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STUDENTS CONSIDER CHRISTIAN DUTIES

A.S.C.M. CONFERENCE HELD ON THEME OF VOCATION

FROM A CORRESPONDENT

Melbourne, January 16

Nearly four hundred undergraduates and graduates from every Australian university attended the national conference of the Australian Student Christian Movement from December 29 to January 5.

The conference, at "Frensham," Mittagong, N.S.W., was on the theme "God's Call to Men and Their Vocation."

Christian students from Nigeria, Hong Kong, Fiji, Indonesia and Malaya also attended.

Four addresses were given to the students on the conference theme.

The speakers were the Reverend Colin Williams, Master of Queen's College, Melbourne; the Bishop Coadjutor of Adelaide, the Right Reverend J. C. Vockler; the Reverend Frank Engel, East Asian Secretary for the World Student Christian Federation and a former General Secretary of the A.S.C.M.; and Mr Durham Smith, a Melbourne pediatric surgeon.

Professor Williams spoke of the Christian's responsibility to work within existing secular institutions, restoring them to what they were meant to be in God's plan of creation and redemption.

In the second address, Bishop Vockler described the service of suffering love which the whole people of God was called upon to give, as it shared in Christ's reconciling ministry.

He said that every member of the Church was called to be both priest and prophet.

PRACTICAL LIVING

All must live a life of sacrificial obedience and enter into Christ's suffering. And all must be prophets, making known God's word in everyday situations.

In all this, they were called to share in Christ's kingly role, the service of suffering love shown in His death and resurrection, Bishop Vockler said.

Another leader at the conference was the Reverend B. I. Chiu, Home Secretary of the Australian Board of Missions and a former International Secretary of the British S.C.M.

In studying the claims of God in practical living, the conference divided into a number of "job-study" groups, under the leadership of experts in various fields.

The groups dealt with such occupations and their vocational possibilities as education, engineering science, psychology, social work and medicine.

A full day was devoted to consideration of the "frontier

situations" for the Church — where the world of faith is confronted by the world of non-faith.

Addresses were given on racial inequality, the world's hunger problem, Christian responsibility to the Aborigines, and Australia's attitudes to South Africa and New Guinea.

The Reverend Frank Engel gave the introductory address on "The Search for World Community" on "Frontier Day."

Then several speakers presented the need for service in specific fields overseas.

PRIMATE CALLS FOR BREAKING-DOWN OF DIOCESAN BARRIERS

The Archbishop of Sydney, the Most Reverend H. R. Gough, calls, in his current letter to his diocese, for a greater breaking-down of diocesan barriers in the Church in Australia.

"We dare not any longer hide behind our diocesan walls, keeping ourselves to ourselves," he writes.

"One of the challenges which will come to the Anglican Church in Australia during this year will be to go forward in a spirit of faith and unity under our new constitution which we hope will soon be ratified by our State parliaments.

"As you know, a few members of our diocese have recently petitioned our own State parliament against the passing of the New Constitution Bill.

"Whilst respecting the fact

that they have done this in obedience to their conscience, I cannot but feel they are misguided and base their objections largely on misinterpretations of some of the clauses of the bill.

"I am convinced that the Diocesan Synod of 1957 was right in giving approval by a large majority to this new constitution.

"I recognise there are dangers within it. But the Christian life is a dangerous one. We dare not hold back because of fears and doubts. We must go forward.

"Water which flows freely

keeps clean and pure and life-giving. Water which remains stagnant soon becomes foul and a quagmire.

"The Christian dare not stand still in complacent enjoyment of present blessings. He must go forward along the path of sacrificial service, dangerous though it may be.

"The Church in this diocese (Sydney) is called to go forward to share in the life of the whole Church of England in Australia, glorying in its own Evangelical heritage and seeking to share the riches of that spiritual wealth with others and in the spirit of humility to learn from them.

"Great days of spiritual revival of our Church in Australia lie ahead."

CHRISTIANS TO SET EXAMPLE

DEAN CRITICISES HOLIDAY HABITS

FROM A CORRESPONDENT

Melbourne, January 16

The Dean of Melbourne, the Very Reverend S. Barton Babbage, criticised Australians sharply in S. Paul's Cathedral, Melbourne, on January 15, for their irresponsible attitude to the health of the community.

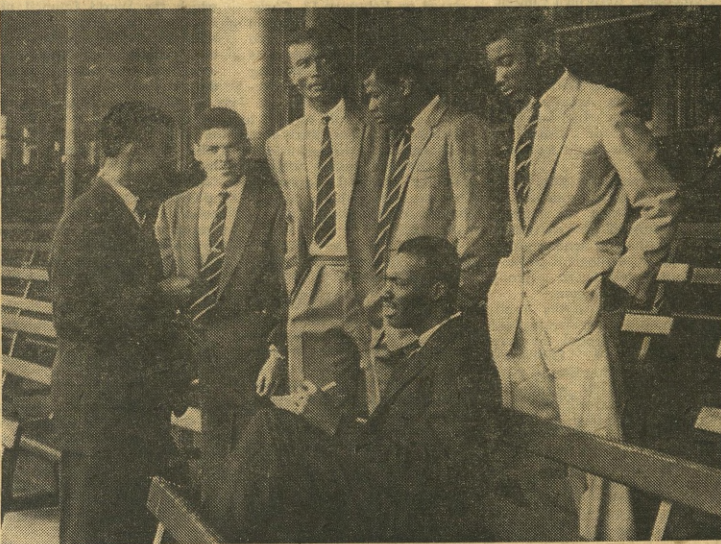
He described the refuse frequently left by holiday-makers as "the desecration and defilement of natural beauty."

More than this, the flies that breed in such spots were a serious hazard to the health of the public, the dean said.

"The man who deliberately smashes a beer bottle, 'just for the heck of it,' may be asserting his individuality; but by his anti-social behaviour he is revealing his emotional immaturity," he said.

"There is nothing commendable about selfishness, and there is nothing praiseworthy about the wanton destruction and utter irresponsibility of the larrikin and the litterbug."

Christians should demonstrate their belief that "we are members one of another" by serving the community responsibly in this matter, he said.



The world's fastest bowler, Wesley Hall, reads a letter he had just received from his home in Jamaica to some of his fellow Anglicans in the West Indies cricket team before start of play in the Third Test at the Sydney Cricket Ground last Monday. Listening to him are (left to right): C. Hunte, P. Lashley, C. Smith, S. Nurse and C. Watson.

ARCHDEACON M. W. BRITTEN DIES

FROM OUR OWN CORRESPONDENT
Melbourne, January 16

The death occurred on Sunday, January 8, of the Venerable Mervyn W. Britten, Archdeacon of Geelong and Vicar of S. Mark's, Camberwell, Diocese of Melbourne.

The archdeacon, who was in his middle fifties, underwent an operation just before Christmas, but unexpected complications set in afterwards, and he became gravely ill.

Although his condition did seem to improve a little as a result of specialised treatment, this was not maintained, and he died on Sunday morning.

The Archbishop of Melbourne, the Most Reverend F. Woods, took the funeral service at S. Mark's on Tuesday, January 10.

He was assisted by Archdeacon T. Thomas and Archdeacon G. T. Sambell.

An obituary notice appears on page 5.

FINANCIAL PROBLEMS FOR DIOCESE OF JOHANNESBURG

ANGLICAN NEWS SERVICE

London, January 16

The resignation this month of the Right Reverend E. F. Paget as Vicar-General of the Diocese of Johannesburg has brought to light some of the difficulties endured in the diocese since the Bishop of Johannesburg was deported last September.

Dr Paget, a former Archbishop of Central Africa, has given up his post because the constitution of the diocese prevents him from presiding over the synod.

When he was appointed vicar-general it was thought that he would be able to preside over the diocesan synod, but legal opinion has since ruled otherwise.

The diocesan secretary, Mr H. C. Juta, said the synod could only be held in the presence of the diocesan bishop, who must declare it duly constituted.

"Only a synod may authorise expenditures. There is, however, a gentlemen's agreement among the parishes that the present unsatisfactory position, in which the diocese is spending money without the authority of synod, should continue," Mr Juta said.

"That authority will be made retrospective when next the synod is constituted, whenever that may be."

The position could be rectified if Bishop Reeves were permitted to return, or if he resigned and a new bishop was elected.

A further difficulty is that one-third of the elected members of the finance board, retired last year as required by its constitution.

New members cannot be elected or co-opted; only the synod has power to do this.

Dr Paget has returned to his home in Natal. He will visit the Diocese of Johannesburg from time to time to conduct confirmations and induct clergy.

The new vicar-general is the Dean of Johannesburg, the Very Reverend P. F. H. Barron. He has already taken over his duties.

THE CONGO DISASTER

PUBLIC APPEAL FOR HELP

The Inter-Church Aid Commission of the World Council of Churches has made a special appeal for help for the Congo.

The Geneva office has confirmed the staggering reports of human suffering from starvation and epidemics received here from the Food and Agricultural Organisation and from Press reporters.

"The commission sent £450 in December and is now sending another £500 and is opening an appeal to the public for funds," the national secretary of the Australian Commission for Inter-Church Aid and Service to Refugees, the Reverend F. F. Byatt, said to-day.

"I have also written to the Prime Minister asking that the Congo situation be treated as a national disaster calling urgently for generous help by the Federal Government," Mr Byatt said.

"It is a matter for concern that the democracies of the free world should stand for something in the eyes of the newly emergent nations of Africa."

A BLIND PRIEST'S LONG WORK

FROM OUR OWN CORRESPONDENT

Melbourne, January 16

The end of 1960 marked the twenty-seventh year of deputation work by the Reverend Henry Host, who is so well known in the Diocese of Melbourne as totally blind but never idle.

After training at S. Columb's Hall, Wangaratta, followed by a short parochial ministry, rapidly-failing sight caused Mr Host to resign from parish work.

Since then, he has made a special feature of a priestly ministry amongst blind people, and has undertaken deputation work on behalf of the Royal Victorian Institute for the Blind, as a result of which there is widespread support for the society's work from many parishes.

Asked what feature of this long ministry "on the road" impressed him most, this blind warrior gave an illuminating reply, "To feel that after such a long time around so many parishes, one is still welcome and still acceptable."

KOREAN LEPERS APPEAL

Contributions towards the appeal for the Reverend Roger Tennant's settlement for lepers in Korea now total £382/1/- In addition to £323/5/- previously acknowledged, the following donations have been received:

	£	s.	d.
Mrs W. Hobson ..	5	0	6
Anonymous ..	1	0	0
Anonymous ..	5	5	0
Miss M. Batchelor ..	3	0	0
G. H. Williams ..	2	2	0
Mrs E. Crossley ..	1	0	0
Holy Trinity Ladies' Guild, Norseman, W.A.	2	2	0
Anonymous ..	1	0	0
J. M. Smith ..	3	3	6
Miss G. E. Blackwell ..	25	0	0
Miss D. Burton ..	5	0	0
The Reverend F. W. E. and Mrs Heyner ..	3	3	0
S. Thomas' S.S., Cardiff, N.S.W.	2	0	0
TOTAL	£382	1	0

EVANGELICALS CONFER

TALKS CENTRED ON SCRIPTURE

MAJOR DEBATE ON SUNDAY SERVICES

ANGLICAN NEWS SERVICE

London, January 16

The clergy of the Church of England should return to expository preaching on texts, the Bishop of Bradford, the Right Reverend D. Coggan, said in London last week.

Bishop Coggan was addressing delegates to this year's Islington Conference of Evangelical clergy. He is the chairman of the Liturgical Commission and presided over the commission which has drafted a revised Catechism.

He said that the Church must interest itself in the new College of Preachers, the new English Bible, the revised Catechism and the revised Psalter.

The theme of the conference was "The Word of God in the World To-day."

The president of the conference, the Reverend M. Wood, Vicar of Islington, spoke of the place of Morning and Evening Prayer in the Sunday parish worship.

"To replace Morning and Evening Prayer permanently and every Sunday of the year by a Parish Communion as the 'popular' service of the day raises real problems," he said.

VALUES

"These services provide great quantities of Scripture in the lessons, in canticles and psalms, and traditionally give time for a full-scale sermon."

"This 'open' worship service, though it may need abbreviating and modernising, is still a great national institution (wonderfully suited for the worship of God, the instruction of the faithful, and the conversion of fringers).

"To lose this heritage would be a grievous loss, at a time when many are finding their way back to church."

"At a time when Continental Roman Catholic theologians are wistfully studying the phenomenon of the grip of these two services on Anglicans everywhere, we would be well advised to hold very firmly to them," he said.

FIRST SAMOAN ORDAINED

THE "LIVING CHURCH" SERVICE

New York, January 16

The Reverend Jabez Bryce, reported to be the first Samoan to be admitted to Holy Orders in the Anglican Communion, was ordained to the diaconate on December 18.

Mr Bryce, who was trained at St. John's College, Auckland, was ordained by the Bishop in Polynesia, the Right Reverend L. S. Kempthorne.

The Right Reverend M. Hodson, Suffragan Bishop of Taunton, England, gave the address.

NUMBERS IN CHURCH OF ENGLAND RISE

ANGLICAN NEWS SERVICE

London, January 16

The total number of baptised members of the Church of England is given as 27,005,000 in the official Year Book of the Church of England, released last week.

This number is 234,000 more than the estimated number given last year.

Confirmed members are numbered as 9,748,000. The Easter communicant strength of the church is given as 2,248,229.

All these figures are based on information for 1958. The number of Easter communicants had fallen by 4.3 per cent. compared with 1956.

The secretary of the Central Board of Finance, Captain D. H. Doig, attributes this decrease to the exceptionally bad weather at Easter in 1958.

THEOLOGICAL EXCHANGES

DUTCH LEADERS IN LONDON

ANGLICAN NEWS SERVICE

London, January 16

Seven theologians of the Netherlands Reformed Church spent three days at Lambeth Palace last week to discuss with Anglicans the subject "The People of God."

The talks took place at the invitation of the Archbishop of Canterbury. The Anglican team was led by the Bishop of Chelmsford, the Right Reverend S. F. Allison.

The conversations were a resumption of talks begun in January 1958, when the Netherlands Reformed Church invited the archbishop to send a group of Anglican theologians to have exploratory talks with a group of its own theologians.

Other members of the Anglican delegation last week were the Dean of Liverpool, the Very Reverend F. W. Dillistone; Canon Alan Richardson of Nottingham University; Canon E. W. Kemp of Oxford; the Reverend R. C. Jasper of King's College, London; the Reverend J. Robinson, Sacrist of St. Paul's Cathedral; the Reverend J. R. Satterthwaite, and the Reverend M. A. Halliwell.

