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EMPHASIS ON LITURGY AT THE CONVOCATIONS IMPORTANT AGENDA THIS WEEK

ANGLICAN NEWS SERVICE

London, January 18

The new Convocations of Canterbury and York, which will continue in the usual course of events during the life of the present Parliament, will meet for the first time this week.

The agenda for both Convocations includes consideration of the new draft services for Baptism and Confirmation and the new table of Psalms for use on Sundays.

The opening will be marked by special ceremonies and formalities, conducted partly in Latin.

New Lower Houses, consisting of ex officio members and proctors for the clergy, have to be elected whenever there is a General Election.

This time there is a high proportion of new members, 65 in the Canterbury Lower House (total membership 230) and 20 in that of York (total membership 112).

Three of the five university representatives are newly elected.

The Upper Houses consist of the diocesan bishops, who sit ex officio.

Canterbury Convocation will be formally opened at a service in S. Paul's Cathedral this afternoon.

At 2.30 p.m. the President, the Archbishop of Canterbury, will be met at the Great West door by the bishops in their Convocation robes and the clergy in their gowns and hoods.

His Grace will then be conducted up the nave, preceded by the choir singing processional psalms in Latin.

When all have taken their places, the litany will be sung in Latin, but the sermon—to be preached by the Dean of S. Paul's, the Very Reverend W. R. Matthews, will be in English—for the first time on this occasion.

To-morrow morning, Tuesday, the Convocation will go in procession from Church House to S. Margaret's, Westminster, for a choral celebration of the Holy Communion.

Meetings will begin in Church House in the afternoon.

The formal business will include the presentation to the archbishop of the newly elected Prolocutor, that is, the chairman of the Lower House; the archbishop's presidential address; consideration of a loyal address to the Queen; and of a petition for the Royal Licence to "confer and agree upon" new and revised canons (which must be sought afresh by each new Convocation).

AT YORK

York Convocation will open with a choral celebration of the Holy Communion in York Minster to-morrow morning.

As is the custom, the presidential address by the Archbishop of York will be given in the Minster.

The members will then go to S. William's College for the rest of their business, the formal part of which will be similar to that of Canterbury.

A specially important item on the agenda of both Convocations is the consideration of a report containing the proposed new forms of service for Baptism and Confirmation.

These are the first draft services to be prepared by the Liturgical Commission, set up in 1955, which is the body responsible for tackling the

"piecemeal" revision of the Book of Common Prayer.

Apart from simplifying the language, the Commission has arranged the present services of Baptism and Confirmation "so as to set forth their theological meaning, as well as to make them more flexible in the present pastoral situation."

A major difference between the suggested services and those in the Prayer Book is that, whereas in the Prayer Book, Infant Baptism is printed first and taken as the "norm," the Commission has printed first (and taken as the "archetypal" service) a draft service for the baptism of adults, followed immediately by Confirmation, which was the normal practice in New Testament times.

DRAFT SERVICES

It will be moved in both Convocations (in Canterbury by the Bishop of Bristol, the Right Reverend Oliver Tomkins; and in York by Canon G. W. O. Adleshaw, a proctor for the Diocese of York) that the diocesan bishops be invited to arrange for the experimental use of these draft services, during the next two years, in specially selected parishes.

The archbishops of the two provinces will be asked to appoint committees to consider the services, and the reports from the dioceses on their experimental use, and to consult with the House of Laity of the Church Assembly, before reporting back to the Convocations.

The Convocations will also have before them, for information, the text of an order of service for Infant Baptism, which was given limited approval by the York Synod in 1951, and which was used experimentally for a time in selected parishes.

Another report from the Liturgical Commission to be (Continued on Page 11)



—Sydney Morning Herald picture.

Inter-State members of the Royal School of Church Music summer school, which finishes at Moore College, Sydney, to-day, practise before singing at S. Andrew's Cathedral last Sunday morning. They are (left to right): Ashleigh Tobin of South Australia; Sheila Atkinson of Tasmania; Maurice Pratt of Victoria; Michael Brimer of Queensland; and Peter Mold of Western Australia.

CHURCH'S RECORD WITH THE JEWS WICKED, SAYS BISHOP

FROM OUR OWN CORRESPONDENT

Armidale, January 18

"The record of the Christian Church with the Jews is a wicked record, and our record towards the Muslims is not much better—though they have been more able to stand up for themselves."

The Bishop of Armidale, the Right Reverend J. S. Moyes, said this on January 10 in S. Peter's Cathedral here, in the first of two addresses prepared on Christian-Jewish relationships.

The bishop's first address dealt with the history of the Jewish people over the past eighteen centuries.

Exiled from Palestine in A.D. 133, they had been a wandering people who finally settled in the ghettos of the cities of Europe, gradually deprived of their civic and political rights.

"Finally we Christians treated them as criminals, and blamed them for the Cross," said Bishop Moyes. For centuries the medieval

Church lived with a lie in its heart towards the Jews, and an attitude more in keeping with Herod's massacre of the Innocents than with Christ Himself.

Under Muslim rule also a Jew could not lift a hand against a Muslim even in self-defence, although Mohammed said that the "people of the Book" were to be protected.

In a brief springtime during the seventeenth and eighteenth centuries the position of the Jews improved as they earned

their living in finance, the only field left open to them.

Anti-semitism broke out in Germany and Russia in 1880, and there were massacres in Russia and Poland.

The Zionist movement began in 1882 with resettlement in Palestine.

Muddled sentimental irresponsibility both in Britain and the United States marks our treatment of the Jews in our own day.

In 1939 the British Government stopped further immigration into Palestine; and in 1940 there was the death ship filled with immigrants, who blew their ship up when they were not allowed to land at Haifa.

NEW ERA

"If we are to understand and help we need not share their views, but we should try to see their points of view," Bishop Moyes said.

"All our Christian history in relation to these and to other children of Abraham has helped to make the Gospel unintelligible to them, to Jew and to Muslim.

"If we can begin here to create a new atmosphere and an understanding heart, and realise what we have done to these people through the centuries and help them to see the destiny God meant them to have—if we can bridge the gulf and have friendship once again, it may be the beginning of a new era of new possibilities, for we are together children of Abraham in the flesh and in the spirit, together one family in the Lord Christ."

BILLY GRAHAM IN WEST AFRICA

ANGLICAN NEWS SERVICE

London, January 18

Billy Graham will be conducting campaigns in Liberia, Ghana and Nigeria in the next two months.

FACT & FANCY

Congratulations (and apologies for the delay) to the ninety-year-old Coadjutor Bishop of Brisbane, the Right Reverend H. H. Dixon, who was made a Commander of the Order of the British Empire in the New Year Honours List.

We have heard of many Anglican young people who did extremely well in the school examination lists published this month. We would be glad to hear of more, especially from other States.

Three girls from Sydney schools who had brilliant passes in the Leaving Certificate were Helen Coulter, a member of the youth fellowship of All Saints, Cammeray; Peggy Adamson, of Holy Trinity, Concord West; and Suzanne Russell, who was a pupil at S. Catherine's School, Waverley.

An Anglican boy whose Leaving Certificate pass is worth noting is James Fletcher, of Penrith, who has been totally deaf since birth.

S. Andrew's Cathedral, Sydney, records that visitors from far and wide have attended services there this month. They have come from Queensland, Victoria, Tasmania, South Australia and many parts of New South Wales, as well as from New Zealand, Canada and the United States. Groups that have attended include the Young Australia League and the Junior Farmers.

Do we want revival? asks Colin Day. Spiritual revival is always present. The Holy Spirit is lashing down on us like rain. But we all put our coats on in case we get wet.

After many years, the faithful church usher was retiring. Now he was instructing his successor in the details of his office. "One more thing," he concluded. "Remember that we have nothing but good, kind Christians in this congregation—until you try to put someone else in their pew."—The Living Church.

160 YOUNG PEOPLE ATTENDED BRISBANE'S SUMMER SCHOOLS

FROM A SPECIAL CORRESPONDENT

Brisbane, January 18

and Sunday school teachers than 160 people.

The annual summer schools for youth leaders in this diocese attracted an attendance of more than 160 young people.

The schools have been held for about 30 years; numbers attending have increased so greatly in recent years that it has been found necessary to arrange for the two schools.

Worship, study and play for the young people take place in the wonderful surroundings of the Glennie Memorial School in Toowoomba.

There must be few schools in Australia with such beautiful grounds; and the setting is an ideal one for Christian fellowship.

The first school began on the Sunday after Christmas Day and lasted for one week.

Its chaplain was the Reverend David Shand, whose thoughtful evening addresses on Christian living were based directly on the senior Bible studies conducted each morning.

The leader of the junior Bible study was the Rector of Auchenflower, the Reverend Robert Beal.

The other chief lecturer was Mr James Murray, of Mel-

bourne, who in his unorthodox style and vital manner endeavoured to foster a love for Church music.

The evening programmes provided much variety. One of the most interesting evenings was presented by the Chaplain to the Goodna Mental Hospital, the Reverend E. A. Bradley, who showed the Church's place in the ministry of healing.

TELEVISION

The members of the school were also keenly interested in the programme concerning television, which was arranged by Mrs Robert Beal and the Reverend Vernon Cornish.

Canon E. H. Smith was chairman for the first few days of this gathering, and also presided at the second school. He was ably supported in the first week by the Reverend Noel Tomlinson, who led the prayer workshop.

In the second week, the Reverend Keith Rayner was chaplain.

W.C.C. DENOUNCES ANTI-SEMITISM

STATEMENT OF SYMPATHY WITH JEWISH PEOPLE

ECUMENICAL PRESS SERVICE

Geneva, January 18

The World Council of Churches has expressed "deep sympathy" with the victims of recent outbreaks of anti-Semitic acts of vandalism.

In a statement issued here on January 6, the organisation calls once again on its member churches to work to abolish segregation and discrimination.

The statement, signed jointly by Dr Franklin Clark Fry, chairman of the W.C.C.'s Central Committee and by Dr Visser 't Hooft, general secretary, runs as follows—

"A number of church leaders have already expressed their sorrow that after all that the Jewish people have gone through in recent times once again they should become the target of a mischievous anti-Semitic propaganda.

"The World Council of Churches desires to use this opportunity to underline once again what it said at its last Assembly:

SEGREGATION

"The Assembly urges the churches within its membership to renounce all forms of segregation or discrimination and to work for their abolition within their own life and within society.

"It desires also to express its deep sympathy with the Jewish people with whom Christians share a precious heritage and expresses the desire that this dangerous recrudescence of anti-

"WE'VE NEVER HAD IT SO GOOD"

ANGELICAN NEWS SERVICE
London, January 18

The town and the parish church of Croydon are together celebrating their millenary this year.

The Archbishop of Canterbury preached at a special service on January 10 to mark the opening of the year.

In his sermon he said, "The Church to-day lives perhaps in a time of England's greatest peril.

"We have fought for freedom. We have suffered and sacrificed for freedom.

"But having won freedom our peril now is that we may forget what it is for and, becoming tolerant, we may become traitors to truth.

"There is a dreadful current phrase. It is indeed dreadful—'We've never had it so good.'

"Whenever I hear it I say to myself in the words of Our Lord, 'How hardly shall they that have riches enter into the kingdom of heaven.'

"We are told we have never had it so good, but will it always stay good if we do not keep our minds on the love of God and the steadfastness of Christ."

RECORD NUMBER AT MIRFIELD

ANGELICAN NEWS SERVICE
London, January 18

The College of the Resurrection at Mirfield is accommodating a record number of fifty-three students this year, including some from South Africa, Canada and New Zealand.

This year the college is entirely responsible for the support of seven men who, without resources of their own, have been unable to obtain grants of fees.

The principal of the college, Father Hugh Bischoff, has left on a four-months tour of branch houses of the Community in the Union of South Africa and in Rhodesia.

Semitism may be suppressed from the outset."

In issuing the statement Dr Visser 't Hooft said that although he had no special knowledge, evidence seemed to show that the outbreaks were the work of a small group of wild people.

He added that the vandalism "will awaken hundreds of thousands of Christians to the fact that anti-Semitism is still a danger and that they must take a positive attitude towards the Jewish people."

"ANTI-SEMITISM IS OBSCENITY"

ANGELICAN NEWS SERVICE
London, January 18

The Bishop of Southwark, the Right Reverend Mervyn Stockwood, has called on the clergy to denounce the "obscenity" of anti-Semitism.

In his diocesan leaflet on January 10 he wrote, "We cannot afford to be under any illusions: anti-Semitism is an evil that cannot be tolerated.

"I hope the clergy will expose its sinfulness from the pulpit; I hope the government will take drastic measures against its perpetrators.

"What are the causes of this particular obscenity? Jealousy and stupidity.

"A characteristic of human nature is to blame somebody else for our frustrations.

"The South African Government is obscene because of its hateful doctrine of *apartheid*, and equally obscene are the people who indulge in anti-Semitism."

Swastikas and anti-Jewish slogans have been found in many places in England.

OLD CATHOLIC SYNOD

ECUMENICAL PRESS SERVICE
Geneva, January 18

The Archbishop of Utrecht, the Most Reverend Andreas Rinkel, told the Synod of the Old Catholic Church in the Netherlands that the international conference of Old Catholic bishops is approaching the ecumenical patriarchate of Constantinople about closer co-operation with Eastern Orthodox Churches.

The archbishop said that a conference should be called of Old Catholic and Anglican bishops, to strengthen ties between the churches.

The Old Catholic Churches are in communion with the Anglican Church and co-operate with Anglican missionary work.

E. GERMAN YOUTH HALF HEATHEN

ECUMENICAL PRESS SERVICE
Geneva, January 18

Half the young refugees from East Germany who come into the West Zone have grown up "practically as heathens."

This statement was made by the Reverend D. Wulf, who for several years has had the pastoral care of young people in a West Berlin reception camp.

He said that half the youth had not a clue when asked about Jesus Christ, the meaning of Christian holidays, the Ten Commandments or the Lord's Prayer.

He said, "Whatever they knew about history, nature, society and culture was coined by the ideological influence of the East German State."

W.C.C. REVIEW OF 1959

PROGRESS IN UNDERSTANDING

ECUMENICAL PRESS SERVICE
Geneva, January 18

Dr Roswell P. Barnes, executive secretary in New York of the World Council of Churches, said in New York in a report on W.C.C. activity in 1959 that public discussion of Christian unity had been confused.

He said that Eastern Orthodox, Roman Catholic and Protestant leaders "now recognise the urgency of better mutual understanding among themselves.

"Understanding is to be distinguished from agreement," he added.

"Relationships may improve with increased understanding even without agreement.

"There has been notable progress in understanding in 1959."

Dr Barnes said that if the forthcoming Ecumenical Council of the Roman Catholic Church makes clear the attitude of that Church towards both Orthodox and Protestants, "it will contribute significantly to understanding.

UNDERSTANDING

"Understanding and trust help towards obedience and acceptance of God's gift of unity in Christ which is the only true basis of agreement."

Dr Barnes listed among W.C.C. work during 1959 the world-wide programme of refugee aid by which 9,815 refugees were settled in more than 30 countries, and the challenge to meet human need in underdeveloped areas given at the conference in Salonika in July.

He noted that "problems of people and how to solve them" were uppermost in the organisation's work in 1959.

GERMAN YOUTH HELP GREECE

ECUMENICAL PRESS SERVICE
Geneva, January 18

Thirty young people from Germany will spend a year in Greece helping to reconstruct war damage in Serbia.

The young people, who belong to a movement called "Sühnezeichen" (Reconciliation), will help to rebuild a cistern, a new school and houses in the town.

At present the town has no water or electricity.

The movement began after an appeal made in 1958 by Dr Lothar Kreysig, president of the Synod of the Evangelical Church in Germany.

He asked youth to help to reconstruct countries occupied by German forces in the Second World War.

ENQUIRY CENTRE

ANGELICAN NEWS SERVICE
London, January 18

Almost half the questions which have come to the enquiry centre of Chelmsford diocese have been on intellectual problems.

These have included questions on the differences between the Church of England and the Roman Catholic Church, life after death, spiritual healing, and Jehovah's Witnesses.

The remaining questions have been on personal problems, often from lonely people.

Four questions asked about marriage.

FILM OF PARISH

ANGELICAN NEWS SERVICE
London, January 18

A colour-transparency survey has been made of parish life in S. Andrew's, Sharrow, a Sheffield suburb.

The camera survey covers the Church's ministry to the people in the occasional offices, in school, in hospital and in every sort of activity.

OLD THRONE OF NORWICH

8TH-CENTURY ORIGINAL

ANGELICAN NEWS SERVICE
London, January 18

Recent restorations in Norwich Cathedral have shown that the episcopal throne, still in its original position behind the high altar, antedates the eleventh-century cathedral itself.

The new bishop will be the first to be enthroned on the ancient throne, now restored, for at least four hundred years.

The archaeological adviser to the dean and chapter has suggested that the remains are part of an eighth-century episcopal throne at Dunwich and that, after it had been transferred to Norwich, the throne was seriously damaged in the great fire in the cathedral in 1272.

At some time before the Reformation the throne was screened off and eventually walled in, only being exposed to view again during restorations in 1876.

HOSPITAL BARS CHURCHMAN

THE "LIVING CHURCH" SERVICE
New York, January 11

Dr Crawford J. Campbell, an Episcopalian and head of the orthopedic surgery department at Albany Medical College has been barred from treating patients at S. Peter's Hospital in Albany, N.Y., because of his connection with the Planned Parenthood Association.

Dr Campbell is on the medical advisory board of the Albany Planned Parenthood Association and his wife is secretary of the Planned Parenthood Federation of America.

Dr Campbell said he was "rather amazed that any institution would do a thing like that." He said his speciality was bones and joints and his practice at the hospital "in no way reflected my attitude on birth control."

