

Mrs R. Granger, the Bishop, the Right Reverend K. J. Clements, Mr Granger (general chairman of the canvass committee), Mrs Clements, Mr John King (Port Macquarie) and Mrs King, and Dr and Mrs M. E. H. Elliott (Beltingen).



The speakers' table at the Grafton Diocesan Loyalty Dinner on March 14. Left to right are Mr R. F. Pearce (Grafton), Mrs A. S. Jeffery (Casino) and Mr Jeffery, Mrs A. A. Budd (Murwillumbah) and Mr Budd. Mrs R. Granger, the Bishop, the Right Reverend K. J. Clements, Mr Granger (general chairman of the canvass committee), Mrs Clements, Mr John King (Port Macquarie) and Mrs King, and Dr and Mrs M. E. H. Elliott (Beltingen).

## THE C.M.S. IN VICTORIA

### NEW SECRETARY APPOINTED

Melbourne, March 24

The Vicar of Christ Church, Dingley, Diocese of Melbourne, the Reverend R. E. Marks has been appointed general secretary of the Church Missionary Society in Victoria.

Mr Marks succeeds the Ven-erable T. S. Kidner.

The Reverend K. C. Nancarrow will be acting general secretary from April 1 until Mr Marks takes up his new position. Mr Marks has a distinguished academic record.

He graduated from the University of Melbourne in 1947 with first class honours in Arts. The following year he obtained his Diploma in Education.

He gained his Th.L. with honours (2nd class) in 1950.

Mr Marks went to England. He was made deacon in 1955 and ordained in 1954.

During 1953-54 he served as Curate of S. Matthew's, Oxford.

## TWO WOMEN'S BODIES MEET IN NARRANDERA

FROM OUR OWN CORRESPONDENT

Narrandera, N.S.W. March 24

Women came from scattered centres of the Diocese of Riverina to attend two annual diocesan conferences here last Saturday.

A happy, informal spirit marked the day's activities.

Delegates arrived in the morning from Hay, Griffith, Leeton, Oaklands, Coolamon and Gannam.

After morning tea at Bishop's Lodge with the bishop, the Right Reverend H. G. Robinson, and Mrs Robinson, the women attended a service in St. Thomas' Church. Bishop Robinson conducted the service.

The Women's Auxiliary of the Australian Board of Missions then held its meeting.

The needs of the New Guinea Mission hospital were discussed at length.

All delegates decided that their various branches should arrange

to forward parcels of equipment required by the hospitals.

After lunch, the annual meeting of the Mothers' Union in the diocese was held.

The diocesan secretary, Mrs V. E. Twigg, read a message from the world president of the Mothers' Union, Mrs B. C. Roberts.

During the afternoon, the Archdeacon of Hay, the Venerable V. E. Twigg, showed some very interesting kodachrome pictures of his trip to England last year with the Australian contingent to the Scout Jamboree.

The Coolamon branch of the Mothers' Union entertained visitors to afternoon tea before they left on their long journeys home.

### A.B.M. OFFICER IN BALLARAT

FROM A CORRESPONDENT

Ballarat, March 21

The Federal Field Officer of the Australian Board of Missions, Miss Moya Ryan, is at present doing deputation work in Ballarat diocese.

She arrived in Ballarat on Monday, March 17, and spent three days in the city making contact with various parish youth groups endeavouring to inspire their interest in the Church's missionary work.

## ADELAIDE COLLEGE APPOINTMENT

FROM OUR OWN CORRESPONDENT

Adelaide, March 24

Brother Timothy Gawne, a lay member of the Society of the Sacred Mission, has been appointed Vice-Master of S. Mark's College, University of Adelaide.

This has been announced by the Master, Mr R. B. Lewis.

Brother Timothy, who is completing an Honours Arts degree at the university, is in residence at S. Mark's, but will continue to act as a tutor at S. Michael's House.

Mr Lewis also announced that Sir Keith Angas had been elected chairman of the College Council in succession to the late Mr Dudley Turner.

Mr Turner died in Adelaide on March 3, just a few weeks after he had announced his resignation as chairman because of continued ill-health.



# THE ANGLICAN

FRIDAY, MARCH 28 1958

## A PASSIONTIDE REMINDER

It is nice occasionally to find something on which we can all agree. At this very moment the atheist, together with the nominal Christian and the member of any other faith, will agree with the real Christian who has pondered upon the matter that there is something utterly wrong about a world whose human inhabitants, having achieved such unprecedented command over the forces of nature, are perverting that knowledge to kill each other more horribly than ever. This state of affairs must trouble Christians more than others at this time of the year, when we commemorate the Passion of Our Lord. It is common ground for all who call themselves Christian that Our Lord's Passion was, is, the only real remedy for the bloodshed that still defiles the world and threatens to annihilate the children of God. Whatever doctrines and beliefs in other matters separate us, we believe that Christ's blood was shed upon the Cross to save mankind.

The lesson of this one Supreme Sacrifice, of love eternal, that force of arms can never overcome the hatred of man for man, is one that we are bound with a sense of immediacy and desperate urgency to proclaim to the world today. Upon the convinced believer in Jesus Christ there falls a responsibility of prime importance which is not shared by any other man outside the Body of Christ. Not that there are not to be found among non-Christians those sentiments of love and compassion, of friendliness and generosity, which many of us in our less humble moments tend to regard as peculiarly Christian attributes. By any sound code of ethical behaviour there are legions of men of other faiths, and of none, whose conduct in the ordinary affairs of life is far superior to that of so many of us. Yet it is a common fundamental tenet for all Christians to claim that their estate is superior to that of the non-Christian; not because we are better men and women (for we assuredly are not), but because the ideal towards which we strive is not merely a higher one than that of any non-Christian, but the very highest: the ideal of God Himself, Father and Creator of all things; in knowledge of Whom alone lies the sovereign remedy for the ills of mankind.

All the war and talk of war, the preparations for conflict and the causes thereof which now afflict the world, through man's ignorance and sin, are a grave reminder to us of our Christian responsibility and clear duty in Passiontide. The voice of our brother's blood crieth from the ground, wherever it is shed: for we are, each and all, our brother's keepers. This means that we must without let pray and strive for the Gospel of love to conquer the world: for what man, who would resist to the death the menace of arms, cannot be vanquished by love? At this season, earnest in prayer and effort to spread the religion of the Cross, we must accept the fact of international tension as a spur to evangelical zeal, and the fact that most of mankind has never so much as heard the name of Christ as a spur to greater missionary effort.

Our prayers, and our actions, are effective only as they spring from personal devotion to our Redeemer and Saviour, rooted in clear understanding and sound grasp of why Christ went up to Jerusalem, and why He rode on—of all creatures—the donkey. Great rulers and law-givers do not make triumphal entries mounted upon donkeys. Great rulers do not travel unprotected, escorted by an unarmed rabble. Or do they? Were it possible to set aside the Divinity of Christ, was Julius Caesar, Genghis Khan or Napoleon greater than Jesus? Has any of them left anything more effective to fire the hearts and minds of men, to transform the most fearful into a soldier of the King, than the unarmed Jesus? The answer, to Christians, is plain: may it yet through us, by God's grace, be plain to all mankind.

## West New Guinea and the W.C.C.

It may be doubted whether the Australian Council for the World Council of Churches, a resolution of which in plenary session is reported elsewhere in this issue, has done much more than dodge its responsibility to collect the facts by calling upon the United Nations to decide upon the future of West New Guinea. For Christian leaders to call for the application of Christian principles in the conduct of international affairs is only right; but the resolution on New Guinea is so phrased as to carry implications that will not be accepted by many, and it contains no evidence of research into the facts of the position.



"Everything which touches the life of the nation is the concern of the Christian."

—The Archbishop of Canterbury

## A Clear Thinker Joins Cabinet

The trouble about elevating to the Ministry a private member who is an attractive speaker is that he could become a dull fellow, anxious to defend his departments with arguments and in language handed over to him by his official advisers.

But somehow I feel that won't happen with Mr. A. R. Downer, who was raised to the Ministry last week with the portfolio of Immigration as a sort of early birthday present (he will be 48 on April 7).

He seems likely to be able to explain and defend his administrative decisions in competent, crisp English (perhaps Mr. McEwen, current Ministerial master of circumlocution, with Mr. Holt pressing him hard, judging by question-time in the House, will please note).

I hope Mr. Downer's answers will be as good as most of his questions. He has shown an interest in such weighty matters as constitutional reform (as befits the son of a first Senator) and in Australia's policy in South-East Asia (as is understandable from an Eighth Division prisoner-of-war). But whether his interest is in matters gay or grave, he usually manages to express them in speech and question with clarity and often with an under-current of humour.

And his excellent enunciation has added to his acceptability as a speaker in a House where many members mumble and stumble, as if they owed little obligation to express their thoughts clearly and with reasonably brevity.

Clear speaking surely reflects clear thinking. In that case Mr. Downer is a Federal Cabinet acquisition of more than usual value.

## Equal Pay—And A State Election

How long should a piece of political policy be kept in cold storage? The question is of interest in view of the intention of the N.S.W. Labour Government to legislate for the introduction of a system which will give women under State awards wage equality with men.

The Premier of New South Wales, Mr. J. J. Cahill, has said he told the annual Labour Conference last year that he believed in this principle.

So apparently does the State Liberal Party—“wholeheartedly and unequivocally,” according to its leader, Mr. P. H. Morton. But he immediately qualified this 100 per cent. support by adding: “The practical hardship which may flow from an untimely translation of principle into practice cannot be brushed aside without much serious thought.”

With an election due in the State within the year, it is difficult to dissociate Labour's taking of the proposal off the ice now with a desire to gain a definite political advantage in a poll that promises to be closely and keenly fought.

The cost of the scheme—estimated at up to £26 million a year—is frightening at a time when State undertakings like the railways are badly “in the red.”

The effect on private industry, particularly the clothing trade which employs many women, could also be prejudicial.

It is hard to deny the justice of equal pay to the sexes. But is this the wise time to introduce it? One would like to hear the economists rather than the politicians speaking up now on that question.

## Delinquency And Long Hair

Those of us who are thinning on top may be thought to be

lamenting our lost youth a little too obviously if we criticise too strongly the curious hair styles affected by some adolescent males.

Yet a Maitland (N.S.W.) headmaster has had the courage to tell parents, in a temperately worded letter, that he deplores the “exhibitionism” manifest in “bogie” haircuts and clothes, and will do his best to ban them at his school. Non-conformists would not be allowed to represent the school in public. Sensibly, he has sought parents' co-operation.

But the campaign is not helped much by inordinate current publicity about a young American,

called “the teen-agers' idol,” who is about to shed some of his superfluous hair as a preliminary to entering on a period of compulsory Army service. The reluctance to part with his locks has been featured in some newspapers with more prominence than is accorded really serious news.

Strange haircuts have been much identified with youthful delinquency in recent years. Certainly there does seem to be a connection. But it would be dangerous to over-simplify the problem by regarding dubiously all young men with exotic hair styles. Otherwise it would be easy to cure anti-social behaviour in the adolescent male simply by calling in the barber.

At least this is not a new problem. About 1,900 years ago Paul wrote: “Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him?”

## Photographing Marriage Service

Having expressed the view in this column a few months ago that the taking of photographs during marriage services creates a diversion which detracts from the solemnity with which the ceremony should be invested, I wholeheartedly support the protest made this week by a Scottish clergyman about the use of cameras and tape-recorders in church on such occasions.

I know that some of our own clergy see no harm in the practice. As far as I know the use of cameras in our churches has been so discreet as not to create the “circus atmosphere” about which the Scottish clergyman complains.

But the distraction at a time when all thoughts should be concentrated on the solemnity of the sacred promises being exchanged is, in my old-fashioned view, impossible to justify.

There are plenty of opportunities before and after the ceremony for photographing.

As for tape-recording: Well, it is really necessary to the faithful heart to have mechanical confirmation of one's marriage vows?

## Can Midweek Racing Be Justified?

The dangerous deterioration in New Zealand's balance of payments position has brought from the Federation of Labour (the equivalent of our Australian Council of Trade Unions) a suggestion that midweek racing should be abolished.

A similar suggestion is unlikely to be sponsored here. For one thing, our trade balance is in better shape than New Zealand's. It could also be argued that any control over racing must be through State Parliament—that the Federal Government has no authority in the matter.

At the same time the New Zealand proposal is well worth noting on general economic grounds apart from any special emergency. Midweek races interfere with production. The interest of workers is distracted at a time when they should be concentrating on their jobs. In any case, people more expert in the subject than I am tell me that many midweek races are “scratch” affairs with poor performers.

Nothing herein stated is to be construed as support for the gambling side of horse-racing. But I am realist enough to know it is not practical to eradicate it. There is no reason, though, why it should not be curbed and controlled. The midweek ban would be a useful starting-point for reform.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### CORNELIUS

A PUBLIC servant! Such was Cornelius; like the men the British Empire in days past sent out to the frontiers to govern the tribes and peoples under her authority, Cornelius was one of the finest of such men. He does not go out to despise a subject people but to understand them. In Caesarea he discovers the depth and wonder of the Jewish faith and nation at their very best.