Observers from the Old Catholic Church of the Netherlands, the Presbyterian Church of England, and the Dutch Reformed Church in London, were also present.

RUSSIAN VISIT TO GREECE

APPEAL FOR MORE INTERNAL UNITY

ECUMENICAL PRESS SERVICE

Geneva, January 16

Patriarch Alexei of Moscow and All Russia has this month returned to Moscow from his visit to Orthodox Church leaders in Greece and the Near East.

While in Athens, the patriarch received several honours from government officials and members of the Holy Synod of Greece.

He awarded the highest decoration of S. Vladimir to Archbishop Theoklitos of Athens and All Greece, and invited him to pay a return visit to Russia.

Earlier, Patriarch Alexei had visited the Ecumenical Patriarch Athenagoras in Constantinople.

His two-day stay was the first occasion since 1589, when the Russian patriarchate was established, that the patriarch of Moscow has paid a visit to that city.

In every place, Patriarch Alexei urged that closer bonds be made between the various Orthodox Churches.

AFRICAN MISSION CENTENARY KEPT

ANGLICAN NEWS SERVICE

London, January 16

The centenary of the consecration of a missionary bishop for the tribes to the north of Cape Town was observed in St. George's Cathedral, Cape Town, early this month.

A Sung Eucharist commemorated the consecration on January 1, 1861, of Bishop C. F. Mackenzie, by Bishop Robert Gray.

A message was read from the president and council of the Universities' Mission to Central Africa, expressing their appreciation of the part Bishop Gray played in launching that mission.

The mission is once again linked with the Church of the Province of South Africa through the enlarged Diocese of Lebombo, now covering the whole of Portuguese East Africa and falling under the metropolitan jurisdiction of the Archbishop of Cape Town.

JUSTICE FOR RACES URGED

UNITED EFFORT IN U.S.A.

ECUMENICAL PRESS SERVICE

Geneva, January 16

For Race Relations Sunday in the U.S.A., this year observed on February 12, Christians in more than 144,000 congregations will be asked to demonstrate "the genuineness of Christian love" by making it the basis for all human relationships.

The challenge will be sent to members of the thirty-three Anglican, Orthodox and Protestant church bodies affiliated with the National Council of Churches by that council's Division of Christian Life and Work.

This will be the thirty-first annual observance of Race Relations Sunday.

FOR ACTION

"Let our society, our institutions, as well as persons be tested by the genuineness of love," the message said.

"When love is genuine, racial or cultural background, age or sex, intelligence or wealth will not be a basis for separation."

"True love takes the form of justice as it confronts every man's plea for what is his as a man."

Accompanying the message are suggestions for action by local churches in their communities to support movements to eliminate racial discrimination at lunch counters, restaurants and other public places.

Local churches are also asked to work with employers, trade unions and professional groups to achieve fair employment practices.

They are also asked to co-operate with agencies to develop "open occupancy" housing.

EPISCOPAL TASKS DIVIDED

THE "LIVING CHURCH" SERVICE

New York, January 9

The Diocese of Michigan has devised a "master plan" for the use of its three bishops and the archdeacon, according to the diocesan magazine.

The diocesan bishop, Bishop Emrich, retains overall supervision of the diocese, supervises postulants and candidates for the ministry, and gives first consultation to parishes and missions, seeking replacements for departed clergy.

Suffragan Bishop Crowley is chief administrator of the central portion of the diocese, and supervises candidates for the perpetual diaconate.

He will also direct boys' work, Christian education, Christian social relations and various other activities.

Suffragan Bishop De Witt will direct the Detroit area of the diocese. He will also lead departments and committees in the fields of college work, communications, planning, urban church work, and stewardship.

Archdeacon Braidwood, in the Huron territory, will be chief advisor to the committee on town and country work and the committee on clergy salaries.

SUICIDE REPORT FOR DISCUSSION

ANGLICAN NEWS SERVICE

London, January 9

When the Convocation of Canterbury meets from January 17 to 19, the main business, apart from the consideration of the revised catechism, will be a discussion on the report "Ought Suicide to be a Crime?"

The report recommends that there should be a new legal offence of aiding and abetting or instigating the suicide of another.

It is also proposed that coroners' verdicts should refer to "significant conditions" contributing to the state of mind of a person.

For example, it might be known that a man's mind was disturbed by the knowledge that he had an incurable disease.

HELP GIVEN IN CRISES

DR FISHER ON W.C.C.'s ROLE

ANGLICAN NEWS SERVICE

London, January 16

Illustrations of ways in which the World Council of Churches has given help in times of crisis were given by the Archbishop of Canterbury to a Press conference in London, last week.

Dr Fisher was discussing the forthcoming Third Assembly of the council to take place in New Delhi from November 18 to December 6, 1961.

In the Cyprus crisis, he said, the Greek Orthodox Church had cooled in its relations with the Church of England. But when the crisis was over, the churches had returned to their friendship, thanks to the World Council of Churches, he said.

At Suez, when opinion among the Commonwealth countries was divided, the council had helped to avoid a rift between the churches.

In South Africa, it had arranged a conference enabling the churches to examine their attitudes to apartheid with other churches, and to approach a resolution.

The archbishop said that it was sixty years since the churches had begun to talk together about common problems.

"Once you have started talking together, there is only one major crime, and that is to walk out. In the World Council of Churches, none of us has ever been near that," he said.

DIVISIVE LABELS CONDEMNED

ANGLICAN NEWS SERVICE

London, January 16

The words "Catholic" and "Protestant" as ordinarily used are completely out of date, the Archbishop of Canterbury, Dr G. F. Fisher, said last week.

He was speaking at the commissioning service of the new Chief Secretary of the Church Army, the Reverend D. M. Lynch, in the London headquarters of the organisation.

"I have heard a good deal about these two words recently, as a result of my visit to the Pope," Dr Fisher said.

"I hope that by my visit I have enabled everybody to see that the words 'Catholic' and 'Protestant,' as ordinarily used, are completely out of date."

"Each word means a different thing to each person. You cannot find anybody to agree on what either means."

"They are almost always used now purely for propaganda purposes. That is why so much trouble is caused by them," he said.

BRITISH ANGLICAN SOCIETIES LINKED

ANGLICAN NEWS SERVICE

London, January 16

Over 300 Anglican students, from many universities in the British Isles, met in London from January 2 to 6 to hear addresses and take part in discussions on matters affecting the Anglican communion as a whole.

They have decided to form an Anglican Students' Federation. This will link, for the first time, all the Anglican societies in British universities, but will have nothing to do with the internal policies of these bodies.

The federation's executive will arrange an annual conference, and prepare a register of Anglican students, so that they can be put in touch with church activities in the various universities.

One of the principal speakers was the Bishop of Peterborough, the Right Reverend R. W. Stopford, chairman of the Church of England Board of Education. This body is responsible for the provision of chaplaincies in the modern universities.

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THE INFLUENCE OF RELIGION ON THE CRIMINAL

BY THE REVEREND K. B. SKEGG, ANGLICAN CHAPLAIN TO THE HOBART GAOL

NO thinking person will deny that crime is a heavy burden upon society as well as an indictment of our culture.

Its gravity and its prevalence are matched only by the apathy and ignorance encountered even in intellectual circles. . . . At all levels of thought the truth is hopelessly mixed with a kind of folklore, fiction and downright error.

Let us briefly consider some of the fallacies encountered when once one begins to study this field of human aberration:

First: Most criminals are from the "lower classes" and below average in intelligence.

That great practical psychologist, S. Paul, speaking from the depths of his experience, said, "All have sinned and come short of the glory of God" (Rom. 3:23).

Every parish priest would be ready to acknowledge the truth of this biblical concept of the universality of crime. Substantial citizens and highly placed public officials are arrested for embezzlement, income tax evasion, conspiracy, fraud, manslaughter and murder.

Professional people sometimes stumble into crime. Sons and daughters of prominent businessmen, college professors and clergy commit offences that bring shame and grief to their families.

It is not true to say that criminals are below the average in intelligence: Studies made by clinical psychologists of prison populations demonstrate that those behind bars compare favourably with the general population in intelligence.

Secondly: That most criminals suffer from some mental disorder.

This is not true. Most of our mentally affected persons do not commit crimes. On the other hand, the majority of our criminals are not emotionally disturbed. In general, it would seem reasonable to assume that a cross-section of the criminal world would show no more emotional imbalance than could be found in the general population.

Thirdly: That crime does not pay.

True, crime does not pay society so far as costs are concerned; nor does it pay its victims either financially or psychologically. But to say it does not pay the criminal who engages in it is seriously open to doubt.

In reality, there are three classes with whom it does pay:

(1) The experts who commit crimes that are difficult to detect or who can buy themselves off. These are the aristocrats of the profession;

(2) The incompetent, who are too lazy to work and are too proud to beg; and

(3) The down-and-out who finds that prison accommodation and companionship offer higher inducements than society outside. The total number falling into these three classes amounts to 22.31 per cent. of all criminals.

FOUR GROUPS

As far back as 1887, the Italian criminologist Napoleone Caligani said that crime pays and that the honest man earns less than the thief and, further, is more likely to be injured or killed than the criminal.

We may now classify our criminals into four groups:

(I) The professional who deliberately chooses crime as a career and accepts the risk of being caught with the same attitude as the professional soldier to being wounded.

(II) The chronic who chooses the flesh pots of the gaol to the hardships of competition outside.

(The problem of reformation in these two categories is far too difficult for us to discuss at this juncture.)

(III) The pathological law-breaker who, though he may desire a better way of life, will commit a crime simply because "he feels the urge to do so" and, when questioned, cannot give any adequate reason for the lapse. This is the category in which we may place the unfortunate sex offender and kleptomaniac.

Reformation through spiritual regeneration is quite possible, but a note of caution must be sounded to the starchy-eyed idealist who may be tempted to underestimate the difficulties underlying regeneration of such psychologically disturbed cases.

This classification covers a large part of all prison populations; figures are not readily available owing to the unwillingness of penal authorities to permit psychological testing of all who receive a prison sentence.

(IV) Socio-economic cases, who come from disturbed or broken homes, or poor housing areas where opportunities for crime are manifold.

This group constitutes the most fruitful field of work for the religious reformer.

From tests conducted by Dr. Healy and Dr. Bronner, in the Institute of Human Relations of Yale University, it was concluded that 91 per cent. of crime in this socio-economic field stems from unhappy home environment.

A test conducted at the Hobart Gaol has revealed that 80 per cent. of this group have had religious training at the Sunday school or Bible class level.

POOR TEACHING

At first glance, this would appear to be at variance with the findings of the Liberal Party Report of an Inquiry into Causes of Delinquency published in 1958, Page 21 of which states that one of the primary causes of delinquency was lack of religious training.

However, if we are careful to distinguish the great gulf fixed between religious training as given by the majority of Sunday school groups and the religious training of a worshipping family unit, we can readily accept the implied negative tenet that the absence of religion from the family life is a contributing factor in the causes of crime.

We now have the problem clearly before us. The most fruitful field for religious influence has (if our figures are accepted) had a kind of religious inoculation.

It is curious to note that of the group tested in Hobart, only 2 per cent. could voice an intelligent appreciation of the spiritual nature of man and his relationship to God, and evaluate this relationship in terms of duty towards their fellow men.

It would appear that the teaching of duty towards God and one's neighbour must either have been neglected or so poorly presented by the Sunday school staff that it failed to register any deep impressions, succeeding only in anesthetising the large number of nominal church members inside as well as outside the prison.

To this difficult situation, we must add the problem of the institutionalised chaplain who, after having been discouraged by the attitude of many of the prisoners, permits himself to fall into the error of ecclesiastical pomposity that treats the inmates as spiritual non-hoppers who may, if they wish, call upon the church should they require some odd job done. At the other extreme, there is the spiritual head hunter who measures his success in the number of conversions or confessions he is able to record.

The wily inmate becomes adept at simulating religion for the purpose of gaining concessions through the medium of the prison chaplain. Some naive chaplains are all too ready to

accept outward expression of religion as the genuine article. This would include attendance at Confirmation classes or Bible study groups, preparation for Communion by auricular confession, the use of rosary beads and other aids to devotion.

On the subject of chaplains, one prisoner says, "My impression of the average chaplain is that he is a broken-down failure, half a man of God and half a politician with a very anaemic mind. If religion is of any value at all, it ought to be put to use in changing the attitude of the prisoners."

It is true to say that a very small percentage of the prisoners attend our chapel service with any real sincerity. Some attend to relieve the boredom, some go to have a sing-song and some attend for no other reason than a superstitious habit with no comprehension of the real significance of religion.

MORALITY

The dull are indifferent to what we say, the thinkers are in opposition and the in-betweens respond, perhaps, when we illustrate a point with a funny story.

We may well ask the question, "What then can a chaplain accomplish or attempt in prison?"

The presentation of traditional religion, with its emphasis on spiritual and moral regeneration can lead to creative reformation with some, while the coupling of religion with authority precludes any constructive response from others.

The question of morality versus religion has never been satisfactorily faced.

Bonger, the eminent Dutch criminologist, quotes the findings of European criminologists in support of the conclusion that "Morality lies anchored more deeply in the human mind than does religion and therefore does not rest on it." He further adds, "There exists no proof of the contention that strongly religious tendencies imply any strong moral predisposition. . . too little is known of the psychology of religion and therefore this question must remain an open one."

In defence of the chaplain, we must say that his professional training is in the field of theology rather than in criminology or social work. His function

should be primarily pastoral unless he is also adequately trained in another discipline.

He can, at least, provide opportunities for worship and spiritual guidance. At best, he can offer to the prisoner a kind of acceptance and a possibility for growth beyond the potential of any other member of the prison staff.

Prison chaplaincies, on paper, may provide a sop to the troubled conscience of a community that realises its responsibility to prisoners but very little indeed can be achieved under the present system of temporary, part-time and untrained personnel.

The answer to the question, "What is the effect of religious training on the criminal?" lies not inside the gaol but outside.

There needs to be a new appraisal of the Church's influence in the community for, so long as the Church is reaching such a small section of the community with the "Good News" and continues its policy of spiritual inoculation at the hands of keen but ineffective practitioners, so long will the task inside the gaol continue to be proportionately harder than that outside.

"CHURCHIANITY"

When we have divorced Christianity from churchianity and larger numbers of people in the community become enlightened to the meaning of the whole gospel, then we will see our responsibility to the children in their day school; we will no longer push denominational go-carts but, through the educational institutions, we will teach the whole gospel of Christ, namely, to bind the broken-hearted, to heal the bruised and to release the captives.

In the churches, there will be a revival of family worship, thus healing the chief cause of delinquency.