He added that he believed the dismissal was a result of his wife's activities rather than his own. They have four children.

CHURCH SOCIETY DISAPPROVES

ANGELICAN NEWS SERVICE
London, January 18

The Church Society has expressed strong disapproval of the proposal in Convocation to authorise the experimental use of services of Baptism and Confirmation.

In a statement issued last week the society stated:

"Convocation has no authority to permit such deviations from the Book of Common Prayer.

"In these days when individual clergymen are, without any authority, taking the law into their own hands and the whole purpose of Canon Law revision is said to be to prevent such anarchy, it is remarkable that those who are responsible for this revision should be inviting Convocation to take similar illegal action."

HISTORIANS DISCUSS CHURCH UNITY

ECUMENICAL PRESS SERVICE
Geneva, January 18

Historians from both Protestant and Roman Catholic Churches met in Chicago recently to discuss the Council of Florence (1438-1445) in the light of current talks on Christian unity.

The Council of Florence brought about a brief reunion of the Catholic and Eastern Orthodox Churches, which have not been in communion since 1054.

The meeting was suggested by the American Society of Church History and attended also by members of the American Catholic Historical Association.

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SUMMARY AND REVIEW OF THE YEAR 1959

MAY

Our first issue of May contained an account of a sermon in S. Paul's Cathedral, Melbourne, by the precursor, the Reverend Godfrey Kircher.

Mr Kircher had preached during April at the Anzac Day service, in the presence of the Governor, the Lord Mayor of Melbourne, and a distinguished congregation of Melbourne citizens, on the gulf in income between politicians generally and the widows of servicemen who had given their lives in defence of their country.

He pulled no punches. "The crusts which come from the rich man's table at Canberra are pretty stale, pretty hard, and pretty miserable," he said.

"One wonders what a politician at Canberra drawing some £150 a week would do with a pensioner income of less than £5 per week?"

"Yet that is what a grateful nation pays to the widow of a soldier who has given his life in the service of his country! Less than £5 per week!"

Melbourne has often been accused of being a pretty snug and "solid" kind of city whose people exemplify the Victorian virtues of thrift and hard work, but who show little social conscience.

This is of course a travesty of the truth.

No city from which can flourish the work of the Brotherhood of S. Laurence, or where a Cathedral Precinct can speak so straightly, lacks a social conscience.

NEW APPOINTMENT

Our first issue in May contained news of the appointment of the Bishop of Olympia, Washington, the Right Reverend Stephen Bayne, to be Executive and Information Officer for the Anglican communion.

The precise scope of Bishop Bayne's responsibilities has not even now been defined; but his background and personality are such that it can safely be assumed that he will establish a central Information Centre and Secretariat of the kind which the Anglican communion has conspicuously lacked in the past, without fettering the several autonomous bureaucracies.

We were able to report with pleasure the election of Mrs J. A. G. Housden, wife of the Bishop of Newcastle, as Australian Chairman of the Girls' Friendly Society, and the election of Mrs Mercy Simms, wife of the Archbishop of Dublin, as World President in succession to our own Mrs K. H. Bright-Parker.

Padre "Tubby" Clayton of Toc H received a gift of £15,000 from his friends in the City of London to mark his 70th birth-

day in April. During May the padre announced that the money would be used to purchase a new Toc H headquarters in Trinity Square, London, and that Toc H would receive an annual income of some £11,000 from letting parts of the building to other organisations.

May saw the announcement in our columns of the retirement of the Bishop of Derby, Dr A. E. J. Rawlinson, after 23 years as a diocesan bishop.

During this time he was responsible for the production of the "Derby Report" on the scheme for church union in South India, and he had made trips to America and the Soviet Union in the cause of church unity.

He was succeeded by the former principal of Ripon Hall, Oxford, the Right Reverend G. F. Allen.

ELECTION METHOD

In Goulburn, the synod held during April, and reported in our first issue of May, altered its method of electing a bishop for the diocese in such fashion as to avoid so far as possible any deadlocks in future elections. The new ordinance also provided that a bishop must be chosen by the Synod itself in one session.

This was a wise move, in view of the announcement that the present bishop will retire at the end of this year.

Every diocese in the church in Australia has its own peculiar methods of electing bishops.

None of them appears to be wholly satisfactory.

There seems little interest in the possibility of examining the widely different methods by which bishops are elected and evolving a scheme suitable for all Australian dioceses.

It may well be that, because of marked individual differences as between the dioceses—as to the number of clergy, geographical situation, and so on—it may not be possible for the same system to apply to all.

Even so, few would pretend that the overall situation in Australia is satisfactory. It is particularly unsatisfactory where the Press is concerned, and examples are not lacking of premature announcements which have led to considerable trouble.

One thing is certain: "leaks" are bound to occur from any election conducted by a synod. S. Michael's House, Craferes, launched during May an appeal for £50,000 for extensions to the property which were needed because of the increasing number of men whom the society was presenting for ordination.

In Sydney, Chaplain James Trainer, R.A.N., organised a public appeal for £27,000 to build a new chapel at H.M.A.S. "Watson." The chairman of the

appeal is Rear Admiral H. B. Farncomb, who, after a distinguished naval career, then read for the New South Wales Bar. The Lord Mayor of Sydney, Alderman H. F. Jensen, threw the weight of the civic authorities behind the appeal.

It was pleasant to record, after the publicity given to the Graham Crusade in capital cities, that the small town of Narrabri, Diocese of Armidale, in the western part of New South Wales, saw 2,000 people attend a mission conducted by Captain A. W. Batley of the Church Army, assisted by two Church Army students.

Fifty-four delegates from 23 dioceses attended a triennial conference of the Commonwealth Council of the Mothers' Union in Newcastle.

The Bishop of North Queensland, the Right Reverend Ian Shevill, stated in his report to his synod at the beginning of the month that the year had been marked by a dramatic rise in parochial income, coupled with a discouraging missionary interest.

North Queensland was by no means the only diocese to experience this phenomenon.

One of the puzzling and difficult aspects of promotion and fund-raising schemes in the Church over the past few years has been that they have tended in too many instances to make people more, and not less, parochially minded.

PROMOTION

This effect is, of course, the last thing intended to be brought about by those who truly grasp the concept of promotion. At the same time, it continues to be evident, and it is to be hoped that the conference on promotion to be held in Melbourne next month will find some practical way of remedying the position.

The Dean of Newcastle, the Very Reverend W. A. Hardie, told an academic audience at Newcastle during May that "academic detachment and the attitude of non-committal education by intellectuals" towards Christian values would never be an adequate counter to the "faith of the barbarian."

Dean Hardie said that it was obvious from the course of events throughout the world in this century that the concepts of human freedom, justice, human dignity, equality, the brotherhood of man, forbearance, reasonableness, compassion, mercy, and truth would survive only if "intellectuals" instead of adopting an attitude of academic "detachment" saw to the heart of these things and fought for them.

In Adelaide, some 31 delegates attended one of the Parish

Life Conferences which seem to have come to stay in the Australian Church, and which are doing so much to quicken our life.

The convocation of Canterbury meeting in London and the convocation of York meeting in York both passed resolutions arising out of a recent court case, confirming the absolute responsibility of the clergy not to reveal or make known to any person whatsoever any sin confided to him in the confessional.

CONFLICT

This is one of those points upon which the Church and the State are ever likely to conflict. To Christians, there can be only one answer. What applies to the clergy should apply in equal measure to physicians and to journalists. If any journalist would dream of divulging his source of information—and no journalist would do so—how much less should clergy agree to repeat in court what has been told in confidence?

May saw the issue of the customary Whitsunday message from the President of the World Council of Churches.

The Archbishop of Canterbury received a heartening reception during the visit to Korea which he undertook after attending the Japanese Church Centenary celebrations.

One of the lights of the year for the province of New South Wales at least, was the celebrations from May 12 to May 15 of S. John's College, Morpeth, which marked the 60th anniversary of its foundation.

It was a thoroughly "matey" occasion, at which the visiting bishops and priests submitted cheerfully to being "organised" by the staff and students of the College.

More than that, it supplied an occasion for several addresses of quite outstanding merit, which were delivered by the Archbishop of Melbourne, and the Bishops of Adelaide, Armidale, and Canberra and Goulburn.

These addresses were of such solid and stimulating quality that they were subsequently published in booklet form by the Church of England Information Trust in collaboration with the Diocese of Newcastle, and a copy of the booklet was sent to every Australian clergyman.

In Perth, the synod of the diocese saw for the last time its Registrar, Mr R. B. Peagan, who has retired.

Mr Peagan was in many respects the most unusual of Australian Registrars.

HIS OWN ISLAND

During the war, when he served with the R.A.A.F., he "owned" an island in the South Seas which came to be known as "Peagan's Pearl of the Pacific."

On this island, it was reported, battle-worn pilots who used it as a staging post were regaled with seven course banquets en route back to Australia. It is rumoured that the Air Board continued receiving bills for the expenditure on food for several years after the war!

Mr Peagan has now retired to Cape Leeuwin where, it is hoped, he is engaged in writing the inside story of his term of office.

Our old friend Dean Moore very kindly brought down a resolution in commendation of THE ANGLICAN during this Perth Synod, which the synod generously accepted.

The Bishop of Gippsland, the Right Reverend D. A. Garnsey, made a plea at his synod during May for provision of tertiary education in country areas. He mentioned the current overcrowding at the University of Melbourne and the inability of the Monash University to cope with the increased number of students who could be accepted during the next decade.

Only the Diocese of Armidale, among the country dioceses of Australia, at present enjoys the advantages of a university within



The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, with Mrs Burgmann. The bishop celebrated the silver jubilee of his consecration on May 1. He has announced that he will retire at the end of this year.

its boundaries—if we except the Diocese of Newcastle, where the University College has not yet achieved autonomy and still labours under the hand of the Public Service Board.

For all the influence of the Australian Country Party and rural interests generally, little progress has been made, or seems likely to be made in the foreseeable future, in providing tertiary education in country areas.

This is a pity, from more points of view than one.

There is general agreement on the unhealthy, social, and economic consequences of over-centralisation of our population in the swollen capital cities.

APPOINTMENTS

Miss E. M. Colebrook, who had been Head Mistress of the New England Girls' School at Armidale for 20 years, retired during May.

The Archbishop of Canterbury appointed the Very Reverend F. S. Temple, formerly Dean of Hong Kong, to be his senior chaplain. Dean Temple was well known to all the members of the Anglican delegation to China in 1957.

Representatives of some 42 churches in the East Asian area were represented at the East Asian Christian Conference at Kuala Lumpur during May.

The Federal Government published the terms of its proposed Matrimonial Causes bill, which was given general approval in principle in a leading article in our columns.

The last Friday of May saw the arrival in Sydney of the Most Reverend H. R. Gough, who was enthroned as Lord Archbishop of Sydney the following day, Saturday, May 30.

Our news coverage of the arrival and enthronement of His Grace was not universally appreciated for its frankness. We published some strictures on the lack of hospitality to the Press afforded newspapermen by Shaw Savill, the shipping company on whose vessel His Grace travelled, and we did not fail to mention one or two small points of criticism about the enthronement service.

The archbishop himself showed the utmost good humour and friendliness throughout what must have been a series of very trying ordeals. It may be said, in fact, that the popularity which His Grace undoubtedly enjoys with Sydney journalists dates from the very first day of his arrival and their admiration of the way in which he moved through a series of difficult situations.

JUNE

Our first issue in June recorded the painful but unavoidable decision of the Synod of the Diocese of Newcastle to close down the Grammar School at Morpeth.

There seem good grounds now to hope that the building will still perform a most valuable purpose as a diocesan conference centre.

The Diocese of Brisbane started its centenary celebrations during this month. Most of the bishops of the Australian Church found it possible to travel to Brisbane for the series of events which had been arranged.

At the end of the period the Australian Governor-General, Sir William Slim, led members of the Australian Priory of the Order of S. John of Jerusalem at a special service in S. John's Cathedral.

In the long run, possibly one of the most important events of June will prove to have been the visit of Dr Howard V. Harper, Executive Director of the National Council of the Protestant Episcopal Churches, General Division of Laymen's work.

Dr Harper is one who, not altogether happy addressing large public gatherings, is extremely effective in talking to smaller groups. This he did throughout the Commonwealth, putting a new concept of the role of laymen in the life of the Church which can be expected to produce far-reaching results.

A.B.M. LEADER

The Acting Primate, the Archbishop of Brisbane, announced during June the appointment of Canon Chiu Ban It to be Home Secretary of the Australian Board of Missions.

In Scotland, the General Assembly of the Church of Scotland finally rejected by a majority of 34 votes, the report on Anglican-Presbyterian relations which was published in 1957.

Presbyterians themselves have since had after-thoughts about this decision of the General Assembly, which was based on the false belief that the report denied the Catholicity of the Church of Scotland.

The first reaction came from Dr A. C. Craig, the learned Presbyterian divine who had led the unity talks for a period of some three years. He resigned.

The Reverend David Taylor, an Anglican priest from New Zealand, became the first assistant General Secretary of the Australian Council for the World Council of Churches.

The Governor of Queensland, Sir Henry Abel Smith, opened a new wing at the Brisbane Grammar School.

(Continued on Page 10)



Six bishops at the diamond jubilee celebrations of S. John's College, Morpeth, last May. They are (left to right): the Bishops of Bathurst, Adelaide, Armidale, Melbourne, Newcastle and Canberra and Goulburn.

THE ANGLICAN

FRIDAY JANUARY 22 1960

ON WASTED TALENT

The best publicised educational event of this month has been a series of lectures for teachers of scientific subjects in schools, arranged at the University of Sydney by the Department of Physics. The organisers have done more than present to teachers the facts about some recent trends in physical research which might help directly or indirectly to sustain the enthusiasm of school children. They used the occasion to obtain much publicity on what is claimed to be a shortage of qualified science teachers throughout Australia, a severe shortage of science students in the schools and the universities. Much was made during the lectures of the importance of scientific education and training to the community generally. It was claimed that Australia was fast falling behind the Soviet Union, the United States and other countries in the field of scientific studies.

As far as they go, these statements about current and potential shortages of scientific talent are reasonably correct; but they do not go far enough to lay bare the whole truth, and they have tended in consequence to leave a false impression upon the public mind. None imputes it as a reproach to specialist physicists that they should concentrate exclusively upon their particularly narrow problems; but it is of importance that the public should not allow itself to be "blinded by science" to the wider aspects of the whole problem of education.

Physicists are not peculiar in being able to say there is a shortage of qualified teachers of Physics: the same happens to be true of such disciplines as English, Greek, French and probably most other subjects in the curricula of our secondary schools. Some further facts help complete the picture. There is a nation-wide shortage of qualified teachers which has been a grave problem for education authorities for two decades past, and which will raise even more grave problems during the next decade. On the statistics available, it is untrue to say that there has been during the past two decades any proportionate decline in the number of secondary school students who have pursued studies in Mathematics and Science subjects to university entrance standard. On the contrary, it is demonstrable that the proportion of these students has tended to increase.

Every aspect of higher education in Australia today is adversely affected by this one fact: that on the most conservative estimate, fewer than one-half the number of children who are capable of taking good university degrees ever reach our universities. At the present moment, throughout Australia, less than 4.5% of each age group concerned starts a university course. Of those children who do start university degree courses, probably 1.5% should never have been admitted to a university. A recent survey of secondary and higher education in Scotland suggested that as many as 12% of Scots children were capable of taking university first degrees, and that the doubtful point was reached at the 13th percentile. No systematic study of the kind has yet been done in Australia; but the evidence available suggests that between 7% and 10% of Australian children could profitably enter our universities.

It is accordingly clear that the difficulties of which the physicists complain are common to all branches of higher learning. The solution, equally clearly, is not to persuade or conscript a higher proportion of school children into scientific studies; it is to save, in their own and in society's interest, the horrifyingly large number of children who leave school at too early an age.

These children must not be "saved" merely in the interests of Physics. Other things should rank far ahead. It is highly significant that so famous a scientist as the former President of Harvard, DR JAMES B. CONANT, who is even now engaged in a penetrating survey of American secondary education, should last year have warned his compatriots against "post-Sputnik hysteria," and should have stated flatly that the greatest need of American students was to understand their own mother tongue properly. Before any effort was made to extend or deepen scientific studies in American schools, he said, he wished to see the numbers of English teachers doubled, and the quality of English teaching improved. Is it not possible that Australia's needs are similar?



CHURCH AND NATION

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

The Slims Have Done A Fine Job

In this last week of their splendidly successful vice-regal term of nearly seven years, it is fitting to acknowledge gratefully the many-sided work of Sir William Slim and Lady Slim. They made their office no ornamental one. They penetrated into almost every corner of this vast land. The people of the outback seemed to make a special appeal to their sympathetic interest. But it would be difficult to name any field of worthy national endeavour with which they did not identify themselves.

Sir William Slim has never spoken merely to flatter his audience. Indeed, I believe he is inclined to smile over some of his calculated indiscretions. But Australians soon learned to appreciate his somewhat blunt comments. They were for our own good. And after a while those friendly but candid talks seemed to come from a "dinkum" Australian constructively criticising fellow-Australians.

Lady Slim, like her husband, gave no mere perfunctory service. Seeing them both passing along Sydney streets in farewell procession a few weeks ago, one could not fail to be impressed by their friendly charm. Obviously they were stirred by the occasion, and their waves reflected the depth of their feeling.

Several years ago I commented in this column on the special interest the Slims appeared to be taking in the life of Canberra, which, of course, has been their official home in Australia. Confirmation of this impression came in a note I had a few days later from Bishop R. G. Arthur who, as Rector of St. John's Church, Canberra, had particular cause to know of the good works (often bushel-hidden) of the Slims.

So as our retiring Governor-General and his wife leave our shores next week, Australians will have every reason to wish them well and to remember with prayerful gratitude the encouragement they always gave to Christian endeavour.