He sees the morality of the Jew. His standard of home life is far beyond any other in the world of that day. Cornelius must have entered into the worship and heard the instruction in the synagogue. Before we meet him in the pages of the Acts of Apostles he has become “a devout man,” an enquirer, one who fears the God of Israel and prays to Him always.

One day, we read, he was fasting and praying till 3 o'clock in the afternoon. We know not what special occasion it was in his life, but we do know that God sent His messenger to meet Cornelius in that prayer-time in the barrack-room.

In answer to the centurion's rather fearful question, “What is it, Lord?” the messenger replies, “Thy prayers and thine alms are come up for a memorial before God!” Was it not the same word used of the Mary who broke her pot of precious ointment over the Saviour's head?

God wants you, Cornelius, to come nearer to Him—send to Joppa for Simon Peter and hear him. Cornelius still had to learn so much; still had to learn Christ. How exciting a story this!

Imagine Cornelius' messengers hurrying on their way over the miles to Joppa, where God is preparing Peter by that wonderful vision of the street with the clean and unclean beasts therein.

While Peter wonders, the messengers arrive and make their plea. How clear at once is the vision, and after due rest Peter goes with them.

What a meeting, as Cornelius tells of his prayers and his vision and how God has taught him not to call men common or unclean.

“Of a truth, I perceive that God is no respecter of persons,” but in every nation (and Church and party) God has those that fear Him with righteousness and are accepted of Him.

What narrowness is there still to be found in the hearts of so many Christians (not least Anglicans) who would limit the favour and grace of God, to “those that follow with us,” and have missed the eternal significance of the vision God gave to S. Peter at Joppa and the welcome to Cornelius, the centurion from Rome.

## PRESIDING BISHOP

ANGLICAN NEWS SERVICE

New York, March 23

The Protestant Episcopal Church in the U.S. has announced the appointment of a nominating committee to choose the next Presiding Bishop.

On the committee are eight bishops, three priests and five laymen.

The present Presiding Bishop, the Right Reverend Henry Knox Sherrill, is retiring at the compulsory age of 68. His successor will take office in November.

## CLERGY NEWS

EDWARDS, The Reverend R. J., is locum tenens at St. Augustine's, Unley, Diocese of Adelaide.

HARDING, The Reverend E., Vicar of Picton, Diocese of Nelson, to be Rector of Mt. Victoria, Diocese of Sydney.

GIBBS, The Reverend R. E., Rector of Guildford, Diocese of Sydney, to be Rector of Sutton Forest in the same diocese.

GIBSON, The Reverend R. M., Rector of Harris Park, Diocese of Sydney, to be Rector of Austintown in the same diocese.

MORTON, The Reverend A. W., Rector of St. John's, Darlinghurst, Diocese of Sydney, has been made a Canon of St. Andrew's Cathedral.

SANDERS, The Reverend W. L., was inducted as Rector of Coffs Harbour, Diocese of Grafton, on March 20.



## BIBLE SOCIETY NOTES

## THE HISTORY OF THE ENGLISH BIBLE

19 — Modern Translations

On the heels of the Revised Versions followed new arrangements of the Bible, and new, more colloquial translations which were designed to bring the words of the Bible into more direct and clear relation to the life and experience of to-day.

Most of these translations are the work of individual scholars who give their personal renderings of the text.

So many were published in England and America that it is impossible to list them here.

In 1945 a committee of American scholars who had been working on a revision of the American Revised Version for about ten years announced that their translation of the New Testament was ready for publication.

So far the King James Bible, however, remains in nobility and beauty of style and extent and depth of influence unsurpassed by any other version. More copies of this version are sold in one year than all the others combined.

If, as the historian Green once wrote, the Geneva Bible made the English people "the people of the Book," the King James Bible has carried on that tradition with incalculable effect on the history of the world during the past 300 years. Its phrases are everywhere in our daily speech, in our historical documents, and in our literature.

The Bible has inspired leaders in all walks of life throughout England and America. Hundreds of men and women have risked death and suffered hardships to carry its message to the far corners of the earth, though they have had to master strange tongues in order to express its message.

The Book that began in the tiny country of Palestine has gone around the world.

## WHO CRUCIFIED HIM?

Not Jewish hate nor Roman power  
Brought Jesus to the cruel tree;  
Nor was it God in that dread hour  
Fulfilled a pre-fixed destiny.  
'Twas vested interests of men  
Who saw their institutions fall,  
Their creeds and customs shaken,  
When  
His spirit ruled the hearts of all.

—F. J. MOORE.

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THE ASS  
HE RODE

We have always been fascinated with the story of Jesus riding into Jerusalem on an ass. There was a beautiful symbolism in our Lord's action on the first Palm Sunday, as He entered Jerusalem riding on an ass.

It was the custom in the ancient world that warrior kings, coming in triumph, rode on horses, but when they came on peaceful errands they used the ancient beast of burden, the ass. Do you know the delightful little poem by Marion Susan Campbell about the ass which He rode that day? It is written as though the ass itself were speaking, and these verses from it are worth thinking about carefully as we read them:

"I thought it strange He asked for me,  
And bade me carry Him,  
The noblest One of all the earth,  
Into Jerusalem.

"But rumour goes He loved the meek  
And such on Him might call;  
That may be why He trusted me,  
The humblest beast of all.

"They sang Hosannah in the streets,  
But I have heard men say,  
The only time they praised their King  
Was when He rode that day.

"They strewed the narrow road with boughs  
And barred my path again;  
But the tenderest hand I ever felt  
Was on my bridle-rein!"

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## The Youth Page

## TALKS WITH TEENAGERS

## THE NIGHT JESUS SANG

We have become so accustomed to the thought of Jesus as a suffering Saviour, "a Man of Sorrows acquainted with grief," that we have forgotten or overlooked the passages which tell of Him singing.

In Matthew 26:30 and Mark 14:26, at the end of the account of the Last Supper which our Lord ate with His disciples on the night of His betrayal, we read, "And when they had sung an hymn, they went out into mount of Olives."

Does it shock you to think of Jesus singing—and especially on such an occasion as that?

It was a night of deep emotional stirring among the little band of followers of the Lord. There was danger in the city for their Master and themselves, yet He had brought them there to eat the Passover.

## STRANGE

And all through the evening strange things had happened.

Amazingly, their Master had girded Himself with a towel and washed their feet. Later He had revealed that there was a traitor among them.

Then He had shared with them bread and wine, telling them that it signified His death—His Body broken and His Blood out-poured.

And at a time when their emotions had been so deeply moved, and their minds were filled with bewildering questions and their hearts with deep concern as they tried to fathom the mystery of all that they had seen and heard, "they sang a hymn."

Singing was an essential part of the Passover feast.

Actually, six Psalms (Psalms 113-118) were sung at different points of the feast. These are

songs of praise, called the *Hallel*, the same word from which comes our familiar word, *Hallelujah*.

Right at the end of the Passover meal it was customary to sing *The Great Hallel*, or Psalm 136, "O give thanks unto the Lord, for He is gracious: and His mercy endureth forever . . ."

This, then, was the hymn that Jesus sang with His men that night.

## PRAISE

The words were well-known to those who sang them, but what a new meaning must have filled these familiar phrases on that occasion as they rehearsed the mercies of God in times past—in the creation, in His deliverance of their fathers from Egypt, and His constant provision for all their needs.

What a picture this gives us of the confidence of Jesus.

Even in the face of death, our Blessed Lord sang the praise of God:

"Who remembered us when we were in trouble: for His mercy endureth for ever."  
"And hath delivered us from our enemies: for His mercy endureth for ever . . ."

The outlook might be dark and ominous, enemies might surround Him, even His friends might forsake Him, but His confidence in God never wavered, and He sang of Him "Who only doeth great wonders" and Whose mercies never fail.

## THE SHOW AND GOOD FRIDAY

When Jesus came to Sydney, they staged a monster Show. And put on special ring events to make the people go. It didn't help them meditate on God's great cure for sin, But it did assist the management to rake the shekels in.

So, on the Day He made His own by bitter sacrifice

That brought redemption to mankind and opened Paradise,  
Men's thoughts were turned to Carnival, and so the Show might pay  
They turned the Holy Day of God into a holiday.

Ah me, that men of high repute and worth should fail to see  
How grievously their action gives affront to Calvary;  
That while the Day is telling of the Gift God's Mercy brings,  
They bend their energies to turn our thoughts to lesser things!

—BISHOP W. G. HILLIARD.

## LIFTING THE LOAD

The weight of a load depends upon the attraction of the earth. But suppose the attraction of the earth were removed?

A ton on some other planet, where the attraction of gravity is less, does not weigh half a ton.

Now, Christianity removes the attraction of the earth, and this is one way in which it diminishes men's burdens. It makes them citizens of another world. What was a ton yesterday is not half a ton to-day.

—HENRY DRUMMOND.

## GOOD FRIDAY

Himself He could not save  
Without condemning me;  
He chose the cross and grave  
And set me free.

Prince of all Life was He,  
Creator of the spheres,  
Lord of Eternity  
And Time's brief years.

Sinner and slave was I.  
A price upon my head;  
"The soul that sins shall die,"  
The edict said.

Swift to my help He came.  
Cleaving the shining skies,  
Bearing my wrath, my blame  
—My Sacrifice!

Freely His life He gave—  
How can such wonder be?  
Himself He could not save,  
For He saved me!

—E. MARGARET CLARKSON.

NOT VERY  
SUCCESSFUL

A Christian and a Russian were discussing Communism.

After some time, the Russian said, "One of the weaknesses of Communism is that it has no continuous ideal running through the years. For awhile we were loyal to Lenin, then we were loyal to Stalin. But every few years we have to shift our loyalty gears again. What we need is someone like Abraham Lincoln who can live through the generations."

"But," said the Christian, "you can't have Lincoln, for you have no slaves. Why don't you take Buddha?"

"Ah, he doesn't appeal to those who work. He won't do."

"Why not Confucius?"

"He never worked. He won't do."

"Why not take Jesus? He worked in a carpenter's shop?"

The Russian thought for a moment, and then said: "Jesus would do. He would meet every need if it were not for the fact that He hasn't been very successful with you."

## MY OWN JOB

I haven't got to "make over" the universe; I have only to do my own small job, and to look often at the trees, and the hills, and the sky, and be friendly with all men.

—DAVID GRAYSON.

I AM  
A CHURCH  
ORGANIST

By JANET HEATH

Many people at some stage, I suppose, think of a church organist as a rather elderly person, perhaps with white hair, and are quite surprised to learn that young people can be organists too!

I was lucky enough to learn the organ while I was still at school, where in our daily chapel services the organ was in constant use. The girls themselves provided all the music, which was an important part of the service, and this previous practice in the use of hymns and psalms and other music has proved a great help in my work as a church organist.

Since I left school I have had more organ lessons, when the emphasis was more on learning compositions for the organ; these are played as voluntaries before and after the service. They should be chosen with regard to the type of service being held, and in some cases the season of the Church's Year should be taken into consideration; it would be inappropriate on Easter Day, for instance, to have music which would suitably be played on Good Friday.

## PRACTICE

Most suburban and many country churches have choirs, the members of which meet for practice once a week. Often the organist also acts as choir-master. The hymns and psalms for the coming Sunday are practised; these are carefully chosen by the rector to fit in with the lessons and sermon, while the organist decides on the chants for the psalms and canticles.

Some churches sing the Communion service to a special setting—the one by Merbecke is familiar to many—and in this case a "run-over" is sometimes needed.

The singing of an anthem by the choir after the third Collect in Morning and Evening Prayer is replaced in some churches by the singing of a hymn by the whole congregation, but in those churches where anthems are sung much time is spent in practising them.

## WORSHIP

Those who take part in the services of the church by helping in this way to provide the music find that they have an added appreciation of the service in understanding the part music plays in it, and that they are indeed privileged thus to lead in the worship of God.

The duties of an organist include playing at services other than Sunday ones, such as weddings and funerals. Unless it is specially requested the choir does not sing, but the congregation usually joins in a hymn, and the organist provides music appropriate to the occasion.

The profound influence which music exerts for good and evil alike has long been recognised; it is a matter of importance then for the Church that people be helped by the music associated with its services; the choice of suitable voluntaries before the service is important, and the tone of the service itself is set to some extent by the hymns selected and the manner in which they are approached by choir and organist.

Music is indeed a divine gift, and those who have been blessed with musical ability and appreciation should be glad to help in the work and worship of their Church by offering their talents to the glory of God.

## A WAY OF FAITH

O GOD, Who didst send  
Thy Son Jesus Christ into the world for our salvation, that He might humble Himself to our estate and call us back to Thee: Grant we beseech Thee, that we may prepare a way of faith for Him in our hearts and minds, and daily follow the example of His self-giving love; through the same Jesus Christ our Lord. Amen.  
(From "The Prayer Manual")

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## DR FISHER ASKS FOR ANGLICANS AT COMBINED DISCUSSIONS

ANGLICAN NEWS SERVICE

London, March 24

The Archbishop of Canterbury, Dr Geoffrey Fisher, has asked that Church of England observers be admitted to any combined theological discussions.

Dr Fisher was speaking at a luncheon held during the sixty-second National Congress of the Free Church Federal Council at Folkestone on March 18.

The combined discussion of theological questions had been proposed by the general secretary of the Baptist Union, the Reverend E. A. Payne, in an address after his induction as Moderator at the Congress.