These are the areas where the potential criminal may be best influenced, but where he falls and becomes a guest of the State penitentiary, he should be cared for by none other than those skilled in the treatment of mal-adjusted personalities who will see in the prisoners, not merely a series of numbers, but souls for whom Christ died and to whom He gives new life when once they receive Him as Saviour.



The Vicar of Emerald, the Reverend J. H. Howarth, working on one of the three stained glass windows which he designed and made in the vicarage.

STAINED GLASS WINDOWS MADE IN VICARAGE

FROM A CORRESPONDENT

Emerald, Q., January 19

Three stained glass windows, made entirely in the vicarage at Emerald, Diocese of Rockhampton, have now been completed and dedicated.

The designs and execution were the work of the vicar, the Reverend J. H. Howarth, and his eighteen year old son, Les.

They cut the thousands of pieces of glass, which was antique and had been brought from England for the purpose.

The leading, soldering, cementing and finishing was all carried out in the vicarage.

In the eight foot central panel, Christ is depicted in glory. The top portions of the two side panels show the Holy Spirit and the Blessed Sacrament.

Below these three, a home-stead with a window represents the country areas of the parish, the heraldic arms of the diocese.

ISLAND CHAPEL FOR R.A.F. PERSONNEL

ANGLICAN NEWS SERVICE

London, January 9

The Bishop of Maidstone, the Right Reverend S. Betts, who is Bishop to the Forces and a former senior R.A.F. chaplain, dedicated a chapel for the R.A.F. post on the island of Gan, in the Indian Ocean, last month.

The new church is divided into two sections — one for Anglicans and Free Churchmen, the other for Roman Catholics.

are in the centre, and a Queensland locomotive stands for the township's major industry.

Two special features were achieved quite by accident. The minute blue pieces of glass used in the eyes of Christ can only be seen by a person kneeling at the sanctuary rails, and the face of Christ is reflected in the chalice at the Eucharist.

BISHOP OF LIMERICK CONSECRATED

ANGLICAN NEWS SERVICE

London, January 16

The Very Reverend Robert Wyse Jackson, Dean of Cashel, was consecrated to become Bishop of Limerick, Ardferd and Aghadoc in Christ Church Cathedral, Dublin, on January 6.

The Archbishop of Dublin conducted the consecration, assisted by the Bishops of Ossory, Cork, Cashel, Killaloe, Meath and Kilmore, and four non-diocesan bishops.

ROYAL MAUNDY IN ROCHESTER

ANGLICAN NEWS SERVICE

London, January 9

The Queen is to distribute the Royal Maundy this year in Rochester Cathedral. The service will take place on March 30.

FESTIVAL OF PERTH INAUGURATED WITH EVENSONG IN THE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Perth, January 16

A service to mark the opening of the Festival of Perth took place on January 1 in S. George's Cathedral. By the festival, the city recognises that music, drama, art, ballet and all cultural pursuits are relevant to the betterment of men's existence.

The service was attended by the Lord Mayor of Perth and other leading men and women of the community. The first lesson was read by Mr Raymond Westwell of The Playhouse theatre, and the second lesson by the Archbishop of Perth, the Most Reverend R. W. H. Moline, who also pronounced the blessing.

The Dean of Perth, the Very Reverend T. B. Macdonald, gave the address, speaking from S. Matthew 2:11.

"To the person of informed faith in God as the Author and Giver of all good things, it is logical that we should seek God's blessing on the Festival of Perth," the dean said.

"In this festival we aim to bring together as many as possible in appreciation of the arts, not chiefly that we may be entertained but that we may grow together in an awareness of beauty, truth and goodness.

"God is the true source and inspiration of all the artistry we achieve, whether it be in sound, colour, form, movement, or quality of life itself.

"If we ignore that truth we forget the Giver in the gift and fall into the sin of idolatry. We exalt ourselves above God, deprive ourselves of much inspiration, and lose our sense of responsibility," he said.

"When we know God as the source of all our store, what alternative have we but to come into His house, fall down and worship Him in spirit, and, opening our treasures offer back to Him for hallowing the precious gifts which He has given into our keeping.

GOD'S GLORY

"Art in the Church is an affirmation of God's glory. If it is there for any other reason, it is an example of vainglory and a piece of self-indulgence which the puritans were right to condemn.

"It is a matter for thankfulness to God that having rubbed our noses in drabness and self-inflicted ugliness, He is bringing us in these days into the open country where we are beginning to appreciate again the riches so many of us have despised and

which He mediates to us through the artist.

"We are beginning to see again the wholeness and unity of life, and the peculiar contribution which each has to make. This can only make for the enrichment of life and worship and the inspiring and purifying of art," Dean Macdonald said.

He described the people who surrounded and visited Christ in His infancy, with their variety of gifts and vocations.

"The wise men knelt at the feet of Christ. Study, thought and patient, determined effort had brought them there.

"There was the blessed mother to whom God had revealed Himself in motherhood.

"There was Joseph too, whose place at the manger came from quiet devotion, obedience and chivalry.

"There were the shepherds, simple men with no minds for scholarship, who had heard angels sing on the hills, just because it was their plain duty that night to be themselves on the hills, tending their sheep.

"Some have thought that the innkeeper may have been there also. If so, was hospitality that brought him.

"Can we see there some of the various paths of life by which men and women come to God, and find Him and know Him; by thought, by study, by longing for truth; by home and parenthood; by obedience and chivalry; by simple duty; by human kindness that is not forgetful of a stranger in distress.

"So men found Him all those years ago, and so men find Him now, and in finding Him find themselves, and each other.

"Is it too much to hope that, in the community activity of the Festival of Perth, when we are all invited to join in appreciating some of the best gifts of God, the process may work in something of the same way, that the gifts may lead us to the Giver, that in finding each other we may find Him, and coming together into the house may fall down and worship Him and lay our costliest gifts at His feet?" he said.

THE ANGLICAN

FRIDAY JANUARY 20 1961

HOW NOT TO LOSE THE ARGUMENT

The Constitution for the Church of England in Australia and Tasmania, approved by the General Synod of 1955 and subsequently accepted by all the dioceses except Adelaide, can properly be described as a "compromise" document in several respects. It represents the mean between the two extremes of those who wanted something more "rigid" and those who wanted something more "flexible." No one has ever claimed perfection for the document as it stands, in basic substance or in expression — indeed, few would disagree that some parts appear to be self-contradictory and that the whole is marred by some remarkably poor drafting. What can be claimed is that the Constitution undoubtedly represents the maximum extent to which the protagonists of several conflicting points of view were prepared, in Christian charity, and under the guidance of the Holy Spirit, to abate their demands in order to produce a document which truly represented the mind of the Church five years ago.

Like most Anglicans who have cut their wisdom teeth, we have ever maintained that good will can make the worst-drafted constitution work well, but that the best constitution ever devised by the wit of man will not work if people make up their minds to prevent it. The technical form of a constitution of any kind does not really matter: what does matter is the attitude of mind of those who have to make it work.

Now, the Diocese of Adelaide, with that maturity of judgement for which its synod is famous, and in the spirit of that bold leadership which has made it for so long an example to the rest of the Church, has refused to have anything to do with the Constitution for the time being. Most Anglicans regret that attitude, pray and believe that it will change before long, and, in the meanwhile, give vent to their exasperation by poking gentle fun at the South Australians. However much it may be regretted, the decision of the Diocese of Adelaide was properly made, in the sense that it was made after due consideration and after all the proper forms had been observed. There was nothing unconstitutional about it. More careful and detailed consideration was given to the Constitution in Adelaide, which rejected it, than in many dioceses where it was accepted.

The Diocese of Sydney, after even more prolonged discussion and argument than was seen in Adelaide, resolved by a majority of more than three to one in its synod to accept the Constitution. This decision, similarly, was a proper one, in the sense that it was arrived at by the only body within the diocese competent by the law and immemorial custom of the Church so to do, namely, the synod itself.

The decision once made, it might have been expected that matters would rest there. The small, irreconcilable minority who were defeated on the issue — none of them remarkable for cricketing skill — did have one proper constitutional course open to them if they were prepared to risk it. They could have moved in a subsequent synod for the repeal of the Ordinance assenting to the Constitution. They have neither done so nor given any indication of their intention to do so — perhaps for obvious reasons.

Instead, they have chosen to follow the unconstitutional, uncanonical, unprecedented and most irregular course of suggesting that a plebiscite or referendum of "members of the Church of England" in the Diocese of Sydney be held to ascertain whether the Constitution accords with the wishes of most Anglicans in that diocese. This suggestion, which this minority is pressing upon the secular Parliament of New South Wales, is a savage blow at the whole system of synodical government of which Australian Anglicans are so justly proud. The suggestion is in our view subversive of Church order and discipline.

If the Government of New South Wales were so unwise as to accede to the wishes of these men, then logically it could not refuse a similar request by any other dissident group in any other diocese of the Province of New South Wales, whether made before or after any referendum had been held in Sydney.

The Sydney deviationists might disclaim any intention of influencing others in other dioceses, or of using their astonishing proposal as a tactical device to delay the coming into effect of the Constitution after they have been soundly beaten in fair fight over their views. That is irrelevant. So are their motives, tacit and avowed. What is relevant is this, that they are proposing a course which is not constitutional. It is ecclesiastical bolshevism. It should be treated as such within the Church and by the secular government.



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

More Sporting Inroads On Sunday

Sydney, we are told, is to get "its first taste of big-time international motor racing" on January 29, which is on Sunday week.

This surely is the most startling and disturbing development yet in Sunday commercialised sport in Australia. Apparently it is intended to establish it as a regular feature on that day because the Warwick Farm horse racing track in the Liverpool (western) area of Sydney has been converted in part for this new purpose, and the competitors include some of the world leaders in the sport.

There can be fewer noisier sports — and few more dangerous. Certainly it will attract large crowds so that, with traffic congestion and general uproar, the speedway will disrupt the proper atmosphere of Sunday over a large area.

It was sad to read this week that the New South Wales Rugby Union has also succumbed to the temptation to play two interstate matches in Sydney on Sunday, May 14.

It is sad for two reasons — firstly because the Rugby Union code as a whole has shown respect for the Sabbath in a way spurned by the Rugby League and Soccer codes; and secondly because the excuse given for breaking down its resolution is so flimsy — the season's "light" international programme with French and Fijian teams both visiting Australia this winter.

I believe the Fijians might have refused to play on a Sunday if they had been requested to do so because the influence of the Methodist Church is strong among them. But they have not been asked to transgress. Instead, the N.S.W. Rugby Union expects interstate players representing New South Wales, Queensland and Victoria to

CLERGY TEAM FOR MANCHESTER

ANGLICAN NEWS SERVICE
London, January 9
A team-ministry is being established in three suburbs of Manchester—Beswick, Bradford and Miles Platting — under the aegis of the Bishop of Middleton the Right Reverend E. R. Wickham.

Each parish will retain its own rector, churchwardens and parochial church council, but the clergy will be encouraged to use their special gifts for the whole group and the congregations will be invited to work together for evangelism.

CLERGY NEWS

BEER, The Reverend J., formerly Assistant Priest at Tamworth, Diocese of Armidale, to be Assistant Priest at S. Peter's Cathedral, Armidale.
BOWDEN, The Reverend D., to be Assistant Curate at S. Peter's Cathedral, Armidale.

CHISWELL, The Reverend P., to be part-time Assistant Curate at Quirindi, Diocese of Armidale.
CLARK, The Reverend A. R., formerly Vicar of Mount Duneed, Torquay, Freshwater Creek and Anglesey, Diocese of Melbourne, has been appointed Vicar of Reservoir West, in the same diocese.

CLOSE, The Reverend D. B., formerly Curate at S. John's, Mudgee, Diocese of Bathurst, has been appointed Priest-in-charge of Coolah, in the same diocese.

DEMSEY, The Reverend W., to be Assistant Curate at Inverell, Diocese of Armidale.

EVENEN, The Reverend C. J., formerly Vicar of Ashford, Diocese of Armidale, to be Assistant Priest at Mudgee, Diocese of Bathurst.

GRIFFITHS, The Reverend T., formerly Vicar of Mungindi, Diocese of Armidale, has resigned his charge to return to the Diocese of Sydney.

HAMPSON, The Reverend A., to be Assistant Curate at Narrabri, Diocese of Armidale.

HATHERLY, The Reverend B., to be Assistant Priest at West Tamworth, Diocese of Armidale.

LONG, The Reverend R. G., Vicar of White Hills, Diocese of Bendigo, to be Vicar of S. John's, West Brunswick, Diocese of Melbourne, from February 1.

conform to its wishes and play on Sunday.

Warm congratulations to the Gordon club which sought to rescind the resolution on Sunday play. Its move was defeated by only one vote — 14 to 13.

Can't Steel Strike Be Quickly Settled?

The industrial trouble at the Newcastle steelworks looks like one of the toughest disputes in recent years. The widespread unemployment is particularly threatening at a time of increasing economic difficulty. This is being reflected both in the growing number of people registered as unemployed (a trend confirmed by the December figures, published this week) and by the effect of the credit squeeze and higher interest rates flowing from the Government's mid-November curbs.

It is earnestly to be hoped that the steel dispute will be contained, and that both sides — company and unionists — will show a real disposition to get together to settle the trouble.

Much damage has already been done as this key industry progressively shuts down. Australia has been comparatively free from big industrial upheavals in recent years. This should be an additional inducement to all concerned to strive for a settlement before more hardship and bitterness are engendered.

Competition Or News Sheets?

Sydney newspapers are breaking out into a competition rash again. When one began a £5,000 contest to pick top television shows another offered £10,000 for the same purpose, and a third came to light with £20,000.

U.S. PUBLICITY FOR SOUTH AFRICA

ANGLICAN NEWS SERVICE
London, January 16
After three months of lecturing in England on the work of the Church in South Africa, the two directors of the South African Church Development Trust have gone to the U.S.A. to lecture for two months.

Dr A. Spencer-Payne and Mr H. Wilson, founders of the South African Church Institute Field Unit, last year gave up their professional work in South Africa to undertake this publicity work in Britain.

In the U.S.A., they will speak at cities in eight dioceses on the Church of the Province of South Africa.

MARRETT, The Reverend C., to be Assistant Curate at Glen Innes, Diocese of Armidale.
MCDONALD, The Reverend R., formerly Assistant Curate at S. Peter's Cathedral, Armidale, to be Assistant Priest at Moree, Diocese of Armidale.

ROBINSON, The Reverend D. B., to be Priest-in-Charge of Tambar Springs, Diocese of Armidale.
ROSTON, The Reverend J., formerly Assistant Priest at Glen Innes, Diocese of Armidale, to be Assistant Priest at Tamworth, in the same diocese.