From The Far West To The Sea

Manly, near Sydney, is the headquarters of one of the finest community efforts in Australia — the Far West Children's Home.

EXHIBITION IN ADELAIDE

FROM OUR OWN CORRESPONDENT Adelaide, January 18
The Church in Adelaide is well to the front with the diocesan Church Exhibition which is to be held during the much publicised Festival of Arts.

The small committee appointed at the last synod has been enlarged to become fully representative of all aspects of Church life.

The exhibition will begin on March 17 and will continue until March 22 at Christ Church Memorial Hall, North Adelaide.

The official opening will commence with Evensong at Christ Church, after which the Bishop of Adelaide will lead the clergy, choir and congregation into the hall.

The first section will be a general display of all the activities of the Church.

The second section will comprise an exhibition of art, including Church treasures and old documents.

A third section will include a continuous showing of latest films produced by the various societies.

Preparations are also well in hand for the presentation of the religious play, "The Zeal of Thy House," by Dorothy Sayers.

Hundreds of sun-tanned, happy children returned to the far outback of New South Wales a few days ago after three memorable weeks at the seaside, varied with city excursions.

This annual mass migration of children has been taking place for many years now. But it is only one aspect of a splendid enterprise. Even more important are the facilities provided for restoring sick children to health in the hospital at Manly.

The movement must have many staunch supporters to enable it to function so effectively right through the year. Today its work is so much taken for granted that one seldom sees mention of it in the newspapers, even in those mid-summer weeks when excited far west children are frolicking in the sea for the first time in their lives.

There can be few finer examples of practical co-operation between city and country for the welfare of the rising generation.

RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk.)

SUNDAY, JANUARY 24:
RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.
From the Wood Street Congregational Church, Cardiff, Wales.
Preacher: The Reverend William Evans—Broadcast from the B.B.C.
RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.
"More — An Indian Miracle." Dr Selwyn Baker.
PRELUDE: 7.15 p.m. A.E.T., W.A.T. St. Mary's Singers, Sydney.
P.L.A.N. CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.
Dr Henry Davis.
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.15 p.m. W.A.T.
For the Third Sunday after the Epiphany.—Broadcast from the B.B.C.

MONDAY, JANUARY 25:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
The Reverend Frank Flynn, M.S.C.

MONDAY, JANUARY 25 - FRIDAY, JANUARY 29:

READINGS FROM THE BIBLE: 7.0 a.m. A.E.T., 8.0 a.m. A.E.T., 7.40 a.m. S.A.T., 8.45 a.m. W.A.T.
The Reverend Edwin White.

MONDAY, JANUARY 25 - SATURDAY, JANUARY 30:

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
"JANUARY 25: Miss Lilian Gillespie, JANUARY 26: The Reverend John Bryant.

"JANUARY 27: The Right Reverend C. E. Riley.

JANUARY 28: The Reverend A. P. Campbell.

JANUARY 29: Dr Ian Grimmitz.

JANUARY 30: The Reverend Virgil Copas, M.S.C.

WEDNESDAY, JANUARY 27:

RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.
"Great Church Musicians — Charles Wood." Mr John Peters.

FRIDAY, JANUARY 29:

EVENSONG: 4.30 p.m. A.E.T., W.A.T. St. George's Cathedral, Perth.

MONDAY, JANUARY 25 - SATURDAY, JANUARY 30:

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.
The Reverend Norman Kemp.

TELEVISION

SUNDAY, JANUARY 24:

ABNZ, SYDNEY: 5.15 p.m. "Sunday Special" — The Reverend Lewis Firman discusses what is new about town.

10.0 p.m. "Australia — My Country." The Reverend Bernard Kennedy.

ABVZ, MELBOURNE: "Divine Service" from Northbridge Methodist Church, Sydney. Preacher: The Reverend Norman Bradshaw.

5.15 p.m. "Sunday Special" — The Reverend Lewis Firman talks about new names.

10.0 p.m. "On Trek with Dr Paul White in East Africa." Part I.

ABOZ, BRISBANE: 11.0 a.m. "Divine Service" from Queen's College Chapel, University of Melbourne. Preacher: Dr Colin Williams.

5.45 p.m. "Young Sunday" — "The Friends of Jesus — A Little Boy." Father John McMahon.

10.0 p.m. "Bible Background." Part II. Introduced by Canon H. M. Arowsmith.

Let us salute all the good people who have made it possible over the years, and by wise planning have ensured its continuance, as I trust, in perpetuity.

We Don't Always Love Our Critics

The way of the critic can be hard in Australia (despite the more agreeable experience of Sir William Slim, noted earlier). There were two examples of this last week.

In one instance the police superintendent in a town in the central west of New South Wales referred with shocked surprise to revelations of moral delinquency among a band of adolescents. In the other instance a clergyman from abroad, with a special interest in the prohibition cause, expressed comparable shocked surprise at the sight of women drinking in the streets of Sydney.

It is almost certainly true that in both instances the number of people involved is comparatively small. But that provides no valid reason for turning a blind eye to happenings which, to put it mildly, do not reflect favourably on the state of our society.

Yet in both cases the most publicised reaction to the criticism has been sharp attacks on the critics themselves.

Certainly sensational headlines and reports in the less responsible section of the metropolitan Press do frequently give an unbalanced picture so that a critic may be inclined to feel that he has been unwise in saying anything. Thus the police superintendent who had wanted to impress parents with a greater sense of responsibility in controlling their teen-age children said rather ruefully, a few days later: "I seem to have opened my big mouth too wide." He had not expected his sober warning to be beaten up into front-page prominence in Sydney in this journalistic "silly season."

It is a pity that attention cannot be drawn to less admirable aspects of our way of life without feelings being inflamed against the critics instead of an endeavour being made dispassionately to examine their complaints with a view to suitable corrective action being taken.

Too Many Boating Fatalities

One of the saddest features of the summer holidays has been the number of young lives lost through drowning.

The prowess of our redoubtable band of swimming champions has rather blinded us to the dangers of the water to many youngsters.

Our popular beaches, well patrolled by life-savers, seem to be relatively safe to those who don't take foolish risks by venturing out too far or wandering in the flagged areas.

The quieter waters, such as rivers and lakes, seem to take disproportionate toll. Particularly does there seem to be need for stricter regulations in the hiring of boats. Not only children get into difficulties. Two boating fatalities involving adults on Lake George, near Canberra, in comparatively recent times emphasise the hazards that can arise when a sudden change of weather occurs on a considerable stretch of water.

But too many drownings occur through mishaps to small boats in more limited areas. The Tasmanian Government was reported recently to be contemplating legislation for tightening control over the hiring of boats. The need for a general overhaul of such regulations in Australia has been underlined by the number of tragic boating accidents this summer.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

MANKIND IS ONE FAMILY

GENESIS II: 4-9

THE writing of this second account of Creation tells of a different age and of a different writer. There are important differences in the two accounts, particularly in that of the creation of man, the meaning of that creation and man's spiritual significance.

"There was not a man to till the ground." We should not have thought of that. We incline to look on ourselves as rulers of the world. But we are here to work. No amount of wealth absolves us from service. It is the rent we pay for our room on earth.

Again the human race is one — of one blood! On this the scientists would agree. Whether our first parents represent gods or individuals (for Adam means man and Eve means life, hence mother) matters not. Mankind is one family; and though we differ in colour and culture, in intellectual ability and spiritual power, yet we have equal value in the sight of God — we are His children.

It is strange, the arrogance we white people have developed over the years, especially the Anglo-Saxon peoples more than others.

Yet again we have here the picture of the deep unity of marriage. It is pictured for us by a strange symbolic story but the marvel is that so far back in history it could have been possible for mankind to realise the wonder and meaning of the relationship of husband and wife.

It was by no means universal much later in history, and indeed, for economic and other reasons monogamy fell into disuse even among the Jews for centuries, and even the patriarchs and the most famous of kings had more than one wife.

The significance of this wonderful verse coined back in the infancy of human existence had to wait for the coming of Jesus Christ before being brought to light again and made the background and basis of monogamy and indissoluble marriage.

And "were not ashamed." It was only after the Fall that men wore clothes and thought they were to cover their shame. It is not really true. It is the sanctuary that the Jews were taught to curtain in the Tabernacle and Temple, and we cover ourselves because our body is a holy fact, the Temple of the Spirit of God. Is it possible that modern methods of clothing have forgotten this?

CLERGY NEWS

DICKS, The Reverend T. H. Assistant Priest at St. John's, Launceston, Diocese of Tasmania, to be Curate-in-charge of the Provisional Parish of Abbotsford and Russell Lea, Diocese of Sydney.

HOLLE, The Reverend John, formerly Assistant Curate at St. Alban's, Epping, Diocese of Sydney, has been appointed Chaplain and Superintendent of St. George's Homes for Children, Diocese of Rockhampton.

LORMER, The Reverend A. R., Rector of St. Cuthbert's, South Koorah, Diocese of Sydney, to be Rector of St. Thomas', Auburn, in the same diocese.

RICHARDS, The Reverend H. G., Vicar of Mount Dandenong, Diocese of Melbourne, was inducted as Vicar of St. John's, Highton, with Barrabool and Modewarre, in the same diocese on January 20.

SKELTON, The Reverend I. L., formerly of the Missions to Seamen, Newcastle, to be Rector of Geurie, Diocese of Bathurst. He will be inducted on January 28.

CHURCH CALENDAR

January 24: The Third Sunday after the Epiphany.

January 25: The Conversion of St. Paul.

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.

STEWARDSHIP

AN ANSWER TO CANON WARREN

TO THE EDITOR OF THE ANGLICAN
Sir.—Your report of Canon Max Warren's remarks on stewardship (January 8) is profoundly disturbing. It contains the warning on stewardship but to what is he referring as stewardship? Every churchwarden and every parish councillor is charged with the duty of stewardship. It is this responsibility that they accept.

But we are told there are "spiritual dangers" in the "stewardship movement." What movement? Is this a veiled attack on the "Every Member Canvass" and the "Promotion Schemes" which have done so much for the Church in Australia, to say nothing of America and other countries?

Worship is now carried on in churches that would not be in existence but for these. If following a parish canvass there has been a fall in Mission contributions then stewardship is certainly at fault, but the fault does not lie with the system by which parishioners were asked to give as God had blessed them. If Canon Warren will enquire he will find that canvass brochures give high priority to payments beyond the parish.

In my own church such payments during the canvass have been more than double those of the three years before. Besides some much needed renovations and improvements made possible by the canvass, the life of the parish received new inspiration and many new active members were gained.

What does Canon Warren mean by "stewardship must achieve the desirable end by unquestionable means"? Again does he confuse stewardship with the parish canvass? If he cares to enquire he will find that 2 Corinthians, Chapters 8 and 9 have been the guiding principles advocated by canvass directors.

Yours, etc.,
R. VINE-HALL,
North Sydney.

CONFERENCE OF CHURCHES

TO THE EDITOR OF THE ANGLICAN
Sir.—Your forecast (January 1) of the great meeting of Churches in Melbourne (February 2 to 11) contrasts with the strange silence in the churches and the Press as to the unique importance of this meeting. May I follow your notice by some suggestions to aid our prayers and preparatory thinking. I have been helped in my own thinking by books that may be of help to others.

First, we need a fresh approach to church unity in Bible study. For Anglicans especially I would suggest two Penguin publications. Canon J. E. Fison's "Path of the Bible" gives a true and full basis of interpretation of Christ's purpose for His Church. The other book is Bishop Stephen Neill's "Anglicanism." He will be the Moorehouse Lecturer in May. His mind is dominated by an ecumenical purpose. No better application of catholic doctrine, based on scripture and the creeds, has been made to the interpretation of the chequered history of our Church.

In his judgement the Anglican Church has a unique mission because it has kept to the "via media." He regards our position as in no sense a negative

line, like the parallel but separate lines of a railway track. He sees the Church of England, with its widespread overseas development, as a broad highway leading on to the one Catholic Church which is the Body of Christ. Hence he recalls the wisdom and Christian tolerance of the deliverances of the Lambeth Conference of 1948.

Next to a fresh study of the Bible as a whole, and the history of Anglicanism, we need a revolution in our thinking about the subject listed first in the programme of the coming Conference "The Task of the Church in a Revolutionary Age." Recently on TV I heard Bishop E. H. Burgmann utter a call to "turn the world upside down" (Acts 17). I could wish that that sermon were available in print—listening to many addresses I seldom hear a call to social action in Christ's name.

It would be stimulating and arresting to read Archbishop Cyril Garbett's "In an Age of Revolution." Bishop Stephen Neill's "Christian Faith to-day" (two Penguins) and an historical analysis of the materialistic dogmas (which in the good name of science, haunt the minds of men) Sydney Hook's "Marx and the Marxists." These I have tested and they are in the main inexpensive.

Bishop G. K. A. Bell's "The Kingship of Christ" gives the history of the ecumenical movement, and foundation of the World Council of Churches. One result of recent reading of such books has been to enlarge my conception of what "the Apostolic Succession" should include. We all treasure the succession of the Ministry from the earliest times, but if we follow the lead of Lambeth we will not make it a principle of exclusion and continued separation from those who show, by their holiness of life and evangelistic achievement, that the Holy Spirit owns and blesses these Churches now in separation. Surely we must see in their origin and continuance, a succession of life, worship and service in continuous "lay" fellowship if you will, which is a main spiritual factor of the one Church of which ministerial succession is the guardian and symbol.

Yours in the name of the One Lord over all—
(Canon)
H. T. LANGLEY.

Caulfield,
Victoria.

THE PARSON'S FREEHOLD

TO THE EDITOR OF THE ANGLICAN
Sir.—In his letter about the parson's freehold published in your columns on January 15, I notice that the Reverend J. P. Stevenson states "a vestry that stops paying its incumbent's stipend is surely in the same position as a vestry that stops paying the gas bills."

Unfortunately this is not the case. If a vestry stops paying its gas bills the gas is cut off.

I am, etc.,
R.M.
Perth.

"ON THE BEACH"

TO THE EDITOR OF THE ANGLICAN
Sir.—Surely Mr Doudney takes this trivial film too seriously altogether? The late Mr Shute's book, unobtrusive, untheological, untranscendental and written in sand with a saltspoon, yet gives an honest, extrovert and starkly horrible warning of what could happen to the world. It doesn't purge with pity and terror, but at least it encourages the little in the street to think a man in

The film misses target after target. The sight of businessmen riding down Swanston Street on horseback—like Peruvian bankers of the Renaissance—was ineptly delightful; the suicidal car race produced whoops of delight the day I went; the empty streets of San Francisco were no more horrible than Threadneedle Street on Sunday morning, and quite lacked the undamaged desola-

tion of (for example) Dunkirk, 1940.

And what can one say of the heroine and newly widowed strong, silent hero kissing, getting drunk, mopping up the mess and spanking each other's bottoms at a bathing picnic? As a background to this strip-cartoonery the destruction of mankind fails to engage the imagination, and is less disturbing than the destruction of the painted wall in "The Horse's Mouth." In the words of the final shot, "Brothers, there is still hope"—that after a decent interval somebody else will film this considerable best-seller again, with less injustice to the memory of the sincere, plain man who wrote it.

I am, etc.,
(The Reverend)
J. P. STEVENSON
North Balwyn,
Victoria.

THE P.M.C. IS A SUCCESS

TO THE EDITOR OF THE ANGLICAN
Sir.—Recent correspondence in your columns reveals the lack of an informed mind on the "single missionary organisation in Western Australia." For the information of Mr L. C. Rodd, Hunter's Hill, N.S.W. (THE ANGLICAN, December 18), who asserts that this set-up "has not been the financial gain to the present," I might quote a few figures.

In 1959 the Provincial Missionary Council of Western Australia paid the Australian Board of Missions £7,212, the Church Missionary Society £2,379, Forrester River Mission £2,500 in addition to smaller sums to Jerusalem and the East, S.P.C.K. etc. Mr Rodd could verify this, should he wish to do so, by reference to A.B.M. and C.M.S. offices in Sydney, who could supply him also with figures from Western Australia when each of these societies maintained its own State Secretary here.

Organisation expenses incurred by P.M.C. in 1959 were below £2,000, which means that the two missionary organisations, whose interests have not languished in Western Australia, receive more money for spending on bona fide missionary work in the field than heretofore.

The deduction arrived at by Mr Ian W. Serres, East Bentleigh, Victoria (THE ANGLICAN, January 15), that a new body "outside the framework of the Australian Church" has been formed in Western Australia is difficult to follow. We present the whole Church to the whole Church and not just a section of the Church to that section which is interested in it. Under the former dispensation an A.B.M.-minded parish never heard of the truly Australian piece of work being done in Central Tanganyika, while on the other hand, people who thought, prayed and worked for the missions of the Church only in terms of C.M.S. heard nothing of New Guinea.

The girls of Perth College (Sisters of the Church) never would have heard of Bishop Yohanna Omari of Central Tanganyika, nor would the bishop have met the Sisters of the Community, but for P.M.C. Bishop David Hand and Bishop Koh would have had meetings arranged for them, notices of which and invitations to which would not have gone to certain parishes because the issue of such notices would have been outside the scope and province of the local C.M.S. office. Is it claimed that the universality of the Gospel is "outside the framework of the Australian Church"?

Let it be understood, however that there is no missionary in any part of the world who is a P.M.C. missionary as such, sent out by and maintained by P.M.C. A missionary from Western Australia goes out in the name of the Church. Every missionary from Australia, in whatever part of the world he or she may work, can rely on the interest and support of P.M.C. through A.B.M., C.M.S.,

I'D LIKE TO KNOW . . .

How should we plan our private prayers?

