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## R.S.C.M. SUMMER SCHOOL AT PARRAMATTA

### LOW STANDARD OF CHURCH MUSIC IS DEPLORED

FROM A SPECIAL CORRESPONDENT

The Precentor of S. Andrew's Cathedral, Sydney, the Reverend A. J. Glennon, last Sunday deplored the low standard of church music in Australia.

He was preaching at a service at the Cathedral attended by members of the third summer school of the Royal School of Church Music, held this year at The King's School, Parramatta.

*The summer school has become an important annual event in the life of the Church. Despite, however, the very high standard of the team of lecturers this year, only twenty-eight attended the course.*

They came from the dioceses of Rockhampton, Brisbane, Bathurst, Armidale, Grafton, Sydney, Canberra and Goulburn and Melbourne. One came from New Zealand.

The clergy who attended the course were from two dioceses—Canberra and Goulburn and Brisbane.

"The standard of church music is generally deplorably bad," Mr. Glennon said.

"To go to an average parish church and listen to its music is penance indeed."

He was preaching from the text "I will sing with the spirit and I will sing with the understanding also" (1 Cor. 14:15), which is the R.S.C.M. motto.

"Freely interpreted," he said, "this means that the rendering of church music is an act of worship, an expression of our conception of God's worth."

"It requires spiritual preparation just as real and continuing as the actual preparation and presentation of the music itself. Technical accuracy and perfection, however, are also required."

He pointed out that there was no need to have a great choir or organ to sing a service with understanding—a lot could be done with slender resources and modest facilities.

"It all depends on the kind of leadership, both clerical and lay, which is in the parish."

#### CHOIRS NEED AID

Mr. Glennon said that, whereas various church organisations drew upon diocese or other central bodies for specialised help and advice, few clergy, choirs and choirmasters had been educated in this way with respect to church music.

"No choir is sufficient unto itself," he said.

"It must draw upon help from outside. And the Royal School of Church Music, through its publications, festivals, instructional courses, visits to choirs and summer schools such as this one, is the body able to give such specialised advice."

"In a sense," he said, "the R.S.C.M. is an evangelistic body giving to others a conception of what church music should be."

"It seeks to give instruction, guidance and inspiration, so that whatever music is performed in church is to the glory of God and the edifying of His Church."

Mr. Glennon told THE ANGLICAN last Tuesday that the chief offenders in the matter of church music were the clergy.

"They are just uninterested to take steps to improve the standard of parish music," he said.

"The other offenders are the organists and choirs, who are often opposed to any change."

"It is a case of 'As it was in the beginning, is now and ever shall be,'" he said.

"Until the clergy, organists and choirs respond to the help which the R.S.C.M. has to offer, no change in the standard of church music can be expected."

The members of the course sang both Morning Prayer and Evening Prayer in the cathedral on Sunday.

They were assisted by eight choirboys from All Saints, Parramatta North.

The school, which began on January 7, concluded last night with a festival service in S. John's, Parramatta.

In the opening lecture, on Music in Worship, the Warden, the Reverend L. M. Murchison, who is Precentor of S. Saviour's Cathedral, Goulburn, said the Church would choose only between better art or worse art.

"Intention is not enough," he said.

"It must be supported by sounds that are sincere and beautiful."

As part of the "manner" of worship music was a decoration "for better or worse, for richer or poorer."

#### TUDOR MUSIC

As in all art the church musician had a twofold duty, he said, to attend to details, whilst viewing the service as a whole.

The director of the School, Mr. Mervyn Byers, who is Organist and Master of the Choristers at S. Andrew's Cathedral, gave lectures of practical value on Good Chanting, Taking a Choir Practice and The Boys' Choir.

The King's School chapel was an admirable setting for the daily services sung under Mr. Byers' stimulating direction.

The choir developed a remarkable degree of unanimity and flexibility in a very short time, particularly in the chanting of psalms and canticles.

A feature of the school was the detailed study of Tudor

church music under Mr. Murchison and Mr. John Barrett of S. Andrew's, Brighton, Victoria.

Mr. Barrett also lectured on the choice of service music. It must be a fitting expression of the words, and in keeping with the spirit of the liturgy, as well as being good music in itself.

"Above all," he said, "it must be suitable for the conditions existing in the church for which it is required."

(Continued on page 12)



The Archbishop of Sydney dedicates the site of the youth centre at Port Hacking last Sunday. Mrs. C. T. Kenderdine, the Reverend N. C. Bathgate, who is Chaplain for Youth, and the Reverend B. Burgess are in the foreground. Behind is the first of the twenty-four holiday cabins which will comprise the centre.

## FIRST OF TWENTY-FOUR HOLIDAY CABINS AT PORT HACKING OPENED

FROM A SPECIAL CORRESPONDENT

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, dedicated the site of a youth centre on the shores of Port Hacking last Sunday.

*Before a crowd of more than 500, including 200 children, camping at Camp Howard, the diocesan Youth Department's holiday camp, he also opened and dedicated a holiday cabin on the site.*

The cabin is the first of twenty-four to be built on the site.

The twenty-four cabins are each to accommodate eight people. There will also be a dining-room block in the centre. Each building will face the Port Hacking River.

Designed by the honorary architect, Alan Patterson, they are similar to modern camps in the United States.

The Chaplain for Youth for the Sydney Diocese, the Reverend N. C. Bathgate, said "I hope the centre will be almost finished within a year."

The first cabin has been built entirely by voluntary labour. It was donated by the Parish of S. Augustine's, Neutral Bay.

Seven cabins have already been paid for by donations sent to the Youth Department.

Every year during school holidays 1,500 children attend Camp Howard. This month more than 700 have attended the camp.

#### SPECIAL TRIP

The archbishop made a special trip to Chaldercot for the second birthday celebrations of Camp Howard and for the service, although he was on his annual holidays.

The service was beautiful in its simplicity.

"Dearly beloved in the Lord," he said, "we are gathered here to open and dedicate this cabin, and to set aside this site for the new youth centre to serve the

youth of this diocese now and in the generations to come.

"First let us praise God's Holy Name for the mercy and goodness with which He has so far prospered our work."

"And let us devoutly pray, that He will, of His good Providence bless all who in any way contribute to its completion, that He will protect from danger those who may be engaged in the construction of this project, and that He will send His blessing upon our undertaking."

He then opened the door of the cabin and dedicated it.

The Rector of S. Matthew's, Manly, the Venerable G. Delbridge, who was first Chaplain for Youth in the diocese, gave the address. "The new centre," he said, "will be a challenge to members of the Church of England in Sydney."

#### HISTORY

"In 1945 the Home Mission Society bought the Chaldercot property and house for £4,000."

"It is 11½ acres and has a water frontage on Port Hacking River of 888 yards."

"It was exactly what we had been looking for for three years for a youth centre."

"Rathane was bought origin-

ally for a place for rehabilitation of officers in the Army, but the scheme never eventuated.

"It was then decided to use it for youth work in connection with Chaldercot in the next property."

"It is good for us," he said, "as we witness the beginning of a new project for a youth centre, to remember how good God has been to us."

#### THE "DOROTHY"

Archdeacon Delbridge said it was opportune to consider who, in this modern age, was seeking the soul of the young people.

"What are we doing about proclaiming the unsearchable riches of Christ to young people?" he asked.

Mr. N. C. Bathgate said the late Mrs. Mowll had been one of the warmest supporters of the youth work at Port Hacking.

"The last time she was here," he said, "she ran from the house down to the water's edge to get a closer look at the Dorothy, the yacht we named after her."

"We will always remember her support and interest," he said.

## HOSPITAL TRAINING FOR THEOLOGICAL STUDENTS

FROM A CORRESPONDENT

Melbourne, January 13

A hospital training seminar for theological students will be conducted in the Melbourne Hospital from February 24 to March 14.

*Anglican chaplains will deliver lectures on the various phases of work in the hospitals.*

There will be lectures in medical and theological aspects of the ministry of healing.

Practical demonstrations will take place in the operating theatre and in pathology.

The supervised pastoral work in wards includes counselling, case recording and group discussions.

There will also be sessions on

ministry in a psychiatric hospital, in penal institutions and ministry to alcoholics.

No fees will be charged for the course and accommodation will be arranged.

Application should be made immediately to the Director, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, Victoria.

## MANAGER OF G.B.R.E. APPOINTED

FROM A CORRESPONDENT

Melbourne, January 13

Mr. George O'Brien has been appointed Manager of the General Board of Religious Education, the Director, Mr. Val. Brown, told THE ANGLICAN to-day.

*Mr. O'Brien, who is at present chief clerk in the Secretariat Department of the Victorian State Electricity Commission, brings a wealth of experience to this important position.*

He is a Fellow of the Australian Society of Accountants, an Associate of the Chartered Institute of Secretaries, a member of the Royal Institute of Public Administration and a Justice of the Peace.

He will bring, with these qualifications, his personal talents and his experience to the full time service of the Church.

Mr. O'Brien is married and has two sons.

Commenting on his appointment, Mr. Brown said: "He knows well the problems and joys facing the Church in its expansion and mission, parochial and diocesan."

"He has served on the G.B.R.E. since 1950, being a member of the Committee of Management, the Finance Subcommittee and the Executive."

"The Church will have in this important position someone of great efficiency, yet very sympathetic to the atmosphere of Church life, for Mr. O'Brien, who is in his prime of life, has been churchwarden and treasurer since 1933, superintendent of the Sunday School, a teacher since 1929, leader of the local Young Anglican Fellowship, choir-master, parochial lay reader and a representative on Synod for some years."

#### ABLE SPEAKER

On the diocesan level, Mr. O'Brien has represented the Archbishop of Melbourne on the Sunday School Committee, and been treasurer of the Department of Youth and Religious Education since its inception in 1949.

He has also served on the Home Mission Fund Committee and the Archbishop's Candidates Committee.

Mr. O'Brien has been involved in various community efforts of a social, sporting and educational nature, having served as secretary of a school committee and vice-chairman of a girls' secondary school council.

He is a very able speaker. Mr. Brown said: "The chairman, the Bishop of Geelong, and members are delighted that Mr. O'Brien has accepted this position of manager."

"The position is a key one. The remarkable growth and service of the Australian Church's G.B.R.E. will be enriched by the wealth of experience and the devotion of this concerned, committed layman."



## INDONESIAN CHRISTIANS SUPPORT DUTCH CO-OPERATION

ANGLICAN NEWS SERVICE

Accra, Ghana, January 13

Indonesian delegates to the Assembly of the International Missionary Council meeting here, which concluded on January 8, have issued a statement in the name of the National Council of Churches in Indonesia

*The statement, in which reconciliation with the Dutch is urged, referred to political and economic factors forming the background against which, it is claimed, recent events in Indonesia must be viewed.*

While asserting that the policy of the Netherlands had strengthened the operations of Peking and Moscow in Indonesia, the statement emphasised that "as Christians we must seek a reconciliation within the Spirit of Christ, who would draw all men to Him."

Delegates from the Netherlands attended the ten-day-long assembly.

Anglican delegates included the Bishop of Manchester, the Right Reverend W. D. L. Greer, vice-chairman of the assembly; the secretary of the Society for the Propagation of the Gospel, the Right Reverend Eric Trapp; the president of the Church Missionary Society, Sir Kenneth Grubb; and the general secretary of the C.M.S., Canon M. Warren.

### CO-OPERATION IS URGED

The Indonesian statement made the following points:

"To our fellow-Indonesians we would urge an end to all negative and inimical attitudes towards the Dutch, and that they respond to any and all moves towards reconciliation."

"To our Dutch brethren we would urge that they prepare to continue to work alongside us in Indonesia in a spirit of co-operation and goodwill based on common interests, pointing their efforts to the achievement of an indigenous economic structure within which the interests of the Indonesian people and nation can be served."

The statement also referred to the Indonesian Council of Churches' endeavours to get "constructive Indonesian statesmen to form a united front against excesses and illegal acts during the struggle."

They had also publicly addressed a letter to Dutch Christians and Churches in Indonesia which included an expression of "regrets because of deeds committed against them" and stressed "our abiding unity in Christ despite all that has happened."

### PREMIER'S WELCOME

The Prime Minister of Ghana, Dr. Nkrumah, in welcoming delegates to the assembly said that the hold of tribalism was slackening.

"Old social disciplines based on the tribal religion of fetishism are growing weaker, and young people are coming into towns drawn by new opportunities of living and working."

"But they are not always ready for the attendant risks of their emancipation."

"Here is a field in which priest, pastor, educational and social worker must all co-operate to ensure that we educate our young people for genuine maturity."

Dr. John A. Mackay, chairman of the I.M.C., who visited Hungary on his way to the assembly, issued a statement on

Hungary which, though not an official part of the assembly's business, aroused great interest among the delegates.

"The internal affairs of the churches in Hungary are very complicated," Dr. Mackay said.

"The relations between Church and State in that country are exceedingly delicate."

"Contacts between the Churches in Hungary and the Churches in the West may become increasingly difficult."

"On the other hand, the Hungarian Government is very eager to establish good relations with the Churches and with the Ecumenical Movement in general."

"It is open and responsive to negotiations, and desires to achieve understanding."

"It is quite clear, however, that the government is deeply

resentful of the application of pressure from outside of Hungary, and vows that it will not yield to such external pressure."

