

# THE ANGLICAN

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## THE ANGLICAN PRESS GETS OFF TO A FLYING START NATION-WIDE APPLICATIONS EXCEED £400 DAILY

An immediate nation-wide response has greeted the issue by The Anglican Press Limited of £70,000 Mortgage Debenture Stock.

The Secretary of the Press, Mr. H. J. Reid, announced last Tuesday that applications for the Debenture Stock had continued to be received at a rate in excess of £400 each day since the subscription lists opened on June 7.

"By the close of business to-day we had received applications totalling nearly £5,000, and they show no sign of falling off," he said.

"We know in addition of several further applications which are on the way. They amount to a firm £4,050.

"This means that the Directors expect to proceed to allotment before the end of this month," Mr. Reid said.

The Chairman of the Press, Bishop Moyes of Armidale, confirmed in Sydney last Wednesday that two further dioceses had agreed to invest in the Debenture Stock: Perth and Grafton.

Each of these dioceses, Bishop Moyes said, had resolved to take up £500.

"The response so far has been highly satisfactory," Bishop Moyes said.

"I never had any doubt myself that Anglicans would loyally support this venture from all over Australia, because this is a work that Church people should support whole-heartedly.

"This Press represents one of the greatest forward steps that the Church has taken in this century. Apart altogether from its sound business prospects, it will make an enormous contribution to the life and witness of the Church.

"One of the things that has encouraged us most of all is that Anglicans seem to realise how important it is.

### ENCOURAGEMENT

"We have been heartened by the letters of encouragement which come with every mail, together with tangible support in the form of applications for Debenture Stock," he said.

Bishop Moyes said that the Armidale Diocesan Council had instructed letters to be sent to all incumbents and Church officers in the diocese, drawing their attention to the formation of the Press, and urging them to seek local investment.

### VOCATION WEEK IN PERTH

FROM A SPECIAL CORRESPONDENT

Nedlands, W.A., June 17  
The Sunday School teachers of St. Stephen's Church, Hollywood, are organising a "Vocation Week," to be held in St. Stephen's Hall from Monday, June 24, to Saturday, June 29.

Every night at 8 p.m. a competent speaker will speak on a different vocation in the Church.

Talks during the week will include The Diaconess and Church Army Work (Diaconess Polson and Sister Hannon, C.A.); Religious Communities for Men (the Reverend John Lewis, S.S.M.); Religious Communities for Women (Sister Karina, C.S.C.); The Priesthood (Canon J. Paice); and Missions Vocation (the Reverend W. Spence).

The aim of the week is to arouse a sense of vocation among the young people within the Diocese of Perth.

The week will be preceded by a Day of Prayer at St. Stephen's, from 7 a.m. to 7 p.m., beginning with a celebration of the Holy Eucharist.

Supper will be served after each meeting.

"It must be realised that we still have a considerable way to go before we have enough capital in hand to start operating as a Press," the Bishop said. "We have in hand, and in prospect, about £10,000. This is a magnificent and quick start. What we now need is the balance of £60,000 to come in at the same speed."

### EQUIPMENT READY

The Managing Director of the Press, Mr. Francis James, announced this week that the special machinery ordered from overseas had already started to arrive in Sydney.

"Planning for this project first started more than two years ago," Mr. James said.

"In view of the big delays in delivery of much printing machinery, we took a calculated risk more than a year ago by ordering equipment valued at over £30,000.

"We did not even pay a deposit on it: the firms through whom it was ordered were as confident as we were that Church of England people would find the money when it was needed."

Mr. James said that arrange-

### PRESENTATION TO MRS. MOWLL

Mrs. H. W. K. Mowll received an unusual present last Tuesday night at the annual meeting of the Friends of Gibbulla at the C.E.N.E.F. Centre in Sydney.

After the annual report had been read, Bishop W. G. Hilliard presented her with a large photograph of herself to be hung in the building.

Mrs. Mowll knew all about this; but she was unaware of what was to follow.

Mrs. F. L. Richards, who was the honorary treasurer of C.E.N.E.F. until May of last year, and is now honorary secretary and treasurer of the Sydney Diocesan Churchwomen's Association, gave Mrs. Mowll a desk, on behalf of her co-workers at the C.E.N.E.F., to mark their appreciation of her work since the Centre was established.

## WANGARATTA YOUTH RALLY WAS "A DREAM COME TRUE"

FROM A SPECIAL CORRESPONDENT

Wangaratta, Vic., June 17  
The Diocese of Wangaratta held a highly successful youth rally at the Cathedral Church of Holy Trinity on Whitsunday, June 9.

Members of the Church of England Fellowship, the Girls' Friendly Society and the Church of England Boys' Society attended in large numbers, together with other youths serving in various capacities throughout the diocese.

The Bishop, the Right Reverend T. M. Armour, opened the conference at 3 p.m.

The rally could be described, he said, as one of those dreams which had come true.

He had first suggested the idea two years ago. Since then much preparatory work had

been made to take over the new premises which are to house the printery in mid-July. Installation of the machinery would not be completed until at least three weeks later, and the Press was scheduled to start operations by the beginning of September.

Mr. James said that it was proposed to open branch registers in Victoria and the A.C.T. this year.

## A LITTLE SHUNTING ENGINE ENTRANCED THE CHILDREN

FROM OUR OWN CORRESPONDENT

Brisbane, June 17

More than 1,200 children in St. John's Cathedral on June 9 sat spell-bound listening to the story of Oswald, the little Shunting Engine.

This was the background of the address given at the service for the presentation of the Children's Ten Offerings for the Australian Board of Missions.

The chaplain of Slade School, the Reverend Robert Waddington, spoke to the children.

He told his simple story so well, and so well did he draw out the lessons to be learnt from the adventures of the little engine, who though small and apparently insignificant beside the great engines, yet was of vital importance to these same big engines at certain times, and who nevertheless was powerless without his boiler fire, that the children continued to listen with rapt attention to the interpretation that everyone, no matter how small and insignificant, has an important part to play and yet we cannot play it without the help of the Holy Spirit.

### EXCITING MUSIC

Before the service commenced the huge congregation of children from nearly every parish Sunday School in Brisbane was led in a practice of the hymns by the Reverend Trevor Batten, assistant curate at Redcliffe, assisted by the Master of Ceremonies, the Reverend Laurie Hodges, assistant curate at Milton, Brisbane.

The organist, Mr. Ken Hales, one of the assistant organists at the cathedral, played exciting music which added greatly

to the atmosphere and inspiration of the service.

At this truly missionary service several of the mission stations assisted by the A.B.M. were represented. The servers were a Chinese boy and a Sea

Dyak student from Borneo.

At the chancel steps to receive the Children's Lent Offerings were two Papuan lads from the Martyrs' School, and a Chinese lad from St. Michael's School, Sandakan.

The Archbishop of Brisbane, the Venerable Frank Knight, received the offerings and presented them with a beautiful yet very simple prayer.

### ENGLISH VISITOR

The lesson, taken from the Acts of the Apostles 1:1-9, was read by the Reverend Michael Fisher, of the Society of St. Francis, England, who is visiting Australia at the invitation of the Student Christian Movement to conduct missions and to visit universities in this country.

The service was conducted by the Reverend Eric Hawkey, Organising Secretary of the A.B.M. in Queensland. The singing was led by the choir of the Church of England Grammar School under the direction of Mr. Lionel Sawkins.

When interviewed after the service, members of the A.B.M. staff in Brisbane were obviously delighted and full of joy at the wonderful response from the Sunday Schools, the behaviour and particularly the sincere and spontaneous worship of the children.

### CHURCH UNITY IN CANADA DISCUSSED

THE "LIVING CHURCH" SERVICE  
New York, June 17

Leaders of the Church of England in Canada and of the United Church of Canada are discussing the idea of a "conciliatory episcopate."

This would guide and govern a new church that would merge both bodies.

The Moderator of the United Church of Canada, the Right Reverend J. J. Thomson, said that "tentative proposals of the same kind as those advanced recently by the Churches of England and Scotland have been made here."

He was referring to the report on Church unity, compiled jointly by Anglican and Presbyterian theologians, which was recently published.

### DIRECTOR OF PROMOTION FOR ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, June 17

Mr. D. L. P. George, of Broadview, South Australia, has been appointed Director of the Diocese of Adelaide's new Department of Promotion.

This was announced by the Bishop of Adelaide, the Right Reverend T. T. Reed.

Dr. Reed is chairman of the Board of Management of the Department, which is being set up as the result of a resolution passed by Synod last September.

Mr. George, who is 44, took a leading part in the canvass held early this year at St. Philip's, Broadview, where he is a keen parishioner.

He has been a member of the State Civil Service for the past 20 years.

The Department already has a long list of parishes in the diocese eager to undertake Every-Member canvasses under its direction, and it is expected to swing into action in the very near future.

### CENTRAL FUND

Owing to the delay over the appointment of a Director of Promotion, several parishes have recently handed the running of their canvasses over to the Wells Organisation which has been operating in the diocese for several years.

The existence of a thriving Department of Promotion in Adelaide, along the lines of those in the Eastern States and the U.S., is expected to revolutionise the financial position of the diocese within the next few years.

There is still an influential body of opinion among synodmen in favour of setting up a central fund for the diocese to provide ready finance for important diocesan functions and organisations.

However, no working plan for such a fund has yet been adopted by Standing Committee.

### HONOUR FOR BISHOP AND ARCHDEACON

The Bishop of North-West Australia, the Right Reverend John Frewer, and the Archdeacon of the Solomon Islands, the Venerable H. V. C. Reynolds, received the C.B.E. in the Birthday Honours list published on June 13.



Outside St. Patrick's Church, Tawau, North Borneo, the Reverend Kenneth Perry (left) and the Reverend Walter Newmarch greet the congregation. Mr. Newmarch is at present on furlough in Sydney. He and his wife were the first Church Missionary Society missionaries in the Diocese of Borneo.



## THE WORLD REFUGEE PROBLEM GRAVE

### "GREATEST SINGLE SOCIAL PROBLEM OF OUR TIME"

ECUMENICAL PRESS SERVICE

Geneva, June 17

"This year we have the most thrilling report in history to make to you in point of numbers—40,000 refugees were resettled between April, 1956, and May, 1957, by the World Council of Churches."

The director of the Service to Refugees of the W.C.C., Dr. Edgar Chandler, said this on June 3 to 150 churchmen from 35 nations who attended the annual consultation of the council's Division of Inter-Church Aid and Service to Refugees.

The consultation met at Eastbourne, England, from May 31 to June 5.

"But having said that," Dr. Chandler said, "I must tell you that our caseload is still about 150,000, just as it was when I reported to you a year ago."

"We must recognize that the problem of uprooted peoples is the greatest single social problem of our time."

The fact that 40,000 people had been resettled did not mean much, Mr. Chandler said, if "we do not see individuals and families behind the figure and if we do not visualize the churches in various countries who have made it possible for these people to come."

#### REFUGEE YOUTH

"This is a thrilling witness of inter-church relationship, this working together to bring about the miracle of a new life."

Reviewing the work of the past year, representatives of the world-wide refugee service field staff reported to the consultation, pointing out problems, describing successes and making pleas for aid for "those who can only look to the churches for help."

"If the interest of the world had been held for another few weeks, then we could have liquidated the whole problem of the Hungarian refugees in Austria," the W.C.C. field officer in Austria, Mr. Arthur Foster, said. "But it dried up."

The most pressing problem now was 3,800 unaccompanied boys and girls.

"We can't under any circumstances leave these youths in their present environment," he said.

For the last few weeks the W.C.C. had been the only agency working along the Austrian-Hungarian border, where at one point there were 68 groups. The glamour has gone and the money has mostly gone.

#### HUNGARIAN PROBLEM

"But the refugees still are coming across—not many, but some."

"They come because to stay would mean extinction."

Reporting on the current situation in Yugoslavia, Mr. Jan Van Hoogstraten said that 13,500 refugees still remained in 25 camps.

He is a member of the Church World Service staff, on loan to the W.C.C. for work in Yugoslavia.

About 2,300 Hungarians had returned home, he said. Another 3,000 had migrated, mostly to European countries, and 560 have decided to remain in Yugoslavia.

Referring to the problem in Yugoslavia, Mr. Van Hoogstraten told the consultation of a plea from a refugee, a woman who had been an interpreter at the Central Committee meeting of the W.C.C. in Galyateto, Hungary, a year ago.

"Why," she had asked, "is the world assisting the Hungarians in Austria so wonderfully and leaving us, here in Yugo-

slavia, full of fear for our future?"

"Can't you appeal for help for us?"

Mr. David Peterson-Morgan, from the W.C.C. office in Stuttgart, Germany, said that three things were needed to carry on the refugee programme—trained personnel, an individual approach, and money.

"Without all three we find it impossible to help the people we have to work with."

Miss Margaret Holmes, from Australia, said that in the six years the W.C.C.'s programme had been in operation there 12,500 refugees had been taken to Australia.

## AFRICA MISSION IS "IN DANGER"

ANGLICAN NEWS SERVICE

London, June 17

Six thousand supporters of the Universities Mission to Central Africa filled the Royal Albert Hall on June 4 for the centenary rally.

The Archbishop of York, the Most Reverend A. M. Ramsey, said that the year ahead should be one for reflection upon the duty of the Church in England towards Africa.

He called for a new appraisal by the Church at home of missionary work overseas.

There was a new bugle call to the universities to give generously of themselves, of their own life-blood.

The Reverend John C. Kingsworth from Northern Rhodesia, said "there is in Central Africa a black nationalist movement, deeply resenting all forms of colour discrimination."

"There is also a vociferous white nationalist movement, demanding dominion status in order to conserve permanent

political control of the white people."

"Between these two there can be no compromise. They may clash."

Either of the resultant governments might hinder or stop the work of the Mission.

#### "GLORIOUS STORY"

The Women's Educational Adviser of the Colonial Office said that the centenary recorded a "glorious story of endurance, courage and achievement in evangelism, education and medical care."

The Bishop of South-West Tanganyika, the Right Reverend Leslie Stradling, said that we were not keeping pace with the tremendous developments taking place in Africa to-day.