Lately I have had several letters with questions about private prayer. Implicit in each letter is the recognition that we ought to pray. We all know that. Most, however, find that they stop praying, not for theoretical reasons, but for practical ones.

Now, as far as the Gospel records go, the only thing which the disciples asked Jesus to teach them was to pray. I suppose it was from seeing Him pray that they asked Him to teach them. To Him prayer was obviously a force and no mere form. It was vital. It was real.

In planning our private prayers we should decide first on—

The Method. We must decide the way which is best suited to ourselves. The Jews of old stood as they prayed. Some sit in a

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

favourite chair. Dr Boreham tells of a Scotsman who, being unable to pray effectively, was advised to consider that Christ was sitting opposite him. One day he passed away, and his daughter found him with his hand on the empty chair as though chatting to a friend, and clasping his hand.

Others pray as they walk, either along the road or in their garden. Or, as Archbishop Temple did, as he was being driven to an appointment.

Most of us find it helpful to kneel. Like the Danish monk who told Stanley Jones the only way to see the face of Christ

in the famous portrait by Thorwaldsen was to kneel, we find this posture best expressive of our feelings.

There is, however, no hard and fast rule. We must get the method best suited to ourselves.

The Time. Paul advised that we should "pray without ceasing." At any time, our spirits should reach out to God. Yet for most of us this is too indefinite, for any time tends to become no time. We need a regular time.

It may be during those five delicious minutes before we arise; it may be as we shave or do some habitual household chore; it may be during the Daily Devotional; or, more likely, as we switch off the light. But a period must be reserved and set aside, and used regularly.

A plant which is exposed to the sunlight grows imperceptibly, but continuously; and as we expose ourselves regularly to the gaze of God, we grow in His knowledge and likeness.

The Language. The advantage lies neither with free prayer nor liturgical prayer. Evelyn Underhill, wisely said, "The ideal is to have a happy combination of the living freshness of the present with a reverential use of the treasures of the past."

For most, simple, natural words are probably the best. We speak our thoughts to our heavenly Father just as our children do to us—ingeniously and freely they pour out.

WIDER VISION

We need, however, to avoid expressions which harden. The standard prayer of the old man is typical:

*God bless me and my wife,
God bless my son John and his wife.*

These four, no more. Amen. Healthy use of the great prayers of the Prayer Book, and of the saints of all churches and all ages will correct both narrowness of vision and self-centredness.

John Ward, an English Member of Parliament in the eighteenth century, could well have done this. His prayer was, "O Lord, Thou knowest I have mine estates in the City of London, and likewise that I have lately purchased an estate in fee simple in the County of Essex. I beseech Thee to preserve the two counties of Middlesex and Essex from fire and earthquake, and, as I have a mortgage in Hertfordshire, I beg of Thee likewise to have an eye of compassion on that county; for the rest of the counties, Thou mayest deal with them as Thou art pleased . . ."

The Picture. Norman Vincent Peale suggests as his method of prayer that the man who assumes success, tends already to have success. If the basic factor in physics is force, the basic factor in psychology is the realisable wish.

Let the picture be printed in the mind as happening. "Let him ask in faith nothing doubting . . ." says the Apostle James. When you are confident that it is God's will for you, hold the picture firmly in the mind, and claim it with boldness. Let it become fused with the purpose of God.

Let me close with an anonymous author's advice. "God looks not at the oratory of our prayers, how eloquent they are; not at their geometry, how long they are; not at their arithmetic, how many they are; not at their logic, how methodical they are; but He looks at their sincerity, how spiritual they are."

of protest there would have been from Roman Catholics. No, it is far better for the children to be told quietly by parents and teachers, without the violent protestations we can sense behind D. C. Watt's letter, that the announcer had made a serious mistake.

Your faithfully,
E. L. ANDERSON.
Dudley Park,
S.A.

mouthings and grimaces and generally half-witted behaviour. This also as he is offering prayer at the dedication of a water-bore. He is ignored by the crowd as the water is prematurely turned on amidst roars of laughter and cheers. I consider this as near blasphemous and offensive to all Anglicans.

Also it would not have been hard for the Australian Film Company to have sought information on the correct dress of an Anglican priest. The vicar is shown on all occasions as wearing surplice, red stole and academic hood.

I cannot imagine any other denomination allowing such lampooning without a protest. Have we no department or spokesman to guard the Church from such insults and to order a nation-wide boycott to be read from every pulpit when films or books set out to be offensive to the Church of England?

Yours faithfully,
(The Reverend)
LESLIE G. KERDEL,
Unley Park,
S.A.

CHURCH SCHOOL ORDINANDS

TO THE EDITOR OF THE ANGLICAN
Sir.—Your correspondent has been taken to task by his episcopal superiors for having credited each of the three Perth Church schools for boys with only two ordinands apiece in ten years. (THE ANGLICAN, January 1.)

He stands corrected, and, from the depths of his disgrace, he apologises to Guildford Grammar School for having mentioned only two of their correct total of six men ordained in ten years, to Hale School, who produced three, instead of the stated two, in ten years; while Christ Church remains unaltered at two in ten years, both being sons of clergy.

Each of the schools, of course, records several ordinands prior to the last decade. Both Bishop C. L. Riley and his son, the Reverend L. W. Riley, are Old Haleians.

Yours, etc.,
YOUR PERTH
CORRESPONDENT.

THE A.B.C. WAS WRONG

TO THE EDITOR OF THE ANGLICAN
Sir.—May I point out to D. C. Watt that I naturally corrected the statement "Henry VIII created a new Church?" The lad who heard it was told immediately of its falsity. I also wrote to the A.B.C. protesting at such an error being crammed down the throats of children; but they ignored my letter.

At the same time one could hardly expect an announcer, possibly a Roman Catholic, to say over the air, "I made a mistake, Henry VIII did not create a new Church." And if she did, just think what a storm

MINISTRY IS RIDICULED

TO THE EDITOR OF THE ANGLICAN
Sir.—Have we no way of protesting against the lampooning of the Anglican Ministry in films? I was disgusted in the film "Smiley gets a gun" to see an actor who played the part of a country vicar set out to ridicule the Ministry with

Yours faithfully,
(The Reverend)
DENNIS BAZELEY,
Organising Secretary,
Provincial Missionary Council,
Western Australia.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a young woman, well-qualified for her new post with the Bush Church Aid Society.

She is Sister Colleen Ennever, now serving in Ceduna, South Australia, at the base hospital of the Church of England Flying Medical Services.

The service covers the north-west of South Australia with the unique ministry of Christian people showing what the Church can do with modern means of transport and communication.

Sister Ennever completed her general training at Wollongong District Hospital, N.S.W., in September, 1958, and then secured her Obstetric Certificate at St. George District Hospital in September, 1959.

The Church of S. Michael at Wollongong, Diocese of Sydney,

AN ATMOSPHERE WELL CREATED

THE FIRST EASTER. Peter Marshall. Edited by Catherine Marshall with illustrations by William Hofmann. Peter Davies. Pp. 151. 13s. 3d.

LOVERS of Peter Marshall's writings will really enjoy this latest effort of Catherine Marshall's to perpetuate her husband's gifts of poetic interpretations.

Using the unusual format that characterised "Let's Keep Christmas," Catherine Marshall has linked together several of Peter's sermons that cover the Easter saga. This, then, forms one connected narrative from the Last Supper to the eve of the Ascension.

Peter Marshall had a great gift for creating atmosphere, even when he didn't seem to be saying anything particularly worthwhile, and one of the outstanding things about this work is the way the changing atmospheres of the various historic moments come through and capture the attention.

The sketches of Hofmann are just right for this book. Tastefully and very artfully contrived, they add to the atmosphere and play up what Marshall is trying to say.

Each of the main characters of the Easter story are faithfully portrayed by the author, and, together with the drawings, this volume will long be treasured by those who appreciate art.

One wonders why we hadn't heard of Peter Marshall until Hollywood had re-created his life for us.

—R.H.S.

MUSIC REVIEW

SOME DESCANTS

FORTY DESCANTS FOR USE WITH STANDARD HYMNALS. Maurice Jacobson. Curwen Edition 80840. English price 3s.

There are sufficient descants here to keep any choir going for a long time. The only drawback is that the organ part of the hymns is not printed — only the descant and the melody. This would suffice if the organist is not required to play the descant too.

BOOK REVIEWS

THE THOUGHT OF THE EAST AND WEST

THE GREEK EAST AND THE LATIN WEST. Philip Sherrard. Oxford University Press. Pp. 202. 41s. 6d.

THIS is an able book, and not a easy one. In the seventeenth century, when long titles were fashionable, it might have been called "An Inquiry into the influence of the philosophies of Plato and Aristotle on the political and theological thought of Europe, and into the harmful effect of Aristotle on Cicero and on the political structure of imperial Rome, and on the theological thinking of Augustine and of Equinas, and on the later materialism of the West, and also upon the politics of the Byzantine Empire; together with some account of the non-Christian Platonism of Gemistos Plethon in the fifteenth century, and of the confusion brought to the thinker of modern Greece by the liberal and democratic ideas of the West."

This may give some idea of the ground covered by the book. Platonist-Aristotelian contact is shown to underlie the difficulty which the East and the West have had, and still have, in understanding one another's minds, as, for instance, in regard to the *Filioque*.

Part of the difficulty of the book lies in the fact that the author never introduces himself; it is very hard to place him. His English is that of an Englishman; his knowledge of modern Greece may imply that he has lived much of his life in that country.

He is a convinced Christian; but his view of Christianity is plainly learnt from the Greek Orthodox Church, and he makes no effort whatever to relate this to our Anglo-Saxon Christianity.

He makes no mention of the Biblical and Hebraic view of the Faith which is vital to us; to our surprise, he speaks of "St." (not "pseudo") Dionysius and Areopagite, and on p. 138 he thus defines Christian religion: "From the Christian point of view, the purpose of man's life is 'to be perfect', this perfection is to be achieved through a process of 'deification' in which man overcomes the powers of ignorance and darkness, vanity and illusion, and becomes conscious of that spiritual principle in him obscured by the 'fall'."

To us this will seem very remote from the faith of the Old and New Testaments. Of the Reformation he makes no mention except in connection with the "liberal" thought of the West.

It becomes only too clear that anything like a real intellectual understanding between the Greek East and the Latin West is a matter of very great difficulty; and also that the influence of the West upon the modern Greek Church has been mainly that of Western liberalism, and very little of the Western return to biblical theology.

—G.H.

ESSENTIALS FOR THE LAYMAN

A LAYMAN SPEAKS. Douglas P. Blatherwick. Epworth Press. Pp. 133. English price 6s.

IN this century it was the Dutch layman and theologian, Hendrik Kraemer who opened the whole field of the responsibility of the laity in the Church of God.

Douglas P. Blatherwick, another layman and a former vice-President of the English Methodist Conference, in a much less pretentious work, writes on the same vital subject.

This is all very encouraging, for, as Dean Abbott, of Westminster, reminds us, "Jesus our Lord came as a lay member of the People of God."

Some five years ago, a group of Methodist laymen met to consider four main problems—

finance, manpower, redundancy and lay leadership. This book is the fruit of Blatherwick's leadership of the group of thinking on lay leadership. While it is written from a Methodist background, its message is catholic.

In a foreword, the Bishop of Chelmsford commends it and quotes from the 1958 Lambeth Conference: "Ministry and laity are one. They may be different in function, but there is no difference in essence."

"Each, minister and layman, has a responsible share in the task of the Church to fulfil, each in his own way and fulfilment of his own gifts. There could

be a revolution in the life of the Church if this truth could be re-discovered."

After each of the nine chapters there are questions for discussion. For example, on the chapter "Why has the Church failed?" is the question "Consider each reason given. How many apply to your Church?"

After that on "A Layman must care" is "Discuss the relationship of your church to the neighbourhood. Does it really care? Do we take refuge from action in a piety that disapproves of a material society?"

Blatherwick suggests four essentials for the modern layman. He must know his faith, he must care about people, he must live out this faith and have the inner fellowship which enables him to do these things. That it is a layman saying these things to the *laos* of God adds the greater stress to them.

There are three valuable appendices and a short list of selected works for further reading.

While there are patent defects in this work, it would be a valuable handbook for any men's fellowship, as it plans the year's work. For the author does get down to fundamentals. Immediate fruit would result in any church where this book is tackled diligently.

Happy is the Church whose laymen are prepared to read and discuss it—and blessed, indeed, she where her men begin to act on its simple, sound advice.

—A.V.M.

MUSIC REVIEW

A NEW TE DEUM

A MODERN TE DEUM. With Piano and Organ accompaniment. Donald Swann. Curwen Edition 80841. English price 3s.

As its name implies the music is modern. A great variety of cross rhythms is employed. Sometimes the choir is fighting against the piano. Mostly the organ goes with the choir.

The choir part is not very difficult in itself, but when it has to contend with different rhythms and themes on the piano, it would place a great tax upon the singers' resources.

The music is fresh and would be interesting to listen to, though hardly suitable for use at Matins.

—L.F.

RELIGION FOR CHILDREN

OUR CHRISTMAS STORY. Mrs Billy Graham. Thomas Nelson and Sons. Pp. 80. 20s. 9d.

THE writer of a religious book for children is faced with the choice between presenting a whole theological argument or omitting what is incomprehensible and strange.

There is no definite decision that can be made, but the modern trend in religious education is towards giving a simple Gospel to a young child, making sure that what is taught is relevant to his own life.

For instance, a very young child does not conceive of God as Redeemer or Saviour but can still pray to a loving Father.

A child can imagine Christmas as the time when the Son of God was born in a human family, although he does not understand the message, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

This book by Mrs Graham argues for the other choice of presenting a whole theological argument, as Billy Graham writes in the foreword, "We cannot separate our joy at Christ's coming from our desperate need for Him."

"Children are more realistic than adults. They have no trouble in grasping the real meaning of good and evil in a story.

"When we see Christmas not as a sentimental, isolated event, but as the focal point in human history, it becomes a day of rejoicing indeed."

—J.M.

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THE WAR OF THE WATER POTS

By Joyce Reason
(Continued)

But one day Mr Rao came home with an excited face. "Water is flowing in the out-caste well!" he exclaimed. "Yes it's true. I have been to see for myself. Rivers of water, and they say it will never dry up, for they have struck an underground stream. Lakshmi and Sarojini, tomorrow you must take your pots and fill them at the new well. It will be quite clean, you know, if you draw it yourselves."

"That is good news," said Lakshmi. "What's the matter, Sarojini? Aren't you glad?"

"They won't give us any water," said Sarojini miserably. "Nonsense, child! Of course they will. We have often helped them. They aren't such bad creatures as to refuse us a little water when they have so much."

"I can't go," groaned Sarojini desperately. "I won't go!"

"You will do as you are told," commanded her father. "We need as much water as you can carry."

"At a time like this, to make

a fuss about going near out-castes!" added her mother. "You know how to avoid touching them, at your age, I suppose."

Sarojini could not bring herself to confess what she had done to Mariam, and it was with a heavy heart and dragging feet that she followed her mother early next morning, carrying the biggest pot which she could manage. They were joined by several other women and girls, and some of these were not at all sure how they would be received. After all these were not ordinary outcasts; they were Christians, and who knew how they might behave? Also, some of the women had refused to give water when asked for it.

They found a busy, joyful scene at the new well. Men were sturdily drawing up buckets of clear cold water, women were hurrying up with empty pots and going slowly away with full ones all to the sound of a happy hymn of praise. By the well stood the pastor-teacher, beaming a welcome.

"Come, friends," he greeted the newcomers. "Fill your pots! There is enough for all and to spare. Stand back, brothers and sisters, so as not to offend our guests. Let them help themselves."

Sarojini looked round fearfully. Sure enough, there was Mariam among the children, and even as Sarojini tried to hide behind her mother the out-caste girl spied her and ran forward. "Now for it!" thought Sarojini wretchedly.

Stopping a little way off, Mariam said in a low voice: "I'm so glad you have come, Sarojini."

"So that you can get your revenge, I suppose," said Sarojini sulkily.

"No," Mariam still kept her voice down. "So that you can see how Christians forgive. I don't mean me," she added hastily. "I was very angry at first, and wanted the pastor to refuse to let your family have any water. But he showed me how wicked that was—because you couldn't possibly understand."

"But now I do understand," whispered Sarojini.

Mariam went on. "So I want—I want to ask you to forgive me for my bad thoughts."

Something suddenly happened inside Sarojini. At least, she thought it was sudden, but really it had been going on for some weeks. She said afterwards that her heart "turned upside down." The sore, ashamed, angry feeling which had tormented her so long was washed away as if by the pure sweet water from the new well.

"If I forgive you," she said slowly, "and you forgive me—we can begin—I don't quite know what—but something quite new!"

"Something quite new!" Mariam's face was radiant. "Now come and get your water!"

Side by side—they were not touching one another—they were not ready up to the pastor, who still stood by the well. He smiled at them, and as Lakshmi and Sarojini filled their pots to the brim he murmured: "Behold, I give of the Water of Life freely."

They did not know then what he meant. But later on they came to understand.

THE END

HIS STAR

It is said that in the Paris Observatory there is a map of the heavens showing some 300,000,000 stars, which are visible through telescopes.

But the star that lighted the Wise Men to the birth-place of the Christ-Child, "His star," is not to be found on it.

Though it is not named in the star-maps of the skies, His star far outshines them all in history, poetry, art, literature.

Despite the ages that have passed since it first was seen, it still leads wise men to the West, and kings to the King of Kings.

"Where is He that is born King?" The question leads us to the universal Christ; throughout the world men still find in Him the culmination of their life's quest, the end of their search for the highest and best.

His star still leads men to Him. "In Christ there is no east nor west.

In Him no south nor north; But one great fellowship of love Throughout the whole wide earth!"