ROWLAND, The Reverend E. C., formerly Chaplain at All Souls' School, Charters Towers, Diocese of North Queensland, has been appointed State Secretary of the Australian Board of Missions in Victoria.

SCOTT, The Reverend G. B. S., Assistant Priest at All Saints' Cathedral, Bendigo, to be Rector of S. Peter's, Elmore, Diocese of Bendigo, from February, 1961.

SMITH, The Reverend A. C., formerly Principal of S. Paul's Training School for Boys, Newhaven, Phillip Island, Diocese of Melbourne, to be Vicar of Willaura, Diocese of Ballarat, from March, 1961.

SMITH, The Reverend R., to be Vicar to Ashford, Diocese of Armidale.

WATERHOUSE, The Reverend E. J., formerly Assistant Curate at Warialda, Diocese of Armidale, to be Assistant Priest at Tamworth, in the same diocese.

WELLARD, The Reverend C., formerly Assistant Priest at S. Peter's Cathedral, Armidale, to be Priest-in-Charge of Collarenebri, Diocese of Armidale.

for a word-building contest. As a side-gesture one of the newspapers announced that it had also decided to endow a couple of horse-races with prize-money of £20,000.

These newspaper contests, designed to stimulate newspaper sales by the demand for coupons, aren't a great deal of use to advertisers or ordinary readers.

It's pretty cold comfort to the advertiser to know that his goods are being publicised in a paper with a rising circulation because he feels that the extra sales are not worth much more to him when thousands of papers are bought to be discarded immediately the coupon has been clipped out.

As for the ordinary reader, he finds much space devoted to publicising these competitions in the place where the main news of the day should be displayed. And already he finds television stations associated with particular newspapers getting plenty of programme publicity dressed up to resemble news.

If newspapers were content to rely for readership on the quality of their news and features — intelligent, crisp, accurate reporting and informative background — I think their circulations would be much more soundly based.

I think also they underestimate the number of serious-minded people in the community when they indulge in these competitions instead of getting on with the job of presenting the news of the day in adult form.

The Clergymen And The Bookmaker

Nine English clergymen (including four Anglicans), who opposed an application for a bookmaker's licence by a man who intends to open a betting-shop next to a chapel, were ordered to pay a guinea each toward the bookmaker's costs.

Under the law, it seems, the only reason for an objection can be that a person is not fit to hold a bookmaker's licence.

The bookmaker's counsel argued that the objection was "frivolous" and had involved his client in unnecessary costs.

A London newspaper last week headed the report of the case: "Nine clergymen back a loser."

But one of the clergymen had an effective comment:—"It does seem we have backed the first loser. But I am certain a lot more people will lose a great deal more than a guinea when this place opens."

—THE MAN IN THE STREET.

AUSTRALIAN VISITOR TO SINGAPORE

FROM OUR OWN CORRESPONDENT
Singapore, January 16

The Reverend A. J. Ralston, the new assistant priest at Holy Trinity Church, Dubbo, visited Singapore on January 6 and attended the early morning service of Holy Communion at S. Andrew's Cathedral.

He was formerly a curate at the Church of S. John the Baptist in Wellington, N.S.W.

Although it was a rainy day in Singapore, Mr Ralston was able to attend the dedication of the new chapel in the S. Margaret's Primary School, as well as attend the Frontier Lunch Group at the cathedral.

He left the same evening for Kuala Lumpur to meet his sister, Miss Margaret Ralston, who is a mothercraft nurse with a family of the British foreign service there.

CHURCH CALENDAR

January 22: The Third Sunday after the Epiphany.
January 25: The Conversion of S. Paul.

ONE MINUTE SERMON

THE PROPHET TO A NATION

JEREMIAH 2:27 to 3:18

However much given to idolatry the Israelites were, they still regarded Jehovah as their natural god on whose help they had a right of count. Jeremiah suggests that unless the gods they worship deliver them they should renounce them.

They have no reason to complain against Jehovah. What else did their rebellion deserve? Their conduct is as puzzling as that of a maiden who forgot her ornaments, or a bride her sash.

Their course is set for a wrong goal, they have attained such a mastery of evil that even experts in immorality are their pupils. Jehovah has found their garments stained with the blood of the poor, slain because they opposed the heathenish practices.

What can Jehovah do? Under Jewish law if a man divorces his wife and she lives with another man, how can her first husband take her back? But Judah's case is worse for she has not been divorced but has had not one lover but many, and shamelessly uses endearing language to Jehovah even while being disloyal.

Israel (the ten tribes) had gone into captivity in 722 B.C. to Nineveh, as a result of her sins. But Judah has taken no warning by Israel's fate.

Jehovah had hoped Israel would return, but she did not, and He divorced her, sending her into captivity. As Judah took no warning, but has played the hypocrite, Jehovah holds that Israel is the more righteous of the two and offers her another chance.

So Jeremiah is bidden turn his gaze to the north into which a hundred years earlier the exiles had disappeared and to utter the prophetic word calling the captives home.

But how many are to come? These verses do not suggest that the whole of the exiled tribes are to return to Palestine, but only a small remnant, and these to Jerusalem, and become a community that will spread.

According to a later chapter—31—the whole of Israel is to return and dwell on the mountains of Samaria and Ephraim. This seems a more natural anticipation, but it certainly did not happen.

What has happened to the ark? Has it perished? It seems likely. Popular religion identified the ark with the presence of Jehovah. Such an idea would be repulsive to Jeremiah with his spiritual view of religion. The time of blessedness to which he looks forward is the age of the New Covenant. Then each man will have direct and first-hand knowledge of God, and the ark, which guaranteed and mediated His Presence, will be obsolete. The individual has become the religious unit.

With what insight does Jeremiah foresee and foretell the essence of the New Covenant in Jesus Christ, "the Light that lighteth every man that cometh into the world". Is this truth real to us who read?

With what insight does Jeremiah foresee and foretell the essence of the New Covenant in Jesus Christ, "the Light that lighteth every man that cometh into the world". Is this truth real to us who read?

LIVERPOOL TO REPAIR CATHEDRAL ROOF

ANGLICAN NEWS SERVICE

London, January 16

Repair work planned for Liverpool Cathedral during 1961 includes the replacement of the present roof of the eastern vestries by a new concrete structure, and the pointing of the north side of the choir.

The pointing of the south side of the choir was completed during 1960, in which year a sum of £10,000 was set aside by the Dean and Chapter from the Cathedral Maintenance Fund for repairs to the cathedral fabric.

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.

"NO MORE WAR"

THE CHURCH IS SILENT

TO THE EDITOR OF THE ANGLICAN

Sir, — A few weeks before Christmas you printed a letter I wrote putting forward some Christian Pacifist ideas, also one in the same vein from the Reverend Neil Glover. If the views expressed are orthodox, I wonder why they are not generally accepted by Christians, promulgated from our pulpits, and taught in our Sunday schools. If heretical, I would have expected them to provoke at least as much correspondence as recently appeared in your columns on the correct style of address for the clergy.

How oddly silent is our Church on this tremendous issue, of which Professor C. Wright Mills says, in his "Pagan Sermon to the Christian Clergy", "at the very least, it (i.e., pacifism) ought to be THE debate within Christendom", and which Lambeth 1958 urged us to subject to intense prayer and study.

The terrible logic of the H-bomb is forcing mankind, without benefit of clergy, to accept the axiom, "Learn to live together, or you will die together", and soon we may hear everyone, except the Christian Church and die-hard militarists, declaiming "NO MORE WAR". As Christians, surely we believe that we possess the secret of "learning to live together", but who will listen to us then if we have been silent now?

Yours sincerely,

(Mrs)

MARGARET HOLMES.
Mosman,
N.S.W.

ABORIGINES AND ALCOHOL

TO THE EDITOR OF THE ANGLICAN

Sir, — The announcement that the Government is to consider a request from the Aboriginal Welfare Board to give Aborigines freedom to drink in hotels surely must be a matter of grave concern to the Church.

This recommendation has been in the hands of the Chief Secretary for some months. I believe that much investigation has been accomplished and plans are being laid for a trial period in which all Aborigines will be exempted from section 9 of the act which protects them against alcohol.

Any careful study of the Aborigine as he is placed in our society with his feeling of inferiority and insecurity without recognition, unwanted and frustrated, must surely lead us to the conclusion that he is in this position through the lack of understanding, help and Christian charity of our preceding generations. Thus we stand self condemned and conscious that we have a moral responsibility to these people who need hope for the future.

Are we as a Christian community prepared to allow our leaders to save the conscience of our society by giving these people alcohol to console them in their frustration?

Is it possible that the Aboriginal Welfare Board, in their wildest dreams, could visualise Aborigines and whites standing together at the hotel bar drinking socially?

In the N.T. there are many coloured people who drink in

hotels with white people. Of course they have never known the superiority of the white and have been treated as equals.

Alcohol does not carry a great danger to the socially contented citizen but to the frustrated and deprived it acts as an opiate.

N.S.W. still refers to a person with the slightest trace of Aboriginal blood in his veins as an Aborigine. This, naturally, tends to make any with a slight degree of colour feel inferior because of the restrictions covering Aborigines.

It is not that we need section 9 abolished from the Aborigines Protection Act as some suggest but that the definition "Aboriginal" should be restricted. Section 9 gives the socially developed Aborigine sufficient scope in his requirements regarding alcohol. Though to some it is humiliating to have to produce a certificate of exemption.

The Church has the answer to the social and spiritual needs of the people we call Aborigines. It is not alcohol. Could we not put our views strongly and clearly to the Government and give them a lead in this matter that their decisions may be the right ones.

Only when we are prepared, like the Good Samaritan to pause, bow down and help until it demands time and money and our own personal effort can we as citizens and Christians lift these people to a state of dignity in society.

Yours, etc.,

COLIN L. STEEP.
Wauchope,
N.S.W.

THE WEDDING GARMENT

TO THE EDITOR OF THE ANGLICAN

Sir, — In reply to the Reverend Dennis Bazely (December 30) kindly allow me to state that it seems to me that the most simple and straight-forward explanation of the Wedding Garment mentioned in the parable in Matthew 22 is that suggested by the well-known lines of the Reverend S. J. Stone:

"O Great Absolver, grant my soul may wear
The lowliest garb of penitence and prayer.
That in the Father's Courts my glorious dress
May be the garments of Thy Righteousness."

Yours faithfully,

D. H. ROBERTSON.
Launceston,
Tasmania.

CONDITIONS IN TEACHING

TO THE EDITOR OF THE ANGLICAN

Sir, — I am unacquainted with the proceedings of the Teachers' Federation referred to in your Editorial of December 30, but the exaggerated and misleading comments to which it gave rise surely need some form of protest.

Firstly we read, "Teachers' financial rewards, hours and conditions of employment are far superior to those enjoyed by any other section of the entire Australian wage — and salary earning classes." This is news indeed but bears no relation to the facts. Compare the salary of the graduate teacher with that of his fellow graduate in most other occupations and you will quickly see the main reason for the shortage of trained secondary teachers here in Victoria.

As for "fine modern buildings . . . lavish provision of visual aids . . . magnificent staff rooms" which are allegedly enjoyed by teachers, these do exist in a few show schools. There is the other side of the picture, and I speak only of my own experiences. I can remember teaching in an unlined, windowless, iron hall which, though

roomier, had much in common with the Black Hole of Calcutta.

In another older school, I remember that teachers took their umbrellas to class in order to keep dry. I have taught in shelter sheds, laundries, store-rooms, dining rooms, the open air, corridors and staff rooms. I have even taught shift work (this, too, is common in China I have heard). Established schools may have built up a variety of aids, but in eight years in three new high schools, I have not yet come across a movie projector.

It may be that the best teacher will achieve results in the poorest surroundings but this is no argument against better surroundings. The problem is how to find the best teachers. Raising of professional standards is an excellent aim but I doubt if professional standards can be divorced from wages and conditions of work.

If standards are lower, then it is due to a large extent to the employment (in Victoria) of untrained, unqualified teachers, and this is an emergency measure caused by the shortage of teachers. If salaries etc. were as favourable as your Editorial suggests they are, this shortage would not exist.

Yours etc.,

G. A. REID
Canterbury,
Vic.

FAITH TAUGHT IN SINGAPORE

CHAPEL OPENED AT GIRLS' SCHOOL

FROM OUR OWN CORRESPONDENT

Singapore, January 16
The new Chapel of S. Margaret and its altar were dedicated and consecrated at S. Margaret's Girls' Primary School, Singapore on January 6, by the Assistant Bishop of Singapore and Malaya, the Right Reverend R. Koh.

At the ceremony, the Archdeacon of Singapore, the Venerable D. D. Chelliah, told the pupils, teachers and guests about the State's laws on religious teaching in mission schools in Singapore.

The Government's policy has not changed since independence was achieved: Scripture may be taught in school as a subject, but other religious teaching must be done outside school hours, Dr Chelliah said.

The only difference is that now there is to be no scripture examinations up till Form 3. However, in Forms 4 and 5 examinations may be held as a preparation for the School Leaving Certificate.

"Anglican schools have no right to run as mission schools, unless religious teaching is a necessary part of the school's life," he said.

In his charge, Bishop Koh said, "This school is here to help you to build character, faith, and other virtues."

"This chapel should be the sign to remind you of the existence and presence of God, both for your own good and for the good of the community. Pray in it, therefore, not only for yourselves but for others," he said.

S.P.C.K. ARCHIVES NOW ON VIEW

ANGLICAN NEWS SERVICE

London, January 16
The Society for Promoting Christian Knowledge has this month placed its archives on display in the newly-opened library at the society's London headquarters.

The archives give much information about the life of the Church of England overseas during the past 250 years.

There are also historic books once in use in schools in England. Some of the volumes have examples of early colour-printing that are considered valuable.

I'D LIKE TO KNOW . . .

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

Is suicide a crime? What ought the Church's attitude to be to this problem?

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

Some time ago a special committee was appointed by the Archbishop of Canterbury to investigate the problem of the increasing number of suicides in England. The committee published its findings in a booklet with the title of "Ought Suicide to be a Crime?" In it the committee reported that the suicide rate is about 5,000 a year (1,170 in Australia on the latest figures), a total comparable with the annual number of deaths on the roads. Attempted suicides are impossible to estimate accurately: the number has been put as high as 30,000 a year.

Is suicide a crime?

OBITUARY

THE VENERABLE M. W. BRITTEN

The Venerable Mervyn Wellesley Britten, Vicar of S. Mark's, Camberwell, Diocese of Melbourne; Canon of S. Paul's Cathedral; and Archdeacon of Geelong, whose death is recorded elsewhere in this issue, had a wide experience, having served in parishes in Melbourne, Gippsland, and England, and having served as a chaplain in the A.I.F.; at the Royal Military College, Duntroon; and as Assistant Chaplain at Geelong Grammar School.