"We have lost something of the pioneering spirit and the moral leadership that U.M.C.A. had in its earlier days."

The missionaries were as full of zeal as ever, but there was a lack of support from home.

"I appeal to you in the name of David Livingstone, of William Johnson, of Frank Weston, to help us in this our hour of need."

"The appeal comes from Christ himself."

#### PROTEST MARCH IN S. AFRICA

ANGLICAN NEWS SERVICE

Cape Town, June 17

Teaching staff, students and former students of the University of Cape Town marched through the streets on June 7 in protest against the separate University Education Bill.

The 89-year-old chairman of the University Council, Mr. W. Duncan Baxter, headed the march with the Chancellor, Mr. A. van de Sandt-Centlivres, and the Acting Principal of the university, Professor R. W. James.

The university officially organised the march and the universities of Witwatersrand, Natal and Rhodes were officially represented.

Between 2,500 and 3,500 people are estimated to have joined in the march.

#### BIBLE CAMPAIGN IN SPAIN

ECUMENICAL PRESS SERVICE

Geneva, June 17

The Roman Catholic Church in Spain has launched a Bible reading campaign.

Spanish versions of the Bible in whole or part are being sold, though at a price three times greater than editions available from evangelical presses.

## BLACK MAGIC THRIVES IN HAITI—BISHOP

### ECONOMIC CRISIS ON THE ISLAND "STAGGERING"

THE "LIVING CHURCH" SERVICE

New York, June 17

The Bishop of Haiti, the Right Reverend C. A. Voegeli, has said that, "regardless of the outcome," the political upheaval on Haiti would have "little immediate effect" on the churches there.

The present unrest, he said, would probably keep Haiti's leaders busy holding their own positions for the next several years, and would take their minds off attempts to bring religious institutions under State control.

The country's poverty was a greater threat to the status of the Haitian churches.

"The country is staggering under the worst economic crisis since it won independence from France 153 years ago," he said.

"The national treasury is virtually empty and the government owes 18 million dollars to the National Bank of Haiti, and 40 million dollars in foreign debts."

"Failure of the coffee crop,

the nation's largest revenue earner, has resulted in critical economic conditions."

The bishop said that one of the principal tasks of the churches in Haiti was educational.

More than 90 per cent. of the population of 4,000,000 was illiterate.

Less than 5 per cent. could be accommodated in the public schools.

#### VOODOOISM

"This throws the burden of education on the religious institutions of the country."

To meet the challenge, the Church had set up 40 schools and 80 missions in Haiti, including a theological seminary and a school for handicapped children.

But despite the progress of the Church he estimated that 85 per cent. of the population practised voodooism.

"No one in the government will admit that the proportion is that high and individuals deny that they believe in black magic."

"But in spite of Church edicts and government controls the practice flourishes," he said.

#### OLD S. PAUL'S PLAN FOUND

ANGLICAN NEWS SERVICE

London, June 17

Sir Christopher Wren's original plan for laying out the environs of S. Paul's Cathedral has been discovered by Sir Alfred Bosson, a Conservative M.P., and expert searchers.

He feels that Wren's ideas for laying out the cathedral should be taken into consideration by the public inquiry into the S. Paul's area, proposals, which opens on July 15.

"Hitler's bombing and the passing of time have most fortunately given to London just one more chance of carrying out Wren's plan almost in its entirety," he said.

Sir Alfred is himself an architect.

He said that after "most diligent searching" the plan had been found in the archives of S. Paul's.

"The plan envisaged the cathedral rising from an open plaza, surrounded by a simple uniform, dignified colonnade."

"This same principle can be adapted to present-day requirements, giving the cathedral the nearest application to Wren's own thoughts."

"Unfortunately, it is not within the realm of practical architecture now to build Wren's sublime conception in its entirety, but there does exist an opportunity of giving to London the nearest possible translation of the great master's intention."

"This opportunity will not last for long, for already innumerable attempts are being made to put up incongruous buildings cheek by jowl against the great church of God with little or no regard to fitness or appropriateness."

#### CYPRUS CASTLE LINK WITH RICHARD I

ANGLICAN NEWS SERVICE

London, June 17

A Byzantine castle, thought to have been captured by Richard the Lionheart in 1191, has been excavated at a site overlooking Paphos harbour in Cyprus.

The castle was hidden among ruins of earlier buildings, in one of which were some mosaics of a style employed in sixth-century churches.

The Cyprus antiquities department has named the building "the castle of forty columns," after the hill site containing it.

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## LARGEST EVER YOUTH CONFERENCE IN W.A.

### VIGOROUS TACKLING OF SOCIAL PROBLEMS

FROM A SPECIAL CORRESPONDENT

Perth, June 17

Two hundred members and friends of the Anglican Youth Fellowship converged on the Araluen camp site for a conference from May 31 to June 3.

They were probably the largest and most representative assembly of young Anglicans ever convened in Western Australia.

The theme of the conference, "Christians in the Modern World," focussed on a study of S. Mark's Gospel.

Fifteen group leaders, drawn chiefly from the ranks of the clergy, teachers and university graduates, directed the study.

The new emphasis on Bible study did not, however, preclude a series of vigorous addresses on such relevant social problems as sex and marriage, home and family, citizenship, work, alcohol and gambling.

The Rector of Scarborough, the Reverend A. C. Holland, was a jovial and gentlemanly camp chairman, whilst the retiring State chairman of the A.Y.F., the Reverend John Best demonstrated that his *tour de force* as an organiser was by no means fully spent.

The Deputy Leader of the Opposition in the State Parliament of Western Australia, Mr. Charles Court, impressed his youthful and critical audience as he cast before it his many pearls of wisdom on Christian citizenship.

He is himself an active lay Anglican in the parish of Dalkeith.

#### MARRIAGE

Few men would have been more fully qualified than Mr. Best to address the conference on sex and marriage.

His elucidation of marriage as an institution of God which implied a life-long relationship, and not just a social or legal contract, was clear and uncompromising.

The Rector of Midland Junction, the Reverend R. Arran-tash, in his address on the home, reminded the conference that a person may find his own "self" in the family, as he does nowhere else.

Mr. Holland summed up his address on work in two pithy sentences: "All work is co-operation with God. All work must be God-centred and not man-centred."

The Reverend Warwick Bastian, speaking of the social problems of gambling and alcohol, said that the individual was continually called to confession and to the remembrance that Christ came to liberate men from social problems.

The Rector of Wembley, the Reverend Jack Watts, who reminds an audience of the dy-

namic Studdert Kennedy school of evangelism, gave a disturbing definition of Christian stewardship.

Other features of the conference programme included a silence period every evening (a wonderful innovation), a concert, a brains trust panel, and the issue of a printed report to every member before his departure.

## £3,000 GIVEN AT OPENING OF A LOVELY NEW CHURCH

FROM OUR OWN CORRESPONDENT

Brisbane, June 17

The culmination of many months of work and years of planning was reached at Jandowae on June 1 when the Archbishop of Brisbane, the Most Reverend R. C. Halse, dedicated the new Church of S. Paul.

*Jandowae is a daughter parish of the large parish of Dalby.*

The church was packed to overflowing, and as many people again were seated in the grounds.

The Archdeacon of Brisbane, the Venerable Frank Knight, assisted at the ceremony. He had been rector of the parish of Dalby for 33 years, until he came to Brisbane last year to take up duties as canon-in-residence at S. John's Cathedral.

Many old parishioners had travelled from far and near as well as visitors from other parishes. A number of clergy from neighbouring parishes, as well as those who had served some time in the Dalby parish in years gone by, were present.

The builder of the church, Mr. A. W. McBaron, acted as crucifer in the archbishop's procession, an office he had fulfilled in 1923, when the mother church of the parish, S. John's, Dalby, was dedicated.

The ancient and solemn ceremony of the dedication was carried out with great dignity.

The colour scheme in the church is most effective. The east end wall behind the high altar is a deep blue, and against this background the silver cross and candlesticks stand out well.

The spacious sanctuary was decorated with vases of red gladioli, and the afternoon sunlight filtering through the stained glass windows gave a softness to the light and a great beauty to the church.

After the prayers in the sanctuary, read by the archbishop, Archdeacon Knight proceeded in procession to each part of the church, and read the formal sentence of dedication with an appropriate passage from the Bible.

#### ASCENSION MESSAGE

His Grace then prayed for God's blessing on the ornaments and those who would be using the church, and then formally dedicated the whole building.

In his sermon, the archbishop took as his text the words of the Psalm 24, the psalm used on entry to the church at the beginning of the ceremony: "Lift up your head O ye gates, and be ye lift up ye everlasting doors: and the King of Glory shall come in."

He linked the dedication of the church with the message of the season of the Ascension, and said that in this dedicated building people would find the living presence of the Ascended Christ.

Afternoon tea was served in the Jandowae Memorial Hall by the members of the S. Paul's Women's Guild, who were assisted by the members of the Methodist Guild, who offered their services so that the S. Paul's Women's Guild might attend the dedication service.

Many of the furnishings and ornaments of the new church have been given as memorials, and during the service nearly £3,000 was received as the dedication offerings of the congregation.

It is hoped that before long the remaining debt on the building may be paid off, and his Grace told the large gathering at afternoon tea that he looked forward to the day when he may be back with them for the final consecration of the church, when it is free of debt.



The Bishop of Bendigo, the Right Reverend R. E. Richards, setting the foundation stone of the new S. Alban's parish church at Mooroolbarn, on June 1.

## NEW DEAN OF ADELAIDE

The Venerable Arthur Ernest Weston, Archdeacon of Adelaide, has been appointed Dean of Adelaide.

He has been Rector of S. Peter's, Glenelg, since 1947.

Dean Weston did his theological training at S. John's College, Armidale, and gained his Licentiate in Theology in 1922.

He served in the Diocese of Bathurst until 1936, when he became Rector of S. Bartholomew's, Norwood, in the Diocese of Adelaide. From 1934 to 1936 he was Archdeacon of Bathurst and Registrar of the Diocese.

In 1939 he was appointed Archdeacon of Strathalbyn, and in 1953 became Archdeacon of Adelaide.

Dean Weston was chairman of the committee which was responsible for the smooth running of all the arrangements in connection with the Consecration and Enthronement.

Bishop Reed has also announced the appointment of the Reverend Stuart Smith as his domestic chaplain.

Mr. Smith, who is an Arts graduate from S. Mark's College, University of Adelaide, trained at S. Michael's House, Society of the Sacred Mission, Crafters.

## BRISBANE LECTURES

### A POPULAR SERIES

FROM OUR OWN CORRESPONDENT

Brisbane, June 17

The Diocesan Board of Religious Education in Brisbane is at present conducting its annual series of Adult Religious Education lectures which are being very well attended.

The S. John's social room in Ann Street, Brisbane, where the lectures are held, is packed out for each lecture.

The lecturer this year is the Reverend John Hazelwood, acting principal of the S. Francis Theological College, and his subject, the History of the Church of England, or as he has called the series "Characters that have changed the Face of the Church of England."

There include "S. Augustine—the Church goes to Rome"; "S. Thomas a'Becket—The Church Becomes an Empire"; "Thomas Cranmer—The Church Leaves Rome"; "Elizabeth I — The Church is Settled"; "Thomas Bray—The Church goes Overseas"; "Cardinal Newman—The Church against the Law"; "Father Benson—The Church Finds Virtue in Sanctity."

#### QUESTION TIME

At the conclusion of the lecture those attending are given the opportunity to ask questions and relevant film strips are shown.

The Adult Religious Education lectures are held each year for the benefit of Sunday School teachers and youth leaders and anyone who wishes to learn more about the Church and the Faith which we profess.

That they are appreciated is shown in the increase each year in the numbers who attend the lectures.

## THE STONE WAS MADE IN 1877

FROM A SPECIAL CORRESPONDENT

Mooroolbarn, Vic., June 17

The Bishop of Bendigo, the Right Reverend R. E. Richards, blessed and set in place the foundation stone of the new S. Alban's parish church at Mooroolbarn on June 1.

The representative congregation included many priests and lay folk from surrounding parishes, three councillors from the Shire of Rodney, and the contractors with their staff.

The bishop was assisted by the acting-registrar of the diocese, Archdeacon N. D. Herring, and the Vicar of Mooroolbarn, the Reverend L. Marshall-Wood.

#### OLD CHURCH

The stone was purchased for a proposed brick church in 1877, but when those plans fell through, a wooden building was dedicated by Bishop Moorhouse in 1879, costing only £122.

The stone has been preserved ever since, and was used for the new building under construction.

Mr. W. Bullen, representing the contractors, presented the bishop with the inscribed trowel.

Later the Guild and the G.F.S. served refreshments and the bishop was welcomed to the parish for his first visit by the vicar; Mr. N. Doonan; and the shire president.

## LEPER CHILDREN WIN PRIZES

FROM OUR C.M.S. CORRESPONDENT

Children from the Makutapora Leprosy Settlement, Tanganyika, won a number of prizes at a recent show in nearby Manyoni.

Numbers of the children entered into handwork competitions and prizes were won for such entries as the best head of millet, a drum, and castor oil seeds.

## PERTH BANNER DEDICATED

FROM A SPECIAL CORRESPONDENT

Perth, June 17

On June 20 the Dean of Perth, the Very Reverend John Bell, dedicated at S. George's Cathedral the Cathedral Mothers' Union banner.

Lady E. H. Gardner and Mrs. Knight, a vice-president of the Commonwealth Council of the Union, attended the ceremony.

The centre panel of the banner depicts the Madonna and sleeping child.

The robes are of blue, gold and cream damask applique.

The clasp of the cloak is a large amethyst presented by Mrs. Knight from the ring of her late husband, who was at one time Bishop of Bunbury.

The panel also contains the coat of arms of the Diocese of Perth as well as the coat of arms of the Mothers' Union.

The side panels, of blue Fairfield damask, depict wild flowers of Western Australia in natural colour—the Wattle, Flannel Flower and Kangaroo Paw.