PLEASURE

Oh! righteous doom, that they who make
Pleasure their only end,
Ordering their whole life for its sake,
Miss that whereto they tend.
While they who bid stern duty lead,
Content to follow, they
Of duty only taking heed,
Find pleasure by the way.
—Archbishop R. C. Trench.

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The Youth Page

GOD GIVE US MEN

*God give us men!—determined, brave and strong—
Who stand for Right and dare to smite the Wrong.
Wholehearted men—unselfish, fearless, bold—
Whose love of truth outweighs the greed for gold;
Devoted men, who think and pray and plan
How best to serve and help their fellow man.
While selfishness misrules, and greed and lust
Entice and drag their victims in the dust,
Send up a prayer, again and yet again,
With faith unflinching still—God give us men!*
—The Reverend C. H. Mead

THE MUSICIAN



This musician is from a village in the Sind, and is entertaining the crowd who are waiting to see the C.M.S. doctor.

HOLIDAYS

Many people are on holidays just now; others are looking forward to them.

Whether your holidays are past or yet to come, you will be interested in these comments by the Bishop of Lincoln:

"The test of a good holiday is your eagerness to get back to home, work, church and neighbourhood. We all need times when we stop doing the ordinary routine things, times when body, mind and spirit can be refreshed. A holiday which leaves you tired and exhausted is not worth the name . . .

"There is I think, a danger of spoiling a good holiday by wanting to do too much, by no longer enjoying simple natural things.

"Perhaps in the end the simple truth is expressed in the close connection between holidays and holy days. It was because the Church set aside holidays, Sunday, the Day of the Lord's Resurrection and the other days when we commemorate the events of His life and the birthdays of His saints that there came to be holidays. Always worship and adoration first, and then joy and happiness and freedom from the daily cares.

"Each Sunday must be such a holiday that it may give the true recreation of body and spirit and send us back refreshed for all the other days of the week. Again I think we are in danger of losing the benefits of our Sunday holiday because we want to do too much and to go too far and in the end it becomes more like hard work than the rest and refreshment of a proper holiday."

—F. W. Robertson.

Each week a woman doctor goes out from the C.M.S. Zenana Mission Hospital in Sukkur with a unit called the Mobile Medical Unit.

This unit travels many miles to villages in the Sind area of Pakistan, and when a tent is set up the villagers crowd round to consult the doctor.

An evangelist with a group of laymen accompany the unit, and while the crowd is waiting Gospel recordings are played, choruses are using, and the evangelist speaks to the people.

Such a visit gives Christians living in outlying villages an opportunity to gather together, to celebrate Communion and have fellowship together in the Lord.

THE YEAR AHEAD

*Not mine, but God's the year that lies ahead,
Not mine to know the path my feet shall tread,
Nor do I ask its griefs or gifts to see,
The dreams withheld, the joys in store for me,
I know God wills me good. His care
Is over me. And whatsoever
His love shall grant me, or deny,
Is best. Nor shall I question why.
It is God's Year, and I would render back each coming hour,
Touched with the radiance of His love and power.*
—Helen Rogers Smith.

THE BEST WAY

The very best way to read the Bible is to read daily with close attention and with prayer to see the light that shines from its pages, to meditate upon it, and to continue to read it until somehow it works itself, its words, its expressions, its teachings, its habits of thought, and its presentation of God and His Christ into the very warp and woof of one's being.

—Howard A. Kelly.

THE TREES

Norfolk Island, sometimes spoken of as "The Land of Whispering Pines," was discovered by Captain James Cook in 1774.

Four miles long by three miles wide, it is a very fertile place, situated in the Pacific Ocean about 800 miles east of Sydney and some 400 miles to the north of New Zealand.

Originally used as a penal settlement, during which time it was visited by the first Chaplain, the Reverend Richard Johnson, and later by the Reverend Samuel Marsden, the Island was later occupied by descendants of the seamen who mutined against Captain Bligh.



Stamps were first issued for Norfolk Island in 1947, each of the twelve values depicting Ball Bay, a well-known island landmark, and a plantation of the famous Norfolk Island pine trees.

Norfolk Island is an outpost of the Diocese of Sydney, the Home Mission Society supporting a chaplain there.

Visitors to the Island never fail to be impressed by the state-ly beauty of the pine trees.

Do you know Sidney Lanier's poem about Jesus and the Trees?

*"Into the woods my Master went,
Clean forspent, forspent,
Into the woods my Master came,
Forspent with Love and Shame,
But the elves they were not blind to Him;
The little green leaves were kind to Him;
The thorn-trees had a mind to Him,
When into the woods He came.*

*"Out of the woods my Master went,
And He was well content,
Out of the woods my Master came,
Content with Death and Shame,
When Death and Shame would woo Him last,
From under the trees they drew Him last;
'Twas on a tree they slew Him—last;
When out of the woods He came."*

Trees can be friendly things, as the poem suggests, and the trees on Norfolk Island, whispering in the winds, are like giant fingers pointing upwards to God.

But we do well to remember that the Cross of Calvary, on which our Blessed Lord gave His life for us, was fashioned from a tree.

That which was a tree of death to Him, can be a tree of life to us if it leads us to put our trust in His mercy and to commit our way to Him.

—H.E.S.D.

LIGHT WHEN NEEDED

The train was sweeping along in the bright sunshine when the train man came through and the lights flashed on.

The passengers wondered why this should be done at mid-day, but while they were talking about it, the train plunged into a long tunnel. Then they all understood why the lamps had been lit away back there in the sunshine.

This providing of light in advance reminds us that God's words stored in our hearts will light our way when our path suddenly turns into a dark passage.

He who in the sunny days has not made the divine promises his own, has no comforts to sustain him when troubles come. But he who has pondered the Holy Word and laid up in memory its precious truths and assurances, when called to pass through affliction, has light in his dwelling.

—J. R. Miller.

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• For illustrated prospectus and further details, please apply to the Headmaster.

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WITHIN THE VICARAGE WALLS

with the VIXEN

TO-DAY I feel compelled to give voice about these broken homes, of which all clergy are only too well aware. The chief sufferers of course are the children. No matter how unjustly each parent feels the other has treated him or her, the real victims are the children, who have been unjustly treated by BOTH parents and maybe by aunts, uncles and grandparents too.

Families are often too much influenced by family "politics" to come sympathetically to the aid of a member in need. They are all too ready to say "I told you so, if you married him or her."

Father's week, and mine also to a certain extent, has been devoted to such a broken home. The obvious solution in the present circumstances is for close relatives to take the children, but one and all have made their excuses and offered suggestions of the most ridiculous kind—anything—so long as it does not involve them! How utterly selfish can people get?

I believe that it must be why some of these couples are only blessed with the smallest of families themselves, or none at all. Often I have found it is mere acquaintances, with several children of their own, who are willing to break the tenor of their own lives by taking one of these unfortunate children into their homes.

Believe me, I know what I am talking about, having at one time cared for a child in similar circumstances for several years. The aunts and uncles numbered eight, but none would have the child even for a holiday.

Surely any family should consider it more desirable to take a child of a close relative, rather than have it charged as a neglected child and made a ward of the State. Apparently many think other than I do!

Another cause of my raised blood pressure is the utter selfishness of parents who WON'T take the responsibility of looking after their own children, by putting them into institutions and denying them the right of adoption into decent homes.

IT is a scandalous thing that children's homes are overflowing with unwanted children, whilst selfish parents refuse to allow their unwanted and neglected children to be adopted by decent, well adjusted couples who are aching to give a child a permanent home in an atmosphere of love.

As the law stands at present, a child cannot be legally adopted without the consent of the parents. So who wants to run the risk of growing to love a child as one's own, with the threat of a nebulous "father or mother"

materialising in years to come, maybe when the child is able to earn money?

One "father" I know, when approached about the possible adoption of his little eight-year-old girl, said most vehemently, "What! Give away my girl? I'd NEVER do that—why, I LOVE her." That from a man whose only interest is the pub.

Because of the filthy conditions under which his seven children lived, they were, of necessity removed to a children's home. In the years they have been there, that "loving" father has never kept in touch with them! Oh, yes, one day they may be useful to HIM.

Poor little beggars... Surely the laws involved in granting a neglected child a safe, and happy homelife with couples who are inspired by the love of God to desire children, need revising much more than the laws of divorce, which are only concerned with the destruction of all that should stand dear to a child's heart?

My own theory is that twelve months is a long time in the life of a child, and ample time for its parents, one or other, to prove their worth.

If, after that time elapses, nothing is heard of either, then surely such children could be legally adopted by folk who really want them? Have readers any other ideas on this subject?

NEVILLE is now feeling a sense of achievement. Today for lunch, we had the first products of his adventures as a gardener. Included in our menu was lettuce and radish contributing to the salad, followed by the already famous rhubarb for a sweet.

All very nice and tasty too, although Neville remarked rather matter of factly, as he willingly helped me wash up, "It's funny, Mum, but I think they tasted the same as bought vegies, I'd have thought they'd taste a bit different grown by a child!" I'll have to give him some lessons in positive thinking in future!

All arrangements were duly made, but a few days later, a very red-faced, embarrassed Curator arrived at friend's place and most apologetically said, "Look, I feel so terrible about this, didn't know Mr X was a Communist, and we simply COULDN'T use a Communist hoe!"

Sally's vocabulary is becoming quite extensive these days. Her hours of practice in the art of speech extend from the morning her eyes open in the a.m. until she can't keep them open any longer in the p.m. In between times, she NEVER ceases to talk. A certain amount is indecipherable, and a mere grunt of acknowledgement is all she desires, but it is incredible the really intelligent conversation she can maintain on her own level.

The young lass has now achieved a two-year life long ambition. She attacked the kitchen cupboards once more, with the determination of an athlete winning the Olympic games. A door suddenly sprang open, she jumped with glee and did a triumphant dance round and round in circles crying "See! Mum! Look! Mum! Open!" then proceeded to each cupboard in turn, the whole eight of them, and performed the same ceremony with each one. Soon afterwards, Father came in from service and then, he in his turn had to be an audience.

The only snag with this latest accomplishment, is, with all the doors wide open at once, I have been forced to make an urgent resolution to clean out the cupboards as a priority job this week. Oh, well, won't it be nice when they are done?

The laugh of the week was supplied by a friend who told me the story of a rotary hoe standing outside his home. The Curator of parks and gardens in a little country town spotted it as he was driving past, and immediately stopped and enquired as to its owner, and the possibility of borrowing it for a small job.

All arrangements were duly made, but a few days later, a very red-faced, embarrassed Curator arrived at friend's place and most apologetically said, "Look, I feel so terrible about this, didn't know Mr X was a Communist, and we simply COULDN'T use a Communist hoe!"

ON OTHER RELIGIONS

ANGLICAN NEWS SERVICE

London, January 11

"We must so understand the people to whom we are taking the gospel that, finally, we can present it as Good News to them in their own religious situation."

The Reverend George Appleton said this to the ninth annual conference of the S.P.G.'s Association of Missionary Candidates.

He said that his twenty years in Burma had given him a deep admiration for Buddha as a teacher and for the ethical standards Buddhism had imparted to the people of Burma.

CHURCH SPEAKS ON GERMAN QUESTION
ECUMENICAL PRESS SERVICE
Geneva, January 18

The Council and the Church's Bishops' Conference of the Evangelical Church in Germany have called for reunification and the right of self-determination in Germany.

They are opposed to any change in the status of West Berlin which might prevent the free access to all parts of the city or further restrict communications between the Western and Eastern sectors.

They described the German question as "the gravest responsibility of our generation" and urged parishes to pray for the success of the projected summit conference.

If he were to have his missionary experience over again he would not attempt to talk to the Burmese until he could present the Gospel in the concepts of the Buddhist religion.

Later lecturers were believers of the non-Christian religions of which they spoke.

They spoke about Buddhism, Islam, Hinduism and Judaism.

The series was designed to confront missionary candidates with the teachings of the main non-Christian religions.

ORTHODOX MEET TO DISCUSS UNITY
ECUMENICAL PRESS SERVICE
Geneva, January 18

The Archbishop of the Greek Orthodox Archdiocese of North and South America, Archbishop Iakovos, said in New York that he will ask the leaders of more than fifteen Eastern Orthodox Churches in the West to meet informally in New York to discuss Christian unity.

The archbishop, who is a president of the World Council of Churches, plans the meeting for March as a preliminary to the Pan-Orthodox conference at Rhodes later this year.

BOOK REVIEW

A REVIEW OF RELIGION IN THE UNITED STATES

THE NEW SHAPE OF AMERICAN RELIGION. Martin E. Marty. Harper, New York. Pp. 180. American price \$3.50.

THIS book is a penetrating analysis of American Protestantism, for it is with that form of religion that it is primarily concerned. Its criticisms are caustic as might be expected from a contributing editor of the "Christian Century," but they are not without foundation.

References to the Catholic Churches—Roman, Anglican, Orthodox, and Old Catholic—whose combined membership comprises many millions of Americans, are slight, although Dr Marty shows that they are not unaffected by the prevailing pattern of American "religion in general."

The author, himself a Protestant, calls "for a culture ethic for American Protestantism," and reviews the various revivals of religion in the United States from Jonathan Edwards to Billy Graham. He shows how they have led through combinations of circumstances to a tendency "to package God, to make Him more marketable," equating Christianity with a success cult, and identifying it with Democracy or the "American Way of Life."

Billy Graham, he says, "was a witness against erosive influences," but people "failed to get the point that he was talking about a scandal, the offence of the Cross of Jesus Christ. He softened the offence by what he offered with it. The gulp over the bolus of his avowed irrationalism was ameliorated by the promise of sweetness to follow."

"The witness against the packaging of God also packaged Him, contained and confined Him to some extent in the purposes of an evangelistic crusade." Few "seriously read themselves into the pattern of his denunciation."

Many Protestants "disassociated themselves from one another and the message, but all supported the crusades on the theory that anything that is happening is better than nothing."

CRUSADES

"In the midst of the Liebmanns and Peales and Eisenhows, the one man who most concerned himself with a Biblical religion of judgement and mercy was not able, despite his best efforts, to provide America with a shelter-belt against eroding winds, a levee against the wearing waters of generalised religion." In view of the recent crusade in this country, Australians should be interested in this summation.

The current interest in religion, attested by booming congregations and aided by such slogans as "Good Americans go to church," "carries overtones of self-advantage and self-concern more than other-advantage and God-concern."

Dr Marty says that "Whatever else it includes, the new shape of American religion is not basically Protestant."

It is "The Religion of Democracy" enthroning Demos in place of Christ, and "sufficiently imprecise to be inconclusive, and sufficiently narrow to exclude the 'three great faiths'."

Characteristic is its "chummy," illustrated by the "comfortable familiarity" of Miss Jane Russell's reference to God as a "Livin' Doll" and the cult of the "Man Upstairs." Reinhold Niebuhr and Paul Tillich were the first to stand in bold relief against this and "against

the background of a nation whose religious symbols remained Dr Peale, Dr Graham, Mr Eisenhower, or, on a lower level, the producers of the 'Man Upstairs' kind of music."

Anglicans will be interested to note that Dr Marty finds hope for the future. In the Remnant idea expounded by Fr Martin Thornton in his "Pastoral Theology: A Reorientation" adapted to the American denominational scene. Surveying the multitudinous activities of a typical American congregation, the author estimates that "it would take at least eighty people to get the machine off the ground," to say nothing of others required for filing systems and publicity purposes.

He says "This is not a caricature; this is standard practice and the devotional life must find its way through all this."

PASTOR'S JOB

Following Fr Thornton's approach, Dr Marty sees the pastor's job as "not to be tracking down all the individual people of his parish and compelling them to come in, but to be coaching his Remnant," that "it may have something to say to society," and exemplify "The Difference" between the Church and the world. This should lead to the recovery of "worship, teaching, discipline, and vocation."

The author finds further grounds for hope in the revival of Biblical theology, and in the liturgical and ecumenical movements, though he asks plaintively, "Must we entertain the claims of all 258 denominations?"—including eleven varieties of the "Church of God."

He admits that "the American cultural situation is, in many respects, isolated," but suggests that "the mission fields can introduce a note of realism from nations where the Christian religion is not experiencing prosperity and success."

He looks for "an emergent culture ethic" which will by "analysis, resource, and strategy develop a spirit that will lead neither to divisiveness nor to arrogance," but will make a confident and urgent call to faith.

This could happen, but only as Canon Bernard Iddings Bell pointed out in his "Crowd Culture" if "The Church can become once more truth-centred and God-centred" and "if the rebels are willing to pay the price which rebels must always expect to pay."

The book scintillates with sparkling phrases, that is, "Religious tents almost suffocating

our citizens"; "homogenised America"; "heaven and hell are portable," and many others. It is an important book which all who are unacquainted with the perplexing phenomena of American religion ought to read.

Since much of America's "package" religion is labelled "For Export," we need to understand its motivation, mind, and message, for how else shall we be enabled to distinguish between what we can profitably learn from it and what we ought most sedulously to avoid?

—A.T.B.H.

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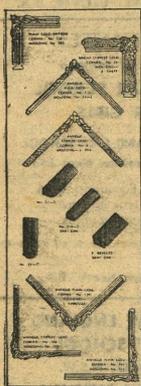
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GREAT ANGLICAN THEOLOGICIANS . . . 2

THOMAS LINACRE: A PHYSICIAN AND SCHOLAR

BY THE REVEREND EDWARD HUNT

THEOLOGY, says the Oxford English Dictionary is the science of God and His relation to man. This is but a summary and condensation of the many aspects of Theology, but it serves to show why we may include a great Anglican physician and humanist in a broad sense among famous theologians of our Church.

Linacre, Colet, Grocyn, More and Erasmus, says Edith Sichel, were spiritual men even in their brilliance, disliking licence as much as they disliked narrowness.

Their symposium at Oxford, where they discussed the characters of the Old Testament was a very feast of Theology.