"It is of the utmost importance that the churches in Hungary and the world confessional bodies which are represented in Hungary should come to a common understanding among themselves with regard to the best policy in the present situation."

"Such an understanding is now lacking."

"But this at least gives great joy to a foreign churchman in Hungary."

"All the churches are free to carry on the preaching of the gospel."

"The life of the congregations is very vigorous."

"Religion, moreover, can now be taught in the public schools."

## BIG FAREWELL FOR ARCHDEACON WOODS

FROM OUR OWN CORRESPONDENT

Singapore, January 13

The Venerable Robin Woods, brother of the Archbishop of Melbourne, who has resigned as Archdeacon of Singapore, was farewelled at a parish dinner in his honour on January 4.

*The four hundred people who attended the dinner signed a scroll which the archdeacon took back to England with him.*

The Bishop of Singapore, the Right Reverend H. W. Baines, gave a brief review of all Archdeacon Woods had done during his past seven years in office.

He referred to the archdeacon's dynamic personality and to his powerful voice.

In his farewell speech, Archdeacon Woods expressed regret at having to leave the parish and his friends of many races.

On the Sunday following, a "mammoth" photograph was taken of the Woods with the whole congregation after the Sung Eucharist. As the bishop had said, the purpose of taking such a photo was to give the Woods a lasting record of their regular congregation. The archdeacon had appealed to members for family photos which they could take away with them.

### 500 AT AIRPORT

On Tuesday morning, January 7, Archdeacon Woods and Mrs. Woods left by a C.P.A. plane for London.

Nearly five hundred people were at the airport to see them off—Eurasians, Indians, Chinese and Europeans.

After inspecting a guard of honour arranged by the cathedral battalions of the Boys' Brigade and Girls' Life Brigade, the archdeacon and his wife remained outside the airport for nearly an hour, bidding farewell to all present.

The airport lobby was too small to accommodate all who had come.

Among those present were the bishop and Mrs. Baines, together with Singapore's new archdeacon, Canon D. D. Chelliah and Mrs. Chelliah.

### S.C.M. APPOINTMENTS

ANGLICAN NEWS SERVICE

London, January 13

The Student Christian Movement has announced the appointment of the Reverend John T. Martin as general secretary.

He succeeds the Reverend J. Philip Lee-Woolf. The Reverend Steven Mackie succeeds the Reverend P. Rodger as study secretary.

Both appointments will take effect in the summer.

Mr. Martin is a priest of the Church of England. He is the first Anglican to be general secretary for fourteen years.

A graduate of Emmanuel College, Cambridge, he was trained for the ministry at Kelham.

After serving an assistant curacy at Yardley Wood, Birmingham, he was responsible for the work of the S.C.M. and the British Council of Churches in theological colleges.

Mr. Mackie is a minister of the Presbyterian Church of Scotland.

## FIRES IN VESTRY AND GALLERY OF CHURCH BELIEVED TO BE DELIBERATE

ANGLICAN NEWS SERVICE

London, January 13

Two fires in a church here on the evening of January 5 are believed to have been started deliberately.

*The fires, one in the vestry and one in the gallery, occurred in St. Mark's Church, Kensington Oval.*

The first began when the church was empty, the second during a service.

The vicar, the Reverend W. Bird, said they had both been started deliberately.

He said that the church is normally kept locked on Sundays, but on this particular evening he left the door open.

He was away for fifteen minutes. When he returned the church was full of smoke and

the choir vestry surplices were alight.

He pulled them down and put out the flames.

During the service which followed, a member of the choir heard a noise above the organ pipes. He left his seat and ran upstairs to find a fire burning among rubble and rubbish which had accumulated as the result of war damage.

He called friends to help him.

## MIDDLE EAST BISHOP

### BIG TASK AHEAD

ANGLICAN NEWS SERVICE

London, January 13

Canon Najib A. Cub'ain, who was consecrated as the first Arabic-speaking Bishop of Jordan, Syria and the Lebanon in S. George's, Jerusalem, on January 6, was ordained in 1928, the year in which the International Missionary Council met on the Mount of Olives.

He was almost the last of the Palestinian clergy to receive his theological education in the Jerusalem Men's College, where one of his teachers was the present Archbishop in Jerusalem.

Canon Cub'ain comes from Es-Salt, in (Trans) Jordan, where he was in charge of the Church Missionary Society Boys' School, which is close to the hospital of which Miss Norah Fisher, sister of the Archbishop of Canterbury, was matron for many years.

He has thus been in touch with the C.M.S. for most of his life.

After being ordained, he spent some years as incumbent of S. Philip's, Nablus, a charge which has always necessitated considerable travelling to villages a distance away.

In Nablus the Christian community is small. The place is the most important Islamic centre in the country.

Samaria has provided him with both rural experience and an increasingly important relationship with the Muslim intelligentsia.

In 1954 the new bishop was one of the participants at the first Convocation of Muslims and Christians, held in Lebanon.

Between the ministry in Nablus and the call to succeed Canon Elias Marmura at S. Paul's, Jerusalem, he spent some time in Haifa at S. John's.

### DELICATE SITUATION

Canon Cub'ain comes to this more responsible office with nearly thirty years' experience, as he faces a task at once more delicate and serious owing to the events of the last decade in the Mediterranean area.

He is called to lead a community which ten years ago was compact and forceful within the boundaries of Palestine under the Mandate; but which in dispersion includes a membership scattered through half a dozen diverse political entities.

For him, as for others summoned to positions of responsibility throughout the Arabic-speaking world, with all the intricacy of human relationships, the singing of the *Veni Creator Spiritus* takes on the deepest meaning.

"Come, Spirit of Heaven (so runs the Arabic version) and graciously saturate the soul."

In the first dispersion of Christians that Palestine knew, the Apostle Philip was sent to minister in a city of Samaria; in this second dispersion of Palestinian Christians a ministry begun in Samaria is gladly to be exercised in wider "regions beyond."

## APOSTELLOMENOS



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## ANNUAL CHORISTERS' CAMP AT FLINDERS

### BOYS GAIN EXCELLENT EXPERIENCE

FROM A CORRESPONDENT

Melbourne, January 13

Twenty-eight boys from Victorian choirs affiliated with the Royal School of Church Music attended the annual summer camp for choristers at Flinders from December 27 to January 2.

The camp was conducted by the Victorian branch of the R.S.C.M.

The camps serve two purposes.

First, they provide the boys with an opportunity to meet and sing with other choristers, and broaden their musical experience in a way not possible in their parish churches.

Secondly, they give a seaside camping holiday to boys who have worked hard and enthusiastically in their various choirs.

That this year's camp was a great success is attested to by the boys themselves.

Bruce Morley of S. Luke's, Moe, said "I think that the camp has been very successful for all who have been to it. We have had a lot of singing but it was worth it, for we had pleasure time as well."

To this, Peter Ingham of Christ Church, St. Kilda, added "the camp was very good because of all the outings we had! The practices were good, too, and helped us a lot."

The boys, who came from both city and country parishes, represented the choirs of the following churches: Christ Church, Echuca; All Saints, Geelong; S. Philip's, West Heidelberg; S. Paul's, East Kew; Christ Church, St. Kilda; S. Augustine's, Mentone; S. Margaret's, Mildura; S. Luke's, Moe; S. Peter's, Murrumbidgee; and the Victorian Demonstration Choir.

The camp was under the general supervision of Mr. Owen Dowling, who is Choirmaster and Organist at S. Peter's Church, Melbourne.

Mr. Dowling directed the musical side of the course, conducted choir practices and prepared the choir for the services in S. Paul's Cathedral.

#### ENTHUSIASTIC TEAM

He was assisted, by Mr. Philip Newell, a member of the Victorian Committee of the R.S.C.M. and acting choirmaster of the Victorian Demonstration Choir.

The chaplain was the vicar of Flinders, the Reverend H. A. Hall.

The boys were well cared for by an enthusiastic team of leaders, many of whom themselves have attended previous camps as boys.

The leaders who are now all choir men also provided the under parts for the services. They included Bryan Dowling, the camp commandant; house leaders, Michael Wentzell and John Senior; and assistant leaders Roger Oborn and Peter Nelson.

By courtesy of the vicar and vestry of S. John's Church, Flinders, the R.S.C.M. was permitted to pitch tents in the church grounds, as well as to make use of the parish hall and kitchen.

As a mark of appreciation, the camp provided choirs for sung services in all centres of the parish on Sunday, December 29.

On the Feast of the Circumcision, January 1, which was observed as open day, many parents and friends visited the camp and heard the choir sing Evensong at 5.30 p.m.

At the conclusion of the camp, country boys were billeted with city boys, and the whole group, assisted by some additional men, sang services in S. Paul's Cathedral, Melbourne, on Sunday, January 5.

In his report on the camp the director said:

"One very pleasing feature of this year's camp was that we had very little difficulty in bringing the boys' singing up to the standard required for the camp and cathedral services.

"Each year we seem to be able to depend more and more on a good background knowledge of

how to sing the psalms and responses and canticles.

"This is a sign that methods of singing these parts of the services are improving in many parish churches, due to the influence of the R.S.C.M. and a sincere effort on the part of choirmasters.

"On the other hand, however, the tonal quality of many of the boys' voices when they first reached camp left much to be desired.

"These boys were quick to learn how to produce a pleasant tone mainly through close attention to vowel sounds.



The float which the Church in the Diocese of Newcastle sponsored for the Crusade for Christmas in Newcastle.

## DIRECTOR OF EDUCATION BOARD TO STUDY OVERSEAS

The Director of the Board of Education for the Diocese of Sydney, the Reverend Alan Langdon, left Sydney by air last Wednesday to study overseas trends in religious education.

Mr. Langdon, who will visit the United States, Canada and England, will be away for three months.

The Diocese of Sydney expects to derive considerable benefit in its educational programme from the experience gained by its director while overseas.

The great advance which Sydney diocese is making in its appointment of four men to the teaching staff for Religious Instruction in State Schools as well as the rapid expansion of the Sunday School lesson material and aids published by the Sydney Diocesan Board of Education in recent years, makes the time for such a trip highly opportune.

The insight and knowledge gained by examining methods in other countries will benefit not only the Sunday School and State school field. It will also assist in the training of theological students and deaconesses, as well as lay instructors for religious instruction in State schools.

#### VARIOUS METHODS

Mr. Langdon will study the various methods of education as well as the types of syllabuses used in three countries he will visit.

At the same time he will observe the methods of religious education being used in the various churches.

He will examine particularly the interesting developments in the provision of a total programme of Christian education which the U.S. Episcopal Church is now undertaking.

In this plan the family is taken as the basic unit.

The Board of Education is

#### ENTHRONEMENT SIDELIGHT

FROM A CORRESPONDENT

Melbourne, January 13

A sidelight to the enthronement of the Archbishop of Melbourne, the Most Reverend Frank Woods, on December 17, was the kindness shown to a sick Melbourne vicar to enable him to attend the ceremony.

He is the Reverend W. F. Hart, vicar of S. Anselm's, Middle Park, who at the time was recovering from a heart attack.

The Principal of Ridley College, the Very Reverend S. Barton Babbage, arranged for Mr. Hart to have a seat near the throne, so that he could take part without having to process or to stand or kneel during the ceremony.

The following day, however, Mr. Hart suffered another attack at the vicarage. He was admitted to hospital for treatment.



The Reverend Alan Langdon.

This will be followed by a conference for parish directors of Christian education to be held in Omaha, Nebraska, in February.

Arrangements are also being made for Mr. Langdon to take part in the Christian education programme at the parish level in the various centres of the six or seven States he will visit in the U.S.A., as well as in Toronto, Canada.

He plans to visit the Christian education headquarters of other major denominations in the U.S.A., including the Perkins School of Theology (Methodist) at Dallas, and the Southern Baptist Christian Education Seminary at Fort Worth, Texas.

Other seminaries he will visit include the General and Biblical Seminary, New York, and Wheaton Seminary in Chicago.

At the latter he hopes to see over the Moody Bible Institute.

He will visit Wycliffe and Trinity College in Canada. In Britain, Mr. Langdon will pay particular attention to the Religious Education provisions of the 1944 Education Act as they are at present operating in

different types of schools throughout the country.

With the co-operation of the Professor of Education at Sydney University, Mr. Langdon has been able to make arrangements for interviews with the Professors of Education and others responsible for teacher training in the following places: The University of California, Los Angeles; The University of Illinois, Urbana; The Teachers' College, Columbia, New York; The University of Toronto, Canada; and the Institute of Education in the University of London.

He will thus be able to gain an insight into their principles of approach to syllabus and methods in general education, especially as these educational authorities are also making it possible for him to spend several days in each centre in selected demonstration schools, studying methods and techniques in practice.

## STIMULATING "HOLIDAY WORKSHOP" FOR YOUTH LEADERS AND TEACHERS

FROM A CORRESPONDENT

Ballarat, January 13

About 120 young Anglicans, representing more than 50 parishes of the metropolitan area, took part in the stimulating programme of work and study at the "Holiday Workshop" here.

Nearly all the members, who were between the ages of 16 and 25, were either Sunday School teachers or leaders of church youth groups.

The "Holiday Workshop," organised by the Department of Youth and Religious Education, is an annual event which is held in a different part of the State each year.