## NEW HALL FOR A SIXTY YEAR OLD MISSION

FROM A SPECIAL CORRESPONDENT

Adelaide, June 17

The newly consecrated Bishop of Adelaide, the Right Reverend T. T. Reed, will open and license the new mission hall of S. Alban in Chambers Street, Richmond, on June 23, at 3 p.m.

This will be the first mission hall to be opened by the bishop since he was consecrated.

The hall is built of cream textured brick and has a low pitched asbestos roof.

The interior walls are of natural brick and the retaining walls of the porch are of stone. This contrasts well with the brick of the building.

A steel cross, eight feet high, fixed to the outside end wall, faces the street.

The sanctuary may be cur-

tained off to enable social functions to be held.

The mission, recently under the care of the Reverend H. H. Overall, of S. Benedict's, Glandore, will be connected to the Church of the Good Shepherd at Plympton, under the Reverend C. F. Sexton.

On October 27, 1897, a little wood and iron church known then as the Church of the Ascension, and later as S. Alban's, was opened and licensed for public worship by the Very Reverend C. Marryat.

The incumbent of S. James', West Adelaide, the Reverend J. C. Pitcher, accepted charge of the Mission.

The mission has never grown into a strong centre of worship. One reason, perhaps, is that seven changes of responsibility from parish to parish have taken place during its lifetime.

The new mission hall of S. Alban has been erected on a site three-quarters of a mile west of the old church.

Final services in the old church were held on June 16 at 11 a.m. and 7 p.m.

## ARCHBISHOP IS TO DEDICATE HOME

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, will dedicate, and Mrs. T. A. Field will open, the T. A. Field Home at the Church of England Girls' Homes, Carlingford, at 2.30 p.m., on Saturday next, June 22.

This beautiful Home is the gift of Mrs. Field and her family, in memory of Mr. T. A. Field.



# THE ANGLICAN

FRIDAY JUNE 21 1957

## NATIONAL SERVICE FOR YOUNG CLERGY

The newly-hatched clergyman is seldom a downy bird; quite properly — a theological college is no place to gain a wide experience of the world and the diversity of men who live in it. Yet, without this experience and the insight it gives him, the young clergyman is incapable of the sympathy, the discernment and, occasionally, the firmness demanded in an effective pastor. What is even worse, the gap between pulpit and pew tends to become so wide that communication between the two almost breaks down.

Ordinarily the young clergyman gains the necessary experience during his curacy and his early years as a priest-in-charge and an incumbent. This is usually a slow process—too slow for his parishioners' good and his bishop's peace of mind. Even when, at last, he is "with slow experience laden," it will usually be confined to the few kinds of people he has come upon in his parishes—city or country people, working-class or middle-class people. He will lack any first-hand knowledge of the Church's ministry spread over all sorts and conditions of men and the entire extent of the nation and the world.

As soon as the Constitution comes into effect and enables General Synod to take effective action, it should consider how best it can give young clergy an early and intensive experience of people and of those aspects of the Church's ministry that they would not ordinarily know about at first hand.

It should, for example, try to devise what might be described as a national service scheme for newly-ordained priests.

Under this scheme, the newly-ordained might be sent to work for a year or two in outback dioceses such as North-Western Australia, Willochra, Riverina and Carpentaria, in the mission field in the Australian Pacific territories and in Oceania and Asia beyond them, and in the three armed services as assistant chaplains. In any of these spheres, working under the supervision of bishops and experienced priests, they would gain a breadth of experience such as years of work in an ordinary urban or rural parish could not give them. It would be one excellent way of rounding off their education for the Sacred Ministry.

Such a scheme would have to meet strong criticism, much of it coming from diocesans, who, desperately short of clergy, would not relish losing their young men for a year or more. But we believe that it would so speed the process of making them effective pastors as to justify itself at once.

## Careful Explanation Needed

Excellent budget and pledge schemes are now, for the first time, putting the finances of many parishes and dioceses on a sound footing. They are, however, sometimes misunderstood in a fashion which causes them to dry up other kinds of giving among Church people. They need to be carefully explained so that this will not happen.

Some people think, for example, that when the budget and pledge scheme begins to operate, Lenten envelopes should not be given out to parishioners lest it interfere with the raising of money by pledges for the budget. This, of course, destroys the significance of Lenten self-denial, which should be a devotion and discipline out of the ordinary.

Other people seem to think that the budget and pledge scheme supersedes the raising of money by Church social functions such as fetes and evening parties. This neglects the fact that many people are best able to contribute to the Church and its special works by giving their services and skills—their labour and their cooking or gardening. Besides, to stop Church social functions would sadly diminish the sense of close community among Church people.

Finally, there is some danger that a budget and pledge scheme which is not carefully explained to those taking part in it will become a kind of impersonal monster which supersedes and crushes all individual efforts that small groups of Church people might make for particular purposes of their own choosing. A budget and pledge scheme is always designed to raise the bare minimum of funds the Church needs to carry on. In no sense is it meant to supersede other special fund-raising efforts for general or particular purposes; Church people could scarcely be happy about a scheme which forbade them to do more than the bare indispensable minimum.

Several other kinds of misunderstandings can arise among people who do not fully understand the method and purpose of a budget and pledge scheme operating within their parishes or dioceses. Whenever a scheme is put into operation it should be carefully explained to all those who will be working within it.



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

## Sydney's Opera House Closes

The approval given by the N.S.W. conference of the Australian Labour Party to the Sydney Opera House project is very heartening.

After the world-wide interest aroused in the design competition and the stimulating winning plan, it would have been a sad anti-climax for the whole enterprise to have been wrecked in a political argument.

The scheme has yet to be approved by the Parliamentary Labour Party. But as the State Parliamentarians clearly looked to the conference for guidance it can confidently be assumed that the proposal will be finally endorsed soon.

There are other hurdles yet to jump. First, it seems desirable that Mr. Utzon's design should be revised in some of its internal arrangements. But the way should soon be clear for an invitation to be sent to him in Denmark to come to Sydney to discuss this revision and the initiation of the work.

Finance is still the most formidable hurdle. But, once the project has been officially approved, it should not be difficult to rekindle the enthusiasm that was evident earlier in the year when the design competition was decided.

The lottery plan proposed by the Premier, Mr. Cahill, to help to finance the project may be an astute political move. But surely it would be much more satisfying for the people of N.S.W. to supplement governmental and similar financial assistance from other public bodies with their own direct donations.

Mr. Cahill, however, deserves the State's thanks for the steadfastness with which he has promoted the opera house scheme. It was not an easy task, especially because of the opposition to it in his own party. Now he should feel greatly encouraged in leading the campaign to make this fine conception a reality without undue delay—for "hope deferred maketh the heart sick."

## Canon to Right Canon to Left

A charge that this column does not maintain "a decent standard of objectivity" and often is allowed to become "a plug for the Conservatives" has been made to me in a letter from Mr. J. D. Harvey, of Longreach.

Incidentally, his address is appropriate because, in a letter dated June 10, he takes a "long reach" back to comments on banking made in this column on February 22—just four months ago—to find one of his three illustrations.

However, it is interesting to

have Mr. Harvey's views because this is intended to be a lively column to stimulate churchmen's thoughts on current Australian affairs. It is also intended to be an impartial column.

Mr. Harvey obviously disputes its impartiality. But I get some comfort from the reflection that not so long ago a correspondent (whose views were published in this column) suggested I should "give Mr. Menzies a rest" for, the correspondent, declared: "Hardly a week passes without unnecessary criticism of a man highly thought of in countries much nearer explosion point than Australia and more competent to assess his value in world statesmanship."

So, when I hear cannon to Right of me and cannon to Left of me, I feel that, more or less, I must be keeping pretty well to the Centre. Certainly this column has no political party line, as I hope regular readers of this will concede. But, as Mr. Harvey disagrees, I think it is worthwhile to devote the rest of this week's space to an examination of his points.

## Banking Reform—Or Change

First, on banking, Mr. Harvey writes: "Your comments (February 22) are passionately Liberal Party viewpoint. Indelicately you headline 'reform' when the proposed legislation may mean 'reform'. Use of the word 'change' would have been impartial and fairer. Your soothing tactics by the use of 'tender consciences' and 'tests of its sincerity' might easily have made room for the interesting finding of the Royal Commission on Banking about central and trading bank separation."

I concede Mr. Harvey the quibble that "change" would have been a more appropriate word than "reform" although one dictionary meaning of the latter is "amend."

But the whole tenor of the comment was to reprimand the Liberals especially Ministers who had been so long (nearly seven years) in carrying out a policy that was promised in the 1949 election campaign. Those Liberals who were anxious to do so more expeditiously were credited with the possession of "more tender consciences." The decision the Government made (and its legislation, though promised again, has yet to be introduced), could, this column said, "well be taken as a test of its sincerity."

Such criticism of the Menzies Government, although not violently expressed, could hard-

ly be called "passionately Liberal Party viewpoint."

## Outside Control Or Not?

Next Mr. Harvey says: "Your comments (April 12) on the Queensland political crisis is presumptuous and occasionally objectionable. Allegations of outside control have been made. These have been denied. Your comments were not concerned with the viewpoint of the denial."

Well, Mr. Harvey, as a Queenslander, is living closer to the Queensland political crisis than I am, and so undoubtedly has read more about its development in the local press than I have.

But I understand that Mr. Gair, while agreeing to the Labour convention's proposal for three weeks' leave, refused to put that policy into effect at this juncture because he felt the Queensland economy could not afford it. That seemed to me to be one instance of refusal to accept outside control—and prima facie evidence that an attempt was made to exert such control.

I do not believe that such attempts to dictate to a Cabinet are confined to Labour politics. That is why I said in the same comment that "ordinary men and women voters are entitled to think they are the masters of the Parliamentarians . . . and the voter is, I feel, entitled to resent anything smacking of Tammany tactics, whether from the Right or the Left."

## Competition of Airlines

Finally, Mr. Harvey says: "Your comments (June 7) concerning Trans-Australia Airlines unblushingly (I wonder if unwittingly) maintain the party line. T.A.A.'s last year's profit of nearly £400,000 is not exactly exceptionally bad. It's not the time-tables that are odd, but the opinion that previously considered free competition as the yardstick of efficiency now finds refuge in such words as 'rivalry' and 'rationalisation'. Once again, it is noted, you are all for it. Jefferson's words on the Press might also apply here to competition—that it cannot be limited without being lost."

The report that A.N.A. has asked the Federal Government to buy it out indicates that its position is more precarious than T.A.A.'s, which, I think, can fairly be regarded as the better managed organisation.

But it is interesting to note this comment by the "Sydney Morning Herald" on June 14 (a week after mine): "T.A.A.'s entry has not been strictly economic in the ordinary business sense . . . despite opinions to the contrary, its earnings over the 10 years of its existence would not have represented an adequate return on such a large capital investment."

I believe the timetables of the two airlines are "odd" in that they are often so similar. I had an experience myself a few weeks ago to illustrate the point. Wanting to fly from Sydney to Adelaide and back in restricted time, I found that both airlines had one daily direct service each way, and there was only half an hour's spacing between them. I believe this "oddity" is general on other interstate services. That was why the suggestion was made in this column that staggered timetables would be better. The public would have a wider choice of travel times, and the two companies would each probably pick up more traffic.

But he spares me three kind words after all this criticism: "With best wishes." I can, at least heartily reciprocate those sentiments.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### ISAIAH

#### Isaiah VI etc.

The greatest of the prophets! One wonders whether he was a man of faith in early days. He was well born and in touch with high circles in the nation. Like others he was stunned at the affliction which had come upon their splendid king, Uzziah—a leper and outcast.

And good man though Jotham his son is, he is not the man his father has been. Already there is decay setting in in national life.

If he had never thought before, Isaiah thinks now. He goes into the temple of God to puzzle out the problems of the time.

Here he has the vision and the call that sets him in his place as the greatest of the writing prophets of Israel.

"In the year the King Uzziah died I saw also the Lord, high and lifted up and His train filled the temple."

In contrast with the collapse of Uzziah is the majesty and might of God. Isaiah sees the ordered life of Heaven, the kind of life men were meant to live on earth.

And the heavenly servants of God are seen, each with six wings.

"With twain he covered his face, with twain he covered his feet and with twain he did fly."

Phillips Brooks used to say this conveyed to him firstly, that the seraphim were engaged in worship, in an utter reverence before God so that they covered their eyes in His Presence; secondly, that in deep humility and sense of unworthiness they covered their feet, in contrast with the pride of the devil and his angels; lastly, that with the third pair of wings they flew forth in God's service.

Here to Isaiah is a picture of the heavenly life. It leaves him agast.

How can he make life as Moses was taught—"see that thou make all things according to the pattern shown thee in the Mount?"

"Woe is me for I am undone, for I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts."

His very shame and humble sorrow is his way of hope.

Already he has caught the humility, the casting off of self trust, that is one of the glories of Heaven.

So, a messenger comes with a cleansing fire to free his lips from guile and to cleanse his soul.

Now is he ready, and as God's call comes, asking who in this sad and decadent day will go to Israel with God's message and challenge, Isaiah is ready to answer, "Here am I send me."

O God make clean our hearts within us and take not Thy Holy Spirit from us—so that with clean lips we may bear witness to Jesus Christ in our day and generation to a people who are prosperous and dull of hearing as were they.

## MISSION PLANE SERVICE

FROM OUR C.M.S. CORRESPONDENT

A major help at the Church Missionary Society, Rose River Mission Station, on the east coast of Arnhem Land, is the recent inauguration of a regular fortnightly plane service.

"You can imagine what a boon it is to us to have a fortnightly mail service," the Rose River Superintendent, Mr. J. Mercer, said after the inauguration.

"It will help us in so many ways—particularly in cutting down travelling time to our neighbouring mission, Roper River."

"What was formerly a 24-hour trip on the mission boat can now be done in a little over 35 minutes."

## CLERGY NEWS

DE VOIL, Dr. W. H., Rector of Holy Rood Episcopal Church, Carnoustie, Scotland, Canon of Dundee Cathedral, to be Dean of the Diocese of Brechin.

HAYSTON, The Reverend W. G., Rector of Munduberra-Eids-vold, Diocese of Adelaide, to be Rector of Noosa, in the same diocese.