To admire is to imitate, said Erasmus, and each of these famous theological thinkers sought to apprehend the mind of Christ and to follow, and lead others to follow, in his sacred footsteps.

Linacre too was a doctor of the Church in more ways than one, and as a pioneer physician his life deserves study and appraisal.

In many ways he was "a Luke of the Renaissance," for he practised medicine, numbering such famous men as Warham, Fox and Wolsey among his patients, and was instrumental in leading Erasmus into theological paths, which fact alone shows the measure of his greatness.

Thomas Linacre was born at Canterbury about 1460, and educated at the Cathedral School under Celling, one of the earliest teachers of Greek in England, and Oxford, where he was elected fellow of All Souls in 1484.

Pursuing his studies in Italy under Chalcondylas and Politian, he took the degree of Doctor of Medicine with highest distinction at Padua.

While at Florence, Linacre met the sons of Lorenzo de Medici, and the younger, when later Pope Leo X, recalled his friendship with the English scholar with pleasure and pride.

NEW LEARNING

Returning to England he was appointed tutor to Prince Arthur 1501 and King's Physician, serving both Henry VII and VIII in this capacity.

Practising in London he earned undying fame by founding the Royal College of Physicians, his strong constructive genius organising the medical profession in England with a skill that left its stamp for centuries to come.

Linacre entered the Church in 1520, holding several benefices, and giving his closing years to the study of Greek and various writings, of which "Latin

Sermons" is most famous. He died October 20, 1524, leaving a name as one of the earliest champions of the new learning in England.

Although his bent was for classical scholarship, his translation of Galen from the Greek into Latin being praised for its elegance and purity, he was not unmindful of theology and its practical application to everyday life, although he took no active part in the theological conflict, which even then was clouding the skies of the times.

This was due to no lack of theological learning or interest, but to the fact that, like the "beloved Physician" Linacre preferred the wholesome medicines of the soul to the controversies of the mind.

His varied career, crowded with literary labours and intellectual scholarship was eminently characteristic of the times he graced with brilliance and spiritual insight, for his active mind clearly grasped the needs of his age.

He was fastidious and minutely accurate in his famous translations and his delight in the original texts did much to

pave the way for the text of the English Prayer Book and Bible. Erasmus praised his critical judgement and consummate mastery of Greek.

Linacre was also an eminent philosopher while his elevated character and fine moral qualities endeared him to all.

Among his friends were Queen Mary and Lilly, the renowned educationist, while he maintained a literary correspondence with the leading minds of all Europe, the topics ranging from classical scholarship to Theology.

LEADERSHIP

His practical labours were no less incessant. As first president of the R.C.P. he gave the use of his home and library and maintained a Christian leadership in medicine.

He endowed medical leadership at Oxford and Cambridge, and though they lapsed owing to later mismanagement of the funds, it is good to record that the Oxford foundation was revived in 1856 as the Linacre Professorship of Anatomy.

He was generous in all his undertakings, catholic and

humanist in mind and outlook, drawing inspiration from the classics, the new learning, and traditional Theology.

As Grocyn's executor he purchased books for poor scholars with the proceeds of the estate, for to his brilliant mind, Theology and learning were the secret of the practical Christian life.

Unfortunately, his proposal for a translation of Aristotle, in conjunction with Grocyn and Latimer, never bore fruit, but his pioneer labours as a student of textual purity were rewarded by those who followed him, for without the groundwork of Linacre, Cramer might never have been inspired to compile the Book of Common Prayer and the Authorised Version Bible might never have emerged in such an admirable form.

In short Thomas Linacre, if more of a man of letters than a professed theologian, paved the way for the many theologians of later days and so shares with them the literary glories of the Church of England.

CONFERENCE OF C.E.M.S. LOOKS FOR WAY FORWARD

FROM A CORRESPONDENT

Adelaide, January 18

The triennial conference of the Church of England Men's Society will be held in Adelaide from January 22 onwards.

Delegates from all parts of Australia will attend.

The theme of the conference is "Where do we go from here?"

The national secretary, Brother A. G. James, gave details of the conference programme in a letter to State executives.

He said that 1959 was undoubtedly one of the greatest years yet experienced by the C.E.M.S.

The Adelaide meetings will provide the opportunity to find

DR RAMSEY TO VISIT CENTRAL AFRICA

ANGLICAN NEWS SERVICE

London, January 18

The Archbishop of York, the Most Reverend A. M. Ramsey, will leave in Easter Week for a five- or six-weeks' visit to Central Africa.

During part of the time he is away he will visit Northern Rhodesia, Nyasaland and Tanganyika under the auspices of the Universities' Mission to Central Africa.

the ways forward.

The agenda is—president's address; triennial report; financial statement; election of a national president and two vice-presidents; and the rallying of the whole society on great moral and spiritual questions.

The national executive may be required to meet prior to the conference.

The national council will meet at the conclusion of the conference business.

Amongst the matters it will consider will be a "follow-up" to the mission conducted by the Bishop of Coventry and the Bishop of Armidale; the appointment of a full-time secretary; the C.E.M.S. and migration work; and bringing a prominent visitor from overseas before the end of 1961 or 1962.

OBITUARY

THE REVEREND J. HARDMAN

We record with regret the death of the Reverend James Hardman on December 16.

He and Mrs Hardman were about to visit a sick friend when he died suddenly in the hospital entrance.

He had suffered from a heart disorder for some years.

Mr Hardman was trained for the ministry at Moore College, and served as curate at St. John's, Canberra, and St. James', Toowoomba.

He was rector, first of St. Thomas', North Ipswich, and then of Christ Church, Milton.

Mr Hardman was an exemplary parish priest in his diligent visitation of his parish, his unremitting care for the sick and his great kindness.

No task was too small, and nothing was too much trouble where the welfare of a parishioner or a friend was concerned.

A funeral service at Christ Church, Milton, on December 18 was conducted by the Reverend H. A. Swan and the Reverend J. Madden.

The address was given by the Rector of St. Paul's, Ipswich, the Reverend Canon H. Kestell Cornish.

THE REVEREND W. MYLES-PHILLIPS

We record with regret the death of the Reverend William Myles-Phillips, on January 3.

Mr Myles-Phillips was Vicar of St. Bartholomew's, Bardonia, Brisbane.

At one time he was a Presbyterian minister in America, and on coming to Queensland he became secretary of the Christian Defence Association.

At a funeral service in St. John's Cathedral on January 5, the Rector of St. Nicholas', Sandgate, the Reverend J. C. C. Thomson, said:

"He served his Lord and the Church until the call came to lay down his office.

"Having officiated at the Holy Communion he became ill and was called home.

"It was on the Feast of the Holy Name that he finished his earthly work, and it is our earnest prayer that his name will be found written beneath the Name of Jesus in the Book of Everlasting Life."

CHURCHES REBUILT

IN E. GERMANY

ECUMENICAL PRESS SERVICE, Geneva, January 18

An East German radio broadcast has announced that during 1959 the Soviet Zone government contributed £72,000 towards rebuilding and repairing of war-damaged churches.

The announcement was made to correct reports by the Western Press about "the alleged persecution of the Churches in East Germany."

PARISH RECORD OF SERVICE

FROM OUR OWN CORRESPONDENT

Perth, January 18

The Parish of S. Andrew, Subiaco, in the Diocese of Perth, had produced four priests, two clergy wives, and released a former rector so that he could become a missionary.

This was the tribute paid to the parish by the Archbishop of Perth, the Most Reverend R. W. H. Moline, on the occasion of the induction and institution of the Reverend J. H. Pickerill, as Rector of Subiaco.

Besides many clergy, the Bishop of Kalgoolie, the Right Reverend C. E. B. Muschamp, and the Right Reverend R. E. Freeth, also, were present in choir.

The four priests who had been boys in the parish were the Reverend H. Secombe of a previous generation, and the Reverend Erskine Sweetman, the Reverend Edwin Bennett and the Reverend Warwick Bastian, who are serving in this diocese at present.

The Reverend R. Cranswick, after having served as Rector of Subiaco since 1949, went to be superintendent of the Forest River Mission in 1958.

The branch of the Comrades of S. George looks forward under its new rector to a renewal of life and active interest in missionary tasks.

DESTINY DAY: 1788 . . .

*From daub and wattle huts beside the Cove
Shades of my flesh stride forth to turn the sod
And tend the drove,
Or crack the whip on tortured paths that stretch
Like threads behind a satiated headmand.*

*The magpie's fluting and a rugged mate
Calming their weird dreads, their social drouth
Penultimate . . .*

*Until the shoot that branched out from the vine
Had twined the frontier fence along the south.*

*The urge that called them from the misty isles
Built on the dust a Highway-honeycomb
Through burning miles;
And on the crown of every sacred Way
A ghostly altar marks their hecatomb.*

*A song is heard beyond the city's reek,
Deathless . . . from heights where Blaxland inked his chart,
From Cooper's Creek,
From Flinders' cockle-shell, and in the wild
Where Sturt and Hume lunged at the mighty Heart.*

*From Sydney Cove to each remotest place
Wresting her riches from a stubborn land . . .
The "Digger" race,
At dice, at war, at desk and shearing shed,
Or forging tools to nerve the worker's hand.*

*Respite, Circumspice, Prospice . . .
He meets no god who builds no sanctuary.*

—L. M. HOWELL.

CHRISTIANS IN FRANCE AID A MOSLEM FAMILY

BY BADEN HICKMAN, W.C.C. WORLD REFUGEE YEAR REPORTER.

BEAMING like a proud patriarch beneath his white and maroon "shall" (a turban-trimmed fez), the elderly man ushered me into his large living room. It was spacious and spotless. Richly worked cushions dotted the floor covering of deep green cloth.

I began to sit like a good Turk, cross-legged on the floor, hurriedly untying my shoe laces. But Mustafa Hodja, this 67-year-old grandfather and kindly Moslem priest, had other ideas. The bed on the far side, he insisted, should be my "chair." My shoe laces should remain tied. Dirty Western shoes are now welcome in gratitude and respect into his Eastern world.

For here, standing by the bedside and calling for the traditional tasty and syrupy brew of Turkish coffee, is the imam of Eastern faith and culture, who to-day presides over what must be the world's largest single refugee family.

STORY BEGINS

There are 19 members of the Hodja Moslem community.

As you sit in sunny silence with Mustafa and his 63-year-old wife, Dude, in their new home on the outskirts of Paris, there unfolds in true Arabian fashion the story of how this large family became listed as refugees.

It was a telephone call to an office in Paris that began the human serial. "This is the Ministry of Foreign Affairs. We have received information concerning an Albanian refugee family of 19 in Yugoslavia. If C.I.M.A.D.E. can't get them out, nobody can."

The call was to the headquarters of famous C.I.M.A.D.E. (Comité Inter-Mouvements auprès des Evacués), the French Protestant and Orthodox ecumenical service agency. In 20 years' service among displaced persons this telephone message opened a dramatic dossier.

Months of detailed enquiries on the forms and letterheads of the World Council of Churches, the United States Escape Programme, the United Nations High Commissioner for Refugees and other governments, eventually confirmed and pinpointed the family's plight. They had reached a dead end in a Yugoslav refugee camp.

The papers showed that Mustafa and Dude had three

married sons with them. They were:

Zulfi (aged 34), a grocer, painter and pastrycook, his wife Sheire (33) and their five children; Shemsedin (29), a pastrycook, and his wife Imka (29), and their three children; and Bajram (41), a painter, his wife Hambe (45), and their three children.

They had all had harrowing experiences. The Communist authorities in their native Albania had confiscated their property, arrested and then imprisoned the men. There was a mass escape into Yugoslavia in 1951.

But things were little better for them even there. They moved from one camp to another, always travelling as a family group with grandfather Mustafa responsible for their religious welfare as well as business and personal affairs.

It was when the Yugoslav government informed France that it would grant an exit visa for the family of 19 if French asylum could be promised, that the vital telephone call was made.

And so the Hodja family became a diplomatic issue. There were periods of desperation when the rescue machinery jammed with red tape. There was a scurry when financial backing became momentarily doubtful. There was official resistance that called for Paris-Geneva-Belgrade telephoning and action between consulates.

Then, when the papers had

OLD CLOTHES FROM AMERICA

ECUMENICAL PRESS SERVICE

Geneva, January 18

Protestant and Eastern Orthodox church members in the United States will be asked to give 10,000,000 pounds of used clothing for overseas relief in 1960—double their 1959 contributions.

In addition they will also be asked to donate 2,000,000 blankets for distribution to refugees.

The collection of clothing and blankets will be launched in February in a co-operative appeal organized under auspices of Church World Service, overseas relief arm of the National Council of Churches.

been completed, the family was suddenly listed "whereabouts unknown" for four months. And all the time, the Yugoslav government was saying that the only alternative was for the whole family to be returned to Albania.

Then came another official telephone call to C.I.M.A.D.E. The message this time: "The Hodja family will arrive in Paris by train tomorrow (October 17, 1958)."

It was almost one year to the day then, I pointed out, that Mustafa and his family had arrived to find a new prefabricated barrack home (115 feet long) awaiting them on rented land.

"It was an historic day in our family," the imam agreed. "It was a great day." Work and a problem awaited the men.

Neighbours, learning that a refugee family of 19 was being brought to live near them, presented a letter of protest to the local mayor. He promptly tore it up in their faces and threw it into the waste paper basket.

It was from the local postman that refugee workers heard only the other day that the neighbours had been saying that they had never thought that "these people would be so quiet, so clean and so happy."

MANY BENEFITS

Proud Mustafa has much to talk about. There was the recent marriage of granddaughter Hana (now living with her young husband in Belgium) and the new baby just born to Shemsedin and Imka. Meanwhile, Mustafa is busy as the only Albanian imam to the 500 Albanian Moslem refugees in France and Belgium.

The children have entered school, and the regular benefits of public health insurance and monthly family allowances have been made to them by the French government.

All this has cost 10,000 dollars and many hours of patient, faithful work. For the Christians involved it has earned the moving gratitude of a model Moslem family.

When you leave the home of the Hodja family, the children hurry to wave you off. Mustafa raises his hand in salute and pats his fez with contentment. In the C.I.M.A.D.E. office the Hodja file is marked "case closed."

SUMMARY AND REVIEW OF THE YEAR 1959

(Continued from Page 3)

The first of the three Franciscan Friars who are now working in the Diocese of New Guinea, passed through Perth during the middle of the month.

The bishops of the Church, during their meetings in Brisbane, resolved to make a careful study of the Commonwealth Matrimonial Causes bill. In the meanwhile they issued a statement through the Bishop of Ballarat making it clear that the attitude of the church as a whole to divorce remained unchanged.

A series of conflicting statements about the effects of atomic radiation issued by scientists in various parts of the world led us at the end of June to publish a leading article on "Playing With Fire."

"It is no function of this newspaper to conduct an investigation into, and to make pronouncements in the name of the Church upon, the morality and likely effects of continued testing of these deadly toys," we said.

"Resolutions by synods who have not access to all the facts, and who have insufficient time to discuss them, are of limited value.

"What is required is, surely, a thorough examination and assessment of the evidence by competent Christian authority



The Reverend B. I. Chiu who took up his new duties as Home Secretary for the Australian Board of Missions towards the end of the year.

while—and if—there is yet time, followed by a clear and unequivocal statement on the policy which Australian Christians, at least, should adopt."

We quoted with approval the words of a secular newspaper: "If war is too dangerous to be left to the generals, then equally the hazards of radiation are too profoundly catastrophic to be left to the physicists."

JULY

July saw the arrival in Australia of the Bishop of Coventry, the Right Reverend Cuthbert Bardsley, who undertook an Australia-wide tour, sponsored by the Church of England Men's Society.

The Bishop of North-Western Australia, the Right Reverend J. A. Frewer, set the foundation stone of a new church in Wittenoom Gorge in mid-July.

This afforded us a "peg" on which to hang a leading article advocating a step which we have consistently pressed for many years past, namely, some kind of arrangement whereby the dioceses of the more populous Southern and Eastern States can do more to help forward the work of the Church in Northern and North-Western Australia.

We contrasted the unhappy position of the Church of England with the relative strength of the Roman Catholics and Presbyterians in these areas, and suggested it was high time that the Church did something about it.

Bishop Bardsley addressed enormously successful meetings in Western and South Australia before going on to Victoria.

At the beginning of the month we recorded with regret the death in Dubbo of the Right Reverend M. d'Arcy Collins,

Coadjutor Bishop of Bathurst, in his 70th year.

He was a good friend of this newspaper.

Later in the month the Bishop of Adelaide announced the appointment of the Reverend J. C. Vockler to be Bishop Coadjutor of Adelaide.

Bishop Donald Baker retired from the active ministry of the Church and was farewelled after an impressive Evensong in S. Paul's Cathedral, Melbourne.

The Archbishop of Sydney opened the new Diocesan Youth Centre at Port Hacking.

The appointment of Mr A. J. Dain as Federal Secretary of the Church Missionary Society, in succession to Archdeacon R. J. Hewitt, was announced towards the end of the month.

AUGUST

The Coadjutor Bishop of Brisbane, the Right Reverend H. H. Dixon, celebrated his 90th birthday on the first day of August. Bishop Dixon, who was honoured in the New Year's Honours this month, is the oldest active bishop in the whole of the Anglican communion.

Bishop F. de Witt Batty was admitted to St. Luke's Hospital in Sydney during August, following a pneumonia. His condition caused much anxiety to his countless friends throughout the Commonwealth for some time; but he was able to leave hospital before the end of the month.

Abroad, the Vice President of the United States, Mr. Nixon, visited the Soviet Union and had a much publicised disagreement with Mr. Khrushchev. At least they seem to understand each other?

Bishop Bardsley continued his tour for the C.E.M.S. in Tasmania, where he generated as much enthusiasm as in South and Western Australia.