His academic qualifications included M.A., Dip.Ed. (Melbourne) and B.D. (London).

He was appointed Vicar of S. Mark's, Camberwell, in 1952, and soon afterwards was elected a Canon of S. Paul's Cathedral.

He was also Examining Chaplain to the Archbishop, but relinquished this position when appointed Archdeacon of Geelong two years ago.

As a member of the Council of the Diocese, Archdeacon Britten merited great respect, and his standing amongst the clergy was shown by his constant re-election as a member of the Board of Patronage.

One of his great contributions to the Church at large was the work he did as a member—often the inspiration—of the Archbishop's Ordination Candidates' Committee.

It was fitting that in lieu of the many wreaths that might have been expected, it was requested that their cost should be sent as a donation to the Ordination Candidates' Fund.

S. Mark's Church was beautifully decorated with white flowers for the funeral service at which four bishops and 104 priests formed the procession.

The four bishops were the Archbishop of Melbourne (who gave the address); the Bishop of St. Arnaud, the Right Reverend A. E. Winter; Bishop Donald Baker; and Bishop P. W. Stephenson.

Archdeacon T. Thomas read the lesson; Archdeacon G. T. Sambell read the prayers.

There were also a number of clergy, including the former archbishop, in the congregation.

The Cathedral Chapter was very well represented by both clerical and lay members.

The hymns chosen were, "Praise my soul the King of Heaven" and "Love Divine, all loves excelling" which perhaps better than anything else gave expression to the dominant notes of the archdeacon's life and ministry.

Archdeacon Britten has left a wife (herself a daughter of the vicarage) and three daughters. His father, who had retired from S. Clement's, Elsternwick, almost thirty years ago, died very recently.

A correspondent writes:

"The Church throughout the diocese he served, shares with

The State has always said that it is. It is the depriving of the society of duties and benefits which it has a right to expect. Self-murder is a crime. According to Webster's dictionary, it is an act of self-destruction by a person sound of mind, and capable of measuring moral responsibility.

Suicide is the endeavouring to escape from life's troubles by evading responsibilities. As such the Church condemns it: for since a man does not give life to himself, neither has he the right to take it away.

his family a great sense of loss. We also share with his family a great sense of thanksgiving for the life of this servant. I use the word 'servant' deliberately because it sums up his life.

"He served youth through the Boy Scouts movement, and the Church of England Boys' Society and a school chaplaincy; he served his country as a chaplain during and for some time after the war; he served the Church in both the above fields, but more recently as an Examining Chaplain to the Archbishop, a parish priest and an archdeacon.

"Few would have realised his academic record—M.A. (Melb.), B.D. (London), Dip.Ed., Bromby Prizeman. His intellectual ability was not to him an achievement, rather a means of serving the Word to his people adequately.

"His efficiency did not overshadow his spirituality. An outward brusqueness could not conceal his love for people. His honesty of purpose and directness were sometimes foreign in a world that likes these virtues veneered, but the large congregation and the large group of his brother clergy at his funeral service were a tribute to and an appreciation of his honest directness as a godly virtue.

"He was a scholar, he was a teacher, he was efficient in administration; he served selflessly—but with all this he was a simple man who liked simple things and expressed himself in simple ways, and he will be remembered by the Church, as well as by his family, as a man of simplicity and as a man of God."

OAKS GROWN IN HONOUR OF SAINT

ANGLICAN NEWS SERVICE

London, January 16
Two oak trees are being grown at Lincoln from acorns brought from the park at Woodstock where Hugh of Avalon (S. Hugh) met Henry II, who urged him to become Bishop of Lincoln.

The little trees, which were given to Lincoln Cathedral by Mrs D. A. Bannerman, have been planted in the deanery garden and are at present about three inches high.

In six years' time they will be transplanted to the Cathedral Green, near the East end of the Angel Choir.

The State may sequester the estate of a suicided person, as it may, and frequently does, imprison the would-be suicide. Equally, the Church can forbid the burial of a suicided person on consecrated ground. That the attitude of both Church and State is changing in that both provisions are seldom exercised, prompts the question. "Is suicide a crime?"

Many who have examined the subject would say it is not a crime, but a form of mental illness. The desire to perpetuate one's life, even under intolerable conditions is so normal as almost to be universal. To cancel that inherent desire suggests that it stems from an unsound mind, although suicide can be a deliberate and free act.

This opinion would be strengthened by the realisation that despite our high standard of living, the increased facilities of education and better social welfare there is a higher incidence of suicide: and that this can be correlated with the absence of a living vital faith. When difficulties come, there is no inner integrity to give a steady resistance and a moral buoyancy.

Others would consider it not as a crime from a different point of view. The State sanctions war. The State uses capital punishment. Both take a man's life from him. If the State can do it, why cannot an individual? Without examining this argument extensively, it will be shown to be unconvincing.

UNDERSTANDING

There are occasions when suicide is patently not a crime at all. A Captain Oates who walks out to death because his presence might prejudice the chances of survival of his colleagues: the desire to save others from grievous harm, as in the last war when some were not unaware that if they were captured by the Gestapo, the refinements of torture were such that it would be practically impossible not to divulge secrets affecting the lives of others: or the desire to save others from grievous anxiety if the would-be suicide suffers from an incurable disease which slowly wastes the body, if it does not leave it in a sea of recurring pain — these are patently not crimes, for the motive is unselfish.

Is suicide a crime? Many would say not. In Scotland, for example, it is classed as a breach of the peace, and a would-be suicide is given to the care of his relatives.

What should the attitude of the Church be? She must ever be tolerant. Ready to understand and prepared to help, she must be the bastion of support for the individual, holding out at all times, the offer of God's grace. She must be anxious about folk who are lonely in life. For loneliness, so strong a feature of our urban society, is a constant threat to stability.

But more, she must point to the Christ whose voluntary death on the cross for the lives of all men, reveals His inner understanding of this great social problem.

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a layman from S. Andrew's Church, Walkerville, Diocese of Adelaide, who has been accepted for missionary service in New Guinea.

He is Mr Martin Sexton, who for the past three years has been on the staff of Prince Alfred College, Adelaide.

An Englishman, Mr Sexton holds an honours degree in English from the University of Leeds and a Diploma of Physical Education of Loughborough College.

With his wife and three young

sons he left Adelaide on January 5 to enter the Australian Board of Missions' House of the Epiphany in Sydney for a period of training before leaving for New Guinea.

In New Guinea Mr Sexton will assist the Reverend David Durie at S. Aidan's College where Papuan evangelists and teachers are trained.

MEDITATIONS

DARKNESS NO DARKNESS. Raymond Raynes, C.R. Faith Press, Pp. 64.

This is a little book of fifteen meditations, produced by the former Superior of the Community of the Resurrection, Mirfield.

Its usefulness will be for those who have made a start in the practice of the "quiet time", who have gained some skill in one of the several "methods" of mental prayer, and now look for some solid material for meditation.

Used in this way, Fr Raynes' insights will become luminous. But it is certainly not a book for light or casual reading.

What does one ask of a book of meditations? Theological correctness? Pertinence to life? Some elegance of expression? Spiritual depth? These are some of the marks of this collection.

One will be glad to use the meditations again and again, finding new light in each new use, and darkness no darkness. Yes, this is a useful addition to Anglican devotional literature.

—G.W.A.K.

DISCUSSION ON MEDICAL-CLERICAL CO-OPERATION

THE DOCTOR AND THE MINISTER: A discussion of medical-clerical co-operation for the good of the sick. Australian Council of Churches. Pp. 40. 6s.

THIS booklet consists of the five papers given at the clergy-doctor group consultation held at "Gilbulla" last July.

Two papers were given by doctors and three by clergymen, the most surprising being the initial paper on the Ministry of Reconciliation, not by a cleric but by a physician.

However, it loses nothing by this and is thought-provoking, tone-setting and most stimulating as it deals in turn with man's reconciliation to his Creator, his fellowmen and himself.

The remaining four papers consist of one each from a

clergyman and a medico on the education of their respective disciplines for the integration of the Ministry of Healing into the care of the sick, and a paper each from experienced General and Mental Hospital chaplains.

Taken as a whole — and it needs to be taken thus — this little book will fill a more than worthwhile role as a stimulus to thought and further enquiry, and will contribute something of value, helping individual doctors and ministers to acquire greater wisdom in their care of the sick and their ministry to persons in trouble.

—K.R.

BOOK REVIEWS

DECISIONS TOWARDS UNION IN INDIA

CEYLON : NORTH INDIA : PAKISTAN. Stephen F. Bayne, S.P.C.K. Pp. 249. English price 8s. 6d.

BISHOP BAYNE'S book does not contain a history of union negotiations between the different Churches, but gives an account of the decisions reached by the Churches in their endeavours towards union.

We therefore only have the net result of these negotiations and not the intricate and complex problems necessarily involved.

The Churches in Lanka and North India and Pakistan have, through the responsible Church bodies, to give their final consent or otherwise to the schemes contained in the book.

It is hoped, however, that on the proposed scheme the two Churches in Lanka and North India and Pakistan will come into existence in 1963.

Each of these negotiating Churches recognised the others as equal partners. The aim set before them was to bring about one new Church which resembles in a truer way the Body of Christ, than when they were in separation.

The book gives very clear expression to our Anglican position and the deep desire of the Anglican communion in Ceylon and North India and Pakistan to continue in fellowship and communion with fellow Anglicans. It would be well to remember that this is also the desire of all the other uniting Churches; to continue in the same relationship with their parent Churches.

The most striking difference between the schemes contained in the book under review and that of the Church of South India is that the Ceylon and North India schemes intend to unify

the ministry at the inauguration of the new Church, while the Church of South India accepted the existing ministry without any fresh laying on of hands.

The Church of South India expects to have a unified ministry of Episcopal Orders within a period of 30 years from its inauguration. It is important to mention this difference. Had this point of the unified ministry been insisted on at the time, the C.S.I. would not have come into existence in 1947.

Anyone who is interested in the ecumenical movement of our days and the re-unification of Churches will find Bishop Bayne's book most enlightening and helpful, especially as it deals with an immediate situation which must be our deep concern.

—RICHARD LIPP, BISHOP.

AROUND THE PARISH

A TOWN PARSON'S DIARY. S. J. Forrest, Mowbray. Pp. 16. English price 2s. 6d.

Most clergymen will appreciate, and no doubt quote from, this 7 a.m. to 11 p.m. account intended, in rhyming couplets, to correct:

"A quaint conception of the way
In which a parson spends his day."

Although the diary has an English town background, much of its recorded activity is common to Anglican parishes everywhere.

Fellow workers will no doubt agree "that Sunday is his easy day."

The amusing decorations are by E. W. Forrest.

—J.S.

VALUABLE ESSAYS AND BOOK

REVIEWS IN "QUARTERLY"

THE CHURCH QUARTERLY REVIEW. October-December, 1960. S.P.C.K. Pp. 131. English price 25s. p.a.

"THE present decade," says the Editor, "is likely to be more than usually critical for the Christian Church." To meet this crisis more and more suitable literature is needed. The S.P.C.K. is spending £55,000 a year on this work for the mission field alone; but it requires our help in finding at least £200,000 p.a. to meet total requirements.

Canon R. V. Sellars provides us with a topical article on Baptism. His opening section on the origin and meaning of the Christian rite is too brief to be convincing, but he becomes more interesting when he goes on to show that in the new baptismal services baptism itself is seen as "the *kerygma* in action."

Fr Barnabas Lindars, S.S.F., has written an interesting essay on the Holy Spirit. He seeks to correct erroneous opinions on the subject and to state the Christian position. His account is well worth noting, but many a reader will be irritated by his

way of propounding familiar themes as though they were new. This, however, ought not to blind us to the importance of returning so to old topics via the discipline of recent biblical research. In this case Fr Lindars' treatment of Romans merits the closest attention.

Worth the cost of the whole issue is an appraisal by L. W. Barnard of the importance of the studies of the famous Bishop J. B. Lightfoot. This has as a companion-piece a study by David Walker of William Temple.

Of less general interest, though not without importance, is a survey by W. Greenway of the relation of the papacy to the diocese of S. David's from 1305 to 1417.

To the theologian of to-day few subjects are of more importance than that of the nature of history and its relevance to Christian studies. In this issue E. Kenneth Lee enters the lists with an examination of the thought of Rudolf Bultmann. His article will be appreciated by many who would like to get this complex topic in better perspective.

Professor H. E. W. Turner keeps us in the area of contemporary studies by a thought-provoking discussion of the hardly less important topic of "intercommunication." He writes with the Anglican tradition in mind.

The Dean of Salisbury opens a provocative article on intercommunion by suggesting that for about forty years we have been thinking and acting inconsistently. Every ecumenically minded reader will be interested in his conclusions, though whether gratitude or irritation will prevail is a different matter.

The "Quarterly" concludes with the usual long array of book reviews.

In all, it is an important

issue, keeping its readers abreast of contemporary thought, while making a useful contribution to its development.

—C.C.C.

CHURCHES UNITE IN WEEK'S MISSION

ANGLICAN NEWS SERVICE

London, January 9

The Wimbledon and Merton Council of Churches is organising a week of evangelism in April in which Anglicans, Baptists, Congregationalists, Methodists and Presbyterians will co-operate.

Over thirty churches will be involved.

The principal speakers at the opening meeting will be the Bishop of Southwark, the Right Reverend M. Stockwood, and the Reverend H. Jones, a Congregational minister from Coventry.

The pattern of the week will vary from church to church. Some will have groups of missionaries; one hopes to make its appeal through drama; another is planning a mission to youth.

MINISTRY ON THE "STRATHAIRD"

FROM A CORRESPONDENT

Perth, January 17

Eight migrants to Australia on the "Strathaird" were confirmed on January 15 by the Archbishop of Perth, the Most Reverend R. Moline, after their preparation by the migrant chaplain, the Reverend J. T. Corrigan.

The two adults and six children, who attended classes twice a week, and the daily Eucharist, received their first Communion yesterday.

In addition, five children were baptised, and Sunday school classes were held throughout the voyage.

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SESSIONS:

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

NEW EDITION

THE CHURCH OF ENGLAND - A FELLOWSHIP

BY CANON E. MONTIZAMBERT

THE ANGLICAN is glad to announce that the Fourth Edition of this popular guide to the faith and practice of the Church has now been printed.