MILES, The Reverend R. H., has been appointed Priest-in-Charge of Kibbutz and prospect North, Diocese of Adelaide. He will be admitted there in the first week in July.

SMITH, The Reverend S. M., has been appointed Domestic Chaplain to the Bishop of Adelaide.

WARD, The Reverend W. B., Rector of St. Mary's, Kangaroo Point, Diocese of Brisbane, to be Rector of St. Luke's, Toowoomba, in the same diocese.

WITT, The Reverend H. A. J., has been appointed Priest-in-Charge of Elizabeth, Diocese of Adelaide. He will commence duties there early in August.

## CORRECTION

ROBINS, The Reverend E. K., Vicar of Casterton, Diocese of Ballarat, has been appointed Chaplain to the Canterbury Fellowship, Diocese of Melbourne, not a Chaplain to the University of Melbourne as was incorrectly reported in last week's issue.

## OBITUARY

### E. F. COYLE

We record with regret the death in Sydney, on June 16, in his fiftieth year, of Edward Frank Coyle, who was senior master at the Canberra Grammar School from 1930 to 1935.

Upon leaving the school, Edward Coyle returned to the University of Sydney (from which he had graduated in Arts some years previously) to study medicine. After he qualified he spent some time in general practice, and then specialised in Ophthalmology.

At the time of his death he was an honorary consultant in Ophthalmology to the Sydney Hospital, and had built up a successful Macquarie Street practice.

He is survived by a widow and two children.

His funeral took place from St. James', King Street, Sydney, last Tuesday.

The service was conducted by Dr. W. J. Edwards, who was headmaster of the Canberra Grammar School during Edward Coyle's term there.



## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always 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 have been omitted.

### A BISHOP REPLIES

#### VOCATIONS TO THE PRIESTHOOD

TO THE EDITOR OF THE ANGLICAN

Sir,—It was hoped that one of his own Order would have replied to your anonymous correspondent, "Challenged" (June 7).

It is apparent that he represents those who have not been challenged sufficiently, and appears never to have faced the challenges which Our Lord places before those who would be His disciples.

Whilst in no way begrudging good stipends and living conditions, and young brides in the very first years of their ministry, to priests of the Church, yet there are those of us who still believe that a call from God comes to many, if not all, to deny themselves these delights, for always if need be, or at least for a while, for the sake of their Lord and His Church.

Also many of Christ's people live without some or all of the refinements of life that "Challenged" regards as his right, and there is a duty upon us to minister to these people. They are the nation's primary producers, and win mineral wealth which gravitates to the cities. If our Church is merely a mission of the comfortableness of the well-to-do, then "Challenged" is in his right place and has the right outlook. All these other souls can be abandoned. I hope he does not really believe this.

"Challenged" seems to address himself to a luxurious prelate, but he has chosen the wrong one. I can tell him that I have worked in places which lacked some or all of the modern conditions he demands. I have never enjoyed the amenities now prevalent. I still visit places and priests who suffer similar disabilities. They are often magnificent examples to the rest of us. Whilst hot water systems increase in rectories almost every year, and all are glad of it, there is none at Bishop's Lodge, where the plumbing is so old that no one will repair it. There is no heating at all in the room where I work. I often have to travel at my own expense. I do not ask of anyone anything I have not faced myself.

Meanwhile two priests from B.C.A., with young brides, have gone to N.W. Australia, into conditions very different from those "Challenged" demands; and two priests from B.G.S. have gone to camp in the Northern Territory without young brides. These are the men of whom the Church can feel proud and admire. And the Rector of Broken Hill, or of Corowa, would be glad to receive some reply to their advertisements from faithful and energetic priests in good standing, who are prepared to work in these places and receive a stipend £2 to £4 per week better than that of the Bishop.

Yours etc.,

H.G. RIVERINA.  
Bishop's Lodge,  
Narrandera, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—I have read with interest the stories about the shortage of clergy. I feel that the point is being missed, namely, that of the high cost to the student of maintaining himself whilst studying.

The propositions put forward for better vicarages, higher stipends, and more colleges are mere ambulance services to overcome this problem.

It seems that only a change of outlook on the method of recruitment is the means by

which the problem can be overcome.

Surely there are men like myself, who could and would offer themselves, even if married, for ordination as a deacon for, say, five years or even longer.

The period as a deacon would be spent under a parish priest and under training, whilst taking two Th.L. subjects a year for those five years.

If such a person failed in his exams. at the end, then he would at least be of a standard to remain a permanent deacon under supervision. Large parishes would benefit from this plan.

I was accepted as a candidate for Holy Orders in 1950, after passing matriculation standard.

I attended lectures at Trinity College, but, owing to the crushing financial burden on my family, I had to stop.

Since then I have read widely and have still studied for Th.L. In 1955 I sold my home and changed my employment so that I could take up my studies part-time. It will take me five years, part-time, to attain my Th.L.

In the meantime, as a parochial reader, and as a policeman, I find that the local parish work is becoming urgent, especially as this is a housing commission area.

Surely full-time parish work and study can be combined to produce at least a permanent deacon.

Under the present circumstances, I will be 40 years of age, providing I pass as planned, before I can qualify as a deacon. Yours sincerely,  
"LAY READER."

Norlane, Vic.

#### NEW ARCHBISHOP OF MELBOURNE

TO THE EDITOR OF THE ANGLICAN

Sir,—As a member of the Anglican communion, with average business intelligence, it seems to me strange that no successor has yet been named for the vacant See of Melbourne.

I understand that Archbishop Booth was due to retire during the first half of 1956, but either asked or was requested to remain in office until the conclusion of the Olympic Games. We are now in the middle of 1957 and no information is yet forthcoming regarding a successor.

At present we have an archbishop-administrator and acting Metropolitan, which enables the Diocese to function for the time being.

But the present position must surely be most unsatisfactory to all concerned as possibly neither of the two would feel inclined to make decisions of any importance, pending a new appointment.

No Board of Directors, worthy of the name, knowing well in advance the retiring date of its managing director, would allow such a time to elapse without filling the vacancy.

Naturally there must be many complex problems involved and settled before an appointment to such high office, but I feel that, with greater foresight by those concerned, it should have been possible to announce long ago the name of the archbishop elect.

Yours faithfully,

G. H. BOWEN.  
Ringwood East,  
Victoria.

#### FUND-RAISING OFFENDS

TO THE EDITOR OF THE ANGLICAN

Sir,—As a layman and a regular reader of THE ANGLICAN, I have been very much interested by the continual reports in your paper of successful canvasses and promotion schemes, and of the praise and recommendations of such canvasses by the bishops and clergy over the last few years.

In consequence, I was an enthusiastic supporter when a contract was signed with a well-known organisation to run a canvass in our parish, and I have since come to know the

methods and workings of the canvass system.

While I remain a believer and supporter of the principles for which a canvass stands, I very much doubt whether the methods of fund-raising can be justified by Christ's teaching.

At the Loyalty Dinner there were many speeches about money and pledging, during which we were told that Mr. A. had pledged £10 a week, Mr. B. £5, the Vicar £3 a week, and so on.

Later when a canvasser called to receive my pledge, he blandly announced how much he and others had pledged and how much my family had been put down for (as he had been instructed to say).

I was to find all pledges publicly recorded at the church, with various church members discussing how much they and others had given, or complaining that so-and-so had not given enough.

Since these methods seem to be common to all parishes, it is to be wondered how our clergy can equate this form of fund-raising and ostentatious money-giving with Christ's teaching. "Wherefore thou doest alms . . . and thy Father which seeth in secret shall recompense thee." (Matthew 6: 2-4 R.V.).

Do these methods follow the ageless heresy that the end justifies the means?

If our bishops teach that the Church must be business-like, does it follow that the Church can use business methods?

Yours faithfully,  
LAYMAN.

Caulfield,  
Victoria.

#### HISTORIC CHURCH IN DANGER

TO THE EDITOR OF THE ANGLICAN

Sir,—Recently I visited Tahlee, a very interesting historical centre on Port Stephens, N.S.W.

There is here an old convict-built church dating from the 1830's.

I was amazed, however, to see its dilapidated condition—apparently no attempt at preservation has been made.

The roof is rotting and the floor is in a filthy condition as a result of the occupancy of birds and animals.

I was informed that most of the furniture has been "salvaged," but I did notice a cedar pulpit gradually rotting away.

As we have but few relics of the convict era, surely some means could be taken by the Church to keep clean, if not restore, such valued pieces of early convict work.

Yours sincerely,  
N. WRIGHT.

Teralba,  
N.S.W.

#### FERMENTED WINE

TO THE EDITOR OF THE ANGLICAN

Sir,—Some of the opinions expressed in your correspondence columns are so much at variance with the teaching and practice of the Catholic Church as a whole, as to make one's hair curl!

The Reverend K. W. Campbell's letter (June 7) is one such.

He refers to the "disgraceful practice" of using fermented wine for Holy Communion!

Yet Our Lord turned water into wine at Cana, and used real wine for the institution of the Blessed Sacrament. The Greek word used for wine in the New Testament does not mean unfermented grape-juice. If it did, how could St. Paul warn us not to get drunk on it, or the "ruler of the feast" describe it as a beverage that can make men intoxicated?

One of the charges made against Our Lord was that of "wine-bibbing"—it could hardly have applied to a drinker of grape-juice!

Some years ago a commission approved by the Archbishop of Canterbury, investigated the claim that unfermented wine was used at the Last Supper, and found that there was no justification for such claim, but that fermented

## IT IS A PRIVILEGE TO MAKE YOUR WILL

BY THE BISHOP OF CANBERRA AND GOULBURN, THE RIGHT REVEREND E. H. BURGMANN.

MAKING a will is a thing that every responsible churchman and citizen should do with proper care and as soon as any personal property has been gathered together.

It is not a fair thing to die or be killed and leave unnecessary problems and difficulties to our next of kin.

It is not necessary to stress the danger from sudden death in which all live who travel the roads to-day.

Normally it is sensible to seek proper legal advice about the form of the will, but it is the responsibility of the person making the will to decide what the will is to contain.

This is where each one of us should take seriously the various degrees of responsibility we have to the community in which we live and the larger world to which we belong.

Our kin and kin are, as a rule, the closest to us and it is normal and natural to think first of their needs.

Where it is possible the sensible thing is to think of our dependent relations before we die and make what provision we can for them.

In the case of our children it is usually wiser to equip them for life by education and training while they are young than

wine was undoubtedly used.

The Churches of "other denominations" to which your correspondent refers, are all Protestant sects.

Every part of the historic Catholic Church—Orthodox, Roman and Anglican—follows the use of Our Lord, and regards any substitution of matter other than real wine as improper and rendering the Sacrament invalid!

The Christian religion teaches moderation in both food and fermented drink as the normal rule. Total abstinence is for those who cannot control their desires.

The problem of alcoholism is something else again, and there is a scientific approach to it, as Yale University studies indicate!

Those of us who work for Temperance know that its confusion with Prohibition makes our task much harder.

The latter seeks to ban a commodity, but Christianity changes men and enables them to exercise self-control.

Yours sincerely,  
(The Reverend)  
A. T. B. HAINES.

Hughendon,  
N. Queensland.

#### NOT COMPULSION

TO THE EDITOR OF THE ANGLICAN

Sir,—The correspondence columns of THE ANGLICAN have of recent weeks carried letters on the ever-popular topic of alcoholic liquors. Your correspondents accuse the Church of "guilty silence," of "lacking in moral courage," and so forth. Since Christianity is the religion of God brought to mankind, it is the religion which best moulds character by appealing to all that is highest in human nature. Character is seldom improved by compulsion.

Excessive consumption of alcoholic liquor is as much damaging to the human constitution as is excessive sport or excessive smoking. The injunction "Thou shalt not," presupposes that the ability to do the opposite is available. There would be no meaning in "Thou shalt not steal," if the ability to steal were completely removed.

Character is not moulded thus. The Christian way of life must be the way of Jesus Christ or it cannot be Christian. One has never read of Our Blessed Lord approaching the Roman governor or Jewish ecclesiastics with a petition that the houses of harlots be closed, or that vineyards and wine-presses be abolished.

Rather did He proclaim unambiguously "I am the Way,

to wait till they are too old to make the best of early opportunities.

Once they are properly established for life they no longer stand in any great need of help from bequests.

A sturdy independence is still a good quality of character, and it is not sensible to create a situation in which children are waiting for the "old man" to die.

Far better for the "old man" to give them what may be coming to them and make it clear that they are not included in the will at all. This arrangement may not always be possible, but where possible it is desirable.

Apart from the family, the world is full of good causes to-day and it is necessary to take them into account when making a will. One is as morally responsible for what is done with his or her wealth after death as before it.

#### RESPONSIBILITIES

The fact that we are allowed by law to make a will should bring this home to us. Responsible churchmen and citizens remain responsible for the use they make of their wealth both in life and in death.

I want to speak primarily of our responsibilities as church-

men. The Truth and the Life. "Follow Me." "If any man will come after Me let him deny himself and take up his cross and follow Me." Always our Blessed Lord appealed to the heroic. He placed the choice, without compulsion, before mankind, and Christianity has ever been the religion for heroes.

Whitsuntide is a reminder that Christianity started in a non-Christian land. The disciples did not ask for the laws of the land to be altered to meet the moral obligations of the new religion. The power of the Holy Spirit in the new religion changed the laws by changing men's hearts, and not the other way around.

Yours faithfully,  
(The Reverend)  
DENNIS BAZELEY.  
Toodyay, W.A.

#### THE ADELAIDE ENTHRONEMENT

TO THE EDITOR OF THE ANGLICAN

Sir,—What must our Lord have thought at the enthronement of our Bishop, Dr. T. T. Reed?

What did Christ say when he saw many people turned away, while some seats remained empty, side aisles not filled?

To see a senior layman, "brush off" many people as they earnestly asked some way to enter the cathedral, and at that very instant hasten to welcome an oncoming official guest, was, for a true Catholic, "hard to swallow."

I think we all agree that this was a civic service, but could not part of this service have been held in the Town Hall, leaving the essential part to the Christians and thereby allowing them to fill their cathedral?