After an extremely successful campaign in Victoria he came to New South Wales, together with the Bishop of Armidale, who accompanied him throughout his tour.

We had the pleasure of entertaining him in the office of THE ANGLICAN, when he came to enjoy a cup of tea with the Leader of the Federal Opposition, Dr H. V. Evatt.

It might be mentioned that the bishop and Dr Evatt spent most of the time discussing current English sculptural and artistic trends!

During August their friends were delighted to learn of the engagement of the Bishop of North Queensland to Dr Jean Stephenson, who had been pioneering the medical work of the Anglican Mission in the New Guinea Highlands.

From Adelaide we were happy to report the opening of the new Chapel of S. Augustine, in the Pulteney Grammar School.

The strides made by this school during the past five years are considerably greater than could be accounted for simply by the increase in the population of Adelaide.

The chapel itself has unusual sanctuary windows and is of a unique architectural design.

In Perth the Church received on a 50 year lease from the Perth Road Board, ten acres of undeveloped land to be converted into a War Memorial Sporting Centre. The job, which will cost £70,000, has been undertaken by the Anglican Sporting Association.

From Adelaide again, we reported the setting of the foundation stone of the new S. Peter's College Mission Community Centre at the new town of Elizabeth by the bishop, Dr T. T. Reed.

Towards the end of August, the appointment was announced of the Venerable R. E. Davies to succeed Bishop Storr as Warden of S. John's College, Morpeth.

During the same month very considerable opposition was roused throughout the community to proposed increase in postal charges by the Federal Government.

These increased charges par-

ticularly affected newspapers and periodicals of all kinds, and reaction was so strong that the Government wisely reduced their scale.

The position was that the increases first proposed would have driven out of existence practically every parish paper published in this country, and would have imposed an intolerable burden on what we called in a leading article "the Press of Information."

By the end of August the Bishop of Coventry had got as far north as Townsville where, on August 29, the Princess Alexandra presented to the cathedral a cross of mediaeval nails from the ruined cathedral of Coventry for incorporation into the foundation of the new S. James' Cathedral.

At the end of the month the Bishop of Borneo announced the appointment of the Reverend James C. L. Wong, formerly Hong Kong correspondent of THE ANGLICAN, to be Assistant Bishop in Borneo.

In Brisbane, the Trustees of the Society of the late Phillip James Symes, handed to the archbishop a cheque for £90,000, being part of a bequest to the diocese totalling £100,000.

In Melbourne, a School of Pastoral Care was organised by the Diocesan Centre and held at Trinity College.

Our last issue of the month was the publication of a leading article asking "Were the Apostles Alcoholics?"

CONTROVERSY

We quoted with approval, the commonsense views on alcohol voiced by the Archbishop of Sydney and the Bishop of Coventry, and put what seemed to us the general Anglican view about alcohol.

Not all agreed with it; but we applauded the existence of minority views in the Church.

The Bishop of Rockhampton, the Right Reverend T. B. McCall, made a plea during his first charge to his synod for the development of closer relations with the orthodox churches.

When the Bishop of Coventry left Australia on August 28, apparently still in good health after a gruelling experience, he gave his impressions to a Press conference at Sydney airport.

He was impressed by our vitality, our ease of approach and conversation, and our prosperity, he said.

He was delighted to see the speed with which English settlers acclimatised themselves in Australia, and he had found the



The Reverend A. J. Dain who arrived from England in November to become Federal Secretary of the Church Missionary Society.

Church more alive and vigorous than he had anticipated.

He suggested, however, that we were building too many small churches, which might not be the best policy in these days when transport was so easy.

He felt that we should be doing more about industrial chaplaincies, and he felt that we needed a greater degree of mobility as this affected interchangeability of clergy between the several dioceses.

SEPTEMBER

September saw the Princess

Alexandra greeted by a fanfare of trumpets and addresses of welcome when she attended Matins in S. John's Cathedral, Brisbane, during the Centenary celebrations of the diocese.

The Archbishop of Sydney, in his capacity as Metropolitan in New South Wales, paid a formal visit to the Diocese of Newcastle which extended him a gratifyingly cordial welcome.

We announced on September 4 the impending retirement of the Most Reverend R. H. Owen as Primate and Archbishop of New Zealand.

During this month we commented editorially for the first time on the case of one Stuart, an Aborigine, who had been found guilty of an atrocious crime in South Australia, and had been sentenced to death.

In the light of all that has since been revealed, our leading article was fully justified, and appears to have been one of few published comments upon the Stuart case to contain more light than heat.

Our attitude was that through the fault of no particular person, a series of what we called "little bangles" had characterised the course of events from the moment of Stuart's arrest.

What happened subsequently is, of course, well known: the Government of South Australia commuted the death sentence to life imprisonment, and the Royal Commission came to the conclusion that the sentence passed upon him in the first instance was a proper one.

A welcome visitor to Australia during September was the Assistant Bishop of Singapore, the Right Reverend Roland Koh, who, with Mrs Koh, visited several Australian dioceses and told us much of the work of the Church in Malaya.

On September 7 we were able to report a resolution of the Commission of the Churches on International Affairs, meeting on the Island of Rhodes, calling for an indefinite suspension of testing of nuclear weapons.

Yet another Australian priest left Australia to undertake advanced studies at the General Theological Seminary in New York. He was the Reverend M. M. Thomas of the Diocese of Newcastle.

A HIGHLIGHT

One highlight of the month was the ceremony of the consecration of Christ Church Cathedral, Grafton, on September 14.

The cathedral was opened some 75 years ago, and considerable extensions were made to it in 1937. It was only last year that the debt on the cathedral was finally liquidated. The Archbishop of Sydney presided towards the end of the month over his first Australian Synod.

The experience was as novel and as useful for His Grace as it was for the others who took part.

Possibly the most significant discussion of the synod centred around an ordinance which sought to introduce the principle of proportional representation into synodical elections of committees. Prima facie, there can be no reasonable criticism of this principle, which works admirably in our own country, in Tasmania, and equally admirably overseas in such bodies as the Church Assembly.

The object of proportional representation is simply to ensure that minorities are represented proportionately to their strength in the voting body as a whole—a principle with which, in fairness, no one can quarrel.

The present position in the Diocese of Sydney is that a "majority" which is, in fact, probably only a very highly organised minority, effectively controls all elections.

The ordinance, which was introduced by the Diocesan Advocate, Mr Norman Jenkin, Q.C., was bitterly opposed by most of the present controlling faction.

Among the Battle of Britain Services which took place throughout Australia during Air Force Commemoration Week, that held in Perth was the most notable. The Western Australians dedicated the Spitfire Memorial which now stands in Adelaide Terrace.

OCTOBER

October opened with a salutary warning by the General Secretary of the Church Missionary Society, Canon Max Warren, against judging events in Asia and Africa solely by the criteria of Western Parliamentary democracy.

Almost at the same time that Canon Warren's News Letter was released, the Archbishop of Cape Town, the Most Reverend Joost de Blank, spoke in London of "the open sore" of Africa: "a society based on colour privilege, and warned his hearers that while discrimination on the basis of colour alone remained, Africa's peaceful future was seriously threatened. The Synod of the Diocese of Gippisland accepted a proposal to establish an Anglican school for boys in the diocese.

Melbourne Synod had a lively session during which it considered, among other things, the



The Right Reverend W. G. Hilliard who announced his retirement as Bishop Coadjutor of Sydney and Registrar of the diocese as from May this year.

attitude which the Church should take to the Peace Congress held later in the year in Melbourne.

Yet another visitor from the U.S., Professor E. N. Pittenger, reached Australia during the month.

He visited all the Australian Theological Colleges and had a number of useful informal talks with clergy everywhere he went.

A report issued by the Church Information Board in London showed that the average age of the English clergy was tending to rise. It was 44 years in 1851; 49 years in 1901; and 55 years in 1959.

The report gave no indication that the average age of the clergy was likely to fall: the average age of new members of the diaconate between 1954 and 1958 was 32½ years.

The Diocese of Newcastle made the unusual decision to levy no further assessments on its individual parishes during this month.

It remains to be seen how well or not the parishes respond!

The Vice-Warden of S. John's Theological College, Dr H. R. Smythe, resigned during the month with effect from November 1.

In England, following the failure a year earlier of the Church Information Centre, the Diocese of Chelmsford set up its own Inquiry Bureau.

The Synod of the Diocese of St. Arnaud, meeting at Swan Hill, unanimously passed a resolution condemning as inadequate the present agreed syllabus for religious education in Victorian State Schools, and

urged action to ensure that Anglican children were taught the Faith.

There has for many years past been growing dissatisfaction with the results of the Victorian syllabus. In theory, there may be much to commend it, but the situation in Australia is quite different from that which obtains in the United Kingdom. The Church here is not established, nor is it as strong numerically as it is in England. It is inevitable that any "agreed" syllabus must omit much that is regarded as vital to the Anglican doctrinal position, since the syllabus can after all be only a kind of highest common factor between several denominations.

In our issue of October 16 we were able to report that May Day in the Northern coal-fields of New South Wales was used by the Church of England Men's Society to hold a symposium on the relations between the Church and industry.

It is pleasant to record that, instead of the usual "binge" a great number of miners and other industrial workers attended the symposium.

During the month the first announcement was made of the conference of Australian Churches, convened by the Australian Council for the World Council of Churches, to be held in Melbourne next month.

NEW PRIMATE

The Diocese of Ballarat joined the list of those who had resolved to conduct diocesan canvasses.

The first E. G. Davidson Memorial sermon was delivered by the Bishop of Canberra and Goulburn in Sydney.

At the end of the month the Archbishop of Sydney, the Most Reverend H. R. Gough, was elected Primate of Australia in succession to the late Archbishop Mowll.

The election took place on the third ballot, which indicated that the bishops present had not found themselves unanimous in the first instance.

Shortly before the meeting we had pointed out in a leading article certain difficulties in the present system of electing a Primate, and had suggested that the time was ripe to reconsider the basis of election.

The last event of the month to provide us with a good news story was the opening and dedication of the Mowll Memorial Village for aged people at Castle Hill, Diocese of Sydney.

All the bishops were present.

Our friends of the Greek Orthodox Church were gratified during October when the Ecumenical Patriarch Athenagoras raised the status of the Greek Orthodox Church in Australia and New Zealand to that of a full archbishopric.

It was good to record in our last issue of the month that the Roman Catholic Church had appointed two priests to be observers at next month's National Conference of the Australian Churches to be held in Melbourne.

(Continued on Page 11)



The Right Reverend J. C. Vockler who was consecrated Assistant Bishop of Adelaide on S. Andrew's Day.

SUMMARY AND REVIEW

(Continued from Page 10)

NOVEMBER

We announced at the beginning of November, with mixed feelings, the appointment of the Bishop of Geelong, the Right Reverend J. D. McKie, to be Assistant Bishop to the Bishop of Coventry.

In a short leading article we made the point that, while it was very nice to see an Australian appointed to an English post, we could not afford to lose too many men of Bishop McKie's calibre.

In the same issue we found ourselves compelled to join issue with the bishops of the Church in Australia over their attitude to the Australian and New Zealand Congress for Co-operation and Disarmament—the Peace Conference, being held in Melbourne.

Their statement, issued in the previous month, was "a sadly negative, timid, and disappointing document," we said.

"Not here was the pen of a Cramer, a Wilberforce, a Temple! Uncritical, superficial, bearing no sign of any investigation at first hand of the nature and composition of the Melbourne Congress, it seemed to us the kind of 'yes-man' composition which would have issued acceptably in a different geographical context from the other side of the Iron Curtain."

In contrast to the attitude of the bishops, a constructive document was issued in Melbourne over the signatures of the archbishop and nine other leaders of Churches.

"REGRETTABLE"

We feel that we were right in refusing to accept the off-the-cuff assessment of the situation by our bishops.

There is no doubt whatever that we were right in saying that whether their assessment were correct or not, it was not based on any thorough-going examination of all the facts. More than ever, it seemed to us, the need was clear for some kind of permanent central secretariat with the trained staff to feed up to the bishops of the Church as a whole, facts upon which alone political and economic judgements could be based.

What really annoyed us at the time, and was briefly mentioned in our leading article, was the fact that not one single bishop—or any other prominent Anglican in this country—had apparently realised that the Australian delegation to the United Nations had, in effect, voted with the Union of South Africa in favour of applying the principle of apartheid to the former German Territory of South West Africa. In terms of its effect upon world public opinion, the occasion of our application to the United Nations was far more damaging than anything that could possibly have come out of the Melbourne Congress.

The statement of the bishops was all the more regrettable, in our view, because it antagonised so many undoubtedly loyal Anglicans in the Trade Unions and in sections of the Labour Party which "on their open public records," as we pointed out, "have successfully combated Communism in Australia."

It is understood that the pronouncement by the bishops was by no means unanimous. In Brisbane, it was resolved to launch a Diocesan Centenary Appeal for £50,000 for S. Francis' College.

At the same time, in Melbourne, another £50,000 appeal was lodged to repair the fabric of S. Paul's Cathedral.

Towards the end of the month it gave particular pleasure to this newspaper to receive in Sydney the first Anglican priest from China to have visited this country for more than ten years.

He was the Reverend Chao Fu San, who had been one of the hosts to the Australian delegation to China three years earlier.

The new Federal Secretary of

the C.M.S., the Reverend A. J. Dain, reached Australia during the month.

In England, Sir Kenneth Grubb, who visited Australia some five years ago, was elected Chairman to the House of Laity of the Church Assembly in succession to Lord Selborne.

At the end of the month we were able, without any pride, to record that the Australian Council for the World Council of Churches had been able to pay the legal costs for the adoption of eight Japanese children by Americans. These children were some of the hundreds whose fathers were Australian servicemen.

On the last day of the month the Reverend J. C. Voelcker was consecrated in S. Peter's Cathedral, Adelaide.

DECEMBER

Our first leading article in December "The Devil at Work" concerned the separate existence of the two missionary organisations of the Church in Australia.

"To the extent that these two bodies reflect 'party' division within the Church, and to the extent that there is lack of true co-operation between them, Anglicans as a whole have cause for shame," we said.

The "peg" upon which we hung this leading article on a topic to which we have constantly returned for years past, was a pastoral letter by the Archbishop of Melbourne, the Most Reverend Frank Woods.

In Sydney, the archbishop announced the personnel of his commission "to carry out a survey of the administrative organisation, property, and finance of the diocese."

There were no surprises in the names announced.

Abroad, the most important event of the month was the visit by a five-member delegation of the World Council of Churches Moscow patriarchate of the Russian Orthodox Church.

In addition to two formal meetings with Russian Orthodox leaders in Moscow, the delegation spoke to leaders of the Lutheran and Armenian Churches in the U.S.S.R., visited ministries and theological training centres throughout the country and attended services from Moscow to centres beyond the Urals.

Even the General Secretary of the World Council, Dr W. A. Visser 't Hooft, notoriously conservative in political matters, saw hope of closer relationships after the visit.

NEW BISHOPS

Two new episcopal appointments were announced during the month: the Reverend A. W. G. Hudson, to be Bishop Coadjutor of Sydney, and the Warden-Elect of S. John's College, Morpeth, Archdeacon R. E. Davies, to be Assistant Bishop of Newcastle.

It was announced from Bunbury that the Right Reverend R. G. Hawkins had launched an appeal for £150,000 to start building the new War Memorial Cathedral there this year. Already, some 60 men had promised each to give £1,000 towards the appeal.

Our last issue of the month, actually published on Christmas Day, contained as usual the news of the Christmas Bowl Appeal by the World Council of Churches to aid refugees.

Of all the work of the World Council, there can be nothing more calculated than this to strike a responsive chord in the hearts of all who call themselves Christian.

It strikes some of us like a physical pain, that children, anywhere, should be in need of food in these years of plenty. Above all, that these children should be found at this moment in the Holy Land, in places where Our Lord Himself walked and talked nearly 2,000 years ago.

Although no final figures are yet available, it is believed that the response to the appeal in Australia will prove as great as ever before.

BRING OUT AN ANGLICAN

The following British families are anxious to migrate to Australia. They are all practising Anglicans, who have been recommended as immigrants by the rectors of their parish churches. Further details can be obtained from the Reverend K. Roughley, Diocesan Church House, George Street, Sydney.

S. T. Hopper, 38 (Northolt, Middlesex) wife and daughters 9 and 5. Inspector in firm of Precision Engineers and Toolmakers (8 years).

J. E. Ingram, 36 (Tamworth, Staffs.) wife and daughters 12, 10, 3. Present bus conductor (11 years), previously coal deliverer/driver, also railway porter.

Mrs. E. A. Brooks, 47 (Mossley) and daughter 16. Domestic cleaner at a hospital—daughter a weaver.

Mr. C. L. Morton, 49 (Westcliff-on-Sea, Essex) wife and sons 17 and 13. Surgical and bespoke bootmaker. Also evening class teacher in handsewn shoemaking.

Mr. H. T. Douce, 36 (Chelmsford, Essex) wife and children 10, 8 and 4. Stores controller.

Mr. A. H. Wallace, 37 (Swindon, Wilts) wife and daughters 11 and 3. British Moulded Plastics Assembly.

Mrs. E. G. Le Tournour, 43 (Derby, C.L.) daughter 15. Mrs. Le Tournour at present saleswoman, previously dress shop assistant and alterations hand.

Mr. B. C. Goodhan, 37 (Welling, Kent) wife and children 12, 9, 8, 6. Also mother-in-law, 54. Self employed, sub-contractor, painter and decorator, general building (does work as butcher during slack periods). Mother-in-law does hotel room service.

Mr. R. G. Turner, 41 (Chichester, Sussex) wife and children 17, 16, 12, 11, 6, 4, 1. At present nursery-school with horticulturist, previously school caretaker. Eldest son centre-lathe turner, eldest daughter, nursing cadet.