To the gathering of Free Churchmen Dr Fisher said: "We in the Church of England are seeking to be in every such discussion, believing that no topic can be solved without all of us coming in to pool our wisdom.

"We want to know what you think for our own advantage.

"The basis of the ecumenical movement is that you talk to as many members of any given family as possible.

"In this country the Free Churches and the Church of England are of one family.

"We have rediscovered in these days that to sit on different sides of any kind of fence and look at one another is the most unifying process in the world."

The Moderator of the Congress, Dr Payne, called for united action within the Federal Council of the Free Church, and for recognition of the changing circumstances of the Free Churches.

There would probably only be

one free church in many new housing districts, he said. Because of this and the swift change of fortune experienced by the Free Churches since the first confident decade of the twentieth century, he would like to see further experiments with union churches, officially linked with more than one denomination.

The Archbishop of Canterbury advocated a cautious approach to this proposal and others concerned with the establishment of union churches to serve several Free Church congregations.

"It is far better, I think, to have a church of one denomination that declares openly it is there to serve all others," he said.

## NEW CHARLEVILLE CHURCH IS HEADQUARTERS OF BROTHERHOOD

FROM A CORRESPONDENT

Charleville, March 23

The Archbishop of Brisbane, the Most Reverend R. C. Halse, travelled by a chartered plane from St. George to Charleville last week-end to dedicate the new parish church of All Saints.

On Saturday, at St. George, he had opened a new extension to one of the hostels for schoolchildren of the Bush Brotherhood of S. Paul.

The new All Saints' at Charleville is the headquarters church of the brotherhood.

All but three of the members of the brotherhood—which has the spiritual care of an area of 150,000 square miles in the south-west corner of Queensland—came to Charleville for the dedication.

More than five hundred attended. The new church comfortably seats only 260, but for the dedication 300 packed it. Outside were 200 unable to get in. The service was amplified to these people.

The service, which began at 3 p.m., took its usual solemn course, with additional ceremonies for the consecration of the beautiful and impressive altar of Helidon sandstone, which is the most prominent

feature of the large interior of the church.

The new building is of brick with a tiled roof.

Designed in contemporary style, it nevertheless has great dignity and restraint.

The interior will shortly be completed with the addition on the east wall of a crucifix, 7 feet high, bearing a figure carved by the famous wood-carvers of Oberammergau.

### CHURCH IN 1887

It is expected that the church will be paid for in less than twelve months.

Although the brotherhood was founded in 1905, the old church, demolished last July, dates back to 1887.

The total cost of the church will be about £25,000. £11,000 of this amount was already in

## BIG DIOCESAN CANVASS

WANGARATTA'S £54,100

FROM OUR OWN CORRESPONDENT

Wangaratta, March 23

As the result of a diocesan canvass, twenty-two parishes in Wangaratta Diocese have pledged £54,100 over a three-year period.

The six remaining parishes will pledge later in the year.

The parishes of Wangaratta (£10,000) and Shepparton (£8,000) head the list.

About one-third of the total pledged will be for overseas and inland missions, one-third for diocesan projects, and one-third towards completing the cathedral.

## AUSTRALIAN MUSIC EXAMINATIONS BOARD

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

Theory examinations on 30th April, 1958.

Closing date, 31st March, 1958, for applications for award of Overseas Scholarship. Application forms available at the Conservatorium of Music.

Full particulars and Manual obtainable from Organising Secretary, Telephone BU 4206, Extn. 16.

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## KOROWA FAMILY SERVICE

FROM A SPECIAL CORRESPONDENT  
Melbourne, March 24

A family service for parents, friends and scholars of Korowa Church of England Girls' School, Glen Iris, was held on Mothering Sunday, March 16.

The service was arranged by the committee of the parents' association.

The school chaplain, the Reverend A. A. Roberts, conducted the service from the balcony of the gymnasium building, with the congregation of about 1,200 seated on the sports ground.

On the balcony were clergy of all denominations from nearby churches, together with members of the school council, the executive officers of the parents' association, and the headmistress, Miss B. K. Guyett. The head prefect, Sue Natrass, read the lesson.

During the simple, impressive service the school choir led the singing to the accompaniment of the Hawthorn Salvation Army Citadel Band.

The Archbishop of Melbourne, the Most Reverend Frank Woods gave the address.

He expressed his pleasure that the clergy, parents, friends and scholars of all denominations had joined together in this simple act of worship.

He stressed that people serve God best by being strong and faithful members of the denomination to which they belong.

Parents are now looking forward to this service becoming an Annual Mothering Sunday service.



The Archbishop of Brisbane, the Most Reverend R. C. Halse, knocks on the door of the new All Saints' Church, Charleville. Beside him is the Reverend T. H. H. Hood, of the Bush Brotherhood of S. Paul, who is in charge of All Saints'.



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## LETTERS TO THE EDITOR

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

## IMPORTANT QUESTION

### NEED FOR A BOARD OF MISSIONS

TO THE EDITOR OF THE ANGLICAN  
Sir,—“Why do the New Guinea missionaries receive only £32 per year?” asks Mrs F. N. Copeland.

In fact they receive food, quarters, expenses and furlough allowance in addition to the £32 which is personal spending money. The New Guinea Mission has to pay out about £400 per head for each of its missionaries.

All the missionaries of the Australian Church are gallant—and poor! When there is more money they will get more. In the meantime they do not complain.

Must we wait for them to complain? “Does administration eat up most of our donations? If so, we would rather give individually and direct,” writes Mrs Copeland.

Your Board of Missions does already send direct to New Guinea all monies earmarked for New Guinea. If Mrs Copeland sends us £10 earmarked for New Guinea the £10 will be sent on.

It is an attractive idea but without the Board it puts the Mission at the mercy of waxing and waning enthusiasm.

The Church's Board of Missions guarantees a fixed income to the Mission. Your Board sends on all earmarked contributions, but from its General Funds it makes up the full figure of the Mission's budget for the year.

New Guinea's estimated needs for 1957 were presented to your Board in 1956 at £38,470.

A grant of £40,470 was promised and £40,592 was actually paid.

Of this amount £7,946 was earmarked contributions for New Guinea sent on direct. The necessary total was made up with £32,646 from your Board's General Funds.

The £10 from Mrs Copeland would have been sent on with a further proportional £41 from General Funds. That is why the Church and its missions must have a Board of Missions.

In 1956 your Board gave the missions all it had promised them, but the Australian Church fell short of the objective by £7,500.

The missions received the money because your Board borrowed from the bank to send it. The money has not yet been repaid to the bank and interest at 5½ per cent. is being paid on it.

Your Board cannot always give a mission all that it needs. It always runs a risk and borrows from the bank to send all that it has promised.

The parishes give—but slowly and late. In April 1957, £30,000; and in November £22,000 had been borrowed from the bank to pay the missions what had been promised. The interest on these sums is a part of what is called “Organising Costs.”

Your Board often goes beyond the desire of the parishes to give. Perhaps business men on Promotion councils will want to complain at that.

Organising costs of your Board would be next to nothing if every diocese followed the example of Rockhampton.

That diocese accepts an objective for the year and sends one-twelfth each month regularly to the Board.

The diocese accepts responsibility for finding the money and must often send its contribution to us before it has received it from the parishes. It

costs your Board very little to organise the raising of money from the diocese of Rockhampton.

In other cases, as far as our staff is able, we have to carry out a programme of educating the Church to give for missions.

It is the education programme which costs money.

If no such programme were needed your Board would require only one room, a book-keeper and a secretary.

As it is, the State Secretaries and those who work with them cannot cope with the requests for assistance. Parishes ask for two incompatible things.

They want more and more mission literature, films and deputations, and they want less and less money spent on providing these things.

Colac in Victoria has promised £500 for the New Guinea Highlands extension.

They did it without being asked.

There was no organising cost in that.

Maryborough in Queensland promised another £500 as soon as they heard of Colac's example.

The organising cost about one shilling.

How long before Parish Promotion works out that way in all Promotion parishes?

Yours faithfully,  
(The Reverend)

FRANK W. COALDRAKE,  
Chairman,  
A.B.M., Sydney.

## ON CONFIRMING ADOLESCENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—You quote the Bishop of Worcester as saying “confirming children in their early teens coincides with what is for them, physically, emotionally and mentally, a difficult period.”

A generation ago this view was universally held: to-day, as a result of much research, the opposite view is almost as universally held. This is important, for policies almost valueless for the Church's work might be extended on a mistaken basis.

The older view assumes that “adolescence” occurs in the “early teens,” meaning physical adolescence.

Actually, it occurs over a very wide range of ages: many achieve it at 11, while others delay to 16. I am not clear about the “mental” aspect: instability of interests is greatest about 10, while about 14 aptitudes have stabilised. As for the emotional side, one may doubt how often emotional adulthood is achieved this side of the grave. But really this is all irrelevant.

The most significant thing about the bishop's statement is that the word “social” is not used.

It is known to-day that maturation is not an adequate explanation of teen-age disturbances. The real cause is lack of defined social status.

Everybody else has a status, bringing accepted roles, forms of behaviour, and spheres of activity: to lack status is to be an “outcaste,” and such are likely to be rebellious. The only places that are likely to offer satisfactory status are good schools, or gangs, or tactfully managed families. There is a large amount of literature on all this.

We have tended to neglect the social aspect of confirmation, and failed to see to it that a definite status is granted to teenage confirmands.

Here we have the remedy for the “teenage problem,” even in the most acute form of actual delinquency: a visible social group into which the “teenager” is incorporated with due respect and definite status, with recognition and responsibility.

The whole difficulty originates in the selfishness of the adult half of the population, which doesn't wish to take sufficient trouble with the children it has bred.

It follows, then, that “early teens” is not the worst but quite certainly the best time for Confirmation, and to move to another period is to avoid a unique opportunity, and miss the whole point.

(The Reverend)

H. W. BAKER,  
The King's School,  
Parramatta, N.S.W.

## APPEAL FOR NEW GUINEA MISSION

TO THE EDITOR OF THE ANGLICAN

Sir,—Please accept the enclosed as an immediate response from the small parish of Avoca, which has a terrific struggle to pay its way, and yet feels very strongly that such heroism as that displayed in New Guinea must meet with a response here, at home.

As the news gets around, we hope to send more money. In the meantime, we offer our prayers that the crisis will forth a real spirit of sacrifice in the life of the home church members—most of whom don't know what it means to be really “up against it.”

(The Reverend)

J. S. BEAVERSTOCK,  
The Rectory,  
Fingal, Tas.

TO THE EDITOR OF THE ANGLICAN

Sir,—I had a little sum earmarked to buy myself one of those new electric frying-pans, but your New Guinea Mission appeal wins. I enclose a cheque for £10.

Yours faithfully,

“ANON.”  
Lismore, N.S.W.

## WORSHIP OF EARLY CONVICTS

TO THE EDITOR OF THE ANGLICAN

Sir,—In these days of enlightenment and higher education, I was astonished to read such a piece as the last paragraph of Linda Webb Burge's article on S. Mark's, Fitzroy (THE ANGLICAN, March 14).

I find Miss Burge's “tear-jerker” memory “of the early days of Tasmania” in rather bad taste. Her obvious over-consumption of Marcus Clark does little toward the correct presentation of Australian history. Nor does this help to create a good spiritual climate.

Unfortunately, balconies for servants and coloured people have been a feature of a great many of our Christian churches for, perhaps, a couple of centuries.

However, I would be interested to learn of any instances in which the less fortunate of our forebears have been denied the opportunity to worship if they so desired.

Yours faithfully,  
ANGLO-AUSTRALIAN,  
Dandenong,  
Vic.

## CLERICAL OR LAY EXECUTIVES?

TO THE EDITOR OF THE ANGLICAN

Sir,—The appointment of another clergyman as director of the Department of Promotion within the Diocese of Melbourne has caused concern amongst the laity. It will add to the impressive list of clergy occupying executive positions which could be administered by laymen, particularly with the shortage of priests for parochial work.

Even so, overlooking this point, it hardly seems within the Christian spirit for one large diocese, despite local shortages, to accept priests from dioceses in even worse plights.

Melbourne has received priests from Tasmania, Gippsland, Ballarat, Wangaratta and interstate, but the percentage which leaves the Diocese of Melbourne for other dioceses or mission fields is comparatively small.

It is time the bishops of the Church arrived at some formula covering the transfer of priests from one diocese to another. To blame parochial nominators for this “pirating” is to some extent foolish, because the priests who accept these preferences in the first place must have some desire to live in the metropolis.

The laity, in the meantime, are becoming restless with such manoeuvrings, but have no means of expressing either their interest or concern, other than through THE ANGLICAN.

Yours faithfully,

MARK FELLOW,  
Hawthorn,  
Vic.

## STAFF AT ADELAIDE CATHEDRAL

TO THE EDITOR OF THE ANGLICAN

Sir,—Your own correspondent in Adelaide evidently loves the cathedral. His story in THE ANGLICAN of March 14 displays his sincere anxiety for its welfare—but the sting was in the tail! “And no one in official circles seems to be worrying much about it.” What are the facts? The bishop is leaving for Lambeth with a lighter heart now that the dean and chapter and also the cathedral council have promised him, voluntarily, to maintain as adequate a staff as possible to ensure that the cathedral, which we all love, will still be in existence to welcome him in September when he returns from his well-earned holiday.