I am,  
"One of the Five Thousand."  
Norwood, S.A.

#### SUNDAY SPORT

TO THE EDITOR OF THE ANGLICAN

Sir,—With reference to "The Man in the Street's" comment on Sunday "sport," it is worth recording that the Bathurst (N.S.W.) City Council refused an application to hold motor races on the Mount Panorama circuit on Sunday, June 16, during the Queen's Birthday weekend. Such a stand by a civic authority shows a sense of responsibility all too rare these days.

Yours, etc.,  
(The Reverend)  
G. H. OFFICER.  
Wyalong,  
N.S.W.

men. To make a great nation we need a strong Church in a strong State. If either is weak, freedom is gravely endangered, and true greatness in a nation cannot exist unless true freedom prevails.

It is a primary duty of the Church to see that human dignity is respected and thus to stand guard for responsible freedom in Church and State.

The Church needs to be strong at all levels of its work and organisation, the parochial, the diocesan and the national. The national must then become a unit in the universal.

#### DIOCESAN NEEDS

When making a will the churchman needs to have the whole picture in mind. To think only of the parish or the diocese is not enough. A parish too well endowed tends to encourage its parishioners to rest on their oars. This is very bad for their spiritual welfare.

The church in a parish and everywhere else can only be sustained in health and vitality by genuine sacrificial service. When this slackens spiritual muscles become flabby and minds shrink and become selfish.

The parish can be wisely remembered in a will by making a contribution, preferably to a specific object, which will not entail continued dependence upon income from the bequest. Diocesan objects are healthier for purposes of wills. They will indirectly and directly assist parishes, especially if they are directed to educational work, such as clergy and teacher training and church schools.

We are desperately in need of money for educational work. To recruit and train an adequate supply of priests and teachers we need to look for candidates, both boys and girls, at the high school level or even earlier.

We need to be able to give scholarships to promising boys and girls and await their development, those who make good should then be carried through college or university or both.

There is no other way under modern conditions to secure the trained men and women we need in our parishes, schools and colleges.

All parishioners need to remember that behind the parish priest of their desires there lies years of expensive training. The diocese, at present, must provide most of this money for training, and its resources are very limited.

#### NATIONAL LEVEL

But it is at the national level that we Australian churchmen must learn to think and live more vigorously. We are falling behind other better organised and more nationally-minded denominations and we shall lose our historic position unless we awake speedily and act with energy and vision.

On the national front the educational need is paramount at the moment. We need a strong central college to raise the standard of theological thinking in Australia.

At the risk of being accused of special pleading, I believe we have made a good beginning at S. Mark's Collegiate Library. It is only a beginning but it is in the national capital and the quality of the building is very good.

We urgently need provision for well trained staff and much more accommodation. Our plans have been carefully thought out, but we need the cash to carry on.

We believe that the only way churchmen can do better than remembering S. Mark's in their wills is by remembering its needs now and in assisting us to make this national institution worthy of the Church's great history and present mission.



## ANGLICAN OF THE WEEK



Our Anglican of the Week is a Friar, a member of the Society of S. Francis, who has come here from England to conduct a series of University missions for the Australian Student Christian Movement.

He is the Reverend Michael Fisher, S.S.F., who is now in Perth to conduct the University mission there from June 16 to 26.

The Society of S. Francis was ably introduced to young Australians last year by the visit of another friar, Father Charles Preston.

Father Michael is one of the ablest university speakers in Great Britain.

After service in the Army during the war, he joined the Society as a lay brother and was later ordained.

Father Michael lives at the Society's house in Cambridge where he is engaged in work among the students.

Full of humour, his addresses have both sparkle and punch. He is alert to what is going on in the world, very interested in modern literature and drama, and fully serious in his approach to the joys and problems of life to-day for students.

He has recently conducted university missions in Newcastle, England, and Rhode Island, U.S.A. He was chief speaker at the British S.C.M.'s Swanwick Conference last year, and is much sought after as a speaker by students.

He describes himself as one who holds firmly to both the Evangelical and Catholic positions; and one who believes in the Church of England, but has a passionate longing for the unity of Christendom.

Others describe him thus: "It would be impossible to exaggerate the impact for good which Father Michael has had on this University and on others. I have never seen so many people so profoundly impressed."

## BOOK REVIEW

## CAN YOU SEE WHAT I AM HOLDING?

NOW WILL YOU SIT. A. P. Taylor. Church Information Board. Pp. 55. English price, 3/6.

This booklet published for the Church Assembly Children's Council consists of a dozen talks in an unusual form.

They are designed to be given on those special occasions when there is a children's service, at which parents and other adults are often present.

These addresses are different in that each is built up round some familiar object such as a loaf of bread, a saw, an iron or a bucket and spade.

The object itself is taken into and shown from the pulpit and so becomes a focus of attention.

The topics covered include the Church seasons, festivals and special days.

The book which includes illustrations and a scheme for a children's service, is warmly commended by the Bishop of Worcester in a foreword.

—J.S.

"Father Michael is an intensely energetic man with a sparkling sense of mission exhibited in the almost riotous joy of a true follower of S. Francis."

At the Universities of Western Australia, Adelaide and Melbourne, his addresses will be under the general title of "Christ Alive?"

## PERTH MEMORIAL SERVICE TO A GREAT MISSIONARY PRIEST

FROM A SPECIAL CORRESPONDENT

Kellerberrin, W.A., June 17

On June 4 the clergy of the Eastern deanery of the Diocese of Perth met at Narembeen for the quarterly meeting of the rural-decanal chapter.

The day began with a solemn requiem for the late Archdeacon David Hoey, of Melanesia, a former priest of the deanery, who laid solid foundations for the Faith at Narembeen and Bruce Rock.

The Rector of St. Paul's, Narembeen, the Reverend Norman Athorp, said the requiem, and a former rural dean, the Reverend Dennis Bazely, gave the address.

At the Chapter meeting, details for the deanery's celebrations of the centenary of the diocese were discussed.

The celebrations are to be held at Merredin at Michaelmas. They will include an open-air Eucharist, followed by

basket lunch, a pageant and festival Evensong.

The afternoon programme for the meeting had to be altered because of very heavy rain which continued all day.

Evensong was to have been sung in the church at 3 p.m., after which clergy and people were to have processed through the streets of the town to the new rectory at the far end of the town, where a new housing centre is rapidly growing up.

A new church will be built there in time.

The weather necessitated the singing of Evensong on the verandah of the new rectory.

The Rector of Kellerberrin and rural dean, the Reverend F. Hart, who was chairman of the meeting, then blessed the building.

## NEW RECTORY

Mrs. Athorp invited all present to inspect the new rectory while the ladies busied themselves in preparing afternoon tea.

It is evident that the new rectory and his family are going to be very happy in Narembeen and that the people have taken readily to them.

The clergy and their families

## ARCHDEACON OF ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, June 17  
The Venerable M.C.W. Gooden, Rector of St. Michael and All Angels, Henley Beach, has been appointed Archdeacon of Adelaide.

He succeeds the Venerable A. E. Weston, who has been appointed Dean of Adelaide (See page 3).

Archdeacon Gooden, who has been Archdeacon of Strathalbyn since 1953, was Organising Chaplain of the Bishop's Home Mission Society in the Diocese of Adelaide from 1944 to 1955.

He became a Canon of Adelaide in 1948.

He was ordained deacon in 1927, and was priested the following year.

## CONFLICT OF BISHOPS AND PURITANS

ECONOMIC PROBLEMS OF THE CHURCH: From Archbishop Whitgift to the Long Parliament. Christopher Hill. Oxford University Press. Pp. 367. Australian price, 68/-.

THE first half of the seventeenth century is of special importance for the history of the Church of England. It is generally presented as a period of conflict between the Puritans and the Bishops, but it was far more complicated than that.

Within the Church itself there were vast differences between the incomes of the bishops and certain privileged clergy on the one hand and the rank and file of parish priests on the other.

These economic divisions and disparities were a major factor in making bishops very unpopular. The efforts of Archbishop Laud were honest but conservative, and failed to meet the needs of the times. His execution was a sobering lesson to the Church.

As the execution of Charles I eventually had the effect of re-establishing a constitutional monarchy, so it is probable that the execution of Laud brought into being a new type of bishop with more enduring qualities.

THE economic elements in these vital and tragic conflicts are carefully analysed by Christopher Hill in this well written and interesting book. He gives a picture of the Church that is not at all pleasant, but seems to be well attested by contemporary documents.

He shows how endowments can corrupt a Church as well as bless it. He also shows how ecclesiastics are as readily degraded by the possession of

economic power as are laymen.

He gives the impression that the government of man by priests is as dangerous as any other form of class or sectional government. One begins to wonder whether the government of man can ever be anything better than a makeshift affair no matter where the governing body is recruited.

NEVERTHELESS it is clear that it is never likely to be good for the Church to get involved in the exercise of economic and political power. Her way must always be the way of sacrificial service and woe to the ecclesiastic who falls to the temptation to love money for personal ends.

When Christopher Hill arrives at the conclusion of his thesis nobody seems to have come through the difficult period covered by this book without getting damaged in the process.

He tells us that: "The puritan and democratic revolution was defeated: it was the bourgeois revolution that succeeded. Only after that catastrophe did Puritanism, evolved in criticism of the institutions and standards of an unequal society, sink into acquiescent acceptance of the new inequality; and the exploitation of man by man continued to be justified in the name of a Saviour in whom there had been neither bond nor free."

This book will be essential reading in the future for any serious study of this period.

—E.H.B.

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The Country Boarding School for Boys.  
Registered under the Bursary Endowment Act.

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Full curriculum from Primary to Matriculation, including an Agricultural course. Music, Art and Dramatic work fostered, and good facilities for cricket, football and athletics.

The School has over 90 acres of grounds and playing fields.  
Boys accepted from the age of seven years.

Illustrated prospectus on application to the Headmaster:  
R. BRENDON GARNER, B.A. post grad. (Oxon.).

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Boarding School at Corio for Boys from 10-18½.

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Further Particulars and Prospectus on application to the Headmaster:  
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For Prospectus apply to the Principal:  
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# The Youth Page

## TEN LITTLE CHRISTIANS

One little Christian boy, thinking what to do;  
He enthused his little mate, then there were two.

Two little Christian boys, happy as could be,  
Brought a third to church, and then there were three.

Three little Christian boys, at the church door.  
Along came another boy, then there were four.

Four little Christian boys, very much alive,  
Spread the Gospel message till there were five.

Five little Christian boys, with a Crucifix,  
Taught yet another boy, then there were six.

Six little Christian boys, acting like the leaven,  
Worked amongst their mates until there were seven.

Seven little Christian boys, giving love for hate,  
Attracted a bigger boy, then there were eight.

Eight little Christian boys loved our Lord Divine;  
Showed Him to a tiny boy, then there were nine.

Nine little Christian boys lived their faith, and then  
Were joined by another boy, then there were ten.

Ten little Christian boys, growing to be men,  
Vowed, every one of them, to get another ten.

Out to the Mission Fields these fellows went.  
Will some boys follow them?—Spend and be spent?

Spent in God's service, working by His grace,  
Bringing to His Kingdom boys of every race.

—M. E. YEARWOOD.



—Community Photographers, York, W.A. picture.  
Andre Le Sueur presents a souvenir book to Mr. Hugh Ackland, M.L.A., at the official opening of the S. Peter's Church of England Nursery School, Wongan Hills, W.A. Mr. Herbert Shields, chairman of the Road Board, looks on.

## HOW TO BE RICH

If you desire to be rich, give! Giving makes rich, clinging to wealth makes poor. Use to-day every opportunity to share and to show love.  
(From the sayings of Mother Eva of Friedenshort, 1866-1930.)

### REMINDERS

Try this in your Youth Group.

Get the members seated in a ring, then begin by saying, "I was thinking about . . . (you may mention any subject you like—perhaps "Holidays")."

The next player must now, without hesitation, say of what that reminds him. In this case, it might be "That reminds me of the seaside."

The next player might continue, "That reminds me of ships." And so it goes on round the ring, until each has added his or her "reminder." Anyone who fails quickly when his turn comes is out.

### HOME

Every human being should have three homes—a domestic home, a church home, and an eternal home. Have you all these?

The only kingdom that will prevail in this world is the Kingdom that is not of this world.

A Christianity without the Cross is a miserable counterfeit.

Take it from me, the Church has something you need more than you need anything else.

## CHALLENGE TO YOUTH

It is on record that one of the great public schools of England, Mill Hill School, was never greater perhaps than when Dr. L. P. Jacks was headmaster.

He made Christianity a vital part of school life—a challenge to youth.

Dr. Jacks set it down strikingly:  
"We teach religion all day long—

By accuracy in arithmetic,  
By learning to say what we mean in languages,  
By humanity in history,  
By breadth of mind in geography,  
By thoroughness in handicrafts,  
By reverence in astronomy,  
By kindness to animals,  
By courtesy to servants,  
By good manners to one another,

By helpfulness in all  
"We teach religion by showing the young that we elders are their friends and lovers.

"Without the School Chapel, all the activities of the classroom and playing fields are meaningless, all friendships incomplete. All our life is here."

## THE TIME IS SHORT

In a letter to the C.M.S. Prayer Fellowship, Miss Charys E. Bebie says, "Two things have been on my heart and in my mind very forcibly during the past month—the rapidity of the passage of time, and the extreme urgency of our task to make ready for the return of the Lord Jesus."

"None of us knows the day or the hour when our Lord will come, but every week the signs multiply, or are brought into clearer perspective.

"Horatius Bonar gives us this exhortation:

"The time is short:  
If thou wouldst work for God, it must be now;  
If thou wouldst win the garland for thy brow,  
Redeem the time. With His reward  
He comes; He tarries not;  
His day is near;  
When men least look for Him will He be here:  
Prepare for Him!  
"May we all be found faithful and watching."

## THINGS TO LEARN

The value of time.  
The need of perseverance.  
The pleasure of serving.  
The dignity of simplicity.  
The true worth of character.  
The power of kindness.  
The influence of example.  
The obligation of duty.  
The wisdom of economy.  
The virtue of patience.  
The nobility of labour.  
The teachings of Him Who said, "Learn of Me."