Mr. H. A. Owen 43 (Burnham-on-Sea, Somerset) wife and step-daughter 10. Self-employed market gardener. In family business, fruit and veg. school, Greengrocery and fruit trade, retail.

HANDBOOK FOR LAY READERS

FROM A CORRESPONDENT

Ballarat, January 18
The Guild of S. Mark, the association of lay readers in the Diocese of Ballarat, has produced a members' handbook.

The guild tries to bring together the lay readers of the diocese, who are widely separated one from the other, by frequent newsletters and quarterly meetings.

The handbook is designed to give members information about their guild and to guide them when they conduct services. Copies of the handbook have been sent to every diocese in Australia.

WATER IN THE VAULT

ANGLICAN NEWS SERVICE

London, January 18
When cockroaches were noticed in the vergers' vestry of Southwark Cathedral, the trapdoors were opened and water was discovered below in the vault.

The fire brigade pumped out 7,000 gallons of water.

MUSIC REVIEW

THE MAGNIFICAT AS A CANTATA

CANTATA NO. 10, "MY SOUL DOETH MAGNIFY THE LORD." J. S. Bach. Edited by Paul Stein-Hilf. Curwen Edition 3741. English price 5s.

BACH has set the words of the Magnificat twice. The better known is referred to as "the Latin Magnificat." The other one he set as a cantata and used German words.

While the Latin Magnificat is breathtaking in its beauty, being one of the finest works of the master, the German version is very beautiful and much simpler to sing.

In this edition, Dr Steintz has provided an English translation and a preface with hints for its performance.

As is usual with Bach's cantatas, the opening movement is the main chorus. Then follow several Arias, a Duet (which would go better if sung by all the voices—tenors and altos), and a chorale in simple form.

The difficulty of the work is no greater than the choruses from Handel's "Messiah." It takes twenty-two minutes to perform, and can be recommended for parish church choirs capable of singing the "Messiah."

—L.F.

DIOCESAN NEWS

BATHURST

RECTOR FOR GEURIE
The Bishop of Bathurst, the Right Reverend E. K. Leslie, has appointed the Reverend Ivor Skelton to be rector for the parish of Geurie. Mr Skelton is married, and has recently retired from the Missions to Seamen at Newcastle.

The bishop, and Archdeacon H. A. D. Graham of Wellington will institute and induct the rector-elect at a special service in S. Matthew's Church, Geurie, at 8 p.m. on Thursday, January 28. A reception will follow in the local Memorial Hall.

The diocesan chaplain, Canon Harry Thorpe, who has been acting as priest-in-charge of Geurie since Christmas, will take up similar duties in the Parish of Stuart Town at the beginning of February. The annual meeting of Geurie parishioners will take place at the local hall on Friday, February 19, at 8 p.m.

PERTH

CHAPLAIN FOR HALE SCHOOL

Hale School, which was founded by and takes its name from the first Bishop of Perth, recently became once again a Church school, after being under other management for some years. The Reverend Russell Davis, at present preacher and minor canon of S.

BISHOP CONDEMNNS BANISHMENT

ANGLICAN NEWS SERVICE
London, January 18

The Bishop of Johannesburg, the Right Reverend Ambrose Reeves, in his diocesan journal, wrote that the banishment of Mrs Elizabeth Mafekeng, the Cape Province trade union leader, has "shocked the civilised world."

He describes the banishment without trial of Mrs Mafekeng and 81 other Africans in the past few years as monstrous.

George's Cathedral, Perth, has been appointed Chaplain of Hale School, entering upon his duties at the beginning of the first term in 1960.

Th.A. SUCCESSES

A total of thirteen men and women from Perth have been successful in the Australian College of Theology Th.A. examinations, ten having passed in the first half of the examination and three in single subjects, a husband and wife being amongst the passes in the first half. The Reverend A. T. Pidd, Rector of Christ Church, Claremont, who has been mainly responsible for organising these classes supplies a desperate want, namely, the provision of instructed lay men and lay women in the Church of England.

ROCKHAMPTON

ORDINATION

The Reverend K. W. Raff was ordained to the diaconate in December. Mr Alan Sapsford will be made a deacon in S. Paul's Cathedral, Rockhampton, on February 2.

Later in the year Mr R. D. Wisikon, who has been a captain in the Church Army in England, will be made a deacon.

SYDNEY

HARBOUR CRUISE

The S. Andrew's Cathedral Communicants' Guild will go on a harbour cruise round Port Jackson, the Parramatta River and Middle Harbour on February 6. All interested are invited to join them. Proceeds will aid the work of the "Chesalon" homes. Particulars are available from the Dean's Secretary.

GARRISON CHURCH

The Reverend E. G. Newing will be instituted and inducted to the cure of souls in the Parish of Holy Trinity, Millers Point, by the Venerable J. Bidwell on January 22.

On January 24 there will be an Australia Day service under the auspices of the National Trust, at which His Excellency the Governor of New South Wales will be present. The Venerable R. B. Robinson will preach at the service.

CONVOCATIONS TO BEGIN

(Continued from Page 1)

considered in both Convocations suggests the experimental use of a Sunday table of Psalms for use on Sundays, and certain other days, "designed simply to meet the urgent needs of the Church to-day" (to quote the report).

In Canterbury Convocation, the Bishop of Southwark, the Right Reverend Mervyn Stockwood, will ask for approval for the experimental use of this table, "at the discretion of the Minister," for a period of five years from the first Sunday in Advent, 1961.

A similar resolution will be moved in York by the Archdeacon of Durham, the Venerable J. O. Cobham.

The Bishop of Leicester, the Right Reverend R. Williams, will ask in Canterbury Convocation for plans in each diocese to foster the study of the Bible (as a follow-up to a resolution of the Lambeth Conference).

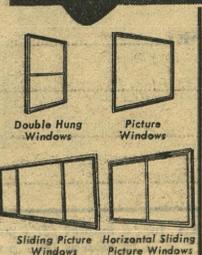
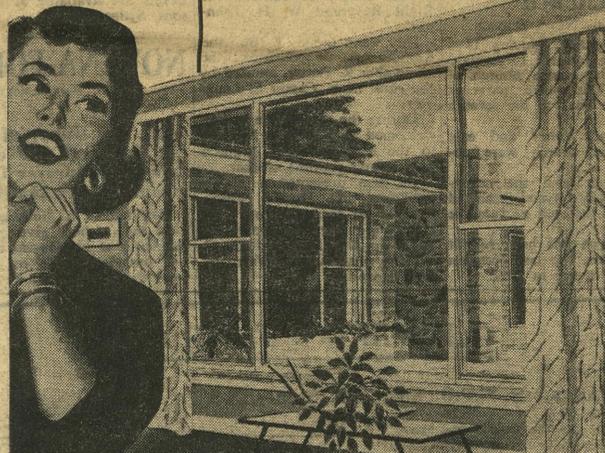
Canon E. W. Kemp (Oxford) will move that a Joint Committee be appointed to consider the suggestion that there should be lay members of the Convocations, and possibly suggest ways in which this could be provided for.

The Bishop of Manchester, the Right Reverend W. D. L. Greer, is expected to move in York Convocation a motion commending the formation of a national "Projects for Peace Investment Trust."

In the Lower House, the Provost of Bradford, the Very Reverend J. G. Tiarks, will present the report of a committee on the ministry of laymen.

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TOO MUCH TALK OF "GOING TO CHURCH"

S. AUST. CHURCH DEDICATED

FROM A CORRESPONDENT

Naracoorte, S.A., January 18

On January 10 the Bishop of Mount Gambier, the Right Reverend J. C. Vockler, dedicated the new Church of S. Martin, Frances.

Ninety people were able to stand in the small church, while over a hundred remained in the entrance or stood outside and watched through the windows on the south side.

A former assistant curate, the Reverend D. B. Cornelius, acted as the bishop's chaplain.

Other visitors included the Reverend F. Wilcox (Edenhope, Vic.), the Reverend R. Long (Perth), Sir W. McDonald, Speaker of the Victorian House of Assembly, and Mr L. C. Harding, M.P.

In his address, the bishop said that people had talked for too long about "going to church."

"We do not go to church—we are the Church, and therefore we go to worship, since the Church is most characteristically the Church when it is at worship."

CHURCH'S NATURE

Bishop Vockler said that two aspects of the Church's nature were vital to our understanding of its life and mission in the world.

The Church was both the redeemed community and the redeeming community.

God called His Church to Himself in the words, "Come unto Me," then He sent it forth to serve: "Go ye into all the world."

As this was the bishop's first visit to the South-East where his title is derived, he was given a special welcome at a lunch after the service.

FIRE DAMAGES CHURCH

ANGLICAN NEWS SERVICE

London, January 18

A fire on January 13 severely damaged the parish church at Bolsover, Derbyshire, parts of which date back to the seventh century.

The altar, vestry and east end of the church were destroyed.

The tower and the seventeenth century Cavendish chapel were saved, as well as valuable ornaments.

The church has been rebuilt several times, the last occasion being after a fire in 1897.

The new church, which has a congregation of about fifteen families, is already known affectionately as "S. Martin's-by-the-Swamp."

It is a hexagonal building, colourful, light and very airy, built of Mt. Gambier stone on modern lines with special attention to the acoustics.

The architect was the late Mr Laurie Brownell of Adelaide.



The Assistant Bishop of Adelaide, the Right Reverend J. C. Vockler, with St. Paul's choir, before the dedication of S. Martin's Church, Frances, S.A.

ORGAN SOCIETY MEMBERS TO HOLD SYDNEY CONVENTION

FROM A CORRESPONDENT

The 1960 convention of the Organ Society will be officially opened by Mr Herbert Cannon, Director of Music for the A.B.C., at 7.45 p.m. on January 22, in S. Andrew's Cathedral Chapter House, Sydney.

This year the society has secured two outstanding musicians as guest recitalists. Mr Michael Brimer is music master at C.E.G.S., Brisbane.

He will leave Australia soon to take up a post in England, and this will be probably the last time Sydney will have the opportunity to hear him.

On the Saturday he will give a lecture, "Tom-toms in the

Swell Box," together with a recital, and will play in the Sydney Town Hall on the Sunday.

Mr Roger Hollinrake is a lecturer in music at the University of Auckland and president of the Auckland Organists' Association.

He has recorded for both the A.B.C. and N.Z. Broadcasting Service.

He is to give a lecture-recital on César Franck's organ music in S. Andrew's Cathedral on January 26.

Other lecturers and recitalists include Messrs Keith Asboe, Roy Caddy, Ray Holland, Howard Pollard, Errol Scarlett and the choir of S. Mark's, South Hurstville.

Full convention membership tickets are available at Nicholson's, Sydney.

WARRNAMBOOL INDUCTION

FROM A CORRESPONDENT

Warrnambool, Vic., January 18

On January 10 the Reverend Gordon Brown was instituted to the cure of souls in the Parish of Christ Church, Warrnambool, by the Bishop of Ballarat, the Right Reverend W. H. Johnson.

He was inducted by the Archdeacon of Ballarat, the Venerable R. Porter, assisted by the rural dean, Canon L. Langdon.

During the service the bishop welcomed Miss Heather McQuie to the staff of Christ Church as a young people's worker.

He also presented a prayer book to Mr Horace Verey, licensed to assist at the Holy Communion, and an embossed Bible to the Reverend C. C. Waring, pharmacist at Warrnambool Hospital.

ARCHDEACON OF HOBART

As announced briefly in our columns last week, Canon I. J. B. Macdonald has been appointed Archdeacon of Hobart in succession to the Venerable C. E. S. Mitchell who is retiring.

He is at present Rector of Moona.

Canon Macdonald serves on many diocesan Boards, and is interested in court probation work and marriage guidance.

He was educated at The Hutchins School, Hobart, and the Launceston Church Grammar School.

After his ordination he was rector of various parishes in Tasmania.

From 1941 to 1946 he was chaplain to Brighton Military Camp.

Canon Macdonald spent some years in England studying the psychology of emotional disturbances, during which time he served in London parishes in the East End and in North-West London, later holding the living of Allerton, in the Diocese of Bradford.

PRAYER FOR UNITY

ECUMENICAL PRESS SERVICE

Geneva, January 18

In many parts of the world Christians will be keeping the eight days, January 18-25, as the Week of Prayer for Christian Unity.

During this week members of different Churches will be praying that unity between them may come in the way and by the means that Christ wills.

Bishop Otto Dibelius, who has been invited to visit Geneva by the Provost of the Cathedral, the Very Reverend H. C. N. Williams, will speak at the city's inaugural meeting of the Week of Prayer.

At the meeting, a hymn composed by Bishop Dibelius, which the Nazis suppressed in 1939 as "highly detrimental" to their culture, will be sung in an English translation.

The Archbishop of Canterbury has announced that he will be entertaining Bishop Dibelius at Lambeth Palace later this month.

Among other well-known Christians who will be speaking during the Week of Prayer in England are the Dean of Westminster, the Very Reverend Eric Abbott; the Bishop of Sergiovo, the Right Reverend Anthony (Orthodox); and Group Captain Leonard Cheshire, V.C. (Roman Catholic).

135 ECUMENICAL SCHOLARSHIPS

ECUMENICAL PRESS SERVICE

Geneva, January 18

One hundred and thirty-five students from 31 countries are being helped by World Council of Churches' ecumenical scholarships this year.

The group includes six refugee students—five from Hungary and one from Yugoslavia.

The ecumenical scholarships are intended to give a wider knowledge of other churches and other countries to theological students and others preparing for work in the Church.

Most scholarships take the form of "free places," including both tuition and board, at colleges and seminaries of the various Churches.

During the 1959-60 academic year students are studying in Britain, France, Germany, Greece, the Netherlands, Italy, Switzerland, Turkey, Canada and the United States of America.

The students come from Asia, Africa, the Middle East, the Far East, Latin America, North America and Europe.

BELLS FROM MOSCOW

ECUMENICAL PRESS SERVICE

Geneva, January 18

Holy Trinity Greek Orthodox Cathedral in Piraeus, Greece, badly damaged during World War II and now being reconstructed, will receive a set of bells from the Russian Orthodox Patriarchate in Moscow.

NOVENA FOR BORNEO CHURCH

FROM OUR OWN CORRESPONDENT

Kuching, Borneo, January 18

The Bishop of Borneo, the Right Reverend N. E. Cornwall, has called his diocese to join in a novena of prayer for the ministry of the Church from January 25 to February 2.

Writing in a diocesan letter the bishop gives some statistics of his present clergy — including those on leave and those known to be com-

ing soon, and counting one deacon as a priest.

The total is 36, and two bishops, made up as follows: eight Sea-Dayak, four Land-Dayak, six Chinese and eighteen European.

Of the Chinese priests, four are over sixty years of age. There is not one man in training at the moment.

The bishop writes that he needs at least six new priests at once.

He also describes the financial cost of the present ministry which is 18,000 dollars more than the diocese provides, while a ministry "which will be really able to shepherd the flock of Christ" might cost another 30,000 dollars a year.

Therefore, the bishop writes: "The time has come when the whole diocese must awake to a proper understanding of the ministry of the Church."

"Consecration of the Reverend James Wong as a bishop in the Church of God gives us an opportunity of focussing our attention on this vitally important matter of the ministry."

ESSAY AWARDS

The Church of England Historical Society, Diocese of Melbourne, has awarded the George Goodman Memorial Essay prizes for 1959 to Peter Elliot (Melbourne Church of England Grammar School) and Susan Travis (Lowther Hall Church of England Girls' Grammar School, Essendon).

CLASSIFIED ADVERTISEMENTS

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

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POSITIONS VACANT

WANTED. REFINED lady companion help light duties. Small wage. Good home. JB 1119 (Sydney Exchange).

THE COUNCIL of Geelong Church of England Grammar School, Corio, Victoria, Australia, announces with regret the impending retirement of its present headmaster, Dr J. R. Darling, and invites applications for the appointment of a new headmaster to take up duties in September, 1961.

THE ANGLICAN has the following STAFF VACANCIES. 1. JUNIOR OFFICE GIRLS (2). Applicants should have passed the Intermediate Certificate Examination and should be able to type. Remuneration will be above the Award rate. 2. SENIOR STENOGRAPHER. Applicants should have sound general office experience and must be able to take an impecable 120 words per minute shorthand. Remuneration not less than £17 per week. 3. JUNIOR ACCOUNTS CLERK (male). Applicants should be of intermediate grade to standard, and must be determined to complete an accountancy qualification. APPLICATIONS for interview should be sent in applicants' own handwriting in the first instance to the Secretary, THE ANGLICAN, G.P.O. Box No. 7002, Sydney, New South Wales.

COOK WANTED for Old Folk's Home. Information from Bush Church Aid Society, 135 Bathurst Street, Sydney. BM 3164 (Sydney Exchange).

SECRETARY TO the Headmistress is required for Marsden School, Bathurst, New South Wales during 1960, while the permanent Secretary is on leave in England. An interesting and varied position. Residence offered. Further particulars may be obtained by ringing XF 4822 (Sydney Exchange) or writing to 26 Gardener Avenue, Harbord, New South Wales.

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MARRIED COUPLE, with experience in boys' homes, seeks position in either hostel or children's home, Anglicans. Good references from associates and church officers. Please reply Box No. 211, THE ANGLICAN.

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ACCOMMODATION WANTED

SCHOOLGIRL, 13, just won scholarship to Conservatorium High School requires full board private home during school terms. Please reply A. H. Martin, Tumburumba, New South Wales.

WANTED

WANTED EARLY photos or prints of Christ Church, Darwin or Darwin City taken prior to 1959 for inclusion in a history of the church now being compiled. Please advise whether for sale or for loan only. P. Spillert, 7 Margaret Street, Darwin, Northern Territory.

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