I am, Sir,  
“ONE OF ‘EM.”  
North Adelaide.

## ROYALTY BEFORE GOD?

TO THE EDITOR OF THE ANGLICAN

Sir,—When I realised that the service of Holy Communion at S. Andrew's Cathedral had been cancelled in the morning because of the visit of Queen Elizabeth the Queen Mother later that day I was disgusted.

Such a thing in either England or Scotland would be considered an insult to God, and the most shocked of all, I assure you, would be the Queen Mother. Again and again in this church there are the most extraordinary crudities (I cannot think of any better word) and I am at last forced to the horrible but factual conclusion that those in charge simply “cannot know better” or it is still more factual to say “they couldn't care less?”

DANIEL HENRY,  
Wahroonga, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Concerning the arrangements made at S. Andrew's Cathedral on the morning of the Queen Mother's coming to worship there, it is perhaps pertinent to recall that although the Abbey Church of S. Peter, Westminster had, of necessity to be closed to erstwhile visitors during the modifications necessary for the Coronation, the Daily Celebration of the Holy Communion continued, and the Daily Offices said in the Chapel of S. Faith.

Furthermore, the members of the Chapter recall with joy how on the morning of the late beloved King George VI's Coronation, he arrived, unheralded, in S. Faith's for the daily Celebration in order to make his preparation for his Coronation later that morning.

I beg to remain,  
Yours faithfully,  
A FORMER SERVER AT THE ABBEY.

TO THE EDITOR OF THE ANGLICAN

Sir,—Canon Cameron's concern and shock, expressed in THE ANGLICAN of March 7, are by no means unwarranted.

It was indeed bad taste at least, that certain clergy broke rank to get camera shots of Her Majesty, thus failing to discharge a duty relegated to them.

It is also not difficult for one to imagine that Her Majesty may have had a feeling somewhat akin to astonishment that so many clergy, apparently, could possibly make themselves available at a time on Sunday when normally their ministry would be occupied in leading parishioners in worship in church.

Possibly the cathedral staff, together with parochially untethered and retired clergy, might have provided all that was really necessary to let Her Majesty feel in adequate measure the warmth of welcome which the rank and file of the clergy and members in general of her own Church were desirous of offering very humbly.

(The Reverend)

Yours sincerely,  
H. MARSHALL,  
S. Augustine's Rectory,  
Stannmore, N.S.W.

## DEAF, DUMB AND BLIND CARE

TO THE EDITOR OF THE ANGLICAN

Sir,—I was interested to see the reference of your correspondent, “Anglican Who Knows” (THE ANGLICAN, March 7), to the 65 children attached to the N.S.W. Institute for Deaf, Dumb and Blind Children at Darlington, and the spiritual responsibility for them that is implied for the Parish of Darlington.

The position regarding the spiritual care of these children is no doubt in good hands; but it is common sense that deaf children, as any other children, must leave school.

What of them then? There must be thousands of people in New South Wales and Australia who, being either deaf from birth or severely deaf (perhaps as a result of scarlet fever or a disease with similar results), are denied the ministrations of the Church because of their inability to participate in her worship.

What provision has the Church in Australia made for the spiritual care and nourishment of these people?

I know that in England there are about twenty priests who are engaged full time in such work, but to my knowledge there is not one non-Roman Catholic clergyman in Australia who can even speak fluently on his hands, let alone be actively engaged in the welfare of the deaf.

I would be grateful if any reader could tell me of any organisation which holds itself responsible for the spiritual care of the Anglican deaf, or any Anglican parish, diocese or mission which has facilities for such work.

Yours faithfully,  
JAMES EDWARDS,  
Muswellbrook, N.S.W.

## VESTMENTS DISPUTE

TO THE EDITOR OF THE ANGLICAN

Sir,—I agree with Mr Gaunson that it is strange that vestments have never been worn in the cathedrals of Melbourne and Sydney. These, however, are probably the only Australian cathedrals that hold the same view as Mr Gaunson—quite contrary to true Anglicanism in my opinion.

It is not true that in Melbourne “very few parishes” accept a priest who wears vestments. I understand that in about 50 Melbourne parishes vestments are worn. Nearly all of these parishes could never have the charge of “Romanism” levelled against them.

Mr Gaunson should broaden his outlook by attending Christ Church in South Yarra, Brunswick and Hawthorn; St. George's and St. Paul's, Malvern; and many other parish churches throughout the diocese.

Yours, etc.,  
I. P. ROE,  
South Yarra, Vic.

## TEMPERANCE OR PROHIBITION?

TO THE EDITOR OF THE ANGLICAN

Sir,—I object to the use of your Youth Page as a constant platform for the cause of prohibition of alcohol (for the latest example, see your edition of February 28).

It would be much more to the point if the Youth Editor taught his young readers the importance of temperance in all things—including liquor.

But, of course, in the field of liquor habits, the word “temperance” has been distorted to mean the same as “prohibition.”

If people don't want to drink, they don't have to. Why not let us leave it at that? Even people like the American visitor Dr. Scharfenberg, with their mock statistics on Australian drinking habits, won't stop the consumption of alcohol.

Nor will they teach people true temperance.

Yours faithfully,  
IN VINO VERITAS,  
Adelaide.

## W.C.C. ATTACKED

TO THE EDITOR OF THE ANGLICAN

Sir,—The publication in your February 28 issue of the report of an attack on the World Council of Churches by the Evangelical Alliance on the grounds of an alleged inadequacy of doctrinal agreement, is I seem to think not the first time you have printed a similar type of criticism of the W.C.C. without any comment of your own.

Would it not be true to say that the precise doctrinal statement drawn up by the founders of the Evangelical Alliance as their basis of belief in 1846, would not be in accord with the beliefs of the editorial board of your paper nor of the majority of your readers?

Further, the report as published seems to imply that my very good friend, Dr. Max Warren, the General Secretary of Church Missionary Society in London, is opposed to the W.C.C. on the same grounds of inadequate doctrinal agreement among the member-churches.

This I am sure is gross misrepresentation. Dr. Warren certainly expresses regret at Accra about the proposed merger of the International Missionary Council with the World Council of Churches although he voted for that integration.

His speech has not, I think, been reported in full in Australia but one of his objections to the merger was that there are many missionary societies, particularly in the tropical belt whose relations with the International Missionary Society and the W.C.C. are tenuous, and whose tentative movements towards the I.M.C. may well cease if the two bodies are merged.

Far, then, from seeking to impede the progress and development of the ecumenical movement, Dr. Warren regretted the proposed merger because he believes that this in itself will tend to perpetuate the exclusion from the I.M.C. one of the major bodies in the ecumenical movement, of missionary groups who experience difficulty in working with others because of their own rigid doctrinal basis.

Again, the Evangelical Alliance's basis of belief is not only unacceptable to many who are prepared to call themselves Protestant, that is according to the rigidity of the interpretation of the Alliance, but is unlikely to appeal to the World Council of Churches as an acceptable statement, since that body includes in its membership most of the Orthodox Churches who are somewhat suspicious of anything that is blatantly “protestant.”

May we not take a lesson from the Church of South India, who, starting with a minimum statement, have been content to “grow together” under the guidance of the Holy Spirit? And if you want to know how that growing together is progressing, read the official report of the delegation sent by the gressing, read the official Report of the Delegation sent by the American Episcopal Church to South India.

They said, *inter alia*, “We all were impressed very favourably with what we may refer to as the sense of fellowship that exists in C.S.I. The bond of union is a close one. We were unable, when meeting with the leaders of the Church, to distinguish the tradition from which they came.”

And again, “Your commission would use the same words as the Joint Committee in expressing ourselves, as ‘fully satisfied as to the credal orthodoxy of the Church of South India.’ Indeed, it is probably true that the C.S.I. as a whole is more orthodox in belief than our own Church.”

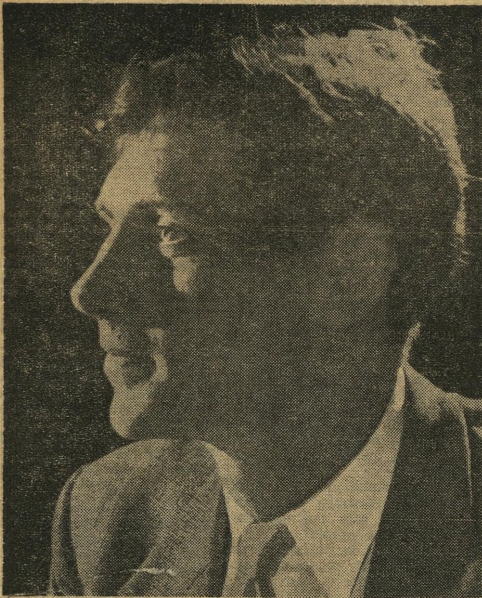
Yours faithfully,  
(The Reverend)

B. L. LANGFORD,  
Brisbane.

(The news item in question was published as it came to us from the Ecumenical Press Service of the World Council of Churches. It is our custom to reserve comment, if any, to Leading Articles, and as far as possible to exclude comment altogether from our news columns.)



# ANGELICAN OF THE WEEK



Our Anglican of the Week is a brilliant young Australian who at the moment might well be stargazing at the Mount Wilson and Palomar Observatories, California.

He is 37-year-old Dr K. C. Westfold, senior lecturer in Applied Mathematics at the University of Sydney.

Dr Westfold is spending 1958, his sabbatical year, at the California Institute of Technology.

He is giving a course of lectures there as well as doing research in radio astronomy.

Born in Melbourne on August 24, 1921, Dr Westfold was educated at Elwood Central School, Melbourne Church of England Grammar School and the University of Melbourne, whence he graduated in Mathematics and Physics in 1942 and 1943.

During 1943-1946, he was a tutor and research student in the Department of Mathematics at the university.

Appointed a research officer in 1946 in the Division of Radio-physics of the Commonwealth Scientific and Industrial Research Organisation within the University of Sydney, he worked for five years in the radio astronomy group.

He was awarded a C.S.I.R.O. Overseas Studentship to study at Oxford University for the degree of Doctor of Philosophy.

Dr Westfold spent two years

at Queen's College, Oxford, doing research work for his doctorate. He also visited a number of European observatories and research institutes.

On his return to Australia he was appointed to his present position.

Dr Westfold is very active in church life.

He is a synod representative of Christ Church S. Laurence, Sydney, and he represented the Diocese of Carpentaria at the last session of General Synod.

He served successively as honorary secretary and chairman of the Sydney branch of the Australian Church Union.

Dr Westfold is also a former staff vice-president of the Sydney University Anglican Society.

In 1948 he married Joan, daughter of the Reverend G. A. Kitchen, formerly Archdeacon of Hay, Diocese of Riverina, and Vicar of S. Agnes', Black Rock, Diocese of Melbourne. He still assists in the Parish of S. Paul's, East Malvern.

## CHURCH QUARTERLY IN DIFFICULTIES

FROM A CORRESPONDENT

Melbourne, March 24

The Australian Church Quarterly was experiencing financial difficulties, the chairman of the Melbourne branch of the Australian Church Union, the Reverend L. H. Elliott, said on March 21.

He was addressing the annual meeting of the branch in the Guild Room of S. Peter's Church, Eastern Hill.

Mr Elliott said that more members of the Church Union and more readers of the Church Quarterly were needed.

It would assist if all members of the union ensured that they were financial. Subscriptions should be forwarded to Mr D. Lee, 71 Nicholson Street, East Brunswick, Vic.

A large selection of tracts and booklets from the English Church Union were on display, including excellent books for children of Sunday school age. These may be obtained from the Reverend A. Goldworthy, Holy Trinity Vicarage, Kensington, Vic.

Mr Elliott said the outgoing committee were arranging another festival at Ascension-tide. This will be held at S. Cuthbert's Church, East Brunswick, on Saturday, May 17.

The Gregorian Society has been requested to provide the music. Further details of the festival will be published as they come to hand.

It is also hoped to have another series of lectures.

## I'D LIKE TO KNOW

The Editor has suggested to me that the Curate's Egg might alter its scope to provide an opportunity for readers to "ask a question," and to receive a reply.

TV and radio shows ask questions with often elusive answers, questions which develop neither the candidate's intelligence, nor his wisdom, but only his memory. That will not be the purpose here, for I want to share with you my thoughts on the questions you may ask, that both spiritually and intellectually our faith may develop.

Of course, not all will agree with the answers provided. My answers will often be incomplete, even sometimes incorrect, but always they will be given in the spirit of sincerity and of a willingness to help. Should sometimes the answer arouse the spirit of controversy, may I suggest that we follow the ever-timely maxim, "On things essential, unity; in things doubtful, liberty; in all things, charity." Let us have a blessed absence of the hateful odium theologum.

So, if you would care to send me your queries care of the Editor, I will do my best to answer them.

viously some thought which was disturbing him.

To give my mind time to tick over and warm to the task, I agreed that there was no proof that God exists, as we might prove an algebraic equation, or whether a liquid was acid or alkali. Yet there were various arguments a theist could bring forward that would suggest at least a very strong probability of His existence.