The programme included daily Bible study, undertaken on the research system.

This was directed by the Reverend John Neale.

The group activities, undertaken in eight working groups, were led by competent leaders, who included three from S. Christopher's College, as well as a number of trained members of the Education Department.

#### GUEST SPEAKER

The vigorous guest speaker during the workshop was the Reverend David Fisher, of Gippsland.

Mr. Fisher has recently returned from New York, where he studied for a year on a Rotary Fellowship.

In his first address, Mr. Fisher spoke of the enormous problems confronting the American Church life, however, "is or

different types of schools throughout the country.

With the co-operation of the Professor of Education at Sydney University, Mr. Langdon has been able to make arrangements for interviews with the Professors of Education and others responsible for teacher training in the following places: The University of California, Los Angeles; The University of Illinois, Urbana; The Teachers' College, Columbia, New York; The University of Toronto, Canada; and the Institute of Education in the University of London.

He will thus be able to gain an insight into their principles of approach to syllabus and methods in general education, especially as these educational authorities are also making it possible for him to spend several days in each centre in selected demonstration schools, studying methods and techniques in practice.

Among those at the conference, whose members ranged in age from 15 upwards, but were mainly in the seventeen to twenty-five age group, were

four possible ordinands and two men newly ordained, the Reverend Peter Fisher (priest) and the Reverend Donald Miller (deacon).

## STIMULATING "HOLIDAY WORKSHOP" FOR YOUTH LEADERS AND TEACHERS

FROM A CORRESPONDENT

Ballarat, January 13

About 120 young Anglicans, representing more than 50 parishes of the metropolitan area, took part in the stimulating programme of work and study at the "Holiday Workshop" here.

Nearly all the members, who were between the ages of 16 and 25, were either Sunday School teachers or leaders of church youth groups.

The "Holiday Workshop," organised by the Department of Youth and Religious Education, is an annual event which is held in a different part of the State each year.

The programme included daily Bible study, undertaken on the research system.

This was directed by the Reverend John Neale.

The group activities, undertaken in eight working groups, were led by competent leaders, who included three from S. Christopher's College, as well as a number of trained members of the Education Department.

#### GUEST SPEAKER

The vigorous guest speaker during the workshop was the Reverend David Fisher, of Gippsland.

Mr. Fisher has recently returned from New York, where he studied for a year on a Rotary Fellowship.

In his first address, Mr. Fisher spoke of the enormous problems confronting the American Church life, however, "is or

## NEW TEACHING COMMUNITY

### S.S.M. AID AT RAVENSHOE

FROM OUR OWN CORRESPONDENT

Adelaide, January 13

Two members of the Society of the Sacred Mission left Adelaide by train on January 6 for Ravenshoe, North Queensland.

They are the Reverend John Lewis and Brother Edgar Castle. It was announced in Adelaide on January 6 that a third member of the S.S.M., Brother Christopher Reynolds, would join the other brethren at Ravenshoe later this month.

On January 18, the Australian Provincial, the Reverend Nicholas Allenby, will fly to North Queensland for the installation of Father Lewis as Prior of the new community on January 24.

In a statement to THE ANGLICAN to-day, Father Allenby said: "The departure of our brethren to this work in North Queensland marks an important stage in the history of the Society of the Sacred Mission in Australia.

"This is the first time we have been able to establish another work besides that at S. Michael's House, Crafrers.

## ADELAIDE RELIGIOUS EDUCATION CONFERENCE

FROM OUR OWN CORRESPONDENT

Adelaide, January 13

One of the most successful religious education conferences ever held in the Diocese of Adelaide was conducted from December 26 to December 31.

Under the title "A Church Teaching Holiday Conference," it was held at the Retreat House, Belair.

The diocesan director of Religious Education, Miss Dawn Dridan, and her assistant, Miss Betty Teasdale, organised the conference.

The Retreat House was filled to capacity with the fifty-three Sunday School teachers, religious instructors in State Schools, and day school teachers who attended.

The chairman of the conference was the rector of Angaston and former headmaster of S. Andrew's School, Singapore, Canon R. K. Sorby Adams.

The chaplain was the priest-in-charge of Pinnaroo, the Reverend D. W. Brockoff.

Among those at the conference, whose members ranged in age from 15 upwards, but were mainly in the seventeen to twenty-five age group, were

A highlight of the conference was an address by the Chief Inspector of the South Australian Education Department, Mr. K. Polkinghorne, who spoke on "What I expect of a good teacher."

Each conference day began with a celebration of Holy Communion. The services of Matins, Evensong, and Compline were also held.

"There was a wonderful feeling of fellowship at the conference," Miss Betty Teasdale said to-day.

"Miss Dridan and I both felt it was one of the best we've ever been to."

#### HIGHLIGHT

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## IMPORTANCE OF WORK

FROM A CORRESPONDENT

Melbourne, January 13

Preaching at S. Paul's Cathedral, Melbourne, on January 5, the Bishop of Geelong, the Right Reverend J. D. McKie, spoke of the importance of work.

There are two distinct opinions held, in accordance with the experience of each one of us, he said. "Either it is considered a vocation, and a challenge to everything that is best in us, or it is regarded as a necessity, though a regrettable one!"



# THE ANGLICAN

FRIDAY JANUARY 17 1958

## ENOUGH OF THIS "SCIENCE!"

There has been a big and ominous shift of emphasis in secondary education throughout Australia over the past two decades. Each of our States holds a public examination for students who have completed a secondary school course of some five years. From the results, which have all now been published, of last year's examinations in the several States, it appears that the proportion of girls and boys studying Latin is less than one half what it was twenty years ago. Barely eight per centum of all Australian candidates for the School Leaving Certificate or its equivalent took Latin as an examination subject. Worse, the proportion who read Greek fell last year to less than three in ten thousand—as against five times that number in the year 1937. Were this shift in emphasis from the classics balanced by a proportionate increase in the number of school children studying history, or studying geography or modern languages, then perhaps only the truly educated in the community would feel alarmed. Otherwise it is, however, when statistical analysis reveals that proportionately fewer boys and girls are studying history of any kind to-day than in 1937, and that the same is the case with geography and modern languages as well! When, on top of all this, a scientific barbarian babbles that "The cult of the 'humanities' has become a hoax used as a cloak to hide an ill-balanced education," it is time for the Church of England, at least, to voice a very clear protest.

When so renowned a figure as SIR MACFARLANE BURNET, hitherto admired no less for his good common sense than his scientific achievements, states that "our best solution is to make it clear to young people that the future lies with science, and that the best road to leadership, and . . . the equivalent of wealth in the future, is through a scientific and technical education," then the current applied scientific Fifth Column against democracy ceases to be amusing.

The decline in the study of history, in favour of increasing concentration on the natural sciences and mathematics, will trouble more people than that of classical studies, for a sense of history is fundamental to the working of the democratic state. To put the matter in terms sufficiently "useful" even for the "scientific" mind to grasp: how on earth can the Australian voter exercise his suffrage in favour of this party or that, in the best interests of the nation, unless he can weigh not only present promises, but past performance of them? How can he possibly make any decision on what does in fact constitute the nation's best interest, unless he knows the origins and development of the human and political stuff of which this country is made, and something of the men who have made it, the issues over which they have disagreed, and the way these past issues project into this present? In wider terms, how poorly fitted for citizenship is the child brutally and wickedly denied his birthright of historical knowledge by these monstrous "scientists" compared with the increasingly fewerfortunates to whom the names of Themistocles and Charles V, Pym and Chatham, Talleyrand and Matthew Flinders are pregnant with meaning?

To encourage young people, therefore, as SIR MACFARLANE does, to qualify themselves "to control policy and administration" by becoming scientists is grotesquely misleading. In the very nature of things, no scientist can ever aspire to control the highest policy of the nation, in peace or war. Never in history has there been a statesman of the first rank who was primarily a scientist. There never can be. The idea of a scientist—any scientist—becoming Prime Minister of Australia is too silly for words. Nor has any scientist the slightest chance of becoming head of the Treasury or any other department of the central government. This country needs to-day, as much as ever it did, historians, classicists, men trained in the law, capable of investing the skeleton of the structure of administration with the clothing of humanity, in the highest ranks of government. Can anyone imagine a chemist becoming a bishop? Even in the armed services, the chances of any scientist reaching the pinnacle of command seems—thank goodness—exceedingly remote. Not for nothing was Frederick the Great a poet and musician; Wavell a Greek scholar; not for nothing is Montgomery no scientist, but an ordinary regimental soldier who had a classical education—and the son of a bishop!

It is high time this "science" myth was punctured. Let youth, choosing its future, reflect that the scientist will always be a mole, happy in his own little hole, where he is properly kept apart like his instruments from the wider society of mankind. Blind science itself, like its devotees, can be a good servant. It would be a catastrophic master.



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

## "Indestructible" Leaders

Press attacks on the two Federal political leaders, Mr. Menzies and Dr. Evatt, are building up for them a myth of indestructibility, a shrewd Canberra observer argued in an interesting talk I had with him this week.

It could be true. Dr. Evatt has been under fire from virtually the whole Australian Press for years. And still he survives. Shaky though his position had seemed while the internal Labour fight was fiercest, it is not reasonable now to predict his imminent fall. Indeed, he has an outside chance of being Prime Minister of Australia by this time next year. And, if that came about, I expect Australia, too, would survive the experience without being greatly different from what it is today.

Mr. Menzies in recent years has had a lukewarm rather than a vitriolic Press—with one or two exceptions. Yet his most violent critics, who have attacked him particularly on his defence policy, do not appear to have weakened the allegiance of his Parliamentary supporters.

Probably, then, as my Canberra friend contended, the ordinary voter has assumed that, despite the Press critics, Mr. Menzies and Dr. Evatt cannot be destroyed as leaders.

Perhaps the Australian Press has lost any semblance of influence it used to have in making and breaking governments.

In Great Britain, on the other hand, Press views still have some potency—or else politicians have more tender consciences. How otherwise can the frequent Cabinet resignations and reshuffles there be accounted for? Only last week the Chancellor of the British Exchequer resigned. And that particular office has changed hands very frequently in recent years while Sir Arthur Fadden, our Chancellor under another title, has been building up a record (or something approaching it) for tenure of the office.

## Frustrations of the Back-bench M.P.

On another political question—the virtual eclipse of the back-bench member—the experiences of the British and Australian Parliaments are closer.

In Britain it is being contended that there are too many "little men" in Parliament, and that able men will not come forward for several reasons, all of which, I believe, apply to the Australian scene, too.

The first is that it is not easy

## DR. E. G. SELWYN RESIGNS

ANGLICAN NEWS SERVICE  
London, January 13

The Queen has accepted the resignation of the Dean of Winchester, the Very Reverend E. G. Selwyn.

The dean is now in his seventy-third year, and feels that the time has come for a younger man to take over.

His resignation will take effect in the summer.

In Convocation and in the Church Assembly, Dr. Selwyn's brilliant scholarship ensured that his frequent contributions to debate received the greatest respect.

Lately, he has taken a special interest in the reform of the lecternary.

During his twenty-seven years at Winchester, Dr. Selwyn has been much concerned with the care of the fabric of the cathedral and the other buildings in the Close at Winchester.

He has made a point, when possible, of joining the vergers in showing visitors round the cathedral.

to combine a position of responsibility in outside life with membership of Parliament, which increasingly is tending to become a whole-time job.

Yet, even if conscientious in Parliamentary attendance, the ordinary M.P. has little opportunity to take part in the formulation of great policy. As one British M.P. recently remarked:

"All that is required is faithful and compliant attendance at the House, while acting as public relations officer for the party in one's constituency."

Some British members say that the ever-increasing amount of welfare work in their constituencies consumes much time and energy. While some find this work more satisfying than the frustrations of the House, one commented: "The role of political parish priest is not likely to attract the heads of our great industries or our great trade unions into Parliament."

There is a feeling, too, that Parliament's procedures are outmoded, and that too much time is spent on minor measures, compared with the time given to foreign affairs, defence, the economic situation and other really big issues.

A point put in this column recently—that more use should be made of committees to get the best work from members—is being urged in Britain in suggestions for the reform of Parliamentary methods to give greater efficiency.

The leader of the Australian House of Representatives, Mr. Harold Holt, when he took over that role from Sir Eric Harrison about a year ago, gave promise

of being an innovator in the conduct of Parliamentary business.

His most noteworthy change to date has been to give members one week off in every five during a session. But these thoughts from Britain give him the opportunity to consider making reforms of a more positive nature in the better working of the Federal Parliament.

## Sad Toll of Holiday Drownings

In a week when sporting Australians have thrilled at the record-breaking swimming achievements of two youngsters, Jon and Lisa Konrads, they must also have been saddened at the lamentable number of holiday drownings.

The striking prowess shown by the two young Konrads, who came to Australia from Latvia with their family eight years ago, would seem to show that swimming champions owe more to environment than to heredity.

By the same token it should be easy for all reasonably fit youngsters, living near sea, stream or public baths, to learn to swim. But more than that is needed: there must be no undue taking of risks.

Not all accidents occur in the surf, where treacherous currents and shifting sands appear to pose the greatest hazards. Many occur also in still water.