## NEW NURSERY SCHOOL

FROM A SPECIAL CORRESPONDENT

Perth, June 17  
It is important that even the youngest children be trained in citizenship. Mr. H. Ackland, M.L.A., said when opening the Nursery School of S. Peter's Church, Wongan Hills.

Mr. Ackland promised an annual prize for the best S. Peter's "citizen of the year." The Chairman of the Road Board, Mr. H. L. Shields, congratulated the Vestry on their initiative in starting the school, and on their good fortune in having, in the rector's wife, an eminently suitable teacher.

The Reverend W. H. C. Hyde, a housemaster at Guildford Grammar School and former chaplain at S. George's School, Rhode Island, said he hoped that mothers would not look on the school as a convenient "dump" for their children on five mornings a week.

Successful teaching must be a co-operative effort of teacher and parent.

## ABBOTTSLEIGH

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Illustrated prospectus on application to the Headmistress, MISS E. RUTH HURST, B.A. Dip. Ed.

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- Agricultural, Pastoral Course (Theoretical and Practical).
- School has farm equipment and agricultural laboratory.
- Accommodation now available for 200 boarders. Extensive grounds and playing fields.
- For prospectus and full details apply to the Headmaster.

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### THE ARMIDALE SCHOOL, ARMIDALE, N.S.W.

Boys are prepared for professional, Commercial or Pastoral Life. A special Agricultural Science Course is offered.

The School is the only country representative of the Great Public Schools' Association.

Three Entrance Scholarships valued at £120 p.a. (to become £150 when the boy reaches the age of 14 years) are available each year. There is a well-equipped Junior School (Dangar House) separate from the rest of the school.

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

## MARSDEN

### CHURCH OF ENGLAND SCHOOL FOR GIRLS, BATHURST, N.S.W.

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S. Peter's, Adelaide, Sth. Aust.

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# PREPARATION FOR THE RECEIVING OF HOLY COMMUNION

By Dr. H. R. SMYTHE

This article on "The Lord, the Spirit, the Lifegiver" was originally given to the Newcastle Postulants' Guild on the Eve of Whitsunday in the Chapel of S. John's College, Morpeth.

At first it may seem curious to you that, having been invited to assist you in the making of your preparation for the receiving of Holy Communion, I should choose to speak of the Lord the Spirit.

If our purpose in the profession of our religion were to adapt ourselves to the practical demands of the world, a method of instruction less practical, less expedient, than this could scarcely be conceived.

If, on the other hand, we are seeking, by means of our religion, to transcend the limitations of our earthly experience, to surmount the tragedies and frustrations of it, to confront pain and evil and death and to transfigure them, and thus to break through into the eternal world, then nothing is more important, nothing is of more direct practical urgency than the embodiment in our experience of our vision of the glory of God.

We do not sit here week by week in the magisterial chair, as it were, to incubate a "brood of brahmas"; you are God's children, seeking God's life. It would be ridiculous to teach you things which you could learn for yourselves by taking any good manual of prayer.

The preaching of theological generalities is powerless to redeem the tears of a single child and the human predicament is too urgent and heartrending, the position of the Church too precarious, to allow any of us to remain, still less to become, self-satisfied, mediocre men, as the poet has said, "stuffed with straw."

You cannot live in this world. Your natural hopes and ambitions are doomed to frustration in it. Human civilisation, as we have known it in all its vast magnificence and complexities, is tottering to its ruin. The days are surely past when "they that fear the Lord" may look forward with a reasonable degree of certainty to enjoying the labours of their hands, as it says so beautifully in the Psalm:

"O well is thee, and happy shalt thou be,  
Thy wife shall be as the fruitful vine: upon the walls of thine house.  
The children like the olive-branches: round about thy table.  
Lo, thus shall the man be blessed: that feareth the Lord." (128: 2-5.)

Even if it were not in a state of prolonged crisis, the world in any case is fallen, bound down by the limitations of space and time, enslaved by its own necessities.

A situation which cannot be endured, which, perhaps, cannot be redressed or retrieved, must be surmounted. Only a Church transfigured by men living in a new dimension of salvation can do this, and the author of this transfiguration is the Holy Spirit our Lord and Liberator.

1. The Holy Spirit as the Agent of Creative Change in the Church.

The Lord of the Church is risen, and it is, in a sense, a pathetic falsification of Faith that the dominant symbol of Western Christendom has come to be the Figure of Christ in His Passion.

"He is not here, He is risen": and the religion which springs triumphantly from this conviction is one of communion with the glorified Jesus, a religion, therefore, of transfiguration and enlightenment.

The Holy Ghost, as the Light and Fire of God, streams through the hearts of the saints into the world in a

blaze of glory, liberating the Church from its enslavement to the wretchedness of the world, setting it apart as the place of salvation, and giving it courage to confront the world in the fullness of its apostolic and creative vocation.

"Blessed, then, be the Name of this Lord who makes His angels spirits and His ministers a flame of fire!" Some He lights with a vivid flame, but comes down gently, almost imperceptibly upon others:

Like showers

Upon the fruitful earth,  
And joy and hope like flowers,  
Spring in His path to birth.  
2. The Holy Spirit as the Agent of Creative Change in our Human Personality.

There are many things in the world luminous with their own beauty. There are features of human experience which compel us of their own virtue to acknowledge them as great and transcendent and immortal. How deeply moving is the character of fine painting, and music, and architecture!

How marvellous is the vast range of human consciousness itself, with its subtleties of perception, sensitivities of feeling, profundities of wisdom!

## CREATIVE POWER

The human mind has penetrated not only many of the secrets of the phenomenal world, but, to a marked degree, the very structure of Life itself; Sir Charles Sherrington, for example, can describe to us the patterns of energy which give form and function to the human brain.

In all these advances of knowledge and experience, however, nothing has ever been discovered more compellingly beautiful or mysterious than the human personality indwelt by the Presence of God. Such is the creative power of the Holy Spirit.

It is the Holy Spirit who liberates God's children from their natural independence and ambition and arrogance, willfulness, cruelty, and sin, and

who, concealing Himself, reveals to us the true and adorable Image of the Lord Jesus.

This image He creates in our lives, not solely, but most specially by His life-giving presence in the Holy Sacrament of the Body and Blood, whereby our souls are strengthened and refreshed, even as our bodies are by the Bread and Wine, so that all men may see by our Communion whose we are.

The Holy Spirit who is invoked in this Holy Sacrament is the Author of all Sanctity and Beauty, of all Courage and Wisdom, of all the lovely graces of human character and moral purpose, of the heavenly friendship with Our Lord which assures our salvation and so I believe—of our friendships with one another on earth which, I suppose, serve many functions, but, above all, strengthen us through the mortal anguish of our existence and prefigure the ultimate blessedness of the saints in communion: for, in the noble words of Peter Abelard's hymn:

"One and unending is that triumph-song  
Which to the Angels and us shall belong."

Above all else, because the redemption of the world is most precious within the purposes of God, the Holy Ghost, as Liberator of the Creation and Lord of the Church, moves men in their will to seek and to fulfil the grace of Holy Orders.

This, above all other ministries, is a creative vocation, a ministry of life, and we who profess to be called to this office come to this Holy Sacrament to receive life in the broken heart of the God who is risen and ever to be glorified.

"Whatsoever the Holy Ghost has touched is sanctified and changed": so S. Cyril of Jerusalem spoke to the postulants of his day to explain the sacra-

mental change in the Bread and the Wine.

So, too, we may hope for ourselves to be changed as we approach and receive these divine gifts, for it is the Lord the Spirit who creates in the heart of the people sacrificial identity with the Passion of Christ.

Only an heroic sanctity will advance now the frontiers of the Kingdom of God. I leave with you the simple, moving story of a modern Russian saint, Mother Maria.

Mother Maria was arrested in France by the Gestapo. Standing by the queue in the gas chamber of the concentration camp, she was overcome with compassion for a Jewish mother who would not be separated from her child, and Mother Maria stepped quietly into the queue and died in the other woman's place:

"Whatsoever the Holy Ghost has touched is sanctified and changed."

Surely among you, my sons, some at least will respond to the challenge of the glory of this holy and immortal God?

"Strengthen for service, Lord, the hands

That holy things have taken;

Let ears that now have heard Thy songs  
To clamour never waken.

"Lord, may the tongues which 'Holy' sang

Keep free from all deceiving;

The eyes which saw Thy love be bright,

Thy blessed hope perceiving."

## "AN HISTORIC REPORT"

ANGLICAN NEWS SERVICE

London, June 17

Though the unity of the Church had been broken, a great change had been in progress and was becoming daily more marked, the Archbishop of Canterbury, the Most Reverend G. F. Fisher, said on June 9.

Dr. Fisher was preaching at St. Nicholas' Church, Surrey (near Canterbury), on the recent report made jointly by Anglican, Presbyterian and Church of Scotland theologians on Church unity.

"There is an increasing agreement," he said, "that those Churches should be recognised universally as real parts of the Catholic Church of Christ which sincerely and devoutly retain and use, according to the measure of their faith, the gifts which Christ gave to his Church."

One mark of progress was before them now.

Dr. Fisher spoke of the "deep and passionate cleavage" which existed since the Reformation between the Church of England and the Church of Scotland.

"It is a cause for wonder and praise that both Churches have agreed to study the report quietly and to seek to find what the Holy Spirit will say to them through it."

"It is an historic report," he said.

"I do not doubt that it has set a new standard for inter-church discussion and will always be known as a landmark in the work of Church Union."

## COVENTRY FESTIVAL YEAR IN 1961

ANGLICAN NEWS SERVICE

London, June 17

When Coventry Cathedral is consecrated in 1961, it is intended to have two months of Festival throughout the diocese.

## BOOK REVIEW

### OPPORTUNITY FOR SCHOOLS

JESUS CHRIST: HISTORY, INTERPRETATION AND FAITH. Six broadcast talks by Robert C. Walton, T. W. Manson and J. A. T. Robinson. S.P.C.K. Australian price, 4/6.

THIS little book of six broadcast talks on Christianity as an historical religion, is very well worthwhile from every point of view. It will be useful to the preacher in search of new ideas, it is readable by anyone of average intelligence and education, and it is convincing.

The first talk dealing with the significance of Christianity as a "Religion of Historians," is by Robert Walton, of the Schools Broadcasting Department of the B.B.C. Mr. Walton emphasises that history is the mark which distinguishes Christianity from all other religions. It is based not only on the writings of a seer, or a collection of wise sayings, but on certain historical events.

Professor Manson (Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester) describes how we get the history, and where to look for it. He gives a brief resume of modern New Testament literary criticism.

Dr. Robinson deals with the documents of the New Testament themselves and their reliability, and he does it with consummate skill and brevity.

Incidentally, these talks were given over the B.B.C. in 1956 as part of the series for sixth forms of secondary Grammar Schools. Your reviewer has always argued that such work should be done in our own schools, church or otherwise. Well, here is a start—where are our enterprising schoolmasters?

—T.B.McC.

[Our review copy came from Church Stores, Sydney.]

### THE U.S.S.R. COMBATS RELIGIOUS GROUPS

ECUMENICAL PRESS SERVICE

Geneva, June 17

The Soviet periodical "Molodoi Kommunist" has drawn attention to defections from the membership of the Komsozol (Communist youth organisation) to Baptist and "sectarian" youth groups in the Soviet Union.

To combat such trends, the paper calls for improved atheistic and anti-religious literature.

It claims that youth is drawn to religion because it is not properly instructed in the bases of "scientific atheism."

CHATEAU TANUNDA

Tales of the Golden Fifties No. 3



Edward Hammond Hargrave.

## THE DISCOVERY OF GOLD

Between 1851 and to-day, Australia has earned some £800,000,000 from gold production. To the discoverers who unlocked this immense source of wealth last century, however, Australia's debt cannot be measured in terms of hard cash alone.

By discovering gold west of the Blue Mountains, in the Ballarat district of Victoria, in Mount Morgan in Queensland and Kalgoorlie in Western Australia, they helped spread Australia's population over wide areas of our continent.

Although other men are known to have found small deposits of gold in Australia before 1850, Edward Hammond Hargrave was officially awarded £500 for the first discovery of payable gold near Bathurst on April 3, 1851. Hargrave, an Englishman, had been sheep-farming for many years in Australia before he went to the rich diggings of the Sacramento Valley in California. He was greatly impressed by the similarity between the gold-bearing country he saw in America and certain areas he knew in Australia. Within a few days of his return to N.S.W. in 1851, he found gold at the junction of Summerhill and Lewis Ponds creeks. In Victoria, the Hon. W. Campbell had discovered gold near Clunes in March, 1850, but he did not disclose the find until July, 1851. Thomas Hancock found gold in Ballarat in August, 1851, and three months later Henry Frenchman found the Bendigo field.

In Queensland, gold was first found in 1853 by Samuel Stutchbury, but the first big discovery was not until 1867, when James Nash located gold where Gympie now stands.

In Western Australia, Arthur Bayley and John Ford found the Coolgardie field in 1892; the following year, Paddy Hannan and his partner Flanagan found gold on what was to become the world-famous "Golden Mile" at Kalgoorlie.

\*Print courtesy of the Mitchell Library.

**CHATEAU TANUNDA**  
The Brandy of Distinction

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**Arnott's famous Biscuits**

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## UNIVERSITY MISSION IN BRISBANE

### START OF A.S.C.M.'S LARGE- SCALE PROJECT

FROM OUR OWN CORRESPONDENT

Brisbane, June 17

The Student Christian Movement in the Universities throughout Australia have been preparing for months past for large scale missions within the Universities.

The S.C.M. in the University of Queensland has already had its "introduction" to that University's mission.

From June 4 to June 9 they held a conference at Alexandra Headland, about 100 miles north of Brisbane, on the coast.

It was very well attended.

The subject for the conference was "Mission." Members used as the study book "Take This Message" by the Reverend John Garrett, of the World Council of Churches staff at Geneva. Study was directed by the chaplain of Ormond College, Melbourne, the Reverend John Alexander.

The students gained excellent background material for the forthcoming mission to the University.