Whether we look at the vast or the minute, there is thought and intelligence in the making of it. The solar system is so vast that the nearest star is four-and-a-half light years away, or, as Sir James Jeans would say, six grains of dust in Waterloo Station would be more crowded than the stars in the heavens. The intelligence that is manifest is so real that "the undevout astronomer is mad."

But it is not only in the vast; there is perfection in the detail, as the microscope reveals—the flake of snow, the blade of grass, the ear of corn. All are perfect in the fineness of their texture.

So much had I now warmed to my task that the bell was going before I realised it. When I returned home, I turned up a cutting from my commonplace book. It was notes of an address given over the A.B.C. by Dr Leslie Weatherhead when he was Turnbull Trust preacher in Melbourne seven years ago. It is worth repeating here, for I shall use it when I have my class of sixth formers next week.

Leslie Weatherhead says: "For my own part, I cannot find the logical mistake in the following chain of sentences.

"1. It is incredible that a universe like this is accidental or fortuitous.

"2. It is incredible that it is other than the work of a mind something like our minds, since we perceive, in some regards, at least, the intention of its orderliness.

"3. It is incredible that a mind great enough to create this universe, and in some ways like mine, is not greater than mine.

"4. It is incredible that if it is greater than mine, it does not possess both personality and goodness. Let us call this mind by the name God for the purpose of the argument. God, then, may be supra-personal (i.e., more than we mean by personality), but He cannot be less. He may be more than we can ever dream of when we use the word 'good,' but He cannot be less. Even I know that goodness is better than badness, goodwill better than hate, kindness better than cruelty, love better than lust, honesty better than dishonesty, and so on. If His mind is greater than mine, it must be good. It is hardly likely that the stream has flowed higher than the mountain which gave it birth.

"5. It is incredible that such a Person—if we may now use the word—has no moral purpose in men's lives, for even we have a moral purpose in the little lives committed to us.

"6. It is incredible that He cannot disclose this purpose since He seems to have ordained that only as man co-operates with His purpose can those purposes become successful and reach their goal.

"7. It is incredible, therefore, that such a God has done nothing about sin which is the only enemy of His purpose worth bothering about.

"8. Lastly, it is incredible that such a Person as this God must be, can finally be, defeated."

## BERMUDA CHURCH FOR PORTUGUESE

ANGLICAN NEWS SERVICE

New York, March 24

The Synod of the Diocese of Bermuda has agreed to lend a church to a congregation of Portuguese Presbyterians for twenty years.

The church on loan is S. George's, San Miguel, in the Azores.

The synod retains the right to use the church at any time on the authority of the Bishop of Bermuda.

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## A FINE GARRISON CHAPEL FOR INGLEBURN ARMY CAMP

FROM A CORRESPONDENT

THE Archbishop of Sydney, the Most Reverend H. W. K. Mowll, with chaplain general A. E. S. Begbie, will dedicate the garrison chapel at Ingleburn Army Camp, N.S.W., on May 24 at 3 p.m.

Readers are invited to attend the service.

The ceremony will have more than passing interest. It will be a vital indication to more than 500 young men who gather for worship at the camp each week that their Church is really doing something for them.

### FOR RECREATION

For the past nineteen years the C.E.N.E.F. (Church of England National Emergency Fund) hut has been used for services and recreational purposes.

This has now been converted into a permanent building which will include a chapel. The whole of the interior of the building is being remodelled, lined and painted. Sections of the exterior are being rebuilt. The exterior is also being repainted.

The new chancel in the chapel is built of cypress weatherboards fixed vertically and stained in natural colour. The pulpit,

men and their families. Church parades are held each Wednesday morning. National Servicemen attend these as part of their training programme. The chapel is filled to capacity for these services.

### MANY PROBLEMS

It will not be necessary for the chapel to be used on any occasion for recreational purposes, because all amenities, including television, cinemas, games rooms, reading and writing rooms, are provided by the Army Canteen Services within the camps.

"Everyman's," sponsored by Campaigners for Christ, also provide a small recreation hut.

When 1,400 youths are put together within the limits of a National Service unit, there is bound to be a greater number of personal problems than in civilian life.

These may be marital, housing, financial, moral problems, or they may be spiritual problems—all problems of the heart and home.

Regular Army men and their families have their own distinctive problems, and it is to the chaplain's office in the garrison chapel that many of these people

C.E.N.E.F. Club at King's Cross, which opened on June 11, 1942. One of the earliest actions of C.E.N.E.F. was to provide recreation huts in military establishments, including Ingleburn and Narellan camps. Welfare officers wearing Army uniforms with the C.E.N.E.F. badge, were appointed to these C.E.N.E.F. huts.

The foundation plaque of the C.E.N.E.F. Hut at Ingleburn was set by Brigadier A. F. Allen, D.S.O., on December 16, 1939. The building was officially opened by Lady Wakehurst on April 27, 1940.

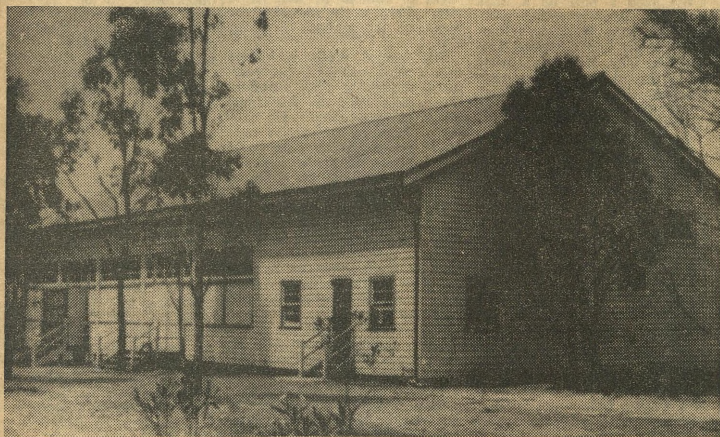
### REGULAR MINISTRY

The site allotted to the Church of England was on the left-hand side of the main southern road coming from Sydney.

During the war years, the C.E.N.E.F. Hut was used for recreational purposes, as well as for church services and service.

Chaplains regularly administered Holy Communion on Sundays, and conducted services as required.

The war has long since passed. The ministry to the men in the Forces still goes on, but widespread interest in such a ministry



The garrison chapel at Ingleburn.

prayer desk and lectern are also finished in the same medium.

Painting throughout has been carried out in an attractive colour scheme.

The building will comprise the chapel with seating for 500, a chaplain's office, a vestry, a quiet room-cum-classroom, and chaplain's accommodation.

Finance for the work has come from a grant of £1,500 from the Department of the Army, and £800 given by ex-service and other organisations, individual donors, and provincial dioceses in N.S.W.

The extent of the renovations is being limited to that amount, but an appeal for £450 has recently been made to provide church furniture, furnishing, communion linen, etc.

The garrison chapel will remain the property of the Church of England.

### MUCH WORK

The chapel will serve the whole of the Ingleburn Military Area, which includes 13 National Service Training Battalion, 4th Battalion Royal Australian Regiment, 2 Camp Hospital, Ingleburn Area Workshops, 116 Supply Depot, as well as the 214 families of all denominations living in Army married quarters.

Church services are held each Sunday and Sunday school for children for Regular Army families. Confirmation instruction is given, and Confirmation services are held in the chapel.

Bible study and discussion groups are held. The chapel is used for ceremonial military funerals, for baptisms and marriages.

The chaplain's office is the centre of a busy stream of personal interviews with National Servicemen and Regular Army

turn readily for advice and help.

There is no larger assembly of young men coming into contact with the Church than there is at Ingleburn. Where else might we see more than 500 young men from dozens of parishes coming together weekly for worship?

How vitally important it is that these men should realise that "their Church cares for them!"

The provision of an attractive adequate place of worship is a major step towards this ideal, as the formerly unattractive C.E.N.E.F. hut becomes an attractive permanent garrison chapel, where the ministry of the Word and Sacraments will reach out to the hundreds of men who come to the Ingleburn Area.

### DONATIONS

Donations towards equipping the garrison chapel should be marked "Anglican Chapel Fund Ingleburn Camp," and forwarded as soon as possible to the Anglican Chaplain, 13 National Service Training Battalion, Ingleburn.

The history of the chapel is interesting.

Upon the outbreak of World War II on September 3, 1939, the Church of England formulated plans to minister to the men and women who would be called upon to serve in the Armed Forces of the Commonwealth.

The Church of England National Emergency Fund was formed in September, 1939. The Sydney Diocesan Churchwomen's Association (S.D.C.A.) came into being six weeks later on October 24, 1939.

Throughout the war, C.E.N.E.F. provided welfare facilities for servicemen and servicewomen in the S. Andrew's Cathedral Huts, as well as in the

has faded. It is no less important, however, that the servicemen of to-day, whether by Regular Army or National Service, should feel that "their Church cares for them."

### A NEW SITE

In the immediate post-war years, the C.E.N.E.F. Hut at Ingleburn received only limited use. Chaplain J. L. Noble took over the use of the building in May, 1949, and served almost continuously as Area Chaplain, Ingleburn, until his retirement in March, 1957. He was succeeded by Chaplain D. C. Abbott, who was transferred to Ingleburn from Holsworthy in May, 1957.

The building was moved from its original site in 1955 to make way for a modern Army canteen and recreation centre known as the "Chowne V.C. Clubs." It was placed in a new position on the same side of the Southern Highway.

Provision of permanent chapels in Army establishments has received considerable attention in recent years, and the Department of the Army has set aside subsidies to assist in this matter.

In July 1957, Mr Rogers was requested to submit plans for the remodelling of the C.E.N.E.F. Hut at Ingleburn for use as a garrison chapel.

The plans were submitted to the Archbishop of Sydney. He and the late Mrs Mowll inspected the building at Ingleburn, and expressed interest and satisfaction in the proposed plans.

The renovations were begun in November, 1957, under the architect's direction. The work is being carried out on a sub-contract basis under the supervision of Chaplain Abbott.

## MORE SCHOOL EXTENSIONS IN DIOCESE OF BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, March 24

Two big contracts have been let for extensions to schools in Brisbane diocese.

They are the Church of England Boys' School at Toowoomba and S. Hilda's School for Girls, Southport.

The Registrar of the diocese, Mr R. T. St. John, told your correspondent this last Friday.

The announcement of these extensions indicates the growing realisation of the need for better educational facilities throughout the diocese.

In the past three weeks, it has been announced also that extensions are to be made to the Church of England Grammar School, East Brisbane, and that 123 acres of land at Bald Hills are to be bought for a new boys' school.

In Toowoomba a tender of £7,290 has been accepted for the first unit of new buildings for a boys' school.

### FIRST UNIT

The first unit consists of a building containing the headmaster's office and rooms for the administrative staff of the school.

Mr St. John said that the Parents and Friends' Association and the Old Boys' Association had conducted an appeal for the proposed new buildings.

Nearly £50,000 had already been given or pledged towards the appeal, he said.

"Apart from the new administrative building it is likely that other sections of the proposed new buildings will be erected later this year."

### S. HILDA'S SCHOOL

The Church of England Boys' School, Toowoomba (Connal's School as it is known from the name of the headmaster, Mr N. S. Connal) is a Preparatory school for boys situated on the edge of the range in an ideal position.

The grounds which are on two sides of a road are extensive and there is ample room for these extensions without encroaching upon the boys' playing area.

The Brisbane diocese annual clergy summer school is usually held here.

The registrar said that the contract accepted by S. Hilda's School, is for £80,717. Two new buildings, designed to be the nucleus of a series of buildings

### AFRICAN MIGRATORY LABOUR "EVIL"

ANGLICAN NEWS SERVICE

Capetown, March 24

The Archbishop of Capetown, the Most Reverend Joost de Blank, has condemned the system of migratory African labour which separates husbands and wives.

It has "corrupted South Africa and should be rooted out," he says.

Writing in the journal *Africa South*, he calls on all Christians to resist what he terms "this devilish policy."

## TWO PERTH HOSTELS HAVE A GOOD YEAR DESPITE MANY DIFFICULTIES

FROM OUR OWN CORRESPONDENT

Perth, March 24

Two youth hostels in Perth diocese report a successful year for 1957.

They are the Hostel for State School Children at Merredin and S. Christopher's Hostel for Boys at Northam.

The hostel at Merredin has had to weather many financial storms and overcome staffing dilemmas during 1957, but much was achieved during the year.

The chairman of the hostel committee, the Venerable L. Bothamley, reports that the initial meeting for 1958 was the best yet. The prospects for a good year have never been brighter.

The Public Works Department, is at present carrying out work in extend: the dining hall and kitchen, and building a new ablution block and laundry—all of which will cost over £6000.

for the junior school will be erected.

Both of the new buildings will have four classrooms on the ground floor, and dormitory accommodation on the upper floor.

There will also be accommodation for the teaching staff on the upper floor.

Mr St. John said that in past years it had been possible for the junior school pupils to share the same buildings as the senior school, but the great growth of the school in recent years has made necessary this expansion.

It will be part of a series of extensions to the school over the past years, which include several other new buildings and a swimming pool.

### U.K. DISPLAY OF OLD AND MODERN ART

ANGLICAN NEWS SERVICE

London, March 24

To stimulate the appreciation and care of the works of art of the past, and to encourage use of contemporary ideas and materials in church art to-day, is the twofold aim of an exhibition being held in Manchester.