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Members of the Order of the Comrades of S. George rehearse the Reverend Geoffrey Beaumont's setting of the Eucharist in preparation for the final service of thanksgiving at the Federal Conference of the Order on January 8. The Reverend B. Moxham is conducting the rehearsal. The Bishop of North Queensland, the Right Reverend I. Shevill, Visitor to the Order, is in the centre of the group.

COMRADES' CONFERENCE HELD IN TOWNSVILLE

FROM A CORRESPONDENT

The Order of the Comrades of S. George, which is the youth auxiliary of the Australian Board of Missions, held its annual federal conference at S. Anne's School in Townsville from December 31 to January 8.

Seventy members of the order from three states met and worshipped together while studying the faith and their personal and corporate responsibilities as members of a missionary order. The conference was considered a great success by all who attended. It was chaired by the Episcopal Visitor to the Order, the Bishop of North Queensland, the Right Reverend Ian Shevill. Amongst the staff were two missionaries, the Reverend Peter

Hand (brother of the Assistant Bishop of New Guinea) who is at the Theological College at Moa Island, and Father Stephen, one of the Franciscan friars from Port Moresby.

An enjoyable day was spent at Magnetic Island, swimming and sunbathing; another morning was given to attending the wedding of one of the staff of the conference, the Reverend Colin Cussen, who was later

given an appropriate send-off to his honeymoon.

On the final Sunday morning the Comrades gathered to thank God for the conference and to ask His blessings on the future, at S. Matthew's, Mundingburra, where, under the guidance of the Reverend Bert Moxham, and accompanied with a piano and drums, they worshipped to the Beaumont setting of the Eucharist.

YOUTH DELEGATES FOR W.C.C. ASSEMBLY CHOSEN

FROM A CORRESPONDENT

Melbourne, January 16

Four representatives of Christian youth in Australia have been chosen this month to attend the Third Assembly of the World Council of Churches in New Delhi, India.

The assembly will take place from November 18 to December 6, this year.

The delegates are:

The Reverend Michael Challen, twenty-eight, an Anglican priest from Victoria, who has been nominated by the Department of Christian Education, Diocese of Melbourne; Mr Garth Phillips, twenty-seven, Presbyterian, an electrical engineer from Queensland, who has been nominated by the Queensland Christian Youth Council;

Miss Ruth Cocks, twenty, Congregational, a schoolteacher from N.S.W., who has been nominated by the Australian Student Christian Movement; and

Mr William Gamel, twenty-four, Methodist, an insurance inspector from Western Australia, who has been nominated by the National Council of Young Men's Christian Associations.

ASIAN HELP

One hundred young people from many countries will attend the assembly as youth participants.

Twenty-five of these will go from Asian countries.

The Australian Christian Youth Council is providing the fares of two Asian youth delegates to the assembly — one from Sarawak, the other from Malaya.

This project has been undertaken with the approval of all representatives on the council. It will need to raise £300 for this purpose.

The young people to use this assistance will be selected by the national ecumenical youth committees in their own countries. Australian young people who are interested in attending the

assembly as youth stewards should apply to the Australian Christian Youth Council, 100 Flinders Street, Melbourne, before January 31.

AN ERA OF CONSOLIDATION

The success of the missions begun by the Celtic Church among their old conquerors, the Anglo-Saxons, was not always welcomed by the missionaries from Italy who were established in Kent.

The followers of S. Augustine of Kent wished to see all the British bishops in subordination to the see of Canterbury, and through it to the see of Rome.

The obvious points of difference between these missionary groups were not differences in essential doctrines, but concerned external matters which might easily have been surrendered by either side. However, the political and national allegiances of the two parties exaggerated the importance of these differences.

At the root of the problem of the relationship of the two groups, however, was the question whether the ancient Church of Britain should surrender its independence at the bidding of a bishop of another apostolic church.

A SYNOD

The controversial matters were the subject of a synod in 664 at the Abbey of Whitby, in the kingdom of Northumbria.

The King of Northumbria, Oswy, had been brought up in the ancient British tradition, under the influence of the monks from Lindisfarne. His wife Eanfled had been brought up

by the Kentish monks, and held to the continental customs.

Wilfrid, of the Kentish party, was the tutor to Eanfled's children. His views on the matter of the date of Easter and the hair-style of the clergy were opposed to those of the Bishop of Lindisfarne, Colman.

The summoning of the Whitby synod was primarily for domestic reasons, as the kingdom of Northumbria was now divided in its allegiance. But since Northumbria was probably the most influential kingdom at that time, the decisions were of importance for the whole of Britain.

The Venerable Bede gives a full account of this council. He lets us see the superior temper of those under southern influence, and the lack of sophistication in the debating of those of the north.

The north agreed to follow the south in the matters of custom at issue. But Bishop Colman felt bound to resign his see, and went back to Iona with many of his clergy.

Note that submission to the see of Rome had neither been asked for nor given. What

the gruesome speculations they advanced on the physical torments of hell.

Heaven and hell are not of course places. What they are we have no means of describing; but it is at least close to the truth to say that they are states of character and not localities.

The essential nature of hell seems to be the failure to attain the heavenly state. It is eternal loss rather than eternal physical punishment, it seems.

Just as the joy of heaven is the union with God for which we are made, so the torment of hell is the loss of that union, of which sin has made us incapable.

Whether that loss will be eternal for some of us we have no way of knowing for certain. But it is to the good of the Church that most Christians have grown out of the superstitious beliefs in physical agonies which were once prevalent.

The Reverend B. I. Chiu, Home Secretary of the Australian Board of Missions, will be the chaplain.

Recreation will be under the guidance of Miss Pat Downie, of the National Fitness Council.

The Youth Officer for N.S.W., at A.B.M. Headquarters, 14 Spring Street, Sydney, is handling applications and enquiries. Leaders planning to attend must register before February 6.

YOUTH PAGE

QUESTIONS WE MUST FACE

I'm pleased to know that I don't have to believe that hell is a place of fiery torment. But where did the idea come from in the first place?

The idea of a place of fiery punishment in the next life came into popular Christian teaching from the Jewish religion.

The Valley of Hinnon just to the south of Jerusalem was the place where all the garbage of the city was burnt. Like most city garbage heaps, it was always smouldering and smoking.

This spot became in Jewish thought first the picture and then the actual site of the final judgement and damnation. It was regarded by Jewish theologians as not only the place of final punishment for the wicked, but also as the place of cleansing.

IN THE CHURCH

From Jewish theology, the idea came into Christian thinking. S. Augustine's writings encouraged the idea, and Pope Gregory the Great's teaching gave it more authority.

From such leaders as these, the Church in the early Middle Ages gained encouragement for

LEADERS WILL ANALYSE AIMS OF YOUTH WORK

For leaders and prospective leaders of children's and youth groups in N.S.W., a week-end camp known as "Operation Spearhead" has been organised from February 17 to 19, at "Chaldercot," Port Hacking, south of Sydney.

The camp has been planned to encourage leaders to look at their task, its aims and its methods, in order that they may direct their efforts more adequately.

The Youth Department of the Australian Board of Missions is arranging the camp.

The conductor will be Canon Eric Barker, Rector of All Saints' Cathedral Parish, Bathurst, who is himself an experienced youth leader.

The Reverend B. I. Chiu, Home Secretary of the Australian Board of Missions, will be the chaplain.

Recreation will be under the guidance of Miss Pat Downie, of the National Fitness Council.

The Youth Officer for N.S.W., at A.B.M. Headquarters, 14 Spring Street, Sydney, is handling applications and enquiries. Leaders planning to attend must register before February 6.

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LOCAL VENTURES TOWARDS UNITY IN CHURCH LIFE IN ENGLAND

By WINIFRED M. MERRITT

DIDCOT in Berkshire is a good example of "Ancient and Modern." Its name was originally Duedecote (Dovecote) and its origins go back to Saxon times. Old Didcot has some charming thatched and half-timbered houses, and solid oak rafted barns. New Didcot includes extensive Army Barracks, modern homes and bungalows, and a wide shopping street.

In the churchyard of All Saints' Church is a very ancient Praying Cross, used for the gathering together of the people before the church was built.

In the church itself are some very old stained glass windows, and some not so old. The Lady Chapel is the small initial Church of the Saxons, and age is stamped indelibly upon it.

The hand-carved tracery around the trefoil windows is irregular. The pulpit is a modern one, but there are still traces in the north wall of the old pulpit of hewn stone, the small narrow staircase still remaining.

A stone effigy about ten feet long rests on the floor along the south wall. It is said to be that of the father of a fifteenth century saint, and was lying face downwards in the churchyard before being taken to rest within the church.

The font could be one of the most ancient in Britain, a rough round piece of solid stone without ornamentation of any kind.

Electric light and other modern features bridge a span of 1,500 years. Out in the churchyard is a gigantic yew tree, known to be over a thousand years old.

In this old church, on the first Sunday after January 6, known as Plough Sunday, a special service is held. First a plough is brought to the door of the church from the surrounding rural area by those who are to take an official part in the service, accompanied by representatives of farming interests in the district.

PLOUGH SUNDAY

At the church door a farmer or farm worker addresses the vicar in these words: "We come on Plough Sunday as representatives of the parish to our parish church to offer the work of the countryside to the service of God."

And the vicar replies "The Lord prosper you. We wish you good luck in the Name of the Lord. May God preserve your going out and your coming in from this time forth for evermore."

The choir and the vicar then lead the way into the church. The plough is carried in at the end of the procession and placed at the entrance to the chancel, and there follows a service of Prayer and Praise, with the blessing of the plough and the people.

God speed the plough;
the plough and the ploughman,
the farm and the farmer,
machine and beast and man.

God speed the plough;
the beam and the mouldboard,
the slade and the sidecap,
the share and the coulter.

God speed the plough;
in fair weather and foul,
in success and disappointment,
in rain and wind, or in frost and sunshine.
God Speed the Plough.

On Lammas Day, August 1, another picturesque service is held. As the vicar stands before the altar, a reaper and a baker enter from the west end of the church, the former carrying a sheaf of corn in a basket, and the latter a new baked loaf.

They stand below the altar rails, on the left and right of the centre, holding their gifts, which are accepted by the vicar

and offered on the altar, and the service of thanksgiving which follows includes a lovely prayer: "May God the Father bless with his gift of love your homes, your children, and all who are dear to you. May God the Son walk with you in your fields and at your harvesting. May He be your companion in rick-yard and barn, in mill and bakery. May He beautify all honest work that you offer in His Name."

Didcot's three thousand souls are a closely-knit community. In this pleasant town beside the Berkshire Downs, Anglican, Baptist and Methodist Churches publish jointly a pamphlet of "Greeting and Invitation" incorporating all the services of all the churches. But they do more than this.

During August Bank Holiday week-end, a carnival is held in one of the farm meadows, a joint effort by the churches, the proceeds being divided between them.

The carnival officers include the various ministers, secretary, treasurer, marshal of procession and arena, clerk of the ground, gate official, and horticultural show secretary.

BOOK REVIEW

BISHOP NYGREN'S ESSAYS TRANSLATED

ESSENCE OF CHRISTIANITY. Anders Nygren. Epworth Press. Pp. 128. English price 12s. 6d.

ENGLISH-speaking students are at least aware of the names of prominent Continental theologians, but few would claim to know much about them, and fewer to understand them. Philip S. Watson, a Methodist theologian, has given a readable, and, we doubt not, accurate translation of two essays by Bishop Nygren.

The essays are quite distinct in subject-matter. The first seeks to say what is the permanent element in Christianity while the other deals with the Atonement.

The value of the essays lies in bringing to our notice trends in non-British theology. They seem more down to earth than Barth and less radical than Bultmann.

All religion, says Nygren, must have certain features about it to make it religion at all. In religion man must have experience of the eternal, he must find reconciliation of the holy and the sinner, to mention only two points Nygren makes. Only in Christianity, and in Evangelical Christianity particularly, are these features found in their fullness.

The usual approach, to the understanding of the Atonement is, in Nygren's opinion, erroneous. We tend to be satisfied with a compromise between egocentric and theocentric atonement.

"Mankind has always dreamed of fellowship with God on the basis of holiness. Christianity proclaims fellowship with God on the basis of sin." The Atonement is a direct expression of God's love, and not a compromise.

CHURCH ARMY APPOINTMENT

ANGLICAN NEWS SERVICE

London, January 9

The Church Army has chosen a classical scholar to be the new principal of its training college. He is Canon Richard Wootton, who gained a double First at Corpus Christi College, Oxford, and who, since his ordination in 1947, has been working in India.

He has been a tutor at the Gujranwala Theological Seminary in the Punjab since 1953.

Canon Wootton succeeds the Reverend Donald Lynch.

This year the chairman was the Methodist minister, and the Baptist minister was one of the vice-chairmen.

A most entertaining account of the proceedings is printed in the programme. The sideshows, it says, have been selected with a view to fostering healthy competition and skill.

"There will be the old favourites such as coconut shies and darts, bowling and throwing in various styles, shooting, and hoop-la, and the very popular Duedecote Derby."

"Last year you were all cordially invited to tiddle your winks, or wink your tiddles, and the tiddle-winks game was quite a success."

"One fastidious couple (she was fast, he was 'ideous') decided that they couldn't do this as there was no "R" in the month. Anyway, we hope for your support again this year."

"The Chinese Laundry proved most popular. One generously built lady was seen gazing in awe at the flimsy frilly frills dangling on the line, and was heard to murmur "How do they expect me to get into one of those" To resolve this we hope

to supply some woxxossex and so satisfying everyone.

"A naval Signalling type was heard to say that the message spelt out by these interesting garments read 'England expects every man to do . . . but the remainder of the message had, unfortunately, been won, so we don't know the full purport of this."

"May we draw your attention to the old Breton game of Petit Cot. This is not well known in this country, but is a simple but very skillful game. We think you will enjoy this. The new game being tried this year is discus quoits. You simply have to get a round thing on to a stick and you win a prize — dead easy!"

"SNIFF ALLEY"

"We wish to correct a misunderstanding regarding the Sniff Alley — one of the bottles did not contain B.O., but one sweet thing was heard to whisper 'Darling, this is you.' Please don't forget to let the very small ones throw their rings over the cat's tail — this really appeals to their sadistic instincts."

On the day of the carnival the entrants in the procession assemble at 1 p.m. at the Methodist Hall, and prizes are awarded for Children's Fancy Dress (up to 7 and 8 to 12), Adult Fancy Dress, and Decorated Vehicles (anything on wheels).

At 1.30 p.m. the procession moves off, and at 1.50 arrives at the carnival field and parades around the arena.

At 2 p.m. the carnival queen is crowned by the chairman of the parish council, and the queen then presents the prizes and pays a visit to the patients in the District Hospital.