#### STUDY GROUPS

The success of the conference is due in no small part to its chaplain, the Reverend Michael Fisher, S.S.F.

He has come to Australia at the invitation of the S.C.M. to conduct the missions in the Universities of Perth, Adelaide and Melbourne.

Father Michael led one of the study groups and acted as a leader in one of the three libraries.

He gave a fascinating session on Communication, the art of bringing the Gospel message to the people in ways they can

understand and of which they will take notice, by means of films and literature.

All concerned felt that this conference had indeed achieved the objective of preparing those who attended for the big mission to the University, which commences at the Queensland University on the World Wide Day of Prayer for Students on Sunday, June 23.

Members of the University Senate, the teaching staff and the student body have been invited to attend Evensong at St. John's Cathedral, Brisbane, on June 23.

The Reverend John C. Vocker, of St. John's College, Morpeth, N.S.W., who is one of the missionaries, will preach.

Other missionaries include the Deputy Master of King's College, the Methodist College at the University, the Reverend I. H. Grimmett, and a Presbyterian minister at Ipswich, Queensland, the Reverend G. Johnstone. Professor Peter and Professor L. Geering, both of the Presbyterian Church, will follow up with lunchtime tutorials during the following six weeks.

#### MORE SCHOOLS NEEDED

The urgent need for more parochial schools in the Diocese of Adelaide is stressed in the diocesan monthly, the Adelaide "Church Guardian", by a well-known Adelaide layman.

He is Mr. Rex Lipman.

"It is alarmingly evident that there are far too many children being brought up without a firm Christian foundation on which to build their lives," says Mr. Lipman in a letter to the Guardian.

"This gives rise to the pertinent question of whether or not the Church is doing its part in providing for this need," he adds.

"The Roman Catholic Church provides primary education for almost all its children, not only in the metropolitan area but also in many country centres.

"We, however, have only a few parish Primary Schools; these are far too few and far between. It is felt that whatever the cost to ourselves we must increase the number of Primary Schools run by the Church.

#### PARISH NEEDS

"Many parents would be prepared to support such a move. In doing this, the Church would be strengthened to a considerable degree. If more parishes—or groups of parishes—strive to establish Primary Schools, a great amount of good would be done."

Mr. Lipman also suggests that the nature of existing Church schools, such as St. Peter's College, should be changed so that they would handle only children of secondary school age.

"In this way a far greater number of youngsters could be privileged to go there," adds Mr. Lipman.

"It is vital for the future strength of the Church that a far greater emphasis be stressed on Primary education, and the progress that the Church makes in the future of this State will be proportional to the time, the effort, and the money we are prepared to spend in establishing parish schools to provide a Christian beginning for the education of our children."

#### "A LIBERAL OUTLOOK"

ANGELICAN NEWS SERVICE

London, June 17

Such disputes as the wearing of vestments and remnants of archaic canon law should be forgotten, the retiring president of the Modern Churchmen's Union, Sir Henry Self, said at their annual service at St. Margaret's, Lothbury, on June 6.

"Surely the time has passed to spend the counsels of the Church on disputes which should have been long outgrown," he said.

A liberal outlook was essential if Christianity was to save itself from becoming a static cult and was to pursue its true status as the religion of the future as well as of the past.

"To-day," he said, "the emphasis should be on the need to understand the nature and trends of twentieth century life and to re-focus it on all fronts in terms of Christian ideals."

The new president of the Union will be the Bishop of Birmingham, the Right Reverend J. L. Wilson.

#### ST. ARNAUD SYNOD

The Synod of the Diocese of St. Arnaud will open on Monday, September 30.

## PARADE AND JAZZ CONCERT MARK "DAY OF WITNESS" IN NEW YORK

New York, June 17

More than 4,000 people took part in the fourth annual "Day of Witness" on May 24, sponsored by the Urban Priests' and Laymen's groups of New York.

Participants marched in procession from the Church of St. Edward the Martyr to the Cathedral of St. John the Divine, several blocks away.

Twenty gaily coloured floats took part in the procession.

The paper flowers and banners of several Spanish societies further gave colour to the procession.

The Bishop of New York, the Right Reverend H. W. B. Donegan, reviewed the procession at the cathedral.

#### "MAGIC"

All the floats carried out the theme of the day, "One Family In Christ."

As a climax to this significant day, the Reverend Alvin L. Kershaw, whose knowledge of jazz plummeted him to fame on a television quiz programme two years ago, and a Yale University sextet took part in a concert at St. Peter's Church.

Mr. Kershaw told the audience of clergy and laymen that "jazz offers a means of express-

ing the 'depth feelings' of life—sorrow, anger and pain—that popular music has never been able to do."

Interspersing number by the band with comments on the history and character of jazz, he said that its vitality, rhythm and improvisation made it different from any other music.

In testimony to the magic of jazz as expounded by Mr. Kershaw, his listeners rose and arranged themselves into a snake-dance routine as the familiar strains of "The Saints Come Marching In" signalled the end of the programme.

#### AMERICAN BISHOP VISITS FAR EAST

THE "LIVING CHURCH" SERVICE

New York, June 17

The Bishop of Honolulu, the Right Reverend H. S. Kennedy, has returned from his annual visit to the Far East.

He covered over 20,000 miles, visiting Wake, Guam, Manila, Hong Kong, Formosa, Okinawa, Japan and Korea.

The bishop was able to confer with both the military and government leaders in each place he visited.

In Korea he renewed his friendship with the president of the Republic of Korea, Syngman Rhee.

#### BRADFORD BISHOP NEEDS \$360,000

ANGELICAN NEWS SERVICE

Bradford, June 17

In a letter to 22,000 church-people in his diocese, the Bishop of Bradford, the Right Reverend F. D. Coggan, asks for "at least one day's pay within the next few weeks."

"For sites, buildings, more clergy and lay workers I require £250,000 (sterling). I urgently need £50,000 of that sum this year."

The total sum required is £360,000, Australian currency.

The bishop is also approaching industry for support.

## MAN MAKES A MOON!



AN ARTIFICIAL SATELLITE, a midget moon, will be hurled into an orbit 300 miles above Earth late this year, or early in 1958.

It will be an American contribution to the astonishing scientific programme of the International Geophysical Year.

The satellite—a gleaming sphere 20 inches in diameter and weighing 21½ pounds—will be carried to the threshold of space by a three-stage rocket. Its orbital speed will be 18,000 miles-per-hour, and it will circle this planet every 90 minutes.

Instruments inside the satellite will radio back to Earth information about air density, temperature and pressure, the shape of the planet, the intensity of solar and cosmic radiation, and the incidence of meteors.

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

Woomera, South Australia, may become the base for subsequent satellite launchings.

Shell serves Australia . . .  
YOU CAN BE SURE OF





## RECORD REVIEWS

PIANO, BALLET AND SONG  
IN NEW RECORDS

DECCA on LXTA 5187 have issued an imaginative coupling of two Beethoven piano sonatas; the F Minor "Appassionata," and the very last piano sonata that Beethoven wrote: the C Minor, Op. III.

We are thus enabled to see the great difference eighteen years made in the composer's conception; to see how much alike and yet how very different these two works are.

Between the earlier and the later work there is the difference between S. Mark and S. John; between the reiterated "immediately," the passion of a man who has seen wonderful things with his eyes and the less passionate but far more intense view of one who no longer sees with his eyes but with his mind and heart. It is difficult not to be moved by this later work after having known the earlier.

There are now two movements instead of three. The last movement is in variation form like the second movement of the "Appassionata" but it poses and answers problems that the earlier knew nothing of.

Julius Katchen has given here what we may speak of as definitive performances. I believe we can trust them in the way an earlier generation so trusted Schnabel.

His work in both seems to be fashioned out of a living experience, being not so much performances in the accepted sense as discoveries of the mind of the composer, so urgently and yet questioningly does the music move us onwards.

Decca have provided a splendid deep-focussed piano tone. Nobody who buys this disc can be disappointed and I should like to appeal to those who would not normally invest in Beethoven Sonatas. This is music of a profound and enduring beauty.

Those who admire the voice and art of Victoria De Los Angeles will be glad to know that H.M.V. have released on OALP 1393 a further concert of her Spanish music, this time called "Three Centuries of Spanish Song."

The songs on this disc fall into three periods: the first two from the fourteenth century, the next six from the fifteenth

century and the remaining seven from the seventeenth-eighteenth century.

The singer tells us that her foremost wish in selecting these songs "is to pay tribute to and to make known . . . this neglected even unknown facet of Spanish song."

The songs from the two earlier periods have a flavour not to be found in music of the same period elsewhere in Europe.

All of it is interesting but especially the ecstatic melismatic fourteenth century song to the Virgin and the fervently expressive love songs, the spirit of which is so admirably suggested by the Velasquez print on the record cover.

ELSEWHERE the influence of the great Italian masters of the 17th and 18th century is evident generally. Those songs that are a real part of the national heritage seem to me more attractive: especially the lovely "Cradle Song" and the slyly humorous "The Couch."

The only way really to appreciate the many good things on this disc is to sample yourself. Victoria De Los Angeles sings superbly and the accompaniments are pleasing if not authentic.

Now for the current fashion—ballet music. Capitol on P18004 have given us a record of French Ballet music: "Escale" (Port of Call) and "Les Amours de Jupiter," both by Jac-

ques Ibert, who conducts the orchestra of the Paris Opera in both works.

"Escale" is not, strictly speaking, ballet music at all, but its appeal would certainly include those who enjoy recorded ballet music. It is a musical travelogue of the composer's reactions to Palermo, Tunis and Valencia.

This, in order, gives us an Impressionist view of approaching land (with Ravel in the very near foreground), a very Moorish oboe tune with kettle drum excitements—the sands of the desert re-warmed so to speak, and a beautifully castanetted piece of Spanish idiom music that only a Frenchman could write so well.

You don't need to know what happens to Jupiter in order to enjoy the other music (which is true of most of the classical ballets). Those who buy the disc will find this mixture piquant and deliciously scored.

They may choose their favoured bon-bons from an assortment which includes a waltz in the neo-Strauss manner, a beautifully dreamy sarabande, an outrageous flirtation with American Jazz and a popular song which is so good that it could not possibly become popular.

Both works are splendidly played and lusciously recorded. If the Ballet is your Mallet you ought to try this.

—P.F.N.

## BOOK REVIEW

## THE HOLY LAND SEEN TO-DAY

MODERN PILGRIM IN THE HOLY LAND. Andre Frossard. Harvill Press. Pp.205. English price, 13/6.

THE most obtrusive thing about this book is the author's style. What is intriguing in small doses from a Chesterton becomes bewildering in quantity.

Here the author piles paradox upon paradox, metaphor upon metaphor, simile upon simile till the head reels and the senses are bemused.

But it must be admitted that when at length the heart aches, and a drowsy numbness pains the sense, the book acquires a fairy-story atmosphere which probably accords with the author's purpose.

The grim resolve, the horrors,

the tinsel, and the shabbiness, which to-day seem to characterise the Holy Land are to Frossard a haze to which the believer must grow accustomed before seeing the biblical scenes in perspective.

He tells us something of archaeological discoveries, of geography, of the competing religious and political forces of this age, of Zionism and recent history, of men and children to-day, and of the state of repair of sacred buildings.

Above all he portrays sensitively and with fine devotion those places which are dear to every lover of the Bible, and the events for which they are notable.

He appears to be an informed and acute observer whose comments one would prefer not to miss.

The translation is well done, the biblical quotations being taken with some effect from the Knox version.

It is hard to understand such

## THE NORTHERN TERRITORY

The following donations have been received for the Brotherhood of the Good Shepherd's new work in the Northern Territory:

Previously acknowledged	£78 13 0
Miss M. Koehne	£1 0 0
The Brotherhood of S. Laurence	£10 10 0
Mrs. Nutt	£1 0 0
<b>Total</b>	<b>£91 3 0</b>

readers are deeply interested in the worthwhile and first-rate presentation of the serious minded and deeply spiritual and cultural implications of the Christian faith from the pen of a leading Anglican thinker.

THIS book will be good for those who think that the congregation is mainly interested in either the intricacies of mediaeval ceremonial or in the legalistic anti-tractarian Gospel.

There are four sections, into each of which is fitted about 14 small essays. Some are gems: "If There Were no Saints," "The Sons of Light," "Our Reasonable Service," "Laughter and Repentance," "The Touchstone of Conduct," "To be Loved is a Gift of Grace," "Development or Sacrifice," "Resurrection and Life."

All are attractive, all are thoughtful. Only one can be openly charged with the label so often affixed to Dr. Matthews' name—Modernist.

The preacher will have his imagination stirred; the pastor his horizon widened. The layman will be strengthened with the knowledge that the Church can speak his language and can sanctify his life by the uplifting of his mind as well as his heart.

—M.M.T.

CHRISTIAN UNITY  
DISCUSSED

THE "LIVING CHURCH" SERVICE

New York, June 17  
The Bishop of Vermont, the Right Reverend Vedder Van Dyck, at the Vermont diocesan convention, said that inter-communication between separated Christian bodies in the belief that this would lead to Christian unity was futile.

"Real unity," he said, "must be organic if it can be obtained. 'Isolated acts of inter-communication by individuals do not forward unity in the organic sense, because they suppose groups of Christians can join in one communion and then go back to the life of their own separate churches.'"

"This is to run a very real risk of obscuring the meaning of Christian unity."

"Holy Communion was not established as a means for promoting the cause of reunions, or for deepening the understanding between the separated churches, or to be an act of penance for sins against Christian charity."

"It was meant to be the sacramental expression of a unity already existing."

"This cannot come about until Christian bodies cease to content themselves with schemes for mutual co-operation."

THE OLD TESTAMENT AS AN  
EASTERN BOOK

THE EXPOSITORY TIMES. April, 1957.

WHY do so many writers seem to think the New Testament must be logically fitting in every incident?

Canon Moule, for example, writes an interesting article on

## BOOK REVIEW

FRANK COMMENTS ON  
CHURCH IN CHINA

THE AUSTRALIAN CHURCH QUARTERLY. April, 1957.