A splendid collection of old church plate has been lent from churches in Lancashire and Cheshire. Contemporary silver has been sent from all parts of the country for the display.

Textiles and embroideries, printed books and manuscripts, paintings and carvings, old and new have been lent from many sources.

Among the display of stained glass are three panels designed and made at the Royal College of Art for Coventry Cathedral.

## MAITLAND POST-MORTEM OF CANVASSES HELPFUL

FROM A CORRESPONDENT

Newcastle, March 24

At a post-canvass conference at S. Paul's, Maitland, Diocese of Newcastle, on March 9 it was found that the greatest problem during canvasses was anti-canvass whispering with garbled reports of what had happened in other parishes.

Thirty-four representatives of the parishes of Cessnock, Mount Vincent, Paterson, Beresfield and Maitland attended the conference.

All these parishes conducted canvasses under the combined every-member scheme directed by the Department of Promotion last October.

All delegates had good news to relate.

A new enthusiasm was evident in every parish. More men had become active church workers. Attendances had increased, as had finances. But there was

still much resistance that had to be broken down.

One resistance was that some canvassers and parishioners considered pledging to be an interference with their personal religion.

Practical suggestions were made for overcoming other difficulties.

It was found that where a combined canvass is held it is better to restrict the personal direction to specific areas.

Furthermore, social gatherings are an invaluable aid to follow-up action.

Synod at its next session to have the hostel named S. Michael's House.

This year there are thirty-four boys and an equal number of girls as resident students in the hostel. S. Christopher's Hostel was founded by the Warden of S. John's Theological College, Morphet, N.S.W., the Right Reverend Christopher Storrs, when he was Archdeacon of Northam.

This hostel caters for boys only. Seventy are in residence.

Here, as in Merredin, there are signs of progress; work has been completed on a new kitchen and junior and senior recreation rooms.

The property is also being painted throughout.

The committee's next venture will be constructing a basketball area.

A hostel club has been formed. The committee paid a tribute to the Warden, Mr A. A. Haye, for his capable management of the hostel and to Mr Roy Wenlock for his assistance.

### LOCAL "MANAGERS"

The Board of Management of the hostel is composed almost entirely of local people who are doing this "fine piece of Church work" entirely in an honorary capacity.

The board proposed to request



## BOOK REVIEWS

# RICH, COLOURFUL NOVEL OF LIFE IN THE ARMADA DAYS

THE SCARLET CLOAK. Ellallice Tate. Hodder & Stoughton. Pp. 335. Australian price, 20/-.

BETWEEN 1572 and 1588 the scene slips easily from Spain to Paris, to Devon, to Spain again, to London, and from thence to Devon.

Ellallice Tate gives us a novel which glows with the warm, passionate life of the period when Spain and England struggled for the mastery of the seas and the New World, and for the Faith within them.

Philip the Second's Spain was that of the Inquisition. The people were still conscious of the long and bitter struggle between the Cross and the Crescent which had been fought out on the Iberian Peninsula and which still glowed with the smouldering coals of consuming bigotry.

England had won the struggle for the Reformed expression of her own ancient Faith. Her Queen had been branded with bastardy and her life threatened by bigots inspired by Papal suggestion.

In such a struggle many men and women had perforce to suffer on either side.

Very competently, Ellallice Tate builds up the life story of men and women of England and Spain involved in the titanic struggle.

She knows both her Andalusia and her Devon. You see both the cork tree woods and the West Country combs. How well she pictures the old Andalusian life! You can almost smell the onions in the *olla podrida*, or watch the gipsy girl Bianca dancing the slow and stately *farruca*.

How swiftly and terribly tragedy strikes in the old Spanish palace when the English sea raiders swoop and both Dona Isabella and her gipsy maid, Bianca, are raped and dragged away into concubinage beyond the sea. Captain Ennis March, "his hair blond and his eyes as blue as the sea . . . skin weather-beaten . . . mouth shrewd, cruel and sensual . . . a man who had faced death so many times that he ceased to

be aware of it," was a great, blond beast as some of our Elizabethan ancestors certainly were.

I must not spoil this thrilling novel for the readers of THE ANGLICAN. But there are a few just criticisms. Elizabeth's Church of England was not as colourless as the authoress seems to imagine. This condition was to come in with the Puritan Revolution and the steady infiltration afterwards of men who had neither aesthetic nor historic sense, who were and indeed still are Puritans at heart.

Nor do I think she draws well the conditions of life in the great houses in England which still retained their Roman Catholic allegiance.

All the same, this book is well worth while. It has the thrilling colour qualities of a good Turkish carpet.

—W.A.B.

## STUDY IN NINE CHRISTIAN CLASSICS IS WORTHY KEY TO A RICHER WORLD

ATHLETES OF THE SPIRIT. Philip Lilley. The Epworth Press. Pp. 148. English price 10/6.

THIS is a day when people read digests and little books. But one always hopes that digest articles send some readers on to the source books from which the articles or stories came.

One cannot but feel that this book will send readers on to the Confessions of S. Augustine, the Imitation of Thomas à Kempis, the Letters of Samuel Rutherford, and so on. For this book is a study in nine Christian classics, giving the reader the background of the author's life and by due quotations enlivening the reader's taste for more. Obviously the writer has soaked himself in these classics and learned to love the writers, for the book has an unusual charm.

The Confessions, as Papini described them, are "The Epistle to God, a magnificent letter from the slave to the master, from the Redeemed to the Redeemer."

Augustine tells his story vividly and eloquently and we learn how, through the love of God and the influence of his mother, Archbishop Ambrose and others, he turned from a life of lust to the deepest service of God. "He gave in to God." It was as simple as that.

Thomas à Kempis, on the other hand, lived in a community and knew nothing of the world's temptations. His book may have had its origin as a "commonplace book" such as many of us keep to-day, entering our notes and comments on books and events as we know them. The book has been translated into 50 languages and gone through 6,000 editions. It is a book of the heart rather

than the head. He lives in the Presence of God.

As he is reported to have said at times to his brethren: "Dear brethren, I must go; there is someone waiting for me in my cell."

When we come to Samuel Rutherford we come into a different world, the seventeenth century, when the Scots were opposing Charles I and Archbishop Laud in their attempts to impose an Episcopalian prayer book on them. People said of Rutherford that he was "always praying, always preaching, always visiting the sick, always catechising, always writing and studying."

It would be impossible to write in detail of all the authors, Sir Thomas Browne, John Wesley, William Law, John Bunyan, Blaise Pascal, though every chapter is rich in interest and the quotations are full of light.

## ARCHBISHOP DE BLANK JOLTS THE "EASY-GOING" CHRISTIAN

UNCOMFORTABLE WORDS. Joost de Blank. Longmans. Pp. 120. Australian price, 7/6.

ALTHOUGH too late in its arrival in this country for intensive study during Lent, the Bishop of London's Lent Book for 1958, written by the Archbishop of Cape Town, is ideally suitable for devotional reading during the coming Holy Week.

Indeed, it should be considered compulsory reading for all church people who can obtain it. It provides a sharp jolt to the many of us who tend to lean too much on the "comfort" of the Church and experience the sorrow of Passion-tide and the joy of Easter on an emotional level only, forgetting that the teaching of our Lord was meant to penetrate every aspect of our being.

Archbishop de Blank takes ten sets of "uncomfortable" words which our Lord spoke and shows how they must be obeyed in a spirit of continued self-sacrifice.

The message is never woolly or compromising; rather it is razor-sharp in its intensity in attacking the complacent and

easy-going Christian. It has disturbing things to say about our lazy attitude to prayer. ("What, could ye not watch with me one hour?"), our selfish attitude to the continuing divisions of Christendom and, above all

to the Christian duty of forgiveness and the necessity of putting God and His Will first in everything.

This book is a rallying call to duty for churchpeople everywhere: for the complacent, the doubtful, the proud and the self-centred. If it is read honestly and its message followed through into daily living, it will indeed provide a Gospel-given preparation for a joyous Easter.

—J. S.

## HOLINESS

THE WORLD OF GOD AND THE LIFE OF HOLINESS. Wilbur M. Smith, Marshall, Morgan and Scott. English price, 5/-.

THIS is an interesting little book by an American Professor of English Bible at Fuller Theological Seminary, Pasadena, California. He has here put into book form some talks which he gave in the Daily Bible readings at the English Keswick Convention.

He begins by admitting that though he has taught "Bible" for many years it was only recently that he had ceased from "shirking" the New Testament teaching of holiness.

At first sight to some it would seem clear that here is a fundamentalist coming to tangle with a subject that has occupied more "catholic" devotion for centuries; and for that reason this small book may appear to be slight in content as well as in size. This is to mistake the depth of the author's love for Christ.

His central thesis is by no means new—neither is his treatment, though he does introduce illustrations with the traditional air of a "testimony." He calls for a "baptism of holiness unto God" in the Church. The world which seems neither to listen to doctrine, nor even the Bible, is drawn by holy men and women.

He asks, "What makes the Bible a holy book and a standard for a holy life?" And he answers that it was initiated by a Holy God; given us through the Holy Spirit; written by Holy men, and lastly makes for Holy men and women.

His great love for his Bible, its holy authors, is apparent on every page. His power and consistency in interpretation and quotation of the Bible is lovely.

This is a very good book to put into the hands of any man—cleric or lay—who wishes to discover afresh the glorious fascination which comes from a man who knows and loves his Bible, and his Lord.

—M.M.T.

## AN EXPOSITION OF TWO EPISTLES IS MASTERLY

THE EPISTLES TO THE GALATIANS AND TO THE PHILIPPIANS. Kenneth Grayson. The Epworth Press. Australian price, 15/9.

ONE of the pressing problems in the Church to-day is to make the theological language of the Bible not only intelligible, but alive in the mind of the layman.

In a generation which is almost Biblically illiterate, it would seem that the first task of the preacher must be a simple, straightforward and intelligent exposition of Holy Scripture.

This is but one volume in a series of commentaries being

published which aims to make possible such exposition from the pulpit.

Care and space are given to expounding such distinctive words and expressions as "justification," "glory," "in Christ," "curse of the law," and so on. Biblical cross-references are given in the exposition.

The reader will not be hampered if his knowledge of Greek is limited or even non-existent. Technical problems of date, authorship and destination are summarised briefly but are rightly subordinated to exposition of the text.

The text is divided into sections. A summary of each is given with any necessary background references, then the exegesis of its more important points is followed by a summary exposition, with special emphasis on points which provide the raw material for sermons.

In general, the exposition is scholarly without being didactic.

These commentaries should find a wider use than among preachers. The layman anxious to study his Bible without too many technical hindrances will find them helpful, easy to follow and within the range of his pocket.

—A. de Q. R.

## RECORD REVIEWS

### THREE GREAT COMPOSERS

HANDEL. Five Arias from "Julius Caesar." MOZART. Arias from "Don Giovanni." "Cosi fan tutte." "Le Nozze di Figaro." LISA DELLA CASA. Soprano. The Vienna Philharmonic Orchestra. Deca DXT 5277. 12in. L.P. Australian price, 57/6.

LISA DELLA CASA has a corner on the role of Handel's Cleopatra in European opera houses, and one discovers reasons for this preference in the record reviewed.

In the first place the singer is very beautiful, a necessary asset when one comes to play Cleopatra. In the second, she sings these five arias (all the singing given here in this German version of the score) so well that her performances might well be models of Handel singing.

Her trills and ornaments are splendidly turned, and her account of the aria where she believes Caesar to be dead and curses her brother Ptolemy for the disaster shows, by its subtle and compelling change from grief to vengeance, that she is also a very intelligent actress.

As they say in the very best reviews, this is vintage Mozart. On the reverse, Miss Della Casa sings five Mozart arias. The difference in voice that she affects for Donna Anna, coming as it does after two arias sung in the opera by Donna Elvira, is most impressive. All three arias are splendidly sung.

I was a little less impressed with the aria from "Cosi fan tutte," partly because of the less than perfect notes in the lower

register disclosed by the leaps of a twelfth that Mozart asks here, and partly because it is almost impossible to feel the same singer in these so very different roles.

This doesn't alter the fact, however, that this is very good Mozart singing and the whole a most interesting record.

LE BEAU DANUBE BALLET MUSIC. Strauss, arr. Desormiere. The Orchestra of the Paris Opera, conducted by Manuel Rosenthal. Capitol 12in. L.P. Australian price, 57/6.

This record should sell by the bucketful. It is the only version of Le Beau Danube, it is very plumply recorded, and the performance is full of the very highest good spirits. Besides, it's ballet music and it's by Strauss and if you can entirely suppress the impulse to dance you have either corns or blood pressure.

Nevertheless I cannot give unqualified approval to this record, for two reasons. There isn't much charm or delicacy in the playing in those parts which especially call for it, while the highlights of the ballet are pointed up in such a way as to suggest Venus flexing her muscles. The lady simply doesn't have to do it. Even so, the conductor doesn't make as much of some of the music as he might. Those whose collection of Strauss includes the New Year Concerts conducted by the late Clement Krauss will see at once what I mean. Just the same, I'm going to put on that polka just once more. —P.F.N.

## STUDY OF THE DOCTRINE OF HISTORY IS VERY VALUABLE FOR THE FEW

THE CHRISTIAN DOCTRINE OF HISTORY. John McIntyre. Oliver Boyd, 1957. Pp. 115. Australian price, 20/9.