At 4.30 there is a Pillow Fight, and at 5, a sale of exhibits in the Horticultural Show Tent. A band plays at intervals during the afternoon.

A Clay Pigeon Shoot proves of interest to the men, who compete for handsome cup and cash prizes. At night there is a dance from 8 till midnight to wind up the festivities, with a Grand Jive Award contest, Hi-Fi Dance band, and The Planets Rock Group.

It is still true that a little nonsense now and then is relished by the wisest men. But there is a very practical aspect to it all.

ORPHAN PROBLEM TO BE STUDIED

THE "LIVING CHURCH" SERVICE

New York, January 9.

A lay woman of the Protestant Episcopal Church in the U.S.A. is one of three representatives of Church World Service, the welfare agency of the National Council of Churches in the U.S.A., who will study the problems or orphans in Hong Kong and Korea.

Mrs B. H. Harvey, an executive of the Department of Christian Social Relations of the Diocese of Western Massachusetts, will spend three weeks in this work.

The team is to conduct a field study in co-operation with missionaries, orphanage directors, and local government directors.

In Korea, where orphans have created a major problem since the Korean War, any child under fourteen who has been placed for adoption by one or both parents is legally classed as an orphan.

In Hong Kong, numbers of children of refugees from the Chinese mainland have been surrendered or abandoned by parents unable to find work.

SCULPTURED REREDOS FOR BERMUDA

ANGLICAN NEWS SERVICE

London, January 9

A nine foot figure of Christ, robed, crowned and reigning from the cross, is planned for the central panel of the reredos in Bermuda Cathedral.

Nearly £15,000 of the £20,000 needed to begin the reredos and the chapter room and offices planned for the cathedral.

On either side the central panel, in stone niches, will be seven life-size stone figures of saints connected with the history of Bermuda.

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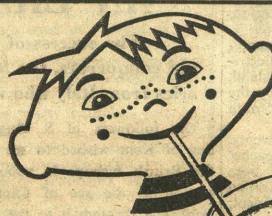
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ANGLICAN MEN OF LETTERS . . . 21

GEORGE CRABBE: REALIST POET

BY THE REVEREND EDWARD HUNT

THERE ARE still those of a rationalist turn of mind who maintain that the weakness of any form of organised religion is its lack of realism while admitting that it serves a useful purpose, they seem to regard it as an easy way of escape from the harsh realities of life.

The Christian religion, as understood by the Anglican, however, should be free from such a charge. While many authorities rightly praise the sympathetic theology of the Prayer Book, it is equally true to pay tribute to its realistic theology, which is the reason why our matchless liturgy still satisfies the needs and aspirations of the soul after more than four centuries of common usage.

In the closing decades of the eighteenth and early decades of the nineteenth centuries, there lived an Anglican clergyman and poet whose talents were dedicated to the expression of realism in both religion and human life. Yet the undoubted genius of Crabbe, "the realist poet" has been to some extent overlooked.

George Crabbe was born at Aldeburgh, Suffolk, on December 24, 1754. He was apprenticed to a surgeon, but soon abandoned medicine for literature.

In London he was befriended by Burke, who helped him publish his poem "The Library," 1781. It had some success, and Crabbe then took orders, and was chaplain to the Duke of Rutland at Belvoir, 1782-85.

VERSE-TALE

"The Village," 1783, is his best known poem, followed by "The Newspaper," 1785, but it was not until 1807 that he achieved any great fame, with the appearance of "The Parish Register."

From then on he wrote much: "The Borough," 1810, "Tales in Verse," 1812, and "Tales of the Hall," 1819, adding to his reputation, for in the verse-tale he found his true forte. Made rector of Trowbridge, Wilts, 1814, he remained there until his death on February 3, 1832.

Because his detailed treatment of village life is monotonous to some, his true work has not always been appreciated, yet Professor Bethell regards him as one of the most important of Anglican poets, while Byron called him "Nature's best painter, yet the best."

Indeed in his own age Crabbe enjoyed far more popularity than the Lake Poets, for his works contained a precise understanding of human nature which the Romantic poets of the period sometimes lacked. His wealth of scientific detail also appealed to the common man who wearied of the sentimental arcadian verses and pseudo-Gothic romances of the day, which Crabbe satirised in his neat heroic couplets.

He was ever mindful of the imperfections of human life:

"Buried be all that has been done,

Or say that naught is done amiss;

For who the dangerous path can shun

In such bewildering life as this?"

He regarded much of life as "a maze of error," while "Virtue

is warring with the mighty dead" and "Wisdom comes too late, by long experience taught" and, "It is only the boast of age that we can quell the wildest passions in their rage."

Yet he knew "That love can every fault forgive," "Worn with life's care, love yet is love."

Indeed, Bethell says "Crabbe has a deep understanding of the human heart and a stern sympathy for the sinner, which is profoundly Christian."

Though we may admit with the "Quarterly Review" that Crabbe's verses lack jubilant melody, true Christian feeling is there: "He was ever at the call of his poorest parishioners," says a contemporary, "and from his remarkable knowledge of human nature was able to administer spiritual comfort in an unusual degree; no sympathy was like his!"

Lockhart speaks of his noble forehead, beaming eye and spirit of eternal youth, adding that his sweet smile and mellow voice are reproduced in every page of his poetry, while Howitt praises him as "a poet who had the sagacity to see into the real state of things and the heart to do his duty."

"To him popular education, freedom and advance into knowledge owe a debt which futurity will finally gratefully acknowledge," "Read 'Tales of the Hall,'" says Mrs Grant, the letter-writer, "and you will find there an elaborate minuteness to delight you!"

HUMAN INTEREST

Crabbe was a painter in words, said "Blackwood's Magazine," 1834, greater than Teniers, Hogarth and Wilkie put together. The severity of his style belongs to the majesty of his unparalleled realism, says Ebenezer Elliott, but his so-called unnatural approach to life is natural enough in one who painted life in its true colours, his verses are as fine as they are severe.

In an age of sentimentality and Rousseau-like perfectionism, Crabbe admirably presented the paradox of human dignity and degradation, for his chief interest was in human character, which he realised with profound theological and poetic insight, can only be redeemed and sanctified by divine grace. In such a sense as this we may indeed claim George Crabbe as one of our major Prayer Book poets.

ANCIENT CHURCH WILL CLOSE SERIES

B.B.C. SERVICE

London, January 16

In choosing S. Bartholomew the Great to close the series on famous London churches, the General Overseas Service of the B.B.C. has taken one of the most ancient buildings in the City.

A description of its chequered history will be given on January 31 (7.30 a.m. G.M.T.) and on Friday, February 3 (7.30 p.m. G.M.T.).

The only church of an earlier foundation is the chapel of the White Tower.

The story of its founder, Rahere, is a moving one of mediaeval piety.

Rahere was a favourite courier of Henry I, that king who "never smiled again" after he received the news that the White Ship had foundered, bearing the heir to the throne and the flower of English chivalry.

ANGLICANS TO USE COMMERCIAL TV

FROM A CORRESPONDENT

An Anglican television feature will commence on TCN Channel 9, Sydney, on January 29 between 4 p.m. and 4.30 p.m.

The session will be called "Is there a problem in the house?"

The viewer will be invited to send by telephone details of any family problem, which will be discussed on the spot by a doctor, a clergyman, and a marriage guidance counsellor.

Among the guests of the session will be Dr Paul White, the "Jungle Doctor," and the Bishop Coadjutor of Sydney, the Right Reverend A. W. G. Hudson.

Sharing his master's grief, Rahere went on pilgrimage to Rome and fell sick during the hardships of the way.

Being near to death, he was comforted by a vision of S. Bartholomew, who commanded him to build a church and hospital in 'Smoothfield' — our Smithfield.

Rahere obeyed, and becoming a monk of the Augustinian order, became the first head of the priory and hospital which he built on land begged from the King.

Rahere's tomb, and the effigy representing him in the black habit of the Augustinian canons, is still to be seen in the church, which is all that now remains of his priory, although his hospital, much restored and enlarged, still stands on its original site.

"CHARITY," BUT NO COMPROMISE

THE "LIVING CHURCH" SERVICE

New York, January 16

A Vatican Radio broadcast late last month included the visit of the Archbishop of Canterbury to Rome among the major religious events for 1960.

The visit to the Pope "gave the world an example of charity without prejudicing immutable principles."

"It was a very good example to all Christians," the broadcaster said.

CONFERENCE IN ADELAIDE ON CHRISTIAN EDUCATION

FROM A CORRESPONDENT

Adelaide, January 16

Over sixty people attended a church teaching conference at the Retreat House, Belair, last month, arranged by the State and Sunday Schools' Department of the Diocese of Adelaide.

The conference, from December 26 to January 2, was designed for clergy, Sunday school superintendents and teachers, and all concerned with Christian education.

Variety was the keynote of the programme, and people from fifteen years attended.

The residents attended devotional addresses, Bible studies (with a variety of methods), practical teaching sessions, lectures on doctrine and discussions.

To these were added the walks and talks typical of a conference held at this centre in the Adelaide hills.

The theme of the conference was "What's the Point?" The chairman was the Reverend P. A. Day.

Mr Day gave a series of doctrinal lectures, on such topics as "The Cross and the Resurrection," "Baptism," and "The Church."

DISCUSSION

These were later considered in discussion groups, and the answers to questions assigned to each group were reported to the group as a whole.

Each day began with Morning Prayer and the Holy Eucharist in the new Chapel of the Holy Spirit.

The chaplain, the Reverend N. C. Kempson, began the morning conference sessions with

a Bible reading and a devotional address.

In the late afternoons, sessions were concerned with teaching methods.

The clergy and theological students were at first led by the Bishop Coadjutor of Adelaide, the Right Reverend J. C. Vockler, and then by Miss Dawn Dridan, the retiring organiser of religious education in the diocese.

Miss Dridan was farewelled from the conference, before she left to take up a position in religious education with the Protestant Episcopal Church in the U.S.A.

Miss Miriam Oliver was commissioned during the conference by the Bishop of Adelaide, the Right Reverend T. T. Reed, as the new organiser of the State and Sunday Schools' Department.

The evenings of the conference were taken up with Bible study and discussion, followed by Compline.

A reunion week-end for those who attended the course will be held during 1961.

CHURCH FIGURES IN U.S.A. RISE

THE "LIVING CHURCH" SERVICE

New York, January 16

The 1961 edition of the "Episcopal Church Annual," released this month, says that the Protestant Episcopal Church in the U.S.A. now has 3,444,265 baptised members, an increase of 2.54 per cent on the figure for the previous year.

The communicant strength of the Church is now 2,123,110.

The total number of clergy in the three orders of ministry has increased in the past year by 3.35 per cent., to a present total of 9,079.

In spite of this increase, it is estimated in an article in the Annual that between 1,200 and 1,500 parochial clergy are needed at the present time.

DIOCESAN QUARTERLY OF ESSAYS BEGINS

THE "LIVING CHURCH" SERVICE

New York, January 16

The Diocese of Los Angeles has begun the publication of a quarterly collection of studies and essays, "Bloy House Papers," by and for the clergy of the diocese.

Bloy House is the diocesan conference centre which was opened early in 1960. It is used for the extension programme of the Church Divinity School of the Pacific.

FLEETS BLESSED

FROM A CORRESPONDENT

Sale, January 9

Two ceremonies of the blessing of the fleets were conducted in the Diocese of Gippsland on January 1.

At San Remo, the Vicar of Bass, the Reverend Selwyn Reynolds, conducted the service assisted by the Reverend N. W. McDonald.

The Bishop of Gippsland, the Right Reverend W. A. Garnsey, gave the blessing and preached from S. Matthew 14:33, "And they that were in the boat worshipped Him saying, of a truth thou art the Son of God."

There was a good attendance of fishermen and their families and visitors.

The ceremony was conducted from the deck of the "Mercury," whose skipper, Mr George Swallow, welcomed the bishop and asked him for his blessing and for the prayers of all God's people.

At Lakes Entrance the rector, the Reverend D. C. Orange, performed the ceremony in the presence of a large crowd.

The service was held from the deck of the "Anchovette".

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SMALL PARISH OVERCOMES MANY HARDSHIPS

FROM the Diocese of Gippsland comes this inspiring epic of faith and determination in the face of difficulty and hardship.

That any obstacle can be overcome by a group of dedicated lay folk is being proven time and time again by these stouthearted people. Theirs is a wonderful saga of loyalty, endurance, foresight, perseverance, and faith in the Giver of all things.

The Parish of Heyfield is a comparatively small one, consisting of about 350 families in 6 centres. 65 per cent. of the families are within the bounds of the parish centre. The chief industries are dairying, beef cattle, and sheep raising, as well as eight saw mills and allied industries. Money does not grow on the trees.

On September 15, 1958, the Reverend C. K. Hammond, who had been Rector for six years, left to take up an appointment as a hospital chaplain. The parish remained vacant until May 6, 1960.

During that time two retired clergymen carried on a part-time ministry, catering for part of the service programme and carrying out Religious Instruction in the schools. The first, Canon A. E. Clark, suffered severe injuries in a car accident in February, 1959, and was for some time afterwards unavailable. The Reverend A. E. Chamberlain then offered his services until the canon returned in July.

A layman, Mr B. Buchanan, was the only lay reader for a considerable period until Mr Frank Lowe became aware of the greater part which the men could play in carrying on Christ's work in their beloved parish. Later he became licensed as a Reader, and at the present time he is studying for Holy Orders. Two other men are currently preparing to help in the work.

There was great excitement when a new Rector was appointed. He was the Reverend J. H. Francis, Headmaster and Principal of Blickling Lodge Preparatory School, near Norfolk, England, and the parishioners settled down to prepare for his arrival on May 5, 1960.

In the twenty months without a rector, the greatest asset in forging the bond between all centres was the "Parish News," which is a remarkable achievement in itself.

LIFE LINE

No mere printer's effort of stereotyped news can hold a flag to the unique originality of its 12 to 16 pages of duplicated, newsy, articles designed to suit the tastes of all. Its circulation includes various parts of Australia, England and even Denmark. It has been said by one who knows, that the "Parish News" has been the parish's administrative life line.

During the vacancy, a new rectory was commenced, and the major works undertaken to transform the church grounds from a ghastly, and shameful mess of old fences, paddocks, and worn out palm trees and hedges, into a parkland of rose beds and shrubs. A committee was formed under the name of "The Ecclesiastical Concreting and Landscaping Company." The work included the laying of a return drive with concrete kerbing. This, together with a quadrangle behind the hall, was sealed, and concrete paths laid down. All this was done by voluntary labour for a cost of well under £1,000, a saving of approximately 50 per cent. The church is now the town centre.