THE editor, Father A. P. B. Binnie, has wise things to say about our relations with the Chinese Church—so intriguing that it is difficult to choose details to discuss.

I imagine the Primate's delegation to China would agree that "the Chinese Church has found a *modus vivendi* with the economic aspect of Marxism without capitulating to its philosophy."

It seems to me that the early Church had a problem not altogether dissimilar.

When a bishop of the Primate's party thought that a church he saw in China reminded him of S. James', Sydney, he might justly have imagined some slight common origin of influence, for S. Mary's, Poona is of the same genre in some ways, and Lachlan Macquarie had been Military Secretary to the great Jonathan Duncan, Governor of Bombay from 1795 to 1811.

The India of H.E.I. naturally had many contacts with China. The editorial alone is always

worth the 3/- subscription to the whole copy.

The Reverend Reginald H. Fuller is lecturer at Evanston, U.S.A. He is an accepted authority on the German demythologizing (his word) controversy, and the skilful translator of Rudolf Bultmann's "Kerugma and Myth" (1935).

He examines the current issues in German theology, with sidelights on the work of Karl Barth in his present somewhat eccentric mood of development, and the shrewd criticism of that mood by both Joachim Jeremias and Oscar Cullmann.

The article is a pilot's manual through uncharted Germanic seas where Karl Heim, Rudolf Bultmann, Dietrich Bonhoeffer will be little more than names, "ships that pass in the night," to many who subscribe to the quarterly.

But the Bonhoeffer who was murdered in one of Hitler's prison camps "being dead yet speaketh," and in the words of Dr. Fuller "recalls German thinking to a synthesis between the legitimate concern of the older liberalism and the newly won theological insights."

FEW will quarrel seriously with anything that Canon A. L. Sharwood writes on "Baptism in the New Testament," with the sound teaching of Canon Church on "The Sacrament of Penance," unless we believe the sacramental teaching of the Prayer Book and the Ordinal to be so much nonsense.

In that case we should go out into the wilderness even if it means relinquishing the meagre flesh pots of Anglican security!

The editor, in his review of the books of H. H. Rowley and Millar Burrows on "The Dead Sea Scrolls—the former scholarly, the latter popular and more readable,—is as usual painstaking and thorough.

Father Gabriel Hebert, S.S.M. would prefer the books of S. Augustine, S. Teresa, William Law, F. P. Harton and Evelyn Underhill "to the slick, highly spiced style" of Lynn James Radcliffe in "Making Prayer Real." Dr. Hebert does, however, find some of the material excellent.

Carol Bertie haggles a little at the lively and homely imagery in Father John Hazlewood's "Why Go to Holy Communion?" but on the whole believes it helps to "a fuller, more urgent and more joyous experience of future Communion."

The illustrations are both appealing and illustrative and should help, us who at times do not realize that beauty is the willing handmaid of worship.

—W.A.B.

REFUGEE AID FROM  
COOK ISLANDS

ECUMENICAL PRESS SERVICE.

Geneva, June 17

The remote Church of the Cook Islands in the South Pacific has sent a special collection from a recent service to the Service to Refugees of the World Council of Churches for the "support of the work the World Council is doing for the Hungarian people."

The gift was sent through the National Christian Council in New Zealand.

—J.S.A.

HOW TO TELL  
A STORY

THE ART OF STORY TELLING. Lilian M. Naylor. Church Information Board. English price 3/-.

MANY writers and others besides teachers should welcome this book by Miss Naylor, formerly Sunday School Visitor in the Oxford diocese. It is published for the Church Assembly Children's Council.

It discusses why stories are used in teaching, the preparing of a story, and the preparing of it with different age groups in mind.

It has a chapter on the actual telling of a story, and one on the personality of the storyteller, and the book concludes with eight samples of stories prepared for different age groups of children.

There are few who will not read it with profit and discover new ways of securing the rapt attention of a listening ear.

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## BUSH CHURCH AID

### W.A. OUTBACK ACTIVITY

FROM A SPECIAL CORRESPONDENT  
Wittenoom, W.A., June 17

The Organising Missioner of the Bush Church Aid Society, Canon T. E. Jones, who has been touring outback areas of Western Australia, said in a statement to THE ANGLICAN "There is much to do at each place."

There were "churches to repair or build, and general cohesion to be built up."

Canon Jones went through the Murchison area and also to the Port Hedland Mission.

"At Mount Magnet, Cue, and Meekatharra, in the Murchison, we had encouraging meetings of church people, and also at Port Hedland, Roebourne, and here at Wittenoom."

The people were very grateful for what was being done, he said.

The two young priests who had come to the Port Hedland and Mount Magnet areas, the Reverend D. M. Douglass and C. W. Rich, and their wives, "have met friendliness and keen interest wherever they have gone."

"Already regularity of services and school instruction have brought forth a response and will, I am sure, continue to do so."

### RENEWED VIGOUR

"The Vanguard vans with 'Church of England' in bold letters on their sides draws attention."

"Many folk have said to me how glad they are to know the Church is back amongst them with renewed vigour."

"The house we have obtained for £3,000 at Port Hedland makes a splendid rectory."

"It is situated in the most beautiful part of the town with a splendid view of the harbour channel."

Canon Jones said he had authorised the erection of a house at Mount Magnet for the Rich family.

At Wittenoom, the blue asbestos mine centre, "we had a splendid gathering of both staff and mine-workers who all promised me that they would pull their weight and build a church for this growing community of 800 people."

He said that he had been assured that there was 200 years' supply of the blue asbestos.

"This is by no means an empty land, and the Church has much to do here."

"I feel we were just in time to come here."

"The response of the people justifies the great effort."

## BRISBANE MISSIONS TO SEAMEN

FROM A SPECIAL CORRESPONDENT  
Brisbane, June 17

The master of s.s. "Canberra Star," Captain F. L. Hambidge, was guest speaker at the annual meeting of the Missions to Seamen, Brisbane, on June 12.

He said that the provision of extra amenities for the use of seamen when in port, such as the new club with a tennis court and possibly a swimming pool, planned for the Hamilton area, deserved the full support of the public.

Miss I. McCorkindale, world vice-president of the Women's Christian Temperance Union, spoke with feeling of the work of the Harbourside Guild and of the Lightkeepers in keeping the bright light of Christian hospitality shining throughout the years.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, who presided, supported the suggestion of the chaplain, the Reverend R. L. Roberts, that the latest overseas ideas should be obtained for possible incorporation in any new building.

The society's centenary year film, "Sea Parish," was shown after the meeting, and supper was served by the Guild.

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BIRTH, MARRIAGE or  
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## UNIQUE MISSION AT WAUCHOPE PARISH LEARNS MORE ABOUT THE CHURCH

FROM A SPECIAL CORRESPONDENT

Wauchope, N.S.W., June 17

A "Mission with a difference" was held in Wauchope, Diocese of Grafton, from Whitsunday to Trinity Sunday.

Daily, during that week, the beautifully-toned parish bell, summoned Anglicans to learn more about their Church and to strengthen their Faith.

The missioner was the Reverend W. H. S. Childs, who worked with the rector, the Reverend J. J. Goodman.

The usual daily Eucharist, a men's breakfast, women's gatherings and children's services after school, and the nightly mission services were well attended, and as a result those who attended discovered something of the real meaning of the Catholic Church and membership in it.

The mission was unusual in that after the services at night the congregation adjourned to the church hall where the films "Martyrs' Harvest," "The Last Candle," "The Live Heart" and "Papuan Pioneers" were shown.

Keeness of parishioners was shown as they moved to the hall where the teaching of the Church coloured by the use of visual education portrayed the

work of the Church in Borneo, Papua, Melanesia and amongst the Aborigines.

Bibles and missionary literature and pamphlets of the Anglican Truth Society were sold. During the day schools were visited and a highlight of the mission was the singing and the enthusiasm of the children.

The missioner gave instruction on Holy Baptism, the Eucharist, the Prayer Book, the Ministry, the Bible.

The main addresses centred on the subjects of worship, the Being of God, the Fact of Christ, the Resurrection, the Church and the Communion of Saints. Altogether he gave 35 addresses in the parish church.

Before leaving the parish,

## SYDNEY RECTOR FAREWELLED

On June 9, the Reverend Ronald Arthur O'Brien, conducted his last service as Rector of S. Paul's, Canterbury.

On the Monday evening, six hundred parishioners farewelled Mr. and Mrs. O'Brien in the War Memorial Parish Hall.

The first part of the evening was given over to some splendid entertainment.

After supper, the chairman for the occasion, the Venerable S. H. Denman, spoke highly of the rector, and then introduced the many distinguished guests and parishioners who, in their own individual ways, praised and thanked the rector and his wife for their magnificent ministry during the past eight years.

Messrs. C. Mallam and D. Murdon, both Members of the Legislative Assembly, as well as the Mayors of Canterbury and Ashfield, spoke.

### ACHIEVEMENTS

The rector's warden, Mr. Richard Blackney, enumerated the many wonderful achievements of the rector while at S. Paul's.

On behalf of the parish, he presented a cheque to the rector.

Mr. O'Brien, on behalf of Mrs. O'Brien and himself, said that they had both been very happy at Canterbury, but were

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### OUTBACK HOSPITALS

FLYING MEDICAL SERVICES - offer outlets for Christian Service to Qualified Nurses, Wardmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, St. Andrew's Cathedral, George Street, Sydney.

WANTED FOR New Zealand country parish, an assistant priest (suitable for second curacy). This is an opportunity to serve for a period in the slayer Dominion of New Zealand. Prayer Book Churchmanship. Vestments. This is a job for a youngish man. Plenty of hard work visiting over extensive area, youth work, athletic ability an advantage. Compensation, pleasant people, beautiful country-side, mild climate, good opportunities for sport. Stipend £500 per annum. New Zealand, approximately £620 Australian. Realistic travelling allowances. Please apply to the Reverend J. M. Fisher, P.O. Box 10, Mangaturoro, Northland, New Zealand.

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### BOOKS AND PUBLICATIONS

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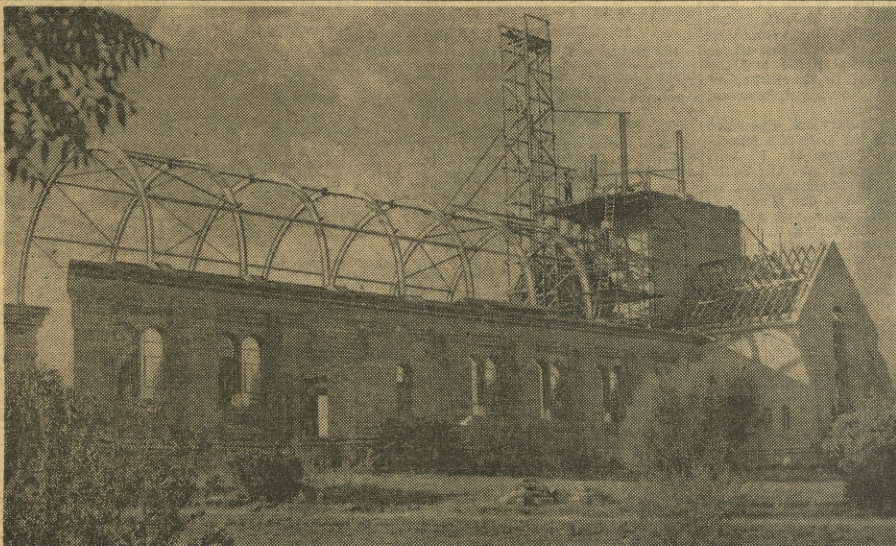
CHRIST CHURCH S. LAURENCE, South George Street, Sydney. SUNDAY SERVICES. Holy Communion, 7.30 a.m. and 9 a.m. Solemn Eucharist and Sermon, 10.30 a.m. Solemn Evensong, Sermon and Devotions, 7.15 p.m. WEEKDAY SERVICES. Holy Communion, Monday, Tuesday, 7. Wednesday, 7 and 10. Thursday, 7. Friday, 10.15. Saturday, 7.30. EVENSONG. Monday to Friday, 5.20 p.m. Saturday, 7.30 p.m. (Holy Hour). CONFESIONS: Friday, 4-6 p.m. Saturday, 8.15 p.m. or by appointment.

### ACCOMMODATION VACANT

VISITORS to the North Coast of New South Wales are welcome at the Diocesan Centre, Grafton. Comfortable lodging and excellent board at a reasonable cost in a modern building. Full particulars from Mrs. H. Macmillan, Hostess.

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This recent picture of S. Paul's Church, West Tamworth, Diocese of Armidale, shows men working on the tower, which will be 75 feet high and have a spire of 25 feet. More than 80,000 concrete blocks, made by volunteers, have already been used in the building. Work began in 1954 and is expected to be completed during 1958. The church will seat 800 to 1,000 people.

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parishioners said farewell to the missioner and expressed thanks for a wonderful week.

The rector told THE ANGLICAN that the purpose of the mission was to strengthen the Faith of the congregation and thus obtain the Apostolic Seventy who would be the strength of the future development of the parish life.

Wauchope is a growing town and progress in the near future years will be rapid.

A new church building is urgently needed, a widening of the vision of the needs and demands of the wider work of the Church will undoubtedly result.

Missionary interest which has been at a low ebb for many years has received a stimulating impact and the missionary quota seldom reached in past years, has been exceeded even during the mission week.

The missioner, a priest experienced in this type of work, was received by the parishioners with much enthusiasm as all shared something of the Faith in a challenging and convincing manner.

The rector is confident that the mission will commence a new era of vital witnessing, worshipping Church life.

answering the call of the Holy Spirit to minister to their new parish.

Mr. O'Brien has been appointed rector of S. Paul's, Burwood.

### NEW SOUTHWARK PROVOST

ANGELICAN NEWS SERVICE

London, June 17

It has been announced that the Reverend George Q. Reinhold is to be the new Provost of Southwark and Rector of S. Saviour, with S. Peter, Southwark.

Mr. Reinhold has been Vicar of S. Stephen's, Rochester Row, Westminster, since 1946.

### CLASSIFIED ADVERTISEMENTS

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

### POSITIONS VACANT

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