There have been several recent drowning tragedies through boating accidents. This suggests that a safety campaign should be organised to discourage small boats venturing far from shore on lakes and lagoons, especially on pleasure excursions. Experienced fishermen would resent any mollycoddling regulations on the subject. But it is foolhardy for small craft, often containing people who can swim only poorly or not at all, to run risks through sudden squalls or other causes upsetting their boats.

## Photographing the Wedding

I heard an informal discussion the other day about the propriety of photographs being taken of the actual marriage ceremony. It seems that some young people like to have a pictorial record of it; some, I believe, even have the ceremony "taped."

My own personal view is that the distraction caused by a photographer "on the job" in a church detracts from the solemnity of the marriage service. It seems to me that there are many other opportunities before and after the service to get an adequate record of the event.

I wonder if that is an old-fashioned view to hold in 1958?

## The Ups and The Downs

A note I had from a not-so-close friend this week put a point of view which, I think, merits wider circulation.

I had sent him a note of sympathy on reading that his lovely house had been destroyed in a bush fire. I knew how he and his wife had denied themselves many other pleasures to make this home in the country a comfortable (even mildly luxurious) place.

His acknowledging note told me that insurances would not cover the loss, and that the biggest heartbreak was the loss of things which were of sentimental value.

But he added: "Out of an experience like this one finds many friends, and I have always realised we should thank God for our downs more than our ups because the downs help to bring out the best in us."

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### CLEOPAS AND HIS FRIEND

Luke 24:13-25.

HOW many more there were who followed Jesus, than just the twelve, how many more who hoped for the saving of Israel from their slavery to Rome. And of them we know but little. "There are of them those who have left no memorial (says the Book of Wisdom) who are as though they had never been." Who knows?

But these two, Cleopas and his friend, have earned a place on the tablets of history because our Lord Himself "drew near and went with them," and gave them an unforgettable place in the Resurrection story.

They are on their way home to Emmaus disillusioned, disappointed. They talk of all that has happened so inexplicable, so contrary to all they have dreamed of. And as they walk our Lord Jesus is with them. "What is it all about?" And in amazement they tell Him their hopes, their expectations, their disappointments.

And, in turn, He tells them of their slowness of heart in not interpreting their own Scriptures.

They, with their own ideas of what they wanted, had been too blind to see the will of God. They had made up their minds first and then turned to the scriptures to justify their carelessness.

What a revelation the conversation must have been. The miles pass so quickly and they are at home. Jesus "made as though He would go further" but they begged Him to come with them.

He did and as they sat at the table, He became the Host and was known by them as He broke the bread.

Strange indeed is it that they had not known Him before—but how easily possible when their minds were just obsessed with their own thoughts, their own sorrows and disappointments. How easy is it to be blind.

As soon as they knew Him, Jesus vanished. There were others who needed Him. We cannot keep the Christ just for ourselves.

But they, splendid souls, set out at once on their long walk back to Jerusalem, to share with their friends the wonderful news now so real to them.

To the Upper Room they make their way, barred as are the windows and locked the door, and, before they can get their message in, hear how Peter has seen the Lord. But they must tell their wonderful story and as they do, Jesus is with them.

For all time Cleopas' experience gives to Christians two wonderful keys—they can learn to know Jesus Christ in the breaking of the Bread. The sacrament with its dramatic presentation of the Death of Christ makes Him a Living fact to those who seek His fellowship.

But would we keep His Presence! Then we must witness to others for in that hour He who is seeking those others will find us in their company.

## CLERGY NEWS

GILBERT, The Reverend J. B., to be Priest Assistant in the Parish of Salisbury and Foraka, Diocese of Adelaide.

GRIFFITH, The Reverend M. F. De B., Vicar of Lower Macleay, South West Rocks, Diocese of Grafton, has been granted leave of absence to visit England for six months. He and Mrs. Griffith sail from Sydney in the "Southern Cross" from January 20.

MILLER, The Reverend C. S. H., to be Locum Tenens of Lower Macleay, South West Rocks, Diocese of Grafton, as from January 15.

PHILLIPS, The Reverend R. L., Rector of Buckland, Diocese of Tasmania, to be Rector of the Channel Parish with Bruny Island, in the same diocese, as from March 1, 1958.

RICHTER, The Reverend M. C., Assistant Priest at Moree, Diocese of Armidale, to be Priest-in-Charge of Baradine, in the same diocese as from early in February.



## 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 writers' names are appended for publication. Parts of some of the following letters may have been omitted.

### S.A. RACIAL PROBLEM APARTHEID IN INDUSTRY

TO THE EDITOR OF THE ANGLICAN

Sir,—Anglicans interested in the work of the Reverend Michael Scott and Father Trevor Huddleston in South Africa will view with concern the impending action of Jan de Klerk, Minister of Labour in the Strijdom Government, in depriving 35,000 African, coloured and Indian garment workers of their jobs in a ruthless application of *apartheid* in an industry where there is no inter-racial competition.

The South African Trade Union Council (white dominated) has begun a fund to assist these garment workers. The address of the council and the fund is: P.O. Box 5592, Johannesburg, South Africa.

The secretary is Miss Dulcie M. Hartwell.

Trade unionists and their friends, and all opponents of racial oppression can assist this fund.

Yours sincerely,  
I. R. CATHIE.

Carrum,  
Vic.

### CLERGY HARDSHIPS

TO THE EDITOR OF THE ANGLICAN

Sir,—“Observers” letter (pity it is anonymous), is timely and to the point. It is realistic in facing many of the disturbing factors in the Church of England to-day. It is true to the experience of some of us.

“Safe,” “quiet,” “socially-minded” men may be what a lot of vestries and congregations prefer, but are they the sort of men the Church really needs?

Apparently so, in some circumstances, when the straightening up of moral problems is a risk of causing offence or resignation.

But surely not, according to many rousing challenges which sound noble or look nice in print.

In the same mail as THE ANGLICAN came the *Living Church* for January-March, 1958. From it a bishop's words are worth quoting:

“There is much that is evil in the world, and the Church ought to be the spearhead of attack against evil. Even in high places . . . the Church has something to say, and must go on saying it, even though it is distasteful to some. The Hebrew prophets usually had an unpopular message . . . in trying to see the world through the eyes of God they saw further than those who were blinded by prejudice.”

The Hebrew prophets attacked idolatry, external formality in religion, drunkenness, oppression of the poor, in fact, social vice and injustice of every kind.

Now it is just this that writers like Miss Terry and me find the Church of England is not doing effectively.

Here we join hands with “Observer”: “This is leading the Church into a stage of futility, ineffectiveness and waste, where enthusiasm, foresight, energy and constructive love are at a discount.”

It seems that in Australia some of our philanthropists are philanthropic on the proceeds of breweries and turf clubs.

It seems something like a manufacturer who, having grown prosperous on the exploitation of child labour, starts a children's home.

Yours faithfully,  
BERTRAM P. WRIGHTSON,  
The Rectory,  
Boyup Brook,  
W.A.

### CITY CHURCHES—A PROBLEM?

TO THE EDITOR OF THE ANGLICAN

Sir,—I am surprised—or am I?—that there has been no further correspondence either in support or against the Reverend H. A. J. Witt's letter in THE ANGLICAN of December 20.

Is this because he has to say is untrue, or is it because it is so deplorably true?

Whilst one cannot deny that city churches have their function peculiar to themselves—the business houses, the industry, and the few, very few, residents around them (the latter definitely the case in Adelaide)—one cannot help thinking more about these people who pack the city churches and make necessary, as in one case, the need to build a gallery to accommodate the large congregation.

Are these people “sermon” chasers, “ritual or non-ritual” chasers, “can't-bear-the-rector” runners, or “can't-bear-the-responsibility” runners, so that they have to lose themselves in a crowd, preferably one that they can feel at “home” in?

I feel sure they are, the majority anyway, “responsibility” runners, who offer every lamentable excuse as a reason for not supporting their local parish, whilst underneath it all is the fear to acknowledge the responsibility that is theirs as a member of the Church, or, even more, the fear and sacrifice of the remedy.

They would probably be the first to acknowledge they were part of the living Church, but one does not have to jump into a car, or catch a bus and ride into the city on a Sunday to find the living Church.

Surely it is in the suburb we live in, in the local church which cries out for monetary support, in the local Sunday School which struggles along with 150 children and perhaps two teachers if they are lucky, in the seemingly endless arguments of the vestry etc., etc.? But it is there—and SEVEN days of the week.

It may be maintained that the work of the city church has included in its programme the administration of a new housing area or helping a parish at pre-lent without a priest, but how much better it would be if the people of the city congregation were to support their own local parish—where they belong—and so save the city staff the duplication of the work of the clergy, and release them, whilst there is such a shortage of clergy, for permanent work and residence in a parish that so desperately needs them.

Yours faithfully,  
Brighton,  
S.A.

### SYDNEY CHURCHES CLOSED

TO THE EDITOR OF THE ANGLICAN

Sir,—What is the matter with the Church of England in the Diocese of Sydney, in the closing down of churches in crowded districts.

We have witnessed the closing down and selling of S. Alban's Memorial Church at Darlingford and other places of worship.

Now, to cap the lot, the Church of S. Philip at Camperdown, in the Parish of Newtown, has been closed, and the building let as a factory for five years at a high rental.

There were about seventy children attending the Sunday School and with a very good congregation up to a few years ago when a former rector introduced ridiculous hours for services and, as the people could not attend at the hour stated, they left and so the church was closed.

It was opened sometime later but with very unsatisfactory attendance etc., so the Anglicans of Camperdown were practically prevented from attending their church.

Surely the archdeacon or some other diocesan official should investigate matters of this sort and stop this class of vandalism.

S. Philip's Church, I am told, is a consecrated building and my family has been associated with the church since it was erected by the Fowler family.

I am etc.,  
GEORGE WM. JONES,  
Sydney.

### TWO SECTS

TO THE EDITOR OF THE ANGLICAN

Sir,—The Free Church of England was established in 1844. “The Daily Mail Year Book” 1956, gives these figures:

Great Britain Churches 46, members 6,100, ministers 47.

In N.S.W. between 1865 and 1868 there was a Free Church in Bourke Street, Woollloomooloo served by an ex-Anglican priest, the Reverend P. P. Agnew.

There were also a couple of centres in the country.

At Banksia, near the Railway Station, there was also a church which still stands, but now is just called Banksia Free Church.

In Victoria there was a church in Collingwood from 1869 to 1891 presided over by Mr. Nathaniel Kinsman, an auctioneer of Fitzroy.

For a time there were also churches at Geelong and Ballarat and I have an idea there may be still one in Victoria.

The Reformed Episcopal Church was introduced into England in 1877 and now seems to be merged with the Free Church of England.

In the U.S.A. figures for 1954 are 71 congregations, 8,928 members.

In Canada, “The Canadian Almanac” for 1949 gives: Clergy 12, Churches 9, Communicants 600.

For the U.S.A., fuller information may be obtained in “U.S. Census of Religious Bodies” (1936) and books by B. Y. Landis and Frank Meade, obtainable at the U.S. Library, Margaret Street, Sydney.

The Free Church of England has a Prayer Book like the Anglican one of 1662. The differences are especially in the rubrics, one of which forbids the use of incense, candles, cross, or pictures. Also, a presbyter or deacon can only wear surplice, scarf, and hood.

There are thirty-nine Articles, but the thirty-fifth condemns the doctrine of the Apostolic Succession.

Yours faithfully,  
“INTERESTED READER.”

TO THE EDITOR OF THE ANGLICAN

Sir,—In 1896, when my father took our family to Wallasey, England, to live, we found there a “Christ Church” of the Reformed Church well established.

I did not enter its doors until c.1920 when a conference of that body, combined with the Free Church of England, was held there.

Out of curiosity I went to one of their meetings.

Their so-called bishops wore rochet and black chimere, but had no pectoral crosses; other ministers wore cassocks and black scarves, some of the surplices being of the long “night-gown” variety. There were no crosses either on the Holy Table, or externally on the church.

In addressing the “bishop” in the chair, there was no “My Lord Bishop,” but “Right Reverend Sir,” and, from what I remember, they were extremely fundamentalist in their views of Holy Scripture.

They used the 1662 Prayer Book with, I think, the Hymnal Companion.

From Mr. Robertson's remarks, it seems as though the two bodies have united.

Yours faithfully,  
(The Reverend)

W. H. EVANS,  
Toowoomba,  
Qld.

### GAMBLING

TO THE EDITOR OF THE ANGLICAN

Sir,—The Adelaide Advertiser of January 4, under the headline “Churches' Crusade at Races” (Sydney, January 3), publishes a comment by the Coadjutor Bishop of Sydney, the Right Reverend W. G. Hilliard, who says, among other things, “I think gambling is the greatest menace to the social stability and moral welfare of the community that we have.”

THE ANGLICAN of January 3, features as “Anglican of the Week” a Brisbane bookmaker.

Is this the best you could do? Yours faithfully,

LESLIE & AGNES M. BAKER,  
Enfield,  
S.A.

(Continued on page 8)

## “UNUSUAL” MORNING TEA WITH DYAKS OF NORTH BORNEO

BY MRS. C. TROLLOPE

THE trip to the Dyak Long House may bore you—but it certainly was drama plus! The district officer at Sarikei picked us up at the C.T.C. wharf at 10.30 a.m. in his gleaming white Praugh.