IT cannot be said that Professor McIntyre is easy to read. Studies of the nature of history are at any time abuse; they are necessarily more so when the doctrine propounded is qualified by the term "Christian," and so made an abstraction of an abstraction.

As well as this, the author's sentences are usually very long, elaborately qualified and rich in subordinate clauses; hence the reader is doubly tested.

Although the author tries at times to make his thought clear by the use of algebraic symbolism, he rarely makes such

concessions to human weakness as he could by the use of concrete examples.

He also assumes too readily that the expressions and thought-forms of continental theology are common parlance.

But the patient and persevering reader will find himself rewarded, for Professor McIntyre has much to teach us as he opens up his field and shows us its possibilities.

Asserting that the "conviction of the rootedness of Christianity in history" implies a specific doctrine of history, he goes on to define this history as "mean-

ingful occurrence, and, more particularly, occurrence the meaning of which is a construct out of certain categories, namely, Necessity, Providence, Incarnation, Freedom and Memory."

As he explains later, he means that these "categories" are "taken to be constitutive of history."

The book may be said to be an explication of that definition. It will suffice here to say that while it contains much to debate, the book will be regarded as an important one by the few who work in this field.

—C.C.C.

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# RELIGION OF A PHYSICIAN OF THE SEVENTEENTH CENTURY

BY THE REVEREND W. H. GRAHAM

This article was originally delivered as a talk over the Australian Broadcasting Commission by arrangement with whom it is printed here.

SCHOLARS are men of peace, they bear no arms but their tongues are sharper than any razor; their pens carry farther and give a louder report than Thunderei.

In these words Thomas Browne M.D., writes in 1635 in his most famous work "Religio Medici," the Religion of the Physician—or the Faith of the Doctor. Thomas Browne is saying in his own way that the pen is mightier than the sword, and, considering who he was, trained in the University of Oxford, the medical schools of Montpellier, Padua and Leyden and then a general Medical Practitioner in Norwich, England, for 46 years, we could say that his pen was certainly mightier than his scalpel, for Thomas Browne, man of letters, student of Theology and Philosophy, is far more distinctively known than Thomas Browne, man of science or Doctor of Physic.

## A CLASSIC

Significantly enough even medical historians honour him for his literary erudition rather than for his professional competence. The 24,000 words of his "Religio Medici" speak louder than any contribution he may have made to pure medicine.

As one writer observes, "He lives as a classic rather than a physician."

Towards the end of his life his view of his profession is reflected in a letter sent to his son Edward, who succeeded in the practice of medicine, and was admitted to and later became president of the Royal College of Physicians—an honour denied Thomas Browne himself.

Writing at this time Thomas Browne said: "Times look troublesome but you have a honest and peaceable profession which may employ you and discretion to guide your actions."

Not that he was merely a medical money-maker—as he said, perhaps smugly to our ears, "I feel not in me those sordid and un-Christian desires of my profession. I do not secretly implore and wish for plagues, rejoice at famines, revolve Ephe-merides and Almanacks in expectation of malignant aspects, fatal conjunctions and Eclipses."

"I rejoice not at unwholesome springs nor unseasonable winters. My prayer goes with the husbandman's desire—everything in its proper season, that neither men nor the times be put out of temper."

Thomas Browne said "I desire everything in its proper season."

on, that neither men nor the times be put out of temper. And I repeat these lines because they bring us close to the heart of Thomas Browne, who in temperament was "neither transported with mirth nor dejected with sadness," and give us the clue to his discovery of harmony with everything in its proper season when men and times alike seemed very much out of temper.

Born in 1605, the year of the Gunpowder Plot, he lived in explosive times, for consider the explosive events about him before his death in 1682—the struggle politically between King and Parliament mounted in intensity to the explosion of the Civil War and what Browne (very boldly for him) called the "horrid murder" of Charles I and the rising to power of Cromwell (to Browne "the Usurper")—then the unsettled years of the Interregnum, then the Restoration of Charles II at whose hands Thomas Browne became Sir Thomas.

## FERMENT

In religion, too, there were explosive elements; but there was the bitter mutual opposition of Puritan and Anglican and of both to Roman Catholicism. There was a significant intellectual ferment too—a ferment though hardly an explosion—following the implications of Bacon's Advancement of Learning and the founding of the Royal Society. (Donne's statement "the new Philosophy puts all in doubt" must have referred to a sceptical ferment.)

Thomas Browne, a retiring though convinced Royalist wrote "Religio Medici" for his own interest to a select group. This so-called piece of serene wisdom was written at the same time and in the same country as his contemporary, John Milton, active Parliamentarian dipped his pen in the bolder hue of political propaganda which was given the widest possible circulation.

Both were religious, both had literary ability, both shared views of tolerance. His view of women was expressed by Browne thus:

"I was never yet once, and commend their resolutions who never marry twice—Man is the whole world and the Breath of God—Woman the rib and crooked piece of man—I could be content that we might procreate like trees without conjunction."

(By the way, Thomas Browne later married and evidently overcame this repugnance, marrying

a lady who, as one writer quaintly put it, "had such material facilities for him as his ten children.")

## BROWNE & MILTON

It seems almost inevitable to place Thomas Browne, the literary Royalist, in company with John Milton, the literary Puritan. Yet Milton and Browne were drawn in opposite directions by the same contemporary forces.

Browne did not enter the literary lists in less explosive subjects ranging from miracles to palmistry, from predestination to heresy, from relics to devil possession.

We must confine our interest to a study of his views on toleration, charity and on the relationship for him between faith and reason. In his plea for toleration and charity between men and nations, especially between religious men, his outlook was truly ecumenical—he tried to be in the best sense a citizen of the world, holding his own convictions but with charity.

He was a convinced member of the Church of England. "There is no church whose every part so squares unto my conscience, whose articles, constructions and customs seem so consonant unto reason, and, as it were, framed to my particular devotion as this wherof I hold my belief the Church of England"—and again "I am of that reformed new cast religion, wherein I dislike nothing but the name—(i.e. the name we assume of Church of England, because the name 'England' is too nationally restrictive). Talking of reform and relations to the Faith of Rome he said "We were reformed from them not against them."

## FAITH AND REASON

nificant in the Parish Church of Browne was a regular communicant, S. Peter, Mancroft, but we notice he did not attend public service there during the incumbency of one John Carter, a red hot Puritan who hated Episcopacy, whether Anglican or Roman Catholic, and also congregational and Quakers with an impartial hatred—thus he showed his aversion to intolerance and uncharitable iconoclasm.

Now we must pay some attention to his views of the relation-

tion reveals; second he finds the purposes of God in what he calls "God's secret providence." Thus faith and reason, religion and science, as he understands them, are the two "visible hands of God."

## FAITH AND DOUBT

Though he knows within himself a mixture of faith and doubt he is concerned that the extremes "that the bad construction and perverse comment" on the relation of these two visible hands of God—faith and reason—as it were slapping each other rather than joining together in a transcendent harmony. This conflict seemed to be leading many of his contemporaries into atheism.

He says "There is a Philosophy so in Divinity sturdy doubts and boisterous objections wherewith the unhappiness of our knowledge—too nearly acquainted us—more of these hath no man known than myself—which I confess I conquered not in a martial posture but on my knees."

Such a one as Sir Thomas Browne, paradoxically a medical man who believed that the heart was in the middle of the body—a man of science who believed in witchcraft and that the earth was a fixed body and the sun its satellite—a man scientifically curious yet mystically credulous, a bible critic and yet a fundamentalist—a Pharisee with a "thank God I am not as other men" smugness and yet a publican with the humble submission expressed in these last few lines of his "Religio Medici."

These words of Thomas Browne are in the form of a Prayer to God—"Bless me in this life—with but peace of my conscience, command of my affections, the love of Thyself and my dearest friends and I shall be happy enough to pity Caesar."

"These are O Lord the humble desires of my most reasonable ambition, and all I dare call happiness on earth wherein I set no rule or limit to Thy Hand of Providence. Dispose of me according to the wisdom of Thy pleasure—Thy will be done, though in my undoing."

## NEWCASTLE G.F.S. LENTEN PLAY

FROM A CORRESPONDENT

March 24  
The Newcastle Cathedral branch of the Girls' Friendly Society will present a play "The Upper Room," at 6 p.m. next Friday, March 28 as a Lenten devotion.

The play will be followed by a strip film, "Introducing Melanesia."

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## DIOCESAN NEWS

### ADELAIDE

**DIAMOND JUBILEE**  
The monthly get-together of the Salisbury parish, held on the second Saturday of each month, had special significance this month. Guests of honour were Mr and Mrs J. H. Koehne, who the next day celebrated their diamond wedding anniversary. In his parish paper, the Reverend Gerald Regier writes: "Mr. and Mrs. Koehne have been well-known and well-loved citizens of Salisbury for a good many years. Mr. Koehne has not only been a district councillor, but also very active in sporting affairs. Best of all, he, his wife and family have been devoted, faithful parishioners of St. John's, and Mr. Koehne was for many years an active licensed lay reader. Mrs. Koehne was and still is very active in women's affairs in the parish: Mothers' Union, Guild, A.B.M. Auxiliary, Citrus Harvest Festival, all know how much she has meant to their continuing success."

### PERTH

#### CLERGY WIVES' QUIET

The Reverend E. A. Gundry, Rector of Carlisle, conducted a Quiet Afternoon for clergy wives in the chapel of the Holy Cross, which is the private chapel of the Archbishop of Perth. About twenty-five clergy wives assembled at the Archbishop's residence, and, after prayers, meditation, two addresses by the conductor and a period of quiet, Mrs. Moline entertained them to afternoon tea.

#### TEMPORARY DUTY AT KALGOORLIE

The Reverend Charles Gillman, a retired priest who has been filling a number of temporary vacancies in various parishes, will go to Kalgoorlie in May to assist at the Cathedral when Bishop Muschamp leaves for England to attend the Lambeth Conference.

#### YOUTH ORGANISER

Mr Ray Check, who has been Youth Organiser in St. Edmund's Parish,

Wembley, and a licensed lay reader in that parish, is now on loan to the Parish of Albany in Bunbury Diocese. His services are greatly missed in Perth. This emphasises the need for adequately-trained laymen as paid workers in parishes.

#### CLERGY RETREAT

It has been announced that the Retreat for the clergy of the Diocese of Perth will be held in St. George's College, Crawley, next May. The Retreat will be conducted by the Reverend C. N. Thomas, of Croydon, Victoria.

Mr. Thomas is the late Bishop A. N. Thomas, of Adelaide.

#### EAST CLAREMONT EXTENSIONS

Work has begun on extensions to St. Andrew's Church, East Claremont, at a cost of approximately £10,000. It is confidently expected that the building will be dedicated early in September this year. This has been made possible by a fund-raising campaign.

#### REASON FOR CHURCH ORGANISATIONS

The Rector of Mount Hawthorn (the Reverend Frank Pitcher) writes in "The Churchman," his parish magazine, "... the object of all church organisations is to produce better Christians and laymen and regular churchgoers. It is quite wrong, in fact it is unthinkable, that a member of any parish organisation, whether Ladies' Guild, Young Wives' Group or Youth Fellowship, or any church worker such as Sunday-school teacher, Altar Server or C.E.S.S. Leader should take little or no interest in the services of the Church."

"You cannot encourage others to come to church if you fail to do so yourself. Service for others which does not issue from the worship of Almighty God is merely service for self-praise and not for God's glory."

### SYDNEY

**WEST WOLLONGONG C.E.M.S.**  
The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, who is president of the N.S.W. Provincial Council of the Church of England Men's

Society, attended the twelfth anniversary of the C.E.M.S. at St. Mark's, West Wollongong. More than fifty men were present.

#### CHURCH UNION MEETING

The Sydney branch of the Australian Church Union will meet on Tuesday, April 8, in Christ Church Lower Hall, 505 Pitt Street, Sydney, at 8 p.m. Mr L. Booth, who has recently returned from a visit to Papua, will give a talk illustrated with slides entitled "Inside Papua." The committee will meet in Christ Church Clergy House at 7.15 p.m. The Eucharist will be celebrated at 5.40 p.m. with special prayers for the work of the Australian Church Union and for the propagation of the Catholic Faith in the Commonwealth and diocese. A cup of tea will be provided in the hall after the service. Members and friends are asked to bring their own food.

#### NINETY-NINTH ANNIVERSARY

St. Paul's Church, Redfern, celebrated its ninety-ninth anniversary at a special service on March 16. The Rector, the Reverend J. W. Holmes, conducted the services. The lessons were read from a Bible donated to the church by an old resident, Mr H. E. Cole, in 1859. The first church, which was of weatherboard, was replaced by the present one in 1928.

### WILLOCHRA

"TIME, GENTLEMEN, PLEASE..."  
The Bishop of Willochra, the Right Reverend Richard Thomas, in his diocesan paper, "The Willochran," raises the question of a standard time for all states except Western Australia. "This could be accomplished by reducing by fifteen minutes the existing eastern time in Queensland, N.S.W., Victoria and Tasmania," he says, "and by advancing it by fifteen minutes in South Australia and the Northern Territory."