The rectory paths are concreted, fences almost complete and soil is being carted for the time when the "Co." will fully lay out the rectory grounds. The rectory when fully finished will see them with a capital commitment of £4,000 to meet.

During the canon's period of service, he declined to accept

a stipend, and only received travelling expenses for the parish car. The money saved was used to augment the sale value of the old rectory and facilitate the building of the new. The parish also took the opportunity of doubling their previous level of contribution to the mission needs of the Church.

In a recent diocesan planned giving programme, Heyfield was one of the select group of parishes to pledge in excess of the parish goal, whilst they also contributed liberally to a diocesan appeal for financial assistance for the widow and family of a clergyman who had recently died.

They have also replaced their organ with a reconditioned Orchestral for £450. The next chore planned is the renovation of the hall and church.

Some time before the rectory was completed, the new rector arrived with his wife and three of their four children. The eldest had remained at Oxford to complete his Engineering degree. The Immigration Department of the Church of England brought them to Melbourne where they were met by the two lay readers and their wives who rendered much valuable assistance to the newcomers with their luggage, etc. After three days in Melbourne they arrived in Heyfield and took up residence in a comfortable farm house placed at their disposal, pending the completion of the rectory.

The larder was well stocked, and a bright welcome awaited the weary travellers. All the expenses from the boat were borne gratefully by the parish, which was only too well aware of the extreme sacrifices the family had made to come to Australia.

NEW RECTOR

At last Heyfield had a new helmsman, and with a loyal crew could now go forward in faith through the troubled waters of life. Mr Francis especially took to heart the problems confronting modern youth, and sought a practical solution for their hours of idle leisure.

A coffee bar in the parish hall was established operating three nights a week; staffed by members of the Young Anglican Fellowship, under the guidance of two or three older ladies. Each night's programme concludes with a ten minute epilogue. The local Rotarians are actively supporting this venture.

Eventually, the rectory was completed, and the family had the thrill of moving in. Again the church folk showed their true calibre in providing wardrobes and a laminex and chrome kitchen setting to remain the property of the rectory, whilst enough money was handed to the rector, as a gift, to provide other essential items of furniture, to remain his own personal property.

The following quotation from the September issue of the

ECUMENICAL TALKS PLANNED IN LONDON

ANGLICAN NEWS SERVICE

London, January 16

The spring programme for the Fellowship of S. Alban and S. Sergius, London, includes addresses from theologians of three Churches, the Orthodox, the Anglican, and the French Protestant.

Professor G. R. Brobinsky, an Orthodox priest, spoke on January 14 on "The Holy Spirit in the Liturgy."

The Reverend D. Paton, secretary of the Church of England Council for Ecumenical Co-operation, and Brother Laurent of the Taizé Community, France, are the other speakers.

The fellowship aims at furthering mutual understanding and co-operation between Christians of the East and the West, by prayer, study and common work.

"Parish News" is proof positive of the motivating forces at work. "There can be no doubt that this giving has been inspired by the Holy Spirit in order that God's name may be glorified in this place. There can be no doubt that the freeing of our rector from this particular material problem has enabled him to concentrate on the spiritual needs of the parish."

The parish has also an organised unit whereby, in the name of the Church, it can step in in an emergency, to assist physically and financially, a family in real need. This has been done in two very recent cases, where the families were stricken as a result of a car accident.

The loyalty and devotion of their parishioners assisted greatly in making the Reverend J. H. and Mrs. Francis and their children feel they had come "home" in the truest sense. Friendships were becoming firmly established, and great plans were being laid for the furtherance of Christ's work; when the Lord Himself stepped in at this stage, and deemed Mr Francis' particular service over.

He became seriously ill with a secondary cancer of both lungs and just as suddenly, was called to Higher Service on November 24, rejoicing all the while, and admonishing his beloved people to join with him in praise and thanksgiving in the words of

Psalm 103. His actual period of service was less than seven months, but the value of it and the inspiration he engendered is unlimited and immeasurable.

His parish was with him to the end, and with their typical compassionate generosity, brought his elder son, Michael, from England by air to be with his father during what proved to be his last week on earth. Michael is planning to return, with the parish's blessing, by sea, to complete his final year at Oxford.

ANOTHER HURDLE

Whilst Canon Clark has once more assumed the responsibility of the services, with the assistance of his loyal honorary readers, the people of the Heyfield parish are carrying on with the work already undertaken, and continuing their envisaged plans for the future; as well as making generous provision for Mrs. Francis and her family for at least as long as the parish is vacant. No mean effort for a parish with 350 families!

The hand of God is clearly guiding the hearts of individuals in Heyfield and uniting them in a common bond of service.

The funeral of the Reverend J. H. Francis was conducted by the Bishop of Gippsland at S. James', Heyfield, on November 26, at 10.30 a.m. The church was crowded, with people standing round the side walls and

overflowing the building. More than 20 clergy were present, and Girl Guides and Boy Scouts formed a guard of honour.

The late rector's elder son, Michael, read the lesson from Revelation 21, whilst the sermon was delivered by the Right Reverend A. Goodwin Hudson, Bishop-Coadjutor of Sydney, who is a close friend of the family, and had shared in the leadership of evangelistic work in England with Mr Francis.

In the course of his address, he said, "It is hard to understand why he should have to come here to write the last chapter of his earthly life, and that so soon. It is a mystery for the time being that we shall have to leave in God's care; we cannot know everything in this life. All life is long enough—provided we have found Christ as Saviour. Lord—and borne witness to that fact."

"Maybe he had to come to light some new flame of witness in some soul; someone God wanted specially to win to do another soul saving work in Gippsland and beyond. Perhaps Jim Francis had to come here to multiply himself, like a seed, which unless it dies, it abides alone."

"Let these lives, which he touched, raise a living memorial to him, of twice born men and women who will be loyal to Christ, loyal to His Lord and to His Church."

LECTURE TOUR ON CHRISTIAN UNITY

ANGLICAN NEWS SERVICE

London, January 9

Brother Laurent, a member of the French Protestant Community of Taizé, is at present visiting England to lecture on Christian unity.

Before joining the Community of Taizé in 1952 Brother Laurent was for five years a lawyer in the High Court of the Netherlands, and was a member of the Dutch Reformed Church.

Since joining the Community he has worked in Paris with released prisoners, with students in Bonn and more recently at Geneva in the World Council of Churches' Department on the Laity. He has done extensive lecturing in both Canada and the U.S.A.

MULTI-LINGUAL CAROL SERVICE

ANGLICAN NEWS SERVICE

London, January 2

Lessons were read in Finnish, French, Greek, Armenian and English and carols of English, French and German origin were sung at a London service on December 29.

The service took place in the Guild Church of S. Dunstan-in-the-West, a church set aside by the Archbishop of Canterbury for ecumenical purposes.

It is staffed by clergy of the Church of England Council on Inter-Church Relations.

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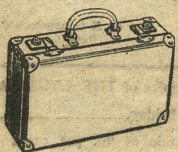
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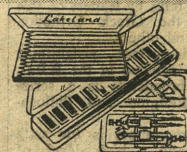
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FUNDS ALLOCATED IN F.F.P. CAMPAIGN

TREBLED FINANCES GO TO AID NINE INDIAN PROJECTS

FROM A CORRESPONDENT

Melbourne, January 17

The National Council of the Food for Peace Campaign has sent £3,000 to aid Indian projects in the past year, three times the previous annual amount allocated.

Nine projects benefited from the council's appeal. These were all visited during the year by Mr Richard Austin, deputy director of the Food for Peace Campaign.

The Anandwan Leprosy Colony at Warora received £500 from the council, to assist the agricultural project begun there by a young lawyer, Mr Amte.

At the Vellore Christian Medical Hospital, ten beds are to be maintained with £500 from the appeal in a new research programme.

The Lakshmi Ashram, a school for girls in the foothills of the Himalayas, received £200.

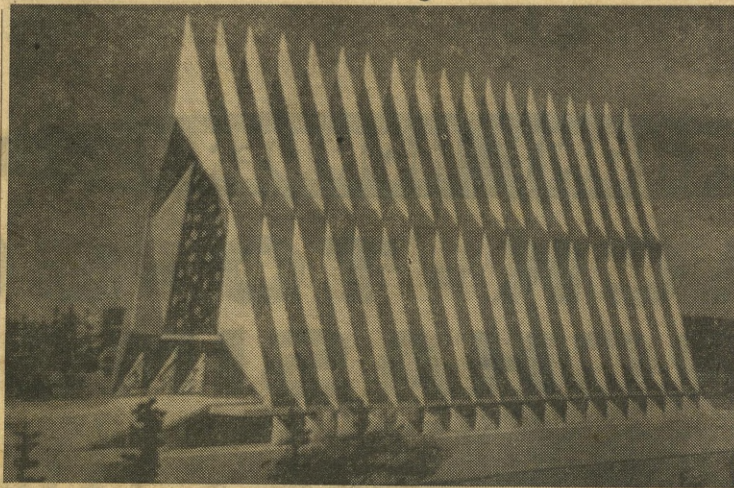
The Katpadi Agricultural Institute for training homeless and orphan boys in farming methods and agricultural science received £300.

A farming community for boys at Amrapur received £300 towards its educational programme, which will soon include

a high school and teachers' training college.

At another leprosy colony, where about 200 patients are engaged in agriculture, carpentry and weaving, £300 will be spent from the appeal. This home at Sambalpur has also received gifts of powdered milk from Drouin, Victoria.

The Y.M.C.A. and the Y.W.C.A. have each given £250 towards rehabilitating homeless young men and women in Indian villages.



The U.S. Air Force Academy Chapel, at Colorado Springs, now under construction, uses multi-coloured glass set between the tetrahedrons to admit light of varying colours and to define the shape of the spires. The unusual architecture will catch the eye as one looks towards the Rocky Mountains.

RELIGIOUS BROADCASTING IN GREAT BRITAIN IS GROWING

RELIGIOUS programmes were part of the plan of broadcasting in Great Britain almost from the beginning.

British broadcasting began officially in November, 1922, and a month later the first religious

programme, in the form of a talk, took place.

By the end of the next year, this talk had evolved into a short studio service, and at the beginning of January, 1924, the first-ever service to be broadcast from a church took place.

Listeners to the B.B.C. abroad will, perhaps, not be surprised to learn that this came from St. Martin-in-the-Fields.

When these services were first planned they were of an undenominational character so that clergy of the Free Churches or the Anglican Church could take part. This service proved to be most popular, and later became a monthly event.

The studio service did not die, but from it grew the 15-minute daily service and the Sunday evening epilogue, and later there followed talks, discussions and plays.

PROGRAMMES

During the 1930s Dorothy L. Sayers made a great impact with her serial "A Man born to be King," a play which became popular with a great number of church drama groups throughout the country.

It would no doubt be true to say that this lifted the level of religious drama generally throughout Great Britain, and poets and writers of that time who felt drawn to this form of art wrote religious plays for festivals or for performance generally, often inside churches, as they were performed centuries ago in mediaeval times.

Names of some of these writers that come to the mind are T. S. Eliot, Christopher Fry and Charles Williams.

Since 1932, the broadcasting of church services overseas, to all corners of the earth, has become an established part of overseas programmes. In the General Overseas Service there are regular broadcasts, not only of services, but of talks and discussions of thought in the West, and reviews of latest theological and religious books.

And in the European service, there are broadcasts direct to countries under communist rule of services direct from the Russian Orthodox Church in London, and talks by leaders of this Church, the Greek Orthodox Church and others.

One important programme which is included in the B.B.C. Schools broadcasts is a series called "Religion and Philosophy."

The programme is for sixth formers and a high level of thought is reached. Scholars, too, can send in their problems which are dealt with in an end-of-the-term programme.

Taking stock of the religious programmes as they were a year or two after the war it is inter-

esting to see how the pattern had changed. What was once thought to be a Sunday activity was spread throughout the week, and all sections of the population were catered for.

The short five-minute "Lift up your Hearts" programme at the beginning of the day; the 10.15 short morning service for the housewife and the home-bound listener; the weekly afternoon "Silver Lining" programme designed for the elderly, the sick and the lonely; the choral Evensong, another weekly programme, enabling listeners to share in the treasures of British Church music and liturgical tradition.

Talks and discussions on topical and age-old subjects also found an important part. It was found that, contrary to belief in some quarters, religion on the air was not a rival to the Church, but rather an ally, doing many things that the Church was not able to do in its traditional capacity.

With the advent of television, the scope of the religious programmes has gone on expanding. Again, yet newer techniques have meant greater experience in presentation.

And so the Church goes along its 20th century path of radio and television, meeting critics of its own faith, of other faiths and often of no faith at all.

CLASSIFIED ADVERTISEMENTS

CHURCH NOTICES

S. JOHN'S Church of England, Colbinabin, Golden Jubilee celebrations, Saturday, March 11 and Sunday, March 12, 1961. High tea, Saturday, commencing 5.30 p.m., Social to follow. Sunday, March 12, 9.30 a.m. Holy Communion, 7.30 p.m. Evensong, conducted by the Bishop of Bendigo. Will all former members of S. John's who have not received an official invitation please take this notice as an official invitation. D. Andrew, Honorary Secretary, Colbinabin.

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ANGELICAN COUNTRY family requires to rent one or two years, three or two bedroom house or flat, moderate rate, Sydney suburb or large country town. References. Reply Box No. 252, THE ANGLICAN.

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MARSDEN CHURCH of England Girls' School, Bathurst, New South Wales, requires for first term, 1961: (1) Trained or experienced nurse; (2) Teachers of Art to Matriculation and Art of Speech. Further particulars may be obtained by ringing XW 7603 (Sydney Exchange) or writing to The Headmistress, 5 Tasman Street, Dee Why, New South Wales.

MUSIC MASTER, All Souls' School, Charters Towers, Queensland. A vacancy exists for organist-choirmaster and teacher of piano from commencement of first term, 1961. For particulars apply Headmaster.

NEW HOME just finished for assistant priest or deacon. Opportunity for study in Canberra. Apply to The Rector, Christ Church, Queanbeyan, New South Wales.

TAMWORTH CHURCH of England Girls' School. Applications are invited for the post of Headmistress of this school. The position will be vacant at the end of first term, 1961. Intending applicants may obtain full particulars relating to salary and conditions of appointment from the Honorary Secretary, T.C.E.G.S. Church, c/o School's Solicitors, Messrs. Everingham, Solomons and Co., P.O., Box 85, Tamworth. Applications will close on February 28, 1961.

STENOGRAPHER FOR general office work in the Mail Bag Sunday School, 18 to 24 years preferred. Apply the Bush Church Aid Society, 135 Bathurst Street, Sydney. Telephone BM 3780 (Sydney Exchange).

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