We had to go some miles up the Sungai Sarikei (or creek) to get to the landing wharf of the Dyak chief. The wharf is just a few poles in the water. The tide was out so we had to hop over the side of the boat and wade through slimy mud over our ankles up to a very small round notched pole to get up to the bank. On the bank as mud squelched between our toes, we duly met the big chief Batu. He, of course, wore nothing but a large loin cloth which fell to the ground front and back. It was beautifully made—a mass of brilliant colours with much silver thread and silver filigree “dangle” things. His only other ornaments were two beautiful tattoo marks on his backside.

Actually, he was a wonderful looking old man, very proud, handsome, tall and agile, with really beautiful hair. With him was another man or woman (we never found out which) who had grey hair to his shoulders and who wore a very attractive straw hat. This hat I wanted very much to buy, but he would not sell. It was his chief pride and joy. When I admired it that was enough. No sale.

So, after much talk and madly trying to remove the mud and put our sandshoes on again we proceeded along a track into the jungle in single file, with big chief leading the way. He was so light on his feet it was a joy to watch his movements.

### THE CANNON

Through huge areas of swamp with only a narrow log to walk on, tremendous trees on either side, thick jungle growth all around. Only the track. Scarcely any sunlight came through. A terrific silence prevailed. The heat was oppressive and the silence almost made the hairs stand up on the back of my neck.

Suddenly! Boom! boom! boom! It was the last sound we expected to hear—a cannon being fired, and not so far from us.

This particular Dyak house-hold had managed to capture the cannon during the Japanese occupation and it was their pride and joy. Only V.I.P.s have the “great” pleasure of having it fired for them. It did not matter if we were nearly frightened out of our senses!

We recovered from that. Then the drums started to beat. They were getting closer all the time. Their rhythm is wonderful—and a little hair raising after the stillness. Suddenly the racket of cannon and drums and lots of jingle noises. Then, amazingly, at a turning in the jungle we came face to face with the “drummer boys”—four of them, all beautifully dressed (in very little). They wore tremendous headgear with huge feathers and like the Indian, bangles on their arms. On their ankles were lovely silver filigree necklaces. They carry bells and round silver things like snuff boxes, about the size of an orange with something inside them to make noise. Their clothing is only the G string thing. They also have the tattoo on the backside. The men are shockingly vain. They comb their hair and take more time and trouble with their appearance than the women. They love noise. It was rather terrific, or dramatic to say the least. It continued until we left at 5.30 and even after then at intervals all the way to the Long House the cannon was blasting.

Then, amid all this, we heard another noise—the clanging of much silver. We waited. The chief's daughters were arriving to greet us.

They were really beautiful. They carry themselves superbly and are so graceful that every movement is a joy to look at. They also had on very fine headgear made of fine filigree silver, nothing on their breasts. They

wore only sarongs underneath wide silver belts about five inches wide. These belts continued down over their hips to above their knees. The weight is terrific. The belts are worth thousands of pounds. The Dyaks mine the silver in the jungle, but will not tell anyone where it is. It has good commercial sale for them now. Everything is silver, all of which they make themselves. For they love pretty things.

So with much clanking, banging, drumming and booming, we proceeded for about two miles into the jungle towards the Long House. We had to travel at a very slow rate as the girls could not walk quickly, owing to the weight of all their finery.

### THE LONG HOUSE

When we reached the Long House everyone had to stop. And the cannon boomed once more to send all the evil spirits on their way. Then we had to get to their so-called “front door.”

I was confronted by a long, thin notched pole (with nothing to hold on to), to get to the front door. The pole is about 20 or 30 feet off the ground. It is slippery from much use. So up the wretched thing I staggered and arrived safely at the top, to be greeted with a fowl looking at me. It was waved madly over my head, squawking all the time. I thought they might think I had the evil spirit with me and “off with my head forthwith.” But no, if the fowl squawks it is a very good sign. I breathed again. This procedure took place with everyone who put foot across the entrance. The ritual all took some time.

We then paraded up the entire length of the Long House. All the inhabitants were sitting on the floor on either side (no one ever exerts himself here), together with their babies and masses of children young and old and young girls. Also there were the most miserable, mangy, skinny, stunted dogs one could ever wish to see—all terribly scared. They surely have a tough life.

The floor was covered with very clean bamboo split mats. Hanging on the walls were dyed hand-woven pieces of cloth. I wanted to see their cloths but they are very secret and would not tell anyone about it all.

Most of the women wear sarongs, mostly from their waists. They were all wonderfully built and healthy. No T.B. in this Long House. The D.O. told me this particular house was a very healthy one. They insist on good food and plenty of it here. The children look lovely. They wear nothing until they are about eight or nine.

### THE TOILET

The men wear waist sarongs, G strings or shorts. Gradually the white man's way of dress is creeping in and spoiling them.

After the walk down the very rickety bamboo floor to the far end of the Long House, we all returned to the front. The men sat in one room, gossiped about crops, news and general talk of the day. The women and children sat in another room. As none of us could speak Malay all looked and admired the chief's daughters and smoked their ghastly cigarettes (which one must smoke).

We were then shown the toilet—the usual Dyak one—just off the kitchen. It was a compartment shoulder high. No curtain. One simply squats on the slat floor—all a very matey. There are big tubs of water to wash the floor after use. One always has nice wet feet after that little effort.

Everything is swept between the slat floors on to the pigs, fowls, dogs and chickens or anything that may be passing below. Actually it is not terribly smelly, or my smell is beginning to be accustomed to everything.

We then had morning tea. Never have I been to one quite like it. We began with very potent rice wine that tasted really good, then rice cooked in bamboo leaves, which was ter-

rible. It's a long, thin gluey thing and quite tasteless and hard to chew. Next came round sweet fritters, also gluey, made of corn and very tough. It was rather like rubber. One couldn't get at it any way. This is where the dogs come in handy, as we did not want to offend our host by not eating or accepting. The hostesses watched every movement, bite and chew. It was quite difficult even to pass anything to a dog, for the people sit so close to us they touch us.

During all this time the drums kept beating, dogs yapping, the kids yelling, everyone smoking with all doors shut . . . fun, ah!

After much talk and waiting the original fowls were produced and duly handed to the D.O., who swung them around our heads and gave a good talk in Malay. There was much laughter before finally they were grabbed by two naked tribesmen, who proceed to chop off their heads before our eyes, burn the heads and feet. The smell of the burning feathers and a small fire added to the smell, noise and heat.

They then sprinkled the blood freely in our direction and the wives came in and took them to the kitchen for cooking. After another long wait, more rice wine and some Australian beer, we had dinner.

The menu? The said fowls, boiled, salted pork, bamboo shoots, rice in bamboo—a really wonderful meal. We were all so terribly hungry we would have eaten anything. A plate is put in front of you piled high with food. You then use your fingers. One must not make a mess or spill one grain of rice. It's hard work, but a lot of fun.

Before anyone eats, the D.O. piles high a plate of food and sprinkles it with fowls' blood and rice wine for the spirits. It is then blessed all around and put up in the rafters and covered. After all, the spirits whether good or evil must not be left out of the party.

### SWORD DANCER

After lunch we were entertained by the “sword dancer.” This was rather nerve racking, because they had all had lots of rice wine and were feeling happy and full of dinner. Suddenly, up jumped a warrior brave, stripped everything off but his G string, grabbed his sword, which he put between his teeth, and away he went to the full blast of the Malay drums and the Chinese type drums—just a mass of hollow pipes beaten madly by some young girls. These Dyaks dance with much grace—but I couldn't keep my eyes off the sword. As the music got faster and faster the drums getting hotter (if possible) the warrior swung the sword madly. Thought I “hope he doesn't forget he is friendly and swipe a few heads off in passing—just for fun.” I was glad when he finally sank to the ground exhausted. Peace once more.

One of the girls then sang. It's a ghastly noise. There is no tune and, when they forget their words, they simply stay on the one note until they are inspired. It may be three or four minutes. One gets quite hot and prickly just listening.

As it was getting late they wanted us to spend the night. Ah, me! Luckily the D.O. had to get back. So, after much bowing and hand-shaking we left. I had to walk straight down the wretched pole this time. It is manners not to turn around. Luckily I sailed down non-stop with no trouble at all.

We were left to find our own way back to the boat. They think the D.O. is very pundit (clever) and, if one is clever, he can do anything. So off we set, arriving safely at the boat. The river was up so we did not have any mud to wade through. And so, down the Little Sungai in the cool of the evening. What heaven it was to breathe cool air once more. Home we came, very worn out but having had lots of fun. I'm glad I didn't miss it.



## ANGLICAN OF THE WEEK



Our Anglican of the Week is the energetic but infectiously happy Chaplain for Youth in the Diocese of Sydney, the Reverend Neville C. Bathgate.

The thirty-two years old Mr. Bathgate bears all his responsibilities with a cheery smile and a ready sense of humour.

Furthermore, his imaginative ideas have assisted and facilitated greatly the work for the youth of the diocese.

He is responsible for youth leadership training in the diocese and also the management of the Port Hacking youth centres, which 7,000 young people attend annually.

At the moment Mr. Bathgate is in the midst of building and developing a new youth centre at Port Hacking which, when completed, will be one of Australia's most modern (see story page 1).

He has introduced into Australia a new style of camping at Camp Howard (named after the Primate) which incorporates the best of the British, continental and North American styles of camping.

More than 1,500 school children annually attend Camp Howard alone.

He was educated at S. Andrew's Cathedral Choir School during 1936 to 1941, where he was captain of football and athletic champion of the school.

During the war he served in the R.A.A.F.

Ordained in 1950 in S. Andrew's Cathedral, he served curacies at S. Paul's, Lithgow, and S. Paul's, West Manly.

He travelled extensively with his parents in his youth.

This gave him a determination to see the rest of the world.

In 1952, at his own expense, he left Australia for three years of extensive travel, visiting twenty-eight countries.

He gained a great deal of experience in Youth Work overseas, from sailing camps with Eton and Harrow schoolboys to a Communist youth camp in Europe.

While in Canada he was chaplain to the Pioneer Camps of Canada and was regional secretary for I.V.C.F. in Southern Ontario, doing mainly High School work. He addressed many thousands of teenagers across Canada and U.S.A.

On his return to Sydney he was appointed Children's Court Chaplain. Then, two-and-a-half years ago, he was appointed Chaplain for Youth for the Diocese of Sydney.

In that time he has been successful in bringing about a bond of fellowship amongst the youth groups in the diocese which bore fruit in the Great Witness of Youth in the Sydney Town Hall last year.

The Witness of Youth was not only a great success, but it showed churchpeople in the diocese that not only are young people numerically strong in Sydney, but also that there is a great potential to be tapped.

Mr. Bathgate has been responsible for bringing out qualities in a vast number of young people in the 14-25 year age bracket who would remain otherwise oblivious to the call of their Church.

## THE CURATE'S EGG

**SUNDAY.** How often our faith, being by faith and not by sight, is grounded on false suppositions. We establish an idea in our minds only to find, on reflection, that it is wrongly founded, and our whole superstructure begins to totter.

I opened my concordance to find that every time the word "supposing" is used in the New Testament, it is a wrong supposition. And there lay the germ for to-day's evening address.

Paul supposed dead, yet all the time alive; Christ supposed to be in the company, but left behind in Jerusalem; Christ supposed to be the gardener.

Twentieth century man makes the same suppositions, thinking Christianity effete, inept, if not dead. Christ present with him, when all the time left behind; and, particularly in times of sorrow, absent, far away, when He is nearer than breathing.

**MONDAY.** A new building has been erected in our city for a major insurance company. During the initial stages, when considerable time was being spent, sinking great steel foundations, the company, which had erected a high wooden fence across the entrance to its site, with considerable foresight provided a number of peep-holes—and all at varying heights.

They realised how curious we all are—or better, as fittingly expressed by Jerome K. Jerome, "Work just fascinates me. I could sit and watch it all day." Anyhow, I found I was never a solitary watcher.

**TUESDAY.** Several of my friends, both clerical and lay, send me their parish magazines. They are, for the most part, what they call themselves—parish magazines, interested in the parish, its life, its activities and its worship.

But almost without exception, what could become a powerful witness in the homes of the parishioners—few of whom hear sermons and addresses, and fewer remember them—becomes something of little value. The reason? The front page, which should arrest the attention of a mind wanting something to interest, is cluttered up with a list of petty officials "whose feelings we must assume will be irretrievably wounded were they not commemorated as regularly as the saints." One of the finest priests I know would not even write a regular "Vicar's Letter" because it would become accepted. Why must we be hide-bound? Why can't we use a little initiative?

**WEDNESDAY.** Some weeks ago the Archbishop of Canterbury made a statement about the dangers of a united Church. They have not been overlooked by thoughtful men and women, even if they have by the over-enthusiastic who see the vision afar off, and not the immediate path at their feet. Fifty years ago this year, Sir William Robertson Nicoll, one of the finest religious editors of the century, had this pertinent comment to make:

"The enthusiasm of many good men for amalgamating all our denominations—Methodists, Bap-

tists, Presbyterians, Episcopalians and the rest—puzzles me. The day will come when a truly catholic creed will be wrought out, and then will the true unity of life be achieved.