The Bishop says "a few places here and there might find the standard time for all the States mentioned a trifle inconvenient at certain periods of the year, but this could be overcome easily by starting the day's work earlier or later according to the longitude in which they are situated."



## GIFTS FOR THE NEW GUINEA MISSION APPEAL NOW TOTAL NEARLY £3,000

Gifts to the New Guinea Lenten Appeal, sent direct to THE ANGLICAN, now total £1,992/19/9.

A further sum of £800, sent to the Australian Board of Missions, brings the grand total to more than £2,792.

THE ANGLICAN gratefully acknowledges the following gifts received during the past week:

R. G. Peart, Esq., Willaura, Vic., £1/1/-; Mrs L. M. Brecht, Mayfield, West, £1; Miss Kathleen Waddell, Kotara, £2; "Parishioner," Dubbo, N.S.W., £50; Anonymous, Newcastle, £2; Parish of St. Paul, Bridgetown, Diocese of Bunbury, W.A., £21; Miss G. Mackenzie, Orange, N.S.W., £5; Miss D. Bartlett, Ivanhoe, Vic., £12; Anonymous, East Maitland, Vic., £10; Miss M. White, Forbes, N.S.W., £10; Mrs Windsor, Forbes, N.S.W., £2; Mr and Mrs Joyner, Orange, N.S.W., £2; Mrs E. Arthey, Mundubbera, £1; Miss A. Hughes, Wellington, £1; E. Lindsay, Esq., Sunshine, Vic., £1; C. H. G. Simpson, Esq., Hunter's Hill, N.S.W., £10; Mrs M. L. May, Kingston Beach, Tas., £5; All Saints' Young Anglican Fellowship, Singleton, N.S.W., £10;

C.E.S., Blakehurst, N.S.W., £10; Congregation of St. Wilfred's, Torrens Park, S.A., £25/14/6; Miss Helen Maut, Vaucluse, N.S.W., £3/3/-; G. Callaghan, Esq., Coonabarabran, N.S.W., £5/5/-; The Reverend G. Morrison, Broken Hill, N.S.W., £10; A. Stubbs, Esq., Cowra, N.S.W., £2/2/-; Youngs Anglican Fellowship, Armidale, N.S.W., £4/4/-; Anonymous, Lismore, N.S.W., £10; Parish of Fingal, Tas., £5; Mrs E. R. Fargher, Blinman, S.A., £10; Mr and Mrs I. Kinsela, Young, N.S.W., £10; K. Wilkinson, Esq., Menindie, S.A., £10; Mrs G. Thompson, East Brighton, Vic., £5; C. Roberts, Esq., Burley, Vic., £1; R.J.M., Brisbane, £10; The Reverend A. J. Cook, Millfield, N.S.W., £10; Mrs D. E. Cook, Millfield, N.S.W., £5; Miss R. F. Burroughs, Mildura, £1; Mrs I. E. Clarkson, Boorowa, N.S.W., £3/3/-; Mrs E. A. Arrowsmith, Somerset Dam, £1; Anonymous, Millwood Estate, S.A., £10; Anonymous, Canberra, £1; Mrs L. E. Gray, Epping, N.S.W., 10/-; The Reverend D. L. de Dear, Taralgon, Vic., £1/3/-; B. Henningham, Esq., Wagga, N.S.W., £2; F. H. Willington, Esq., Glenunga, S.A., £2; S. Peter's College Chapel, Adelaide, £10/10/-;

Anonymous, Acrega, £10; Women's Auxiliary, St. Paul's, Burwood, N.S.W., £15/10/-; K.A.W., Northcote, Vic., £1; L. T. Penwill, Esq., Launceston, Tas., £10; The Parish of Ithaca, £100; The Parish of Chelmer, £100; Canon Ivor Church, £10; Miss E. J. C. Howison, £10; Anonymous Donors, St. John's, Young, £23/18/6; Young Anglicans, £10; D. Kinsella, Esq., Cora Lynn, Vic., £10/10/-; St. Paul's, Harrow, Vic., £10; J. W. Elliot, Esq., Belmont, N.S.W., £2; Anonymous, Yarralumla, A.C.T., £2; Mrs C. M. Brinscombe, Warrawee, N.S.W., £10; Previously acknowledged, £1,316. Total, £1,992/19/9.

## £23,077 ESTATE OF BISHOP

ANGELICAN NEWS SERVICE

London, March 24

The Right Reverend L. H. Gwynne, who was Bishop in Egypt and the Sudan, 1920-45, left an estate of £23,077.

In his will he stated: "I have bequeathed substantial sums of money to various religious charities as well as to the work of the Church in the diocese in which I was bishop for 38 years."

The bishop recorded that two great friends, who gave generously to the cost of building the cathedrals in Khartoum and Cairo, had enabled him to leave money to charities at home and missions abroad in which they, too, had been greatly interested.

He left £5,000 to the Bishop in Egypt for various objects; £1,250 to the Church Missionary Society; and £500 each to the British and Foreign Bible Society and the London College of Divinity.

## R.A.A.F. PILOT NOW BENDIGO DEACON

FROM A CORRESPONDENT

Bendigo, March 23

The Bishop of Bendigo, the Right Reverend R. E. Richards, on Sunday, March 16, made deacon a former R.A.A.F. Flight-Lieutenant, Mr. Geoffrey Maxwell Ross.

The ceremony took place in All Saints' Cathedral, Bendigo. During World War II, Mr Ross saw active service. At the end of the war he was Flight Commander of No. 15 General Reconnaissance and Bomber Squadron.

For the past five years Mr Ross has been a diocesan lay reader, while for the past six years he has been Sunday school superintendent at Holy Trinity Church, Bendigo.

He is completing his Licentiate in Theology by private study. Until recently he has been in charge of an insurance office in Bendigo.

## TWO PRE-EASTER PROGRAMMES

Two B.B.C. pre-Easter programmes will be broadcast over the A.B.C. within the next week.

The B.B.C. West of England Singers, conducted by Reginald Redman, will give a recital of church music for Easter Week next Monday, March 31, at 10.25 p.m. A.E.T.

Items will include O Magnum Mysterium (Vittoria), Adoramus te Christe (Palestrina/Henderson), O Sacrum Convivium (Farant/Terry), and Missum in Honorem Sancti Domini (Rubbra).

On April 1, the dramatic feature, "The Key of the Garden," by Naomi Mitchison and Lewis Gielgud, tells of the terrible Easter Eve before Christ's crucifixion.

It embodies all the tension of the characters associated with the occasion.

## BRISBANE CLERGY MOVEMENTS

The following appointments of clergy have been announced for the Diocese of Brisbane:

BARRETT, The Reverend Derek Leonard, as Assistant Curate of St. Paul's, Maryborough.

CAVAY, The Reverend Ernest James, formerly Assistant Curate of St. Matthew's, Sherwood, as Vicar at St. Mary's, Moorooka.

DUNGLISON, The Reverend Edmond Francis, as Assistant Curate of St. Paul's, Ipswich.

HOOD, The Reverend Thomas Havelock, who has only recently arrived from England, as a Member of the Bush Brotherhood of St. Paul. He is stationed at Charleville.

JACKSON, The Reverend Kenneth Allan, formerly Assistant Curate of St. Peter's, Gympie, as Assistant Curate of St. James', Toowoomba.

MADSEN, The Reverend John Andrew, formerly Assistant Curate of St. Paul's, Ipswich, as Assistant Curate of St. Peter's, Southport.

MOODY, The Reverend John Kelvin, formerly Assistant Curate of St. Peter's, Southport, as a Member of the Brotherhood of St. John, Brisbane.

PAY, The Reverend Maurice Clement, formerly Rector of St. Alban's, Gorton, as Rector of St. Matthew's, Groyne.

RAYNER, The Reverend Keith, formerly a Member of the Brotherhood of St. John, Dalby, as vice-warden of St. John's University College, St. Lucia.

SHIRLEY, The Reverend Arthur, formerly Rector of St. John, Brisbane, as Rector of St. Saviour's, Laidley.

TREHERNE, The Reverend Thomas, as Assistant Curate of St. Stephen's, Coorparoo.

## SCOTSWOMAN FOR VICTORIAN HEALING MINISTRY

FROM OUR OWN CORRESPONDENT

Melbourne, March 17

The Brotherhood of St. Laurence broke new ground in the ministry of Victoria on March 11 when the Right Reverend Donald Baker solemnly set aside Miss Eleanor Lindsay, a Scotswoman, for the ministry of healing in Australia.

Miss Lindsay has worked under the direction of the Bishop of Edinburgh and of the Churches' Council of Healing in Great Britain.

She is to live at the guest-house of the Brotherhood of St. Laurence at Carrum Downs.

Here she will receive as paying guests people whose spiritual and physical ills have been aggravated by unfavourable environment.

It is believed that such people, after a fortnight or more at the guest-house under Miss Lindsay's care and assisted by the Church's ministry, will be greatly helped.

Since her arrival a year ago in Victoria, she has shown she

has very special gifts, in that she is able to pass on to others a spiritual experience which she herself has had.

The honorary secretary of the Fellowship of Christian Healing, the Reverend John Gason, presented Miss Lindsay to the bishop.

The superior of the brotherhood, the Reverend G. Kennedy Tucker, accepted her as a member of his staff, and the bishop gave a short address.

He then laid hands on her, praying that she might give herself wholly to this work.

Many members of the Fellowship of Christian Healing gathered at the church to wish Miss Lindsay well.

## CO-OPERATION HIGHLIGHTS MELBOURNE G.F.S. SPORTS

FROM OUR G.F.S. CORRESPONDENT

Melbourne, March 24

Co-operation between three youth groups highlighted the annual sports of the Girls' Friendly Society in Melbourne diocese last Saturday.

The Young Anglican Fellowship postponed its sports to prevent a clash, and the Church of England Boys' Society assisted with marshalling and judging.

More than 2,000 G.F.S. members took part in the sports at the oval of the Melbourne Boys' High School.

Mrs Frank Woods, wife of the archbishop, with her daughters, Richenda and Clemence, and many clergymen attended.

Members of the Y.A.F. Executive came during the luncheon break of their conference.

The most impressive moments were during the grand march and the prayers, when the whole assembly stood with bowed heads around the great oval.

The sports began at 11 a.m. and finished at 5 p.m. The Acting President of the G.F.S. in Melbourne, Miss E. Gates, presented the cups to the winning branches.

## RE-DISCOVERY OF CHURCH

### S.P.C.K. WORK PRAISED

ANGELICAN NEWS SERVICE

London, March 24

"The mastery over physical environment and other developments in this century have been hostile to belief in a personal God," the Archbishop of Dublin, the Most Reverend G. O. Simms said last week.

He was speaking at the Founders' Day meeting of the Society for Promoting Christian Knowledge at Holy Trinity Church, Marylebone Road, London.

With rapid and bewildering events had gone a process of de-personalisation in every sphere of life and a development of the power of governments over the individual's life which were not favourable to understanding the meaning of a personal and loving Father, he said.

But the compensating corollary has been a re-discovery in many lands and among many Christian communities of the meaning of the Church.

"This re-discovery has sent a new understanding of the vocation of the people of God, of the relationship between work and worship and of the impact of spiritual forces on secular affairs."

"Remarkable powers of revival have been displayed by minorities of the faithful in the sluggish areas of de-Christianisation," he said. "The Zoe movement in Greece, the Iona experiment and efforts in France and Holland are examples."

## SINGAPORE SYNOD FROM OUR OWN CORRESPONDENT

Singapore, March 10

The Singapore Diocesan Synod meets in Ipoh this year during April 23 to 25. Synod meets once in every eighteen months and includes the clergy of the diocese and representatives of the laity.

It is understood that there will be many important discussions at Synod on the spiritual and temporal needs and the evangelising of the various races in Malaya and Singapore.

## PRINCESS TO BE AT CONGRESS

ANGELICAN NEWS SERVICE

London, March 24

Princess Margaret will attend the opening service of the Church Union's Centenary Eucharistic Congress in Westminster Abbey on July 1.

She is the first member of the Royal family to take part in any of the congresses which have been held at ten-yearly intervals during the past forty years.

The theme of the congress is "The World for God."

## CLASSIFIED ADVERTISEMENTS

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

### POSITIONS VACANT

APPLICATIONS in writing are invited for the position of A.B.M. Regional Officer for northern New South Wales, resident in Newcastle, private or layman. Duties are deputation work in the dioceses of Newcastle, Armidale and Grafton. Salary £350 per annum plus home or rent allowance, travelling expenses. Applicant to state age, present work, church affiliation. Applications should be in the hands of the State Secretary, A.B.M., 14 Spring Street, Sydney, by Monday, April 14.

### THE BENDIGO AND NORTHERN DISTRICT BASE HOSPITAL, PUPIL MIDWIVES

Applications are invited from General Trained Nurses who desire to secure the Midwifery Certificate. A number of vacancies are available in the school, commencing this month, and subsequent schools commencing June, September and January. The Midwifery unit of 61 beds was opened in 1952.

An excellent training is available under highly competent teaching staff. The salary payable is according to the State Award, and accommodation is available. Applications should be addressed to the Director of Nursing, Miss M. Jackson, P.O. Box 126, Bendigo, Victoria, stating relevant personal and professional details. J. C. Hurry, Manager.

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