"But if convictions are laid aside for the sake of union, we have not unity of the Church but the unity of the churchyard. J. G. Lockhart, who was by no means an enthusiast, remarked that it was a great thing that men should be willing to abandon their warm fireside and throw themselves on the world for a principle, even though the principle seemed to others thin, unimportant and largely unintelligible.

"The hiding places of slothful neutrality very quickly turn into graves. There is something to regret about our religious and theological disputes.

"All of us who have taken part in them look back with sorrow to things said in heat. Still, how many a living thing would die were these controversies to cease! They must go on till by legitimate means we have achieved a worthy agreement."

**THURSDAY.** How often one writes letters, and waits days, even weeks for a reply. Sometimes no acknowledgement comes at all. But to-day I received my first acknowledgement letter for months—from the Federal Taxation Office!

**FRIDAY.** Most people are won for Christ not by sermons, addresses or even books, but by the living example of a devoted Christian. The reverse is also true. Many are repelled, even lost, because of the bad example of professedly Christian people. I was telephoned this afternoon to go to see someone who was dying. The daughter admitted me, and, probably because she was tired, talked more freely than she would otherwise have done. She had engaged a nurse for her elderly mother.

This nurse was a devout Christian, a regular attender at her own meeting house. Yet, while she valued the privilege of worship and going to church herself, she seemed incapable of seeing the bravery of a tired woman who also wanted to go to church but must perforce stay because the other wanted to go.

How many are put off the Gospel we preach by the selfishness of our lives.

**SATURDAY.** It is easy to be critical. This past week we've been on tour, and, as the boys say, whenever Dad hits a town, it's not long before he looks into the local Church.

Why is it that so many churches still have last Sunday's hymns up on Friday?—or Christmas colours still up in Epiphany?—or arrangements for the Christmas party still up on the noticeboard?—or flowers wilting because no one has been to fill the vases?—or even THE ANGLICAN for several weeks past (sorry, Mr. Editor!) on a back pew—and on one noticeboard, the name of a vicar who had left the parish several months before. If it hasn't done anything else, this holiday trip has sent me back more observant of things in my own church.



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—P.F.N.

## BOOK REVIEW

### STUDY OF DIVINE PROVIDENCE AND VOCATION

THE WILL AND THE WAY. Harry Blamires. S.P.C.K. London, 1957. Australian price 25/-.

THE author contends that there are two principal reasons as to why our generation is so vague as to the working of God in His world.

The first is that most men and women to-day think not in terms of good and evil, but in terms of the normal and abnormal.

Sin, sorrow, disease and death are thought of as abnormalities, exceptions which cut across the normally undisturbed wake of the welfare state.

In this case, God's activity is relegated to the fringe of things, to the very outer edge of possibility.

He is the "God of the gaps" as Coulson puts it. To be normal is to be undisturbed by God or by evil.

The second reason is that

Christians themselves are partly responsible for this state of affairs in their understanding of the Church as a static school of spiritual instruction and God as the Great Master who is prodded into activity by the pleas of his pupils.

But the Church, if it is God's Incarnate Body on earth, will follow the pattern of her Lord.

She will be an active body, whose call to the outsider will not be to come and learn about God, but to play the part assigned him by God.

The outsider's sin then is not ignorance but disobedience.

Mr. Blamires goes on to argue that the vocation of Christians is obedience and that this will probably be accompanied by joylessness, since the Christian to-

day stands in opposition to the cultural expression of his time.

I am much less happy with this part of the argument. He lays most of the blame for this opposition and subsequent joylessness upon Liberal Protestantism, forgetting that a Liberal Roman Catholicism was as active and as much to blame.

The work of Loisy, Tyrell and Von Hugel supports my contention. The author errs too in supposing that Medieval Christendom was far better off than we are in achieving a Christian synthesis of life—as though medievalism was synonymous with the Apostolic Faith.

The massive erudition of people like G. G. Coulson (still unanswered) does not support this view.

Lastly, to suggest a spiritual vocation of joylessness in obedience presupposes too static a concept of the Christian faith.

If our Christian experience lacks the joy dominant in Pauline teaching, then the difference is not altogether explained by contending that it is more difficult to live a happy Christian life now than it was sixty years ago.

This is a well-written book, thoughtful, provocative. It is very often helpful in giving analyses of the present Christian dilemma, guilty perhaps of special pleading in the ways I have indicated. The price of the book is absurd.



## BIBLE SOCIETY NOTES

## THE HISTORY OF THE ENGLISH BIBLE

12—The Great Bible, 1539-41

The notes and prefaces of both Coverdale's and Matthew's Bibles aroused so much argument that the king authorised Thomas Cromwell to supervise a Bible that included no controversial material. Cromwell asked Coverdale to prepare the text.

The printing of it was to be done in Paris, where the best facilities were, but the Inquisition interfered before the job was finished. Printers, machinery, type, and paper were rushed to England, and there the book, called the Great Bible because of its size, was produced.

The text was a revision of Matthew's Bible made after further study of other texts. The text of the Psalms is used in the Book of Common Prayer of the Anglican Church and of the Protestant Episcopal Church of the United States of America.

Henry VIII issued a proclamation that this Bible should be read in the churches, and three or four copies were chained to stands in various parts of the larger churches.

For a few years Bible reading was unopposed.

Swiftly, however, reaction among the clergy set in, and Bible reading was prohibited to all but the nobility and a few others. Thousands of Bibles were mutilated and destroyed.

When Edward VI came to the throne, Bibles were restored to the pulpits and the Great Bible was reprinted.

(To be continued)

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## NEW YEAR RESOLVE

I will start anew this morning with a higher, fairer creed;  
I will cease to stand complaining of my ruthless neighbour's greed;  
I will cease to sit repining while duty's call is clear;  
I will waste no moment whining, and my heart shall know no fear.  
I will look sometimes about me for the things that merit praise;  
I will search for hidden beauties that elude the grumbler's gaze;  
I will try to find contentment in the paths that I most tread;  
I will cease to have resentment when another moves ahead.  
I will not be swayed by envy when my rival's strength is shown;  
I will not deny his merit, but I'll strive to prove my own;  
I will try to see the beauty spread before me, rain or shine;  
I will cease to preach your duty, and be more concerned with mine!

—S. E. KISER.

## A GAME TO PLAY

## FOOT TOUCH

For this game, the only apparatus needed is a tennis ball or an orange.  
Two teams are seated, facing each other, preferably on forms.  
They must sit with their feet raised off the floor, and held out straight in front of them. A ball is placed on the insteps of the leader and has to be passed down the insteps of one to those of the next member of the team. The ball must not be touched with the hands except when it falls to the floor, when it must be returned to the leader.

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## The Youth Page

TALKS WITH TEENAGERS

## HOW DOES GOD GUIDE?

Leaving the slavery of Egypt, and marching on towards the Promised Land, the Children of Israel were confident that they were following the guidance of God.

*The pillar of cloud by day and of fire by night led them along the untrodden paths from slavery to freedom.*

You cannot read the Bible without becoming familiar with the thought of God's leadership.

His willingness, His desire to guide His people in all the experiences of their life until at last He brings them safe home to Himself.

But how does God guide? That is the question which puzzles so many of us at times.

We would all agree with Dr. Stanley Jones, the famous missionary to India, when he says that what most Christians lack is "the sense of being led."

How, then, can we be sure that God is leading us, and that we are following God's guidance?

## FAITH

"If there is a God," says the Reverend G. R. Balleine, "He must have some plan for our lives, and He alone can show us what it is. If we are not God-led, we shall probably be mob-led."

To be mob-led would be to

And guided them by the skillfulness of His hands." (Psalm 78:52,72)

If the first step is faith, reaching out hands to God, the second is, surely, a faithful following of the guidance given.

Often we are too anxious and impatient. We want to see the end before we start out on our journey. We want to know just where God is leading us, instead of letting Him lead.

Following the pillar of fire, the Children of Israel were able to journey through the darkest night, even though they could not see the country-side round about them. It was enough that God was leading, and they went on with Him.

## FINDING

Yes, you will say, but they had a visible sign of God's guiding. How does God guide us to-day?

There are times when God speaks in our hearts (as we say),

## MAKE DREAMS COME TRUE

You who are young, it is you, it is you  
Who must make the dreams of the world come true.  
You who are young have a world to build,  
The future shall be what you have willed.  
Learn and practice, plan and do;  
Hold to a vision and shape it true,  
And you'll find at last that a dream or two,  
Because of you, because of you,  
Has out of the mist and the dark come true!

—MARY CAROLINE DAVIES.

end in tragedy, as has so often happened in the history of mankind.

Basic in our Christian life and experience is faith.

Believing that God exists, and that He has a benevolent attitude towards His children, the first step towards finding the guidance of God in our lives is to reach out the hand of faith and ask God to show us His way.

This is what S. James tells us. "If any of you lacketh wisdom (we might paraphrase this, If any of you need guidance) let him ask of God, Who giveth to all liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting . . ." (James 1:5, 6, R.V.).

The Israelites of old were given a sign of God's leadership in the "fiery cloudy pillar" which led them all through their wilderness journeyings, but the writer of the Epistle to the Hebrews assures us that it was by faith that they made the break with the past, crossed the Red Sea and entered the Promised Land (Hebrews 11:27 following).

Seeking God's guidance, our prayer might well be in the words of the hymn,

"Guide me, O Thou great Redeemer,  
Pilgrim through this barren land;  
I am weak, but Thou art mighty;  
Hold me with Thy powerful hand."

Faith is the first step in discovering the way in which God would have us go.

## FOLLOWING

In the story of the journeyings of the Children of Israel we frequently come across the record of trouble and disaster, and invariably these came when the people refused to follow the guidance which was given them.

But when they followed faithfully things went well, and the Psalmist, many years afterwards, put their experience into memorable words which record the result of following the Divine guidance:

"He led forth His own people like sheep,  
And guided them in the wilderness like a flock.  
And He led them safely, so that they feared not . . .

## I AM A MISSIONARY CANDIDATE

By PATRICIA PAIN

Have you ever had occasion to make a choice. Of course you have!

Every day over the past year you have been deciding one way or another about where you will go, what you will do, wear, eat, say and think.

Perhaps it has been without any conscious realisation that a decision was made that you decided to read this article rather than another!

Away back in 1945 the Lord God put a choice before me when He spoke from His Word, "Choose ye this day whom ye will serve."

It was a call to decision. Would I continue to let "self" govern my actions, or, in choosing (by His grace) to serve God, would it be by His wisdom and with His power that my life was to be lived?

## TRAINING

As the years have passed, it has been plain to see that God's plan was the perfect plan, and by leaving the choice of a career to Him the peace of God, which passes all understanding, has kept my mind in the knowledge and love of God and of His Son, Christ Jesus.

Three years of teacher-training were over when the Lord spoke again very clearly from His Word: "Whom shall I send, and who will go for us?" to take the Good News into another land—the news of the blessing and peace available for all who will repent and believe in the redeeming work of the Lord Jesus Christ.

## EXCUSES

The distressing thought of leaving home was the first excuse I made, and I felt so very inadequate for such a privilege that I was tempted to put reservations to my answer.

But the Lord gave me courage to say, and really mean, "If this is Your will, here am I, send me."

Then I applied to the Church Missionary Society, and waited to see if and when the door to missionary service would open.

The Society decided that three more years of teaching experience would be wise.

Time went slowly, and it was the word from Luke 9:62, "No man, having put his hand to the plough and looking back, is fit for the kingdom of God," that kept me looking forward.

## ENABLING

A further two years of theological training at Deaconess House was then required, during which I began to see how little I knew of the Word of God, and how much there was to learn about applying the Gospel message to those in the Parish where I worked.

There was also much to learn about living with other people.

This training has now been completed, and as the Lord has called, I know that He will enable if further steps are to be taken; that He will grant patience to wait if that is His Will, but above all that He will keep me in the centre of the circle of His Will as I look to Him for daily strength and guidance.

## CHRIST IN US

It is the Christianity we live, not the Christianity we profess, that the world is looking for—the life of Christ incarnate in folk like you and me.

## THE GRACE TO FOLLOW

O GOD, by Whom the meek are guided in judgement, and light riseth up in darkness for the godly: Grant us, in all our doubts and uncertainties, the grace to ask what Thou wouldst have us to do; that the Spirit of Wisdom may save us from all false choices, and that in Thy light we may see light, and in Thy straight path may not stumble, Through Jesus Christ our Lord. Amen.  
(William Bright, "Ancient Collects.")

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## LETTERS (Continued from page 5) AUSTRALIAN WOMAN HONOURED

TO THE EDITOR OF THE ANGLICAN  
Sir.—You will know that the Women's World Day of Prayer service for 1958 was prepared by Australian women.

I think that Anglicans would be proud to know that an Anglican woman received the invitation from New York Headquarters and then became convener and chairman of the Interstate Committee which prepared the service to be used in 143 countries on the first Friday in Lent, February 21, 1958.

She is Mrs. Cyril Chambers, Holy Trinity Vicarage, Oakleigh, who was appointed the first Federal Liaison Officer of the movement.

Yours truly,  
GERTRUDE MILLAR.  
(President Victorian Committee,  
Women's World Day Prayer.)  
Camberwell,  
Vic.

## TO KEEP CLERGY INFORMED

TO THE EDITOR OF THE ANGLICAN

Sir.—One of the tragic demises of recent times as a result of rising costs has been the Central Society for Sacred Studies, which used to publish a syllabus of guided reading with comments for the use of the clergy.

My experience and conversations suggest that there is a real need in the Australian Church for some such organisation which would seek to keep the clergy informed, after leaving theological college, of the latest works in the various theological disciplines and to guide their reading on sound principles and in profitable channels.

Moreover, I believe that there are in the Australian Church a sufficient number of "experts" in the various fields to guarantee that the task of keeping us "up-to-date" would be well-done.

If those who would be interested in such a scheme would be good enough to write to me, I shall be happy, if the response justifies it, to initiate the organising of regular bulletins aimed at such guidance in reading.

The cost involved would have to be enough to cover postage and duplication.

I am, Sir,  
Yours faithfully,  
(The Reverend)  
JOHN C. VOCKLER.

Singleton,  
N.S.W.

## MODERN ART IN THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir.—In answer to the Reverend W. J. Owens I would make the following remarks:

(i) My previous letter was an appeal for the Church to accept Modern Art. As the whole includes the part, it is in that sense alone an appeal for the Adelaide Rood.

(ii) I would emphasise that I am asking for acceptance; the insult of mere toleration is as unworthy of the Church as it is of the artist and his work.

(iii) Does the crucifix leave us crushed under a sense of defeat and death? I think not, for my reading of the Gospels leads me to believe that, without Christ's death, there could be no Resurrection.

The Victory of the Cross is inherent in its seeming defeat.

The joy of the Triumph of Christ has its pang of anguish.

(iv) Are the figures of Mary and S. John really depicted "naked" by Mr. Mezaros? I would ask Mr. Owens to look again.

I suggest that if he finds an artist is speaking in an "unknown tongue," then his duty is to discover the artist's language. Perhaps a study of design would assist this end, rather than flights of symbolism.

I even doubt the symbolism of "Soaring Pillars."

They are notoriously solid and earth-bound objects, there is a functional and structural reason for them in "gothic and neo-gothic" architecture. They exist to support the roof. In the case of the "Adelaide Rood," I feel that the artist and his work are not standing trial but that the defendants are rather those who stand by and ridicule.

(v) As I have not yet expressed what I believe constitutes a work of art I can only credit Mr. Owens with a presumptuous insight in reading into my previous letter an appeal for "some squiggles on canvas or curves in the plastic," terms in which I fail to perceive any meaning whatsoever.

I remain,  
Yours sincerely,  
HARVEY A. J. DINEEN.  
Melbourne.

## ODD FACTS

TO THE EDITOR OF THE ANGLICAN

Sir.—The One Minute Sermon on Pilate's Wife in THE ANGLICAN of January 3 reminded me of two widely differing but equally curious snippets of information, that some readers may not be aware of.

(i) Both Pilate and his wife are canonised saints of the Ethiopian Church.

(ii) A Roman Catholic Church in Dublin is dedicated to Adam and Eve.

There must be dozens of similar curiosities not widely known. Do other readers know of any?

Yours, etc., "N.L.R."

Melbourne.

## OBITUARY

### CANON ALFRED BATTERSBY

We record with regret the death of Canon Alfred Battersby, Vicar of Inverell, Diocese of Armidale, on December 27, after a long illness.

He was a Lancashire man, and kept all his life the accent and mannerisms that belonged to his origin.

He entered S. John's College at Armidale in 1920, gained the Th.L. in 1922, was made deacon in 1922, and ordained in 1923.

He began as curate at Gundah 1922-23, was then priest in charge of Pilliga 1924-25, Vicar of Bundarra 1926-33, Vicar of Manilla 1933-42 and Vicar of Inverell 1952 until his death.

J.S.A. writes:

In the earlier years of his ministry he did lasting work and is remembered with deep affection in the Pilliga, Bundarra and Manilla parishes.

In Manilla he completed the church and made it one of the most beautiful churches in the diocese.

Unhappily, after coming to Inverell in 1942, he had a series of illnesses which limited his work considerably, until finally an illness of between two and three years meant that he mainly was able to conduct his services, look after the schools and conduct the occasional services.

In Inverell he took a tremendous interest in the hospital and served on its board for some years. He was a priest of strong personality, of very deep convictions and an able preacher.

He served on the Diocesan Council for fourteen years and was always helpful in his contributions made in debate and wise in the advice that he gave.

During his illnesses in Inverell he showed extraordinary courage and endurance, and it was only the will to live that kept him going over the last couple of years.

The Synod thought so much of him that it appointed him a canon of the cathedral in 1952. He has left a widow and one son.

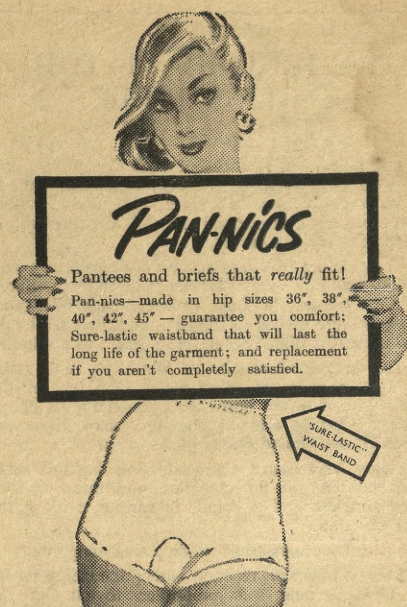
At his funeral service, the bishop and twenty clergy were present. The address was given by the Venerable F. S. Young, of Tamworth, who had been his college mate at S. John's, Armidale, and a lifelong friend.

### MABEL JULIA JOHNS

We record with regret the death in Adelaide just before Christmas of Miss Mabel Julia Johns, for many years a faithful parishioner of the Church of the Good Shepherd, Bowden.

She was over eighty. Miss Johns was for more than fifty years a leader of the Girls' Friendly Society in the Diocese of Adelaide. She was also a day school teacher.

"Miss Johns was greatly loved and respected by all who knew her," said her parish priest, the Reverend W. J. Northern.



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## BOOK REVIEW

# PROTESTANTISM THROUGH THE EYES OF A ROMAN CATHOLIC PRIEST

**THE SPIRIT AND FORMS OF PROTESTANTISM.** Louis Bouyer. English translation: A. V. Littledale. The Harvill Press. Pp. 234.

WRITTEN by a former French Protestant minister, now a Roman Catholic priest, the work springs from and is redolent of a total certainty that that of which it speaks, as little needs apology as good wine a bush. But this is no mere "convert's rant." It is a book of penetrating analysis, rich learning worn lightly and with humility, and deep sympathy with the religion to which the author was reared.

The first six chapters deal chiefly with "the positive principles of the Reformation." The preface by Father G. de Broglie, S.J., suggests that these are so appreciative of and sympathetic towards protestantism as to jolt the Roman Catholic reader.

Certainly in so small a compass I doubt whether the lucidity and persuasiveness of this exposition has been equalled—even by Tillich.

If Bouyer is not quite clear on the meaning of *faith* in Luther, he is clearer than most Lutherans. And is Luther himself the most logically consistent of scholars? It is not quite certain whether it is only the translation that suggests some confusion of *salvation* and *justification* in Bouyer's thought. The original was not available for verification.

But justice is done to Barth in his strength—Chapter IV is a piece of fine writing in its own right.

"Barthism," the author says, "exacts, before and above all, a return to the Biblical and Christian idea of God, whose genuine nobility no believing Christian should hesitate to respect. Never, perhaps, has anyone so forcefully grasped and expressed..." (see p.87).

Yet Bouyer is kindly, but none the less clearly, aware of the *lacunae* eventually contained in Barth, viz., that he has allowed his revulsion from the "perverted forms"—and it is in its perverted forms that it is usually found—of *analogia entis* to push him into a completely negative position. Anything however slightly expressible to or assimilable by human understanding *ipso facto* cannot be the Divine Word.

Bouyer in these chapters, however—and as he is engaged in controversy, we have no right to object to acute debating tactics—has two aims.

First he attempts to show that each of the points insisted on by the Reformers (and rightly insisted on, as Bouyer agrees) had a place in the total system that was official Catholicism.

His second aim is to build his Protestant readers up, much as Amos does in his first two chapters, into vulnerability to the blow that is to come in the latter parts of the book.

It seems to me that he fails in both these aims, because he overplays his hand in the second, giving away too much ever to be recovered.

He admits freely that the "positive principles" are firmly grasped by the Reformers as what in fact they are, the essential *differentiae* of Christianity.

He shows that they always had a place in Catholicism, but

he cannot show that they had their *due place*, at any rate in the Catholicism of the later middle ages; even by such ingenious devices as the omission of the continuum of Trent's *Decretum de Canonis Scripturis* (1547) (p.131).

If they had still been the norms of the entire system, Luther would never have spoken—or when he did he would not have found himself on the way to schism almost at once.

This becomes even more clear in Chapters VII-XI which are less satisfactory because more perfunctory (perhaps it was inevitable), and not without some trace of special pleading.

Wesley's dictum cannot be gainsaid. In all theological controversy the parties tend to be right in what they affirm, and wrong in what they deny.

Bouyer might be on safe ground in granting the Reformers' affirmations preparatory to while he is no doubt right in attacking their denials. Yet saying that the "positive principles" need the Church, it is plain, for he has already admitted them to be the *essential differentiae* of Christianity, that the Church still more needs them.

Nominalism was not an error confined to the Reformers. Its all but universal admission was the root of the trouble: if Luther did not question current presuppositions based upon it, neither did anyone else.

Of course the Reformation should have taken place *within* the Church—but it is not true to say that "this never occurred to the Reformers of the sixteenth century" (p.165).

When Luther tried to re-establish the "positive principles" in their rightful position, he was offered what boils down to a straight choice between the Church and the "principles."

In so forcing him to choose his adversaries did in fact pose these two as alternatives, and mutually exclusive.

The result was that, if Luther denied the Church, no less did his adversaries in driving him would ever have needed to nail up the theses.

Father Bouyer is a Frenchman; and I gravely doubt whether in a Church such as that in France to-day Luther to such a choice at least implicitly, but in fact explicitly, deny the "principles" at that time, in order to choose the Church. It is necessary to stress at that time.

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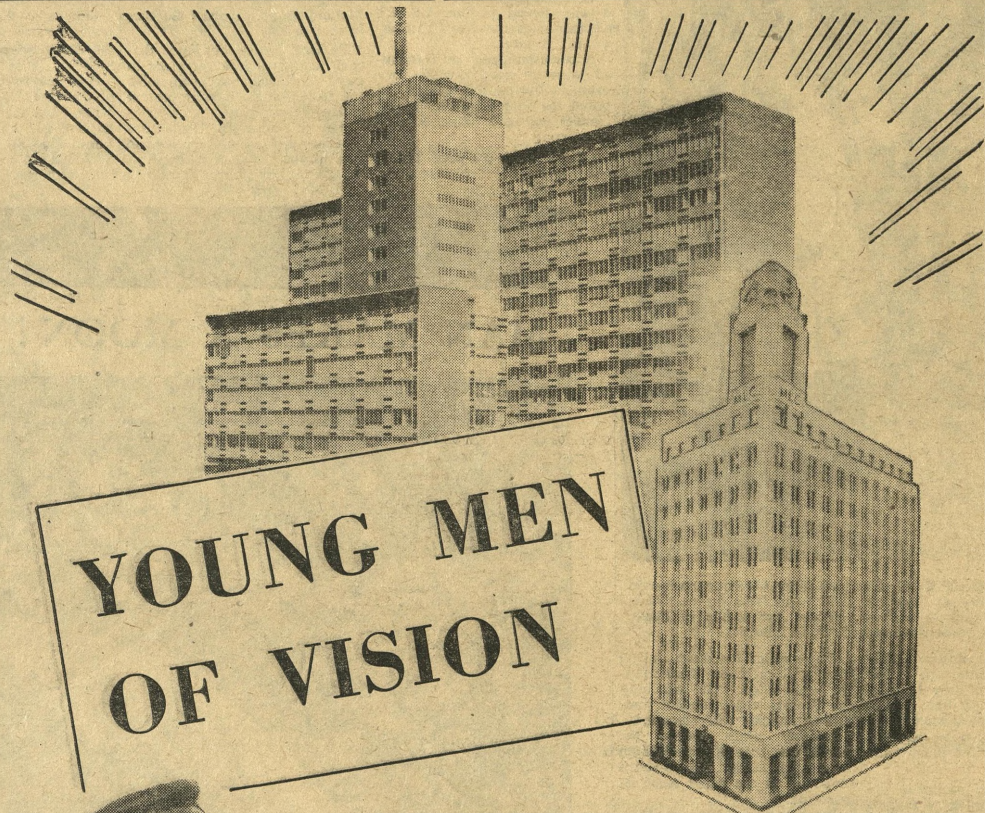
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## SUMMARY AND REVIEW FOR THE YEAR 1957

### JULY

Some months of the year are always deficient in news—January, particularly. Others are packed with events. July is one of the latter, and our issues during the month reflected the fact. The International Geophysical Year officially started, and before the month was out the Russians had informed an openly disbelieving world that they had successfully launched a multi-stage rocket. Many thought this was a smoke-screen or diversion to detract attention from the super-

£33,370, and work was already proceeding on the new building. We announced during the month the formation of a new non-profit-making body, the Church of England Information Trust, whose main object is to establish a capital fund to sustain the publication of all kinds of Church literature for use in Australia and the Mission field. The remaining months of the year were spent in planning the activities of the Trust, which is expected to come into full operation during the next few months.

### AUGUST

Our first issue for August contained an account of the proceedings of the Western Australian Provincial Synod at which both A.B.M. and C.M.S. had been in effect "abolished." The details of the action are now generally known. We gave three hearty cheers for the West in our first Leading Article of the month.

What is more, we said in general terms what we thought were the good and bad points alike of A.B.M. and C.M.S., and suggested the rest of Australia might follow the lead of the West.

One peculiar incident followed. During the Leading Article, we had stated categorically that the A.B.M. had NOT attained its share of £50,000 towards the Primate's Appeal for South East Asia some years previously.

This happens to be true; but it was denied in the A.B.M.'s official magazine shortly afterwards. A pity.

A correspondence on fermented wine dragged through our columns during the month. It bored the staff stiff; but lots of readers managed to get worked up over it!

(Continued on page 11)



The Right Reverend R. G. Hawkins after his consecration as Bishop of Bunbury on August 6, 1957, is led from the west door of St. George's Cathedral, Perth, by the Archbishop of Perth, the Most Reverend R. W. H. Moline.

session of Messrs. Molotov, Malenkov and Kaganovich. Our Leading Article of July 12 hailed the departure of these gentlemen ("bigots") for distant parts, and expressed the hope that Mr. Dulles would follow them some time.

Our first issue recorded the impending liquidation of *Episcopal Churchnews*, one of the most important journals of the Anglican Communion. It had incurred losses in excess of £300,000, but had failed to achieve a circulation of more than 18,000 in America and elsewhere. Commenting in a Leading Article, we quoted the words of the *Living Church*, the weekly competitor of *Episcopal Churchnews*: "The gates of hell are not able to prevail against the onward march of the Church, but parochialism comes close to doing so."

The first Archbishop in Jerusalem was appointed following the raising of this ancient diocese to the status of a metropolitan see.

The Diocese of Bendigo set up its own Department of Promotion.

Bishop Blackwood celebrated the Golden Jubilee of his Ordination.

The Paramount Chief of the Swazis, Sobhuza II, set the foundation stone of the new boarding school being built by the Swazi Mission near Bremersdorp. After the ceremony, the Chief and his councillors had afternoon tea, which was served them by the European and African women present. As our report drily commented, this would have been illegal only a few miles away, across the border of the Union of South Africa.

By the end of this month, applications for Debentures in The Anglican Press had reached some

We recorded the death during July of Archdeacon Blennerhassett of Bendigo. He had been our Bendigo correspondent since THE ANGLICAN was launched.

Another death during the month was that of Sir William Angliss, a reader and staunch supporter of the paper since its inception.

The Franciscan monk, the Reverend Michael Fisher, began his tour of Australian cities. He made a signal impact at the universities, in particular.

The ashes of Gilbert Murray, O.M., were interred in the floor of the south transept of the Abbey after a service conducted by the Dean of Westminster.

Another former Roman Catholic priest was received into the Church during July—he was Armand de Mendieta, former Benedictine monk and a well-known scholar.

On the last day of July the Federation of Malaya Independence Act received the Royal Assent; on the following day the Head of State was installed as King. Our Singapore Correspondent had contributed several useful articles on the effect of independence, which had appeared during the month.

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## KEENLY CONTESTED CRICKET

### HOBART ASSOCIATION ATTAINS GOOD STANDARD

FROM OUR OWN CORRESPONDENT

Hobart, January 6

With the reaching of the half-way mark of the 1957-58 season of the Protestant Churches' Cricket Association in Hobart the composition of the "final four" is beginning to take shape.

For the second successive season there are eight teams in the competition.

The method of determining the premiership will be similar to that used in football rosters in which the leading four teams play it out for the premiership.

The two highest teams will have the "double chance."

After six series of matches and with four games to be played the leading four teams are Church of Christ, St. Mary's, New Town Methodists and Hobart Baptists in that order.

Present indications are that each team will hold its place in the "four" and may even finish the roster series in their present order.

The titleholder, St. James', has run into a string of reverses and has dropped to sixth position.

Its prospects of being eligible to play for the premiership this season appear to be remote.

This season's competition seems certain to be one of the most keenly contested in the history of the association.

There is very little between the first four teams, although Church of Christ appears to have a slight edge because of its more evenly balanced combination.

Otherwise the teams are so well matched that the luck of the game could be a deciding factor.

Premiership points are: Church of Christ 42, St. Mary's 36, New Town Methodists 33, Hobart Baptists 32, St. John's 24, St. James' 21, Salvation Army 12, St. Aidan's 4.

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SHELL UMF, a new aviation fuel, is being used in development of the first-stage rocket that will carry the tiny fact-finding, space-probing ball aloft.

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## REVIEW AND SUMMARY

(Continued from page 10)

Bishop Hawkins was consecrated fifth Bishop of Bunbury on the Feast of the Transfiguration, August 6.

To mark the beginning of the sixth year of publication of *THE ANGLICAN*, a service had been arranged for August 15 in S. Andrew's Cathedral, Sydney. It was necessary—for reasons given in full in our issue of August 16—to transfer the venue to S. James', King Street, where a number of the friends of the paper joined with us in thanksgiving for five years of successful publication.

The Supervisor of Religious Broadcasts for the A.B.C., Dr. John Munro, preached a sermon of some distinction on this occasion. It was published in our following edition.

North Queensland became the nineteenth diocese to accept the Constitution.

Christ Church, St. Kilda, celebrated its centenary.

Our last issue for the month contained news of the translation of the Bishop of Middleton, the Right Reverend F. Woods, to the archiepiscopal see of Melbourne. The timing of the announcement from Melbourne was such that it missed our previous edition, although we had known of the impending announcement and had the letterpress already prepared.

We were able to supply the Australian Press with the first picture of the new archbishop.

August was noteworthy for the arrival here of Mr. John Reinhardt, Director of Promotion for the Protestant Episcopal Church of America. For a change, arrangements to welcome this distinguished guest were well-organised, and the Church received some of the publicity to which it was entitled in consequence. Relations between the Church and the Press are a matter of natural interest to us. We took the opportunity offered by some chance remarks of Mr. Reinhardt to publish yet another Leading Article on the unsatisfactory present position, in which no diocese has a full time press officer, and in which there is no central or other news organisation for the Australian Church.

### SEPTEMBER

The month of September opened with something of an internal crisis in the affairs of *THE ANGLICAN*. The Editor, who had enjoyed very indifferent health for more than eighteen months past, was admitted as an emergency case to hospital, where she underwent treatment for the next two months. Her encyclopaedic knowledge of the Church and her personnel are not quite duplicated in the office, and we had a difficult time trying to get by without her. It now seems unlikely that she will return before the middle of this year.

The search made by the management for editorial assistance revealed clearly what we had always suspected: that there are very few clergymen with sufficient knowledge of journalism, and equally few laymen with sufficient knowledge of the life of the Church, to edit *THE ANGLICAN*.

"Very few" is in fact an understatement: we found none!

It gave us great pleasure to announce the appointment of Mr. D. A. Lawe Davies, son of the late Archdeacon Davies of Moore College, to be headmaster of Guildford Grammar School in the Diocese of Perth, during this month.

September 20 deserves to be remembered. The issue of *THE ANGLICAN* of that date was the first to be printed by The Anglican Press Limited.

It was actually set and machined under conditions of appalling difficulty, because workmen were still swarming through the new building, and the air was full of cement and wood dust raised by engineers, carpenters and others. However, all deadlines were met, and the paper was distributed as usual.

The quality of the printing of this and the four succeeding issues was variable: the new printing presses had not been completely run in, and much had to be done in adjusting them.

Abroad, the month was notable for events at the town of Little Rock, Arkansas, in the United States, where an irresponsible State Governor misused his official powers to defy the law of the U.S. by preventing the enrolment of nine Negro children at High School.

The episode, disgraceful enough in itself, was made the worse by the dilatoriness of President Eisenhower in enforcing the law. He ultimately sent in U.S. Federal troops, in full battle order, to see the law observed.

Nor was this all. The Press of the whole world—communist and "free"—seized on the story, details of which were printed, it is safe to say, in every daily newspaper throughout the entire

Nor did it take them long to drive home the attack by launching yet another earth satellite—this time with a dog inside it.

It was announced during the month that Mr. Billy Graham would visit Australia in 1959. We printed the news, without comment.

### NOVEMBER

Early in November, Mrs. H. W. K. Mowl was admitted to S. Luke's Hospital, Sydney. It was not generally realised how serious her condition was to become, let alone that even after surgery she would not recover.

At the very time that the Niger River Centenary celebrations were in full swing, and when the

December for the Church in Australia was untroubled but for two strongly contrasting happenings—the magnificent enthronement in Melbourne on December 17 of the Most Reverend Frank Woods, formerly Bishop of Guildford, and the death of the wife of the Primate, Mrs. H. W. K. Mowl, on December 23.

The enthronement of Archbishop Woods has been hailed throughout Melbourne as the beginning of a new area for the Church in that diocese.

With the passing of Mrs. Mowl, Sydney diocese lost its most vigorous leader of women. Melbourne has gained much. Sydney has lost much.

## DIOCESAN NEWS

### ADELAIDE

#### LAY PREACHER FOR CROYDON

Mr. R. D. Haire has been appointed a stipendiary lay preacher, and will work in the Parish of S. Barnabas, Croydon, and S. Edward's, Kilkenny, in the Diocese of Adelaide. He plans to study for his Th.L., and hopes eventually to be ordained. Mr. Haire has for many years, in his spare time, been an active Church worker. One of his special tasks has been to take regular services at the Home for Incurables, Adelaide.

### SYDNEY

#### FIRST BERKELEY SERVICE

The first service conducted in the new Housing Commission area of Berkeley was held on Christmas Day. The service was held in a temporary building which is on loan from the Diocese of Sydney for two years.

The rector's warden at Berkeley, Mr. V. P. Thomas, said that Anglicans in Berkeley hoped to build their own church in this time. He said the temporary church was of light timber construction with an aluminium roof. It was manufactured in Sydney to an architect's design. Mr. Thomas said it was the first of its kind to be used in the diocese. He said there was a large attendance at the first service held in the church. The Reverend R. Dykes, of Fort Kembla, conducted the service.

#### STANMORE MEMORIAL

An ornamental wrought mounting supporting a light, has been added to the main pillars of the stone wall fronting the church property. This has been carried out in accordance with the unanimous vote of a well-attended gathering arranged to give consideration and direction regarding a memorial to the late Miss Chandler, who for so very many years had close association with S. Augustine's, both in church and school life. The Reverend R. Harley Jones has accepted the invitation to dedicate the memorial at a special service on Sunday, February 2, at 7.15 p.m.



A highlight of July, 1957: Mr. C. W. M. Court (right) presents the trowel to the Governor of Western Australia, Sir Charles Gairdner, for the setting of the foundation stone of the John Wollaston Theological College.

world. Unfortunately, as almost invariably happens, the worst aspects of the case were given to the world outside the United States—not that there was anything that could have been said in palliation—and the effect upon Asia, in particular, was almost incalculable.

It was one of the outstanding examples of the way in which the West, and the United States, lost out in the propaganda battles of the year.

During the same month, yet another conference was held on Asian soil, attended by delegates from many countries, to protest against continued hydrogen bomb tests. This conference was completely ignored by the Australian Press; yet it was fully and effectively reported in Asia, and used for its own purposes by Asian communist parties.

### OCTOBER

One event overshadowed everything else in this month. The Russians launched their first Sputnik.

America and the West were nonplussed! Reaction in the United States bordered upon panic; in Europe this gave rise in turn to scarcely disguised rejoicing that the Americans had been hoist with their own technological petard. In Australia, the event gave a boost to those who were insisting in any case that this country needed more and better technological training facilities.

To us—as we said in a Leading Article—the important thing was not the splendid achievement of the Russians per se; but the fact that the Russians had achieved yet again a resounding psychological victory in the current battle for the hearts and minds of men.

Right Reverend H. A. I. Afonya, an African, was consecrated Assistant Bishop of the Niger Delta, the Most Reverend Joost de Blank was enthroned in S. George's Cathedral, Cape Town, during a ceremony at which it would have been illegal for Bishop Afonya to have taken part.

The effect of progressive independence in former colonial areas is largely vitiated in the mind of the rest of the world by such facts as this.

November 18 saw the opening and blessing of The Anglican Press by the Primate, in the presence of some eighteen bishops and several hundred well-wishers.

It was quite an Occasion.

In this same month, the Chairman of the A.B.M., the Reverend Frank Coaldrake, took the unusual course of inviting young clergymen by telegram to offer for service in New Guinea. The applications were promptly forthcoming.

### DECEMBER

The meeting of the North Atlantic Treaty Organisation, which opened in Paris in mid-December, reaffirmed its defensive purpose and its desire to explore any means to break the East-West deadlock, including negotiation with the Russians.

It reached unanimity on points of economic and scientific co-operation and the strengthening of the alliance by co-ordination of forces and of weapon production.

On Christmas Day the Queen followed the royal tradition of making a broadcast speech to her subjects. This year it was televised for the first time, with marked success.

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